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of  
Islamic Thought**



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- ◆ Be the author's original research, simultaneous submission to other journals, as well as previous publication in any format and language, are not accepted;
- ◆ Be within 5000 words in length; book reviews and conference reports must be within 1000 words;
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- ◆ The original paper must have appropriate main titles, a number of sections with appropriate subtitles;
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(আন্তর্জাতিক শ্রম সংস্থা, জেনেভা কর্তৃক প্রকাশিত ইংরেজি বইয়ের অনুবাদ করেছেন এম. রুহুল আমীন)

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## ***Editorial***

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According to the Latin sayings on Justice, "Let justice be done though heaven should fall". But Islamic justice is something higher than the formal justice of Roman law or any other human law. Justice is Allah's attribute and to stand firm for justice is to be a witness to Allah. It is even more penetrative than the subtler justice in the speculations of Greek philosophers like Plato. It reaches out the innermost motives, because human beings have to act as in the presence of Allah, who knows all our things, acts, purposes and motives. "The Qur'an declares justice to be the ultimate goal of religion, prophet-hood, and divine revelation, the very core and essence of Islam itself." Allah has sent His Messengers throughout the human history one by one with divine revelation to establish social justice among mankind. Consequently it is also the responsibility of human being as Allah's vicegerent to establish justice in a society he lives and the world at large. Md. Monirul Islam in his article "Conventional Philosophic and Islamic View on Social Justice: A Comparative Scrutiny" has made comparative analysis between Islamic social justice and the concept of social justice as expounded by Plato, Bentham, Mill and Karl Marx. The author has tried to explain the programs like-micro level management, balanced economy and social equilibrium, principles of zakat, proper allocation of goods and services, equal treatment for all in participating decision-making body, rule of law as the vital ingredient of good governance, proper mechanism for maintaining peace in the society- prescribed by Islam to maintain social justice are far more wide, qualitative and universal than that concepts of social justice propagated by the conventional philosophers and political scientists. We all agree with the author that Islamic social justice is qualitatively superior but, in the words of Ahmad Zaki Yamani, a well known scholar, its effectiveness depends greatly how Muslims of the contemporary world face challenges like- "are they capable of transforming their principles into practical programs, their ideals of justice into viable economic plans, and do they have energy and the drive needed to translate their ideals into concrete realities of life?"

The colonial powers not only changed educational curriculum of the Muslim countries but also managed to change the concepts and thinking of the Muslim minds. After the colonial powers left, the conditions have

not improved much. For example, when the Muslims had golden age, we had been taught that medieval period was a dark age. Blind imitation of western knowledge sometimes may not be in conformity with the will of Allah. To overcome this difficulty and to make Islam relevant to the contemporary world, Ismai'l Raji al Faruqi started a movement for islamization of knowledge. The author Kazi Shahadat Kabir in his article "Ismai'l Raji al Faruqi and Islamization of Disciplines" has tried to analyze the contribution made by Ismai'l Raji al Faruqi, who mastered both Islamic and western education. He developed a methodology particularly in the field of social sciences and concepts in the area of Islamic political thought. His pioneering intellectual exercise has attracted researchers to develop further. The assassination of him along with his wife was a great loss to the Muslim world.

Havoc caused by the Second World War stirred the inner most feelings of human hearts. The experts started doing serious research about human psychology by adopting modern scale, tools and statistical analysis. Pioneers were the psychologists in this depth quantitative research. Gradually sociologists, political scientists and other social scientists followed the suit. The article "Research in Public Administration: An Islamic Perspective", written by Abdun Noor, demonstrates the contemporary concept, tools, techniques and models of research in public administration and its limitations. The author however points out that these 'align theories and models' cannot be considered adequate for conducting research in Muslim countries considering their different culture and heritage. So, scholars should build up different model suitable for Muslim countries. Is it possible to implement Islamic model in a country which is not Islamic? The author argues that by penetrating into the existing system simultaneously reform and implementation of Islamic model for administration and research can be done from within.

Nazan al-Qur'an is a theory advocatung the fact that all the verses of a surah as well as all the surahs of the Qur'an are closely connected to one another. Few scholars applied the concept of Nazm al-Qur'an in their interpretation of the Qur'an. Dr. Israr Ahmad Khan in his article 'Nazan al-Qur'an and Methodological Pattern of Ibn 'Ashur: An Evalnation' tried to introduce and evaluate the Ibn 'Asur's approach to Nazm al-Qur'an in his tafsir.

Mansur Ahmad's article, "Qur'an and Archeological Findings of Ancient Ruined Civilizations" is an attempt to unravel the archeological findings

of “exact location where Noah’s people lived, sailing point of Noah’s Ark, resting place of Noah’s Ark.” According to the Qur’anic description, Ad people along with the whole city with rich civilization was destroyed through a ‘furious wind’ which lasted for seven nights and eight days accumulating tons of sands and consequently buried people alive.(54:18-20; 69:6-7) Why did Almighty Allah awarded them such a severe punishment? Because the people of Ad were arrogant, proud of their strength and disobedient to Allah. Archeological excavation confirms the Qur’anic description by discovering a desert named Salalah in Oman in deep beneath. There are two messages here for human being, one is the authenticity of the description of the Qur’an and the other is the lesson to be learnt from the disastrous consequence of being arrogant.

With the abolition of last caliphate in Turkey by Mustafa Kemal Ataturk the Muslim ummah do not have such an institution any more. But considering its past history of leadership, the author of the article “Role of Turkey in the Leadership of Muslim World” desires that Turkey should take the leadership of the Muslim World again. The author covers the entire history of the rise and downfall of Ottoman Empire and argues that since an Islamic party now is in power in a secular Turkey, it is the time for Turkey to take the leadership of Muslim countries by invigorating OIC and by helping them in modernization and progress.

Bangladesh is now teeming with more than 1000 NGOs. These NGOs have made a rapid Progress in the Coverage of Rural and Urban poor. But these MFIs-NGOs have not been fully successful to reach the hardcore poor. Masuma Begum in her article ‘Who Can Reach the Hardcore Poor?’ tried to find out the reasons behind the argument. She presented the limitations of these NGOs in the way of reaching the goal and also tried to provide an alternative to get rid of this situation.

Meer Manzur Mahmud in his article “Welfare for Humanity and Islam: An Analysis” (in Bengali) has lamented that although one of the objectives of the Islamic way of life is welfare for human beings, most Muslims are not aware of this fact. Reasons are many – they have forgotten their history and tradition; their political defeat; dependency; their inability to choose friends and foes; not acquainted with the proper teachings of Islam and staying far from practicing the teachings of Islam. On the top of these the Muslims are living silently depending on others by forgetting their own identity. The author however prescribes eight



**suggestions to be followed by the Muslims first and extended to others gradually. To follow scientific golden mean in living; make the people aware about the universality of welfare programs in Islam; wealthy Muslims must pay zakat, usher, sadaka etc. for the welfare of the common people; to educate science and technology to the disadvantaged Muslims; to prepare the family for giving moral education to every citizen- these are some of the suggestions made by the author.**

**Besides the above mentioned original articles, this issue of the journal contains book review section and conference report which, I believe, will be of important source of information.**

**I am grateful to Editor-in-Chief, Exicutive Editor, Associate Editor, Editorial Board and all the staff of BIIT without whose help and cooperation the publication of this volume would be impossible. My special appreciation goes to Associate Editor who eases my burden by working hard for the publication of the Journal. May Almighty Allah help us to continue our humble effort for the cause of Islam and Muslims.**

**Dr. U. A. B. Razia Akter Banu**

## Nazm al-Qur'an and Methodological Pattern of Ibn 'Ashur: An Evaluation

Dr. Israr Ahmad Khan\*

### Abstract

*Rhetoricians and exegetes have both paid attention to Nazm al-Qur'an with heightened interests. Unfortunately, not many mufasssirun managed to unfold the message of the Qur'an from the angle of Nazm al-Qur'an. Only few scholars applied the concept of Nazm al-Qur'an in their interpretation of the Qur'an. Al-RazT, al-Haralliyy, al-Biq'a'I, al-Farahi, Ibn 'Ashur, Syed Mawdudi, Syed Qutb, and IslahT may be counted among those who furthered the cause of Nazm al-Qur'an. Methodology of these well-known mufasssirun does not represent the same pattern. The main task of these scholars has been to identify the coherence among all the components of a surah hence thematic unity in the surah. But they have been somewhat different from one another as to the way to identify the coherence. Muhammad al-Tahir ibn 'Ashur has developed his own methodology to do justice with his assignment of identifying the thematic units' in the Qur'an. In this paper an attempt will be made to identify Ibn 'Ashur's novel methodological pattern in his Tafsir work, which he applied to establish the position of Nazm al-Qur'an.*

### Introduction

It may not be exaggeration to suggest that in the classical history of Qur'anic interpretation only three names, Muhammad ibn Jarir al-Tabari (d.310 A.H.), Mahmud ibn 'Umar al-Zamakhshari (d.538 A.H.), and Muhammad ibn 'Umar Fakhr al-Din al-RazT (d.606 A.H.) appear as the original trend setters of tafsir methodology. Others have simply followed them. It seems al-Tabari's *Jami'al-Baydn*, al-Zamakhshari's *Al-Kashshdf* and al-RazT's *Mafdtih al-Gliavb* represent original contributions, whereas other commentators of the Qur'an have

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\* Associate Professor, Department of Qur'an and Sunnah Studies International Islamic University Malaysia.

merely been duplicating them in terms of not only the methodology but also the ideas and messages derived from the Qur'an. Only few mufasssiron tried to make their own way in the field of tafsir. Most prominent among such names are Ibrahim ibn Umar Al-Biqā'i (d.885 A.H.), 'Abd al-Hamid al-Farahi (d.1930 C.E.), Muhammad al-Tahir ibn 'Ashur (d.1973 C.E.), Syed Qutb (d.1966 C.E.), Syed Mawdu'dl (d.1979 C.E.), and Amin Ahsan Islahī (d.1997 C.E.). What makes these mufasssiron different from others is their concept and application of Nazm al-Qur'an in tafsir. Al-Biqā'is "*Nazm al-Durar fi Tandsiibb al-Aydt wa al-Suwar*" al-Farahi's "*Dald'il al-Nizdm*" Ibn 'Ashur's "*Al-Tahrir wa al-Tanwu*" Syed Qutb's "*Ff Zildl al-Qur'dri*" Syed Mawdu'dl's "*Tafliim al-0w'dn*" and Islahī's "*Tadabbur-e-Qur'dn*" may be considered representatives of school of Nazm al-Qur'an. These tafsir works may not necessary be placed in either of the widely known categories of tafsir works such as traditional (*ma 'thur*), rational (*ijtihddi*), jurisprudential (*JiqhT*), and scientific (*'ilmi*). With the mention of Nazm al-Qur'an as a school of tafsir, there arises a question as to its pattern. This paper's main objective is to introduce and evaluate Ibn 'Ashur's approach to Nazm al-Qur'an in his tafsir. Yet, an introduction to Nazm al-Qur'an as such will also be included in the discussion.

### Nazm al-Qur'an and rhetoricians

Experts of the Qur'anic rhetoric developed the view that the rhetoric of the *Qur'an* which made it essentially different from that of the classical Arab poets and orators is inherent in AV/r/n *al-Qur'dn*. Al-Jahiz (d.255 A.M.), al-Rummani (d.384 A.H.), al-Khattabi (d.388 A.H.), al-Baqillam (d.403 A.H.) and al-Jujam (d.471 A.H.) paid special attention to the immitability of the *Qur'an*. For that matter they identified the feature of *Nazm al-Qur'an* as an iimitable feature. According to them, all the words of a Qur'anic sentence represent a particular sequence as to their desirable imports; if the existing order of the words of *Qur'anic avail* is altered or any of the original words is replaced with its synonym, the sentence will certainly lose its inimitability as to its rhetoric.<sup>1</sup>

<sup>1</sup>. This is the gist of the ideas scattered in sources. See: Al-Jahiz. 'Amr ibn Bahr. *Al-Hayawan* (ed. Abd al-Salam. Dar Ihya' al-Turath al-'Arabi. Beirut, n.d.). part 4. p. 89: Al-Khattabi. Hamd ibn Muhammad. *Bavdn I'jdz al-Qur'an* (eds. Muhammad Khalf Allah and Muhammad Zaghlawl. part of the edited work entitled "*T'alathu Rasa'il fi I'ci. ul-Oiir'dn*". Dar al-Ma'arif. Lgypt. n.d.). 4<sup>th</sup> edition, p. 27: Al-Jurjam. 'Abd al-Qahir. *Dala'il al-I'Jdi* (ed.

### Nazm al-Qur'an and Exegetes

Writing commentary of the entire Qur'an may be traced back to the time of *tdbi 'un* scholars such as Shu'bah ibn al-Hajjaj (d.70 A.H.), Waki' ibn al-Jarrah (d.97 A.H.), and Sufyan ibn 'Uyaynah (d.98 A.H.). But their works seem to have been lost in the vicissitudes of the time. The oldest extant work representing the interpretation of the whole *Qur'an* is *Jdmi' al-Baydn fl Ta 'wil al-Qur'dn* by Muhammad ibn Jarir al-Tabari (d.310 A.H.)- It is based on the views of *sahdbah*, *tdbi Tin*, and later generations of scholars. Al-Tabari has also, at times, given his own understanding of Qur'anic words and statements. At no place he has referred to *Nazm al-Qur'an* in his voluminous work. He may be considered trend setter in *tafslr*. Others after him either followed into his footprints or made, in addition, some new trends. Al-Zamakhshan (d.538 A.H.) appears to be the first such *mufasssir* who added in his *tafslr* work semantic and *ijtihddl* dimensions. His impact may easily be spotted in later *tafslr* works representing rational trend in *tafslr*. A-Razi (d.606 A.H.) seems to have followed both al-Tabari and al-Zamakhshari in his *tafslr* work, *Mafdlh al-Ghayb*, widening the scope of traditional and rational methodology of *tafslr*. It is Qadl 'Abd al-Jabbar (d.415 A.H.) who may be considered the first *mufasssir* who tried to show in his work "*Tanzih al-Qur'dn 'an al-Matd'in*" coherence among *dydt* of a *surah*. It seems al-Razi borrowed the concept of *Nazm al-Qur'an* in *tafslr* from him and tried in his own way to trace link between one *ayah* of a *surah* and another. Although he practically implemented *Nazm al-Qur'an* theory in his endeavor to unfold the message of God, he did not take *Nazm al-Qur'an* more than a mere academic witticism (*latifah 'ilmiyyah*). One may hardly identify any principle or set of principles in his treatment of *Nazm al-Qur'dn*. Next to him comes 'Ah ibn Ahmad al-Haralliy (d.637 A.H.) who interpreted the *Qur'an* on the basis of the theory that all the verses of a *surah* are mutually coherent. His *tafsir* work "*Miftdh al-Bdb al-Muqaffal li Falun al-Qur'dn al-Munazzal*" is not available in published form. Ibrahim ibn 'Umar al-Biq'a'I (d.885 A.H.) is another prominent *mufasssir* who furthered the cause of *Nazm al-Qur'an* in his *tafslr*

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Mahmud Muhammad Shakir. Maktaba al-K.hanjT. Cairo. 1983). pp. 49-50: Al-Baqillani. Muhammad ibn al-Tayyib. I'jaz al- Qur'an (ed. Ahmad Saqr. Dar al-Ma'arif, Egypt, n.d.). 5<sup>th</sup> edition, pp. 276-277; Mustansir Mir. *Coherence in the Qur'an* (American Trust Publications, USA. 1986). PP. 10-16,

work. "*Nazm al-Durar jl Tandsub al-Aydt wa al-Suwar*". After him one may not trace any *mufasssir* who took the theory of *Nazm al-Qur'an* seriously for around six centuries. The trends dominating the *tafsir* field during this period have been the ones set by al-Tabari, al-Zamakhshari and al-Razi. In the beginning of the twentieth century C.E. a scholar from India, 'Abd al-Hamid al-Farahi (d. 1930 C.E.) emerged as the proponent of the *Nazm al-Qur'an* theory. He is the first who came to define this theory and also develop complete set of principles and rules of *tafsir* conforming *Nazm al-Qur'an* as methodology of *tafsir*. His notes and deliberations have been published under the title "*Rasa 'il al-Irnam al-Fardhl*". In these treatises he has outlined and elaborated all the steps of *Nazm al-Qur'an* as methodology. He had an ambitious plan to write the *tafsir* of the whole *Qur'dn* based on his principles. Unfortunately he could not go beyond interpreting *Surah al-Baqarah* and some short *surahs* from the last part of the *Qur'an*. But his disciple, Amin Ahsan Islahi (d. 1997 C.E.) took up the challenge and completed the *tafsir* of the *Qur'dn*, "*Tadabbur-e-Qur'dn*" in Urdu based on *Nazm al-Qur'dn*. Syed Qutb (d!966 C.E.), Syed Mawdudi (d.1979 C.E.), and Muhammad Asad (d.1992 C.E.) seem to have been greatly influenced by the *Nazm al-Qur'an* theory as expounded by al-Farahi.

### **Nazm al-Qur'an: Definition**

An eloquent speech contains several components: 1) the central theme, 2) the preface, 3) the context, and 4) the conclusion. The *Qur'dn* is undoubtedly the most eloquent speech. All of its *surahs* contain the above-mentioned four components. Application of *Nazm al-Qur'an* in the interpretation of a *surah* requires the *mufasssir* to identify these four elements through deliberation over each and every single statement of the *surah*, on the one hand, and establish link among them, on the other. This deliberation (*tadabbur*) needs to be done over and over again. Merely once or twice it may not do. As it appears from the term, *Nazm al-Qur'an* is a theory advocating the fact that all the verses of a *surah* as well as all the *surahs* of the *Qur'dn* are closely connected to one another. The statements of the *Qur'dn*, which, at times, appears to be incoherent are as a matter of fact fully coherent. *Nazm al-Qur'an* may be defined as a theory confirming the existence of coherence in the *Qur'an*.

### Muslim Scholars' Observation on Nazm al-Qur'an

Theoretically, a number of Muslim scholars appreciate the *Nazm al-Qur'an* theory. Abu Bakr 'Abd Allah ibn Muhammad al-Nisapuri (d.324 A.H.), one of the teachers of great *Hadith* scholar al-Darqutni in Baghdad used to shed light in his lectures on the *Qur'an* on how the *dydt* of a *surah* were correlated to each other.<sup>2</sup> Abu Bakr ibn al-'Arabi (d.543 A.H.) says that identifying co-relationship among *dydt* of a *surah* with a view to making them appear one coherent statement is indeed a great knowledge." Fakhr al-Din al-Razi (d.606 A.H.) observes about *Surah Fussilat* that it appears to be a well-organized statement right from its beginning until its end. Great fiqh scholar, 'Izu al-Din 'Abd al-Salam (d.660 A.H.) is reported to have declared the knowledge of *Nazm al-Qur'an* as an excellent knowledge. Al-Suyuti (d.911 A.H.) wrote a treatise "*Tanasuq al-Durar fi Tandsub al-Suwar*", highlighting the co-relationship between the *surahs* of the *Qur'dn*. He was of the view that *Nazm al-Qur'an* was a highly commendable discipline but due to it being very difficult only few mufasssiron dared venture into it.<sup>6</sup> Ibn al-Naqib al-Maqdisi (d.697 A.H.) tried to show coherence between many verses of the *Qur'dn*. But he could not maintain this trend throughout his *tafsir* work.' Shaykh Wall al-Din al-Malawi (d.774 A.H.) believed that the re-arrangement of the *Qur'dn* in the non-chronological order by the Prophet (s.a.w.) in the light of the divine instruction signified coherence in the *Qur'dn*. Al-Farahi (d. 1930 C.E.) writes that an effective statement cannot afford to

<sup>2</sup> Al-Zarkashi. Badr al-Din, Al-Burhan fi 'Ulum al-Quran (Dar al-Fikr. Beirut. 1994), vol. 1. p. 132. <sup>5</sup> Ibid.

<sup>4</sup> Al-Razi. Fakhr al-Din, Matatih al-Ghayb (Dar Ihya' al-Turath al-'Arabi, Beirut. 1997). vol. 9. p. 569.

<sup>5</sup> Al-Zarkashi, op. cit., vol. 1. p. 132.

<sup>6</sup> Al-Suyuti, Jalal al-Din. Al-Itqan fi 'Ulum al-Qur'an (Dar al-Fikr, Beirut, n.d.). vol. 1, p. 132.

<sup>7</sup> Al-Biqā 'I, Ibrahim ibn 'Dinar, Nazm al-Durar (Dar al-Kutub al-'Ilmiyyah, Beirut. 1995), vol. 1, Muqaddimah. p.7.

<sup>8</sup> Al-Suyuti. op. cit.. vol. 2. p. 108.

<sup>9</sup> Al-Farahi. 'Abd al-Hamid. Rasa'il al-Imam al-Farahi fi 'Ial-Qur'an (Al-Da'irah al-Hamidiyyah. Sarai Mir. India. 1991). p. 51.

<sup>10</sup> Syed Mawdudi, Tallinn al-Qur'an (Idara Tarjuman al-Qur'an, Lahore. 1997). vol. 1, Muqaddimah. pp. 14-15.

<sup>11</sup> Islah. Amin Ahsan, Tadabbur-e-Qur'an (Taj Company, Delhi, 1997), vol. 1, Muqaddimah, p. 20.

be disorderly; those who believe in the inimitability of the *Qur'an* have the responsibility to identify coherence in its verses and organization in its rulings.<sup>9</sup> To Syed Mawdudi (d. 1979 C.E.), the *Qur'dn* does appear to the first time reader incondite, disorganized, and non-cohesive but as a matter of fact each and every component of the *Qur'dn* is well-organized and cohesive.<sup>10</sup> Amin Ahsan Islahl (d.1997 C.E.) opines that without tracing link between an *ayah* of the *Qur'dn* and another in the same *surah* one may not reach the truth.

### Feasibility of Nazm al-Qur'an

The figure of the Qur'anic exegetes is very high. Very few of them applied *Nazm al-Qur'an* as a methodology of *tafsir*. What does this situation refer to? Does it not signify the impracticability of the theory, rendering it as mere hypothesis? Certainly, it is not a hypothesis; it is a proven theory. Scholars, even though few, have applied the principle of *Nazm al-Qur'an* in their *tafsir* works. The existence of *tafsir* works based on *Nazm al-Qur'an* serves as sufficient evidence for its efficacy. Yet, the Question remains in place as to why majority of scholars could not uphold this idea of coherence. Amin Ahsan Islahl suggests that the distance between the time of the *Qur'dn's* revelation and the time thereafter has made the task of identifying coherence in the *Qur'an* somewhat difficult. He explains that the two features of the classical Arabic hence of the *Qur'dn*, *hadhf* (ellipsis) and *ijdz* (brevity) have also complicated the matter. To him, the commentator who is unaware of the classical Arabic poetry and oration or who ignores these two dimensions of the *Qur'anic* statements finds it difficult to trace co-relationship among the verses of a *surah*.<sup>112</sup> One may hardly contest the idea proposed by Islahl.

Objective of a task determines its method. One may find various objectives behind the commentary of the *Qur'an*. Traditionalists such as al-Tabari (d.310 A.H.), al-Samarqandl (d.373 A.H.), al-Tha'labl (d.427 A.H.), al-Baghawi (d.510 A.H.), Ibn Kathir (d.774 A.M.), and al-Suyutl (d.911 A.H.) wrote their *tafsir* works in order to mere collect the *tafsir* views of the previous generation scholars. Rationalists such as al-Zamakhsharl (d.538 A.H.), al-Razi (d.606 A.H.), al-BaydawT (d.685 A.H.), Ibn Hayyan (d.745 A.H.), and al-Alusi (d. 1270 A.H.) paid attention to the message of the *Qur'dn* from philosophical, philological, and rational angles so as to rebut others' views and substantiate their

<sup>12</sup> Ibid.

own stands. Jurists like al-Jassas (d.370 A.H.), al-Kiya al-HarrasT (d.504 A.H.), Ibn al-'Arabi (d.543 A.H.), and al-Qurtubi (d.671 A.H.) supported in their works *Hanafi*, *Shafi*, and *Maliki* schools of jurisprudence respectively. These objectives did not allow commentators of the *Qur'an* to spend their time on identifying the coherence among various components of a *surah*.

### **Ibn Ashur's Tafsir Work vis-a-vis Nazm al-Qur'an**

Ibn 'Ashur has written a long preface to his tafsir work. He has dealt with therein ten issues pertaining to tafsir: (1) Authentic Interpretation of the Qur'an, (2) Scope of Tafsir as a Discipline

of Knowledge, (3) Significance of both Traditional and Rational Tafsir Methodologies, (4) The Objective of Mufasss'r Task, (5) Socio-Historical Backgrounds of Revelations, (6) Varieties of Reading Styles of the Qur'an, (7) Qur'anic Historical Narratives, (8) The Qur'an's Name and Its Verses and Chapters, (9) Original Messages of the Qur'anic Statements, and (10) Inimitability of the Qur'an. He has discussed in somewhat detail the controversies among Muslim scholars over the above issues and tried to come

up with some conclusion in a decisive manner. As for Nazm al-Qur'an and its role in tafsir, he has touched them in the last issue of his preface. It seems he sides with rhetoricians in the concept of Nazm al-Qur'an as the basis of I'jaz al-Qur'an (inimitability of the Qur'an). It may not be deemed as inappropriate to have an overview of Ibn 'Ashur's tafsir methodology before his approach to Nazm al-Qur'an is looked at in detail.

### **An Overview of Ibn 'Ashur's Tafsir Methodology**

A cursory look at Ibn 'Ashur's treatment of Qur'anic interpretation may suffice to place him at par with many other mufasss'irun from the lists of traditionalists and rationalists, on the one hand, and also slightly different from them, on the other. His methodological pattern of tafsir of every surah may be summarized like this: (1) identifying the basis of surah's well-known and less known names, (2) referring to the exact number of ayat of the surah, (3) investigating into the period of revelation of surah, Makkan or Madinan, (4) establishing the position of surah in chronological order, (5) reporting socio-historical background of surah's revelation, (6) enumerating objectives of surah, (7) explaining the ayat one by one in the light of rhetoric and eloquence



of the language, (8) informing about jurisprudential views or controversies over legislative ayat of surah, (9) clarifying semantic bases of some words in ayat of surah, (10) stating controversy among experts of Qur'anic reading over certain particular word/words, (11) quoting differences of opinions of philologists and linguists over the significance of certain words in an ayah of surah, and (12) deliberating over the reason of link between apparently unrelated ayat of surah.

A concrete example of how he carries out his delicate task of tafslr may not be out of place. Here is brief reproduction of how he deals with Surah al-Tahrim (66).

The name of this surah is derived from the first ayah. Two other names—Surah Lima Tuharrimu and Surah al-Nabryy—are also reported in the sources. Authorities are unanimous over its number of ayat as twelve. According to majority of scholars, it is Madinan revelation. It is one of those surahs that came down after Surah al-Hujurat (47) and before Surah al-Jumu'ah (62). Its second ayah (*"Allah has already ordained for you absolution from your oaths"*) indicates that it came down after Surah al-Ma'idah. Its reason of revelation is based on two events related to the Prophet's (s.a.w.) wives. First, the Prophet (s.a.w.) once took honey in one his wives' apartment; it caused him to stay there more than usual time; it angered 'Aishah who, then, made a plan along with all of the wives of the Prophet (s.a.w.) to express their displeasure over the Prophet's taking honey which gave foul smell. When as per the plan the Prophet's (s.a.w.) wives expressed their displeasure over the foul smell allegedly emanating from the Prophet's (s.a.w.) mouth, the Prophet vowed not to take honey any more. Second, when Hafsa, one of the Prophet's (s.a.w.) wives saw the Prophet (s.a.w.) in her own apartment along with his slave-girl, she got angry and the Prophet (s.a.w.) vowed there not to have any physical relationship with her slave-girl any longer.

Objectives of this surah are seven: (1) warning that one is not authorized to make unlawful what Allah made lawful, (2) disclosing to the Prophet (s.a.w.) what was not known to him in relation to his own household, (3) making clear that absolution of oaths through expiation is obligatory, (4) teaching wives that they should not put on their husbands unnecessary pressure which may lead to their divorce, (5) advising the people in general to take care of their family members in

Islamic orientation, (6) describing the reward for good acts and punishment for evil-doings, and (7) advancing two examples of women with undesirable character and two examples of women with exemplary character so as to bring home some lesson for women in believers' households.

In the first ayah the Prophet (s.a.w.) was questioned as to why he made unlawful what Allah made lawful for him. The Prophet (s.a.w.) had not actually made anything which was lawful unlawful for him; he had simply vowed to abstain from that as it was not possible for the Prophet (s.a.w.) to alter the lawful into unlawful. The phrase—"why do you make unlawful what Allah made lawful"—does not necessarily denote that the Prophet (s.a.w.) changed the position of divine law of halal and haram. The second ayah refers to the obligation of vow-absolution through expiation. It is controversial whether the Prophet (s.a.w.) expiated his oath or not. As for the message of this ayah, according to Malik ibn Anas and Abu Hanifah expiation of vow is obligatory. But concerning someone really making unlawful what is lawful there are around eighteen views, some suggesting it as nonsense, and some others making it clear case for expiation. Ayat 3-5 contain twenty messages for the wives of the Prophet (s.a.w.) with a view to warning them that they should not put unnecessary pressure on the Prophet (s.a.w.) because it might lead to their replacement with other women who are far better in their Islamic character than they are. In the sixth ayah, the believers in general have been addressed. The link between the first five ayat and the sixth one is that the ayat 1-5 indirectly advises the Prophet (s.a.w.) and his wives that there should be a regular Islamic orientation of the household so as avoid the wrath of Allah; and the ayah no. 6 directly reminds the followers of the Prophet (s.a.w.) of the significance of Islamic orientation of the family members. The seventh ayah directly warns disbelievers and indirectly believers that in case of negligence of Islamic code of conduct, no excuse will be any avail on the Day of Judgment. The eighth ayah advises believers to turn to Allah again and again in repentance due to which their entry into the paradise is destined.

The ninth ayahs appear to be disconnected with the previous ayat (1-8). The relationship between the previous ayat and the ninth one is that when Allah warned the disbelievers in the seventh ayah, in the ninth one Allah commands the Prophet (s.a.w.) to purify the society of its anti-social elements by making jihad against the disbelievers as well as

hypocrites. In the beginning of the surah, the Prophet (s.a.w.) was commanded to rectify the domestic errors and develop an ideal family along Islamic principles. Here in the ninth ayah, the Prophet (s.a.w.) was once again ordained to establish the society on Islamic principles.

Ayat 10-12 also appear incoherent with the previous ayat. The tenth ayah mentions that the wife of Noah and wife of Lot are destined for the hell, despite their being wives of Prophets of Allah, due to their betrayal of their husbands. The eleventh ayah refers to the wife of Pharaoh as a pious lady who deserves the mercy of Allah, despite her being the wife of the tyrant king. The last ayah states the case of Mary the mother of Jesus, who obeyed Allah with due obedience. These last three ayat serve source of warning and lesson for both the Prophet's (s.a.w.) household and the believers in general that their apparent relationship with the Prophet (s.a.w.) may not necessarily guarantee blissful life in the hereafter; what can ensure success in the life hereafter is their obedience to Allah and His Prophet in the real sense of the word.<sup>13</sup>

### **Ibn 'Ashur's Effort of Establishing Coherence among Ayat of a Surah**

It may not be an easy task for anyone to trace link among apparently incoherent statements in a surah. That is why mufasssirun in general do not care much about the link between an ayah and its preceding and succeeding ayat. There are usually two categories of ayat in a surah: (1) ayat among which even a little deliberation may suffice to identify the coherence, and (2) ayat, which make it incumbent upon the commentators to spend whole life-time to come up with the idea of coherence among them. Ibn 'Ashur seems to have successfully completed his task of establishing coherence among both kinds of ayat. A serious reading of his tafsir work may enable one to understand how he manages to trace link among apparently incoherent ayat. He uses various sources in this regard: (1) authentic traditions attributed to the Prophet (s.a.w.), (2) views of Muslim scholars including mufasssirun particularly al-Zamakhshari and al-Razi, (3) Qur'anic rhetoric and eloquence, (4) classical Arab style of speech, (5) his own deliberation (tadabbur).

<sup>13</sup> Ibn 'Ashur. Muhammad al-Tahir. *Al-Tahrir wa at-Tamvir* (Mu'assasah al-Tarikh al-'Arabi. Beirut. 2000). vol. 28. pp. 307-340.

Below are given some concrete examples of how Ibn 'Ashur traces link among apparently incoherent ayat and what. These examples comprise three surahs, *al-Fdfihah* (1), *al-Baqarah* (2). and *al-Jwnu 'ah* (62).

### **Coherence in Surah al-Fatihah**

Ibn 'Ashur brings in a tradition as recorded by Muslim to highlight the coherence among the ayat of Surah al-Fatihah.

"Allah said: I divided prayer into two halves between Me and My servant; one half is for Me and the other for My servant; and for My servant is what he requested for. The servant says: 'All praise is due to the Lord of the worlds', I say: 'My servant praised Me'. When the servant says: 'The Most Beneficent, the Most Merciful', Allah says: 'My servant admired Me'. When the servant says: 'Authority of the Day of Recompense', Allah says: 'My servant honored Me'. When he says: 'Thee alone we worship; Thee alone we invoke', Allah says: 'This between Me and My servant'. When he says: 'Guide us to the straight way: the way of those upon whom You showered your Grace, not the way of those who earned Your anger, nor of those who went astray', Allah says: 'This is for My servant and for the servant is what he asked'.<sup>14</sup>By quoting this tradition, Ibn 'Ashur has made it clear how the statements of the first surah of the Qur'an form one coherent passage of invocation.

### **Coherence among Various Passages of Surah al-Baqarah**

There are avar in Surah al-Baqarah that are quite apparently coherent. There are also ayat therein which outwardly look incoherent. Ibn 'Ashur has done his best to explain the link among apparent disconnected ayat. Concrete examples are advanced below.

Ayat 1-29 appear to be closely connected to each other. In this speech Allah has divided the people into three categories, believers, non-believers, and hypocrites. Allah has warned the non-believers and the hypocrites of the dire consequences of their rejection of the truth. Allah has reminded them of their folly through metaphoric statements. Allah has also invited them to submit to him because He is the only one who deserves it as He is the Creator and the Controller of the entire universe. The ayah 29 states that Allah is the Creator of all that exists and the Knower of all that exists. Immediately after this the passage

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<sup>14</sup> Ibid.. Vol. 1. p. 134.

comprising ayat 30-39 talk about: (1) creation of Adam, his position as Khalifah, knowledgeable, and honorable, (2) angels' acceptance and Satan's rejection of Adam's superiority, (3) Adam and Eve's living in the paradise, (4) their violation of Allah's command hence their expulsion from the paradise. (5) their repentance upon realization of their error, and (6) the beginning of their worldly life.

Ibn 'Ashur says that the coherence between the ayat 1-29 and the ayat 30 onward is that when Allah mentioned Himself as the Creator of the entire universe (2:29). he mentioned how he created the first man, Adam with a view to attracting humankind's attention to the grace of Allah he showered upon them by making their father. Adam Khalifah on the earth.<sup>15</sup>

What Ibn 'Ashur suggests here may be acceptable as the reason for coherence between ayat 29-30. but it may not justify the link among the two passages—2:1-29 and 2:30-39. As Islahi proposes, the link between the two passages is that when Allah mentioned mainly two categories of people, loyal to Him and disloyal to Him, He brought the story of Adam and Satan to liken the disbelievers to Satan and the believers to their own original parents, and also to invite the man to always remember that Satan is their original enemy hence they should keep away from following into the footprints of Satan and adopt the approach of their first parents who when made error returned to Allah through repentance and mending their ways.<sup>16</sup>

In order to prove coherence between the ayat 2:1-39 and the ayah 2: 40 with which begins the address to Jews, Ibn 'Ashur claims that the main address until 2:39 was to the disbelievers (polytheists), and then from 2:40 the deniers of the truth from among the Jews have been reminded of where they went wrong. Here the explanation of Ibn 'Ashur may be appreciated well. His statement makes the matter clear. It seems here that he took into consideration the situation in Madinah at the time of revelation of Surah al-Baqarah. Certainly, the audience of Madmah in particular and that of Arabian Peninsula in general which consisted of four categories of people, believers, Arab non-believers, hypocrites, and Jews have been addressed in this surah. The address, at

<sup>15</sup> Ibid., pp. 381-382.

<sup>16</sup> Islahi. Amin Ahsan, *Tadabbur-e-Qur'dn* (Taj Company, New Delhi, 1997). vol. 1. p. 153

times, is aimed at one people and, at some other times, it is for some other people.

Ibn 'Ashur does not seem to be aware of the significance of central theme of surah. He has not mentioned in his tafsir of any surah the concept of central theme. Had he paid attention to the central theme of Surah al-Baqarah, he would have definitely found the task of establishing link between its ayat and passages far easier. According to Syed Qutb and Islahl, the central theme of this surah is the change of leadership from the Jews to the followers of Muhammad.<sup>17</sup> Thus all the passages of this surah revolve around this major theme.

Al-Baqarah: 221-241 deal with social issues of marriage, divorce, and waiting period. But ayat 238-239 contain a totally different subject matter. These two statements counsel Muslims to heed to prayers in general and late afternoon prayer ('Asr) in particular so as to ensure obedience to Allah. One may hardly explore any link between social issues and prayer. Ibn 'Ashur also seems to have fallen victim to the general notion that there is no apparent coherence between these two different subject matters. It is strange to hear from him this untenable statement: 'Change from one subject matter to another one in the ayat of the Qur'an does not necessarily entail the existence of coherence among ayat because the Qur'an is a text book compiled according to themes, but it is a book of counseling compiled out of revelations that are not necessarily coherent.<sup>18</sup> More strange is another statement of Ibn 'Ashur that despite different subject matters put close to each other there might be some link in terms of the message.<sup>19</sup>

When interpreting the link between the issue of marriage and divorce and prayer, he suggests three possible reasons of coherence among these ayat. First, when so many social rules were given continuously, Allah invited us to worldly moral virtue (2: 237). Second, prayer is a spiritual act meant to generate piety and excellent virtues in life. Third, when the rules concerning worldly life ensuring material prosperity were mentioned, it was followed by rules which stand to assure the pleasure in the life hereafter. Fourth, when the rights of

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17. Ibid., p. 652 ; Syed Qutb, *Fi Zilal al-Qur 'cm* (Dar al-Shruq, Cairo. 1996), vol. 1. p. 28.

18 Ibn 'Ashur. op. cit., vol. 2. p. 443.

19 Ibid., p.444.

mankind were dealt with, the rights of Allah were also highlighted.<sup>20</sup> This explanation does not yet justify the strong link between the ayat 221-241 which contain two essentially issues, marriage related issues and prayer. As Islahi suggests, Ibn 'Ashur should have read these ayat again and again with a view to reaching the thematic unity.

The guidelines and rules described in 2:221-241 are for those who are repent and maintain purity of body and soul (2:222), for those who are believers in the real sense of the word (2:223), for those who abstain from flouting the revealed regulations (2:229), for those who are paragon of virtues (236), and for those who keep to pious practices (241). In other words, only those with the above-mentioned qualities can do justice with the rule prescribed in 2:221-241. And in order to develop these required qualities, one has to generate in oneself another quality, sense of dedication (qanitin) which can be achieved only through prayers in general and late afternoon prayer in particular (2:238-239). This is the link among these ayat. It is, then, unbelievable that Ibn 'Ashur who believes in the position of the Qur'an as inimitable (I'jaz al-Qur'an) expresses his inability to understand the coherence in the above-mentioned ayat of al-Baqarah. Definitely, Ibn 'Ashur knew very well the significance of eloquence in an excellent speech. Only one who does not see eloquence in al-Baqarah can say what Ibn 'Ashur says. If he believed in the existence of eloquence in al-Baqarah, how he could not find coherence therein.

As al-Farahi believes, every eloquent speech comprises four elements, preface, context, central theme, and conclusion. Al-Baqarah's preface is constituted by ayat 2:1-5 which assert that the followers of Muhammad are the only people who are destined to blissful life. Its conclusion is in the last two ayat (2:285-286) which teach the believers to always invoke Allah for strength. In between these two components there are invitation to the disbelievers, condemnation of the Jews for their wrong doings, instructions to Muslims what to do when and where in the life, and caution to the followers of the Last Prophet (s.a.w.) that they should not fall victims to the same tactics Jews and others such as Christian did. As referred to above, the central theme of this surah is the change of leadership from the Jews to the followers of the Last Prophet (s.a.w.). This central theme is very obvious in the preface as well as in the conclusion of the surah.

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<sup>20</sup> Ibid.

### Coherence in Surah al-Jumu'ah

The first ayah (*"Whosoever is in the heavens and whosoever is on the earth glorifies Allah, the Sovereign, the Holy, the All-Mighty, the All-Wise"*), as Ibn 'Ashur claims, serves as motivation to the believers to be serious in Friday prayer.<sup>21</sup> Here he seems to have followed al-Biqā'i who also considers the significance of Friday prayer as the central theme of the surah."<sup>22</sup>

Ibn 'Ashur shows the link between the first ayah which describe four great attributes of Allah and the second one which talks about the raising of the Last Prophet from the unlettered nation and his duties, rehearsal of His messages, purification of the people, education of the Book and the wisdom. He says: the attribute "Sovereign" is linked to the raising of the Prophet for the sake of mankind's reorientation; the attribute "Holy" is connected to the Prophet's duty of purifying the people; the attribute "All-Mighty" is related to the plan of Allah to elevate the unlettered nation to the power of knowledge and the position of honor; and the attribute "All-Wise" required the Prophet (s.a.w.) to teach the people Book and wisdom.<sup>23</sup> This seems to be a far-fetched speculation on the Nazm of the Qur'an. If al-Farahi's suggestion concerning preface of every surah is taken into consideration, the first ayah of this surah forms its preface and the last one its conclusion. The theory of Nazm al-Qur'an requires all the ayat between the preface and conclusion to be coherent. The preface of this surah refers to four attributes of Allah (Sovereign, Holy, All-Mighty, All-Wise) and the conclusion highlights another prominent attribute of Allah (the Best of Providers).

Ibn 'Ashur explains the link between ayah 62:4 (*"Such is Allah's bounty. He grants to whoever He wills and Allah is limitless in his great bounty"*) and ayah 62:5 (*"The similitude of those who were entrusted with Torah but who subsequently failed to bear it, is that of a donkey which carries huge tomes. Evil is the similitude of people who falsify the messages of Allah. And Allah does not guide those who do wrong"*) in this way. After the mention of Allah's bounty for the unlettered nation in the previous ayat, Allah has described how He granted His bounty to

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<sup>21</sup> Ibid., vol.28, p. 185.

<sup>22</sup> Al-Biqā'i, Ibrahim ibn 'Umar, *Nazm al-Dwarfi Tandsub al-dydt wa al-Smvar* (Dar al-Kutub al-'Ilmiyyah. Beirut.1995). vol. 7. p. 590.

<sup>23</sup> Ibn 'Ashur. op. cit.. vol. 28. pp. 185-186.



the bearers of 1 orah. Is it a tenable proposition for the reason of coherence between the above mentioned ayat? Ayah 62:5 indeed provides reason for why the unlettered people were granted Allah's bounty and why the Jews were deprived of that bounty even after the same bounty had been granted to them. The ayah says that the bounty was snatched away from them merely because they could not do justice with Torah, the sign and source of bounty.

Ayah 62:6 reads: *"Say: O you of Jewry! If you think that you are friends of Allah to the exclusion of others, then express your desire for death, if you are truthful"*. Ibn 'Ashur while showing its link with the previous ayah (62:5) says that the preceding ayah (62:5) refers to Jews' ignorance of Torah and this ayah (62:6) highlights another false claim of theirs that they were chosen people of Allah. Ibn 'Ashur did not make any real explanation on the link between two ayat. As a matter of fact, ayat 62:6-8 highlight the charge sheet against the Jews and justify their deprivation of the grace of Allah.

In his explanation of the ayat 62:9-10 (*"O you who believe! When the call is proclaimed for prayer on Friday, Hasten earnestly to the Remembrance of Allah, and leave off business. That is best for you if you but know. And when the prayer is over, then may you disperse through the land, and seek of the bounty of Allah, and remember Allah frequently that you may prosper"*) Ibn 'Ashur claims that these ayat constitute the main objective of the surah; and the preceding ayat serve as preface to that objective. To justify his understanding he takes the help of al-Zamakhshari. According to him, Jews felt proud of Sabbath and considered it as a mark of superiority to Muslims hence Allah prescribed for Muslims Friday as special weekday.<sup>24</sup> It is not clear as to the authenticity of this report recorded in "Al-Kashshaf". Definitely, prescription of Friday as a special day for Muslim was not in response to the pride of Jews. These ayat (62:9-10) are linked to the concluding ayah 62:11 (*"When they saw some bargain or some pastime, they dispersed headlong to it and leave you standing. Say: That which Allah has is better than any pastime or bargain; and Allah is the best of the providers"*). In the recent past it so happened that once majority of Muslims who were in the mosque listening to the Prophet's Friday sermon rushed out when they heard the sound of the arrival of some trade caravan. Allah, then, revealed the ayat 62:9-10 along with the last

<sup>24</sup> Ibn 'Ashur, op. cit. vol. 28, pp. 196-197. <sup>^</sup> Islahl. op. cit.. vol

one with a view to training Muslims in religious duties and their etiquettes.

