



# Editorial

## Mysteries, Wonders, and Beauties

This is my last editorial. Gloriana St. Clair assumes the mantle of editor with the July issue. I wish her every success.

A last editorial may somehow resemble a last chance. Fortunately I have had many chances. This last one, however, permits a moment to reflect on two familiar themes—people and ideas. Together, interacting, they represent what I view as the core purpose of libraries. Learning, problem solving, personal growth, and knowledge are but a few of the possible outcomes. From this start we may hope to further other higher-level social and cultural goals.

Academic librarianship has made tremendous strides in the past few decades. The degree of our professional maturity has grown and our profession has become more and more robust. Our ability to serve has broadened and deepened. Should we be proud? Most certainly! Should we be satisfied? At moments, yes! Librarians have made outstanding progress in bringing the dynamic quality of computers and communication technologies to bear on how we process items and how we transport them. Nevertheless, librarians have a static rather than a dynamic orientation to the content of items.

The warehouse or collection-based paradigm still holds sway. The centerpiece of this paradigm is the provision of items shelved locally. A new access-based paradigm is emerging and gaining many adherents. Its centerpiece is the provision of items wherever they may be located. What happens between the user and the content of items is beyond the boundary of either paradigm.

As academic librarians we have defined our boundaries with considerable clarity. They have not been forced upon us. Indeed, all but a few librarians seem to hold to a value free or zero value-added philosophy toward the contents of what we own or get. We have constructed this reality. It is ingrained in our standards and our professional ethics. These choices have inhibited the development of our profession.

What happens between the user and the content of items, or between "people and ideas," should be the central focus of academic librarianship. In this sense I support a mysteries, wonders, and beauties paradigm. Where our profession now ends up is where I believe we should start. A line of popular lyrics comes to mind, "One foot over the line sweet Jesus. One foot over the line." Someday I would like to see us take that step. This does not mean that we should set aside traditional practices.

Frank Lloyd Wright once observed, "Please do not build to the size of a man, but build for the size of his spirit." In architecture our libraries may sometimes approximate this goal but in our professional philosophy and in our daily practices the spirit is often measured by inches on the shelf. The mysteries, wonders, and beauties created by people and read by others are beyond what we set out to reach.

To the authors who have created and submitted their ideas for publication in *College & Research Libraries*—thank you! To the members of the Editorial Board (Brian Alley, Sheila Creth, Miriam Drake, Stephen Gerhardt, Phyllis Jaynes, David Laird, Frederick Lynden, Deanna Marcum, Paul Metz, Brian Nielsen, Jordan Scepanski, and Nancy Van House)

who refereed over six hundred manuscripts, to the Assistant Editors (Deborah Jakubs and Larry Oberg), and to the Research Notes Editor (Gary Lawrence) and the Book Review Editor (William Jones)—my heartfelt thanks! To the readers—thank you for allowing me and other past editors the freedom to express ourselves openly. First Amendment rights are critical to our society. It is a great profession that upholds these values.

CHARLES MARTELL



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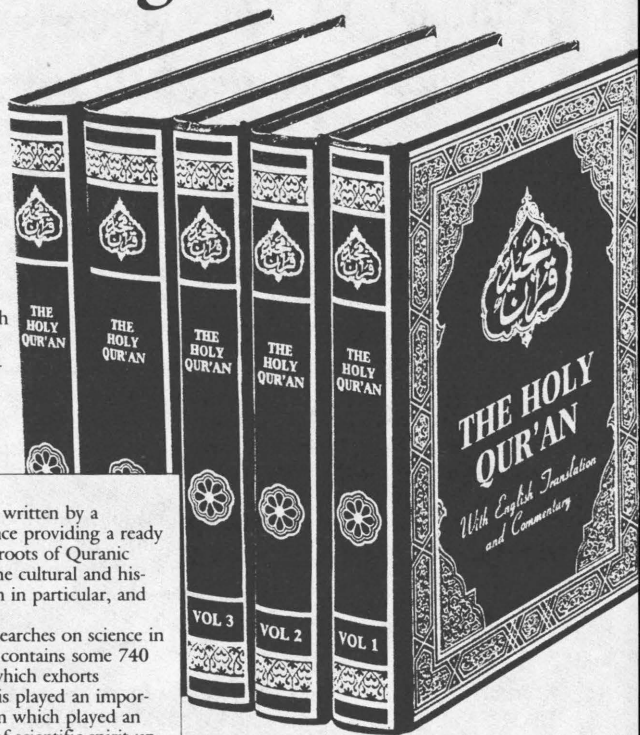
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122. These are they whose abode shall be Hell and \*they shall find no way of escape from it.<sup>122</sup> *وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْتَرِكُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَّ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا*

123. But *as to* those who believe and do good works, We will admit them into gardens, beneath which streams flow, abiding therein for ever. *It is* Allah's unfulfilling promise; and who can be more truthful than Allah in word?

124. It shall not be according to your desires, nor according to the desires of the People of the Book. Whoso does evil shall be rewarded for it; and \*he shall find for himself no friend or helper beside Allah.<sup>124</sup> *لَيْسَ بِأَمَانِيكُمْ وَلَا مَا نِيْتُمْ كُمْ وَلَا يُجْزَى وَلَا يَجِدُ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيْرًا*

125. But \*whoso does good works, whether male or female, and is a believer, such shall enter heaven, and shall not be wronged even *as much as* the little hollow in the back of a date-stone.<sup>125</sup> *وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ اُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلْيُجْزَ قَوْلِيكُمْ يَدْخُلُوْنَ الْجَنَّةَ وَلَا يَسْأَلُوْنَ*

\*14: 22. \*8: 26. \*4: 46; 33: 18, 66. \*40: 41.

**588. Important Words :**

*عِيس* (way of escape) is derived from *عَس*. They say *عَسَ* i.e. he turned away from, and escaped it. *عِيس* therefore means, a way or place of escape; a place of refuge; a place to which one turns or flees (Aqrah & Lane).

**589. Commentary :**

The expression, *It shall not be according to your desires*, does not mean that the desires of the Faithful will not materialize. The verse purports to lay down a general principle that it is only the will of God which prevails. As the desires of true believers must coincide with the will of God, they are bound to materialize.

**590. Commentary :**

The verse is important inasmuch as it clearly places men and women on the same level so far as works and their rewards are concerned. Both alike are servants of the Lord and both are equally entitled to a good reward, if they do good works. It is indeed strange that in

some Christian countries, some Christian missionaries should have the hardihood to bring against Islam the charge that according to it women, unlike men, are devoid of souls.

It should also be noted that true belief is a necessary condition for *sa* words, and *is a believer*, etc

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