

**Editorial:**  
**ISLAMISM AND POLITICS**

Indonesia has witnessed the growing role of Majelis Ulama Indonesia (MUI—Indonesian Ulama Council) and excessive introduction of *shari'ah* in Aceh in the last decade. Undoubtedly, the MUI has played important role in defining Islam, or, to be precise, Islamic orthodoxy in the country especially after the downfall of Soeharto regime. Considering itself as the inheritor of the prophet, MUI claims to hold the sole religious authority for guiding Muslim *umma* in the country in all aspects of life, including people's beliefs. In this current volume of *Al-Jamiah*, an article deals with the MUI discussing its controversial *fatwa* on Ahmadiyah that is charged of spreading deviated beliefs. Ismatu Ropi in his writing analyses the fatwa of Majelis Ulama Indonesia (MUI) on Ahmadiyah and its impacts on more strained relationship within Muslim community in Indonesia. He examines socio-political natures before and after the *fatwa* on Ahmadiyah reissued in 2005 (the first fatwa was issued in the 1980s) in the lights of the emergence of new model of Islamism in Indonesia and the more conservative shift within the MUI itself particularly after the collapse of Soeharto regime.

In other respect, Eka Srimulyani examines the impact of the excessive introduction of *shari'ah* in Aceh in the last decade on the existing matrilocality practices in Aceh community. She analyses the intersection of the Islamic values, *adat* (custom) and gender state ideology that shapes or even changes that practices. She argues that the absorption of matrilocality has been made possible due to the roles of *adat*, which has been so far perceived as "*ꨀat ngeum sifent*" (inseparable) with Islam. It is the state patriarchal ideology and the penetration of nuclear family models followed by modernity that have questioned Acehnese matrilocality. As long as *adat* and Islam are inseparable, Srimulyani argues, matrilocality will survive or transform into a new model of matrilocality.

Apart from Indonesia, Egypt is an important land of Islam. Christina DeGregorio argues that moderate Islamists in Egypt have attempted to integrate into the political process and have consistently been met with persecution and resistance by the presiding regimes, ranging from the age of Gamal Abdul Nasser through to the present under President Hosni Mubarak. It is this denial of integration and subsequent persecution of Islamists that has fuelled the growth of radical Islamist groups in contemporary Egypt. One of the most important Egyptian scholars who has international reputation is Yusuf Qardhawi. He wrote an important book on *zakāt* (alms giving), which is widely read in Muslim countries. Euis Nurlaelawati discusses Qardhawi's concept of *zakāt* and its relationship with the concept of ownership. Qardhawi's understanding of *zakāt* brings insight that as the earliest concept of mutual social responsibility in Islam, *zakāt* has not only religious function as a ritual, but also roles of social security and solidarity, which are essential in developing the Islamic economics system.

Islam in the West has generated many studies. In the context of Western Europe, *Persatuan Pemuda Muslim se-Eropa* (PPME, Young Muslims Association in Europe), the largest Indonesian Muslim organization in Europe, has received less attention from European scholars. Sujadi tries to fulfill the lack by studying the historical presence of PPME in the Netherlands and Germany and its strategies of survival and expansion. Unlike Sujadi, Munirul Ikhwan examines Western scholars' interest in studying the Qur'ān. He observes the shift from studying the history and sources of the Qur'ān to studying it as literary text. In the context of Qur'ānic narrative, Western scholars have moved from paralleling with the Judeo-Christian narrative traditions to studying the contents and styles of the Qur'ānic narrative by analyzing its discourse and narrativity.

We present as well articles in Arabic. Ali Mabrook, lecturer at Cairo University, deals with Ibn Taymiyya's book entitled *Minhāj al-Sunna al-Nabawiyya*, in which the latter criticized Shī'a and Shi'ism. Whereas, Ḥamza 'Abd al-Karīm Ḥammād examines the Islamic penal law of *qisās* (retaliation) for wounds and fractures which happens between father and his son in various Islamic law schools.

These are the articles we present to you. We hope you enjoy the reading.