The relationship between these ayat 62:9-11 and 62:1-8 can easily be established with the help of central theme of this surah. According to Islah, the central theme of this surah is warning to the children of Ishmael (followers of the Prophet Muhammad) that they remain cautious of the doings of the children of Israel lest they should also fall from the grace of Allah as Jews fell from the grace of Allah.<sup>25</sup> With this central theme, the link between the apparently two different themes (1-8 and 9-11) can easily be explained. In the first part (1-8) the reason of why the Jews were deprived of their leadership position has been mentioned. In the second part (9-11) followers of the Prophet (s.a.w.) have been reminded of their position warned that they should not repeat the same error as they did on some Friday because their leaving the Prophet on the pulpit and preferring pastime and business to the religious duty were unbecoming of their position as the bearer of the Last Revelation.

### **Conclusion**

Ibn 'Ashur played his role as a mufassir to highlight coherence among the apparently incoherent statements of the Qur'an. It should be appreciated. Unfortunately, he could not have been in a position to lay his hands on the "Nazm al-Qur'an" theory in its detail as propounded and explained by 'Abd al-Hamid al-Farahi (d!930 C.E.). This theory is not merely about tracing link between various ayat of a surah, it is rather a tafsil methodology with well-defined principles. It seems that Ibn 'Ashur's contribution in this regard remains confined to the realm of i'jaz al-Qur'an. Nazm al-Qur'an of mufassirun is not only what rhetoricians have come up with. It is an internal aid for the interpretation of the Qur'an in a way that the whole Qur'an appears an eloquent speech of the source of all kinds of eloquence and rhetoric, Allah Subhanahu Wa Ta'ala. □

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<sup>25</sup> Islahi, op. cit., vol. 8, p. 373.

# Research in Public Administration: An Islamic Perspective

Abdun Noor\*

## *Abstract*

*Research means process of systematically acquiring, processing and interpreting data to answer a question or solve a problem. The research that takes place in the discipline of public administration helps us to learn about administrative system and behaviour of public bureaucracy. The traditional concern of public administration is to ensure 'efficiency' and 'economy' in policy implementation, and programme management. On the other hand, Islam, which is based on Tawhid, emphasizes the values to be maximized in governmental affairs, are adle(Justice) and Ihsan(Welfare), even it means to sacrifice of 'efficiency' and 'economy' if the latter innately conflict with the former values. Therefore, Islamic public administration is an ideal to which all Muslim societies should strive to maximize.*

*Unfortunately, almost all of the contemporary Muslim countries have structured their politico-administrative system based on exogenous models. This blind imitation of extant systems have not given the desired results due to environmental and cultural differences. Moreover, in the absence of Islamic values and ethics, modern organizations in the Muslim countries, which were evolved in response to science and technology and preoccupied with 'efficiency' and 'economy', reflect a myriad of problems ranging from inefficiency and corruption to formalism and overlapping, which further inhibit their performance. This failure of the align theories and models of organization, calls upon the Islamic scholars to re-examine their own culture and heritage for a possible alternative model or models that will replace the extant models of administration which do not suit Muslim culture or ideology.*

## **Key words**

Research, public administration, Islam, hypothesis, Al-Qur'an shari'ah, adle and ihsan.

## **Introduction**

This paper deals with three important phenomena of organized social life. These are 'research', 'public administration', and 'Islam'. The former two are human innovation, and the latter is a code of behavior based on

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\* Professor, Department of Public Administration, University of Chittagong

revelation as demonstrated by the Messenger of the Almighty Lord of the universe. Sufficient literature is available on research and public administration as activities or processes to achieve definite goals. But Islamic perspectives into these two phenomena are scattered. They have not yet been developed as an organized body of knowledge. Materials on these topics are scattered throughout the *Qur'an*, the *Sunnah* and historical documents. However, an exploratory approach has been adopted in this paper to present Islamic perspectives of both public administration and research methodology. Accordingly, the paper is organized into five main sections excluding this introductory note. The first section includes conceptual clarifications of the three important phenomena of organized social life, i.e., research, public administration, and Islam. The second section brings to light the extent and nature of public administration research and its impacts on concept and institution building to ensure good governance in the state. The next section presents the basic features of different models of public administration that have been evolved overtime and their corresponding units of analysis. The present state of public administration in the Muslim world has been highlighted in section four. Finally, the challenges before Islamic scholars has been discussed in the concluding section.

## **I. Conceptual Clarifications**

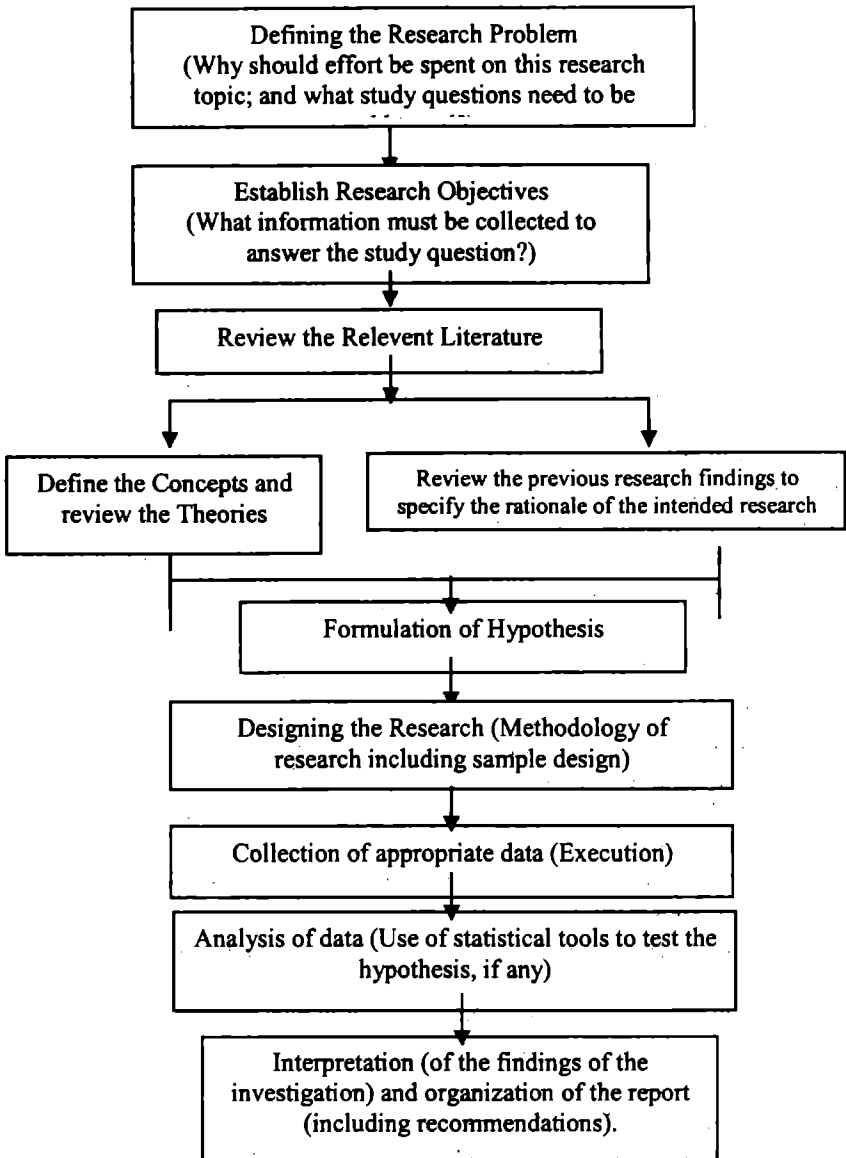
### **Research**

'Research' means process of systematically acquiring, processing and interpreting data to answer a question or solve a problem. It is an important skill required of all social scientists. 'Research methodology' refers to the steps involved in acquiring the information. The goals that guide all research have been identified as to: (i) describe some event, thing or phenomenon;

(ii) provide for greater understanding of the phenomena and explain how variables are related; and (iii) predict future behavior or events based on observed changes in existing conditions (McNabb, 2005: 6).

The first activity in researching the scientific way is the recognition of a problem. The researcher may then formulate a hypothesis. These are tentative explanations of a situation or interpretation of variables or a relationship or cause and effect perception of a situation. The researcher may either employ inductive reasoning(which means moving from specific to the general) or deductive reasoning(means moving from the general to the specific) in drawing various conclusions. A systematic way of conducting research in social science is depicted in Figure-1.

Figure-1: The Systematic Way of Conducting Social Science Research



Source: Adapted from David E. McNabb, *Research Methods for Political Science: Quantitative and Qualitative Methods* (New Delhi: Vikas Publishing House Pvt.Ltd.,1996).

Research is the rich tradition of the Islamic scholars who, inspired by the *Qur'anic* assertion that: “do not pursue anything of which thou hast no knowledge”(17:36)), have innovated ‘experimental research’ during the golden era of Islamic governance. To understand the basic principles behind all the creations of the universe, the *Qur'an* provides ideological motivation for the study of natural phenomena and pursuit of empirical study. About 750 verses or one-eighth of the *Qur'an* is devoted to encouraging men to observe, think and use their intelligence in finding out the facts and laws of nature as indicated by the repeated use of the words: *Tadabbur* (observation), *Tabassur* (understanding) and *Tafakkur* (rationalization). The Holy *Qur'an* says that He has created everything between the sky and the earth for mankind(2:29;15:19-20;31:20) and there are signs for believers in it(2:164;3:190-191). All scientific knowledge have come from the study of natural phenomena and leads to conquer the forces of nature. Those nations who have done this successfully, have been vouchsafed with abundance. Almighty Lord has promised that : “*wamai yutiya al-Hikmah fa qad utia khairan kasi'ra*”(Al-*Qur'an*,2:269), that is to say, those who have been granted the knowledge of science and technology, are indeed, granted abundant good. Modern scientific methods of research may equally be applied in any Islamic search except in areas which contradict the basic foundation or principles of Islam such as the existence of God, *Tawhid*, (final) Day of Judgement or the prohibition of usury, alcohol, gambling, adultery etc. Besides basic research, Islam encourages to undertake research in areas to prove Islamic ideals of accepting what it approves and rejecting what it does not approve or the benefits of Islamic *Sha'ria*.

### Islam

‘*Islam*’ is the combination of a belief in Almighty Allah (*STA*) as the creator and sustainer of the universe and a framework of life based on the total submission to His authority and the guidance of Prophet Muhammad (*SM*). The Messages of Allah (*STA*) as contained in the Holy *Qur'an* together with the Prophetic *Sunnah* (words and deeds of Prophet Muhammad, *SM*), formed the basic codes or guidelines for the whole of mankind in their drive towards a just and welfare society. In the revealed *Qur'an*, it is said that God has created men as His *Khalifa* (vicegerent) on earth(2:39;35:39). As His vicegerent on earth, men’s mission is to establish *Adle* (justice) and *Ihsan* (welfare) in the mutual exchange relationship of social life. Allah (*STA*) says:

“Say! O, Children of Adam!...My Lord hath commanded justice” (7:29);

and “O David! We indeed, make thou a vicegerent on earth: so judge thou between men in truth (and justice); nor follow thou the Lusts (of the heart), for they will mislead thee from the path of God” (28:26).

It has further been stated that God has from time to time, sent His Messengers with Scriptures (the criterion of right and wrong) so that mankind may observe justice (*Sura Hadit*, 57:25). The *Qur'an* extends the concept of justice further and asks people to look beyond *Adle* (justice), which is *Ihsan* (welfare). Allah (*STA*) says:

“God commands justice, the doing of good and liberality to Kith and kin, and He forbids all shameful deeds, and Injustice and rebellion. He instructs you that ye may receive admonition” (16:90);

and “You are the best of peoples, evolved for (the welfare of) mankind; enjoying what is right, forbidding what is wrong, and believing in Allah” (3:110).

Thus *Adle* (ensuring everybody his due) and *Ihsan* (welfare of mankind) are the twin objectives of Islam those are to be realized through the efficient conduct of public administration in an Islamic society. As the head of the Islamic state in Madina, *Khalifa* Ali (*RTA*) in his administrative policy letter addressed to his newly appointed Governor of Egypt said, “...I beseech Allah to grant you and me to remain firm in His guidance. Keeping always before us His will and satisfaction of His people for our deeds so that by our just and benevolent rule and ever increasing prosperity and welfare of the state, we may leave behind precedence which may serve in time to come as examples all over the world” (Alam, 1976:27).

### **Public Administration**

‘Public Administration’ is the hierarchically organized body of government officials who work through fixed rules and procedure to realize governmental objectives as expressed in policies and programmes. It is a sub-system of the greater political system of a nation. In a welfare state, it is considered as a mechanism to deliver goods and services to the citizenry.

The traditional concern of public administration is to ensure 'efficiency' and 'economy' in policy implementation. It is a value neutral process consisting of certain activities like POLE (Planning, Organizing, Leading and Controlling) through which inputs received from environment are converted into outputs. All research in public administration are, therefore, directed towards ensuring its efficiency, effectiveness and economy.

In an Islamic society, the goal of every sub-system is to evolve an Islamic framework of life. If development means change—change towards desired direction, then the goal of development in Islam, is the movement away from non-Islam toward Islam. In the political realm as well as in the socio-economic sphere, the goal of Islam is to attain Islamic ideals. Likewise, in Islamic administration, the goal is to maximise Islamic values of humanism of which *Adle* and *Ihsan* are important considerations..

## II. Research in Public Administration

Public administration has got two usages. It is used to delineate an area of intellectual enquiry, a discipline or a subject of study; as well as a process or activities—that of administering public affairs (Waldo, 1965:3). Some form of administration as a process was prevalent since the beginning of human civilization. Since ancient time, administration has attracted the attention of scholars—Aristotle's *Politics*, Kautilya's *Arthashastra*, Confucious philosophy, Machiavelli's *Prince*, Hazrat Ali's *Classical Administrative Policy Letter*, Nizam-ul-Mulk's *Siasatnama*, Al-Ghazali's *Counsil for Kings*, Abul Fazal's *Ain-i-Akbari* etc., are rich with valuable views regarding government and administration. But as an academic discipline, public administration is a new innovation. It was Woodrow Wilson (later President of the United States) who set the tone for its systematic study in late 19<sup>th</sup> century. In an article titled, "The Study of Administration", published in the *Political Science Quarterly* in 1887, Wilson observed that "it is getting harder to run a constitution than to frame one", and advocated for its study for efficient management of the statecraft. Since then, public administration has developed as a separate subject of study in the American universities. In Europe, this subject is still being studied as extended part of political science.

In Bangladesh, the subject was first introduced at Dhaka University as a sub-field of political science during late sixties of the last century. In the



post-independent period, a new Department of Public Administration was created in Dhaka University in 1972. At present, six public universities in Bangladesh offer public administration courses both at undergraduate and post-graduate levels structured within independent academic departments. Besides, there are many training institutes where government officials are imparted theoretical training in public administration. Time has come to enrich this subject as well as improve our government administration through study and research.

The study of public administration is the science that contributes to the growth of knowledge about the institutions, behaviors and groups that make up and influence the world of administration. It is one of the social science subjects. The research that takes place in the discipline helps us to learn about administrative system and the behavior of the public bureaucracy. Public administration research in any country faces an almost unlimited number of research questions toward which investigative activities may be directed. Some of these are as follows:

1. Efficiency, effectiveness and economy in public sector management;
2. Employee's satisfaction and productivity;
3. Bureaucratic dysfunctions;
4. Administrative reforms;
5. Administrative accountability;
6. Administrative corruption;
7. Decentralization and people's participation; and
8. Local government etc.

Besides these, research may also be undertaken in some broader areas like:

1. Philosophical framework of public administration;
2. Public policy analysis;
3. Administrative rationality;
4. Administrative behavior;
5. Public interest;
6. Administrative ethics; and
7. Public choice.

Since public administration is a new discipline in the academic arena (considered a 'break-away' subject from political science), its theoretical foundation and the methodology of research have not yet been properly

developed. The subject did not make much headway in the direction of consolidating its intellectual autonomy as an independent subject of enquiry. However, since it is a social science subject, the research methods that are being widely used in social science study, may also be conveniently adopted in public administration research. Some of these methods are:

1. Case study method;
2. Survey method;
3. Observation method;
4. Historical method;
5. Content analysis method;
6. Model building method;
7. Scenario building method; and
8. Force field analysis method.

Most of the research on public administration that have been undertaken in India, Pakistan and Bangladesh are descriptive in nature. These are limited attempts to problem analysis without sound theoretical framework. The models of public administration grown, nurtured and developed on the basis of Western experience, have simply been imitated without verification of their relevance to developing or Muslim country's systems, culture and environment. As a result, they could not produce the same result in developing societies because of the subject's lack of indigenous identity. F.W. Riggs (1964) made a study on Philippine public administration in mid-sixties of the twentieth century and ultimately came out with his "Prismatic-Sala" model to describe indigenous nature of public administration in the developing countries. Syed Giasuddin Ahmed's (1986) schema of "Public Personnel Agency" may also be used for analyzing the public personnel system of the British commonwealth countries of South Asia.

### **III. Paradigm Shift in Public Administration Research**

Since Public Administration is an evolving discipline, a remarkable paradigmatic change is being observed in its study and research during the last fifty years. At least five different models have been developed during this time. A brief comparative picture of these models has been presented in Table-1.

Table-1

## Five Different Models of Public Administration

Models (Theories and Theorists)	Units of Analysis(Empirical Focus)	Characteristics	Values to be Maximised
<b>1. Classical Bureaucratic Model</b> (Taylor, Wilson, Weber, Gulick, Urwick).	=The organization =The government agency =The work group	=Structures =Hierarchy =Authority =Merit appointment =Unity of command	=Efficiency =Economy =Effectiveness
<b>2. New-bureaucratic Model</b> (Simon, March, Cyert, Gore).	=The decision	=Logical-positivist =Cybernetics =Operation research =Systems analysis	=Rationality =Efficiency =Economy =Productivity
<b>3. Institutional Model</b> (Lindbloom, Thompson, Crozier, Downs, Mosher, Etzioni, Blau, Riggs, Selznick)	=Rational decision-making =Organizational behavior =Individual behavior	=Empirical =Bureaucratic behavior =Rationality =Power	=Science =Neutral analysis of organizational behavior =Incrementalism
<b>4. Human Relations Model</b> (Mayo, McGregor, Likert, Benis, Aergyris)	=The individual and work group	=Interpersonal and inter-group relations. =Motivation =Shared authority	=Worker satisfaction =Personal growth =Individual dignity
<b>5. Public Choice Model</b> (Ostrom, Buchanan, Tullock, Niskanen)	=Organization-client relations and public goods distribution =Public sector as market =Leadership and good distribution =Performance contracting	=Anti-bureaucratic =Application of economic logic to problems of public service distribution =HIGHLY analytical =Market analogues =Contracts =Decentralization	=Citizen's option or choice =Equal access to services =Competition

Source: H. George Frederickson, *New Public Administration* (Alabama: Alabama University Press, 1980), p.18-19.

It becomes clear from the above Table that there are controversy among scholars regarding the ultimate value to be achieved in public administration. Regarding the units of analysis, different scholars have decided differently. As the society changes, the values of public administration also changes in order to cope with social reactions as we see in New Public Administration Movement(NPM).Till late sixties of the last century, the study of public administration as applied subject was considered value free. Its main concern was how to ensure 'efficiency' and 'economy' in policy implementation. A new dimension has been added in public administration study from the early 1970s by some young public administration scholars.They asked for qualitative changes in the outlook, orientation and behavior of public administrators. They argued that as practical management of personnel and resources, public administration cannot be value free. They emphasized that public administration activities should evolve around some basic values like 'social justice', 'representativeness', 'citizen's participation' and 'public choice' etc(Marini,1971).These young scholars have called for a new public administration to stress the "equity" point of view in the administrative process. The group became disinclined to examine efficiency, economy and administrative techniques—the traditional concern. They raised normative issues instead: who benefits? Should the goods and services of the state be more equitably distributed ? To answer these questions, one might also ask the questions of 'by whom', 'for whom' and 'how' in public administratiuon (Anisuzzaman,1990:313).

On the other hand, in administering an Islamic state, in the strict sense, the values to be maximized are *Adle* and *Ihsan* , even if it means the sacrifice of 'efficiency' and 'economy' if the latter innately conflict with the former values. The other difference is that the Islamic model gives priority to Islamic values of ethics, morality , freedom, individual dignity and so forth, while the Western or secular models are production-oriented rather than human oriented. However, in its emphasis on values such as equity and justice, responsiveness to client needs and human dignity, the New Public Administration model somewhat resembles Islamic administrative model (see Table-2). Interesting point is that the movement for new public administration originated as a reaction to social crisis (such as continued racial strife as a reaction to inequities in the environment and urban riots etc.), whereas the values to be maximized in Islamic administration are universal. These are fixed values outlined by God and they do not change with the changes of time and place.

**Table-2**  
An Islamic Administrative Model: Characteristics and Values

Theory	Expectations	Characteristics	Values to be maximised
<b>Islamic Administrative Model</b> (Al-Buraey based on the <i>Qur'an</i> and <i>Sunnah</i> )	=Individual/organizational behavior = <i>Shura</i> (decisions through mutual consultation) as the process =Leadership (participative)	=Non-secular in orientation (Value ladden) =Human orientation rather than production orientation =Stress on values, ethics and morality (from the Islamic point of view) =Cooperation rather than competition =Leadership authority but not absolute = <i>Shura</i> and consultation as a process =Anti-bureaucratic in nature.	= <i>Adle</i> (Justice), <i>Ihsan</i> (Welfare) =Freedom and social equity as outlined in <i>Sha'riah</i> =Personal,material and spiritual growth =Human dignity =Equal access to services =Responsiveness to client needs and demands =Deligence in work and competence
<b>6. New Public Administration Model</b> (Marini,Waldo,Fredrickson).	=Client needs and	=Debureaucratization =Client involvement in decision-making.	=Social equity

Source: Muhammed Al-Buraey, *Administrative Development: An Islamic Perspective* (London:KPI,1985), pp.334-337; and Frank Marini (ed.), *Toward a New Public Administration: A Minnowbrook Perspective* (Seranton: Chandler Publishing Company, 1972).

The most important variables in Islamic administration are the individual, the *Shura* and the *Shari'ah*. The individual is the public servant—the administrator—the bureaucrat, the most important human resource of the system who is responsible for converting the inputs into outputs. The Holy *Qur'an* says:

*"Allah doth command you to render back your trust to those to whom they are due, and when judge between man and man, that ye judge with justice(4:58); and*

*"Truly the best of men for thee to employ is the (man) who is 'strong' and 'trustworthy'"(28:26).*

According to Islamic scholars, 'strength' corresponds to the skill and qualifications the job requires and the ability to understand constitutional (Islamic) principles and the power to apply them; while 'trustworthy' applies to the fear of Allah, honesty, integrity and commitment to organizational goal (i.e., social justice) (Sharfuddin, 1987:233). Records of history show that the Prophet (SM) and the rightly guided four *Khalifas* have always recruited the most qualified (well-versed in *Sha'ria* laws), intelligent yet God fearing, honest and truthful men in their administration of the Islamic state of Medina.

Public administrators in Islam have been cautioned by God to be impersonal in decision-making while dispensing justice. The Holy *Qur'an* says: "*O ye who believe! Be ye staunch in justice; witness for Allah, even though it be against yourself or (your) parents or (your) kindred, (then case be of) a rich man or a poor man, for Allah is nearer upto both (than you are). So follow no passion lest you lapse or fail away, then lo! Allah is ever informed of what ye do*" (Sura Nisaa, 4:135). In Islam, there can be no distinction between the ruler and the ruled, Moslems and non-Muslims etc. The *Qur'an* further states that: "*O ye who believe! Let not hatred of any people (or community) dissuade you from dealing justly. Deal justly, for that is close to Godliness*" (Sura Maida, 5:8).

The other important variable is *Shura*, which means decision through consultation. *Shura* is not a democratic process in the sense of majority vote. It seeks consensus building in decision-making based on Islamic ideals. In Islam, it is obligatory on the part of the individuals to be obedient to their leaders and follow their rightful decisions. On the other hand, leaders have been asked to conduct their affairs by mutual consultations with the followers (Sura *Shura*: 38; and Sura *Al-Imran*: 159). There are lots of evidences that to have the best and avoid mistakes, Prophet (SM) and the rightly guided *Khalifas* have always consulted with their companions in all important policy matters in the administration of Madina state. Even the non-Muslims were consulted in matters that pertain to politics, economics and military affairs (Watt, 1974: 320).

Finally, in Islamic administration, *Shari'ah* affects every aspect of administration such as recruitment, budgeting, supervision, efficiency, evaluation, and policy analysis etc.. In the Holy *Qur'an*, Allah (STA) says: "*O ye who believe! Obey God, and obey the Apostle, And those charged with authority among you, if ye differ in anything Among*

*yourself, refer it To God and His Apostle If ye do believe in God And the Last Day. That is best, and most suitable for final determination” (4:59).*

However, to assure the feasibility and workability of this Islamic administrative model, certain conditions must exist: a) a total Islamic environment in the political, socio-economic and cultural sphere; b) existence and availability of individuals i.e., decision-makers and administrators who are committed to the values of Islam which includes good management and social justice; and c) the process of *shura* must be used (Al-Buraey, 1985:353).

In an Islamic society, the following research questions may be asked:

- 1) Whether the civil servants are recruited on the basis of merit as defined in the Qur'an?
- 2) What are the basic principles of Islamic personnel administration?
- 3) What are the budgetary and financial methods advanced by Islam in the areas of financial administration?
- 4) Whether Shura is being followed in administrative activities in Muslim countries? Whether the *Shura* or consultation process makes inordinate delay in decision-making?
- 5) What are the motivation and promotion strategies in the public service in Islamic administration?
- 6) How does Islam deal with the development of human resources?

But where is the environment for such research? Islamic ideals of administration are hardly existed in the contemporary Muslim world.

#### **IV. Present State of Affairs in the Muslim World**

Islamic public administration model is an abstract construct. It does not describe the real world situation. Rather, it provides an ideal to which all Muslim societies should strive to approximate. This ideal is not, however, an utopian since incidents in Islamic history demonstrate its application and feasibility. In the present day Muslim world, one does not find an Islamic model as a form of governmental operations. Almost all of the 57 member countries of the OIC (Organization of Islamic Conference) have structured their politico-administrative system based on exogenous models (either autocratic or capitalist-democratic or socialist-autocratic which are not fully compatible with Islam). Our university education system is secular and patterned on Western universities. A content analysis of various courses at the universities and other training academies reveals that almost all of them ignore Islam. Some of these even pose a challenge to the role of religion. “The

resulting foreign orientation of the intelligentsia from which the political and administrative elites are typically drawn in "transitional societies", as Fred W. Riggs contends, "increases receptivity to alien models for public policy decisions" (Riggs, 1964:338). Alien models are also deliberately thrust upon local policy makers by foreign international technical assistance programmes. This blind imitation of exogenous/extant systems has neither given the desired results due to environmental and cultural differences, nor could we develop any endogenous model appropriate to our environment. Moreover, in the absence of Islamic values and ethics, modern organizations in the Muslim countries which were evolved in response to science and technology and preoccupied with efficiency and economy, reflect a myriad of problems ranging from inefficiency and corruption to formalism and overlapping, which further inhibit their performance. This demonstration has reaffirmed that no model can be sound and effective unless it is grounded in the culture and ideology of the people which it is constructed to serve.

In such a situation, the ideal Islamic administrative model is being considered as the only way out of this impasse. All-out efforts are, therefore, needed to move away from whatever non-Islamic in our politico-administrative system, towards Islam. Because the welfare of the Muslims depends on Islam, and without Islam they have no future.

#### **V. Conclusion: Challenge before the Islamic Scholars**

The failure of the align theories and models of organization calls upon the Islamic scholars to re-examine their own culture and heritage for a possible alternative model or models that will replace the extant models of administration which do not suit Muslim culture or ideology. They are to create a vision for Muslims and give direction to it. Therefore, an Islamic model needs to be developed to serve the Muslims so that they can proceed in the right direction. How can this be done? A group of scholars argue that the establishment of the Islamic state is a prerequisite for any Islamic development, whether it be economic, social, political, administrative or cultural and educational. The argument is that the basic goal of the Islamic state is to maximise Islamic values, just as a socialist state seeks to maximise socialist values and a democratic state, democratic values. However, in the absence of such a state, to achieve the goal of Islamic administration, the Islamists may utilize any of the



following four strategies proposed by Muhammad Al-Buraey: penetration, opposition, co-operation and integration (Al-Buraey, 1985:378-382). Of the proposed strategies, penetration seems appropriate for the present moment.

The strategy of penetration implies that the Islamists will have to penetrate the existing politico-administrative system and work from within in an effort to reform the existing administrative institutions or alternately, to create separate Islamic organizations (such as interest-free Islamic Banking system). This is a step-by-step movement from a non-Islamic administration to an Islamic in order to avoid major disruptions. Similarly, penetrating the bureaucracy for the purpose of reforming it according to the Islamist's model, would be an effective implementation method with minimum resistance from the secular and anti-Islamic forces.

Another form of penetration may include penetrating the educational system, especially the institutions of higher learning. In education and training, Islamic principles of government, politics, economics and administration may be taught to students alongside various other theories and concepts of management and administration. Besides, the universities and civil service training academies might be persuaded to offer courses acquainting the learners with the theories and practices of Islamic Economics, Politics and Administration etc.\* Moreover the Islamists can also approach various higher commissions of administrative reforms and try to influence their outcomes. Penetration is also needed in the mass media and traditional religious institutions such as *Madrassas* and *Mosques*. In this way, time would come when the whole society would be prepared to implement the Islamic administrative model (which tries to maximise justice and welfare) in the real world situation. □

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\* Note: For Further studies, please visit the website: [www.islamiadmin.com](http://www.islamiadmin.com)

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# Ismail Raji al Faruqi and Islamization of Disciplines

Dr. Kazi Shahdat Kabir\*

## Introduction

Islamization of Knowledge is a process of developing or generating reconstructed human knowledge in conformity with the will of Allah (SWT). It is a process of critical appreciation against blind imitation. The aim of Islamization of Knowledge is to analyze and to formulate the western discipline in form that deals with revelation as a source of knowledge. The Islamization is specially related to human sciences/disciplines only. As for the disciplines in what is known as Islamic studies, the aim is to critically analyze the Islamic legacy against their historical background and to make Islam relevant to contemporary times. This is known as 'contextualization.'<sup>3</sup>

Ismail Raji al Faruqi, a great scholar and thinker of Islam and comparative religion in the 20<sup>th</sup> Century, first popularized the concept of Islamization of knowledge in the beginning of 1980s. Although in the mid 1930s it was introduced by Syed Abul Ala Mawdudi (1903-1979 CE), a leader of Islamic Revivalist movement and founder of Jama'at-e-Islami in the Indo-Pak Subcontinent. Besides, Syed Naquib al-Attas (1931CE-) claimed that he is the person who introduced the concept 'Islamization' before Faruqi. For me it is not so important that who introduced it, but there is no disagreement that this concept has been popularized by al-Faruqi. Al Faruqi was the founder President of the Association of Muslim Social Scientists (AMSS), which was established in 1972, He was the Founder Secretary-Treasurer of International Institute of Islamic thought (IIIT), which became the platform of the Islamization of Knowledge movement. He was also the active contributor of the Muslim Students Association (MSA) in USA. Faruqi as a theoretician as well as the practitioner of the Islamization of knowledge has contributed tremendously towards Islamization project. This paper is going to examine *first*, Faruqi's approach to Islamization of

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\* Associate professor & Head, Dept. of Governance studies, Northern University of Bangladesh.

<sup>3</sup> Abdul Rashid Moten, *Class Notes*, Islamization of Political Science, Date: 19.12.02 & 02.01.03

knowledge in general and its methodology particularly in the field of social sciences and *secondly*, his contribution towards Islamization of disciplines particularly in the area of Islamic Political Thought based on concepts.

### Background of Faruqi

Isma'il al Faruqi was born in Jaffa, Palestine on January 1, 1921.<sup>4</sup> His father was a Judge (*qadi*), he received his early education from his father and a local mosque and then in a Convent school. After receiving his high school degree from the French Dominican College des Feres (St. Joseph) in 1936, he moved to the college of Arts and Science of the American University of Beirut. He received his B. A. in Philosophy (1941) and after graduation returned home in order to start a career in the government Administration of his country. His first appointment as a Registrar of cooperative societies under the British mandate government in Jerusalem in 1942. He remained at that post until 1945 and he became the District governor of Galilee in the government of Palestine. However, in 1948 Jewish settlers ousted him and his family. As a result, he took up the arms against Israeli occupation and saw action in the field. But he was frustrated and disappointed by Muslim disunity and internal divisions and he gradually moved to United States.<sup>5</sup>

In the United States, Faruqi enrolled in Indiana University's graduate school of arts and sciences for the fall semester of 1948. He obtained his M. A. in Philosophy within a year and applied for further study in Harvard University. He was also awarded an MA in Philosophy by the same department in Harvard. However, he decided to return to Indiana University, where he submitted his thesis to the department of Philosophy and received his Ph. D (September 1952).<sup>6</sup> After that, in order to get sound knowledge of Islam, Faruqi returned to the Muslim World. He spent time in various countries in order to study under the leading Muslim scholars in their respective field of specialization. In the beginning of 1953, Faruqi and his wife were in Syria and then moved on

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<sup>4</sup> See Tareq Quraishi, *Ismail al-Faruqi: An Enduring Legacy*, USA: The Muslim Student Association, 1986, p.5 and Muhammad Shafiq, *Growth of Islamic Thought in North America: Focus on Isma'il Raji al Faruqi*, USA: Amana Publications, 1994, p. 7, but according to Ilyas Ba-Yunus he was born in 1922 see Ilyas Ba-Yunus, "Al-Faruqi and Beyond: Future Directions in Islamization of Knowledge," *The American Journal of Islamic Social Sciences*, Vol. 5, No. 1, 1988, p.13

<sup>5</sup> Is'mail R. al Faruqi, *Christian Ethics*, with "Foreword" by Staly B. Frost, Montreal: Mc Gill university Press, 1967, pp. v-vi of foreword

<sup>6</sup> Shafique, "Growth of Islamic..." op. cit. 8

to Egypt, where he studied at al Azhar University (1954-58) and viewed as similar to acquiring another Ph. D.<sup>7</sup> and mastered all traditional Islamic sciences. Therefore, he now combined in himself both eastern and western scholarship. Faruqi had published over 22 books and one hundred four articles in the Journals and edited books. But unfortunately, the well-known scholar and activist of the Ummah was brutally assassinated on May 27, 1986 in the month of Ramadan in his house, Virginia, USA.

### **Faruqi and the Islamization of Knowledge Movement**

Faruqi was an exceptionally intelligent person. His knowledge of Western and Islamic intellectual traditions and experience, including the holding of official post of Palestine made him understand the complexity of backwardness of Muslim. According to Taha Jabir al 'Alwani, 'from the Islamization of Palestinian issue, Faruqi moved on to what would become the most important aspect of his life's work: The Islamization of Knowledge.'<sup>8</sup> Regarding Palestinian issue Faruqi's view is unique and significant. To illustrate Faruqi's view on the issue, it might help to remember the part of an address he once delivered to a group of students mainly Palestinian:

Suppose that tomorrow the Jewish state admits that it made a mistake in occupying Palestine and tells you to come and take what is rightfully yours. What will happen then? I'll tell you what will happen. Another secular state will be created among the many that already exist in the region, a state of no value to its friends and of no consequences to its friends and of no consequence to its enemies, a state with nothing to contribute to society of civilization.<sup>9</sup>

Faruqi sees the Muslim world's current inferiority is due to its scientific, technological, economic and military backwardness. The Ummah is divided against itself. The colonial power have successfully fragmented the Ummah into some more than fifty-five nation states and set them one against another. Economically the Ummah is underdeveloped and backward. The overwhelming majority of its members are illiterate. Faruqi concluded that the crisis which has been confronting the Muslim world is the crisis of thought and the source of the crisis of Muslim

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<sup>7</sup> see Ibid, p.8

<sup>8</sup> ibid, x

<sup>9</sup> Ibid, with "Foreward" by Taha Jabir al 'Alwani p. x .

society lies in the dichotomy of the educational system into the modern and the Islamic. Faruqi views:

We must move with intelligence and fortitude to overcome the obstacles and forces- material or intellectual- that have so far prevented us from equipping ourselves properly to prepare individuals and society to provide a base for the Islamic civilizational pattern. This goal can be achieved through "Islamization only".<sup>10</sup>

"Islamization" represents the truth, the justice, the transformation, and the reformation that concerns all Muslims.<sup>11</sup> However, based on the classic General Principles and Work plan monograph of Faruqi stressed the central role played by the social sciences in modern societies, hence the need for the reform of these sciences as an integral part of the Islamization of Knowledge process.<sup>12</sup> According to Faruqi, the Islamization of Knowledge means; 'to redefine and reorder the data, to rethink the reasoning and relate the data, to reevaluate the conclusion, to re-project the goals and to do so in such a way as to make the disciplines enrich the vision and serve the cause of Islam.'<sup>13</sup> Islamization therefore, should involve producing alternative curricula and textbooks for each discipline to be Islamized. Basically, the relevance of Islam to each area of modern thought ought to be established. To serve the above goal Faruqi identified five principles of Islamic methodology that are the unity of truth, the unity of knowledge, the unity of humanity, the unity of life and purposeful character of creation, and the subservience of creation to Man and of Man to Allah (SWT).<sup>14</sup>

In order to achieve the objectives of Islamization Faruqi proposed twelve steps of work plan which are as follows: Mastery of modern Disciplines, Discipline Survey, Mastery of the Islamic Legacy: the Anthropology, Mastery of Islamic Legacy: the Analysis, Establishment of the Specific Relevance of Islam to the disciplines, Critical Assessment of the Modern Discipline: the State of the Art, Critical Assessment of the Islamic Legacy: the State of the Art, Survey of Ummah's major problems,

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<sup>10</sup> *Islamization of Knowledge General Principles and Work Plan*, Virginia: International Institute of Islamic Thought, 1995, p. 83

<sup>11</sup> *Ibid*, p. 84

<sup>12</sup> Abdul Rashid Moten, "Approaches to the Islamization of Knowledge: A Trend analysis." *Encounters*, 7: 2 (2001), p. 191

<sup>13</sup> "Islamization of Knowledge..." *op. cit.* p. 14

<sup>14</sup> *Ibid*.

Survey of the Problems of Humankind, creative Analyzes and Syntheses, Recasting the Disciplines Under the Framework of Islam: The University Textbook and Dissemination of Islamized Knowledge.<sup>15</sup> The above steps were addressed to the western trained social science scholars, therefore he made the mastery of the Modern discipline the first step. Since he saw the traditional scholar ignorant about modern discipline, it becomes the responsibility of western trained Muslim scholar to materialize the above concept.

### Islamization in Terms of Methodology

In this part I am going to highlight Faruqi's view on the shortcomings of the traditional Islamic methodology, western methodology and based on above he also analyzed the differences between Western and Islamic methodology of social sciences and what ought to be the Islamic methodology. Faruqi identified the following shortcomings of Islamic methodology. First, traditional scholars confined the term *fiqh* and its derivations only to *ulum al Shariah* (revealed knowledge) rather than to 'knowledge of Islam as a whole,' as is used in the Qur'an. Secondly, it separated revelation from reason, which is against the spirit of Islam. Without reason the truths of revelation cannot be appreciated. As Faruqi says, 'when acceptance of revelation is not based upon reason, it is subjective, arbitrary and whimsical.'<sup>16</sup> Thirdly, it separated thought from action, thinkers were away from the active engagement of it's Ummah's affairs. They started to condemn the leaders and leaders became tyrant. Finally, it created religious dualism- the way of the world and way of virtue, which opposed each other and destroyed the spirit of Islam.<sup>17</sup>

Faruqi stated that the western methodology of natural sciences is deductive. The data of natural sciences are observed by the senses, isolable from one another, and measurable by the senses, since it is quantitative. But in the field of social sciences western students and scholars follow the same methodology. They do not want to realize that not all the relevant data of human behavior are observable by the senses and subject to qualification and measurement. It has to be realized that no description of social relations is complete without references to the morality and spirit. It is not universally the same human groups but depends upon tradition of culture, religion and personal and group preference which can never be thoroughly defined, but science treated

<sup>15</sup> Ibid, 18-19, also see Abdul Rashid Moten, "Approaches to the Islamization of Knowledge: A Trend Analysis," *Encounters* 7:2 (2001), UK, pp. 192-93

<sup>16</sup> *Islamization of Knowledge: General Principle and Work Plan*, p. 27

<sup>17</sup> Ibid, p. 23-30

them irrelevant. By following this methodology western social scientists illegitimately reduced the moral and/or spiritual component of social reality to its material effect or carrier.<sup>18</sup> But it has to be understood that unlike natural science the data of human behavior are not dead, but alive. If the human behavior is not able to move the observer, the perception of value is impossible. Similarly, the observer cannot be moved unless he is trained to be affected, and unless he has empathy with the object of his experience. The subject's attitude towards data studied determines the outcome of the study. This is why Faruqi concluded that "the humanistic studies of western man and the social analysis of western society by western scientists are necessarily "western" and cannot serve as models for the study of Muslims or of their society."<sup>19</sup>

However, Faruqi sees the shortcomings of western methodology as follows: *firstly* the above argument shows that western social science is incomplete; *secondly*, it is necessarily western and is hence useless as a model for the Muslim learner; and *thirdly* western social science violates a crucial requirement of Islamic methodology. The most distinctive characteristics of Islamic methodology is the principle of the Unity of truth.

Based on the above framework, Faruqi concluded that all learning either individual or group, to man or to nature, to religion or to science, must reorder itself under the principle of *tawhid*. Secondly, pre-eminently, the sciences which study man and his relations with other humans ought to recognize man as standing in a realm dominated by God metaphysically as well as axiologically. They ought to be concerned with the *khilapha* of God on earth, with man's vicegerency and since man's vicegerency is necessarily social, the sciences that study it should properly be called Ummatic. Thirdly, the Ummatic sciences should not be intimidated by natural sciences. The difference between two lying in the object of study, not the methodology. Since both aim at discovering and understanding the divine pattern: the one is a physical object, the other is human affairs. Finally, Islamization of the social sciences must endeavor to show the relation of the reality studies to that aspects or part of the divine pattern pertinent to it.<sup>20</sup> Based on theoretical framework of al Faruqi, now let us look at his contribution towards Islamization of Knowledge.

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<sup>18</sup> Isma'il Raji Al-Faruqi, "Islamizing the Social Sciences" in Isma'il R. Al-Faruqi & Dr. Abdullah Omar Nasseef (ed.) *Social & Natural Sciences: The Islamic Perspective*, Jeddah: King AbdulAziz University, 1981, p. 11

<sup>19</sup> Ibid

<sup>20</sup> Ibid. pp. 15-17



## Applied Islamic Methodology to Analyze the Concepts

In this part we are trying to look at the Faruqi's framework which has been developed to analyze the Islamic concepts in the modern and contemporary world that are Islamic State and Islamic *Nahdah*. In this approach he set a criterion based on the Quran and Sunnah of the Prophet (SAAS) and practices of early caliphs, after that the criterion has been applied in the modern and contemporary Muslim World.

### Islamic State

The relevance of the faith of Muslim to the state consists of two prescriptions: universalism and sovereignty of *Shariah*. Until such unity is achieved, the Muslim state should be organically related to the other state for the good of all Muslim. In terms of Muslim unity Allah (SWT) says in the Qur'an, "The believers are all brothers of one another."<sup>21</sup> Besides, there are significant numbers of verses that talk about Muslim to be united, to cooperate with each other and not to be separated.<sup>22</sup> As a result, whenever conflict arises between any two states or groups, the *sharia* directs all Muslim to rise and act jointly to end the conflict, to reconcile the parties in justice, and to fight and subdue the aggressor.<sup>23</sup> But the real scenario of the Muslim world that no Muslim country possesses complete Islamic legacy. The nation state is dedicated to national welfare and guided by laws of territorialism. Instead of receiving one another with open arms, the Muslim shut one another out. Despite the tremendous popularity of the goals of unity and cooperation, no Muslim states have been able to carry out jointly any significant permanent project of cooperation.<sup>24</sup>

The prescription of Islam seems as relevant to politics and state legitimacy is the sovereignty of *Shari'a*. Islamic law as the only law of the land is absolute and permits no compromise. Allah (SWT) says in the Qur'an that Judgment should be based on revelation<sup>25</sup> and another verse of the Qur'an says, Judgment belongs to Allah (SWT) alone.<sup>26</sup> But, as regards to the above presentation for state legitimacy, the contemporary thinkers have agreed that the *Sharia* is not sovereign in its entirety in any

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<sup>21</sup> *The Quran* 49:10

<sup>22</sup> *The Quran* 21:93, 5: 3, 5: 103, 3: 110 & 2:208

<sup>23</sup> *The Quran* 19: 9-10, Isma'il Raji al Faruqi, "The Islamic Critique of the Status Quo," p. 231

<sup>24</sup> Isma'il Raji al Faruqi, "The Islamic...op. cit, p. 232

<sup>25</sup> *The Quran*, 45: 17, 5: 48, 6: 114, 2: 113

<sup>26</sup> *The Quran*, 6: 57, 12: 67

country at this time. Some states like Turkey rejected *Sharia* completely, and adopted unislamic legal system. Some countries are still following the law inherited from colonial master. Other countries like Egypt and Jordan, declare the *Sharia* as source and inspiration for all legislation, but enforce unislamic laws and decrees in areas such as contract, torts and criminal law. Still others like Saudi Arabia and The Emirates although adopted *Sharia* to the law of the land, yet permit practices that violate the spirits of *Sharia*.<sup>27</sup>

The administrations of Islamic states must be governed by mutual consultation. In this connection the Qur'an says, "Government (of the Muslim states) is by consultation with one another."<sup>28</sup> The divine word commands the Prophet (SAAS), "Consult them [the Muslim] in the affords [of Government]."<sup>29</sup> Besides, Islam is seen as prescribing that government must be by the more competent, the more fit to rule. According to Faruqi, in the Muslim world only two countries fall under the category of representative government that are Malaysia and Iran. The former possesses an electoral system that has not been violated since the country's foundation. Equally, there can be no doubt of the truly representative nature of the present Iranian government.<sup>30</sup> Other leaders of the Muslim state either retain power by armed forces or by-elections in which the results are ridiculously unrepresentative.<sup>31</sup> The contemporary literature also shows that only leaders of the above two countries satisfy the requisite of competence.

