



**Prof. Eltigani  
Abdelgadir Hamid** 

Editor-in-Chief and Head of the Social  
Sciences Department, Ibn Khaldon  
Center for Humanities and Social  
Sciences–Qatar University

[erahma@qu.edu.qa](mailto:erahma@qu.edu.qa)

## Editor's Foreword

We are pleased to introduce this regular mid-year volume of *Tajseer*. In terms of content, it includes eight interdisciplinary articles par excellence. As for arrangement, the articles range from a critical group that engages directly with Western social science methodologies, to another one that focuses on economics, addressing the overlap and interaction between it and the social sciences, to a third category that focuses on the natural sciences, examining the interaction between them and the Shari'a sciences on the one hand, and between them and psychology on the other.

Noticeably, many researchers no longer view the social science approaches that have originated and developed in modern Western societies as universal models that can be applied-regardless of their cultural and historical specificities- to other societies. In this context, Professor Abdel Halim Mahourbacha presented a paper entitled "Social Sciences in the South: From the Dominance of Western Centralism to Cognitive Liberation." The paper adopts a critical approach to Western social sciences and seeks to clarify the relationship of social sciences in the South to the colonial phenomenon and the Western modernity project. It sheds light on the attempts made by researchers in these countries to liberate them from the dominance of Western centralism, while highlighting the nature of the epistemological alternatives they have developed. The paper presents four alternatives belonging to four major civilizational cultures: Latin American culture, Asian culture, African culture, and Islamic culture. The researcher concludes his paper by calling for cooperation between researchers in the countries of the South to develop epistemological and theoretical approaches that contribute to the study of post-colonial societies.

However, liberation from the dominance of Western models is not the only epistemological problem. The tremendous scientific developments taking place in the West before our eyes also pose extremely complex ethical problems. How can we, for example, bridge the epistemological gap between normative and professional ethics? Professor Khaled Qutb poses a set of questions about this issue and attempts to answer them in an article entitled: "Bridging the Epistemological Gap between Normative and Professional Ethics: An Approach to Applied Ethics as a Paradigm." In this paper, Professor Khaled refers to the rapid developments in the field of science and its technological applications, and to the giant multinational corporations that control the production, application, and marketing of this knowledge in many ways. He then asks whether ethical problems have arisen or will arise as a result of these developments? And can normative ethical values address these problems? These are the two major questions that this research revolves around. The researcher believes there is an interest in bridging the gap between formal normative ethics and the practical ethics applied by professionals as a paradigm. However, this interest alone is not sufficient, according to the researcher. Rather, it requires the development of a guiding methodology that transcends disciplines and limited professional regulations, in order to consolidate the relationship between the theoretical knowledge produced by the normative ethical mind and society, as well as professional practices and society. In the conclusion of his article, Professor Khalid proposes a set of

ethical standards directed at professionals to link normative theoretical knowledge, professional practices, and societal values.

In the same vein, Professor Hassan Muzaffar Al-Rizzo addresses the issue of linking the social sciences and computer-aided text processing under the title "A Conceptual Approach to Bridging the Relationship between Computational Intelligence and the Social Sciences: An Applied Computational Model." The researcher questions whether it is possible to process texts using intelligent computing and how to leverage the capabilities offered by these processes to bridge the relationship between sociology and other human sciences. The researcher selected a major text-book in sociology to explore its knowledge content, concluding his research by confirming that computer-aided text analysis processes possess superior capabilities for deconstructing, analyzing, and categorizing texts, while highlighting many textual characteristics, such as the author's linguistic repertoire, terminology, and the network of key concepts upon which they rely—providing a valuable service to readers.

Professor Chaymae Foukhri addresses the concept of bridging the sciences of Shari'a and Natural sciences under the title "Bridging the Shari'a Sciences and Natural Sciences: Scientific Interpretation as a Model." The researcher raises a number of questions related to the scientific feasibility of this process and the extent to which scientific traditions are respected in the fields of medical sciences and Islamic knowledge. The researcher traces the beginnings of bridging in the works of Fakhr al-Razi in his interpretation of the Qur'an and the works of Ibn Qayyim al-Jawziyya, and how these ideas re-emerged and developed in the works of Imam Muhammad Abduh and Sheikh Rashid Rida. The researcher then presents examples of the works of those who object to this type of bridging, concluding that the much-needed bridging is bridging from the Qur'an to science (and not the other way around), because the Qur'an guides to the general direction required by natural science.

Professor Hicham Eddamnati addresses the overlap between the natural sciences and psychology in a contribution entitled "Psychology and the Natural Sciences: An Epistemological Reading of the Contribution of the Natural Sciences to the Development of Psychology as a Subject, Method, and Theoretical Framework." He addresses the contribution of the natural sciences to the development of psychology in terms of subject matter and method, beginning with William James's physical approach to studying consciousness, continuing with Ivan Pavlov's laboratory-based study of the psyche, and ending with studies relying on new technologies such as brain and nervous system imaging—providing numerous examples that illustrate this contribution. The researcher emphasizes in his research and conclusion that the natural sciences not only contributed to the development of psychology, but also enabled it to study human phenomena more precisely, making it a specialized science despite its belonging to the field of the humanities and social sciences.

In the Economic Research Group, we read a paper titled "Economic and Social Sciences: Building Bridges for Just and Effective Policies" by Professor Rais Foudil. He asks how to build bridges between economics and sociology to ensure more just and effective economic policies, and wonders about

approaches that allow for the integration of economic and social analysis. The research is part of attempts to reintegrate economics into the social sciences to allow for an understanding of the impact of cultural and social factors on economic phenomena. Professor Fadil concludes that building bridges between economics and the social sciences is not just an academic choice but an urgent necessity to promote social justice.

Since the relationship between economics and anthropology has become the focus of attention of researchers and political decision-makers due to its close relationship to understanding and developing societies, Mr. Abu Baker Al Hadi addressed the anthropological perspective in the study of economic activity in Sudanese society. He examined the experience of anthropological research in Sudan with its different schools, focusing on the points of difference and convergence between economics and anthropology, emphasizing that the economic system in Sudanese society (or any other) cannot be understood without taking into account other systems - religious, political and social, nor can the culture of the society and its role in the economic activity of that society be excluded.

In their paper "Economic Models and Islamic Faith: A Critical Evaluation of Reductionist Approaches" (in English), the two researchers (Afnan Al-Malik and Akram Temimi) object to attempts to employ modern economic models to study the principles of the Islamic system, as these efforts - despite their importance - fall short of providing an integrated understanding of the religion and, in the researchers' view, offer only reductionist approaches that empty the religion of its spiritual content.

Under the title "The Impact of Primary Affiliations on Organized Violence: Interdisciplinary Approaches," Abdulla Jalaledeen examines the phenomenon of the transformation of ethnic and regional affiliations from an expression of local identity to a factor of dismantling national unity in the modern state, turning them into social and political barriers. The researcher argues that the reproduction of tribal affiliations as parallel power centers undermines the concept of comprehensive national belonging, stressing in the conclusion of his research that the phenomenon of "state tribalism" is one of the most serious challenges facing African and Middle Eastern societies in the modern era.

The issue includes, as usual, a section on translated interdisciplinary articles considered to be important for interested Arab researchers. This is in addition to a section on book reviews and another on reports of activities and events carried out by the Ibn Khaldun Center. We would like to thank the researchers, the professors who contributed to the evaluation of this issue, and the team at Qatar University Press for their invaluable efforts and assistance.

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