

Editorial Note

The complex and bewildering variety of issues and problems facing the present-day Muslims have made them singularly hard pressed to develop rational strategies and efficient policies. The intensity and multiplicity of demands have increased to such an extent that in recent years efforts to Islamize knowledge or recreate a Muslim way of life needs congruent thinking and prudent planning.

In thinking about this question, at least two issues of adaptability and sustainability take the front stage. Adaptability would mean that Islamic social sciences and cultural habits should be sought out and adopted. This way would not be an imposition of alien models or values, but a reversion to the Qur'an and *Sunnah* for knowledge and guidance. Once adopted, either from traditional or modern Islamized social science, it ought to be maintained against all odds.

The *American Journal of Islamic Social Sciences* has been trying for the last four years to initiate such changes in the social and individual behavior, and Islamize the knowledge with the assistance of the International Institute of Islamic Thought and the Association of Muslim Social Scientists. My predecessor, Sulayman Nyang, left such a strong record of service that would be difficult for anyone to meet. I was conscious of this challenge when I was asked and accepted to succeed him. I knew of course that I could always count on his support to maintain the Journal at the same standard, if not higher.

This issue has three sections. Section one includes two papers on matters concerning the Islamic Thought. The first paper by Ahmad Zaki Hammad presents Ghazali's approach to *usul-al-fiqh*, divided into three elements: (i) *ahkam*, (ii) *adilla* (source), and (iii) *mujtahid*. . . Of these three, the paper provides broader explanation only of *ahkams*, leaving the other two for subsequent presentations. The second paper by Bogdan Meckowski compares Ibn Khaldun with Adam Smith, and other modern economists, giving Ibn Khaldun the prominent place he deserves. With remarkable skill, Mieckowski establishes that Ibn Khaldun favored *laissez-faire*, and opposed a socialized or monopolistic production. According to Mieckowski, most modern economists borrow heavily from Ibn Khaldun without acknowledging or crediting him in their works.

The second section of this issue on Islamization also includes two papers. Ibnomer Mohammad Sharafuddin presents *An Islamic Administrative Theory*, concluding that an Islamic administrative system should relate to Islamic heritage, value systems, societal norms and administrative behavior. In other words, the Muslim societies need a value-patterned, socially responsible, sustainable and convivial administrative system developed from within by its own people following the guidance of the Qur'an and *Sunnah*. The other paper by Abbas Mirakhor is a commentary on Muslim scholars and the history of Economics. Mirakhor goes beyond traditional analysis to explain that all of the early economists were to some extent influenced by the Muslim scholars. This fact is seldom stated by the modern economists in their writings.

The Research Note by Dilnawaz Siddiqi defines Human Resource Development (HRD), reviews the Muslim education, and presents the HRD's model of education, which may be relevant to the Muslim countries. The concluding Research Note by Muhammad Anwar, a former IIIT Research Associate, proposes a reorganization of the Islamic Banking System. Partly based on his book, *Modelling Interest-Free Economy*, published by the IIIT in 1987, the Research Note provides some interesting insights into the Islamic Banking system.

This issue also highlights a review article by Muhammad Ma'ruf entitled *The Rescuing of Muslim Anthropological Thought*. The article makes a critical and comprehensive analysis of two major anthropological works, *Toward Islamic Anthropology: Definition, Dogma, and Directions*, by Ahmed S. Akbar, and *The Idea of an Anthropology of Islam*, by Talal Assad.

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