Regarding the issue of freedom, The Prophet (SAAS) proclaimed, "All human are born free," and Umar Ibn Khattab (R) warned his provincial government by saying that "How did you come to tyrannize over the people when Allah (SWT) caused them to emerge from their mothers' wombs as free persons?" Even the Qur'an condemns the oppressors and declares reward for righteous people. But it is an undisputing fact that today the overwhelming majority of Muslims live in the state that deny basic human rights. The ban against political activities and oppression against opposition is common in the Muslim world.

The present economic situation in them is also alarming. Majority of the Muslim living in the world is at subsistence level or below. Whereas in

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<sup>27</sup> Ismail' Raji al Faruqi, "The Islamic Critique..." op.cit., p. 233

<sup>28</sup> *The Quran*, 42:38

<sup>29</sup> *The Quran*, 3: 139

<sup>30</sup> This article was written in early 1980s. In that time Bangladesh, Pakistan, Indonesia and many other Muslim countries was ruled by the Military ruler.

<sup>31</sup> Ismail' Raji al Faruqi, "The Islamic Critique..." op.cit. p. 230

the Arab world a few thousand families own and control the wealth of 150 million people. Islam is as relevant to the economic structure of society as it is to its religious, ethical and political structure. As a result, in the time of Umar Ibn Abdul Aziz, the Ummayed Caliph, people were concentrated enough and they did not find any people to give *Zakat*.<sup>32</sup>

### Islamic *Nahdah* (movement)

According to Faruqi, the term Renaissance was the reaction against medieval Christianity in Europe. When Christianity triumphed at the end of the third Century from that time western historians describe the west as "the Dark Ages," since the Greco-Roman myths, ideas, values, principles, Christianity has replaced all. Therefore later on historians came to see, it was dark because of its being anti-world, anti-man and anti-reason.<sup>33</sup> The ideological expression of European Renaissance was 'humanistic' and this humanism rejected the God of Christianity replaced by man. As a result along with Faruqi many Muslim scholars agree to use the term "Islamic *Nahdah*" instead of Islamic Renaissance.<sup>34</sup> *Nahdah* comes from Arabic root which means 'to rise'. In the literal sense, *Nahdah* means to actualization of the potentialities latent in the child, which applies to Islamic society.

The *Wahabiyah*, The *Sanusiyah*, the *Mahdiyyah* and other *Tajdid* movement of South Asia (such as *Tariq-e-Muhammadiyah*), which Faruqi sees the *Nahdah* movement in the past. The other movements such as *al-Ikwanul Muslimun* and *Jama'at-e-Islami*, the former in the Arab world, the latter in South Asia, as well as *Muhammadiyah* and *Sharikat Islam* in Indonesia and the Muslim Students Association (MSA) in America, are constituents of Islamic *Nahdah* movement in the contemporary world.

Faruqi tries to evaluate the *Nahdah* movement based on three criterion. The first criterion of evaluation has to do with mind and knowledge, the second emphasizes action and the third criterion considers the end product and seeks to assess its values by comparison ought to be projected by the movement, by Islam.<sup>35</sup> Regarding the first criterion, Islamic education consists of three elements: literature, schools and the exemplification. According to Faruqi, the *Sanusiyah* movement is more

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<sup>32</sup> Ibid, p. 236-38

<sup>33</sup> Ismail al Faruqi, "Islamic Renaissance in Contemporary Society," in Muhammad Mumtaz Ali, (ed.) *Modern Islamic Movements: Models, Problems & prospects*, Kuala Lumpur: A. S. Noordeen, 2000, p. 4

<sup>34</sup> Ibid, p. 4

<sup>35</sup> Ibid, p. 7-8

successful than any other. It was 'oral society' since it was before the advent of the printing press. It was mainly through lecture Hall, the centre of every *Zawiyah* or Friday *Khutba*. As far as printed word is concerned, al Faruqi graded Arab movements on the top, in terms of classical and contemporary literature.

The *second criterion* is the movement's school system. It is so painful that Muslim system of education throughout the Muslim world is a complete failure. Only Muhammadiyah movement in Indonesia has hundreds of school and colleges, which are community supported. In South Asian sub-continent numerous schools carry on the traditions, but generally they do not belong to any Islamic movement. Faruqi expressed his dissatisfaction on Ikhwanul Muslimun and Jama'at-e-Islami for their less involvement in the educational activities. In the *third criterion* what Faruqi called exemplification, by which meant the building up of real communities whose corporate life as well as the personal lives of the members are actualization of principles of Islam.<sup>36</sup> Only the Sanusiyyah had been succeeding in this regard. Its daily schedule was arranged with Islamic curricular. Mosques were used for religious, social and political affairs of Sanusiyyah. Sanusi's villages were the heart and activities of movement as well as of social life, agriculture, industry and military and propaganda strategy. Unfortunately it was destroyed by the colonial power. But, it is a tragedy for contemporary Muslims that not a single movement able able to build the model community, despite the urgency for doing this.

### **Islamization of Political Thoughts in Terms of Concept**

Faruqi's discussion on Islamic thought centered on the concept of *tawhid*. Generally when we talk about *al Tawhid*, we mean "there is no god but God." The statement seems negative, but carries the greatest and richest meanings which simply means "the God" occupies the central position in every Muslim place, every Muslim action, every Muslim thought. It covers whole culture, civilization and history of Islam. This part of the discussion will cover the Faruqi's contribution towards Islamic Political Thought based on some concepts. It has to be kept in mind that the essence of Islamic Political Thought is *al Tawhid*.

### **Ummah or the World State of Islam**

Faruqi was opposed to nationalism or ethnocentrism and the division of world into nation states and suggested the regrouping of the world on the basis of religion. Therefore, in his writings he brought the western terms

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<sup>36</sup> *ibid*, p.11

and concepts called 'Patriotism', 'Nationalism', 'ethnocentrism' and tried to analyze and redefine the above concepts based on the concept of 'Ummah', the first object of the world-state of Islam.

For Faruqi, Patriotism is radically different from nationalism, or ethnocentrism. Patriotism is love, the loyalty, the charity and closeness one feels for one's fellows, for one's near and distant relatives, for those who share the same endowments of nature and history. Common living in the ground of common expenditure, of similarity and consensus.<sup>37</sup> Islam is always in favor of this idea. In fact a committed Muslim is the best patriot, since his patriotism flows from his religion and ethics. Human socialism through the tribe or nation of one's birth is natural and was ordered by creator. But the purpose of belonging to this or that tribe or nation is identification. Therefore, the Qur'an says, "O Humankind, we have created you all of a single pair, and we have constituted you into tribes and nations that you may know one another. The nobler among you is the more righteous".<sup>38</sup> Nationality and ethnicity does not tell us anything about the person's worth as a human. That is why Allah (SWT) explicitly added to his Qur'anic declaration the conclusion that the criterion of comparative worth among the human is righteousness.

Before Islam concept of Nationalism/Ethnocentrism dominated in Arabia and which was called *asabiyat al jahiliyah*. It focused only tribes' glory and demanded tribes' welfare only; it raised the tribe above humanity. They could rob the wealth and slaughter the innocent people for only reason that they belong to other tribe and it was justified. Islam abolishes the above concept of tribalism and built the *Ummah*. It is a Universal Brotherhood measurable only in piety. If anyone achieves establishment, success or prosperity, his duty is to help the others do likewise. Allah (SWT) says in the Qur'an: "Cooperate with one another for deeds of righteousness and piety, not for deeds of sin and aggression (5:2)." The *Ummah* gives the *shari'ah* the ultimate authority over their differences as membership. As Faruqi stated:

The individual Muslim may live anywhere on earth, and may give loyalty to the laws of the land as long as they do not contradict the *shari'ah* in the areas which affect his own life. When the laws of the residential territory affect his life in a manner opposed to Islam, he has the option of emigrating to an Islamic territory or to bear the adverse effect on his own life in the hope of achieving ulterior objectives.<sup>39</sup>

<sup>37</sup> Ismail R. al Faruqi, "The Hijrah..." op. cit. p.24

<sup>38</sup> Quran 49: 13

<sup>39</sup> Isma'il Raji Al Faruqi, "Tawhid..." op. cit. p. 142

As a result Prophet (SAAS) said in his farewell pilgrimage to Makkah, "Listen to me well, o people, God created you all descendants of Adam, He created of earth. No Arab has any priority over a non-Arab, or a black over a white- except in righteousness."

In modern time, after colonialism it has emerged within the Muslim territory under the name of Nationalism, which Faruqi called "qawmiyah." The concept was so dangerous that the Ummah has been divided into ethnic/linguistic/geographic units, without any reason, which Islam never recognized. It became the enemy of the Universal brotherhood of Islam, as Faruqi stated that:

Nationalism/ethnocentrism is built upon a relativist axiology. The scale of values as well as the higher values in the hierarchy is regarded as normative only for the group. The others may be its objects, or instruments, never its ultimate purpose which must be the group itself. That is why the God of nationalism/ethnocentrism may reach humankind, not in love or compassion but in revenge and vindication or the ethnic group.<sup>40</sup>

Thus nationalism / ethnocentrism, according to Faruqi, is antihuman, anti-Islam and anti-Muslim or another form of factionalism (*Shu'ubiyah*). It has to keep in mind that the existence of Nation is necessary. But it is not nation (*qawm*) but nationalism (*qawmiyah*) stands against spirit of Islam.

As an alternative to above Faruqi came up with the concept called Ummah, Islamic World State, the World Ummah or Universal World Order. Islam offers the universal community as base of human association, instead of nation, people or ethnic group. It is not the Ummah of the Muslims or Muslim Community, which is only a segment of the constituency of the Islamic state.<sup>41</sup> The first written constitution, which was given by the Prophet to the new Islamic Sate in Madina, which al Faruqi terms '*Pax Islamica*.'<sup>42</sup> According to Faruqi, Pax Islamica was a "United Nations" fourteen centuries ago, and a far more effective and beneficial one than our contemporary world institution.<sup>43</sup> In this constitution Jewish and the Muslim communities were considered

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<sup>40</sup> Ismail Raji al Faruqi, *Triologue of the Abrahamic Faiths*, Virginia: International Institute of Islamic Thought, 1991, p. 58

<sup>41</sup> *Ibid.*, p.60

<sup>42</sup> Isma'il Raji al Faruqi, *Islam and the Problem of Israel*, London: Islamic Council of Europe, 1980, p. 83

<sup>43</sup> Ismail R. al Faruqi, "Islam and ..." op. cit. p. 84

separate Ummahs, but both were joined in larger Ummatic order. The same arrangement was applied to those Christian, Hindu, Buddhist and other religious communities that came under Muslim rule at latter dates. In this world order each Ummah had an autonomous power ruled according to its own law. The Ummah of other religions ought to be given full freedom to realize itself according to its own legacy and genius. It should have its religion, its social institutions, its own laws and courts to administer them, its own language and culture, its own ambience and schools in which to bring up its children according to its own genius. It should enjoy all that is necessary to perpetuate itself.<sup>44</sup>

The Islamic Universal order does not mean a unitary government. It would consist of states serving as administrative Units, but supreme power would be vested in a world government. These administrative units would not be based on ethnic or geographic boundaries, but rather on religious affiliation. As a result, al Faruqi emphasized that peace and justice will not come to the world until modern states surrender their national sovereignty to a government representing the federation of all *Ummahs*.<sup>45</sup> In this new order, all people would be equal and entitled to equal opportunities in education, employment, and work and compensation. Distinction would be based only on intelligence and knowledge, work and productivity, excellence, virtue and righteousness.<sup>46</sup> Faruqi suggested that under this order, non-Muslims of the world might join the Muslim community as citizens of the Islamic state. Their religion, culture, social, economic and political institutions, and properties remain intact, except two things, however, they must renounce: war, against the new order, and isolationism.<sup>47</sup> Secondly it is universal, it is the duty of the Islamic state to extend it over the whole earth and to invite other groups to join the state. It is a call to peace, for peaceful interchange on the religious, intellectual and cultural or ethnic national groups will become more harmonious with humankind, and this is just as it ought to be.

### **Rights of *Dhimmis* or Non-believers in the Islamic State**

In the Islamic state, 'religion' in the western Christian sense of the term (i.e. in the sense of worship, ritual, personal ethics, and personal status)

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<sup>44</sup> Isma'il R. al Faruqi, *Islam*, Illinois: Argus Communications, 1979, p. 62

<sup>45</sup> Shafique, p. 78

<sup>46</sup> Isma'il R. al Faruqi, "Introduction," in AbdulHamid A. AbuSulayman, *Towards Islamic Theory of International Relations: New Directions for Methodology and Thought*, Virginia: International Institute of Islamic Thought, 1994, p. xiv - xxvii

<sup>47</sup> Ismail R. al Faruqi, "Islam and ..." op. cit. p. 83

is free, without restriction. The Prophet's (SAAS) treatment of the Christians of Najran, and Umar Ibn al Khattab's treatment of the Jews and Christians of Byzantium after its conquest as seen as examples of toleration of Muslims towards non-believers. When the Prophet (SAAS) presented Islam towards Christians of Najran some of them converted to Islam and others who did not, be continued to give them the hospitality due, some accepted their offer to join Islamic state and those not send them back to their homes protected by his own guards. Similarly, during the time of Umar Ibn Khattab the text of the treaty of surrender of Jerusalem was written by Mu'awiyah, and signed by the Caliph and by Sophronius, Patriarch of the city on behalf of Christians.<sup>48</sup> It read:

In the Name of Allah, the Beneficent, the Merciful. This is the Guarantee granted to the inhabitants of Aelia by 'Umar, Servant of God, Commander of the Believers.

He guarantees for them the safety of their persons, of their goods, of their churches and crosses-whether in good state of repair or otherwise- and generally of their religion.

Their churches will not be changed into dwellings, nor destroyed. Neither they nor their other properties will suffer any damage whatever.

In matters religion, no coercion will be exercised against them; nor will any of them be hurt.

No Jew shall be authorized to dwell in Aelia.

The inhabitants of Aelia shall pay the *jizyah* like those of other cities. It will be their duty to eject the Byzantines (i.e. the troops of the Byzantine empire) and their clients from the city. Those that leave voluntarily will be granted safe passage. Those who choose to remain in the city may do so provided they pay the *jizyah* like the other inhabitants.

The citizens of Aelia who wish to leave with the Byzantines may do so, and may carry with them their goods, properties and crosses. Safety is hereby granted to them as well.

The farmers who happen to be in the city, may also dwell therein and pay the *jizyah* like other citizens. In case they prefer to exit with the Byzantines, or merely return to their families on the land, they may do so. No collection will be made from them until after the harvest.

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<sup>48</sup> Ismail al Faruqi, "Rights of Non-Muslims under Islam: Social and Cultural Aspects," *Journal of the Institute of Muslim Minority Affairs*, Vol. 1, No. 1 (summer 1979), p. 98



This treaty is given under the guarantee of God and the honor of the Prophet, of the Chlipts and the believers on condition that the people of Aelia pay the *jizyah* due on them.

Witnesses: Khalid B. al Walid, 'Amar ibn al 'As, 'Abd al Rahman ibn Awf, Muawiyah ibn Abu Sufian who wrote it with his own hand in the year 15 A. H.<sup>49</sup>

The same terms were used in the Non-Muslim conquered areas later as well. Based on these terms they guaranteed personal and property safety, the right to practice their non Islamic religions and to preserve whatever public institutions they had, such as churches schools which were usually attached to the churches.<sup>50</sup> Keeping ourselves to the above spirit, Faruqi proposed translation of these treaties applicable to contemporary world: *first*, since Islam tolerated the non-Muslim in their unbelief, he should enjoy the right to bring up his children in his own faith. But his rights to educate his children concerns religions only, not civil or public life of the Islamic state as a whole of which he is a member. They will be allowed to hear a lesson in their religion at school, but not the right to run their own schools, unless such schools conform in curricular and general spirit of the public schools. It is to ensure the national integration and security of the state. The non-Muslim should not object their children receiving a lesson in Islam in the public school, since they are instructed in the ideology of the state, which is Islam. The same formula may be applicable to the children of *Muslim minorities* in secular countries. *Second*, in the field of economic activity, the dhimmis always enjoyed unrestricted freedom. Besides, they may work in any government services, only in those positions where the decisions to be made on personal commitment to Islam, may not be involved non Muslims. It can be judiciary issue related to *shariah* or of executive entrusted with the making of general policy of Islamic state. Naturally the head of the state and viziers may not be from dhimmis. *Third*, the dhimmis do have the right to joy, but they do not have to exercise their joy which may be against the moral sentiment of the public. For example, the dhimmis may want to organize a 'modern women fashion show' towards greater nudity. It can be seen as public offence since it is against the morality of the state.

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<sup>49</sup> Ibid, pp. 98-99

<sup>50</sup> Ibid, p.99

In conclusion, the concept of “minority” does not exist in an Islamic state; it can only find support within a system based on nationalism. Many contemporary artificial nation states contain distinctive minorities; most of these are fighting for independence, such as the Kashmiris, Sheiks, Kurds, and Tamils etc. The Islamic state would end the majority-minority issue, since each Ummah would have the right of equal participation within a system.

## Hijrah

Traditionally, the most popular understanding of the *Hijrah* among Muslims concentrated the Muslim migration in Madina, due to the persecution of the Prophet (SAAS) and his companions by the Makkans. But the objectives of *Hijrah* to Madina went far beyond personal security. For Faruqi, it was the culmination of a long search for a safe base from which daw’ah of the new faith could be, and indeed was, continued. It was equally the establishment of Muslims as society, as social order and state.<sup>51</sup> Faruqi stated that:

...It made Islam a legal, social, economic, political and military being, a state, a world state. It is a pluralistic society with a pluralistic legal system which enables each segment of the constituents to order the lines of its members according to its religion, its tradition and genius, to keep and develop its own institutions.<sup>52</sup>

Faruqi in his writing was trying to relate contemporary *Hijrah* with the *Hijrah* of the Prophet (SAAS) and his companions in Madina. Since the last quarter the 19<sup>th</sup> Century Muslim started to migrate to West, especially North America, to whom Faruqi called the “New *Muhajirun*.” The purpose of this immigration is to search for future. Another category of Muslim immigrants have come to America and other Western countries to study or to seek opportunity for professional advancement. Al Faruqi regarded this migration as a tragic disaster. As Faruqi reports:

America herself would have had to spend the same amount of everything, if not ten times more, to produce such a creature out of its own population. Now it is getting that person as a free gift. The whole Muslim world is pouring its “human butter” into the jars of America, and it is doing so in the constant flow that is known as the “brain drain.”<sup>53</sup>

<sup>51</sup> Ismail Raji Al Faruqi, *The Hijrah: The Necessity of Its Iqamat or Vergegenwartigung*, Pennsylvania: Temple University Philadelphia, 1981, p.3

<sup>52</sup> *Ibid*, p.17

<sup>53</sup> *Ibid*, p. 72

Therefore, in order to overcome the above situation Faruqi warned that the 'Contemporary *Muhajir*' who have come in as immigrants in search of Western knowledge, professional advancement or well being, should not forget Islam as his religion and cultural tradition. The vision of Islam must be created within the contemporary muhajir. 'once the Islamic vision is captured, a radically new outlook on one's life, one's *Hijrah*, on the new world and one's role in it, is obtained.'<sup>54</sup> For Faruqi the outcome to create Islamic consciousness are to achieve the following: first, the Islamic vision removes all consciousness of guilt which the *Muhajir* naturally feels at having emigrated (4: 97-98). Secondly, the Islamic vision removes all consciousness of guilt which the muhajir feels at his success in the new station. It means the success is not his, but Allah's that it is Allah who so oriented and manipulated his life and his new circumstances as to bring about success. Thirdly, the Islamic vision lays before the eyes of the immigrant a new challenge and a new promise. Fourthly, the Islamic vision provided the muhajir with the criterion with which to understand, judge and seek to transform the unfortunate realities of North America and the west. Fifthly, the Islamic vision provided the Muhajir with the deepest love, attachment and aspiration for a North America reformed and returned to Allah (SWT), to carry forth His message and law unto mankind, in this and all other spaces. Finally, the Islamic vision provides the muhajir, as well as the native convert, with a sense of mission.<sup>55</sup> According to Faruqi no Muslim has the right to come to America or to Europe as student unless he regards himself as a 'last member of the species'.<sup>56</sup> Islam prescribes him to learn in his field making available to the Ummah all that knowledge that has so far been achieved. After that he should go back to his own country and there to teach all that he has learned to as many Muslim as the Ummah. In this way, the Ummah need not to send another Muslim to learn the same knowledge. In the same way Russia, Japan and China have succeeded. Under Peter the Great Russian sent their students to Western Europe and they proved to be the last species, Japan surpassed the west in their science, technology and productivity and the same formula is applicable to China as well. But Muslims have been sending their students generation after generation, whereas educational standard of Muslim in general is still lowest in the world.

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<sup>54</sup> *ibid*, p. 76

<sup>55</sup> *Ibid*. p. 76-80

<sup>56</sup> *Ibid*. p. 80

Regarding permanent residence in the west for Faruqi, the Muslim should undertake hijrah for Islamic reason, only such awakening or motivation justifies the muhajir and ennobles his hijrah. The rizk (material benefit) which he would get will be seen as reward from Allah (SWT). Such as daiyah to Allah (SWT), to the truth and justice, of virtue and beauty. Faruqi stated that once a person becomes Islamically aware, it is necessary for him to relate himself to his unIslamic surroundings by active 'Islamization' or dawah.<sup>57</sup> This is applicable to all staying in the west either temporarily or permanently:

Whether temporary student or permanent resident, highly educated or merely enterprising immigrant or native black or white, the Muslim in America and Europe has but one justification-Islam! Without it he is the most despicable 'of all', his material success avails him nothing in this regard.<sup>58</sup>

Therefore to materialize this concept Faruqi established a dawah movement in North America, which was actually an "Islamic Educational Movement" also known as 'Urwah al Watha.'

### **Conclusion**

No doubt that Ismail Raji al Faruqi, who popularized the Islamization of knowledge concept, was a major contributor of Islamization project. His mission was project and protect Islam from the miserable condition in contemporary world, whether others like it or not. The Islamization of Knowledge has now reached to the point that recently many scholars among the Muslims as well as non-Muslims show their interest towards this project. Faruqi was not only a theoretician, but also a practitioner of Islamization of Knowledge concept. He tried to explain many Islamic concepts to make relevant to contemporary time. Faruqi have left a legacy of knowledge to be applied as the world of Islam continues to encounter different intellectual and practical challenges, which demand responses. He also constantly endeavored to teach how to exemplify the integrative beauty of Islam through MSA. Besides, the twelve point outlined in the Islamization of knowledge, stressed the production of textbooks that could be used by both university and college students. For this concern prompted him to travel several times to the Muslim world in order to recruit Muslim students for higher studies, particularly those who wanted to involve themselves in the field of Islamization of Knowledge. In my whole discussion, I have tried to point out that al

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<sup>57</sup> Ibid, p.85

<sup>58</sup> Ibid, p. 80

Faruqi also expended a great deal of energy on Islamizing the methodology and concepts. Perhaps the martyrdom of al Faruqi prevented him to contribute more in future in this regard. □

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# Who Can Reach the Hardcore Poor?

Masuma Begum\*

## *Abstract*

*Financial services for the poor are well established in Bangladesh through NGOs, Cooperatives, Public Sectors Programmes and Grmeen Bank. Bangladesh is now teeming with more than 1000 NGOs, who are supported by overseas funds and have taken up microfinance as core activities. These NGOs have made a rapid progress in the coverage of Rural and Urban poor. Although a number of studies showed a positive impact of microfinance NGOs to alleviate poverty, it has experienced and argued by some institutions and research findings that these MFIs- NGOs have not been fully successful to reach the hardcore poor. The objective of the paper is to find out the reasons behind the argument. This paper will present limitations of these microfinance NGOs in the way of reaching hardcore poor and will try to provide an alternative to get rid of this situation.*

## 1. Introduction

After 38 years of independence, Bangladesh today can boast of some convincing progress with Economic Development (Ahmed, 2005). Although the striking progress on a range of social as well as economic indicators over the last 15 years widely credited to the country's pluralist service provision regime (The World Bank 2006), the emergence of micro-finance institutions, consist of NGOs, Cooperatives, Public Sector Programme and Grmeen Bank), presents a tremendous opportunity to extend financial services to the vast majority of the poor (Rahman, 2006). Bangladesh is now teeming with 1195 NGOs, who are supported by overseas funds (BBS, 1999). This number is even more if we consider local level NGOs.

In spite of wide range of activities, these NGOs are best known for their microfinance services, principally collateral free loan to the poor men and women (The World Bank, 2006). These NGOs have made a rapid progress in the coverage of Rural and Urban poor. There are now 16.4 million active borrowers in non- government micro-credit sector (ibid).

The question is, how much contributions these microfinance NGOs have made to alleviate poverty in Bangladesh? A number of studies have been

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\* Assistant Director (Research), Islami Bank Training and Research Academy (IBTRA), 13-A/2-A, Babar Road, Mohammadpur, Dhaka, 1207, Bangladesh.

done to assess the impact of micro-finance NGOs and shown a very positive impact in terms of social as well as economic indicator (UNCDF, 2006). However, it has been experienced and argued by some institutions and research findings that these micro-finance NGOs have not been successful to reach the hardcore poor (The World Bank, 2006). Recent research into the micro-finance institutions (including Bank, NGOs, and Government Scheme) in several countries suggested that micro-finance credit brings more benefit to people just below the poverty line than those far below it and the poorest people have in some cases been made worse off (Hulme, *et al* 1996).

In Bangladesh, a few national and international NGOs (ASA, BRAC, Grimeen Bank, Concern Bangladesh) have just started to take initiatives to promote direct intervention with the extreme poor. However, there are lot of constraints in reaching the poorest (Datta, 2003). Some reflections and experiences have been uttered by a number of development practitioners in the way of implementing project for the poorest of the poor. However, there is a dearth of systematic analysis for the hardcore poor to take development intervention for them.

The major objective of this article is to present an alternative strategy to reach hardcore poor. It will also intend to analyze the nature of extreme poor in the context of Bangladesh and will try to provide analytical reflection on the use of micro-credit in reaching the hardcore poor.

## **2. Poverty and the Concept of Hardcore Poor**

Poverty has many dimensions. It refers to the forms of social, economic and psychological deprivation occurring among people lacking sufficient ownership (Begum, 2003). So, there is a complexity in its conceptualization and measurement issue. However, a consensus has been reached among the development practitioners and policy makers that the poor are not homogeneous. Although there is a difference in naming, different development organisations have separated the poor, who are living under the poverty line, into two groups. Moderate poor and hardcore poor (extreme poor, social poor, ultra-poor are the most commonly used names of these groups). Whatever the measurement technique is, there is a cut-off point to identify the poor. However, the functional definition or the characteristics of extreme poor are quite diverse.

### Different set of combin indicators to distinguish extreme poor by different organisations

Name of the Organisation	Combination of indicators to distinguish extreme poor
Proshika	<ul style="list-style-type: none"> <li>Household with disability and owned land up to 50 decimal.</li> <li>Female headed household and owned land up to 50 decimal.</li> <li>Male or female headed household with no land.</li> </ul> Sell labour Source: Base line Survey, Proshika
World Bank	<ul style="list-style-type: none"> <li>Household possess no land or house of their own</li> <li>Sell manual labour with no other means of income</li> <li>Unable to have meals three times a day</li> </ul> Source: World Bank, 1999, Dhaka
DFID	<ul style="list-style-type: none"> <li>Have only up to 15 decimals of land .</li> <li>Suffer chronic food deficit and</li> <li>Take less than 1800 kcal per day.</li> <li>Per capita annual income is TK. 3757</li> <li>Annual household income is 18,785.</li> </ul>
BIDS (Sen and Begum)	<ul style="list-style-type: none"> <li>Agricultural labour residing at <i>jhupri</i></li> <li>Single structure thatch house with land owned 0.5 acres</li> </ul>
BRAC (Ultra poor)	<ul style="list-style-type: none"> <li>Household with land not more than 15-30 decimal</li> <li>Household headed by women who are divorced or separated or have disable husband</li> </ul> Source: Rehma, 2005
CARE Bangladesh	<ul style="list-style-type: none"> <li>Have up to 50 decimal land.</li> <li>Live in thatched house.</li> <li>Have ten months food deficit.</li> <li>Both men and women sell labour round the year.</li> </ul>
WB	<ul style="list-style-type: none"> <li>Less than one dollar per day</li> </ul> Source: The World Bank, 2006
RDS (IBBL)	<ul style="list-style-type: none"> <li>Farmer having land holding of maximum 0.50 acre.</li> <li>Sharecropper s with concent of the land woners.</li> <li>Persons engage in off-farm activities having no land or up to maximum 0.50 acre</li> <li>Persons residing permanently in the selected village.</li> <li>Persons having derelict pond are eligible for re-excavation and fish cultivation.</li> <li>Destitute women and distressed people are eligible for having investment for producing milk cows/ poultry, goats etc.</li> <li>Persons having liabilities with other institutions are not eligible for the investment.</li> </ul> Source: RDS manual, IBBL

It is a debatable issue and yet to be finalised. After long examination it has been found (Sen and Begum, 1998) that no single indicator contained sufficient information to distinguish all extreme poor. It needs combination of a set of indicators. It has been claimed that combination



of three key indicators viz., occupation, housing condition and land holding can considerably capture the extreme poor (ibid). But, Sen and Begums' indicators are only convenient for rural areas. In the urban area there are some poor household fulfilling all three criteria but may have more cash income. Although WB'S set of indicators are more reasonable in terms of capturing urban and rural extreme poor, it is limited to capture those extreme poor who may belong to this group tomorrow. It can be argued that there are some household with minimum land, who don't have to sell manual labour and are able to have three times meal a day but due to the existence of disable members these three conditions may not be stable over time. There are many sets of combined indicators set by different organisations, which are not inclusive to distinguish all extreme poor. Proshika's indicators seem more diversified to make a complete list of eligible target group. However, female-headed household with more than 50 decimal land may have ailing man who cause continuous erosion of income.

Taking all the above arguments it can be said that it is not possible to get a complete list of hardcore poor by one set of indicators. In order to make the search for better assisting the extreme poor more meaningful, it is important to have a better understanding of the type and the livelihood of the hardcore poor. It has been suggested that hardcore poor supposed to be sub-divided into three sub-categories. The first sub-category is that which is hardcore poor for demographic reasons i.e. widows/widowers, old and in poor health (or disabled).

The second sub-category is that which is hardcore poor for ecological reasons i.e. emerge from river erosion. The third category is of more general which seeps from structural reasons i.e. lack of asset and access to opportunity etc. (Rahman, 1998).

### **3. Reasons for not Reaching the Hardcore Poor**

The reasons behind the failure of the microfinance NGOs to reach the hardcore poor are not one sided. It is an interaction of both supply side (MF-NGOs) and the demand side (poor people) factors.

#### **3.1 Supply Factors**

The factors responsible for not reaching the hardcore poor by the huge number of MF-NGOs are manifold. It has been found that inflexible loan policies, selection criteria, high drop-out due to migration, marriage and homelessness are the major factors (Rahman 1998). In most of the MF-

NGOs have the policy of regular saving by the poorer. However, hardcore poor are unable to save regularly due to irregular income.

The majority of poverty focused MF-NGOs have selection criteria. The process of selection relies upon Project Officer. Although, in many cases Project Officers fail to focus the hardcore poor household, it may occur deliberately due to the fear that poorer may not be able to repay the loan. This is strongly supported by a recent BRAC study mentioning that main reasons of excluding hardcore poor is that most of MF-NGOs offer social services like essential health or basic education through structures that are designed and developed to support microfinance which by design tends to exclude the extreme poor (Matin, ).

### **3.2 Demand Factors**

As supply side, there are many factors responsible for not joining the MF-NGOs by the hardcore poor. It has been shown that hardcore poor's personal reservations due to fear, irregular income, lack of ability or lack of willingness to change their life and lack of ability to adherence group principal are the major ones (Rahman, 1998).

Besides the major ones, poor households fail to trust some MF-NGOs due to unwanted occurrence happened by the Project Officer as well as some local NGOs (Datta, 2003).

It may be mentioned here that some supply side and demand side factors are interrelated. For example, different financial institutions have the policies of disbursing next loan based on the group members' timely repayment of the previous one. Due to irregular income, the poorest of the poor may not pay the loan timely and the other members of the group feel uncomfortable with poorest member. As a result, the target people would not like to include them willingly into the group.

Analysing the demand and supply side factors, it can be said that due to pessimism, inclusion of hardcore poor in the MF-NGOs have not been sufficient. But the question is why the NGOs are pessimistic about hardcore poor? Is there any hidden schema which did not come out by a huge number of research findings? In fact, working with a national leading NGO, it has been experienced by the author that the following factors are responsible for limited inclusion of hardcore poor.

First, most of the MF NGOs are supposed to carry out the demand of the donors. As the donor wants MF NGOs to be self-sufficient, they just

made all sorts of internal policies according to donors demand. Although, working with the poors in Bangladesh most of the NGOs activists and policy makers understand the need of the hardcore poor, they are directed to select moderate poor in order to absolve more money. In this regard one story may be mentioned here.

In 2000, Proshika, one of the national leading NGOs in Bangladesh declared that some of its Area Development Centre (ADCs) is self-sustained, as these ADCs can recover the total annual cost from their revolving loan fund (RLF). However, one of the top officials said in a training session that these ADCs are not self-sustained as they are unable to send money for head office staff after spending ADCs cost.

Secondly, in many cases, extreme poor are not willing to borrow from NGOs as they are unable to manage money. In the absence of human as well as social resource, they feel burden to be stuck with debt. Hardcore poor have only bodily asset. They just want to sell labour against reasonable wage. Some of them are even unable to earn handsome amount to run their family by selling labour. They need food and shelter free of cost.

Thirdly, in many cases hardcore poor families are women-headed comprising of widow, divorced, separated having small kids. There are some male-headed families also consisting of aged or disabled or ailing male, who usually depend on their wives income. In that case no way women can manage time to run any sort of business with MF NGOs as it needs more time and there is none to help her.

#### **4. Experimenting with the Hardcore Poor**

With increasing realisation that microfinance as currently practiced in Bangladesh is inadequate to meet the need of the hardcore poor, some NGOs such as BRAC, ASA, Proshika, Concern, Care Bangladesh have initiated some programme with new strategy.

Taking the problem in consideration Proshika made two folds of initiatives in order to incorporate hardcore poor in its programme in the last five year plan. First, it has expanded and strengthened its ongoing strategies i.e. thousand of extreme poor have been preferably employed as caretakers and pond diggers in the social forestry and fishery programmes. In case of providing relief of foods and medicine as well as interest free loan for rehabilitation, preference has been given to the

extreme poor, so that greater number of extreme poor can participate. Secondly, some new strategies have been developed and taken new steps in order to expand social as well as credit programme for the hardcore poor. The major components of the new strategies are: made the savings and loan policies flexible for the extreme poor, taking special programme for the disabled i.e. providing wheel chair, medical support etc. The steps are: finalizing the functional definition of hardcore poor, conducting a baseline survey in all ADCs to get complete list of hardcore poor etc.

“BRAC has started a programme to transfer assets to the hardcore poor. Under the scheme, the hardcore poor are given some sorts of productive asset, say, a cow with feeds and veterinary care to rear it. The extreme poor are also supported with health care to plug illness-related drain on their income. Once he/she completes a full cycle of scheme and turns better off, he/she is then brought under the mainstream micro credit” (Ahmed, 2006). In addition, in order to create new avenue of income generation for the extreme poor, BRAC has developed its income generating VGD (IGVGD) on the government VGD programme. BRAC’s agro forestry programme is one of those programmes.

Similarly, ASA has opened up special branches in the chars to provide lambs and goats to the ultra poor who do not need to go by weekly repayment instalments. Rather they return the money once they sell the cattle.

CARE’s Road Maintenance Programme (RMP) supports most destitute rural women by providing cash, some awareness and skill training such as basic health and IGA etc.

“In late 2003, Grameen Bank embarked on a new program, exclusively targeted for the beggars in Bangladesh.

The key features of this program are different from the rules and regulations of regular Grameen Bank members. The struggling members are not required to form any micro-credit group. While they may be affiliated with a regular group, they are not obliged to attend the weekly meetings. The regular group members act as mentors to the struggling members, providing guidance and support to them. The bank treats its struggling members with the same respect and attention as regular members and refrains from using the term "beggar" which is socially demeaning.

A typical loan to a beggar member amounts to Tk. 500 (US\$ 8.00). It is collateral-free and there is no interest charged on it. The repayment schedule is flexible, decided by the struggling member herself. The installments are to be paid according to her convenience and earning capability, and must not be paid from money earned from begging.

For some of them Grameen Bank makes arrangements with local shops to give the members a credit line upto a given amount to pick-up whatever items they choose to take out to sell in the village. The bank provides guarantee to the shops that it will make payments in case of defaults. The struggling members sell items such as bread, candy, pickles, and toys, and so on to supplement their begging.

The struggling members are welcome to save with Grameen Bank as they wish. They are covered by the loan insurance scheme under which their loans will be fully repaid by Grameen Bank in case of death. In addition, Tk. 500 will be provided from the bank's Emergency Fund to the bereaved family for meeting burial expenses.

The bank provides struggling members with blankets, woolen shawls, mosquito nets and umbrellas on credit to be repaid as interest free loans. Although there is no compulsion for the struggling members to give up begging, there are many cases of beggars who have given up begging and moved on to being business persons (Yunus, 2005)".

## 5. Analytical Reflections

Despite the considerable variation in the approach of the special programme offer for the hardcore poor by the MF-NGOs, the two principal instruments are food support and income generation. These initiatives are undoubtedly admirable. However, there are some limitations with these new initiatives. These are:

First, it is not possible to alleviate extreme poverty by providing cows, goats or lambs as most of the hardcore poor do not have homestead land. They live on others' land. In the urban context. Thousands of hardcore poor live in the road side, rail station or slums.

Secondly, In case of household with disabled persons, it is not possible to alleviate poverty without giving full medical support.

Thirdly, in most of the MF- NGOs, more than 90 % borrowers are women. "NGOs are focusing on women as they are seen as

1. accessible during working hour,
2. more likely to repay on time and
3. more adaptable and patient than men” (Rutherford, 1995)

In case of employment generation in the social forestry programme as caretaker, or in the agro- forestry programme as farmers, or in the road maintenance programme as care taker, women need intensive physical labor. Providing job to the destitute women, these programme do not concern about the ability of women. Whether the women are suitable or not for these types of work in the socio-economic and religious context is not considered. It has been experienced by the author that in many cases women dropped out from this type of program. In this regard, intensive study on the rate and causes of drop-out can be conducted. In addition to that women suffer from different disruptive activities.

Fourthly, the initiatives taken by the MF-NGOs are all curative type. There is no preventive measure to alleviate extreme poverty. It has been observed that 16.5% divorce occurred due to maintenance incapability that is highest in the total cause of divorce of both male and female. The sex-wise segregation showed that bad character is the most important (18.3%) cause of male divorce but the highest (18.7%) female divorce has occurred due to maintenance incapability (Begum, 2003). Again, dowry is the third highest cause (12.1%) of divorce. There is almost no mechanism in the new initiatives taken for extreme poor to reduce divorce rate.

Fifthly, regarding Grameen Bank’s ‘Beggar Project’, how it can be ensured that the installment will not be paid from money earned by begging.

It seems that most of the MF-NOGs are searching their potential clients. Giving few amount of initial interest free loan, they just raise the capacity of hardcore poor to make them their client.

## **6. A Way Forward**

It is difficult to eradicate extreme poverty fully through MF-NGOs. Providing relief according to need is hardly possible by the MF- NGOs as it has heavy financial implication. Any policy on this ground will be questionable to the donors’ demand of sustainability. It is difficult to change the life of extreme poor by giving little amount of initial loan, as extreme poor needs shelter, full medical support in case of disability, social support in case of destitution etc.

It is not possible to alleviate extreme poverty by a single initiative. As the problems of extreme poor are multidimensional and location-specific, it needs first to analyze the livelihood of extreme poor and to inquire into the cause of poverty.

To eradicate poverty, Islam shows a number of ways such as human labor, paying attention by the relatives, Zakah, self-guided Grant, Sadakatul Fitr, Qurbani, Kaffara, Awqaf etc, which are interrelated.

It is not possible to take all the measures by a single institution. However, any institution which takes measures to fill-up the gap is more likely to contribute more.

Following the ideals and teachings of Islam, Islami Bank Bangladesh Ltd. (IBBL) has devised 'Rural Development Scheme (RDS)' in 1995 with the objective to alleviate rural poverty by providing small and micro investment to the agriculture and rural sector to create opportunity for generation of employment and raising income of the rural poor. It also provides welfare- oriented services. Presently, the scheme is working with 5622 villagers of which 94% are female.

RDS is running like other MF-NGOs in the context of group selection criteria, rules and regulation of group formation, design and delivery mechanism etc. It is, however, different from other NGOs such as;

1. Mode of financing i.e. it is free of interest.
2. Takes guarantee from the husband as well as from the group in the time of providing investment to the female group.

By this mechanism, RDS counter the common criticism that women do not necessarily benefit from loan disbursement in their names, especially when the growing need for cash to pay debts creates additional tension in the household. Taking guarantee from husband, RDS makes the male counterpart of female group responsible to repay the loan and involves them in the investment process. In addition to that through RDS training, women are instilled in moral and ethical value coupled with dedication, devotion and diligence etc which they can teach to the family members.

In spite of this superb mechanism, RDS screened out the extreme poor through selection criteria. RDS with its present excellent institutional set up can lead the way to reach the hardcore poor taking following steps:

- Incorporate demographic, ecological as well as general criteria to select the poor,

based on the analysis of livelihood of the extreme poor regionally.

- Start campaign to mobilize Zakah fund and Awqaf through RDS to use it locally for the extreme poor.
- For this purpose administrative set up of RDS can be changed by recruiting more staff who will engage in welfare-oriented work not in credit programe. In this regard local female staff can be recruited in the RDS regional office.
- Make a list of poor people in the command area of the branches, who are in age at marriage. Divide them into two groups. The first group who are able to pay 'mohorana' and the second group who are not able to manage the cost of marriage.
- Start campaign against dowry and for paying 'Mohorana' incorporating local Imam as volunteer. So that the number of dowry-led marriage and divorce rate due to dowry decrease. In this way the number of destitute women can be reduced.
- Make arrangement to pay some amount of 'Mohorana' in cash to the bride as initial capital to start any sort of viable project.
- Who are not able to manage cost of marriage, RDS can pay an amount of 'Mohorana' in favour of bride groom from the Zakah Fund in order to demonstrate how to pay 'Mohorana' in the marriage ceremony as it is out of screen in the rural area. Instead of receiving investment from Bank, women can invest this money as initial capital in any sort of productive work. By this way RDS can reduce the burden of debt from the women. RDS can make a long term plan to rehabilitate widows and other extreme poor who are shelterless from locally mobilized Awqaf fund. In this regard Dawa work can be done among the relatives of the extreme poor in the area of RDS in order to mobilize Awqaf resources.
- In this regard an intensive research study on RDS can be done in order to get a picture of present socio economic and ethical position of the people in the areas of RDS.
- New initiatives for the extreme poor can be implemented in parallel to the existing on-going programs.



