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Editorial Foreword

We are pleased to present to our readers the second issue of “Tajseer”, wherein we have followed the same approach outlined in the first issue through the implementation of a policy of no segregation between sciences and focused on indigenization, engagement, and integration. In this issue, we also gave priority to works focusing on analysis and criticism over those that are descriptive, and we look forward to innovative methodologies, visions, and thoughts.

The reader will notice that we have given more space to the Book Reviews and Discussion sections, and added a separate section for Research Articles in English. These changes are the result of the attention provided by Arab researchers to interdisciplinary research topics related to indigenization, modernization, and acculturation, which are the strategic pillars of Ibn Khaldon Center for Humanities and Social Sciences. If we manage to bring together all Arabic and English models in one pool, this would create a new dimension to the interdisciplinary process, and this is what we are aiming for. In addition, this may pave the way towards a constructive interaction within a multilingual scientific society.

In this foreword, we do not aim to cover the content of research and studies included in this issue. However, it is worth mentioning that the three Arabic research articles and the other research articles in English cover highly solid topics, with a deep outreach.

Furthermore, this issue includes two studies that can be classified under the topic of the sociology of knowledge: the first study by Recep Şentürk is titled: “Intellectual Dependency: Late Ottoman Intellectuals between Fiqh and Social Science” and the second one by Abdelwahab El-Affendi is titled “Studying my movement: social science without cynicism”. Recep Şentürk’s study highlights the intellectual and political backgrounds of scholars and thinkers who have contributed to attempts to reform the laws that the Ottoman Empire implemented during its last years. Şentürk points to the confrontation that increased as a culture between the Islamic and Western civilizations in the nineteenth century A.D. He also discusses how the convergence between Islamic jurisprudence and sociology became one of its aspects, how bureaucrats, officers, doctors, and professionals tried to replace the scholars in the name of new sciences, and how this led them to the intellectual dependency on the West. Moreover, Şentürk highlights the conflict that erupted between the Fuqaha and modern scholars and those who attempted a synthesis between both Fiqh and western scholarship, and how this conflict added a new crack within the Ottoman Empire in addition to other cracks therein.

The article of Abdelwahab El-Affendi is a daring attempt and incites curiosity, as it presents the love-hate relationship between modern Islamists and orientalist, which is shown in his complex scientific journey; he is a Muslim researcher, specializes in the study of Islamic movements, under the supervision of professors who do not believe in Islam, in a Western academia operating on orientalist methodologies. In his research, El-Affendi questions: “Is there a choice between perpetual marginalization outside the traditions of Western scholarship and virtual absorption within them?”, “Could we make our voice heard?” He points out that there is a risk that the interference in the cognitive field becomes a cause of self-destruction, with one ending up as just a mere cog in the oppressive wheel that generates “knowledge” and that aims to the

sustainability of the structure of domination. He refers to the efforts of Edward Said (1935-2003) in his criticizing of Orientalism, considering that his critique is nothing more than an internal development of Western culture and a component that enhances its stability.

Another study on “The Legitimacy of the use of power in international relations: a comparative study between international law and Sharia” was concluded by Latifa Al-Kaabi and Sara Sallabi. In their study, both researchers admit that the use of power is very problematic in a contemporary political-legal history. By far, the debate has been raging, in international law as in Sharia, about the concept of power and the legitimacy to use it. After a profound analysis and comparison between these concepts, the two researchers addressed the phenomenon of pre-emptive war, conflict settlement, and many other related issues. It is probably not very surprising that the study ended up by underlining many “things in common” between the Islamic and international systems. The latter do not approve the initiative to pre-emptive war, prohibit the use of force, refuse to breach covenants, and tend to weigh the peaceful solutions.

The issue also comprises three special research articles authored by prominent writers. The first one is by Syed Farid Alatas, in which he postulates that Ibn Khaldun is a model for social studies based on heritage, highlighting the theoretical and methodological significance of Ibn Khaldun’s contributions and their impact on contemporary sociology. Narayana Jayaram takes us on a long journey about the history of sociology in Indian universities, and the exhausting “indigenization” and distance sociology in India. Along the same lines, the critical discussion of Seyed Javad Miri, titled “Revisiting Indigenization of Sociology in Iran: An Inquiry into Shariati’s Distinction between Subject and Indigenous”, presents in particular, the outstanding contribution of Ali Shariati in indigenizing sociology.

We previously mentioned that we would be providing more space to book reviews. This issue comprises three book reviews. The first two discuss contemporary topics: the impact of Ferdinand de Saussure on linguistic research and women in social sciences: from sex variable to the question of gender. The third one is an Arab Islamic heritage book and, as mentioned by Professor Fadhil Sadooni who produced the review, it covers a hot topic, still topical among contemporary scientists. The book, titled “The extension of life through the purification of polluted air and the liberation from harmful epidemics”, is authored by Muḥammad ibn Aḥmad al-Tamīmī El Makdisi, an ingenious physician from the 4th century AH (10th century CE). The book investigates the very early attention by Muslim scientists to the pollution of the environment, which has only been considered seriously in modern times. The author discusses the relation between air pollution and the spread of pandemics. He covers, in many chapters, the spread of pandemics through the air, the spread of infections, and the ways to treat the polluted air and water. He also provides important information about immunity and the factors that help boosting it.

As we express our satisfaction with the quality of work produced by the researchers, the care and assistance provided by our publisher Qatar University (QU Press), we aspire to maintain the highest professional standards and ethics in the field of research.

May Allah guide us to the right path.