

EDITORIAL

Our first paper, by Abdul Khaliq, discusses the Islamic view of faith and morality. The author shows how one's faith in God, from the Qur'anic perspective, is a commitment, as it implies both a whole metaphysics and an entire philosophy of life. In our personal lives, we need a healthy metaphysics for our moral behavior. Similarly, the sciences also need a metaphysical outlook, for this will provide significant pointers as to the direction in which scientific progress should advance. Abdul Khaliq further argues for a close relationship between the physical sciences and metaphysics. He assures us that this intimacy will not jeopardize the positive sciences' autonomy and their freedom of inquiry. His paper ends with the assertions that the cause of moral degeneration is to be sought in the loss of religious faith and that a rejuvenation of religious faith can automatically reinstate morality.

The Department of History of Science at the University of Oklahoma, Norman, OK, organized a conference on "Tradition, Transmission, Transformation: An Ancient Mechanics in Islamic and Occidental Culture," held on 6-7 March 1992. It was here that J. L. Berggren made an outstanding presentation entitled "Islamic Acquisition of the Foreign Sciences: A Cultural Perspective." We are publishing a revised version of this paper here. Berggren illustrates how cultural factors may have affected the Islamic world's reception and acquisition of foreign sciences. The process of Islamizing the mathematical sciences inherited from the classical Greeks is instructive, for by studying it we realize that Muslim scientists were responding to the needs, concerns, and criticisms of a civilization profoundly different from that of classical Greece. Berggren shows how Islamic mathematics was not just good Greek mathematics done by people who happened to write in Arabic. He also suggests that it is important for us to understand the terms on which Islamic culture of that time approached classical Greek culture. In fact, to spell out these terms of Islamization is even more crucial for us today, as we seek to facilitate the adoption of modern sciences into an Islamic worldview.

In his keynote address to the International Seminar on Malik Bennabi, Anwar Ibrahim complained that "it is an indictment of our parochialism that Bennabi has been neglected because he wrote in French. It is an even greater indictment that he is neglected because he was an individual thinker and not the ideologue of a movement. Neither is sufficient reason for original thought to be marginalized." We need to correct this situation and make an extra effort to ensure that Bennabi's ideas are accessible to researchers and also to encourage more translations, discussions, and writings of this very important

Muslim thinker. We have reproduced the entire text of Anwar Ibrahim's keynote address in this issue. In fact, we published a full report of this international seminar in our *AJISS* 8:3 (December 1991, pp. 563-67).

In addition, this issue features a paper by Fawzia Bariun that summarizes Bennabi's ideas on the intellectual problems of the Muslim ummah. The author did her Ph.D., at the University of Michigan, Ann Arbor, MI, on Bennabi's ideas. Her paper was presented during the International Seminar on Malik Bennabi. We hope that its proceedings will soon be available.

Louay Safi traces the origin and development of the concept of nationalism. He underscores its defects and points out some of its devastating consequences, especially in regions abounding in ethnic and religious minorities. Safi demonstrates how the political structures which existed in the Muslim world before Western colonialism were superior in many ways to those of the West, despite their rudimentary and distorted forms. He refers to the model of communal pluralism, the *millet* system, that flourished under the *khilāfah*. Here, confessional communities were regarded as autonomous social units enjoying both administrative and legal independence. Nationalism, on the other hand, rejects the coexistence of autonomous or semiautonomous ethnic groups within the state. It also encourages national leaders to devise policies aimed at assimilating minorities, ethnic or confessional, in order to achieve national integration. In other words, minorities are seen as being incompatible with a given society's mainstream and therefore must either give up their ethnic identity or become an outcast and undesirable social group.

Ironically, Safi's paper comes at a time when we are watching the "ethnic cleansing" of Bosnian Muslims by their Serb neighbors. This clearly shows the extent to which powerful majorities can go in eliminating ethnic diversity. Such behavior provides a glaring contrast to the *millet* system, under which the Serbs, Croats, and Bosnians flourished for centuries.

Marie Parker-Jenkins, who did her doctoral dissertation on "The Shifting Status of Teachers in the UK with Reference to the European Court of Human Rights," has addressed the issues of making adequate provisions for Muslim children in British public schools as well as establishing separate publicly funded schools. She has provided us with a thoroughly documented examination of the educational needs of Muslim children now living in Britain. The European Convention of Human Rights, says Parker-Jenkins, requires the state to respect the right of parents to ensure education and teaching in conformity with their own religious and philosophical convictions. She discussed the impact of this document on Britain's educational system in her dissertation. The requirements concerning parental wishes could be applicable, Parker-Jenkins believes, to the broad educational needs arising out of Islamic teachings. Parker-Jenkins further says that educationists will have to confront the problems faced by Muslim children, consult with the Muslim community,

and attempt to devise appropriate solutions. There is a need to foster a multi-cultural perspective within discrete subject areas, particularly at the secondary school level, and to boost the morale and identity of Muslim children. She warns that if a policy is not developed that addresses areas of concern and provides enlightened school leadership while there is still time, the use of crisis-management techniques cannot be avoided.

Jonathan Sarna, a reputed historian of the Jewish community in the United States, has documented its struggle to achieve recognition and legitimacy in American social and political institutions. He foresees a similar possibility for the newly emerging Muslim community in the United States and advises the Jewish community to welcome the Muslims' assertiveness and to explore positive ways of interaction. Sarna presented an earlier version of this paper at a conference sponsored by the Wilstein Institute of Jewish Policy Studies at the University of Judaism, Los Angeles, CA, during June 1989. The proceedings of this conference were published under the title of *Jewish Identity in America* by the Wilstein Institute. We are publishing this paper after slight modification with the permission of the author and the publisher.

Once again we have Tāhā J. al 'Alwānī reflections on taqlid and ijtihad. As our regular readers know, this is a continuation of a series of papers that appeared in recent issues of *AJISS*. This time he discusses the scope of taqlid and spells out what role nonspecialists perform in furthering the process of ijtihad. A lay Muslim engages the *faqīh* in dialogue and then asks for the reasons for specific rulings, a practice that helps to define new situations for a creative application of fiqh.

We have four book reviews and a similar number of seminars and conference reports. As a reminder of the five-hundred-year anniversary celebration of Columbus' discovery of America, which coincided with the banning of Islam and the forced exodus of the Jews and the Muslims from the Iberian peninsula, we have a detailed research note from T. B. Irving on how the Muslims were brought to the New World as slaves and then divested of their religion, language, and culture. The struggle of these enslaved African Muslims for their freedom and identity remains a rich and almost untapped field of study. Similarly, Hakim Rashid has outlined another area of research that needs further exploration: the secular education and the political socialization of Muslim children.

In this issue we have provided a cumulative index of the last three issues of this volume and will, *in shā Allāh*, follow it with an annual cumulative index for the entire volume in the Winter 1992 issue. The cumulative index of our back issues (1985-1991) is available in the form of a booklet.