## 7. Conclusion

The Prophet (Peace be upon him) said 'poverty is curse' (Bhukharie). Islam prescribes tackling the issue of poverty head on. The Quran and the Sunnah identify the way, how to alleviate poverty from society. We must consider the extreme poor at first and try to alleviate extreme poverty according to the guideline of Quran rather to do financial business with the moderate poor. Taking all the strength of IBBL such as strong administrative set up, committed staff, good will as well as capital and the opportunity in the country i.e. Muslim ummah of Bangladesh, RDS must be confident to take new initiatives mentioned above for the extreme poor. At first, five branches can be taken on pilot basis and action research can be done for further development of the program. □

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# Role of Turkey in the Leadership of Muslim World

Mohammad Anisur Rahman \*

## Introduction

After the demise of the Prophet (S) in 632, the Muslim community failed to reach consensus on who should succeed him as the caliph. A majority of Muhammad's (S) close followers supported the idea of an elected caliph, but a minority believed that leadership, or the imamate, should remain within the Prophet's family, passing first to Muhammad's (S) cousin, son-in-law, and principal deputy, Ali ibn Abu Talib (R), and subsequently to Ali's sons and their male descendants. The majority, who believed they were following the *sunna* of the Prophet, became known as Sunni Muslims. To them, the caliph was the symbolic religious head of the community, so he should be chosen by the scale of Takwa and competence of taking the responsibility of Muslim Ummah. It is not necessary that he must be a member of the Prophet's family. To follow this criteria by the Muhammad's close followers, they select Hazrat Abu-Bakr (R) the first caliph of Islam and Muslim democracy has started in practice. The partisans of Ali--the Shiat Ali--evolved into a separate Islamic denomination that became known as the Shia. However, caliphs would also rule as the leaders of a major empire for six centuries. The first four caliphs-- Hazrat Abu Bakr (R), Hazrat Omar (R), Hazrat Osman (R), and Hazrat Ali (R)--were chosen by a consensus of Muslim leaders. Subsequently, however, the caliphate was converted by its holders into a hereditary office, the first two dynasties being the Umayyad, which ruled from Damascus, and the second being the Abbasid, which ruled from Baghdad. After the Mongols captured Baghdad and executed the Abbasid caliph in 1258, a period of more than 250 years followed when no one was recognized as caliph by all Sunni Muslims. During the sixteenth century, the Ottoman Dynasty resurrected the title, and gradually even Muslims outside the Ottoman Empire came to accept the Ottoman sultan as the symbolic leader--caliph--of Sunni Islam.<sup>59</sup>

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\* Lecturer, Islamic Studies, Ghior Govt. College, Ghior, Manikganj

<sup>59</sup>. <http://countrystudies.us/turkey/36.htm>

### Development of Islam in Turkey

By the end of the seventh century, conversion to Islam had begun among the Turkish-speaking tribes, who were migrating westward from Central Asia. The initial wave of Turkish migrants converted to Sunni Islam and became champions of Islamic orthodoxy. As warriors of the Islamic faith, or *gazis*, they colonized and settled Anatolia in the name of Islam, especially following the defeat of the Byzantines at the Battle of Manzikert (1071). Beginning in the twelfth century, new waves of Turkic migrants became attracted to militant Sufi orders, which gradually incorporated heterodox Shia beliefs. One Sufi order that appealed to Turks in Anatolia after 1300 was the Safavi, based in northwest Iran. During the fourteenth and fifteenth centuries, the Safavi and similar orders such as the Bektasi became rivals of the Ottomans—who were orthodox Sunni Muslims—for political control of eastern Anatolia. Concern about the growing influence of the Safavi probably was one of the factors that prompted the Ottomans to permit unorthodox Bektasi Sufism to become the official order of the janissary soldiers (see *The Ottoman Empire*, ch. 1). Although the Bektasi became accepted as a sect of orthodox Sunni Muslims, they did not abandon their heterodox Shia beliefs. In contrast, the Safavi eventually conquered Iran, shed their heterodox religious beliefs, and became proponents of orthodox Twelve Imam Shia Islam.<sup>60</sup>

### The Ottoman Sultanate

The Ottoman Sultanate was an empire that lasted from 1299 to 1923. At the height of its power (16th–17th century), it spanned three continents, controlling much of Southeastern Europe, the Middle East and North Africa. The Ottoman Empire contained 29 provinces and numerous vassal states.<sup>61</sup> During the Ottoman centuries, Istanbul was the center of the Islamic world, and its ruler. The conquest of the Byzantine capital of Constantinople—which the Turks called Istanbul (from the Greek phrase *eis tin polin*, "to the city")--in 1453 enabled the Ottomans to consolidate their empire in Anatolia and Thrace. The Ottomans later revived the title of caliph during the reign of Sultan Selim.<sup>62</sup> The caliph being the person

<sup>60</sup> *ibid.*

<sup>61</sup> Cleveland, William L. "The Ottoman and Safavid Empires: A New Imperial Synthesis" in *A History of the Modern Middle East*. Westview Press, 2004. p37. ISBN 0-8133-4048-9

<sup>62</sup> Creasy, Sir Edward Shepherd. *History of the Ottoman Turks: From the beginning of their empire to the present time*. R. Bentley and Son, 1877.

who followed Muhammad the Prophet as Islam's leader and the servant of Islam's three holy cities: Mecca, Medina and Jerusalem. The Sultan spoke of Allah as having entrusted him with the guardianship of the people.<sup>63</sup> The Ottoman Sultan was widely acknowledged as the Caliph, or spiritual leader of Islam.<sup>64</sup>

### Some basic information about Ottoman Sultanate

Period of Ottoman Empire:	1299 – 1923
Capital	Sogut (1299–1326)
	Bursa (1326–1365)
	Edirne (1365–1453)
	Constantinople (Istanbul) (1453–1922)
Government	Monarchy
Sultans	1281–1326 (first) Osman I
	1918–1922 (last) Mahmud VI
History	Rise (1299–1453)
	Growth (1453–1683)
	Expansion and apogee (1453–1566)
	Revolts and revival (1566–1683)
	Stagnation and reform (1699–1827)
	Decline and modernization (1828–1908)
	Dissolution (1908–1922) <sup>65</sup>

The Ottomans, and their precursors, the Seljuk Turks, made significant contributions to Islamic life and theology. Many Sufi (mystical) orders were born in Turkish lands, including the Mevlevi ("whirling dervish") order inspired by Mevlana Jelaleddin Rumi and founded in Konya during the 1200s.<sup>66</sup>

The Ottoman Empire was a theocracy. The law of the land for Muslims was *shari'ah*, the holy law of the *Qur'an-ul Karim* (Holy Qur'an).

<sup>63</sup> Turkey and Islam, 1900-1930: [www.fsmitha.com/h2/ch09tu.html](http://www.fsmitha.com/h2/ch09tu.html)

<sup>64</sup> <http://www.turkeytravelplanner.com/Religion/Islam.html>

<sup>65</sup> Cleveland, William L. op.cit. p38

<sup>66</sup> <http://www.turkeytravelplanner.com/Religion/Islam.html> ,Retrieved on 01/01/2009

Christian and Jewish minorities were governed by their own laws, based on their own Scriptures, subject to the ultimate rule of the sultan. Religious law had governed, or at least significantly influenced government, in most countries until the 18th century.<sup>67</sup>

### **Economic Systems of Ottomans**

Ottoman government deliberately pursued a policy for the development of Bursa, Edirne (Adrianople) and Constantinople, successive Ottoman capitals, into major commercial and industrial centres, considering that merchants and artisans were indispensable in creating a new metropolis.<sup>68</sup> To this end, Mehmed and his successor Bayezid, also encouraged and welcomed migration of the Jews from different parts of Europe, who were settled in Constantinople and other port cities like Salonica. In many places in Europe, Jews were suffering persecution at the hands of their Christian counterparts. The tolerance displayed by the Ottomans was welcomed by the immigrants. The Ottoman economic mind was closely related to the basic concepts of state and society in the Middle East in which the ultimate goal of a state was consolidation and extension of the ruler's power, and the way to reach it was to get rich resources of revenues by making the productive classes prosperous.<sup>69</sup> The ultimate aim was to increase the state revenues as much as possible without damaging the prosperity of subjects to prevent the emergence of social disorder and to keep the traditional organization of the society intact.

The organization of the treasury and chancery were developed under the Ottoman Empire more than any other Islamic government and, until the 17th century, they were the leading organization among all of their contemporaries.<sup>70</sup> This organization developed a scribal bureaucracy (known as "men of the pen") as a distinct group, partly highly trained ulema, which developed into a professional body.<sup>71</sup> The effectiveness of this professional financial body stands behind the success of many great

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<sup>67</sup> *ibid.*

<sup>68</sup> Halil İnalcık, *Studies in the economic history of the Middle East : from the rise of Islam to the present day* / edited by M. A. Cook. London University Press, Oxford U.P. 1970, p. 209 [ISBN 0197135617](https://doi.org/10.1017/CBO9780511535617)

<sup>69</sup> *ibid.*, p.217

<sup>70</sup> Antony Black (2001), "The state of the House of Osman (devlet-i al-i Osman)" in *The History of Islamic Political Thought: From the Prophet to the Present*, p. 199

<sup>71</sup> *ibid*

Ottoman statesmen.<sup>72</sup> The economic structure of the Empire was defined by its geopolitical structure. The Ottoman Empire stood between the West and the East, thus blocking the land route eastward and forcing Spanish and Portuguese navigators to set sail in search of a new route to the Orient. The Empire controlled the spice route that Marco Polo once used. When Christopher Columbus first journeyed to the Bahamas in 1492, the Ottoman Empire was at its zenith, an economic power that extended over three continents. Modern Ottoman studies think that the change in relations between the Ottomans and central Europe was caused by the opening of the new sea routes. It is possible to see the decline in the significance of the land routes to the East as Western Europe opened the ocean routes that bypassed the Middle East and Mediterranean as parallel to the decline of the Ottoman Empire itself. The Anglo-Ottoman Treaty, also known as the Treaty of Balta Liman that opened the Ottoman markets directly to English and French competitors, should be seen as one of the staging posts along this development.

By developing commercial centres and routes, encouraging people to extend the area of cultivated land in the country and international trade through its dominions, the state performed basic economic functions in the Empire. But in all these the financial and political interests of the state were dominant. Within the social and political system they were living in Ottoman administrators could not have comprehended or seen the desirability of the dynamics and principles of the capitalist and mercantile economies developing in Western Europe.<sup>73</sup>

## Military System of Ottomans

### Army

The first military unit of the Ottoman State was an army that was organized by Osman I from the tribesmen inhabiting western Anatolia in the late 13th century. The military system became an intricate organization with the advance of the Empire.

The Ottoman army was once among the most advanced fighting forces in the world, being one of the first to employ muskets and cannons. The Ottomans began using *falcons*, which were short but wide cannons,

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<sup>72</sup> Halil İnalcık, Donald Quataert (1971), *An Economic and Social History of the Ottoman Empire, 1300–1914*, p. 120

<sup>73</sup> Halil İnalcık, *Studies in the economic history of the Middle East: from the rise of Islam to the present day*, op.cit.p. 218

during the Siege of Constantinople (1422). By the mid-15th century, the Ottomans started using long-range siege cannons, named *Balyemez*, which were more advanced versions (with larger caliber and longer range) of the *Faule Metze* cannons that were invented by the Germans and introduced to the Ottoman Turks by Hungarian converts.<sup>74</sup>

### **Navy**

In 1321 the Ottoman fleet made its first landings on Thrace in southeastern Europe, and vastly contributed to the expansion of the Empire's territories on the European continent. The Ottoman navy was one of the first to use cannons, and the Battle of Zonchio in 1499 went down in history as the first naval battle where cannons were used on ships. It was also the Ottoman navy which initiated the conquest of North Africa, with the addition of Algeria and Egypt to the Ottoman Empire in 1517. The Battle of Preveza in 1538 and the Battle of Djerba in 1560 marked the apex of Ottoman naval domination in the Mediterranean Sea.<sup>75</sup>

### **Air force**

The Ottoman Air Force was founded in June 1909, making it one of the first combat aviation organizations in the world. Its formation came about after the Ottoman Empire sent two Turkish pilots to the International Aviation Conference in Paris. After witnessing the growing importance of an air combat support branch, the Ottoman government decided to organize its own military aviation program. For this purpose, officers were sent to Europe by the end of 1910 to participate in the study of combat flight.

The Ottoman Air Force fought on many fronts during World War I, from Galicia in the west to the Caucasus in the east and Yemen in the south. Efforts were made to reorganize the Ottoman Air Force, but this ended in 1918 with the end of World War I and the Occupation of Constantinople (Istanbul).<sup>76</sup>

### **Fall of the Empire**

After the first world war the occupation of Constantinople along with the occupation of Smyrna mobilized the establishment of the Turkish

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<sup>74</sup> Mandel, Gabriele: "Storia dell'Harem" (1992). ISBN 8818880322

<sup>75</sup> Turkish Navy Official Website: History of the Turkish Navy - Operations in the Atlantic Ocean, Retrieved on 23/09/2008

<sup>76</sup> Turkish Air force Official Website: History, Retrieved on 23/09/2008



national movement, which won the Turkish War of Independence (1919–1922) under the leadership of Mustafa Kemal Pasha.<sup>77</sup> Mustafa Kemal, celebrated by the Turkish State as a Turkish World War I hero and later known as "Ataturk" or "father of the Turks," led the founding of the Republic of Turkey in 1923 and collapse the 600-year-old Ottoman Empire after a three-year war of independence.<sup>78</sup> The Sultanate was abolished on November 1, 1922, and the last sultan, Mehmed VI Vahdettin (reigned 1918–1922), left the country on November 17, 1922. The new independent Grand National Assembly of Turkey (GNA) was internationally recognized with the Treaty of Lausanne on July 24, 1923. The GNA officially declared the Republic of Turkey on October 29, 1923. The Caliphate was constitutionally abolished several months later, on March 3, 1924. The Sultan and his family were declared 'persona non grata'<sup>79</sup> of Turkey and exiled.<sup>80</sup>

Thus, for the first time in Islamic history, no ruler claimed spiritual leadership of Islam and World Muslims became guardianless up to establishment of OIC in 1969.

### **Secularization**

Secularism or laicism (laiklik ) became one of the "Kemalist ideology" of Atatürk's program for remaking Turkey.<sup>81</sup> By the early 20th century, it was clear to Kemal Atatürk, father of the Turkish Republic, that religious government was hampering Turkey's social, commercial and diplomatic progress. The republic he founded was staunchly secular, with the separation of government and religion as one of its fundamental tenets. According to the constitution, the Turkish armed forces are charged with preserving democracy and secularism.<sup>82</sup>

Mustafa Kemal wanted Turkey's citizens to change their educational institutions and leave behind the traditional religious schools that had dominated education. He wanted his fellow countrymen to open their

<sup>77</sup> Mustafa Kemal Pasha's speech on his arrival in Ankara in November 1919

<sup>78</sup> Mohammad Anisur Rahman, Turkey: A Long Train of entering to the EU, *Thoughts on Economics*,

Islamic Economics Research Bureau, Dhaka, July-Sept 2008, P.77

<sup>79</sup> 'Persona non grata' is a diplomatic term by which a government can expel somebody from the existing country.

<sup>80</sup> L. Kinross, *The Ottoman Centuries: The Rise and Fall of the Turkish Empire*, p 281

<sup>81</sup> Republic Period, [www.cia.gov/library/publications/the-world-factbook/geos/th.html#people](http://www.cia.gov/library/publications/the-world-factbook/geos/th.html#people), Retrieved on January 21, 2008

<sup>82</sup> Secular Republic, <http://www.turkeytravelplanner.com/Religion/Islam.html>

minds to the most advanced learning, including science. Kemal's government began to reform education. Primary education was declared compulsory. From grade school to graduate school, education was to be free, secular, and co-educational, with the education of females equal to that of males.<sup>83</sup>

Kemal had seen the religious schools in Turkey bogged down in the teaching of Arabic by people who did not themselves understand the language. People who want to learn Arabic, he said, should study that language in Syria, Arabia or wherever it is commonly spoken.<sup>84</sup>

Kemal was less interested in defending Islamic tradition than he was in economic development. "The economy," he said, "is everything. It is the totality of what we need to live, to be happy."<sup>85</sup>

Kemal had already abrogated Islam to be the state religion. He wanted Islam to be a private creed, separate from government authority or economic influence, and a conflict was brewing over the caliphate. With the sultanate abolished, the caliphate had passed, monarchy style, to Mehmed's cousin, Abd al-Majid. Many Muslims continued to see the caliph as the head of state, in keeping with the tradition of Islam, while the relationship between the caliphate and the National Assembly remained unclear. Kemal did not want the caliphate as a rival influence, slowing down the advances he wanted in education.<sup>86</sup>

When the National Assembly proclaimed Turkey a republic, Islamic conservatives saw it as a death knell for the caliphate. In March 1924, soon after the National Assembly opened for the new year, it abolished the old monarchical way of transferring power and authority, and parliament exiled from Turkey all members of the Ottoman (royal) dynasty - the family that had ruled over Ottoman territory for 625 years. The republic's constitution, created in 1924, left all power with the National Assembly, which was the only legitimate representative of the sovereign will of the nation. And the National Assembly abolished the caliphate.<sup>87</sup>

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<sup>83</sup> Bernard Lewis, *The Emergence of Modern Turkey*, Oxford University Press, 2002, p.81

<sup>84</sup> *ibid*

<sup>85</sup> A quote used by Andrew Mango in his book *Ataturk*, published by Overlook Press 2000, p. 375.

<sup>86</sup> Bernard Lewis, *The Emergence of Modern Turkey*, op.cit

<sup>87</sup> *ibid*

Destruction of the old Islamic order shocked the country and offended Sunni Muslims outside of Turkey.<sup>88</sup> Adding to the unrest was a breakdown in relations between the government and Turkey's Kurdish population. The Kurds were Muslims and had felt linked to the caliphate. With the caliphate gone their bond with the state was broken. The government was alienating the Kurds further by forcing upon them an identity with the Turkish nation. The public use of Kurdish and the teaching of Kurdish were prohibited. Kurdish tribal chiefs and other influential Kurds were resettled in western Turkey. And Kurdish resistance was met by governmental repression.<sup>89</sup>

In a further effort to secularize society, the National Assembly closed religious shrines and dervish convents. And Kemal moved to abolish the hat called the fez. The Turks had been wearing western clothing for more than a century, but they had kept the fez as identity with Ottoman rule and for religious identity. To wear a Western hat had become a symbol of separation from Islam. Despite this repression the government banned the fez in November, 1925.<sup>90</sup>

In 1926, Kemal's government initiated judicial reforms. It replaced religious courts with Swiss and Italian penal law rather than Islamic law - the Sharia. Previously, theologians had had a monopoly on the legal profession. Now, only those who had studied Western law could pass the bar examination. Also in 1926, the government replaced the Islamic calendar with the calendar used in the West.<sup>91</sup>

In 1926, an attempt was made on Kemal's life, the planned assassination accompanied by plans for a *coup d'etat*. Many were arrested, including former politicians. Four were hanged and others sent to prison.<sup>92</sup>

Mustafa Kemal was reelected president on November 1, 1927. Then, in 1928, parliament moved in favor of improved literacy and comprehension at the expense of the use of Arabic. The Arabic alphabet was replaced with Latin symbols, The Holy Qur'an was translated into Turkish and the new alphabet, and Kemal spoke in favor of mosque

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<sup>88</sup> Andrew Mango, *Ataturk: The Biography of the Founder of Modern Turkey*, Overlook Press 2000, p. 376

<sup>89</sup> *ibid*

<sup>90</sup> Erik J. Zücker, *Turkey: a Modern History*, 1994. p.39

<sup>91</sup> *ibid*

<sup>92</sup> Andrew Mango, *op.cit*, p.380

sermons being delivered in a language that people understood - Turkish rather than Arabic.<sup>93</sup>

In 1929, the government felt secure enough to let the Law on the Maintenance of Order lapse. Kemal favored the creation of an opposition party - a loyal opposition, such as exists in Britain and the United States - but the attempt was too much an attempt at superimposition rather than a rise from opposing interests, and the attempt came to nothing.<sup>94</sup>

In 1934, the National Assembly abolished the veil. The headscarf was seen by Turkey's government as a symbol of political Islam, and government regulation banned it from public buildings, including universities, its use to be preserved for religious services.<sup>95</sup>

After months of illness, Kemal died on November 10, 1938 at the age of 57. He was remembered by his fellow citizens as the creator of modern Turkey. And by the Islamic Intellectuals Ataturk has been remembered as a traitor and an infidel.

### Sufism and Mystical Interpretations

From the earliest days of Islam, some Muslims have been attracted to mystical interpretations of their religion. In Turkey, at least since the thirteenth century, Islamic mysticism has been expressed through participation in Sufi brotherhoods that serve as centers of spiritual and social life.<sup>96</sup>

Many Sufi *tarikatar* established institutional bases, called *tekke* or *dergah* (lodges) that lasted for several generations and, in some instances even for centuries. For example, two of contemporary Turkey's largest *tarikatar*, the Naksibendi and the Kadiri, date back at least to the fourteenth century. Some *tarikatar* carry the name of the founding Sufi master, the *seyh* (in Arabic, *shaykh*). One example is the Mevlevi brotherhood. Its members popularly are called whirling dervishes because of the rhythmic whirling they engage in as a spiritual exercise and a means to achieve ecstatic proximity to God. The brotherhood is named after its founder, Mevlana (Jalal ad Din Rumi, d. 1273).<sup>97</sup>

During 1946 the relaxation of authoritarian political controls, a large numbers of people began to call openly for a return to traditional

<sup>93</sup> *ibid*

<sup>94</sup> Arnold Toynbee, *Turkey*, Charles Scribner's Sons, 1927.p.27

<sup>95</sup> *ibid*

<sup>96</sup> Sufism and Folk Islam, <http://www.turkeytravelplanner.com/Religion/Islam.html>

<sup>97</sup> *ibid*

religious practice. During the 1950s, even certain political leaders found it expedient to join religious leaders in advocating more state respect for religion.<sup>98</sup>

A more direct manifestation of the growing reaction against secularism was the revival of the Sufi brotherhoods. Not only did suppressed Sufi orders such as the Qadiri, Mevlevi, and Naqshbandi reemerge, but new movements were formed, including the Nurcus, Süleymançis, and Ticani (Tijani). The Ticani became especially militant in confronting the state. For example, Ticani damaged monuments to Atatürk to symbolize their opposition to his policy of secularization. This was however a very isolated incident and only involved one particular Sheikh of the order. Throughout the 1950s, there were numerous trials of Ticani and other Sufi leaders for antistate activities. Simultaneously, however, some movements, notably the Süleymançı and Nurcular, cooperated with those politicians perceived as supportive of pro-Islamic policies.<sup>99</sup>

### **Emerging of Islamist Parties**

Turkey is the only example of a majority Muslim country to have become a secular-democracy. In Turkey, Islamist parties have been on rise since the 1990s. Four political Islamist parties- the Welfare Party (WP), its successor the Virtue Party, and its successors' the Happiness Party and the Justice and Development Party (AKP, Adalet ve Kalkınma Partisi), are the actors of this movement.<sup>100</sup>

In elections held in December, 1995, the Islamist Welfare Party won 21% of the vote, a larger proportion than any other party, and earned the right to form a coalition government. (Many people believe that the Welfare Party's success was the result of many "protest votes" being cast not so much for Welfare's Islamist platform but *against* other political parties, which were seen as corrupt and ineffective.)<sup>101</sup>

By 1997, Welfare politicians had stepped over the line in mixing religion and politics. The armed forces told Welfare to step down, and the courts later disbanded the party. The secular parties took over, with disappointing results.<sup>102</sup>

<sup>98</sup> Gregorian, Vartan. "Islam: A Mosaic, Not a Monolith", Brookings Institution Press, 2003, pg 26-38 [ISBN 081573283X](https://doi.org/10.1080/081573283X)

<sup>99</sup> *ibid*

<sup>100</sup> The rise of political Islam in Turkey,

[http://www.allacademic.com/meta/p\\_mla\\_apa\\_research\\_citation/0/8/3/6/7/p83675\\_index.html](http://www.allacademic.com/meta/p_mla_apa_research_citation/0/8/3/6/7/p83675_index.html).

<sup>101</sup> Islamist Parties, <http://www.turkeytravelplanner.com/Religion/Islam.html>.

<sup>102</sup> *ibid*

In November 2002 a new, more moderate neo-Islamist party was given a majority of seats in Turkey's *Grand National Assembly*, and formed the first one-party, non-coalition government in decades. Again, a large proportion of the vote for the new *Justice and Development Party* (AKP, *Adalet ve Kalkınma Partisi*) was seen as a protest against the old, ineffective, corrupt political parties rather than as a vote for Islamism.<sup>103</sup>

The new Justice and Development Party government vowed to govern in a strictly secular manner (though guided by the moral and ethical precepts of Islam), and to maintain Turkey's close and friendly relations with its neighbors as well as with Europe, Israel and the USA.<sup>104</sup>

### General Election in 2007

The Justice and Development Party (AKP) portrays itself as a moderate, conservative, pro-Western party that advocates a liberal market economy and Turkish membership in the European Union.<sup>105</sup> In 2007 General Election, The AKP led by incumbent Prime Minister *Recep Tayyip Erdogan*, achieved a landslide victory with 46.6% of the vote, translating into control of 341 of the 550 available parliamentary seats. Although the AK Party received significantly more votes in 2007 than in 2002 and only the second time in Turkish Republic's 74-year history whereby an incumbent governing party won an election by increasing its share of popular support.<sup>106</sup> Although the AK Party received significantly more votes in 2007 than in 2002, the number of parliamentary seats they controlled decreased due to the rules of the Turkish electoral system. However, they retain a comfortable ruling majority.<sup>107</sup>

### Some Policies of Recep Tayyip Erdogan

#### Domestic policies

On 31 August 2007 the new government announced plans to pursue the following policies:

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<sup>103</sup> Binnaz Toprak, *Islam and Democracy in Turkey*, in: *Turkish Studies*, Vol. 6, No. 2, 2005, pp. 167-186.

<sup>104</sup> *ibid*

<sup>105</sup> *New to Turkish politics? Here's a rough primer - Turkey's Vote analysis and results with Turkish Daily News* Jul 22, 2007

<sup>106</sup> *General Elections*, [http://en.wikipedia.org/wiki/Recep\\_Tayyip\\_Erdo%C4%9Fan](http://en.wikipedia.org/wiki/Recep_Tayyip_Erdo%C4%9Fan)

<sup>107</sup> *Elections - Turkey's Vote analysis and results with Turkish Daily News.*

- **The Constitution** will be reformed to make it short and clear, bringing law-making, enforcement and the role of the judiciary in line with parliamentary democracy
- The government will openly work to produce a strong civil society enjoying wider **democracy and freedom**.
- **Economy** - by 2013 the average income will be 10,000 USD, while national income from tourism will be 40 billion dollars. in 2008 VAT for the tourism industry will be reduced from 18% to 8%. Inflation will be kept to single figures.
- **Structural reforms** - priority will be given to reforming local government and the civil service, weighting towards regional support.
- **Education** - 50% of children will be provided with pre-school education. Class-size will be limited to 30 children.
- **2B class forest** - land that is no longer viable forest will be sold (bringing the treasury 25 billion dollars).

### **Foreign policies**

The government argues that EU reforms will proceed quickly. They say that their goal is to continue the efforts to eliminate disputes with neighbouring countries.<sup>108</sup>

### **Proposed Ban of AKP in 2008**

On 14 March 2008 Turkey's Chief Prosecutor asked the country's Constitutional Court to ban the AK party and ban Erdoğan from politics for five years. The chief prosecutor of Turkey Özyürek said "According to the laws in effect, if a party is committing crimes and has really become a 'hotbed of 'anti-secular activities,' in accordance with the constitution, the office of the chief prosecutor is left with no other choice but to file this closure lawsuit." The authority and duty of the public prosecutor of the Supreme Court of Appeals of Turkey has to protect the regime. Protection the regime clause is initiated when the principle of secularism, the irrevocable provision of the constitution, is harmed. The chief prosecutor office stated that it was really unfortunate for a ruling

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<sup>108</sup> Prime Ministership, 2007-Present;  
[http://en.wikipedia.org/wiki/Recep\\_Tayyip\\_Erdo%C4%9Fan](http://en.wikipedia.org/wiki/Recep_Tayyip_Erdo%C4%9Fan).

party to have come to be labeled as a party that has become a center of anti-secular activities.<sup>109</sup>

### Accusations

The prosecutor demanded a five-year ban from involvement in politics for 71 senior AK Party administrators, including Prime Minister Erdogan and President Abdullah Gul for the following major indictments:

1. The Political Islam represented by the AK party claims to change state rules; members of the party have acts at the area between the "Person" and "the God", which is banned to politicians by constitution.
  - i) AK party has arrangements based on sharia. (a) Party leader Erdogan claimed in Spain in January 2008 saying "Even if (headscarf) is a political symbol, constitution and courts do not have right to ban".
  - ii) AK party has changed articles 10 and 42 of the Constitution to change the essence of the principle of secularism.
2. The AK party used the executive powers based on "Public arrangements with religious rules," this form of decision making is banned by the constitution.<sup>110</sup>

### Results after the Prosecution

Turkey's Constitutional Court has decided not to ban the ruling AK Party, accused of undermining the country's secular system. But the judges did cut half the AKP's treasury funding for this year. The AKP, which won a huge poll victory in 2007, denies it wants to create an Islamist state by stealth. It called the case an attack on democracy. The powerful military sees itself as the guardian of the modern secular state founded by Mustafa Kemal Ataturk. Court president Hasim Kilic said the financial sanctions imposed on the AKP were a "serious warning".

At least seven of the 11 court judges would need to vote in favour for the party to be banned. But six judges wanted a ban and five did not want to do so.<sup>111</sup>

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<sup>109</sup> *Proposed ban, 2008:*

[http://en.wikipedia.org/wiki/Justice\\_and\\_Development\\_Party\\_%28Turkey%29](http://en.wikipedia.org/wiki/Justice_and_Development_Party_%28Turkey%29), Retrived on 23/06/08

<sup>110</sup> Initial Indictment, ibid



### **Headscarf issue in Turkey**

In 1934, the National Assembly abolished the veil. During the early 1980s, female college students who were determined to demonstrate their commitment to Islam began to cover their heads and necks with scarves and wear long, shape-concealing overcoats. The appearance of these women in the citadels of Turkish secularism shocked those men and women who tended to perceive such attire as a symbol of the Islamic traditionalism they rejected. Militant secularists persuaded the Higher Education Council to issue a regulation in 1987 forbidding female university students to cover their heads in class. Protests by thousands of religious students and some university professors forced several universities to waive enforcement of the dress code. The issue continued to be seriously divisive in the mid-1990s. Throughout the first half of the 1990s, highly educated, articulate, but religiously pious women have appeared in public dressed in Islamic attire that conceals all but their faces and hands.

For many citizens of Turkey, women's dress has become the issue that defines whether a Muslim is secularist or religious. Also, not all but most of these closed women are using head scarfs as religious symbols against modern Turkish society.<sup>112</sup>

Present Government had taken initiatives to disban the rule, but they did not get success because the Constitutioal restriction is very hard in favour of Secularism.

### **Establishment of OIC**

The Organization of the Islamic Conference (OIC) is the second largest inter-governmental organization after the United Nations which has membership of 57 states spread over four continents. The Organization is the collective voice of the Muslim world and ensuring to safeguard and protect the interests of the Muslim world in the spirit of promoting international peace and harmony among various people of the world. The Organization was established upon a decision of the historical summit which took place in Rabat, Kingdom of Morocco on 12th Rajab 1389 Hijra (25 September 1969) as a result of criminal arson of Al-Aqsa

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<sup>111</sup> BBC, <http://news.bbc.co.uk/2/hi/europe/7533414.stm>, Wednesday, 30 July 2008 16:22 UK.

<sup>112</sup> Headscarf Issue, [www.cia.gov/library/publications/the-world-factbook/geos/th.html#people](http://www.cia.gov/library/publications/the-world-factbook/geos/th.html#people), op.cit

Mosque in occupied Jerusalem. And after 46 years (1922-1969) of falling Ottoman Empire (abolishing of Caliphate) Muslim Ummah had gotten an identity and guardianship which can tell for the favour of Muslims. <sup>113</sup>

### **Present Leadership of OIC**

Present Secretary General of the Organization of the Islamic Conference is Professor *Ekmeleddin Ihsanoglu* of Turkey. He has been the first by-vote-elected Secretary General of the Organization of the Islamic Conference. Ever since he took the office as the ninth Secretary General in January 2005, he has provided strong leadership to the 57 member states organization and espoused the cause of the Muslim world in these difficult ti

mes. <sup>114</sup> And we can say in the other view that Leadership of Muslims again has come in the hands of Turkey after 46 years of dissolution of Islami Caliphate.

### **Conclusion**

To discuss about the leadership of Muslim world, we found Turkey has been taken many responsibilities of Muslims since the Ottoman Empire. Turkey is the largest country which represents Muslim majority in Europe. Last Caliphate of Islam was in Turkey. Secularism starts in the Muslim world by the leadership of Mustafa Kamal Attaturk in Turkey. A muslim country can ban wearing Fez and Scarf that stablished in Turkey. Sufism and Mistical Islam stablished in Turkey and we found the most populated Sufi and stablisher of Mevlevi tarikat Moulana Jalal ud din Rumi in Turkey. An Islamist party can get landslide victory in a secular state, its example is Turkey. The headquarters of The Islamic Conference Youth Forum for Dialogue and Cooperation (ICYF-DC); The Research Center for Islamic History, Art and Culture (IRCICA); The Statistical, Economic and Social Research and Training Centre for Islamic Countries (SESRIC) are located in Turkey. The only Organization of Muslim countries is the Organisation of the Islamic Conference (OIC). Turkey is the founder memeber of OIC and present Secretary General of OIC is also a Turkish. In the present world Turkey

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<sup>113</sup> About OIC, [http://www.oic-oci.org/oicnew/page\\_detail.asp?p\\_id=52](http://www.oic-oci.org/oicnew/page_detail.asp?p_id=52), Retrieved on 07/01/09

<sup>114</sup> Biography of Ekmeleddin Ihsanoglu, [http://www.oic-oci.org/oicnew/page\\_detail.asp?p\\_id=58](http://www.oic-oci.org/oicnew/page_detail.asp?p_id=58).

is the only country where Islamist party has been elected by full democratic way and achieved a landslide victory with 46.6% of the vote, translating into control of 341 of the 550 available parliamentary seats by the leadership of *Recep Tayyip Erdogan*.

At last we can say Turkey has many things to do for the betterment of Muslim world. Turkey can take the initiatives to organize the Muslim countries to ensure their securities from the evil powers and confirm their socio-economic development thsongs their co-operation and assistance. Turkey can try to make OIC more strong, effective and a common platform of the muslim world. Turkey should not think only about their own development, their economic development and accession to the EU. Turkey has the responsibility of taking laedership of Muslims and it has many duties to modenise the Muslim world in the light of Islam. □

# **Qur'an and Archaeological Findings of Ancient Ruined Civilizations**

**Mansur Ahmad\***

## **Abstract**

*In order to unravel the archaeological findings of ancient ruined civilizations as mentioned in the Qur'an, this paper mostly discusses the detailed historical background of Noah's Ark (pronounced Nuh in the Qur'an), exact location where Noah's people lived, sailing point of Noah's Ark, resting place of Noah's Ark, and the latest modern archaeological findings of Noah's Ark.*

## **Search for Nuh's (NOAH) Ark and the Qur'an**

An article titled "Archaeologists claim to have found Noah's Ark" written by Martin Wore was published in the London Observer on January 16, 1994. The report said: "Noah's Ark has been found on the Turkish-Iranian border, 32 kilometers from mount Ararat, according to the leader of a team of scientists that has been investigating the site for six years. The Turkish Government is so convinced by the findings that, after years of intransigence, it has designated the site as one of special archaeological interest and agreed to its excavation in the next summer." The remote site contains a buried, ship-like object, resting at an altitude of 2300 meters. At 170 meters long and 45 meters wide, it conforms almost exactly to the 300 cubit by 50 cubit that Allah told Noah (pronounced Nuh in the Qur'an) to build, according to Genesis, chapter 6 in the Bible. On the surrounding terrain, the American and Middle Eastern scientists have identified huge stones with holes carved at one end, which they believe were "dragged behind ships in the ancient world to stabilize them. Radar soundings indicate unusual levels of iron-oxide distribution."

"Salih Bayraktutan, Head of Geology at Turkey's Ataturk University, estimates the age of the vessel at more than 100,000 years. According to the Bible, Adam the first man was created some 6000 years ago. Bayraktutan's estimate is a clear contradiction to the Bible. The Qur'an

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\*. Founder President, Al-Quran Research Academy, Bangladesh.

however does not specify exactly when Adam was born. It does say that human beings were created a long time ago. The structure is man-made and for sure it is Noah's Ark. The site is directly below the mountain of Al-Judi; named in the Koran (Qur'an) as the 'Ark's resting place.'" (The Observer, London, January 16, 1994).

The history of Nuh (AWS) [pronounced Noah in the Bible] has been described elaborately in the holy Qur'an mainly in Sura Hud (11:36-49), Sura Nuh (71:1-28), Sura Araf (7:59-64) and also in other places of the holy Qur'an. We have come to know from the holy Qur'an that Allah sent Nuh (AWS) to his people as messenger and prophet. It is evident from the Qur'an that the people of Nuh (AWS) neither denied the existence of God, nor were they opposed to the idea of worshipping Him. Their real problem was polytheism. They did not believe in One God. They had associated other Gods with the One Supreme creator Allah. As a result, this basic sin gave rise to a number of other evils among them. There had arisen among them a class of people representing the false Gods. For long, Nuh (AWS) strove with patience and wisdom to change the attitude, character and morality of his people. But unfortunately all his efforts failed miserably.

It is mentioned in the Qur'an that Nuh (AWS) lived for 950 years. During that long passage of time, he tried his utmost to show his people the right path as against falsehood. At last Nuh (AWS) prayed to Allah, as mentioned in the Qur'an: "And Nuh (Noah) said, 'My Lord! Leave not one of the disbelievers on the earth. If you leave them, they will mislead your slaves, and they will beget none but wicked disbelievers.'" (Sura Nuh, 71:26-27). Allah granted his prayer and ordered Nuh (AWS) to construct a large size ship (Ark) as there will be a Great Flood in the world. It took a long time, until at last Nuh (AWS) constructed a large ship.

Further events have been mentioned in the Qur'an in the following manner: "At length, behold! There came our command and the fountains on the earth gushed forth. We said: 'Embark therein, of each kind two, male and female, and your family— except those against whom the Word has already gone forth— and those who believe.' And none believed with him, except a few. And he (Nuh) said: 'Embark therein: in the name of Allah will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful.' So the Ark floated with them on the waves (towering) like mountains and Nuh called out to his son, who

had separated himself (apart): 'O my son! Embark with us and be not with the disbelievers.' The son replied: 'I will betake myself to some mountains, it will save me from the water.' Nuh said: 'This day there is no saviour from the Decree of Allah except him, on whom He has mercy,' and waves came in between them, so he (son) was among the drowned. Then the Word went forth: 'O earth! Swallow up the water, and O sky! Withhold (thy rain).' And the water was made to subside and the Decree (of Allah) (i.e. the destruction of the people of Nuh) was fulfilled. And the Ark rested on Mount Judi, and it was said: 'Away with the people who are *zalimun* (polytheists and wrong-doers)!' (Sura Hud, 11:40-44).

One of the most important questions is where did Noah's Ark land? The Bible says: Mount Ararat. The Qur'an says: Mount Judi. So which one is correct? Are they the same place or are they different? Is the Ark at both of these locations? With a view to obtaining a broader knowledge on this issue, in mid 1986, this writer sent a letter to NASA, Lewis Research Center, Cleveland, Ohio for the mailing address of Colonel James B. Irwin, Apollo-15 Astronaut who was at that time engaged in search of Noah's Ark on Mount Ararat. On receipt of his mailing address from NASA, this writer sent a letter to Col. Irwin to inquire about the landing site of Noah's Ark and other details. The present writer received a hand written letter and a Testimony from Col. Irwin, Apollo-15 astronaut who landed on the moon in the year 1971. He was the first man from planet earth who drove a special type of car on the lunar surface. As token of friendship, the present writer also received one piece 10"x12" size original colored photographs from Astronaut Irwin taken on the lunar surface while he was on the moon. Astronaut James B. Irwin presented the author with a few books written by him, one of which was on his search for Noah's Ark titled "More than an Ark on Ararat," published in the year 1985. The book is mainly based on his first expedition for the search of Noah's Ark on mount Ararat. In the preface of the book, Irwin wrote: "I have been interested in Noah's Ark since I was a young lad in Sunday school. The journey to the moon opened up new doors. I was speaking in Farmington, New Mexico in 1976 and met Eyrl Cummings, who is regarded as the American expert on the Ark. He has spent forty years of his life researching it and has been to Turkey's Mount Ararat seventeen times. I thought it would be interesting to look for the Ark. So I told Cummings that if he needed anyone to carry his bags or keep his company, I'd love to go with him. About a year later, he called me to go

with him to Turkey. . . . After our work in Jordan we went into Eastern Turkey. Unfortunately, the ground work had not been sufficient, and the Turkish government wouldn't allow us to go on Mount Ararat. I did see the Prime Minister and presented him with a Turkish flag I'd carried to the moon. My interest continued to build. Cummings called me in 1982 and asked me to be the leader of an expedition to find the Ark. I wrote to the Turkish President and told him of my desires. Very surprisingly, about a month later, I received a letter from him inviting me to come to Turkey and look for the Ark as his guest. We accepted his invitation and searched on the north slope from the Kop plain east to Ahora Gorge. This book is a result of that expedition." (More than an Ark on Ararat, Broadman Press, USA, 1985). Unfortunately this was a most unsuccessful mission.

In the year 1984, on request of Ronald E. Wyatt, a specialist on Noah's Ark, James Irwin decided to travel with him so that Wyatt could show him the Ark landing site on Mount Ararat. They arrived in Istanbul on August 19, 1984 and proceeded to Ankara. In Ankara, Irwin met with Dr. Kashim Gulek and his wife. Gulek, who had served as a Cabinet member in the Ataturk government, was a very influential man. Wyatt accompanied Irwin to their home, and this proved to be a valuable meeting. They spent the night at Gulek's home and the next day, they went to Dogubayazit. Wyatt took Irwin and several members of his group to the boat shaped object. At that time he employed the metal detectors on the site. But Irwin wasn't convinced that it was the Ark, since he was dedicated to searching for it on Mount Ararat. But this time all his effort failed to find the exact landing site of Noah's Ark.

In September 1987, the writer of this article received a letter from James B. Irwin regarding his expedition in search of Noah's Ark on Mount Ararat. Irwin wrote:

High Flight Foundation

September, 1987

P.O. Box- 1387, Colorado Springs

Colorado 80901-9958, U.S.A

Dear Friend,

*Thanks for your prayers. We are safely back from another trip to Eastern Turkey in search of the Ark of Noah. We were unsuccessful. It was a most*

*frustrating experience and a great disappointment for all of us! We were not permitted into the area where we think the Ark is located. The government authorities would not give us permission to enter the area of the Ahora Gorge.*

*The month was completely dedicated to the Ark search. Our climbers, Bob Stuplichj, Bob Cornuke and Bill Dodder arrived in Ankara over a week before I arrived so they could obtain all the necessary approval. When they were assured that our request was granted, I flew to Turkey.*

*In Ankara we met with General Toruntay, the Turkish Army Chief of Staff; Dr. Kashim Gulek, a Turkish statesman, and Mr. Aytun from foreign Affairs. Since we had all the required approvals, we departed for Eastern Turkey. We made arrangements for a Cessna 206 and a Bell Jet Ranger helicopter, and we even had permission to use military base in Dogubayazit at the foot of Mount Ararat.*

*After our aircraft arrived, we were told by the Governor of Dogubayazit that we could not fly over the Ahora Gorge. These restrictions had come from the minister of the Interior. The next morning we found the mountain covered with snow — the first winter storm of the season. It appeared that the door was closing on our attempt for 1987. Just before we left Eastern Turkey, we asked the aircraft and helicopter for photo flights west of Mount Ararat. We thought we should make some use of the aircrafts since we had invested money to get them there.*

*We did have a chance to visit the boat-shaped object. It has deteriorated a great deal since I first saw it in 1984. It appears less likely to be a man-made object. However, the Turkish government has put up a sign on the highway that Noah's Ark is there, has paved the road and is constructing a visitor center. Perhaps this is why we were not allowed to search the Ahora Gorge.*

*The International team we had assembled was the best ever. We had Dutch, Canadian, US and Turkish participation. We had skilled climbers, an aerial surveyor, geologist and a television crew. We had a Cessna 206 and a Bell Jet Ranger helicopter. We had the right people, the right equipment and the right mission, but we were not given the opportunity to use these resources. I am asking the Turkish authorities why we were not permitted to find the Ark. We missed a great opportunity to be of service to not only the people of Turkey, but the whole world.*



*It was a month filled with problems. Problems in Turkey and problems at home, but we are grateful that we are completely dependent upon Him.*

*Your Friend from the Moon*

*Col. James B. Irwin*

From space shuttle image taken on November 11, 1994, NASA scientists confirmed that Mount Ararat is the largest and highest (16940 feet) volcano in Turkey. Ararat is a stratovolcano and is located at 39.7N, 44.3E. The border of Armenia is 10 miles (16 kilometers) from the summit. Ararat has not erupted in historic time. The most recent eruption was probably in the last 10,000 years. Western scientists believe the volcano to be the resting place of Noah's Ark. The observation of vessel shaped features in aerial photographs of Ararat caused a stir in the late 1950's. Expeditions found the features to be landslides and lava flows. The cause of volcanism in Eastern Turkey has not been established. Some geologists argue that the Arabian plate is being sub-ducted beneath the Eurasian plate. The region lacks moderate and deep earthquake activity common to most subduction zones. An alternative model proposes that the volcanism is related to a shear along the contact of the two plates.

Other scientific source confirmed that rising to 5165 meters (16914 feet) at the western borders of Alfaristan is the Mount Ararat. It is called Mount Ararat in Genesis, the first book of the Bible. The Qur'an calls the location Jabal Judi (Sura Hud, 11:44) and the Turks called it Agri Dagh or "the Mountain of Pain". Christian researchers and archaeologists believe that about 4300 years ago Noah's Ark came here to rest after the Great Flood. They also believe that the spot where the Ark has been preserved is seventeen miles south of Mount Ararat's peak from the lower slopes of 6300 feet to 14000 and 15000 feet up, following the right-hand side of Ahora Gorge right up to the front of Parrot Glacier. There is a huge flat plateau there, as big as a football field, and 100 yards deep in ice. During melting periods the Ark can be seen. Mount Ararat is considered by many mountaineers to be one of the most dangerous mountain peaks in the world, not because of its height, but because of its construction. Local residents have believed for centuries that the Ark rested on their mountain. There is even a report that the way to the Ark was originally marked by carved hand and footholds in the rocks. Eventually, landslides, earthquakes and other factors shrouded the Ark in

mystery until a terrible earthquake in 1840 caused massive damage on the slopes of the mountain.

