

## NOTE FROM THE EDITORS

In this volume KATHA devotes itself to several issues pertaining mainly to intra-civilisational dialogue. First of all, Karim Crow's article "The Intellect in Islamic Thought: Mind and Heart" addresses many questions that arise regarding the relationship between the intellect and faith or even that between science and faith, reason and revelation. Karim rationally explains how there is the practical ethico-religious dimension of reason which is closely linked to ethics which involves the issue of will-power and the impulse or striving to change one's behaviour for example.

Karim also provides a thorough understanding of intelligence (many dimensions of which are often unclear) by looking at its social, religious and psycho-ethical elements. Only by understanding that it is 'aql' (intelligence) that energises the capacity for having a conscience, can we see that Islam emphasises reason as the condition for valid moral obligation.

We are also very happy to welcome back Datuk Dr. Osman Bakar after his successful tenure at the Center for Muslim-Christian Understanding, Georgetown University, Washington DC. An important thesis of Osman Bakar's article is to highlight the role of the Islamic Civilisation in history, as a bridge between many different types of civilizations. If this point is properly understood, it would be difficult for anyone to agree with the "Clash of Civilisations" theory put forward by the Harvard political scientist Samuel Huntington. He reminds us too of the capacity of Islam to give rise to the development of civilisational dialogue. It is this dynamic role which needs working on currently.

Alastair Gunn, currently Visiting Scholar at the Centre, makes an important contribution in tracing the path that the Centre for Civilisational Dialogue has travelled so far. Looking at the subject of civilisational dialogue from the philosophical perspective, he traces 'the map' as it were of the whole subject matter of civilisational dialogue which is a priority which never ceases to require constant revisioning and discourse. It is our earnest desire at the Centre that more will continue to join us on this exploration of the theory and praxis of dialogue.