

EDITORIAL

From the papers presented at the twenty-first annual conference of the AMSS in 1992, we have chosen here Sirajul Hussain's short article on "Islamic Science: Making of a Formal Intellectual Discipline." The other papers presented at the conference are being published separately in the form of conference proceedings and should be available in one volume at the twenty-second annual conference. This will be held at the headquarters of the IIIT on 15-17 October 1993.

In this paper, Sirajul Hussain discusses some epistemological issues related to the foundation of "Islamic science" as a formal intellectual discipline. He stresses the need for establishing an ontological necessity for the uniquely monotheistic concept of *tawhīd* in Islam in terms of recent developments in neuropsychology. This would show that the *tawhīdī* episteme proceeds essentially in a purely non-Euclidean space. In this way, we can show that the *tawhīdī* episteme is amenable to scientific corroboration. He also emphasizes the need to structure Islamic science as a formal academic course to be taught at the undergraduate and graduate levels.

Dilnawaz Siddiqui discusses selected major issues in instructional-communication technology from an Islamic perspective. He tries to lay the groundwork by identifying major issues from a broad Islamic view. In addition, he outlines theoretical assumptions behind the identification and analysis of instructional technology and develops six sets of relevant issues classified under the categories of humanity, message, medium, methods, milieu, and measurement.

Mumtaz Jafari examines critically the objectives, the evolutionary context, and the value system in which counseling flourishes. Right at the outset, he makes it clear that he is not providing an alternative framework based on Islamic teachings. Rather, he is making a modest attempt to examine critically the parameters of western counseling in order to illustrate the contrast between fundamental premises of Islamic ideology and practice. The framework used is the Islamic outlook on life and the associated objectives and values that Islam regards as determinants of human

behavior. The expectation is that this comparative approach to the underlying perspectives, objectives, and values will explain the congruence and incongruence between the existing models of counseling and any alternative Islamic models.

M. Hashim Kamali inquires into the definition of *haqq* and looks into some of its aspects that have become the subject of controversy, especially in the works of western commentators on Islamic law. He tries to develop a perspective over *haqq* by delving into some of its allied concepts, namely, *hukm shar'ī* and *'adl*. His discussion also raises the question of the recognition, or otherwise, of fundamental rights in Islamic law. The analysis that Kamali has presented advances our understanding of this basic and yet complex juridical issue and relates it, in many ways, to the ongoing debate on the general subject of human rights.

Peter O'Brien is concerned about the rise of xenophobia in Europe and of the plight of the ten million Muslims living there, who are often the targets of this negative attitude. He contends that the fear and anxiety westerners exhibit towards Muslims stem, ultimately, from a fear and anxiety regarding themselves and their own beliefs. O'Brien argues that the perceived standoff with Muslims should cause the western intellectual to doubt the sincerity and superiority of his or her own convictions. He admits that the critique and rejection of European liberalism by Muslims leads western thinkers to question their own most revered beliefs. Their subsequent response is based upon trying to persuade or compel Muslims to embrace western liberal principles. When Muslims resist this undertaking, westerners see no recourse but to exercise arbitrary power on them. But this is an act for which western liberal tenets offer no convincing justification. This marks the limits of liberalism.

Our late scholar, Mahmoud Abu-Saud, whose obituary was published in our Summer 1993 issue, reflects on the methodology of the Islamic behavioral sciences. This was presented as a paper in Arabic at the Fourth International Seminar on Islamic Thought at Khartoum, Sudan. It was translated by Hashim Atallah and revised slightly by Yusuf T. DeLorenzo.

Also presented are two research notes. The first one, by Frank E. Vogel, is on the closing the door of *ijtihad* and the application of the law. He advocates more research on the application of Islamic law in order to discover the continued role of *ijtihad* in practice through the centuries with all of its limitations. We also have a note on a recently conducted poll, which is, in fact, the first of its kind, conducted by the John Zoghby Group on American attitudes towards Islam. Its methodology is discussed, the results are analyzed, and the final conclusion is that, despite the negative images and ignorance of Islam in the United States, the door is wide open for significant image enhancement efforts.

In our book review section, we have three selections. Fouad Basha reviews a controversial book on Islam and science, religious orthodoxy, and the battle for rationality. Ilyas Ba-Yunus has chosen Karen Armstrong's biography of the Prophet, while Mazen Hashem has a detailed critique of a recent book on Muslim families in North America.

We have reports of a conference dealing with the topic of Islam in Europe as well as that of the annual conference of the American Orientalist Society. In addition, the keynote address delivered by the Prime Minister of Malaysia, Mahathir Muhammad, on the Islamic vision for the twenty-first century, given at the inauguration ceremony of the recently established Institute for Islamic Understanding, is reproduced.

The fall issue of *AJISS* is coming out at a time when the Parliament of the World's Religions is being held in Chicago. In the first Parliament, held during 1893, Muslims were represented by an American-born convert to Islam: Muhammad Alexander Russell Webb.

Webb, the American Consul in Manila, the Philippines, was introduced to Islam by some Indian Muslim businessmen. He studied on his own and, within one year, embraced Islam. He resigned from his post and returned to introduce Islam to the United States. On his way back, he lectured in several cities in India. Introducing one of Webb's monographs, an Indian Muslim scholar wrote: "Mr. Webb came as an ambassador of a great nation to the East and is going back as the ambassador of a great religion to the West." Webb, who had bigger plans, shrugged aside his admirers' suggestions that he live in the Muslim world, returned to the United States, and declared that Islam is "so thoroughly applicable to all the needs of humanity that it seems that it is exactly the system that we need in our country, and that is why I am here, that is why I am in the United States." Addressing the Chicago Parliament, Webb declared: "I have faith in the American intellect, in the American intelligence, and in the American love of fair play, and will defy any intelligent man to understand Islam and not like it."

It was in 1893 that Webb initiated the publication of *The Moslem World*, which he described as "the only Mohammedan journal published in America" and as being comprised of "the discussion and elucidation of Islamic doctrines and social laws, and news for all parts of the Mohammedan world." How long this journal continued to appear and when and why it stopped needs further research. We hope that some of our young researchers will devote their energies to this early experiment.