The December '96 issue of Popular Mechanics has "Science solves Ancient Mysteries of the Bible" as the cover story. They took a look at a number of Biblical mysteries including Noah's Ark. According to this report: "Not too long ago, explorers claimed that they had found Noah's Ark atop Mount Ararat in Turkey. Yet, two years ago, what some believe to be Noah's Ark was found not on Mount Ararat but on a remote site about 20 miles away, near the border of Turkey and Iran. According to the American and Middle Eastern researchers who have been to the location, the remote site contains a buried, ship like object, resting at an altitude of 7546 feet. Some 558 ft. long and 148 ft. wide, the object conforms almost exactly to the 300x50 cubit boat that, according to the Bible, God told Noah to build."

Biblical archaeologist Ron Wyatt identified huge stones with holes carved at one end on the surrounding terrain. Researchers believe that these are "drogue stones", which in ancient times were dragged behind ships to stabilize them. Images returned by ground-penetrating radar indicate unusual levels of iron-oxide distribution, suggesting metal fittings. Salih Bayraktutan, head of geology at Turkey's Ataturk University, estimates the age of the vessel at more than 100,000 years. "It is a man-made structure and for sure, it is Noah's Ark," Bayraktutan said at the time of discovery.

Several expeditions have been made in the past in search of Noah's Ark on Mount Ararat. We may focus here on some of the glimpses of the past expeditions. The Armenian King Haithon said in 1254 AD: "In Armenia, there is a very high mountain, the highest in existence, and its name is Ararat. On the mountain, Noah's Ark landed after the Flood. No one can climb this mountain because of the great quantity of snow on it in winter and summer. But at the summit a great black object is always visible, the Ark of Noah."

In the 13th century Marco Polo in the company of its residents was informed that the Noah's Ark was still resting on the summit of Ararat. We can quote from the book "Marco Polo the Travels", translated by Ronald Latham from the Italian version. Here is a quotation from his book with regard to Noah's Ark: "In the heart of the greater Armenia is a very high mountain, shaped like a cube (or cup), on which Noah's Ark is said to have rested, whence it is called the mountain of Noah's Ark. The

mountain is so broad and long that it takes more than two days to go around it. On the summit the snow lies so deep all the year round that no one can ever climb it; this snow never entirely melts, but new snow is forever falling on the old, so that the level rises."

In 1829 Dr. Friedrich Parrot wrote, "all the Armenians are firmly persuaded that Noah's Ark remains to this very day on the top of Ararat, and that, in order for its preservation, no human being is allowed to approach it." (Journey to Ararat p. 162). In 1959 the father of president Kazan Kabir visited the Ark and the cave for the first time. During their visit the Turkish Air Force conducted an aerial survey of the Ararat and Alfari region. They were at the Ark, seventeen miles south of Mount Ararat's peak, on the lower slopes, when photographed by Lt. Ahmed Kurtis. The picture reveals the outline of Noah's Ark, close to the Biblical dimension.

Charles Berlitz, in his book titled "The Lost Ship of Noah", described the fascinating experience of George Hagopian who went to the Mount Ararat, Ahora Gorge (in Turkish) along with his uncle in the year 1908. While passing the grave of St. Jacob on the way they found something that looked like a great ship located on a rock ledge over a cliff and partially covered by snow. Charles Borlitz described: "It had flat openings like windows along the top and a hole in the roof. Hagopian had first thought it was a house made of stone but when his uncle showed him the outline of plants and told him it was made of wood he realized it was the Ark, just like the other people had described it to him. His uncle boosted him up from a rock pile to reach the Ark roof telling him not to be afraid, because it is a holy ship. . . and the animals and people are not here now. They have all gone away." Hagopian climbed on the roof and knelt down and kissed the surface of the roof which was flat and easy to stand on. While he stood alongside the Ark, his uncle shot into the side of it but the bullets bounced off as if it were made of stone. He then tried to cut off a piece of the wood with a sharp knife and was equally unsuccessful. On this first visit to the Ark they spent two hours there looking at it. When Hagopian returned to his village eager to tell other boys about the adventure they replied: "Yes we saw the Ark too."

Hundreds of expeditions have long since been made in search of Noah's Ark. Almost all the expeditions were made by the Christian researchers, archaeologists, astronauts and Ark specialists. Their expeditions were carried out mainly based on the Bible (Old Testament). According to the

Bible, "On the seventeenth day of the seventh month the boat (Ark) came to rest on a mountain in the Ararat range." (Genesis 8:4). On the basis of this Biblical statement, all expeditions in search of Noah's Ark were being conducted on the mountain of Ararat range. But the landing site of Noah's Ark is mentioned as Mount Judi in the holy Qur'an. According to the holy Qur'an: "And it was said: 'O earth swallow up the water, and O cloud, clear away. And the water was made to abate,' and the matter was ended. The Ark rested on Mount Judi." (Sura Hud, 11:44). In this connection, Christian writer Bill Crouse published a very informative article titled "Noah's Ark: It's Final Berth". He wrote; "Cudi Dagh (pronounced Judi in the Qur'an) is located approximately 200 miles south of Mount Ararat in southern Turkey almost within sight of the Syrian and Iraqi borders. The Tigris river flows at its base. The exact coordinates are 37 degrees 21 minutes N, and 42 degrees 17 minutes E. In literature it has also been called "Mt. Judi", "Mt. Qardu", the "Gordyene mountains", "Gordian mountains", the "Karaduchian mountains", "the mountains of the Kurds" and to the Assyrians: "Mt. Nippur". It is also important to note that at times this mountain has even been called "Mt. Ararat". At about 7000 feet altitude it is not a terribly high mountain, though it is snow-capped most of the year. The current edition of the Encyclopedia of Islam lists it as 'over 13000 feet and largely unexplored. We are unsure of the exact altitude, but it seems strange that it is not noted in our modern aerial navigation map if it were 13000 feet!' Most modern maps do not show the location of Cudi Dagh. It is, however, located about 25 miles from the Tigris River, just east of the present Turkish city of Gizre and still within the bounds of the Biblical region of Ararat (Urartu).

"Cudi Dagh (Mount Judi) overlooks the all-important Mesopotamian plain and is notable for its many archaeological ruins in and around the mountain. There are also references to it in ancient history. Sennacherib (700 BC), the Assyrian King, carved rock reliefs of himself on the side of the mountain. The Nestorians (a sect of Christianity) built several monasteries around the mountain including one on the summit called 'The Cloister of the Ark'. It was destroyed in 766 AD. The Muslims later built a mosque on the site. In 1910, Gertrude Bell explored the area and found a stone structure still at the summit with the shape of a ship called by the locals 'Sefinet Nabi Nuh' (The ship of Noah). Bell also reports that annually on September 14, Christians, Jews, Muslims, Sabians and Yezidis gather on the mountain to commemorate Noah's sacrifice. As

late as 1949 two Turkish journalists claimed to have seen the Ark on this mountain, a ship 500 feet in length!" (Bill Crouse in *Archaeology & Biblical Research*, Vol-5, No-3, Summer, 1992).

In this context Charles Berlitz made a very informative comment on Mount Judi in his book titled "Lost Ship of Noah". According to him: "Mount Judi spelled Cudi Dagh in Turkish means 'Highest' or 'heights' in Arabic and for this reason a number of people in Eastern Turkey including some Islamic Scholars thought that Al-Judi refers to Ararat. But Cudi Dagh is actually located south of Lake Van, rising to a height of 7700 feet. The local tribesmen there maintain that the Ark drifted to a high point in the Cudi mountain chain and that remains of it are still on the top of Cudi-Dagh, the highest mountain in the area." But there is a mountain named Judi and also there is a mountain named Ararat. They are both located within the Qur'anic and Biblical region of Ararat (Urartu). Some researchers and archaeologists believe that it is very possible that both the Bible and the Qur'an speak in unison on this issue. Could it be that both Mount Ararat and Mount Judi are the same locations? As we can see, some of today's authors use the two words and locations interchangeably regarding the location of Ark. So according to contemporary archaeologists, the Qur'anic location "the heights" and the Biblical location of the mountains of Ararat are the same location even though there are two different mountains named as such. But it is the belief of the present writer that Al-Judi refers to one of the specific mountains of Ararat whereas Bible refers to all the mountains of Ararat region. Hence, the Qur'an specified the exact landing site of Noah's Ark, called Mount Judi which is one of the mountains of the Ararat region.

Abdullah Yusuf Ali, one of the commentators of the holy Qur'an has remarked: "Let us get a little idea of the geography of the place. The letters Jim, Ba and Kaf are philologically interchangeable, and Judi, Gudi, Kudi are sounds that can pass into each other. There is no doubt that the name is connected with the name 'Kurd' in which the letter *r* is a later interpolation, for the oldest Sumerian records name a people called Kuti or Gutu as holding the middle Tigris region not later than 2000 BC (see *Encyclopedia Britannica*, Kurdistan). That region comprises the modern Turkish district of Bohtan, in which Jabal Judi is situated (near the frontiers of modern Turkey, modern Iraq and modern Syria), and the town of Jazirah Ibn Umar (on the present Turco-Syrian frontier) and it extends into Iraq and Iran. The great mountain mass of the Ararat plateau dominates this district. This mountain system 'is unique in the old world.

in containing great sheets of water that are bitter lakes without outlets, Lake Van and Lake Urumiya being the chief (Encyclopedia Britannica, Asia). Such would be the very region for stupendous Deluge if the usual scanty rainfall were to be changed into a very heavy downpour. A glacier damming of Lake Van in the Ice Age would have produced the same result. The region has many local traditions connected with Noah and the Flood. The Biblical legend of Mount Ararat being the resting place of Noah's Ark is hardly plausible seeing that the highest peak of Ararat is over 16,000 feet high. If it means one of the lowest peaks of the Ararat system, it agrees with the Muslim tradition about Mount Judi (or Gudi), and this is in accordance with the oldest and best local traditions. These traditions are accepted by Josephus, by the Nestorian Christians, and indeed by all the Eastern Christians and Jews, and they are the best in touch with local traditions. See (Viscount) J. Bryce, '*Transcaucasia and Ararat*', 4th edition, 1896, p. 216." [The Meaning of The Holy Qur'an, Abdullah Yusuf Ali, note 1539, New Edition with Revised translation and commentary, Amana Corporation, USA, 1992].

Some Islamic scholars like Sayyid Abul Ala Mawdudi believe that Mount Judi is situated to the north-east of the Island of Ibn Umar in Kurdistan. In 1979, the present writer visited Kurdistan, located at the north of Iraq beside the ancient city of Nineveh (modern day Mosul), 400 kilometers from Baghdad. At that time, he had the opportunity of climbing one of the mountains of Ararat located at Kurdistan, called Judi in the holy Qur'an. Judi is a part of this range and is known today by the same name. Some scientists of Syria and Turkey do believe that Al-Judi is a mountain facing Ibn Umar Island at the junction of the Syrian and Turkish borders, on the eastern bank of the Tigris River. This Judi Mountain could easily be seen from the Syrian town of Ain Dewar. American Scientist & Archaeologist Ronald E. Wyatt claimed that he found 100,000 years old fossil of Noah's Ark [pronounced Nuh in the holy Qur'an]. He is credited by the Turkish Government with the discovery of Noah's Ark.

Ron E. Wyatt claimed that he discovered the remains of a fossilized boat constructed of gopher wood, and an anchor stone in the mountains of far Eastern Turkey, 20 miles from Mount Ararat, which the Turkish and their scientists believe to be the actual remains of Noah's Ark. On June 20, 1987, the Turkish government officially dedicated "Noah's Ark National Park", after a Government Commission verified the investigative work on the site by American Scientist & Archaeologist

Ronald E. Wyatt and independent work by Turkish scientists and archaeologists. The site is now on the Turkish map as Nuhun Gemesi, Noah's big boat, and is now open for the visitors.

A further very imperative question is: whether the Flood was world-wide or limited to the area inhabited by the people of Noah?

This question remains unanswered to date. Presently, we shall discuss this issue in the light of recent scientific findings. Under the influence of the Israelite traditions, it is believed that it was a universal flood (Genesis 7:18-24). The Qur'an does not explicitly say so. There are several allusions in the Qur'an which indicate that subsequent generations of mankind are the descendants of those who were saved from the flood. But that does not necessarily mean that the flood covered the whole world. For, it is quite plausible that at the point in history the human population was confined only to the area which was overtaken by the flood, and that those born after the Flood gradually dispersed to other parts of the world. This view is supported by two things, First, ancient historical traditions, archaeological discoveries and geological data provide evidence that a Great Flood took place at some period in the distant past in the Tigris-Euphrates region.

Secondly, it is clear from modern scientific advancement and research that at the time of Great Flood, there was one land mass. According to modern scientists Europe, Africa, America and all other lands were connected. There were lakes and rivers that dotted the landscape, but most of the water was well beneath the earth's surface. The flood started with torrential rains followed by opening of the earth. Pressure on the earth's crust caused it to crack northward. The earth was split open at a rate of 3 miles per second encircling the globe in approximately 2 hours. This split created continental plates that divided east from west.

The compressed rock beneath the continental plates was forced upward creating the mid-Atlantic ridge currently located in the center of the Atlantic Ocean. As the ridge was pushed upward, the continental plates were pushed apart at rates up to 45 miles per hour. The two continental plates eventually collided with other plates causing the land to move upward and downward. The upward movement created the mountainous regions of the world. The downward movement resulted in deep trenches in the ocean floors. This explains why major mountainous regions and ocean trenches are parallel to one another.

Waters were initially released from the earth burst forth into the atmosphere at supersonic speeds. As the water went higher and higher into the atmosphere, much of it became solid ice. Rain, hail and snow fell on the earth for forty days and forty nights. All life forms that found themselves on top of mountains were instantly frozen in time. This explains the fish and animal fossil remains in nearly every mountain region of the world, and how some were completely preserved. The so called "Ice Age" was in fact just a matter of days. Sediments from displaced earth rapidly settled trapping animal and plant life beneath it. The once thriving cities disappeared under tons of rock and then mud. The decomposed remains of plants, trees and animals beneath the sediment currently provide the world's oil supply.

After some days, the water receded and dry land appeared. The Ark rested on Mount Judi, one of the mountains of Ararat region. Noah (pronounced Nuh in the Qur'an) and his family came out from the Ark with the survivors. Jewish, Christian as well as many ancient civilizations throughout the world spoke of the Great Flood. Scientists have proven conclusively that there was indeed a flood that covered some specific places of earth and this occurrence is carved in stone or clay in nearly every ancient civilization. The Sumerians, Assyrians, Egyptians, Hittites, and the Chinese all wrote of a Great Flood that covered significant areas of earth.

In the light of the Qur'anic allusions and Biblical statements, it seems certain that the people of Noah inhabited in the land presently known as Iraq. This writer had the opportunity to visit a small city of Iraq named Kufah, an important Islamic town of early Arab history. Kufah was the first Arab capital proper, founded by Saad ibn Abi Waqqas in 638 AD and adopted by Ali ibn Abi Talib (RA)<sup>2</sup> as the center of his caliphate. It had four sectors with the house of the caliph and the mosque occupying the central space. It is located in the south of Baghdad. During his visit to Iraq, the present author observed a site in front of Kufa Mosque which looks like a big water reservoir full of sordid dark colour water with small greenish plants. The surroundings of the site are covered with iron grill and brick cement wall. Local people call it Safinat-e-Nuh, meaning Ark of Noah. After more scientific excavations, it will be clear to us that this was the actual sailing site of Noah's Ark. This writer firmly believes that Noah and his people inhabited the land of Kufah, southern Iraq where by the order of Allah, Noah built a large size Ark which took a long time to construct before the Great Flood. The Ark's construction



place was on a tract of land far from any sea or river. Noah's people laughed and mocked at him when they found Noah was busy building the Ark on a dry land. Allah has mentioned this in the holy Qur'an in this way: "And as he (Noah) was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him." He said: "If you mock at us, so do we mock at you likewise for your mocking." (Sura Hud, 11:38). They called it an adventure of sailing on the Ark across the dry land! Definitely this dry land for construction of Ark was Kufah from where Noah (Nuh AWS) started his unknown journey with the Ark, along with his family, righteous followers, pairs of animals, birds, and the like, at the time of Great Flood. Geographically the location of Kufah was the sailing point of Noah's Ark that occurred between 5000 to 10,000 years ago as estimated by the modern scientists and researchers.

It must be said that the exact landing site of Noah's Ark is still a great debate among the researchers and scientists of the contemporary world. But "we firmly believe that the remains of the Ark of Noah is the greatest archaeological treasure of all history" as rightly remarked by the US Apollo-15 Astronaut Colonel James B. Irwin in his book titled "More than an Ark on Ararat."

### **How the ad Peole Were Ruined**

In the holy Qur'an, Ad are said to have been perished through a 'furious wind'. In the verses of the holy Qur'an, it is mentioned that this furious wind lasted for seven nights and eight days and completely destroyed Ad people. Allah said in the Qur'an: "The Ad (people) belied (their prophet Hud); then how (terrible) was my Torment and my Warnings? Verily, we sent against them a furious wind, on a Day of Violent Disaster, plucking out men as if they were uprooted stumps of date-palms." (Sura Qamar, 54:18-20). Allah also mentioned, "And as for Ad, they were destroyed by a furious wind, exceedingly violent! Which Allah imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms!" (Sura Haqqah, 69:6-7).

Thought to be the remains of Ad, "The Atlantis of the Sands, Ubar (Iram)" has been recovered from under a layer of sand meters thick. It seems that the furious wind, that lasted for "seven nights and eight days" according to the Qur'anic description, accumulated tons of sand on top of the city and buried people under the earth alive. Excavations made in

Ubar point to the same possibility. The French magazine titled *Co M'Intersee* states the same as follows: "Ubar was buried under a sand of 12 meter thickness as a result of storm." The most important evidence showing that Ad were buried by a sand storm, is the word *ahqaf* used in the Qur'an to signify the location of Ad. The description given in verse 21 of Sura Ahqaf is: "And remember (Hud) the brother of Ad, when he warned his people in *Al-Ahqaf* (the curved sand-hills in the southern part of Arabian peninsula). And, surely, there have passed away warners before him and after him (saying): 'Worship none but Allah; truly, I fear for you the torment of a mighty Day (i.e, the Day of Resurrection).'" Here *Ahqaf* means "sand dunes" in Arabic and it is the plural form of the word *Hiqf* which means a "sand dune". This shows that Ad lived in a region full of "sand dunes", which provided the most logical ground possible for the fact that they were buried by a sand storm. According to one interpretation, *ahqaf* lost its meaning of "sand hills" and became the name of the region in south Yemen where Ad people lived. This does not change the fact that the root of this word is sand dunes, but just shows that this word has since become peculiar to this area because of the abundance of sand dunes in the region.

What one should do in looking at those remains buried in the sands, is to take warning just as the Qur'an stresses. Allah said in the Qur'an: "Ad, they were arrogant in the land without right, and they said: 'Who is mightier than us in strength?' Did they not see that Allah Who created them was mightier in strength than them? And they used to deny Our Ayat (proofs, evidences, verses, lessons, revelations etc.)! So We sent upon them a furious wind in days of evil (for them) that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing, and they will never be helped." (Sura Fussilat, 41:15-16). The destruction that befell Ad from a sand storm, must have annihilated the entire people in a very short time. These were the people who were until then living there by cultivating fertile lands and building dams and irrigation channels for themselves. All of the fertile and cultivated fields, irrigation canals and dams of the community living there were covered by sand. The entire city and its inhabitants were buried alive under the sand. After the people were destroyed, desert spread there in time and covered them leaving no trace.

In view of the above, we can be grateful for Almighty Allah's sayings in the holy Qur'an about the destruction of Ad people which have at last

been proved true through archaeological excavations. Using satellite images in the year 1992, the relics of a city correlating with the Qur'anic location and description of Iram were discovered deep beneath the desert named Salalah in the state of Oman. The city's wealth was evidenced by frankincense burners, Parthian pottery, and the 90cm-thick walls guarding them. □

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# মানবকল্যাণ ও ইসলাম : একটি পর্যালোচনা

ড. মীর মনজুর মাহমুদ\*

## প্রতিপাদ্যসার

মানবকল্যাণ ইসলামী জীবন ব্যবস্থার অন্যতম লক্ষ্য। ইসলামের কল্যাণচিত্তার পরিসর অতিব্যাপক ও বিস্তৃত। মুসলিম অমুসলিম নির্বিশেষে গোটাসৃষ্টি নিচয়ের সর্ববিধ কল্যাণ নির্দেশনা প্রদান করাই এর মুখ্য আলোচ্য বিষয়। সে কারণে উপর্যুক্ত বিষয়ে সর্জন পত্রিকায় আলোচনা করা কেবল দুরূহ নয়; অসম্ভবও বটে। কুর'আন কারীম ও হাদীস-এর প্রতিটি ছন্দে এ বিষয়ে দিক নির্দেশনা রয়েছে। রাসূলদ্বাহ (সা.) নিজে এর জীবন্ত দৃষ্টান্ত। কিন্তু মুসলিম উম্মাহর অধিকাংশ সদস্য বিষয়টি সম্পর্কে সন্মত অবহিত নয়। এর কারণ মুসলমানদের নিজ ইতিহাস ঐতিহ্যের বিস্মৃতি, রাজনৈতিক পরাজয়, পরনির্ভরশীলতা, শত্রু মিত্র নির্বাচনে সঠিক সিদ্ধান্ত গ্রহণ করতে না পারা, ইসলামের প্রকৃত শিক্ষার সাথে পরিচয় না থাকা এবং এর অনুসরণ হতে দূরে অবস্থান করা। সর্বোপরি আত্মপরিচয় ও আত্মজাগতির পরিবর্তে পরমুখাপেক্ষি হয়ে নির্গোষ্ঠ জীবন যাপন করা। সে কারণে ইসলামের আকীদা-বিশ্বাস ও মুসলমানদের জীবনকর্মের মাঝে বাস্তবতায় রয়েছে চরম সমন্বয়হীনতা, রয়েছে বৈপরীত্য। প্রায় নব্বই ভাগ মুসলিম অধ্যুষিত এ দেশের সামাজিক ধোঁকাপটকে সামনে রেখে এ প্রবন্ধে অতিসংক্ষেপে উল্লিখিত বিষয়ে আলোকপাত করা হলো।

## ১. ভূমিকা

ইসলাম<sup>১</sup> আল্লাহ তা'আলার মনোনীত একমাত্র জীবন ব্যবস্থা।<sup>২</sup> এর পূর্ণতা এবং কল্যাণমুখিতা কুর'আন ও সুন্নাহ বিঘোষিত এবং ঐতিহাসিকভাবে পরীক্ষিত।<sup>৩</sup> স্থান-কাল-পাত্রের সীমানা পেরিয়ে মানবজাতির সর্বাঙ্গসুন্দর জীবনের নিচয়তা বিধান করেছে ইসলাম। জাতি-ধর্ম-বর্ণ নির্বিশেষে মানব সন্তান মাত্রই এ বিধান কার্যকর করে। শুধু তাই নয়; সৃষ্টি নিচয়ের কল্যাণময় জীবনাদর্শও রয়েছে ইসলামে। এ বিধান তাই অনাগতকালের মানুষের জন্য<sup>৪</sup>-শাশ্বত ও সার্বজনীন। সে কারণেই মানব কল্যাণ বিষয়টি সবিশেষ গুরুত্ব পেয়েছে এ জীবন ব্যবস্থায়। এর মহান বার্তাবাহক সম্পর্কে কুর'আন বলেছে, “আমি তো তোমাকে বিশ্ব জগতের প্রতি কেবল রহমত হিসেবেই প্রেরণ করেছি।”<sup>৫</sup> এ আদর্শ ও তার কল্যাণচিত্তা সর্বব্যাপী, পূর্ণাঙ্গ ও সুসম আসমানী নির্দেশনাপ্রসূত। ইতিহাস সে সাক্ষ্যই প্রদান করে। প্রসঙ্গত একথা বলা মোটেই অজুজি হবে না যে, সার্বজনীন কল্যাণ নিশ্চিতকরণে ইসলামের

\* উপ-পরীক্ষা নিয়ন্ত্রক, জাতীয় বিশ্ববিদ্যালয়, গাজীপুর।

১. হাদীসে রাসূল (সা)-এর পরিভাষায়, **الإِسْلَامُ أَنْ تَتَّبَعَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنْ تُحَمِّدَ رَسُولَ اللَّهِ وَتَقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتُحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا** হাদীস নং-০১, কিতাবুল ইমান, সহীহ মুসলিম।

২. সূরা আলে ইমরান ৪:১৯। ইসলাম ছাড়া অন্য কোন জীবনাদর্শ আল্লাহর নিকট গ্রহণযোগ্যও নয়। (আল-ইমরান ৪:৮৫)।

৩. সূরা মায়িদা ৪:৩।

৪. সূরা জুমু'আ ৪:৩।

৫. সূরা আখিয়া ৪:১০৭।

সীমানা স্পর্শ করা তো দূরের কথা; এর ধারে কাছেও কেউ যেতে পারেনি এবং তা বাস্তবে সম্ভবও নয়। কারণ এটি আদ্বাহ প্রদত্ত বিধান। মানবীয় চিন্তা ও কর্মের অপূর্ণতা ও সীমাবদ্ধতা হতে সম্পূর্ণ মুক্ত। H.G. Wells তাঁর *The Outline of History* গ্রন্থে অকপটে সে সত্য স্বীকার করেছেন এভাবে- “Islam succeeded in the world because it represent, as it did, the urge of the human mind for social justice and democracy” “ইসলাম মানব মনে সাম্য ও সামাজিক ন্যায়-নীতির প্রেরণা সৃষ্টির কারণে জগতে অবশ্যম্ভাবী সাকল্য লাভ করতে সক্ষম হয়েছে।”<sup>৬</sup> উল্লেখ্য, ইসলামের এই কল্যাণচিন্তা কেবল তৎকালের মধ্যে সীমাবদ্ধ রাখা হয়নি; বরং এর রয়েছে সুনির্দিষ্ট পরিসর এবং তা বাস্তবে কিভাবে প্রতিষ্ঠা লাভ করতে পারে তার পথও বাতলে দেয়া হয়েছে। রাসূলুল্লাহ (সা.) তাঁর সাহাবা কিরাম এবং যুগে যুগে ইসলামের পতাকাবাহী মনীষীবৃন্দ এর প্রকৃষ্ট উদাহরণ। একই সাথে এ থেকে দূরে থাকার পরিণাম ও পরিণতি সম্পর্কেও বলা হয়েছে।

## ২. মানবকল্যাণ

মানবকল্যাণ বা Humanwelfare কথাটি আমাদের কাছে অতি পরিচিত। বর্তমানে এটি সর্বাধিক আলোচিত বিষয়। এ থেকেই Humanism বা মানবতাবাদ এর উৎপত্তি। এটি একটি বহুমাত্রিক ধারণা।<sup>৭</sup> কল্যাণ শব্দের অর্থ মঙ্গল, কুশল, সমৃদ্ধি, সহায়তা, আনুকূল্য ইত্যাদি।<sup>৮</sup> সাধারণ অর্থে মানবকল্যাণ বলতে মানুষের কল্যাণমূলক চিন্তা ও কর্মকে বুঝায়। বিশেষ অর্থে, মানব জীবনের সামগ্রিক কল্যাণ নিশ্চিত করতে যে সকল চিন্তা, কর্মসূচি ও পদক্ষেপ গ্রহণ করা হয় এবং তার যথাযথ বাস্তবায়ন করাকে বুঝায়। ব্যক্তি, সমাজ, রাষ্ট্রীয় তথা মানুষের বৃহত্তর জীবনে শান্তি প্রত্যাপনা করা ও তা প্রতিষ্ঠা করার অভিপ্রায় হতেই এ কল্যাণচিন্তা উদ্ভূত। এ নিয়ে মানুষ তার সভ্যতার সূচনাকাল হতে চিন্তাভাবনা করে আসছে। তাই সর্বযুগেই ব্যক্তি অথবা সমষ্টি মানবকল্যাণ নিয়ে চিন্তা-গবেষণা করা থেকে কখনই বিরত থাকেনি। এ বিষয়টিকে কেন্দ্র করেই রচিত হয়েছে নানা মতবাদ,<sup>৯</sup> জন্ম নিয়েছে নানা সংস্থা-সংঘ ও নীতিমালা বা সনদ<sup>১০</sup>। এর রচয়িতাগণ প্রত্যেকেই নিজ নিজ চিন্তা-গবেষণা

<sup>৬</sup> সৈয়দ বদরুদ্দোজা, *হযরত মুহাম্মদ (দঃ) তাঁহার শিক্ষা ও অবদান*, ২ খ, ইফাবা, ঢাকা ১৯৯৭ খ্রিঃ, পৃ.১০০।

<sup>৭</sup> কখনও কখনও এটি আপেক্ষিক বিষয় হয়ে দাঁড়ায়। যেমন, অনেক সময় এ চিন্তা বা কর্মসূচি বিশেষ কোন ব্যক্তি, গোষ্ঠী বা সম্প্রদায়ের স্বার্থে গ্রহণ বা বাস্তবায়ন করা হয় এবং সেখানে অন্যের ক্ষতির দিকটি বিবেচনা করা হয় না। এ ধরনের কল্যাণকে প্রকৃত অর্থে মানবকল্যাণ বলা যায়। মানবসমাজে এর দৃষ্টান্ত অতীত ও বর্তমানে যথেষ্ট পাওয়া যাবে।

<sup>৮</sup> বাংলা একাডেমী *ব্যবহারিক বাংলা অভিধান*, ঢাকা : বাংলা একাডেমী, ২০০০খ্রি, পৃ. ২৩৩।

<sup>৯</sup> মানবচিন্তাপ্রসূত সকল মতবাদই এ প্রেক্ষাপটে রচিত। যেমন, পুঁজিবাদ, সমাজবাদ, জাতীয়তাবাদ এবং বিভিন্ন দেশে নানা প্রেক্ষাপটে গড়ে ওঠা রাজনৈতিক দলমত, গোষ্ঠীবাদ ইত্যাদি।

<sup>১০</sup> জাতিসংঘ, কমনওয়েলথ, বিভিন্ন রাজনৈতিক-অরাজনৈতিক, অর্থনৈতিক, সামরিক, আঞ্চলিক সংস্থা ও সংঘ ইত্যাদি একই উদ্দেশ্যে গড়ে উঠেছে।

এবং পরিকল্পনাশ্রম কল্যাণ কর্মুলায় পক্ষে জয়গান গেয়েছেন; তার ফলাফলও তারা কমবেশী পেয়েছেন।<sup>11</sup> এ প্রেক্ষাপটে পৃথিবীর শান্তিকামী মানুষ হয়েছে নানা দল-উপদলে বিভক্ত। এর ফলে হিসাবের খাতায় মিলেছে ছোট বড় অগণিত রক্তক্ষয়ী সংঘর্ষ এবং তা দু-দুটি বিশ্বযুদ্ধ পর্যন্ত গড়িয়েছে। এ সংঘর্ষ হয়েছে ব্যক্তিতে ব্যক্তিতে, সমষ্টির সাথে সমষ্টির, এক জাতির সাথে আরেক জাতির। ভাষা, গোত্র, ভৌগোলিক সীমানা, ধর্ম ও বর্ণসহ কোন প্রকারের সংকীর্ণ স্বার্থচিন্তা এ থেকে বাদ পড়েনি। এর পিছনে যত কারণই থাক না কেন, কোন না কোন কল্যাণচিন্তাও এর পিছনে নিহিত ছিল; ছিল উর্বর মস্তিষ্কের মানব সন্তানদের গবেষণাজাত কল্যাণচিন্তা, মহৎ কোন অভিপ্রায় বা উচ্চাভিলাষ যা-ই বলুন না কেন। কিন্তু এর ফলাফল যা এসেছে ইতিহাস তাকে সফলতা ও ব্যর্থতার মোড়কে সংরক্ষণ করে রেখেছে। কিন্তু শান্তিকামী মানুষ কি পেয়েছে তার আরাধ্য বস্তুটির স্বাদ? পেলে কতটুকু বা কতদিনের জন্য তা স্থায়ী ছিল? না পেলে কেনইবা তা পায়নি? এর কারণ নির্ণয় বা উদ্ঘাটন করা এবং সে বিষয়ে মতৈক্যে পৌঁছানো অসম্ভব হলেও সবিস্তার আলোচনার মাধ্যমে অনেক কথা বেরিয়ে আসতে পারে।

মানবীয় কল্যাণচিন্তার ইতিহাস পর্যালোচনায় আমরা দেখতে পাই, এটি কখনই সার্বজনীন ছিল না, ছিল না ত্রুটিহীন বা সংকীর্ণ স্বার্থচিন্তার উর্দ্ধে। “সকলের তরে সকলে আমরা, প্রত্যেকে মোরা পরের তরে-” এটি অনেকের শ্লোগান বা প্রতিপাদ্য বিষয় হিসেবে নির্ধারিত থাকলেও সেখানে আমরা পেয়েছি – রচয়িতাগণের সময়কালের উদ্ভূত সমস্যা ও তা নিরসন কৌশল, তাঁদের নিজ নিজ জাতিগোষ্ঠীর স্বার্থরক্ষা ও তার চিন্তা, নিজেদের বর্তমান ও ভবিষ্যতের নানামুখি উন্নয়ন পরিকল্পনা এবং বৈধ-অবৈধের বিচার ব্যতিরেকেই অন্য জাতির ওপর নেতৃত্ব কর্তৃত্ব ও প্রাধান্য বিস্তারের নানা কৌশলের প্রতিফলন। এ সকল চিন্তা ও কর্ম বাস্তবায়নে অন্যের কল্যাণ অকল্যাণের কথাকে একেবারেই বিবেচনায় আনা হয়নি। এমনকি অন্যের অকল্যাণ করেও যদি নিজেদের স্বার্থ চরিতার্থ করা যায়, সে বিষয়টিকেও কৌশল হিসেবে গ্রহণ করা। প্রাসঙ্গিকতা পরিহার না করা এবং আলোচনার কলেবর বৃদ্ধির আশঙ্কায় সেদিকে যাচ্ছি না। তবে এ নিম্নে অনাগতকালের মানবগোষ্ঠীকে দেখানো ইসলামের শাস্ত্র নির্দেশনা আমরা অনুসন্ধান করতে পারি।

### ৩. ইসলামের মানবকল্যাণ চিন্তার উৎস

কোন সন্দেহ নেই যে, ইসলামের মূল লক্ষ্য উদ্দেশ্য হচ্ছে মানবতার কল্যাণ নিশ্চিত করা এবং এর মূল উৎস- কুরআন ও সুন্নাহ। এ দু'উৎসের ওপর ভিত্তি করেই ইসলামী জীবন ব্যবস্থার সকল বিধিমালা আবর্তিত হয়। এর বিকল্প কিছু নেই এবং তার কোন সুযোগও নেই। তাই এ দু'টি উৎস হতেই আমাদেরকে জীবনের সকল নির্দেশনা খুঁজতে হবে। উপর্যুক্ত অবস্থায় ইসলামী শিক্ষার বিরাট ও বিপুল সম্পদকে যদি আমরা মাত্র দু'টি শব্দের

<sup>11</sup> মানবরচিত সকল মতবাদ ও সংস্থার ক্ষেত্রে তার সফলতা ও স্থায়িত্ব নির্ভর করেছে- এর ধনীত নীতিমালা, গৃহীত কর্মসূচি এবং তার প্রতি পরিচালক ও অনুসারীদের আন্তরিকতা, নিষ্ঠা ও কর্মদক্ষতার উপর। সর্বোপরি সকল ক্ষেত্রে দৃষ্টিভঙ্গির সংকীর্ণতা পরিহার করাও ছিল অনিবার্য শর্ত। কিন্তু মানবীয় সীমাবদ্ধতায় বিষয়টি অনতিক্রম্য হয়ে দেখা দিয়েছে। ফলে এটিই উল্লিখিত মতবাদ ও সংস্থার সফলতার পথে বড় অন্তরায় সৃষ্টি করেছে।

মাধ্যমে প্রকাশ করতে চাই, তাহলে তাকে বলতে হয় ঈমান<sup>১২</sup> ও সৎকর্ম। ঈমান ও সৎকর্ম এ দুটি বস্তু মুহাম্মদ রাসূলুল্লাহ (সা.) এর সকল প্রকার পয়গামকে আচ্ছন্ন করে রেখেছে এবং পবিত্র কুর'আনে এ দুটি বস্তুর ওপর মানুষের নাজাত বা মুক্তি নির্ভরশীল বলে উল্লেখ করা হয়েছে অর্থাৎ আমাদের ঈমান হতে হবে পবিত্র। সকল প্রকার ক্রটিমুক্ত ও শক্তিশালী। আর কর্ম হতে হবে উৎকৃষ্ট ও সৎ। কুরআন কারীমের বহুস্থানে বলা হয়েছে, যারা ঈমান আনে ও সৎকর্ম করে এবং প্রত্যেক স্থানে দ্ব্যর্থহীন ভাষায় বলা হয়েছে যে, সাকল্য ও কল্যাণ একমাত্র ঈমান ও সৎকর্মের ওপর নির্ভরশীল।<sup>১৩</sup> সুতরাং এ থেকেই ইসলামের মানবকল্যাণ চিন্তার ব্যাপকতা ও গুরুত্ব সহজেই অনুমেয়।

মানবকল্যাণের সংজ্ঞা বা ধারণার বিভিন্নতা আমরা স্থান-কাল-পাত্রভেদে প্রত্যক্ষ করেছি। এর বাস্তবতাও রয়েছে। কারণ মানুষ যখন স্বাধীনভাবে চিন্তা-ভাবনা করতে শেখে এবং কোন নিয়ন্ত্রণ মেনে চলতে চায় না, তখন এমনটি হওয়াই স্বাভাবিক। কিন্তু ইসলামের মানবকল্যাণ ধারণা প্রচলিত ধারণা হতে প্রায় সম্পূর্ণই আলাদা। এখানে জগত ও জীবন সম্পর্কে সবকিছুই আসমানী নির্দেশনাপ্রসূত। জীবনের সংজ্ঞা, লক্ষ্য উদ্দেশ্য, এর সূচনা, ব্যাপ্তি ও সমাপ্তি, কর্ম ও জবাবদিহিতা, দায়বদ্ধতা, ন্যায় অন্যায়বোধ, পুরস্কার তিরস্কার, সফলতা ও ব্যর্থতার মানদণ্ড মানবরচিত মতবাদ হতে ভিন্নতর।<sup>১৪</sup> ইসলামে মানব জীবনকে অশুদ্ধ বিবেচনা করা হয়েছে। মানুষের দুনিয়ায় আগমনের পূর্বে আল্লাহকে দেয়া প্রতিশ্রুতি,

<sup>১২</sup> ঈমান বলতে কেবল মৌখিক স্বীকৃতিকে বুঝানো হয়নি। বরং মুখে স্বীকার করা, অন্তরে বিশ্বাস করা এবং কাজে প্রমাণ দেয়া।

<sup>১৩</sup> সাইয়্যেদ সুলায়মান নদভী, পয়গামে মুহাম্মাদী, অনুঃ আবদুল মান্নান তালিব, ঢাকা : আল ফালাহ প্রিন্টিং প্রেস, ২০০৩ খ্রিঃ, পৃ . ১৬৬-১৬৭।

<sup>১৪</sup> ইসলামে মানব জীবনকে আল্লাহ তা'আলার একান্ত অভিপ্রায়ের অনন্ত পথবাণী বিবেচনা করা হয়েছে। মানুষকে তার জীবনের সূচনা সম্পর্কে বলা হয়েছে, তার শুরু আলামে আরওলাহ থেকে এবং সমাপ্তি বলতে দুনিয়ার জীবনের পর পারলৌকিক অনন্ত জীবনের পরিসরে- যা মানবীয় চিন্তা ও কল্পনার উর্ধ্বে এবং একমাত্র আল্লাহ তা'আলার ইচ্ছাভিত্তিক। মানুষের জীবন সম্পর্কিত এই বিশ্বাস প্রতিটি মুসলমানের ঈমানের সাথে সম্পর্কিত। এখানে আমরা মানুষের দুনিয়ার জীবনকে হিসাব করবো। তবে আখিরাৎ হতে বিচ্ছিন্নভাবে নয়। কেননা মানুষের দুনিয়ার জীবনকে ফলস্বায়ী একটি অবস্থানকাল বলা হয়েছে। সবচেয়ে বড় কথা এর সময়কাল সম্পর্কে মানুষ একেবারেই অজ্ঞ। এ অজ্ঞতা দূর করার কোন সুযোগ নেই। কারণ একজন মানব শিশুর জন্ম ও মৃত্যু আল্লাহ তা'আলার একান্ত ইচ্ছাধীন। তাঁর ইচ্ছা-ই পূর্ব নির্ধারিত। সেক্ষেত্রে সামান্যতম ব্যত্যয় ঘটানোর অধিকার বা ক্ষমতা কারো নেই। তাই দুনিয়ার জীবনের অনির্দিষ্ট সময়কালের মধ্যে মানুষকে তার সামর্থের মধ্যে দায়িত্ব-কর্তব্য পালনে সচেষ্ট হতে হয়। রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম দুনিয়াকে আখিরাতের শস্যক্ষেত্র বলেছেন। সুতরাং এ জীবনই মানুষের জন্য একমাত্র দায়িত্ব-কর্তব্য সম্পাদনের ক্ষেত্র। এখানে বসে থাকলে চলবে না। তাকে থাকতে হবে সদাকর্মচঞ্চল। রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম এটাকে একজন বিশ্বাসীর জীবনের অন্যতম গুণ বলে অভিহিত করেছেন। আর আখিরাৎ হলো ভোগের স্থান- ভাল এবং মন্দ কর্মের ফলাফল প্রতিটি মানুষ ইচ্ছা-অনিচ্ছায় সেখানে ভোগ করবে।

দুনিয়ার জীবনের সময়কাল এবং আখিরাতের অনন্ত জীবনব্যাপী এই অখণ্ডতার পরিসীমা-  
যা মানবীয় জ্ঞান, কল্পনা ও অভিজ্ঞতার উর্ধ্বে। তাই এ সম্পর্কে কোন উদাহরণ পেশ করা  
কোন মানুষের পক্ষে সম্ভব নয়।

এক. কুরআন কারীমের বক্তব্যঃ মানবকল্যাণ নির্দেশনা কুরআন কারীমের প্রতিটি ছত্রে ছত্রে  
প্রদান করা হয়েছে। কুরআন অবতীর্ণের মূল লক্ষ্যই হলো মানবতার কল্যাণ সাধন করা। এ  
প্রসঙ্গে কুরআন কারীমে অসংখ্য নির্দেশনা প্রদান করা হয়েছে। তন্মধ্যে দু'একটি এখানে  
তুলে ধরি। আত্মাহ বলেন, “তোমাদের মধ্যে এরূপ এক সম্প্রদায় হওয়া উচিত, যারা  
কল্যাণের দিকে আহ্বান করে, সংকাজে আদেশ করে এবং অসংকাজে নিষেধ করে।”<sup>১৫</sup>  
আত্মাহ তা'আলা এ ঘোষণার মাধ্যমে মানুষকে অকল্যাণকর চিন্তা ও কর্ম হতে বিরত থাকার  
নির্দেশ প্রদান করেছেন।

দুইঃ হাদীস শরীফের বক্তব্যঃ হাদীস শরীফে রাসূলুল্লাহ (সা) হতে এ সম্পর্কিত অসংখ্য  
নির্দেশনা আমরা দেখতে পাই। স্বয়ং রাসূল মুহাম্মদকেই (সা) আত্মাহর পক্ষ হতে অনুগ্রহ  
হিসেবে ঘোষণা করা হয়েছে। তাঁর এ ঘোষণা একথাই প্রমাণ করে যে, রাসূলুল্লাহ (সা)-এর  
জীবনের সমগ্র চিন্তা ও কর্ম আত্মাহর সৃষ্টিকূলের জন্য চিরন্তন কল্যাণের বাস্তব নির্দেশনা।  
তিনি বলেছেন, “দুনিয়ার সংকর্মশীলরাই আখিরাতের সংকর্মশীল (বলে গণ্য হবে) এবং  
দুনিয়ার অসংকর্মশীলরাই আখিরাতেও অসংকর্মশীল (বলে গণ্য হবে)।”<sup>১৬</sup> হযরত হারমালা  
ইবন আবদুল্লাহ (রা) বলেন, “আমি বললাম ইয়া রাসূলুল্লাহ! আপনি আমাকে কী আমল  
করতে উপদেশ দেন? তিনি তখন বললেন, হে হারমালা! সংকাজ করবে এবং অসংকাজ  
হতে বিরত থাকবে। তুমি ভেবে দেখবে তোমার সম্প্রদায়ের লোকেরা তোমার প্রস্থানের পর  
কী বললে তুমি সুখানুভব করবে; তা-ই করবে এবং ভেবে দেখবে তোমার প্রস্থানের পর  
তোমার সম্প্রদায়ের লোকেরা কী বললে তুমি তা অপছন্দ করবে, তুমি তা করবে না।  
হারমালা বলেন, যখন আমি প্রত্যাবর্তন করলাম, তখন ভেবে দেখলাম এ তো এমন দু'টো  
কথা যাতে আর কিছুই বাদ থাকে না।”<sup>১৭</sup>

