

## THE EDITOR'S DESK

Muslim society traditionally accepted and protected the non-Muslim communities living in its midst. Yet accusations of intolerance and discrimination have emanated from these minorities, echoed by their religious counterparts in the West. Most of these claims have been the product of the long-standing Western prejudice against Islam or of the largely unfounded assumption that the occasional misrule which did take place was inflicted only on the non-Muslims and not also on the Muslims in Middle Eastern society. Complicating the situation were the Western colonial powers who in the nineteenth and early twentieth centuries exacerbated the relationships between Muslims and non-Muslims for their own advantage, often using the minorities in the area to dominate the Muslim majority politically and economically. Leland Bowie, of Temple University, examines one aspect of this relationship, that between Muslims and Jews in Morocco late in the nineteenth century, and concludes on the basis of European reports that the wealthy Jews constituted a privileged minority enjoying relative comfort as protégés of the French, while most Jews 'lived in subservience to and on the sufferance of the Muslims'. It would be interesting to compare this information with that found in contemporary Arabic and Hebrew sources from Morocco.

The study of Ottoman history has long been limited by its sources to conditions at the center of the Empire, with little attention given to the provinces and even less to the subjects of the Sultan. This situation has changed in recent years, however, with the opening of the Ottoman archives, not only in Istanbul but also in the provincial centers surviving from the Empire. Some of the most interesting work in such sources is being done by Ronald Jennings, of the University of Illinois, mainly on the basis of the Şeriat religious court archives surviving in central Anatolia. In his present study, 'Urban Population in Anatolia in the Sixteenth Century,' he examines the people and urban organization of several important Ottoman Anatolian cities, including a description of the urban quarters, showing that some were composed of people of different religions mixed together rather than isolated in the usual *millet* pattern. Turning to classical Islam, George F. Hourani, of the State University of New York at Buffalo, discusses Islamic and non-Islamic influences on the ethical theories of the Mu'tazilite theologians of early Islam. Sami S. Hawi, of the University of Wisconsin, Milwaukee, examines the contributions of the Muslim philosophers to the work of the twelfth-century Spanish Muslim scientist and philosopher Ibn Tufayl. And Father Georges Anawati, Director of the Dominican Study Center in Cairo and Visiting Professor at the University of California, Los

Angeles, evaluates the work of the late G. E. von Grunebaum in the form of a dialogue between the two.

As *IJMES* enters its seventh year of publication, a number of important changes have been made in its organization and presentation. It now is sponsored jointly by the Middle East Studies Association of North America and the British Society for Middle Eastern Studies. In accordance with the traditional policy of shifting members of the Editorial Board, a number of former members have retired and a new board has been organized. The work of reviewing scholarly publications now will be directed by a single Book Review Editor, Professor Albert Hourani, of Oxford University, with considerably more space devoted to this vital aspect of our scholarly endeavors than in the past. To make this possible, and in response to the increasing number of important articles accepted by *IJMES*, and the consequent increase in the backlog of unpublished works, the journal's size is again being increased – to 144 pages quarterly beginning with this issue. It is still difficult for me to believe that when I first undertook to edit the still-unnamed journal nine years ago (two years before publication began), I was seriously concerned with the problem of where I could locate sufficient substantive articles to fill 96 pages four times a year! Finally, and with considerable regret on my part, because of the mounting costs of publication in Great Britain, the job of printing *IJMES* is being transferred from the University Printing House in Cambridge to the Heffernan Press in Worcester, Massachusetts, still, however, under the supervision of the Cambridge University Press. On behalf of *IJMES* and all its readers, I wish to express my deepest gratitude to the staff of the University Printing House for the brilliant and devoted work which they have provided over the years.

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