আমরা জানি কুরআন কারীম যে মানবকল্যাণ ফর্মুলা পেশ করেছে এবং রাসূলুল্লাহ (সা)  
তাঁর তেইশ বছরের রিসালাতের জীবনে যেভাবে তা বাস্তবায়ন করে দেখিয়েছেন, তা-ই  
মূলত ইসলামী মানবকল্যাণচিন্তা বা নির্দেশনা। তাঁর জীবনের প্রতিটি অধ্যায়, প্রতিটি  
পদক্ষেপ পূত-পবিত্র, অনন্য, বিকল্পহীন এবং সৃষ্টিকূলের কল্যাণ নিশ্চিতকরণে অনিবার্য।

তিন. রাসূলুল্লাহ (সা) এর নবুওয়্যাতের তেইশ বছর জীবনের সার্বক্ষণিক সাক্ষী সাহাবীগণ  
(রা)-যাঁরা জীবনের সবকিছুর বিনিময়ে আত্মাহর রাসূলের সাহচর্য লাভ করেছেন এবং তাঁকে  
হায়ার মত অনুসরণ ও অনুকরণের জন্য সদা সচেষ্ট থেকেছেন, তাঁদের পবিত্র জীবনও

<sup>১৫</sup> সূরা আল-ইমরান : ১০৪।

<sup>১৬</sup> ইমাম আবু আবদুল্লাহ মুহাম্মদ ইবন ইসমাঈল বুখারী (র), আল-আদাবুল মুফরাদ, ইফাবা,  
২০০৪ খ্রি, হাদীস নং ২২১।

<sup>১৭</sup> আল-আদাবুল মুফরাদ, প্রাগুক্ত, হাদীস নং ২২১।



আমাদের কাছে ইসলামী মানবকল্যাণের বাস্তব নমুনা হিসেবে বিবেচ্য। কেননা তাঁদের জীবন ছিল আল্লাহর রাসূলের জীবনের প্রতিচ্ছবি। এ ছাড়া মুসলিম উম্মাহর সে সকল সত্যসন্ধানী অকুতোভয় নকীব অথবা সদস্য যারা নিজেদের জীবনকে আল্লাহর রঙে রাঙানোর জন্য আমৃত্যু প্রচেষ্টারত ছিলেন।

চার. ইসলামী উম্মাহর সঠিক পথের অনুসারী সেই সকল সদস্যগণ-যারা কালপরিক্রমায় ইসলামী জীবন বিধানের যথাযথ অনুসরণ করে মানবতার কল্যাণ নিশ্চিতকরণে ব্যাপৃত ছিলেন বা এখনও আছেন। এ ধারা কিয়ামত পর্যন্ত অব্যাহত থাকবে। তবে কুরআন ও সুন্নাহর বাইরে কাউকেই নমুনা হিসেবে সামান্যতম অনুসরণ করা যাবে না।

#### ৪. ইসলামের মানবকল্যাণ নির্দেশনা

ইসলামে মানবকল্যাণ সম্পর্কিত বিধান অতিব্যাপক ও বিস্তৃত। এর ব্যাপ্তি ও পরিসর সমগ্র সৃষ্টিনিচয়। আল্লাহর মনোনীত একমাত্র জীবনবিধান হিসেবে মানবতার প্রকৃতকল্যাণ নির্দেশনা শুধু ইসলামেই পূর্ণাঙ্গরূপে বিবৃত হয়েছে। তিনি মানুষকে সৃষ্টি করে আসমানী নির্দেশনাসহ পৃথিবীতে প্রেরণ করেন। সে নির্দেশনা বাস্তবায়নের জন্য যুগে যুগে নবী রাসূলগণকে হিদায়েতসহ প্রেরণ করেন। হযরত আদম (আ) হতে শুরু করে হযরত মুহাম্মদ (সা) পর্যন্ত নুবুওয়াতের এ ধারার পূর্ণতা ও পরিসমাপ্তি ঘটে। প্রকৃতকথা, মানবতার কল্যাণ নির্দেশনা এ আসমানী দিক নির্দেশনার মধ্যেই নিহিত রয়েছে। তাই মানবতার কল্যাণে ইসলাম প্রদত্ত সকল নির্দেশনাই সর্বশেষ ও সর্বশ্রেষ্ঠ আসমানী গ্রন্থ আল-কুরআনের আলোকপ্রসূত। এখানে যা বলা হয়েছে তা সুনিশ্চিত ও সুনির্দিষ্ট, পরীক্ষামূলক কিংবা নির্দিষ্ট কোন সময়কালকে লক্ষ্য করে নয়; বরং অনাগতকালের মানুষের জন্যই; স্থান-কাল-পাত্রের ওপরে যার অবস্থান। অলীককল্পনা কিংবা ভাবাবেগ, পক্ষপাতিত্ব কিংবা বিশেষ কোন প্রবণতাকে স্থান দেয়া হয়নি এখানে। কেননা এটি আল্লাহ রাক্বুল 'আলামিনের একক ইচ্ছা ও পরিকল্পনাপ্রসূত।

প্রবন্ধের সংক্ষিপ্ত পরিসরে উপর্যুক্ত বিষয়ে বিস্তারিত আলোচনা করা সম্ভব না হলেও এ পর্যায়ে ইসলামের কয়েকটি মানবকল্যাণ চিন্তা ও কর্ম সম্পর্কিত নির্দেশনা নিচে সংক্ষেপে আলোকপাত করা হলো :

এক. তাওহীদ, রিসালাত ও আখিরাতে ধারণা দেয়া : মানবকল্যাণ নিশ্চিত করার প্রথম পদক্ষেপ বা কর্মসূচি হিসেবে ইসলাম তাওহীদ, রিসালাত ও আখিরাতে ধারণা পেশ করেছে এবং এর প্রতি মানুষকে বিশ্বাসী করে তোলার প্রয়োজনীয় সবধরনের নির্দেশনা প্রদান করেছে। এ ধারণাকেই মানুষের হৃদয়ে বদ্ধমূল করাকে সকল কল্যাণের ভিত্তি হিসেবে অভিহিত করেছে। এটিই পৃথিবীতে মানুষের প্রতি আল্লাহ তা'আলার সবচেয়ে বড় নিয়ামাত বা অনুগ্রহ। এর চেয়ে মূল্যবান আর কোন নিয়ামত তিনি মানুষের জন্য রাখেননি; আর এর চেয়ে মূল্যবান আর কিছু হয়ও না।<sup>18</sup> শুধু আখিরাতে নয়; দুনিয়ার জীবনের সামগ্রিক

<sup>18</sup>. সূরা জু'আ : ৪৪।

কল্যাণও এর ওপর নির্ভরশীল। ইতিহাস সাক্ষ্য দেয়, এ শিক্ষা থেকে দূরে সরে যাওয়ার কারণেই যুগে যুগে মানবসমাজ অধঃপতনের শিকার হয়েছে। তারা যেন নৌকার একটি মাত্র হালের আনুগত্যকে অস্বীকার করতে গিয়ে বারবার শত সহস্র ডেউয়ের গোলাম বনেছে। মানবসমাজ যতবার ইসলামকে অস্বীকার করতে চেষ্টা করেছে; ততবারই মানব রচিত নানা মতবাদ এসে তাকে কঠিন গোলামীর জিঞ্জিরে আবদ্ধ করেছে।<sup>১৯</sup> সে নাগপাশযুক্ত হতে মানবসমাজকে অনেক খেসারত দিতে হয়েছে। সকল ক্ষেত্রে ব্যর্থতা কেবলই তাদেরকে পেয়ে বসেছে। এ প্রসঙ্গে ড. আব্দুস সালাম ইকবালের স্বগোষ্ঠির কথা উল্লেখ করা যায়। তিনি বলেছেন, “সূর্যের আলোকে মিয়ত্রণ করতে পারে; মাটির মানুষ হয়ে বিচরণ করতে পারে চাঁদের রাজ্যে-অথচ সে-ই পৃথিবীতে মানুষের মত সুন্দর হয়ে চলতে পারে না।”<sup>২০</sup> মূলত মানুষকে মানুষ হয়ে শান্তিপূর্ণ উপায়ে দুনিয়াতে বেঁচে থাকা এবং আখিরাতে অনন্ত জীবনে প্রভূত কল্যাণ নিশ্চিত করতেই যুগে যুগে নবী-রাসূলগণের আগমন ও আসমানী গ্রন্থসমূহের অবতারণা। তাই কুরআন কারীমের এ সম্পর্কিত আহ্বান মানুষকে তাওহীদ, রিসালাত ও আখিরাতে প্রতি বিশ্বাসী হওয়ার অনিবার্যতাকেই প্রমাণ করে।

দুই. জ্ঞানার্জন করার অপরিহার্যতাঃ মানবকল্যাণ-এর ক্ষেত্রে দ্বিতীয় গুরুত্বপূর্ণ বিষয় হলো জ্ঞানার্জন করা। জ্ঞানার্জনের অপরিহার্যতার কথা আজ সুবিদিত। যুগ যুগ ধরে এ সত্যটি মানব সমাজে স্বীকৃত হয়ে আসছে- জ্ঞান মানুষের কল্যাণ প্রাপ্তির অন্যতম প্রধান শর্ত। তবে সে জ্ঞান হতে হবে নির্ভুল এবং কল্যাণপ্রদ। এ বিষয়ে ইসলামের দাবী হলো তা যেন আসমানী নির্দেশনার সাথে সঙ্গতিপূর্ণ হয়; কোনক্রমেই সাংঘর্ষিক না হয়। বিষয়টিকে ইসলাম তার প্রত্যেক সদস্য নারী-পুরুষ নির্বিশেষে ফরয বা অপরিহার্য করেছে। আর তাই কুরআন কারীমের প্রথম নির্দেশ ছিলো।

“পড়ো! তোমরা প্রভুর নামে, যিনি সৃষ্টি করেছেন।”<sup>২১</sup> আল-কুরআনের বাহক রাসূলুল্লাহ (সা.) ঘোষণা করলেন, “ইবাদতের কবীলতের চেয়ে ইলমের কবীলত অধিক উত্তম।”<sup>২২</sup>

19. ১৮৫৩ সালে প্রথম প্রকাশিত “ভারতে ব্রিটিশ শাসনের ফলাফল” নামক প্রবন্ধে কার্ল মার্কস বলেছেন, “বুর্জোয়া সভ্যতার গভীর ভিত্তি আর সহজাত বর্বরতা আমাদের সামনে ন্যাংটা হয়ে পড়ে আছে। এই ভিত্তি আর বর্বরতা রূপে খানিকটা পোশাক আশাক পরে স্তম্ভবেশ ধারণ করে কিন্তু দখলভুক্ত পরদেশে গেলে সে কাপড়চোপড় খুলে একেবারে দিগম্বর হয়ে তয়ে পড়ে।” অনুরূপভাবে কবি রবীন্দ্রনাথ ঠাকুর বলেছেন, “জাতিতে জাতিতে ঐক্য স্থাপন আর শান্তি ও সমঝোতা প্রতিষ্ঠা করাই সভ্যতার কাজ। কিন্তু হতভাগ্য ভারতবর্ষে বিধি ও ব্যবহার নাকের ডগার নিচেই প্রতিদিন গুভামি আর সন্ত্রাসের বাড় বেড়েই চলেছে। -----এই ধরনের প্রশাসনের অধীনে বসবাস করতে আমাদের লজ্জা হচ্ছে।” (সলিমুল্লাহ খান, পরধনতন্ত্র ও শ্রমিকস্বাধীনতা, যুগান্তর, ৬ আগস্ট’০৪, পৃ-১১)

20. আবুল হাসান আলী নদভী, অনু: মুহাম্মদ যাইনুল আবেদীন, একটি আদর্শ সমাজের সন্ধান, জ্ঞানপ্রথিক, ১২ বর্ষ, সংখ্যা- ৭, জুলাই’১৯৯৭ খ্রি: ইকোবা, ঢাকা, পৃ. ২৮৩।

21. সূরা আলাকঃ ১।

২২. আল-মুসতাদরাক হাকীম, ১খ, হাদীস নং ১৭১।

এমনই অসংখ্য আয়াত ও হাদীসের মাধ্যমে ইসলামে জ্ঞানার্জনের উপর অপরিসীম গুরুত্ব আরোপ করা হয়েছে। এক্ষেত্রে কোন সীমা নির্দিষ্ট করা হয়নি; করা হয়নি স্থান-কাল-পাত্রের কোন ব্যবধান রচনা। প্রবাদ আছে, “জ্ঞানার্জনের জন্য প্রয়োজনে সুদূর চীন দেশে যাও।”<sup>২৩</sup> কেবল বলা হয়েছে, মহান প্রতিপালক ও সৃষ্টিকর্তার নামে। অর্থাৎ ইসলামের আকীদা বিশ্বাসের সাথে সাংঘর্ষিক বিষয় ব্যতিরেকে জ্ঞান-বিজ্ঞানের সকল শাখায় অবাধ বিচরণের নির্দেশ প্রদান করা হয়েছে, করা হয়েছে নানাভাবে উৎসাহিত।

আজকের সভ্যভাগবী পৃথিবীর সচেতন প্রত্যেক ব্যক্তিরই এ কথা বিনাবাক্যে মেনে নিয়েছে যে, জ্ঞানই শক্তি। জ্ঞানার্জন করা এবং এর মাধ্যমে অর্জিত সাফল্যকে কল্যাণমূলক কাজে লাগানোর মধ্যেই মানুষের কল্যাণ নিহিত রয়েছে।<sup>২৪</sup> তবে এক্ষেত্রে নিয়ন্ত্রণ না থাকলে কল্যাণের চেয়ে অকল্যাণ হওয়ার আশঙ্কা বেশী থাকে। তাই ইসলাম আল্লাহর নামে পড়ার নির্দেশ প্রদান করে উক্ত ক্ষেত্রে সর্বোত্তম নিয়ন্ত্রণ প্রতিষ্ঠা করার প্রয়াস পেয়েছে।

তিন, সময়ের সন্থ্যবহারের প্রতি গুরুত্ব প্রদানঃ ইসলাম মানুষের পৃথিবীর জীবনের প্রতি সবিশেষ গুরুত্ব আরোপ করেছে। আল্লাহ তা’আলা সময়কালের শপথ করে মানবজাতির দায়িত্ব কর্তব্য নির্দেশ করেছেন।<sup>২৫</sup> সেখানে উল্লিখিত ৪টি শর্ত যথাযথভাবে পূরণের মধ্যেই মানবজাতির ইহ-পারলৌকিক অকল্যাণ থেকে বাচাঁর কথা বলেছেন। ইসলামী জীবনাদর্শে সময়ের সর্বোত্তম ব্যবহার করার মধ্যে দুনিয়া ও আখিরাতের কল্যাণ বলা হয়েছে। ইসলামের এ বক্তব্যের সাথে কোন দ্বিমত পোষণের সুযোগ নেই। আজকের তথ্য প্রযুক্তির পৃথিবী যেন সে সত্যকে অতি স্পষ্ট করে আমাদের সামনে তুলে ধরেছে। বাস্তব কারণেই মানুষ আজ সময়কে মূল্যবান নয়, মহামূল্যবান বিবেচনা করছে।<sup>২৬</sup> তাই মানব জীবনে সময়ের যথাযথ ব্যবহারের বিষয়টি নিশ্চিত করে মানবকল্যাণের পথকে সুগম করেছে।

চার, সৃষ্টিকুলের কল্যাণ সাধনে সবিশেষ গুরুত্বারোপঃ ইসলাম তার অনুসারীদের জন্য এ বিষয়টিতে সর্বাধিক গুরুত্ব প্রদান করেছে। এ গুরুত্ব ব্যক্তিতে ব্যক্তিতে, ব্যক্তিতে সমষ্টিতে, সমষ্টিতে সমষ্টিতে সমানভাবে নির্দেশ করা হয়েছে। এর পরিসর মুসলিম অমুসলিম

২৩. এটি অবশ্য অনেকেই হাদীস হিসেবে জানেন এবং উল্লেখ করে থাকেন। কিন্তু এটি আল্লাহর রাসূল (সা)-এর বর্ণিত কোন হাদীস নয়। একটি প্রসিদ্ধ আরবী প্রবাদ। জ্ঞানার্জনের ব্যাপারে ইসলামের উদার দৃষ্টিভঙ্গির সাথে প্রবাদটি অধিকতর সামঞ্জস্যপূর্ণ হওয়ায় মুসলিম মানসে তা হাদীস হিসেবে প্রতিষ্ঠা পেয়েছে।

২৪. মানুষ তার জ্ঞান চর্চার মাধ্যমে অর্জিত সাফল্যকে ভাল মন্দ উভয় কাজেই ব্যবহার করতে পারে। যেমন, পারমাণবিক শক্তি সম্পর্কিত জ্ঞান মানব সমাজের কল্যাণ অকল্যাণ উভয় স্বাদই প্রদান করেছে।

২৫. সূরা আসরঃ ১-৩।

২৬. আমাদের সমাজে এ সম্পর্কিত একটি মূল্যবান প্রবাদ আছে—“সময়ের এক ফোঁড় অসময়ের দশ ফোঁড়।” সময়ের মূল্যবান মানব সমাজ তাত্ত্বিকভাবে করাধরই করে আসছে। এর গুরুত্ব ও প্রয়োজনীয়তা নিয়ে শুধু প্রবাদ নয়, বরং সব ধরনের আলোচনা পৃথিবীর সকল সভ্য সমাজে চলে আসছে।

নির্বিশেষে সমভাবে প্রযোজ্য। তাই এ উম্মাহর পরিচয় সৃষ্টি নিচয়ের কল্যাণকামী হিসেবে। পরম করুণাময় আল্লাহ তা'আলার শ্রেষ্ঠ সৃষ্টি হিসেবে এটিই মানুষের প্রকৃত পরিচয় হওয়া দরকার ছিল। কিন্তু বাস্তবতা অন্যখানে। আসমানী নির্দেশ বিস্মৃত মানুষের জন্য নিজস্ব চিন্তা চেতনায় তা কোনকালেই সম্ভব হয়নি। সে পরিপ্রেক্ষিতে আজকের বাস্তবতায় প্রকৃত আসমানী গ্রন্থের ধারক ও বাহক হিসেবে মুসলমানদের ওপরই এ দায়িত্ব বর্তায়। আল্লাহ তা'আলা বলেছেন,

“সৎকর্ম ও তাকওয়ায় তোমরা পরস্পর পরস্পরকে সাহায্য করবে এবং পাপ ও সীমালঙ্ঘনে একে অন্যকে সাহায্য করবে না।”<sup>২৭</sup> আয়াতে কারীমায় উল্লিখিত “বির” সম্পর্কে কয়েকজন প্রখ্যাত মুফাসসীয়ে কিরামের মতামত নিরূপণঃ

১. ইবন কাসীর (র) বলেছেন, “কল্যাণমূলক কাজই হলো বির।”<sup>২৮</sup>
২. জারীর আত-তাবারী (র) বলেছেন, “বির অর্থ আল্লাহ তা'আলা যে কাজের নির্দেশ প্রদান করেছেন তা সম্পাদন করা।”<sup>২৯</sup>
৩. মুফতী মুহাম্মদ শফী (র) বলেছেন, “সৎকর্ম বুঝাতে “বির” বলা হয়েছে। এখানে সৎকর্ম ও আল্লাহ ভীতিকে সহযোগিতার বুনিয়াদ বলা হয়েছে।”<sup>৩০</sup>
৪. আল্লামা ছানাতুল্লাহ পানিপথী (র) বলেছেন, “বির অর্থ আল্লাহর আদেশসমূহ মেনে চলা।”<sup>৩১</sup>

উল্লিখিত বর্ণনার আলোকে বলতে পারি, আল্লাহ তা'আলা মানুষকে তাঁর নির্দেশসমূহ পারস্পরিক সহযোগিতার ভিত্তিতে রাসূলুল্লাহ (সা)-এর দেখানো পদ্ধতিতে সম্পাদনের নির্দেশ প্রদান করেছেন। রাসূলুল্লাহ (সা) বলেছেন, “তুমি তোমার ভাইকে সাহায্য করো, সে যালিম হোক আর মায়লুম হোক।”<sup>৩২</sup> উল্লেখ্য, ব্যক্তি জীবনের কতিপয় কাজ ছাড়া মানব সমাজে আল্লাহর নির্দেশ মেনে চলা এবং তার বাস্তবরূপ দেয়ার জন্য সামষ্টিক এবং পারস্পরিক সহযোগিতাকে আল্লাহ তা'আলা এখানে অনিবার্য ঘোষণা করেছেন। তাই সৃষ্টি নিচয়ের কল্যাণ নির্দেশনাকে পারস্পরিক সহযোগিতার ভিত্তিতে বাস্তবায়নের প্রচেষ্টা করতে হবে।

২৭. সূরা মারিলা ৪২।

২৮. ‘বির’ হলো উত্তম কাজ করা আর মন্দকাজ ছেড়ে দেয়াকে বলা হয় ‘তাকওয়া’। (ইবন কাসীর, তাফসীরে ইবন কাসীর, ২খ, মাক্কাভা দারুস সালাম, রিয়াদ, ১৪১৩/১৯৯২, পৃ. ৭)।

২৯. জারীর আত-তাবারী, তাফসীরে তাবারী, ইফাবা, ঢাকা'১৯৯৭ খ্রিঃ, সর্বাধিক আয়াতের ব্যাখ্যা দ্রষ্টব্য।

৩০. মুফতী মুহাম্মদ শফী (র), তাফসীরে মা'আরিফুল-কুরআন, অনুঃ মাওলানা মুহিউদ্দীন খান, ইফাবা, ১৯৯১ খৃ, পৃ. ১২।

৩১. কাজী মুহাম্মদ ছানাতুল্লাহ পানিপথী (র), তাফসীরে মায়হারী, ৩ খ, ইফাবা, ১৯৯৮ খৃ, পৃ. ৪৯৯।

৩২. হাদীস নং ২২৬৩-২২৬৪, বাব আইন আশ্বাকা যালিমান আও মায়লুমান, কিতাবুল মাযালেম ওয়াল গাসব, সহীহ বুখারী।

পাঁচ. অকল্যাণকর চিন্তা ও কর্ম পরিত্যাগ করাঃ চিন্তাকে বলা হয় কর্মের কপি। মানুষের চিন্তা ও কর্ম পরস্পর সম্পর্কযুক্ত। কেননা মানুষ যা চিন্তা করে সাধারণত তা-ই করে থাকে বা করতে চেষ্টা করে। সঙ্গত কারণেই বলা যায়, ভাল কাজের পূর্বশর্ত ভাল চিন্তা করা। ইসলামে সর্বদা ভাল বা কল্যাণচিন্তা করতে উদ্বুদ্ধ করা হয়েছে। এটাকে অন্যতম পূণ্যকর্ম ঘোষণা করা হয়েছে। তাই মানুষের এ চিন্তাশক্তিকে আল্লাহ তা'আলার অপার করুণা বিবেচনা করা হয়। তিনি সকলকে এ ক্ষেত্রে সমান সামর্থ্য দেননি। কুরআন কারীমে জ্ঞানী লোকদেরকে বিভিন্ন বিষয়ে চিন্তা গবেষণা করতে নির্দেশ দেয়া হয়েছে। ইসলামী জীবন বিধানের কোন অবস্থাতেই অকল্যাণ চিন্তা ও কর্মের অনুমোদন বা অতি সামান্য সুযোগও দেয়া হয়নি। এটিকে চরম গর্হিত বা পাপকাজ হিসেবে বিবেচনা করা হয়েছে। রাসূলুল্লাহ (সা) বলেছেন, “তোমরা কুধারণা পোষণ করা থেকে বিরত থাকবে। কেননা কুধারণা জঘন্যতম মিথ্যা।”<sup>১০</sup> জাতি, ধর্ম, বর্ণ নির্বিশেষে এ নির্দেশ মুসলিমদের জন্য সমভাবে প্রযোজ্য। প্রকৃতকথা, এর পরিসর সমগ্র সৃষ্টি নিচয়। কল্যাণচিন্তা ও কর্মকে ইসলামে ইবাদত হিসেবে অনুমোদন দেয়া হয়েছে। এর প্রত্যেক অনুসারীকে নানাভাবে এ বিষয়ে অভ্যস্ত হতে উদ্বুদ্ধ করা হয়েছে; তাদেরকে অনুরূপভাবে গড়ে তুলতেও কম চেষ্টা করা হয়নি। রাসূলুল্লাহ (সা) এর সমগ্র জীবন এর প্রকৃষ্ট উদাহরণ।

ছয়. আন্তঃব্যক্তিক সম্পর্ক সুদৃঢ় করার নির্দেশনাঃ যে কোন সংঘ-সংস্থা, জাতি-গোষ্ঠী, সমাজ ও রাষ্ট্রের স্থায়িত্ব ও সফলতা এর ওপর অনেকাংশে নির্ভরশীল। কেননা পৃথিবীতে খুব অল্পসংখ্যক কাজই মানুষের জন্য এককভাবে সম্পাদন করা সম্ভব। বড় কোন কাজ বা পরিকল্পনা বাস্তবায়নে সামষ্টিক প্রচেষ্টা ব্যতিত তা সম্পাদন করা সম্ভব নয়। সে কারণে এখানে আন্তঃব্যক্তিক সম্পর্ক সুদৃঢ়করণের কোন বিকল্প নেই। প্রকৃতকথা এই যে, মানুষকে তার পরিকল্পনা বাস্তবায়ন করা এবং নিজ অস্তিত্ব রক্ষার্থেই উক্ত সম্পর্ক যথাযথভাবে রক্ষা করা জরুরী। তাই এ বিষয়ে ইসলাম গুরু হতেই অত্যন্ত গুরুত্ব আরোপ করেছে। এক্ষেত্রে ইসলামের প্রতিস্থাপিত দৃষ্টান্ত ইতিহাসে বিরল। ইতিহাসে যার পুনরাবৃত্তি ঘটতে আজ পর্যন্ত কোন জাতি বা সভ্যতা সক্ষম হয়নি। কিন্তু মুসলিম উম্মাহর বর্তমান চিত্র ভিন্ন। মুসলমানেরা আজ জাতির ইতিহাস ঐতিহ্য বিস্মৃত হয়ে, তাদের নিজ আদর্শ নির্ভর শিক্ষাদীক্ষাকে অবজ্ঞা করে আধুনিক জ্ঞান গরিমা হতে অনেক দূরে অবস্থান করছে। তারা আজ পরনির্ভরশীল, পরমুখাপেক্ষী, পচাদপদ এক জাতি। তারা আধুনিক জ্ঞান বিজ্ঞানে অবদান রাখতে অপারগ এক মানবগোষ্ঠী হিসেবে চিহ্নিত। প্রকৃত অবস্থা এই যে, তারা আজ নিজ অস্তিত্বরক্ষার সংগ্রাম করতেও যেন অপারগ। এর কারণ- বিগত কয়েক শতাব্দীর রাজনৈতিক পরাধীনতা এবং শাসকগোষ্ঠীর হীন ষড়যন্ত্রের ফাঁদে আটকে পড়া। এ প্রসঙ্গে আবদুল করীম শাহরাস্তানী তাঁর প্রণীত মিলাল ওয়ান-নিহাল গ্রন্থে বলেছেন, “আধুনিক ইউরোপীয়রা নিজেদের বংশ তো বিসর্জন দিয়েছেই, এখন অন্যদের রক্তধারাকেও তারা মূল্যহীন প্রতিপন্ন করছে।

<sup>১০</sup> নিহারী ফী গারীবি ল হাসীস, ৩ম, পৃ. ১৬২; উদ্ধৃতঃ সম্পাদনা পরিষদ, দৈনন্দিন জীবনে ইসলাম, ইফা, ২০০২ খ্রি, পৃ. ৭৩০।

দুনিয়ায় তাদের আধিপত্য প্রতিষ্ঠিত হওয়ার পর থেকেই তারা বংশগত ও গোত্রগত জাতীয়তা এবং বিভাগকে নিচ্ছিন্ন করে আঞ্চলিক, প্রাদেশিক, দেশ ও ভাষার ভিত্তিতে মানবজাতিকে ঋণ বিঞ্চ করে পৃথক পৃথক জাতি দাঁড় করিয়ে দিয়েছে। আজ প্রায় সারাবিশ্বেই ভাষা এবং অঞ্চলভিত্তিক জাতীয়তার ধারণা প্রতিষ্ঠিত। এমনকি মুসলমানেরাও এ যাদুর পরশ থেকে মুক্ত নয়। আরবী, তুর্কী, ইরাকী, সিঙ্ঘীর বিভাগই নয়; বরং তাদের মধ্যের ভাগফলাকেও ভাগ করে মিসরী, সিরীয়, হেজাজী, নজদী, পাঞ্জাবী, বাঙ্গালী, সিন্দী, হিন্দী ইত্যাদি পৃথক পৃথক জাতি জন্মান্ত করেছে।<sup>৩৪</sup> আল্লাহ বলেন, “তাদের সন্স হয়ো না যাদের নিকট প্রকাশ্য প্রমাণ আসার পর তারা বিচ্ছিন্ন হয়েছো ও বিরোধ করেছে। তাদের জন্য রয়েছে মহাশাস্তি।”<sup>৩৫</sup> সুতরাং পৃথিবীর যে কোন প্রান্তেই মানবকল্যাণ নিচ্ছিত করতে হলে এ বিষয়ে গুরুত্বারোপ করা অত্যন্ত জরুরী।

সাভঃ অপব্যয় বা অপচয় পরিহার করার নির্দেশ : অপব্যয় অভিপরিচ্চিত শব্দ। মানুষের শক্তি সামর্থ্য নির্ভর অপব্যয় কথাটির পরিসর ব্যাপক ও বিস্তৃত। এটি মানুষের সময়, সম্পদ, চিন্তা ও কর্মের সকল আঙ্গিনায় পরিব্যাপ্ত। আল্লাহ তা‘আলার অপার কৃপাধন্য হয়ে মানুষ তার দক্ষতা, যোগ্যতা, মেধা ও মননকে কাজে লাগিয়ে সম্পদ নামক যা কিছু অর্জন করে তা পরিমিত মাত্রায় যথাস্থানে যথাযথভাবে ব্যয় না করাকে অপব্যয় বলে।<sup>৩৬</sup> কুরআন কারীম অপব্যয়কারীকে শয়তানের ভাই বলে অভিহিত করেছে।<sup>৩৭</sup> অপব্যয় করাকে কঠোর ভাষায় নিষেধ করা হয়েছে।<sup>৩৮</sup> রাসূলুল্লাহ (সা) বলেছেন, “আল্লাহ তা‘আলা ভোমাদের

34. মা‘আরেফুল কোরআন, ৩খ, প্রান্ত, পৃ. ১৪-১৫।

35. সূরা আল-ইমরান ৪ ১০৫।

36. অপব্যয় বা অপচয় শব্দটির এ সংজ্ঞা ইসলামী জীবনদর্শন নির্ভর। “হযরত আবুল উবায়দাইন বলেন, আমি হযরত আবদুল্লাহ (রা) কে জিজ্ঞাসা করলাম যে, (কুরআন শরীফে শয়তানের ভাই বলে উল্লিখিত) মুবায়যিরীন বা অপচয়কারী কারা? জবাবে তিনি বলেন, যারা না-হক খরচ করে তারাই অপচয়কারী।” (আল-আদাবুল মুফরাদ, হাদীস নং ৪৪৬)। সম্পদের সংজ্ঞা নির্ণয়ে ইসলাম ও সাধারণ হিসাবের মাঝে তেমন উল্লেখযোগ্য পার্থক্য না থাকলেও পৃথিবীর সকল সম্পদের মালিকানার প্রশ্নে রয়েছে বিরাট ব্যাধান। ইসলামে পৃথিবীর সকল সম্পদের নিরঙ্কুশ মালিকানা একমাত্র আল্লাহ তা‘আলার ঘোষণা করা হয়েছে। কিন্তু অন্যত্রের সম্পূর্ণ ব্যতিক্রম।

37. সূরা বনী ইসরাঈল ৪ ২৭।

38. সূরা আল-ইমরান ৪ ১৬১, সূরা আন‘আম ৪ ১৪১, সূরা আরাফ ৪ ৩১, সূরা বনী ইসরাঈল ৪ ২৬, সূরা তা-হা ৪ ১২৭। এখানে আদর্শিক চিন্তা ও বিশ্বাস ত্রিরাশীল। পুঁজিবাদ, সমাজবাদ বা অন্যান্য মতবাদে সম্পদের মালিকানার প্রশ্নে ইসলামের সাথে মৌলিক পার্থক্য বিদ্যমান। সংক্ষেপে তা হলো, সকল সম্পদের মালিক আল্লাহ। মানুষ আল্লাহর অনুগ্রহে নিজ দক্ষতা ও যোগ্যতা কাজে লাগিয়ে তা অর্জন করে মাঝ। ইসলামের দৃষ্টিতে সম্পদশাসীদের অর্জিত সম্পদে আত্মীয় অনাত্মীয় নির্বিশেষে সকল বঞ্চিত মানুষের অধিকার রয়েছে। এখানে দেশ-কাল, বর্ণ-গোত্র, জাতি-ধর্ম বিবেচ্য বিষয় নয়।

তিনটি কাজের উপর সন্তুষ্ট এবং তিনটি কাজের উপর অসন্তুষ্ট হয়ে থাকেন। যে তিনটি কাজে তিনি সন্তুষ্ট হন তা হলো : ১. তোমরা তাঁর ইবাদত করবে- তাঁর সাথে অন্য কিছুকে শরীক করবে না, ২. তোমরা সম্মিলিতভাবে আল্লাহর রজ্জুকে মজবুতভাবে ধারণ করবে, এবং ৩. যাকে আল্লাহ তোমাদের শাসক বানিয়েছেন তাঁর মঙ্গল কামনা করবে এবং তিনি তোমাদের যে তিনটি কাজ অপছন্দ করেন তা হলো: ১. বাদানুবাদ, ২. অধিক যাঞ্জা ও ৩. সম্পদের অপচয়।<sup>৩৯</sup> এজন্য মানুষের সকল কৃতকর্মের দুনিয়া ও আখিরাতে জবাবদিহির বিষয়টি চ্যর্থহীন ও স্পষ্টভাবে বিবৃত হয়েছে। ইসলামের এ নির্দেশ অতি সাধারণ হলেও এর ফলাফল ব্যাপক ও সুদূরপ্রসারী।

আজকের পৃথিবীর দিকে লক্ষ্য করলে দেখা যাবে, মানুষে মানুষে ব্যবধান সৃষ্টির অন্যতম কারণ এ সম্পর্কে ধারণা না থাকা অথবা অসচেতনতা বা ক্ষমাহীন উদাসীনতা। কেননা মানুষ তার সম্পদকে পরিমিত ব্যয় করতে অভ্যস্ত হলে ইচ্ছা অনিচ্ছায় সম্পদশালীকে গ্রহিতার খোঁজ করতে হত। ছুটে বেড়াতে হত মানুষকে যোগ্য প্রাপকের সন্ধানে। এর মাধ্যমে বিবেচনাবোধ ও ন্যায়-অন্যায়ের বাগডোরমুক্ত হয়ে মানুষের সম্পদ আহরণের অদম্যস্পৃহা এমনভেই নিবৃত্ত হতো অথবা হত নিয়ন্ত্রিত। সম্পদ কুক্ষিগতকরণের নেশায় মানুষ কালে কালে যে ধ্বংস ও উনাদনার পথ বেছে নিয়ে মানব ইতিহাসকে কলঙ্কিত করেছে, বাধ্য করেছে ক্ষমতাবানরা সাধারণ ও নিরাপরাধ মানুষকে তাদের সে মদমত্ততায় যোগ দিতে- এ সকল অনিষ্ট হতে মানবতাকে চিরতরে মুক্তি দিতেই ইসলাম মানুষের মাঝে এ বোধ সৃষ্টিতে সবিশেষ গুরুত্ব আরোপ করেছে। মানুষের মাঝে অপব্যয় হতে নিবৃত্ত হওয়ার ইসলামী মূল্যবোধ জাহত হলে পৃথিবীতে অনাহারে অর্ধাহারে ধুঁকে ধুঁকে কালাতিপাত করা বনী আদমের সংখ্যা পাওয়া কখনই সম্ভব ছিল না। কারণ আল্লাহ তা'আলা এ পৃথিবীটাকে সম্পদ সম্ভারে পরিপূর্ণ করেছেন। মানুষসহ সৃষ্টি নিচয়ের জীবনধারণের প্রয়োজনীয় সকল উপকরণ নিশ্চিত করেই তাদেরকে পৃথিবীতে পাঠিয়েছেন। আজ বড় প্রয়োজন কেবলই ইসলামের এ সম্পর্কিত নির্দেশনাকে যথাযথভাবে উপলব্ধি করে সব ধরনের অপচয়রোধ করে মানবসমাজে মিতাচার প্রতিষ্ঠা করা।

আই : সম্পদে আল্লাহর নিরঙ্কুশ মালিকানার ঘোষণা : মানবকল্যাণে এটি ইসলামের সবচেয়ে বড় অবদান। ইসলামী জীবন বিধানে আকাশমন্ডলী ও পৃথিবীর নিরঙ্কুশ মালিকানা একমাত্র আল্লাহ তা'আলার ঘোষণা করা হয়েছে।<sup>৪০</sup> তিনি মানুষ ও সৃষ্টিকুলের জীবন মরনের নিয়ন্ত্রক তথা একমাত্র মালিক। এটি ইসলামের কেবলমাত্র ঘোষণা নয় এর অনুসারীদের ঈমান বা বিশ্বাসের অপরিহার্য অংশও বটে। এই বিশ্বাসকে আবর্তন করেই তাদের ইহ-পারলৌকিক জীবনকর্ম আবর্তিত। সে কারণে মানুষের জীবন ও সম্পদ তার কাছে ইজারা গ্রহণের মতো ব্যবহারের ক্ষমতা প্রদান করা হয়েছে। এর বাইরে নয়। এ জন্যই মানুষ নিজের জীবনকে নিঃশেষ করতে পারে না। ইসলামে আত্মহত্যা বা নিজ জীবন সংহার

<sup>৩৯</sup> আল-আদাবুল মুফরাদ, প্রাগুক্ত, হাদীস নং ৪৪৪।

<sup>৪০</sup> সূরা সূরা : ৪৪।

করাকে মহাপাপ বলা হয়েছে। অন্যের জীবন ও সম্পদকেও পবিত্র জ্ঞান করতে বলা হয়েছে। ঘোষণা করা হয়েছে, অন্যায়ভাবে একটি জীবনকে সংহার করা সমগ্র মানব জাতির জীবন সংহারতুল্য।<sup>৪১</sup> উপর্যুক্ত ধারণা বিশ্বাসের আলোকে মানুষ পৃথিবীর সম্পদ আহরণ করবে এবং তা কেবল বৈধ পথেই তার মালিকের মজি অনুযায়ী ব্যয় করবে। সামর্থবানরা তাদের সম্পদ হতে বঞ্চিতদের মাঝে দান নয় তাদের অধিকারকে নিশ্চিত করবে। আল্লাহ তা'আলা বলেছেন,

“তোমাদের সম্পদে প্রার্থনাকারী ও বঞ্চিতদের অধিকার রয়েছে।<sup>৪২</sup> ইসলামের এ শাখত ও চিরকল্যাণকর ঘোষণাকে সামনে রেখে সম্পদশালী মানুষেরা তাদের নিজ নিজ সম্পদে আল্লাহ তা'আলার মালিকানা স্বীকার করে নিলে মানবতার কল্যাণদ্বারা চিরকালের জন্য উন্মিলিত হতো, নিশ্চিত হতো এ ধরাপৃষ্ঠে মানুষের সকল ন্যায্য অধিকার। সতত কল্যাণ চিন্তা ও কর্মে উদ্ভাসিত হত মানব সমাজ।

#### ৫. ইসলামী মানবকল্যাণ চিন্তার বিশেষত্ব

সাধারণ অর্থে উভয় কল্যাণচিন্তার মধ্যে তেমন কোন পার্থক্য দেখা যায় না বরং সাদৃশ্য বিদ্যমান। এটা স্বাভাবিকও বটে। কিন্তু ইসলাম নির্দেশিত মানবকল্যাণ চিন্তার উল্লেখযোগ্য কিছু বিশেষত্ব বিদ্যমান। সে সম্পর্কে সংক্ষেপে আলোকপাত করা প্রয়োজন বলে মনে করছি। তার কয়েকটি দিক নিচে তুলে ধরা হলো :

ক. আদর্শ নির্ভর কল্যাণচিন্তা : ইসলামী মানবকল্যাণ চিন্তার সকল ক্ষেত্রে স্বীয় জীবনাদর্শের ছাপ বিদ্যমান। এর কোন কর্মসূচি নিজ আদর্শের সীমা অতিক্রম করে না। এটি সম্পূর্ণভাবে আদর্শ নির্ভর। একজন মুসলমান এ ক্ষেত্রে তার সকল কর্ম সম্পাদনের মধ্যে আল্লাহ তা'আলার সন্তুষ্টি অর্জন করার প্রয়াস পায়। এটিই হয় তার একমাত্র উদ্দেশ্য। এখানে দ্বিতীয় কোন সত্ত্বার উপস্থিতিকে চরম গর্হিত অপরাধ বিবেচনা করা হয়েছে। ইসলামী শরী'আতের পরিভাষায় যাকে শিরক বলা হয়।<sup>৪৩</sup> আর শিরকের ভয়াবহ পরিণাম থেকে সকল মুসলিমকেই সদা সতর্ক থাকার এবং তা থেকে পরিত্রাণের জন্য আল্লাহ তা'আলার কাছে একইভাবে প্রার্থনা করার জন্য বলা হয়েছে। সে কারণে এ কল্যাণ

৪১. সূরা মায়িদা : ৩২।

৪২. সূরা মা'আরিজ : ২৪-২৫; সূরা যারিয়াত : ১৯।

৪৩. শিরক (شرك) 'আরবী শব্দ। (شرك) ধাতুমূল থেকে গঠিত। অর্থ অংশীবাদ, অনেকেরবাদ, বহু দেবোপাসনা; شرك شركه অর্থ অংশীদারের অংশ, দুই বা এর অধিক অংশ একত্রে মিশে যাওয়া যে, পরস্পর পৃথক হতে না পারে; شركه অর্থ অংশিদু, অংশীদারের অংশ, কোম্পানী ইত্যাদি। “শিরক হলো, মহান ও পবিত্রতম স্রষ্টার বৈশিষ্ট্যাবলীর সাথে সৃষ্টির সাদৃশ্য করা, উল্লেখ্যতের ক্ষেত্রে, ভাল-মন্দ ক্ষমতা বিস্তারের ক্ষেত্রে, প্রদান ও বঞ্চিত করার ক্ষেত্রে, যা প্রার্থনা, ভয়, প্রত্যাশা, নির্ভরতা ও আল্লাহর জন্য সকল প্রকার 'ইবাদাতের সাথে সম্পর্কিত করা।” [শায়খ সুলায়মান ইবন আবদুল্লাহ ইবন মুহাম্মদ ইবন আবদুল ওয়াহাব, *তায়সিরিল আঞ্জিলি হামীদ ক্বী শারহে কিতাাবিত তাওহীদ*, (বেরুত : মাকতাব আল ইসলামী, ১৩৯৭ হি) পৃ. ৯১]



ব্যবস্থাপনার প্রতিটি কর্মসূচিই নিজ আদর্শের পরিচায়ক। ইসলামী জীবনদার্শনের মতই এ কল্যাণচিন্তার পরিসর ব্যাপক ও বিস্তৃত।

খ. কৃত্রিমতা বিবর্জিত কল্যাণচিন্তা : ইসলামী মানবকল্যাণ চিন্তা আদ্বাহর সত্ত্বটি বিধানের লক্ষ্যে সম্পাদিত হওয়ার কারণে তা সর্বাধিক কৃত্রিমতা বিবর্জিত।<sup>44</sup> বর্তমান দুনিয়ার মানুষ এর অভাবে মানুষের প্রকৃত বহুর পরিচয় দিতে ব্যর্থ হচ্ছে। কল্যাণমুখী কার্যক্রমের সর্বত্রই আজ কৃত্রিমতার ছাপ, প্রদর্শন ইচ্ছা, বদান্যতা প্রকাশ, প্রশংসা লাভ করা অথবা রাজনৈতিক বা ভিন্ন কোন উদ্দেশ্যে প্রণোদিত। বিষয়টি এমন হয়ে দাঁড়িয়েছে যে, মানুষ যেমন তার দৃষ্টান্তসুলভ কারণে চাঁদের কৃত্রিম আলোকে সূর্যের চেয়ে প্রাধান্য দিয়ে থাকে; ঠিক ভেমনি আজ মানবজীবনের সর্বত্রই যেন চলছে কৃত্রিমতার রঙিন ফানুস উড়ানোর প্রতিযোগিতা।<sup>45</sup> একটু দয়দর্শন আচরণ, একটু প্রাণের হোঁরা দিয়ে ভালবাসা, নিঃস্বার্থভাবে কোন কিছু করা যেন মানুষ ভুলতে বসেছে। এই একটি জিনিসের অভাবে আত্মীয়-অনাত্মীয়, বন্ধু-বন্ধন, ধর্মীয় ঐতিহ্য-সব সম্পর্কই যেন উপেক্ষিত। তবে কোন ক্ষেত্রেই ত্যাগের মহিমা গাওয়া বন্ধ হয়নি। তাই আপাতমুখর অনেক কর্মসূচি মানুষের পক্ষে প্রণয়ন করা সম্ভব হলেও প্রকৃতকল্যাণ নিশ্চিত করা উদ্যোগীদের পক্ষে সম্ভব হচ্ছে না। বস্ত্রবাদী সন্ত্যতা ও দর্শন মানুষকে এত বেশী বাস্তববাদী অর্থাৎ আত্মকেন্দ্রিক করেছে যে, লাভালাভের প্রলু না থাকলে আমরা এক কদমও যেন চলতে প্রস্তুত নই। এমন কি এ ব্যাপারে বাঁকীর খাতাটা খুলতেও রাজি নয়। কথাটা এমন যে- “নগদ যা পাও হাত পেতে নাও, বাঁকীর খাতা শূন্য থাক।” ফলে রূপ-রস-গন্ধে ভরা এ পৃথিবীর সকল আকর্ষণ অধিকাংশ ভাগ্যহত মানুষের জীবন থেকে বিদায় নিয়েছে। আর অতি প্রাচুর্যের পরেও আরেক শ্রেণীর অতৃপ্ত মানুষ প্রতিটি প্রহর গুনে গুনে দুঃস্বপ্নে কালাতিপাত করছে। অর্থাৎ এ ক্ষেত্রেই ইসলামের অনুপস্থিতিই শান্তির অনুপস্থিতি প্রমাণ করছে। অনিবার্য কারণেই আজকের পৃথিবীতে সর্বত্রই চলছে আত্মসাৎ, প্রতারণা, স্টুপাটসহ সবধরনের অরাজকতার সরব ও ন্যাকারজনক প্রতিযোগিতা। বিশ্বমানবতার জন্য আজ এটিই বড় কলঙ্ক।

গ. সুদূরপ্রসারী কল্যাণ চিন্তা: এটি ইসলামী কল্যাণ চিন্তার অন্যতম বৈশিষ্ট্য। মানুষের জীবন সম্পর্কে ইসলামের দৃষ্টিভঙ্গি অখণ্ড।<sup>46</sup> অর্থাৎ মানব জীবন সম্পর্কে যে চিন্তা-বিধানের

44. ইসলামী পরিভাষায় এই ধারণাকে ইখলাস বলা হয়। মুসলমানের সকল ইবাদত-বন্দেগী, দান-খয়রাত আদ্বাহর কাছই গ্রহণযোগ্য হওয়ার অন্যতম প্রধান শর্ত এই ইখলাস।

45. লোক সেখানে কাজের নমুনা বর্তমান দুনিয়ার সর্বত্র বিরাজমান। এ বিষয়ে প্রতিযোগিতা চলছে সর্বত্র। সে কারণে আমরা বিভিন্ন সময় আগ, সাহায্য, সেবামুখী কাজসমূহে মিডিয়া নির্ভর দেখতে পাই। ক্যামেরা যত সময় আছে সে কাজ ততক্ষণ চলে থাকে ইত্যাদি। এ গুলো সবই প্রচারের সিমিত। ব্যক্তিগত ছাড়া প্রায় সকল ব্যক্তি ও গোষ্ঠী তাদের নিজ নিজ স্ত্রুতি প্রচারে তৎপর। আবার তারাই পরস্পর বা পরচর্চার মুখর। মোটকথা নিজের প্রশংসা আর অন্যের ত্রুটির সমালোচনা করা অভ্যাসে পরিণত হয়েছে।

46. ইসলামী জীবন বিধানে মানব জীবনের সূচনা “আলামে আরওয়াকে”। দুনিয়ার জীবনে মানব সন্তান আদ্বাহ তা’আলার পরিকল্পনা অনুযায়ী একটি সুনির্দিষ্ট প্রক্রিয়ায় আগমন করে থাকে এবং তাঁরই অনুমোদিত সময়কাল দুনিয়াতে অবস্থানের পর মৃত্যু শাসক এক অবধারিত পর্যায়

ওপর বর্তমান সভ্যতা নির্মিত, যে মানদণ্ডে তার কল্যাণ-অকল্যাণ সংজ্ঞায়িত— ইসলামের বক্তব্য এ বিষয়ে সম্পূর্ণ ভিন্ন। সে কারণে মানুষের জীবনধর্মিত সকল নির্দেশনা সুদূরপ্রসারী চিন্তাপ্রসূত। এর অর্থ এই নয় যে, তা বর্তমানের চাহিদাপূরণে অক্ষম। বরং তা কালোত্তীর্ণ এবং ইনসাকপূর্ণ<sup>৪৭</sup> তবে কখনও এর কোন চিন্তা বা কর্মসূচি কারো কাছে তার জ্ঞান ও দূরদর্শিতার অভাবে ভাল মনে নাও হতে পারে। বিশেষ করে কোন নির্দিষ্ট মানবগোষ্ঠী বা জনপদের কল্যাণ সাধন এর লক্ষ্য নয়। বরং সমগ্র মানবগোষ্ঠী। প্রকৃতঅর্থে জল-হুল-অন্ত রীক্ষ— এমন কি এর বাইরেও দৃশ্যমান অথবা অদৃশ্য সকল সৃষ্টি নিচয়কে কেন্দ্র করেই এই কল্যাণ চিন্তা আবর্তিত। এটি ইসলামের শাস্ত বিধানের পরিচায়ক। এ সার্বজনীনতা-ই ইসলামের কল্যাণচিন্তাকে করেছে মহিমান্বিত এবং সুদূরপ্রসারী- কাল থেকে কালান্তরের মানবতার দিক নির্দেশক ও কল্যাণ প্রয়াসী।

৪. জবাবদিহিতাপূর্ণ কল্যাণচিন্তা : এটি ইসলামী কল্যাণচিন্তার ব্যতিক্রমী বৈশিষ্ট্য। ইসলামী জীবন ব্যবস্থা বাস্তবানুগ ও ভারসাম্যপূর্ণ। আমরা জানি, যে কোন ভাল কাজ বা কল্যাণকর কাজ করার পথে অন্যতম অন্তরায় হচ্ছে দুর্নীতি। এর কারণে ভাল কাজ করা যেমন সম্ভব হয় না, তেমনি সমাজ থেকে অন্যায় কাজ দূর করা বা আইন প্রয়োগ করে তা প্রতিরোধ করাও সম্ভব হয়ে ওঠে না। এককথায়, সমাজ ও রাষ্ট্রে কল্যাণকর কোন আইন প্রয়োগ করা ও তার আলোকে শাসন ব্যবস্থা কার্যম করা সম্ভব হয় না। এক অর্থে দুর্নীতিকে সব ধরনের কল্যাণ সংহারক এবং অকল্যাণের নিয়ামকও বলা যেতে পারে।

আধুনিক রাষ্ট্র ব্যবস্থায় সকল উন্নয়নের ক্ষেত্রে জবাবদিহিতা বা স্বচ্ছতাকে সবিশেষ গুরুত্ব আরোপ করা হয়েছে। যে কোন কল্যাণ নিশ্চিত করতে এবং দুর্নীতি দূর করতে স্বচ্ছতার বিকল্প আজও কিছু আবিষ্কৃত হয়নি। এটি যে কোন দুর্নীতি রোধের মহৌষধ। এক্ষেত্রে সকলতা-ব্যর্থতার হিসাব কমবেশী আমাদের জানা আছে। কিন্তু এ বিষয়ে ইসলাম স্বয়ংক্রিয় ব্যবস্থা গ্রহণ করেছে। ‘তাকওয়া’<sup>৪৮</sup> নামক একটি অপরিহার্য গুণ অর্জনের মধ্য দিয়ে একজন মুসলমান স্বয়ংক্রিয়ভাবে এ ব্যবস্থার অধীন হয়ে পড়ে।<sup>৪৯</sup> কোন মুসলমান এ গুণের অধিকারী

অতিক্রম করে আখিরাভের অনন্ত জীবনে পাড়ি জমায়। ইসলামে এ জীবনকেই প্রকৃত জীবন বলা হয়েছে। মানব জীবনের অধস্ততা বলতে এটাকেই বুঝানো হয়েছে।

৪৭. সাধারণ অর্থে কল্যাণ বলতে, নির্দিষ্ট ব্যক্তি বা গোষ্ঠীর পার্থিব প্রয়োজন পূরণার্থে গৃহীত ব্যবস্থা বা উপায়-উপকরণ যা তার প্রয়োজন মেটাতে সক্ষম। এখানে অন্যের অকল্যাণ বা ক্ষতির দিকটি বিচেনার আনা হয় না। কখনও মুখে তা অনুচ্চ করে উচ্চারিত হলেও তার বাস্তবতা খুঁজে পাওয়া যায় না।

৪৮. ‘তাকওয়া’ আরবী শব্দ। শব্দটি আদ্বাহ জীতি অর্থে ব্যবহৃত হয়। হযরত ‘উমার (রা) এ প্রসঙ্গে বলেন, ‘التقوى ان لا ترى نفسك خيرا من احد’ ‘তাকওয়া হলো নিজেকে কখনও কোন মানুষের চেয়ে উত্তম মনে করবে না।’ (প্রোস্তটীকা : কাশী মুহাম্মদ সানাউল্লাহ পানীপথী, তাকসীরে মাফহুরী, ১ খ, ইকবাব, ঢাকা ১৯৯৭ খ্রিঃ, পৃ. ৩৫)।

৪৯. যেমন, রোযা রেখে মুসলমানেরা কোন খাদ্য পানীয় গ্রহণ করা বা রোযা নষ্ট হতে পারে এমন কোন কাজ করে না। এর পিছনে একমাত্র আদ্বাহজীতি ও তাঁর নির্দেশকে মান্য করার অনুভূতি ক্রিয়াশীল থাকে। এটি তাকওয়ার একটি দৃষ্টান্ত।

হলে তার পক্ষে আর কোন অনৈতিক কাজ করা সম্ভব হয় না। এছাড়া ইসলামী সমাজ ও রাষ্ট্র ব্যবস্থার প্রতিটি ক্ষেত্রে স্বচ্ছতা বা জবাবদিহিতা নিশ্চিত করার প্রয়োজনীয় ব্যবস্থা নেয়া হয়েছে। সুতরাং জবাবদিহিতা ছাড়া কোন কল্যাণ নিশ্চিত করা সম্ভব নয়।

৩. কল্যাণচিন্তায় সার্বজনীনতাঃ এটি ইসলামী কল্যাণচিন্তার অন্যতম বৈশিষ্ট্য। ইসলামী জীবনাদর্শে বিষয়টিকে সর্বাধিক গুরুত্ব প্রদান করা হয়েছে। জীবন বিধান হিসেবে ইসলাম শাখত ও সার্বজনীন। জাতি-ধর্ম-গোত্র-বর্ণ-স্থান-কাল পাত্রে উর্ধ্বে যেখানে ইসলামের অবস্থান, তার কল্যাণ পরিসরও ততখানি বিস্তৃত। মুহাম্মাদুর রাসূলুল্লাহ (সা), তাঁর সম্মানিত সহচরবৃন্দ এবং মুসলিম মনীষীগণের জীবন ও কর্ম আমাদের সে কথা-ই স্মরণ করিয়ে দেয়। ইতিহাসের সাক্ষ্য সে সত্য বহন করে আসছে। তাঁদের পরিবার, সমাজ এবং রাষ্ট্রীয় জীবনের কোথাও এর সামান্যতম ব্যত্যয় লক্ষ্য করা যায়নি। কারণ কুরআন কারীম ও হাদীসে রাসূলের কোথাও ইসলামের এই গুণকে সামান্য সময়ের জন্যও পরিহার করা হয়নি। ইসলামের এই গুণের আকর্ষণেই যুগে যুগে মুক্তিকামী মানুষ ইসলামের পতাকাতে সমবেত হয়েছে এবং নতুন ও মুক্ত জীবনের স্বাদ লাভ করেছে। তারা ভাষা-অঞ্চল-বর্ণের সীমানা পেরিয়ে নির্মাণ করেছে জাতিতে জাতিতে, জাতিতে জাতিতে সোহাদ্য ও সম্প্রীতির মহান সৌধ। আমাদের জাতীয় কবি কাজী নজরুল ইসলাম কত সুন্দরভাবেই না বলেছেন- “আমরা সেই সে জাতি, সাম্য মৈত্রী এনেছি আমরা, বিশ্বে করেছি জাতি।” সুতরাং একথা বললে অত্যাুক্তি হবে না যে, ইসলামী জীবনাদর্শের সামগ্রিক কল্যাণমুখিতা ও এ সম্পর্কিত দৃষ্টিকোণের সার্বজনীনতা তার কল্যাণচিন্তাকে শাখত রূপ দান করেছে; করেছে অনাগতকালের মানুষের জন্য অব্যাহত। তাই ইতিহাসে ইসলামের এ চিন্তা হয়েছে চিরভাষ্য, চিরজাগরুক। অনন্তকালের মানবতার জন্য প্রেরণাদায়ক।

## ৬. প্রস্তাবনা

মুসলিম উম্মাহ আজ কঠিন বাস্তবতার মুখোমুখী। বহুমুখী চ্যালেঞ্জ তাদের সামনে। নিজ নিজ দায়িত্ব ও কর্তব্য পালনে ক্ষমাহীন উদাসীনতার কারণে মুসলমানদের অতীত ইতিহাসের সকল গৌরবগাঁথা আজ দূর হতে বসেছে। এ উম্মাহর সদস্যরা নিজেদের সোনালী অতীত বলে কিছু ছিল জানলেও সে ইতিহাস সম্পর্কে সঠিক জ্ঞান রাখে না। বিরোধী শক্তির ইসলাম সম্পর্কে অপপ্রচারের মাত্রা অতীতের যে কোন সময়ের তুলনায় ক্রমাগত বৃদ্ধি পাচ্ছে। উপর্যুক্ত অবস্থায় মুসলিম উম্মাহকে নিজ পরিচয়ে আবার সোজা হয়ে দাঁড়াতে হবে। হৃতগৌরব পুনরুদ্ধার করতে হবে। আল্লাহর সন্তুষ্টি বিধান ও নিজেদের অস্তিত্ব রক্ষার প্রার্থে সকল সামর্থ্য নিয়োগ করতে হবে। আবেগশূন্য চিন্তার মাধ্যমে পরিকল্পিত কর্মসূচি প্রণয়ন করা এবং বাস্তবসম্মত পদক্ষেপ গ্রহণ করতে হবে। এজন্য প্রয়োজন মানবকল্যাণে ইসলামের শাখত সুন্দর নির্দেশনার যথাযথ প্রচার ও সফলভাবে তা বাস্তবায়ন করা। একাজ মুসলিম উম্মাহকে সর্বপ্রথম নিজেদের মধ্য হতে শুরু করতে হবে। পর্যায়ক্রমে তা অন্যদের কাছেও পৌঁছাতে হবে। আলোচ্য প্রবন্ধের পরিধারে নিম্নে কয়েকটি প্রস্তাব পেশ করা হলোঃ

এক. ইসলামের বিজ্ঞানসম্মত মধ্যপন্থী জীবন ব্যবস্থার সঠিক ধারণা ব্যাপকভাবে প্রচার প্রসারের উদ্যোগ নেয়া। এ আদর্শের মানবকল্যাণমূলক নির্দেশনাগুলোর আলোকে মুসলিম রাষ্ট্রগুলোতে বাস্তবমুখী পদক্ষেপ হাতে নেয়া।

দুই. ইসলামের কল্যাণমুখী কর্মসূচি, তার পরিসর ও প্রকৃতি গুরুত্ব সহকারে সকলের কাছে তুলে ধরা। বিশেষ করে এর সার্বজনীনতার বিষয়টি মুসলিম উম্মাহর সচেতন সকল সদস্যের কাছে স্পষ্ট করা। পর্যায়ক্রমে তা অমুসলিমদের কাছেও পৌঁছানো।

তিন. সামর্থ্যবান মুসলমানদেরকে ইসলামী শরী'আতের যাকাত, 'উশর, সাদাকাসহ অন্যান্য দান সম্পর্কে উদ্বুদ্ধ করা এবং তা যথাযথভাবে আদায় করার বিষয়ে গুরুত্ব প্রদান করা। তাদের সকল দানকে অধিকতর কল্যাণকর খাতে ও পছন্দ্য প্রদানের নির্দেশনা দেয়া এবং সে ব্যাপারে প্রয়োজনীয় উদ্যোগ গ্রহণ করা।

চার. ইসলামের কল্যাণচিন্তা এবং তার বিশেষত্ব সকলের কাছে তুলে ধরা। প্রতিটি মুসলিমকে নিজ সামর্থ্যানুসারে এ বিষয়ে ভূমিকা পালন করার জন্য উদ্বুদ্ধ করা।

পাঁচ. মুসলিম উম্মাহর জন্য অপরিহার্য যে, উপর্যুক্ত বিষয়ে উল্লেখযোগ্য সংখ্যক স্থানীয়, জাতীয় ও আন্তর্জাতিক সহায়ক সংস্থা ও প্রতিষ্ঠান গড়ে তোলা এবং খাত চিহ্নিত করে এ সকল প্রতিষ্ঠানের মাধ্যমে নানামুখী কর্মসূচি হাতে নেয়া।

ছয়. পিছিয়ে পড়া মুসলিম উম্মাহকে জ্ঞান-বিজ্ঞান চর্চায় মনোনিবেশ করতে এবং উৎপাদনমুখী শিল্পকর্মে অগ্রণী ভূমিকা পালনে উদ্বুদ্ধ করা। কেননা মানবীয় প্রয়োজন মেটাতে আজকের ক্ষুদ্র-বৃহৎ শিল্পের অবদান সবচেয়ে বেশী। সে কারণে এ সম্পর্কিত জ্ঞান অর্জন করা এবং মানবতাকে সচেতন করা।

সাত. ইসলামী জ্ঞান মানুষকে দুনিয়া ও আখিরাতমুখী করে, বিজ্ঞানমনস্ক করে এবং যুগোপযোগী সকল চ্যালেঞ্জ মোকাবিলার উপযুক্ত নির্দেশনা প্রদানে সক্ষম তা প্রমাণ করে দেখানো। সেজন্য প্রয়োজন মুসলিম দেশগুলোর শিক্ষা ব্যবস্থায় যুগোপযোগী সিলেবাস প্রণয়ন করে, নিজ নিজ জনগোষ্ঠীকে গড়ে তোলা।

আট. মুসলিম উম্মাহর প্রতিটি সদস্যকে নৈতিকতার প্রশিক্ষণ প্রদানের ক্ষেত্র হিসেবে পরিবারকে প্রস্তুত করার উদ্যোগ নেয়া।

উপসংহার : আজকের বিশ্ব পরিস্থিতিতে মুসলিম উম্মাহর অস্তিত্ব রক্ষার প্রশ্নে এবং বিশ্ব মানবতার চরম দর্শনা ও লাঞ্ছনা হতে পরিজ্ঞাপেতে এ উম্মাহর প্রতিটি সদস্যের জন্য উপর্যুক্ত বিষয়ে সমন্বয়যোগী জ্ঞান লাভ করার গুরুত্ব অনস্বীকার্য। শুধু জ্ঞানলাভ করাই যথেষ্ট নয় বরং এর বাস্তবমুখী প্রয়োগ প্রক্রিয়াও তাদেরকে যথাযথভাবে উদ্ভাবন ও আয়ত্ত্ব করতে হবে। বিশ্বময় তা প্রচার করতে হবে। পৌঁছে দিতে হবে এর মর্মবাণী প্রতিটি মানুষের হৃদয়ের গভীরে, তুলে ধরতে হবে প্রতিটি মানব সদস্যের কাছে, বিবেকের দুয়ারে হাজির হতে হবে ইসলামের প্রজ্ঞাপূর্ণ জ্ঞানসম্ভার নিয়ে- এ আহবান যেন তাদের কর্ণকুহরে প্রবেশ করে, তাদের অন্তরাআত্মকে নাড়া দেয়, প্রাণে স্পন্দন ও শিহরণ জাগায়, তাদেরকে জেগে উঠতে ও কর্মতৎপর করে তুলতে স্বয়ংক্রিয় নিয়ামকের ভূমিকা পালন করে। এ কাজ

মুসলিম উম্মাহর প্রত্যেক সদস্যের জন্য আজ বিকল্পহীন, অপরিহার্য। আর তা এ জন্যই যে, মশায়ুজ্জকর দর্শন, চমৎকার কর্ম পরিকল্পনা, কথিত অহিংস নীতি আদর্শ এবং চিন্তহারী বাণী- বিগত কয়েক শতাব্দী ধরে মুক্তি পাগল ও শান্তিকামী মানুষকে কখনও আলোরার সন্ধান দিয়েছে আবার কখনও চরম স্বার্থস্বে নিপতিত করেছে। এ সকল নীতি আদর্শের প্রবক্তাদের মায়াজাল ও কুটকৌশল হতে পরিভ্রাণ পেতে মানবতা আজ অধীর আগ্রহে অপেক্ষা করছে। তাদের কাছে এটাই প্রতীকমান হয়েছে যে, বক্তব্য নয় বাস্তব কর্মই বিচার্য। কেননা পৃথিবীর আদর্শ জীবনের সর্বশেষ মানদণ্ড হচ্ছে কর্মক্ষেত্র। তার একমাত্র নমুনা শেখনবী মুহাম্মাদুর রাসূলুল্লাহ (স)। তাঁর প্রকৃত অনুসারী হতে হলে আমাদেরকে বাস্তব ও কর্মজিভিক আদর্শ পেশ করতে হবে। এর অন্যথা নয়। □

# **Conventional Philosophic and Islamic Views on Social Justice: A Comparative Scrutiny**

**Md. Monirul Islam\***

## ***Abstract***

*Current world is the juncture of dilemmas and confrontations. Here, Ismic or ideological bondage encompasses humankind on their moving path. This tendency, in some cases, makes the world this character i.e. dilemmas and confrontations. The ismic or ideological bondage which is the man made is called in this paper 'the conventional philosophic views'. And Islamic views, in this paper, state the Al-Quranic and Sunnatic principles. These two views elucidate the social justice in a particular society in the paper. The paper mainly shows the comparative scrutiny on social justice to prove which one is rational in the process of its execution for a particular affair in the Modern age.*

## **01. Introduction**

Modern democratic world is now in continuation based on some isms or ideological bondages and these are, in most cases, man-made beyond divine origin, which have stringent rationale for executing these in this challenging vicissitude of current age as claimed by its all architects. Therefore, this earth is always shaken with the fervent adherents who are equipped with these isms or ideological bondage, which, in various ages, came into site for leading some affairs but failed to culminate not only in its ultimate aspiration but collapsed also. Karl Marx, the designer of Communism, to establish social justice, formulated his theory based on, in a sense; ideological bondage did not live on for its lacks of procedural management to retain the phenomenal demand of changing circumstances. Besides, some conventional philosophic views on social justice like Platonic justice, Hume's social justice, Bantham's utilitarianism, Mill's individualism etc reached the same point whenever these are put into action for a particular affair. Although the practical set-up of divine origin on social justice is hardly sited in the world, it has big appeal to lead certain affair in its democratic governing scheme.

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\* The author is 'Lecturer' of Political Science, Bangladesh Islami University (BIU), Dhaka, and 'Research Fellow' of Bangladesh Institute of Islamic Thought (BIIT) Dhaka.

## 02. Defining Social Justice in General

The concept of social justice is best understood as forming one part of the broader concept of justice in general. To comprehend it properly, we should begin by looking at justice as a whole, and then attempt to mark off that division of justice, which we call social justice.<sup>1</sup> It takes only a little reflection to realize that the terms 'just' and 'justice' have a broad use. We are perhaps fortunate that we have lost one of the senses, which the term had for the Greeks, the sense in which justice was equivalent to virtue in general.<sup>2</sup> Nevertheless, we use the concept in many different contexts to make a variety of moral and political points. Such breadth of use has led some commentators to think that the idea of justice has no substantive content, but it is used rather as a general term of approval, which can be applied at will to whatever phenomena one chooses.<sup>3</sup> From the above-mentioned definitions, it is to be taken into account the three jargons - 'virtue, morality and choice of one', which are taken from both the Greek and Modern philosophic view, the main basis of Justice.

Cephalus who was a representative of traditional morality of the ancient trading class established the traditional theory of justice. According to him 'justice consists in speaking the truth and paying one's debt. Thus, Cephalus identifies justice with right conduct.'<sup>4</sup> Polemarchus also holds the same view of justice but with a little alteration. According to him, "justice seems to consist in giving what is proper to him". The simple implication of this conception of justice may be that "justice is doing good to friends and harm to enemies." This is also a traditional maxim of Greek morality.<sup>5</sup> These all segments of Justice are also called the Social Justice because it encompasses the individuals, societal ingredients of society and the society as a whole. What mechanisms in society are prevalent and how the social actors are functioning in it are the matters of Social Justice. So, Social Justice is what gathers the virtue, morality, one's right choice in the society, right conduct to pay someone's debt as due for the well-being of the people of the society.

<sup>1</sup> David Miller, "Social Justice", Clarendon Press, 1979, page: 17

<sup>2</sup> See Aristotle, *Ethica Nichomachea*, Book v, chap. 1 and 2, in *The Works of Aristotle*, ed. W. D. Ross, vol. ix (Oxford, 1915).

<sup>3</sup> See, for instance, Hans Kelsen. "What is Justice?" in his *What is Justice?* (Berkeley and Los Angeles, 1957)

<sup>4</sup> Dr. Bhandari, "Plato's Concept Of Justice: An Analysis" Published in I.E. United press, New Delhi, India

<sup>5</sup> Ibid

### 03. Methodology of the Study

It is impossible to reach at the practical phase from where conventional philosophers viewed on social justice. The case is the same in terms of Islamic views on social justice, which are also the accumulation of some secondary sources as documents found in the texts vis-Al Quran, Al-Hadith and some Islamic traditions. So, secondary sources have been used in this study of analyzing social justice from both the conventional philosophic and Islamic views. Note that the root sources, in most cases, have been taken to use as the reference of this study that will give it the likely accuracy in its stand. This study also takes helps of some information collected from webpage, authentic journal articles and some universal phenomenon which are proven in nature. Mainly, Microsoft word is used in making the study.

### 04. General Principles of Social Justice

Social justice in particular is an initiative of keeping balance in the society for fulfilling societal needs of its people. Three principles are available in the literature of social science regarding the explanation of Social Justice. These are-a. Principles of Equality b. Principles of Deservingness and c. Islamic View of Social Justice.<sup>6</sup> We will scrutinize these principles of Social Justice from the conventional philosophic and Islamic point of view.

### 05. Conventional Philosophic Views on Social Justice and its Rationale in the Modern Age

Different conventional philosophers have formulated their idea on social justice. Among them, following are to be taken under the discussion :

#### A. Platonic View on Social Justice

Plato gives us his own theory of justice according to which, individually, justice is a 'human virtue' that makes a person self-consistent and good; socially, justice is a social consciousness that makes a society internally harmonious and good. According to Plato, justice is a sort of specialization.<sup>7</sup> Find the other three cardinal virtues first, and then justice will be distinguishable. Wisdom is in the guardians; if they be wise, the whole state will be wise. Courage we find in the soldiers; courage is the

<sup>6</sup> Abdun Noor, 'Social Justice in Bangladesh', Published in Liberty Forum, Chittagong, April, 1991, P.21

<sup>7</sup> Dr. Bhandari, " Plato's Concept of Justice: An Analysis" Published in I.F. United press, New Delhi



true estimation of danger, and that has been ingrained in them by their education. Temperance, called mastery of self, is really the mastery of the better over the baser qualities; as in our state the better class controls the inferior. Temperance would seem to lie in the harmonious inter-relation of the different classes. Obviously, the remaining virtue of the state is the constant performance of his own particular function in the state, and not his neighbor's, by each member of the state.<sup>8</sup> Plato, in his Justice, showed the three qualities of humankind such as wisdom, courage and temperance. Last twos' (courage and temperance) influx towards wisdom will erect Justice in the society. But the assimilation of these three qualities of human being is not possible at a time. So, platonic justice is, in the broad sense, imaginary.

Besides, Plato also stated that the people who are the men with wisdom will govern the state and residual two classes-'warrior and producing classes' will be activated in their own field vis-protecting country from invasion internally and externally and producing wealth respectively. They will not intervene in the governing process but only philosopher kings who are enriched with wisdom will govern the state as actors or governors of the state. In this regard, Plato demonstrates that everybody would be given his due in accordance with quality. It does not symbolize the parity or equality among the people of the society. If a particular class governs the state for long time, despotism may be the result. So, in this sense, it should be taken under consideration that producing and warrior classes and their successors or offspring would have to be taken part in the decision making body likewise philosopher kings and their offspring if they (warriors and producing class) prove their quality. Philosopher king will provide the place for the warrior and producing class and their successors or offspring so that they may learn as achieved by philosopher kings and their offspring. Then, social justice based on the principle of equality would be established in the society, otherwise not.

Besides, Plato, for establishing communism-the ingredients of social justice, suggests abolishing family system and private property from the life of philosopher king who will lead the state. If these two systems are demolished, kings will not seriously partake in the state-apparatus not to have their personal gain i.e. accumulation of wealth and offspring of

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<sup>8</sup> Plato's definition of Justice, the translated version of "The Republic" published in - [http://www.publicbookshelf.com/publichtm/Outline of Great Books Volume 1/platodefi bcc.html](http://www.publicbookshelf.com/publichtm/Outline%20of%20Great%20Books%20Volume%201/platodefi%20bcc.html)

their own. Thus, social justice could not be ensured if rulers don't have the right to the accumulation of wealth and offspring of their own.

### **B. Hume's Conception of Social Justice**

Hume's thinking about justice is chiefly to be found in two places, Book iii of the *Treatise of Human Nature and the Enquiry Concerning the Principles of Morals*.<sup>9</sup> Between these two works, separated in time by eleven years, there are a number of differences; some slight, others more substantial. I shall assume that, as far as Hume's conception of justice is concerned, these differences are not fundamental, and I shall draw on both sources to describe that conception, except when differences between the works are explicitly pointed out. This follows most interpretations of Hume, including Kemp-Smith's *The Philosophy of David Hume* (London, 1941).

Justice is discussed in the *Treatise* in the context of an inquiry into the nature of virtue. Hume begins *Treatise*, Book iii, by asking 'In what does the distinction between moral good and moral evil consist?', but quickly propounds the view that the objects of moral evaluation are not actions but persons and their qualities. The distinction between virtue and vice is logically prior to that between right and wrong, and actions are regarded only as signs of the possession of relevant qualities.<sup>10</sup>

Note that in his theory of Social Justice, Hume emphasized 'right and wrong' to deny the 'virtue and vice'. This urges scholars to criticize Hume's theory of social justice for his unjustified treatment on human behaviors. If an individual can not realize the virtue and vice, how will he determine the right and wrong? Only virtuous man apprehends right and wrong thereby, following, in most cases, virtuous or right deeds beyond going towards wrong. Virtuous man, in fear of negative consequence not only for his own but also for society either here (worldly life) or hereafter, at least, takes shelter of right things so that vice things may not be the result in this vicissitude.

He also stated that justice is taken as a virtue, which a man may possess. However, the impact of this initial move is modified when Hume arrives

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<sup>9</sup> References to David Hume *A Treatise of Human Nature* (hereinafter *Treatise*) are to the edition of A. D. Lindsay (London, 1911), and to Hume *An Enquiry Concerning the Principles of Morals* (hereinafter *Enquiry*) to that of L. A. Selby-Bigge (Oxford, 1902)

<sup>10</sup> David Miller, "Social Justice", Clarendon Press, 1979, Page-157

at the detailed discussion of justice, for justice is defined, not as a disposition or an attitude of mind, but as a set of principles governing men's actions. The virtue of justice must consist in acting in conformity to these principles.<sup>11</sup>

If, for instance, we were to object to Hume that there are perfectly legitimate uses of the concept of justice for which he does not allow, this would be to miss the real point: namely that Hume is trying to persuade us to restrict the concept's use in the way he recommends, because of the role which justice plays in society as he sees it. Hume's grounds for construing justice as the defense of established rights conferred by rules of property are, we remember, the social necessity of having such rules, of their being stable, and of their being strictly enforced. This in turn is justified by his underlying pessimism about human nature, and especially about the destructive possibilities of egoism when not restrained by principles of justice. He attacks desert principles on the grounds that they leave too much room for dispute and destroy the certainty which rules of justice must have. He attacks need principles on the grounds that they presuppose wholly unrealistic alternatives--the main alternatives being material abundance or unlimited human generosity. In Hume's terms, all this is wholly acceptable. But the real world, of course, measures good and evil for building a peaceful society, which is the ultimate phenomena of restoring social justice in any circumstance through neglecting wrongs but Hume's announcement-'all this is wholly acceptable'- contradicts with that of measuring 'good and evil'.

### C. Social Justice in Bentham's Theory of Utilitarianism

Utilitarianism as a formal theory of moral ethics had its genesis with Jeremy Bentham in the late 18th century. In 1789, Bentham published a book. "An Introduction to the Principles of Morals and Legislation"

which articulated that nature has placed mankind under governance of two sovereign masters, pain and pleasure.<sup>12</sup> So, utility, from which the word 'Utilitarianism' is derived, means the sum of pleasures over pains, or happiness.<sup>13</sup> The implication of utility was clearly used by Bentham as "Act always to promote the greatest happiness for the greatest

<sup>11</sup> Ibid

<sup>12</sup> Jeremy Bentham, *An Introduction to the Principles of Morals and Legislation*, (London: Oxford, 1889)

<sup>13</sup> *Political Thinkers, From Socrates to the Present*, edited by David Boucher and Paul Kelly, Oxford University Press 2003, ISBN 0 19 878194 6, page: 309

numbers".<sup>14</sup> If we explain it in terms of public policy of government, we will find a great lack of this theory of Bentham. We have known with Bentham's theory that if a public policy makes everybody or the whole society slightly better off even if some individuals are left slightly worse off in other ways as a result of that policy, then the policy is just. An example of utilitarian public policy would be a directive of the government of Bangladesh to deduct Tk. 10 annually from each bank account of the depositors.<sup>15</sup> This had been done in pursuance of the World Bank directive to mobilize domestic revenues in order to be qualified for further loan. This excise duty of the government does not take into account the financial capability of the savers or variations in the amount of money in each account. Thus a poor saver who could manage to save Tk. 30 and put it in a bank, instead of providing dividend, his capital would come to zero at the end of the third financial year. So, the term—"the greatest happiness for the greatest numbers" that is, according to Bentham, the catalyst in acquiring the principle of equality for establishing social justice in the society has been criticized on the ground that it does not take into consideration the individual variations of the people in the society. "A utilitarian public policy in an unequal society can not be just", says Nicholas Henry, "because it reduces the welfare of the least well-off people in the society, even if it is for the net benefit for the whole society."<sup>16</sup>

#### ***D. Social Justice in Mill's Concept of 'Utilitarianism and Individualism'***

John Stuart Mill's concept of 'Utilitarianism and the Individualism' is the greater supplication of establishing Social Justice in the society. Utility means the sum of pleasures over pains that apparently bear a resemblance to Bentham's utilitarianism. However, Mills of utility is distinguished from Bentham's in that Mill allows for qualitative distinctions between pleasures. Higher pleasures are those pleasures, which an educated and cultivated person would not sacrifice for any amount of a sensual pleasure.<sup>17</sup> Utilitarianism maintains a neutral

<sup>14</sup> E:\Articles\utili documents\Utilitarianism.htm

<sup>15</sup> Government of Bangladesh, Board of Revenue, Letter No.1(94) Excise -1/89/190/22, dated 27.09.89

<sup>16</sup> Nicholas Henry, Public Administration and Public Affairs, second edition (Englewood Cliffs, J.J: Printice-Hall Inc., 1980), p-412

<sup>17</sup> Political Thinkers, From Socrates to the Present, edited by David Boucher and Paul Kelly, Oxford University Press 2003, ISBN 0 19 878194 6, page: 326.)

position among conceptions of the good life, asking people only to recognize the equal claims of all others to lead a happy life.<sup>18</sup> This assertion is the absolute determinant to establish social justice in the society. In this concern, Mill defines utilitarianism as “the creed which accepts as the foundation of morals, Utility, or the Greatest Happiness Principle, holds that actions are right in proportion as they tend to promote happiness, [and] wrong as they tend to produce the reverse of happiness.”<sup>19</sup> For instance, if I am to bring the greatest happiness to the greatest number, not putting my own happiness above others, that may lead to a dilemma. I live in a neighborhood where 83% of my neighbors use drugs. I could make them most happy by helping to supply them with cheap drugs, but I feel uncomfortable doing that. What should a utilitarian do? Besides, Mill argues that we must consider the quality of the happiness, not merely the quantity. For example, some might find happiness with a pitcher of beer and a pizza. Others may find happiness watching a fine Shakespearean play. The quality of happiness is greater with the latter. This qualitative approach contradicts with human behavior because if a man gets Tk.1 crore from lottery, this quantity of happiness would be taken under consideration. Not only qualitative, but also quantitative achievement may be the greater instrument for the happiness, which adequately ensures social justice in any affair.

On the other hand, Mill is the great disciple of Jeremy Bentham in terms of formulating his concept of “Utilitarianism”. So, this theoretical approach of Mill might be criticized like that of Bentham’s theory of ‘Utilitarianism’.

Further, “pleasure, and freedom from pain, is the only thing desirable as ends; and [all] desirable things (which are as numerous in the utilitarian as in any other scheme) are desirable either for the pleasure inherent in themselves, or as means to the promotion of pleasure and the prevention of pain.”<sup>20</sup> The implication of Mill’s assertion is that the concept or abstraction or happiness itself is what matters in moral decisions and not the perception or experience of actual sentiment beings. By claiming the Socrates dissatisfied is preferable to a fool satisfied, Mill is assigning a

<sup>18</sup> Amy Gutmann, “What’s the use of going to school?” *Utilitarianism and Beyond*, ed. Amartya Sen and Bernard Williams: (Cambridge: University of Cambridge Press, 1982, Page-262)

<sup>19</sup> John Stuart Mill, “Utilitarianism” in *The Basic Writings of John Stuart Mill*, (New York: The Modern Library, 2002), Page-239

<sup>20</sup> John Stuart Mill, “Utilitarianism” in *The Basic Writings of John Stuart Mill*, (New York: The Modern Library, 2002), Page-240

pain (relative to Socrates) a higher value than a pleasure (relative to fool). Mill is suggesting the valuation of happiness something external to the sentiment being-that happiness, as it were, is not a matter of individual preference, choice or perspective, but rather, defined by an external conception, which defines the relative values of pleasures and pains. Mill did not realize that society is the combination of some 'goods or evils'. Not all people are likewise Socrates so that they will take the pains as similar to pleasure. Socrates obeyed the judgment of fools to dignify the law of the country but this sorts of law-abiding people in the modern society is hardly be found. So, Mill's conception, in this regard, is illogic to have its imaginary outlook of establishing justice or social justice in the particular society.

Mill's concept of Individualism is another yardstick for establishing social justice in the society. In *On Liberty*, Mill discusses the idea of "individual liberty" and offers reasons why society should encourage it, but he defines it in such a way that the ruling class, i.e. the owner class, can only enjoy it. He said that Individuality is ideal or good that is derived from a regime of liberty. According to Mill, the individualism or individuality of a man is composed of the three fundamental freedoms, such as- i. freedom of thought ii. freedom of expression and iii. freedom of conduct and action.

In these three dimensions, an individual is free to do if it relates to its own interest. Nobody has the right to intervene in the freedom of rights of an individual. As a social being, the activities of individual, according to Mill, are divided into two parts. i. Self-regarding actions- are those actions protected by the realm of personal liberty and for which an individual is exempted from social and political coercion.<sup>21</sup> ii. Other-regarding actions- Mills doctrine of liberty depends on the view that the only principle to which we should appeal when deciding to prohibit an action is whether it causes harm to another.<sup>22</sup> Mill is not suggesting free speech should be limited in only those cases when such speech can bring physical harm to others. It is also called the 'harm principle'. Rights are institutionally protected interests, or, in case of moral rights, those interests that ought to be protected by law. In his individual liberty, Mill said if the self-regarding actions become morality or ethics free, there is no problem and no one can interfere upon it. It is the great lack of Mill's

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<sup>21</sup> Ibid

<sup>22</sup> Ibid

individual liberty. Mill does not realize that an individual as a social being acts in the society. An immorality of an individual has the vehement consequences, which encompasses all the ingredients of society. He concludes that justice is "a name for certain more requirements" that "stand higher in the scale of social utility.... They should have cultivated tastes and powers of reason that help them appreciate justice and social progresses."<sup>23</sup> Moreover, we know that justice and social progress might be accentuated with the fulfillment of individual's demand in the society. If the individual's actions are immoral, it will affect the society as a whole while the government will concentrate itself to fulfill the demands of an individual. In this sense, it is contrary to popular conception. As Noam Chomsky has observed, "The ability to tolerate cognitive dissonance is a wondrous trait and a prerequisite to success in the ideological professions".<sup>24</sup> So, Mill's utterance in this regard is the outcome of misguiding the individual for moving in the society, which is not an appropriate indicator by which social justice might be established.

### *E. Marxian Views on Social Justice*

Karl Marx's 'Communist Manifesto' is the gospel to the adherents of Marx and they are widely called the Marxist. They claim that the Communist Manifesto is the gospel in terms of establishing social justice in the society. Marx started in his Communist Manifesto- "A spectre is haunting Europe -- the spectre of Communism. All the Powers of old Europe have entered into a holy alliance to exorcise this spectre: Pope and Czar, Metternich and Guizot, French Radicals and German police-spies".<sup>25</sup> To identify these sorts of conflicting objects among the various classes in the society, he coined a historical annunciation- "The history of all hitherto existing societies is the history of class struggles".<sup>26</sup> He measured that the conflict between the bourgeoisie<sup>27</sup> and proletariat<sup>28</sup> is

<sup>23</sup> Mill, "On Liberty", page-1027

<sup>24</sup> Chomsky, Noam. *Terrorizing the Neighborhood: American Foreign Policy in the post-Cold War Era*. San Francisco: Pressure Drop Press, 1991, p.46

<sup>25</sup> Marx, Karl, "Communist Manifesto", Page-1

<sup>26</sup> Ibid, Page-35

<sup>27</sup> The bourgeoisie: those who "own the means of production" and buy labor power from the proletariat, who are recompensed by a salary, thus exploiting the proletariat.

<sup>28</sup> The proletariats: "those individuals who sell their labor power, (and therefore add value to the products), and who, in the capitalist mode of production, do not own the means of production". According to Marx, the capitalist mode of production establishes the conditions that enable the bourgeoisie to exploit the proletariat due to

acute. He is an adherent of transferring power to the proletariats from the powerful bourgeoisie. He advocated it because of the frequent oppression of bourgeoisie over the proletariats in terms of 'means of productions'<sup>29</sup> in the society. Karl Marx showed the greater expansion of bourgeoisie based on market, as Jon Elster said that Marx: "The need of a constantly expanding market for its products chases the bourgeoisie over the whole surface of the globe. It must nestle everywhere, settle everywhere, and establish connexions everywhere".<sup>30</sup> So, these bourgeois expansions mainly over the proletariats make disparity or discrimination in the society. Since proletariats are under the process of exploitation by bourgeoisie, the transformation of power does Karl Marx say mandatory. This transformation of power is called the social justice. He prepared the proletariats to announce some revolutionary words at the last of his book-"the Communist Manifesto". Such as- "The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at a Communistic revolution. The proletariats have nothing to lose but their chains. They have a world to win. WORKING MEN OF ALL COUNTRIES, UNITE!<sup>31</sup> Based on this statement made by Marx, the proletariats will be chained and even combat with the bourgeoisie class for ousting them. While proletariats will own the throne, communism will be established. This is the social justice of Karl Marx, the pioneer of communism.

Marxian social justice narrowly made a disastrous circumstance, which might be taken as the mechanism of terrorism in the society because of his calling to the proletariats to combat with bourgeoisie. Besides this, as we all know that wanting people becomes wanton in character while they own vast wealth. Proletariats' win against bourgeoisie let them to own

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the fact that the worker's labor power generates an added value greater than the worker's salary.

<sup>29</sup> The means of production are a combination of the means of labor and the subject of labor used by workers to make products. The *means of labor* include machines, tools, equipment, infrastructure, and "all those things with the aid of which man acts upon the subject of labor, and transforms it". The *subject of labor* includes raw materials and materials directly taken from nature. Means of production by themselves produce nothing – labor power is needed for production to take place.

<sup>30</sup> Marx, Karl. *A Reader*. Ed. Jon Elster. New York: Press Syndicate of the University of Cambridge, 1986, Page-227

<sup>31</sup> Karl Marx made this announcement in the last lines of the text-"the Communist Manifesto"



throne in which they will be greedy in accumulating more wealth. So, social justice under communism erected by Karl Marx will not be ensured for the welfare of the society.

#### **06. Islamic Views on Social Justice and its Rationale in the Modern Age**

Islam is the complete code of life for its laying hand over all spheres of human life and the adherents of Islam is called the Muslim who submits or surrenders oneself to almighty Allah, the most gracious, the most merciful. Muslims believe in the first article out of seven articles of belief that there is no god except Allah and Muhammad (sm.) is the Messenger of Allah to guide humankind in their quest for Good Life (life of justice, peace and happiness) in the world and the hereafter. Al-Qur'an that was revealed by Allah to Muhammad (sm.) and the prophetic tradition broadly named as Sunnah (hadith) are the basic guideline for mankind through which human being as the part of the society may live peacefully in a just society which, of course, could be acquired with the establishment of Justice in particular affair. In this context, holy Quran states: "Say! O Children of Adam! My Lord hath commanded Justice."<sup>32</sup> Even Muhammad (sm.), the last of the series of Prophets, was specially commissioned by God to establish 'Justice' among the people (besides inviting them towards Islam).<sup>33</sup> For establishing social justice in the society, Muhammad (sm.) launched his travel with drafting the Charter of Medina 'written and promulgated by Prophet Muhammad (slm.) for the multi-religious ten thousand strong citizens of the city-state of Medina in 622 A.D. is truly a remarkable political-constitutional document. The claim made by Professor M. Hamidullah that it was the first written constitution<sup>34</sup> in the world is not without basis. Not only is the Medina Charter important in the sense that it is the first written constitution; it is also modern in the sense that it was promulgated for a plural society, giving equal rights to citizens as well as giving them a say in governmental matters.<sup>35</sup> Under this Charter, all sorts of religious freedom and human rights were ensured for the different communities living in Medina on equal footing; and the Prophet Muhammad (sm.) was made the chief justice for arbitration. The plural but integrated

<sup>32</sup> Sura- A'raf, 7:29

<sup>33</sup> Sura- Shurah, 42:15

<sup>34</sup> The First Written Constitution in the World, Sh. Muhammad Ashraf, Lahore, 1968. First published in England, 1941

<sup>35</sup> "A short note on Medina Charter" by Kassim Ahmad, Published in [www.org.com](http://www.org.com)

society of Medina under Muhammad (sm.) ultimately developed into a full-fledged state in the modern sense, where the principles of “equality”, “human dignity”, and “social justice” found their fullest manifestation under a system of Government and Administration based on Islamic principles.<sup>36</sup>

Social Justice in Islam is a big agenda for fulfilling societal needs in constituting a happy, prosperous and peaceful society widely called as just society. It is the society where all people in accordance with their position or rights will be treated equally. People’s rights i.e. allocation of goods and services, valuation of human kind based on capacity, quality would be ensured in the framing and implementation of law or Islamic law. Social Justice in Islam includes the following programs:

### ***A. Micro Level Management***

Micro level management briskly includes what an individual performs in the society for his healthier subsistence in the society. And it is the first characteristics of social justice in Islam. As we all know that individual’s accumulated performances of one’s own ground is the greater consequence in the society. So, first attention is to be paid to the individual. Not all the conventional philosophers concentrated to the individual except John Stuart Mill and very few others in the philosophic world. But Mill’s endeavor to safeguard the interest of individual through his theory-“Individualism” in the society has been criticized for his espousing to be ethics-free of an individual if it is not detrimental to others. It is to be taken into account that an immorality of an individual has the vehement consequences, which encompasses all the ingredients of society thereby, harming all people in the society.

In this regard, the application of Islam is highly admirable. Prophet (sm.) is reported to have said: “Every child of Adam has got right over three things- a piece of bread to meet hunger, a piece of cloth to cover his/her body and a house to live in.”<sup>37</sup> These are very indispensable to meet the well survival in the society. Then, comes to need of learning through education for building intellectual stance for individual. The first revelation to the Prophet (sm.) as the Qur’anic verse from the almighty

<sup>36</sup>Abdun Noor, “Social Justice in Bangladesh”, Published from Liberty Forum, Chittagong, Bangladesh, April, 1991,p.25

<sup>37</sup> Tirmizi, the acceptable Hadith text of Islam

Allah that "Read in the name of Allah..."<sup>38</sup> Learning has been made compulsory in Islam for each male and female.<sup>39</sup> It is the responsibility of the government and administration in Islam to fulfill both basic needs-physical growth and intellectual development for contributing to the society or societal development. But Platonic social justice does not espouse this universal words-"education for all". He advocates education only for the philosopher king and their offspring, which is the clout against universalism or social justice in the society.

### **B. Balanced Economy and Social Equilibrium**

Balanced economy is what contains the proximity between income and expenditure by which alleviation of poverty may be ensured. Islam, in this regard, takes up three policies:

I. Making employment opportunity is the significant device of Islam to create a balanced economy in the society. The holy Quran says: "Whenever prayer is over, disperse in the world and search for the bounty of Allah".<sup>40</sup> It is also said in the Quranic verse- "man can have nothing but what he strives for".<sup>41</sup> So, one of the basic responsibilities of an Islamic government, is to convert the available youths of the society into workable and productive labor force and utilize them through a planned system of education and training.<sup>42</sup> In Marxian social justice, labor classes were made as an arrogant force that will snatch power or profits of Bourgeoisies. His theory of "surplus value" reveals to grasp the net profit of owner class in any means. Marxian promulgation, in the regard, formulates cleavages in place of keeping peace as the part of social justice in the society.

II. Islam as a complete code of life always takes care of the life of those who are unfortunates i.e. disabled, sick, old and destitute in the society. Prophet (sm.) said that "he who leaves behind him dependents, they are our responsibility" and that "the state (rulers) is the supporter of him who has no supporter".<sup>43</sup> Even the parents, who were found unable to feed and maintain their children, were allowed to receive a regular payment

<sup>38</sup> Al-Quran, Surah-A'jak, Ayah:1

<sup>39</sup> Ibne Mazah, the acceptable Hadith text of Islam

<sup>40</sup> Al-Quran, Surah-Jurmua, 62:10

<sup>41</sup> Al-Quran, Sura-Najm, 53:39

<sup>42</sup> Ibn Omer Mohammad Sharfuddin, "Towards An Islamic Administrative Theory" in *The American Journal of Islamic Social Science* 4 (December, 1987), p.233

<sup>43</sup> Abu Dawud, the acceptable Hadith text of Islam

from the *Baitulmal* (Government treasury) till their dependants reached adulthood.<sup>44</sup> No conventional philosophers suggest as Islam does for the wellbeing of the disabled/neglected people in the society.

c. *Zakat* is the practice of charitable giving by Muslims based on accumulated wealth, and is obligatory for all who are able to do so. In current usage, zakat is treated as a 2.5% levy on most valuables and savings held for a full lunar year, as long as the total value is more than a basic minimum known as *nisab* (three ounces or 87.48g of gold). Zakat consists of spending a fixed portion of one's wealth for the benefit of the poor or needy, including slaves, debtors and travelers. In the holy Qur'an, Allah says: "and in their wealth and possessions (was remembered) the right of the (needy)"<sup>45</sup> A Muslim may also donate more as an act of voluntary charity (*sadaqah*), in order to achieve additional divine reward. It is considered to be a personal responsibility for Muslims to ease economic hardship for others and eliminate inequality, which is called the noteworthy device of establishing social justice in the society.

The three devices-'alleviating poverty through making employment opportunity', 'taking care of unfortunates through extending helping hand' and 'taxing of 2.5% of their surplus possessions of well-off people'- symbolize the balanced economy thereby, retaining social balance is the prerequisite of social justice in the society. No conventional philosophers triumphed in the ground of social balance to combine above three devices of social justice in the society as Islam assembles.

### C. 'Proper Allocations of 'Goods and Services'

Islam accentuates the exploitation and proper allocations of goods and services for the society. Caliph Umar is reported to have instructed that if one has got money he should develop it, if one has got land, he should cultivate it.<sup>46</sup> Although in accumulating wealth, no unfair means like interest (usury) is allowed but prohibited, it encourages the investment for the production for the social welfare. Almighty Allah, in this regard,

<sup>44</sup> See Muhammad Asad, *The Principles of State and Government in Islam*, translated in Bengali by Shahed Ali (Dhaka: Islamic Foundation of Bangladesh, 1986), p.114

<sup>45</sup> Sura Zariyat, 51:19; Sura Ma'arj, 70:24-25

<sup>46</sup> The non-religious or secular revenue were collected mostly from the non-Muslims. For details, See Mohammed Aziz Ahmed, *The Nature of Islamic Political Theory* (Karachi: Ma'aref, 1985)

says- "Allah hath permitted trade and forbidden usury".<sup>47</sup> Everybody in its own sphere will contribute to the society for the proper allocation of goods and services. Prophet (sm.) is reported to have said: "if somebody has got knowledge, he should disseminate it to the benefit of others in the society".<sup>48</sup> Conventional philosophers as the fan of capitalist block suggest gaining wealth as much as you can in any means. Legality or illegality in the earning process is not the fact of consideration. In this process, riches become richer in terms of accumulating wealth, which will never be the necessary mechanism for ensuring social justice in the society.

#### ***D. Equal Treatment for All in Participating Decision-making Body***

Social Justice is characterized with that of the equal treatment for all in participating decision-making body that means it holds egalitarian approach to give the opportunities for all citizens in participating in the government. Islam teaches that there is no disparity within man to man based on caste, creed, color, race etc. As we all know that Bellal (R.) in spite of being a black domestic servant (nigro) was considered the greatest convener (Muajjin) of Salat in the prophetic age. Once another one in place of Bellal convened (Azan) worshipers (mussali) for performing salat. It was revealed to Muhammad (sm.) that the sound of Azan did not reach Allah. So, a hadith, in this regard, is prolific that "all are the children of Adam. Prophet (sm.) emphatically declared that everybody in the society, even the black domestic servant has got equal right to become amir (ruler) in an Islamic society and the people have been advised to remain obedient to him (amir) so long he is guided by the constitutional laws (the Quran and Sunnah)."<sup>49</sup>

#### ***E. Rule of Law as the Vital Ingredient of Good Governance***

Islamic social justice is the grand design of ensuring good governance for any political system i.e. state. Respect for the rule of law is another key pillar of democracy, which ascertains good governance in any affair. It means that the same constitution and set of laws govern and protect everyone and that all citizens are equal. It requires an independent judicial system that is fair and transparent and that prevents the

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<sup>47</sup> Al-Quran, Sura: Bakara, 2:275

<sup>48</sup> Bukhari, the acceptable Hadith text of Islam.

<sup>49</sup> "Bukhari and Muslim", two most acceptable Hadith text of Islam

government from wielding arbitrary power.<sup>50</sup> In the holy Quran, Allah says: "O ye believe! Be ye staunch in justice, witness for Allah, even though it be against yourself or (your) parents or (your) kindred, (the case be of) a rich man or poor man, for Allah is nearer up to both (than you are). So, follow no passion lest you lapse (from truth) and if you lapse or fall away, then lo! Allah is ever informed of what ye do".<sup>51</sup>

Based on quality, application of law is to be held with specific category on governor and governed or Muslims and Non-Muslims but it will not be discriminatory. Islamic law does not even admit exceptions in favor of the head of the state or government, who is as much as subject to the jurisdiction of the court as any other inhabitants of the country. Islamic tradition has been that judges never hesitated in practice to decide against their sovereign rulers in cases of default.<sup>52</sup> So, the modern concept of 'Rule of Law' elucidates all are equal in the eye of law, which is the best implicated scheme under the Islamic principles. Platonic consideration based on the quality of human being fashions non-egalitarian outlook to count individuals as the actors in the societal playing ground for establishing social justice.

### ***F. Keeping Peace in the Society***

Social justice is dependent on how the society is steady in maintaining its people's demand for living in a happy, prosperous and meaningful life which often symbolizes the keeping peace in the society. The Arabic word *Islam* stands for peace. So, it is the Islam which maintains the importance of the meaning of it. Professor Abdun Noor said that 'the last principle of social justice in Islam is that nobody in the society should do anything that disturbs social peace which is so essential for uninterrupted development'.<sup>53</sup> Allah warns- "make not mischief on earth" and "Allah loveth not mischief".<sup>54</sup> Islamic principle teaches the mankind the two responsive schemes for the authority and the subjects. In a state affair,

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<sup>50</sup> ELIZABETH POWLEY AND SANAM NARAGHI ANDERLINI, "Democracy and Governance", journal of justice, governance and civil society, vol.03, 1999, p-42

<sup>51</sup> Sura Nissa, 4:135

<sup>52</sup> For details, see Abdun Noor, "The concept of Justice and the System of Administration in Islam", paper presented in the sixth international conference of the International Islamic Philosophical Association, held in Chittgong from May 25 through 27, 1990

<sup>53</sup> Abdun Noor, "*Social Justice in Bangladesh*", Published from Liberty Forum, Chittagong, Bangladesh, April, 1991, Page-32

<sup>54</sup> Sura Bakara 2:11, 205

incumbency has to be asked for the transgression of the framework of constitutional law and he would not be moved with its own whim. And the subjects also have to be loyal to the rightful decision made by the rulers so long they are guided by the agreed or taken constitution of the country. Whenever this responsiveness from the two groups-authority and subjects mismatches in a particular situation, there creates hazards thereby, resulting the breach of the values of social justice in the society. Islam, in this case, is the matching agenda escaping from this sort of social variance between incumbency and subjects. Allah says-“nor obey any....who follows his own desires, whose case has gone beyond all bounds”<sup>55</sup>

### 07. Concluding Observations

The above-mentioned discussion, which underlies the foregoing studies, is that in adopting one or other of the rival conceptions of social justice, one is neither deciding on the correct use of a shared concept, nor making an isolated moral choice, but rather committing oneself to a much wider view of what societies are and ought to be. This is the main problem of conventional philosophers to view on social justice. But in Islam, there is a unique system of using the correct shared concept and also of fixing moral choice. Discussion of Islam always encompasses the life of an individual as a whole. But conventional philosophers cut the rudimentary phase of human life. Note that man's expansion in his life is highly accomplished with following his initial phase of life i.e. boyhood, which influences while he moves in his practical life of updated phenomena. Conventional philosophers often assume that an individual modifies the initial move in the society, which ultimately symbolizes that there is no consequence of the life of a boy for the future. It is not the practical annunciation but unexpected. So, in terms of social justice, all phases of human life is to be taken into account for its effect in the future. For instance, while a boy was born in a rich family, he will endeavor to maintain his status or even the image of his own and his family for the future. It is the process of socialization in which family is an institution from where the rudimentary lesson of man's scatterings or moves in the society is determined and he is directed with taking those principles of what he learned from and practiced in his family. In this regard, family is called the key institution of the socialization process of man. So, every phase of human beings' life is to be taken under

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<sup>55</sup> Sura Kahf, 18:28

consideration that has been avoided in the conventional philosophers' concept of social justice.

Islam as the way of life lays its hand on all spheres of human life from the life of an individual to international level where conventional philosophers' move, in most cases, cover the specific level of human's life that tarnish the social mobilization on the way of social justice. Conventional philosophers, to establish social justice, create some classes like rich, poor, bourgeoisies, proletarian etc. in the society who are engaged in cleavages and peace free society became the result. In some cases, they viewed from materialistic point in which abstract things of human life like pleasure, pain, sorrow, happiness etc. were taken into their account as instrument of social justice in the society. It should be realized that material is material, which will not be materialized to suit with particular sense of innovation. In this context, Islam always takes shelter on logic and states that 'not material but the rationality of human being' is the ultimate prerequisite of establishing social justice in the society. Conventional philosophers believe that 'each to count as one, and none as more than one'. This measurement throws men outside the society whereas Islam suggests to be equipped with parity for being the helper to each other. Only this principle-'helper to each other' may bring social cohesion in the society, which takes humanity under the scheme of social justice in the society.□



## **Bishoyee Boichittre Sirat**

*Author: Muhammad Ashraful Islam, Published on February 2009, published by Madina Publications, 38/2 Banglabazar, Dhaka-1100, Bangladesh, ISBN-984-70099-0034-1, pages 95, price Bangladesh Tk. 75, U.S. \$2.00*

Muhammad Ashraful Islam, life member of Bangladesh Historical Society, is an eminent writer and researcher. His pivotal area of research is history that includes anthropology, topography, toponymy, numismatics, numeric words etc. A contributor to Banglapaedia of Asiatic Society of Bangladesh, Muhammad Ashraful Islam is very meticulous in investigating historical documents and records. His research papers have been published in various journals and newspapers in and outside Bangladesh. He conducts research for radio and television on various matters related to past history of Bangladesh. Muhammad Ashraful Islam is also a presenter of history programs in Bangladesh Television, the state owned official television channel of Bangladesh. He is very innovative and this is reflected in the six chapters he designed for the book under review

The mind of man is no doubt the wonderful creation of God. Nobody knows in how many ways the mind of people performs. This dynamism of the mind made it possible to create and recreate. To my mind there is no doubt that writers, artists and painters are really creators that kept our life and society ever fresh and lively. This conviction of mine is reaffirmed by reading the book Bishoyee Boichittre Sirat, or the multifarious aspects of the Life of the Prophet, by Muhammad Ashraful Islam. Before coming across this book, I could not contemplate that a book on Sirat, the life of Prophet Muhammad (peace and blessings be upon him), could cover so many topics. Books on Prophet Muhammad usually cover life and works of the noble Prophet. But this book by Muhammad Ashraful Islam not only discussed life and teachings of the compassionate Prophet but at the same time also discussed how the life and works of the noble Prophet influenced our thought and existence. This book, in Bengali, is perhaps the first book of its kind and is a composition of the six articles, authenticated by historical dates' and references, of the author earlier published in the journals and newspapers of Bangladesh.

The first chapter discussed how Prophet is depicted in the Nagri, alternative script of Bengali alphabet having similar pronunciation, language of Sylhet (Silati Nagri Shahittya: Prasangha Siratunnabi). Here the author discussed about Nagri script and language. He also talked about the influence of Arabic alphabets on the Nagri alphabets and gave a detailed account on the works on Prophet Muhammad in Nagri language namely Haltunnabi (1855), Halatunnur (1896), Majejatunnabi, Osiatunnabi, Ashik-e-khoda-o-Hubbe Rasul, Tarikunnabi, Shafatunnabi, Harinnama, Akher Taran and Nur Nasihat (1819). Here the writer also referred about three other books on the teachings of Islam and one book on the Imam Hussain, the grand child of the Prophet.

The second chapter is on the influence of Prophet Muhammad on the calendar management of the subcontinent (Upamahadesher San Bebestaponai Hazrat Muhammader Provab). Here the author traced the foundation of Bengali calendar and discussed how Bengali calendar originated from Hijri calendar, the date on which the Prophet migrated from Makkah to Madina. Here the writer discussed about some other calendars namely Kallom Andu, Rasul Mahmud Sangbat, Shahur San, Fasili San, Biliaoti San, Amoli San, Muhammadi San etc. that were influenced by Arabic and Hijri calendars. The writer here also gave a brief account on the influence of Arabic numbers on Shahur San.

The third chapter is on Prophetic heritage and tradition in journalism (Sangbadikatai Paigambori Oithijja). Here the author drew a parallel between the responsibilities of the Prophets and journalists both being communicators of the messages, the Prophets were the Messengers of God and communicators of the divine messages, the journalists on the other are communicators of the day to day events. Prophets followed the truth. The journalists are also duty bound to follow the truth. Here the writer mentioned how Arabic and Islamic terms and Prophetic traditions have influenced in deciding the names of the newspapers and magazines and gave a detailed description of this. It would be pertinent here to mention a few such names: The Musalman (1901) edited by Mahtab Uddin from Jessore, English Weekly (later daily) The Musalman (1906) edited by Abul Kashem and later by Mujibur Rahman, Monthly (later weekly and daily) Muhammadi (1903) edited by Moulana Akram Khan, Al Islam (1915) edited by Moulana Akram Khan etc. In this chapter the author highlighted the history and growth of journalism in this part of the world.

The fourth chapter is on the influence of the Prophet in naming the places of Dhaka city (Dhakar Sthan Name Hazrat Muhammader Provab). Here the author mentioned about the names of some places of Dhaka city which are named after Prophet Muhammad, namely, Muhammadpur, Ahmadnagar, Rasulpur, Ahmadbag, Rasulbag, Nabinagar, Nabiganj, Nabibag, Al Amin Road. to name a few. Here the writer gave a brief history of naming each place after Prophet Muhammad, when the place was named after the benevolent Prophet and who proposed it etc. The author also mentioned the name of those places which are linked with Islamic history in and around Dhaka, for example Hoseni Dalan Road and Imamganj, both in Dhaka city, named after the grand children of Prophet Muhammad and Kadam Rasul in Narayanganj.

The fifth chapter is on the influence of Prophet Muhammad in Bengali folk literature (Bangla Loksahittea Hazrat Muhammader Provab). Here the author discussed the depth of the influence of the teachings of the Prophet Muhammad on the folk literature of Bangladesh. Here the writer discussed about the works of Munshi Mohammad Meherullah, Golam Mostafa, Rowshan Ezdani and many other old and contemporary prominent writers in the field of folk literature and their contributions to spread the teachings of the noble Prophet.

In the sixth chapter and the last chapter of the book (Bangali Musalmaner Matrivasha Charcha Chetoner Muul Sirat Shahittya) the writer concluded that the \_ litterateur of the Bengali literature derived its longing for mother tongue from the Sirat, the literature on the life of the noble Prophet. Here the author gave a detailed account of the literary works on the life of the Prophet listing the names of the books earlier published. Fifty Puthi books were written in the middle ages using Arabic alphabets. Mentionable works on the life of the Prophet are Rasul Bijoy by Jainuddin during Sultan Yusuf Shah (1474-1481) of Gour, Nurnama by Sheikh Paran (1560-1625), Nabibangsha (1586) by Syed Sultan and Nurnama by Abdul Hakim (1600-1670) to mention a few. Nabi Bangsha by Syed Sultan and Nurnama by Abdul Hakim were later edited by Dr. Ahmed Sharif and Dr. Razia Sultana respectively and published by Bangla Academy.

The author in this chapter also discussed about other literary works on Islam not directly related with the life of the Prophet for example Hanifer Larai, on the aftermath of the holy war of Imam Hussain, by Abdul Hakim (1600-1670), Gulzar-e-Shahadat, on the martyrdom of Imam

Hussain, by Muhammad Hamidullah Khan (1808-1870), Amir Hamza, the companion of the Prophet, by Syed Hamza, Sayatnama, on the teachings of Islam, by Mujammil (1440), Nasiatnama, on the teachings of Islam, by Sheikh Paran (1560-1625), Durre Majlish, on the teachings of the Prophet, by Abdul Hakim (1600-1670), Amir Hamza (1684), on Islamic thought, by Abdul Nabi, Kaidani Kitab and Kifayatul Musallin, on the fundamental teachings of Islam, by Sheikh Muttalib of which the later one edited by Dr. Ahmed Sharif and published by Bangla Academy, Sirajul Kulub, on the teachings of Islam, and Hitopodesh, on the ethics and morals, by Muhammad Quasim, Rahatul Kulub or Kiamatnama, on the last day, by Syed Nuruddin, Burhanul Arefin or Musar Sawal-o-Hitopadesh, on the morals, by Syed Nuruddin, Namaj Mahatta, on the significance of ritual prayers, in Arabic alphabets by Muhammad Jan, Dakaikul Hakaik (1197), on Islamic jurisprudence, by Syed Nuruddin, Yusuf-Jolikha by Shah Muhammad Sagir during Sultan Giasuddin Azam Shah (1389-1410), Yusuf-Jolikha by Abdul Hakim (1600-1670), Fatuhussham and Fatuhul Meser, on Muslim military expeditions, by Munshi Azimuddin (1838-1922) and Jange Sultan, on the conquest of Multan and Kashmir, by Munshi Mohammad Hatem.

No doubt Muhammad Ashraful Islam took painstaking efforts to dig out the historical facts. This is an impeccable work in terms of research and investigation and he deserves our thanks and appreciation. The added attraction of the book is its preface by eminent Islamic scholar of Bangladesh Moulana Mohiuddin Khan, Editor of Monthly Madina. This has made the book more acceptable to the readers and enhanced its grace.

Since the author intends to continue his research in this field and publish an enlarged edition of this book in future, it is advisable that he should be more selective in using Bengali words and fulfill the expectations of our generation and must not overburden the readers by using such words that are important for our tradition and culture but nevertheless are not relevant to our time, after all the purpose of writing is to carry forward the message contained in the writing. Let us not forget that new words are created and old words die its natural death but the truth, ultimate eternal message only long last. I shall however fail in my duty as a reviewer of the book if I do not mention the wonderful use of some of the words by the author. I must in this regard mention the use of the Arabic word fatiha in place of the introduction or the preface or the

prologue of the book. The writer here followed the style of the Quran, the first Surah or chapter of the Quran being fatiha. Perhaps Muhammad Ashraful Islam made such use of the Arabic word fatiha for the first time in Bengali literature.

In the cover of the book the monument of the Kadam Rasul of Narayanganj, an important historical architectural work, along with Nagri alphabet have been used as background which made the book all the more attractive. Both general readers and researchers of the life of the noble Prophet would find the book useful. The book deserves wider circulation.

Reviewed by-  
Shah Abdul Halim  
Chairman  
Islamic Information Bureau Bangladesh

# ইসলাম ও নয়া আন্তর্জাতিক অর্থব্যবস্থা সামাজিক প্রেক্ষাপট

আন্তর্জাতিক শ্রম সংস্থা, জেনেভা কর্তৃক প্রকাশিত “Islam and New International Economic Order- Social Dimension” বই-এর ভাবানুবাদ হচ্ছে- ইসলাম ও নয়া আন্তর্জাতিক অর্থব্যবস্থা: সামাজিক প্রেক্ষাপট। গ্রন্থটির অনুবাদক: এম রুহুল আমিন; অনূদিত গ্রন্থের প্রকাশক: বাংলাদেশ ইনস্টিটিউট অব ইসলামিক থ্যাট (বিআইআইটি),  
প্রকাশকাল: জুন ২০০৩/১৪১৪ হিজরী।

গ্রন্থটি মূলত ১৯৮০ সালের ইন্টারন্যাশনাল লেবার স্টাডিট কর্তৃক জেনেভায় আয়োজিত সিম্পোজিয়ামে উপস্থাপিত নয়টি প্রবন্ধের একটি সংকলন। এই সিম্পোজিয়ামে মুসলিম অধ্যুষিত প্রধান দেশগুলোর ইসলামী ব্যক্তিত্ব ও ইসলামের বিভিন্ন বিষয়ের বিভিন্ন পণ্ডিতবর্গ প্রবন্ধ উপস্থাপন করেন। এইসব প্রবন্ধগুলোতে মূলত ইসলামী সংস্কৃতির ভিত্তি ও ভবিষ্যত, ইসলামী সমাজ ও রাষ্ট্রব্যবস্থা এবং নয়া আন্তর্জাতিক অর্থ ব্যবস্থায় ইসলামী অর্থনীতির উন্নয়ন ইত্যাদি গুরুত্বপূর্ণ বিষয়গুলি স্থান পেয়েছে।

বর্তমান বিশ্বে মানবতার যে চরম বিপর্যয় ঘটেছে, তা মানব সৃষ্টি বিভিন্ন রাজনৈতিক ও অর্থনৈতিক মতবাদের ঘন ঘন ফসল। এই সব রাজনৈতিক ও অর্থনৈতিক মতবাদের কোনটিই মানুষকে তার ইম্পিত শান্তির লক্ষ্যে পৌঁছে দিতে পারেনি। অথচ মানুষ সৃষ্টির সাথে সাথে আল্লাহ মানুষের জন্য কল্যাণকর অর্থনৈতিক ও সামাজিক তত্ত্বও দিয়েছেন, যা একটা অপরটাকে শক্তিশালী করে।

গ্রন্থটিতে ইসলামী সংস্কৃতির ভিত্তি ও ভবিষ্যত বিষয়ে কয়েকটি প্রবন্ধ উপস্থাপিত হয়েছে, যেখানে বিজ্ঞান ও ইসলামের বিশ্বাসের ক্ষেত্র, ঐশ্বরিক জ্ঞান বা জ্ঞানের ক্ষেত্রে মানবিক জ্ঞানের সীমাবদ্ধতা, বিশ্বের বিভিন্ন দেশে ইসলামী ভাবধারার আবির্ভাব, বিভিন্ন মতবাদে ইসলামের স্বরূপ, সামাজিক ও সাংস্কৃতিক প্রেক্ষাপটে ইসলাম পন্থীদের ইতিহাস তুলে ধরে কিভাবে একটি মতবাদ থেকে একটি যুগের সূচনা হয়েছে- তা উল্লেখ করা হয়েছে।

এই প্রসঙ্গে ধর্মীয় বিশ্বের ক্ষেত্রে বিজ্ঞানের ধনাত্মক প্রভাবের কথা তুলে ধরে বলা হয়েছে, একটা ভারসাম্যপূর্ণ অবস্থা সৃষ্টির জন্য শান্তির মাধ্যমে অর্জন করতে পারাটাই মুক্তি। এই ভারসাম্য অবস্থায় পৌঁছানোর জন্য সব সময়ই কার্যকর ও ফলাফলের দীর্ঘ শৃঙ্খলার উপর নির্ভর করে চলে স্বার্থকতা অর্জন করা সম্ভব নয় বরং মুক্তি ও কারণ বহির্ভূত অন্যান্য শক্তি যেমন- আল্লাহর শ্রেষ্ঠত্ব, দৈব, ঘটনা, ঐশ্বরিক ক্ষমতা ইত্যাদির উপর নির্ভর করে আবিষ্কারের দিকে পরিচালিত হওয়া যায়।

সমাজ ও রাষ্ট্র ব্যবস্থার ক্ষেত্রেও কর্তৃত্ব, স্বাধীনতা, ব্যক্তির অধিকার বিষয়ে পশ্চাত্য ধারণার সাথে ইসলামী ধারণার বৈপরীত্যের অত্যন্ত সূক্ষ্ম ও দার্শনিক দৃষ্টিভঙ্গি তুলে ধরে বলা হয়েছে, পশ্চাত্যের মত ইসলামে কর্তৃত্ব ও স্বাধীনতা পরস্পর বিরোধী নয়। মুসলিম সমাজে কর্তৃত্বের ধারণা কোন সমস্যাই নয় যেহেতু কর্তৃত্ব শুধুমাত্র আল্লাহরই এবং এটি ঐশি

ব্যাপার। মুসলিম উম্মাহর দায়িত্ব হলো সার্বভৌম কর্তৃত্বের প্রতি আনুগত্য প্রদর্শন করা। ইসলামে পার্থিব ও আধ্যাত্মিক বিষয়গুলো একটি সত্যের দু'টি দিক। তাই একটি ইসলামী রাষ্ট্রে নির্বাহী কর্তৃপক্ষ অবধারিতরূপে অধিকতর শক্তিশালী হয় ধর্মীয় অনুভূতি বৃদ্ধি ও সংগামের আমূল পরিবর্তন ঘটানোর সাথে সাথে। অন্যদিকে উম্মাহর সংগ্রামী চেতনাও শক্তিশালী হওয়ার সাথে সাথে উম্মাহর অনুভূতি ও প্রতিযোগিতায় শরীক হওয়ার জন্য ঈমানদার মুসলিমগণ সামোয়্যের প্রতি স্বীকৃতি দান করে। ফলে শান্তি বা বিরোধ প্রজাতন্ত্র, পশ্চিমা গণতন্ত্রের ন্যায় উদার অনুভূতিপ্রবণ ও ব্যক্তিতাত্মিক নয়। ইসলাম সামগ্রিক ভাবে একটি জীবন বিধান। এখানে স্বাধীনতা হলো সমস্ত জনগোষ্ঠীর স্বাধীনতা। সমষ্টিগত স্বাধীনতার নিকট ব্যক্তিগত স্বাধীনতা এখানে অচল।

পুরুষের মতই নারীর সমান রাজনৈতিক, অর্থনৈতিক ও বিভিন্ন সামাজিক মর্যাদা লাভের অধিকার রয়েছে ইসলামে। তবে তা ইসলাম প্রদত্ত শ্রম বিভাজন এবং দায়িত্ব ও কর্তব্যের সাথে অবশ্যই সংগতিপূর্ণ। গ্রন্থটির প্রবন্ধের মাধ্যমে অভ্যন্তরীণ নিখুঁত ভাবে মুসলিম বিশ্বের উন্নয়নের গতিধারার সাথে সাধারণ ইতিহাস, ভাষা ও সাংস্কৃতিক প্রেক্ষাপটে নারীদের বৈধ সামাজিক ও অর্থনৈতিক অধিকারের বিষয়ে আলোকপাত করা হয়েছে।

ইসলামী অর্থনীতিতে উন্নয়ন হলো মূল্যবোধ সম্পৃক্ত। এই উন্নয়ন শুধুমাত্র পরিমাণগত নয় বরং গুণগতও। অর্থনৈতিক উন্নয়ন হলো লক্ষ্যভিত্তিক মূল্যবোধ উদ্দীপক কর্মকাণ্ড, যা মানুষের দৃঢ় প্রত্যয় ও সার্বিক অংশগ্রহণের মাধ্যমে অর্জিত হয় এবং সার্বিক প্রেক্ষিতেই যা মানুষের সর্বোচ্চ কল্যাণ এবং উম্মাহর শক্তি অর্জনের লক্ষ্যে নির্দেশিত, যেন তারা পৃথিবীতে আত্মাহার খলিফা হিসেবে দায়িত্ব পালন করতে পারে। এই উন্নয়ন প্রক্রিয়ায় রাষ্ট্রের ভূমিকাও ইসলাম সম্পৃক্ত করে দিয়েছে। এই গ্রন্থে উন্নয়নের ক্ষেত্রে রাষ্ট্রের ভূমিকা, উন্নয়নের কৌশল, ভৌগোলিক অবস্থার প্রেক্ষিতে বিকল্প উন্নয়ন কৌশলের ভাবনা অভ্যন্তরীণ সুন্দর করে উপস্থাপন করার পাশাপাশি পান্চাত্য উন্নয়ন কৌশলের অসারতা তুলে ধরা হয়েছে। পান্চাত্য উন্নয়ন কৌশলের ব্যর্থতা পরিলক্ষিত হওয়ার কারণেই তৃতীয় বিশ্বের দেশগুলোতে নিজস্ব সংস্কৃতির উপর ভিত্তি করে উন্নয়ন প্রয়াসের একটি ধারা পরিলক্ষিত হয়েছে। এই উন্নয়ন ধারায় ইসলামী সংস্কৃতির ভিত্তি ও ভবিষ্যত বিষয়ে আলোকপাত করা হয়েছে। একটি স্বাধীন উন্নয়ন কৌশল, যা পশ্চিমা দর্শনকে ভিত্তি করে গড়ে উঠেছে তার রূপরেখা প্রণয়নের চেষ্টা করা হয়েছে।

বাংলাদেশ ইনস্টিটিউট অব ইসলামিক স্টাডিজ (বিআইআইটি) যে ধরনের বন্ধুত্ব চর্চার কাজ করে যাচ্ছে, তাতে প্রতিষ্ঠানের সাথে সংশ্লিষ্ট সকলে এবং যে কোন রুচিশীল পাঠক উপকৃত হবেন বলে আমার বিশ্বাস। গ্রন্থটি যে কোন ইসলামী উন্নয়ন কর্মী, গবেষণা কর্মীর চিন্তার জগতে আলোড়ন সৃষ্টির মাধ্যমে সমাজে ধনাত্মক পরিবর্তন আনতে সক্ষম।

রিভিউ করেছেন-

মাসুমা বেগম

সহকারী পরিচালক (গবেষণা)

ইসলামী ব্যাংক ট্রেনিং এণ্ড রিসার্চ একাডেমী

# ইসলামের দৃষ্টিতে রাজনৈতিক সংঘাত ও সহিংসতা নিয়ন্ত্রণ

লেখক: ড. আবদুল হামিদ আহমাদ আবু সূলায়মান, অনুবাদ : আকরাম কারুক,  
প্রকাশক : বাংলাদেশ ইনস্টিটিউট অব ইসলামিক থ্যাট, মোট পৃষ্ঠা-৯৬, মূল্য : ৬০ টাকা,  
প্রকাশকাল : ২০০১ ইং।

ড. আবদুল হামিদ আহমাদ আবু সূলায়মান বর্তমান বিশ্বের বিভিন্ন অঞ্চলে এবং দেশে সহিংসতা ও রক্তক্ষয়ী সংঘাতের কারণ ও সমাধান এ বইতে তুলে ধরার চেষ্টা করেছেন। মূল বই আরবী হওয়ার কারণে তা পড়ার মত পজিসানে আমি না থাকায় বাংলার উপরই মন্তব্য করতে হচ্ছে। বর্তমান বিশ্বে মুসলমানদের পারস্পরিক সম্পর্ক কি হওয়া উচিত তা এই বইয়ের মাধ্যমে লেখক সুন্দর নির্দেশনা দিয়েছেন।

বর্তমান বিশ্বে মুসলিম উম্মাহর দ্বন্দ্ব সংঘাতের কারণ আলোচনা করতে গিয়ে লেখক মক্কায় ইসলামী সমাজ ও মদিনায় ইসলামী রাষ্ট্র প্রতিষ্ঠার চেষ্টা সাধনা ও সংগ্রামের বিভিন্ন পর্যায়ে রাসূল (সা:) এর রাজনৈতিক ও ধর্মীয় সংস্কারকার লড়াইকে কিভাবে পরিচালনা করেছেন এবং কিভাবে তিনি তার প্রতিবেশী অমুসলিমদের সাথে আচরণ করেছেন, তা নিয়ে চিন্তা ও গবেষণা চালিয়েছেন। রাসূল (সা:) মদিনায় হিজরত করার আগে মক্কায় যে কর্মনীতি অনুসরণ করতেন, হিজরতের পর মদিনায় গিয়ে মক্কার মোশরেকদের ও মদিনার মুসলমানদের দ্বন্দ্ব-সংঘাত নিরসনের লক্ষে তার সেই কর্মপন্থা কিভাবে পাল্টে গেল।

এই বইয়ে মূল যে বিষয়টির সমাধান খোঁজার চেষ্টা করা হয়েছে তা হচ্ছে কি কারণে মুসলিম জনতা অভ্যচারী শাসকদের মোকাবেলায় আত্মসমর্পন, শান্তিপূর্ণ প্রতিরোধ ও সশস্ত্র প্রতিরোধ এ তিনটির একটাকে বাছাই করার ব্যাপারে দ্বিধাঘৃণে ভোগে। লেখক মনে করেন মূলত: তিনটি সমস্যার মধ্যে ভালগোল পাকিয়ে ফেলার কারণেই এই দৌদুল্যমান ও অস্পষ্ট ভূমিকার উদ্ভব হয়েছে। প্রথমত: মুসলিম উম্মাহর অভ্যন্তরে অথবা রাজনৈতিক সমাজের অভ্যন্তরে রাজনৈতিক দ্বন্দ্ব-সংঘাত, দ্বিতীয়ত: পরস্পর বিরোধী জাতি ও সমাজগুলোর মধ্যে রাজনৈতিক দ্বন্দ্ব-সংঘাত এবং তৃতীয়ত: সং কাজের আদেশ দান, অসং কাজ থেকে নিষেধ করা, মহৎ নৈতিক চরিত্র অর্জনে উদ্বুদ্ধ করা, অথবা জুলুম নির্যাতনের নিন্দা এবং অধিকার প্রতিষ্ঠার আহ্বান ও চেষ্টা সম্বলিত প্রতিরোধ সংগ্রাম।

দ্বিতীয় অধ্যায়ের লেখক প্রথমত: বেশ কিছু আয়াত ও হাদীস দ্বারা এ বিষয়টি সুস্পষ্টভাবে দেখিয়েছেন যে, ইসলাম শৈর্ষ ধারণ করাকে উৎসাহিত করেছে এবং যে কোনো পরিস্থিতিতে পাল্টা আক্রমণকে নিরুৎসাহিত করেছে। এটা মূলত: রসূল (সা:) এর মক্কা জীবনের চিত্র। মক্কা জীবনের এক পর্যায়ে হযরত হামযা বিন আব্দুল মুতাগিব ও ওমর ইবনুল খাত্তারের মত



দুঃসাহসী বীর পুরুষদের ইসলাম গ্রহণ স্বপ্নেও পরিবর্তিত হয়নি। দ্বিতীয়ত: আমরা দেখতে পাই যে মদিনায় হিজরত করা ও সেখানে স্বাধীন ইসলামী রাষ্ট্র প্রতিষ্ঠা করার পর কিভাবে রসূল (সা:) ও মুসলমানদের নীতি পাশ্টে গেল। কোরআনেশ নেতৃত্বাধীন আশ্রাসী হানাদারদের বিরুদ্ধে সহিংসতা প্রয়োগের পক্ষে সিদ্ধান্ত নেওয়া হল। এ সময় কোরআন মুসলমানদেরকে তাদের জান মাল ও আন্দোলন রক্ষার্থে সশস্ত্র লড়াইয়ের শুধু অনুমতি নয় বরং হুকুম দিল।

তৃতীয়ত: আমরা দেখতে পাই যে, রসূল (সা:) তাঁর নির্দেশাবলীতে ও তাঁর থেকে বর্ণিত ফেতনা সংক্রান্ত হাদীসগুলোতে মুসলমানদের আভ্যন্তরীণ বিরোধ ও সংঘর্ষ নিষ্পত্তির লক্ষে সহিংসতা প্রয়োগ ও সহিংসতার জবাবে সহিংসতা প্রয়োগকে হারাম ঘোষণা করেছেন। ফলে এটা স্পষ্ট বুঝা যায় যে, ইসলাম রাজনৈতিক বিরোধ ও সংঘর্ষকে সর্বব্যাপী রাজনৈতিক গোলযোগ ও বিপর্যয়ে রূপান্তরিত হতে দেয় না। মূলনীতি হলো: একটা অঞ্চল ও একক সমাজে কোন রাজনৈতিক বিরোধের উদ্ভব ঘটলে অবশ্যই তার সমাধান রাজনৈতিকভাবে করতে হবে। এ কারণে ইসলামের ইতিহাস পর্যালোচনা করলে এটা প্রতিয়মান হয় যে, রসূল (সা:) যখন মক্কায় ছিলেন তিনি মক্কায় জনগোষ্ঠীর বিরুদ্ধে যুদ্ধ করেন নি, আবার যখন মদিনায় যখন ছিলেন তখনও মদিনার জনগোষ্ঠীর বিরুদ্ধে অস্ত্রধারণ করেননি। এর ব্যতিক্রম ঘটেছিল মদিনার ইহুদীদের ক্ষেত্রে যখন তারা মদিনায় সনদ থেকে বেরিয়ে এসেছিল।

এ বিষয়গুলো আলোকপাত করতে গিয়ে লেখক সমসাময়িক বিশ্বের দু'টি দেশের উদাহরণ টেনে এনেছেন তা বন্ধে ইরানের ইসলামী বিপ্লব ও তুরস্কের ইসলামী সংস্কারবাদী আন্দোলন। ইরানের শাহ বিরোধী ইসলামি আন্দোলন, শাহী শাসনের দুর্নীতি ও কিডুতির বিরুদ্ধে প্রতিরোধ গড়ে তোলে এবং শান্তিপূর্ণ বেসামরিক উপায় উপকরণের মধ্যে নিজেদের সীমাবদ্ধ রাখে। তার ঐ শান্তিপূর্ণ নীতিই আন্দোলনের বিজয় ও শাহী সরকারের পতন আসন্ন করে।

সমকালীন তুরস্কে, ইসলামী সংস্কারবাদী আন্দোলনও পর্যবেক্ষকদের দৃষ্টি আকর্ষণ করে। এটিও এমন একটি ইসলামী আন্দোলন, যা বেসামরিক ও শান্তিপূর্ণ পন্থার মধ্যে নিজেদের তৎপরতাকে সীমিত রেখেছে অথব তা সংস্কারমূলক দাওয়াত থেকে সরে আসেনি। অথব সেকুলার শাসনগোষ্ঠীর থেকে অনেক চাপ, বাধা বিপত্তি ও দুঃখ নির্ঘাতন সহ্য করতে হয়েছে। বর্তমানে এ আন্দোলন তুরস্কের অত্যন্ত শক্ত অবস্থানে আছে। এ আন্দোলন তুরস্কের শক্ত অবস্থানে আছে। অপটরদিকে নেতৃত্বশূন্য আলজেরিয়াদের সহিংস আন্দোলন শুধুমাত্র জনগনের দুঃখ দুর্দশাই বাড়ায়নি এবং ইসলামী আন্দোলনের ব্যাপক ক্ষতি হয়েছে। আন্তর্জাতিক সম্পর্কের (International Relationship) ক্ষেত্রেও শান্তিপূর্ণ পন্থার অবলম্বন করার কথা বলা হলেও ক্ষেত্র বিশেষে বিভিন্ন স্বাধীন রাজনৈতিক সরকারগুলোর নামে সহিংসতা ও বলপ্রয়োগ কোন কোন রাজনৈতিক বিবাদ-বিসম্বাদ নিয়ন্ত্রণের চূড়ান্ত কর্মপন্থা হয়ে দেখা দিতে পারে।

সবশেষে, মুসলিম উম্মাহ্ সভ্যতা সম্পর্কে যে জটিল চিন্তাগত সংকটে ভুগছে, তা থেকে উদ্ধার করতে হলে কুরআনের বাণী ও রসূলের আদর্শের নির্ভেজাল পরিপূর্ণ তত্ত্বগত উপলব্ধি অর্জন করা অত্যন্ত জরুরী।

বইটি অত্যন্ত সময়োপযোগী। বাংলাদেশ-সহ বর্তমান মুসলিম বিশ্বের সেকুলার সরকার ও ইসলামী দলগুলোর মধ্যে সে সংঘাত চলে আসলে তা নিরসনে অত্যন্ত গুরুত্বপূর্ণ ভূমিকা রাখবে বলে আশা রাখি। বইটির কিছু কিছু ক্ষেত্রে ছাপার ভুল যেমন 'রাজনৈতিক' (পৃষ্ঠা ১৫), 'তোমাদরে' (পৃষ্ঠা ২৪), 'বিদ্রাহ' (পৃষ্ঠা ২৫) ইত্যাদি বইয়ের মর্যাদাকে অনেকেটা নামিয়ে দিয়েছে। অবশেষে অনুবাদক মাওলানা আকরাম ফারুকের জন্য দোয়া রইল যিনি অত্যন্ত নিষ্ঠার সাথে এ কাজটি করেছেন। বাংলার প্রতিটি ঘরে এ বইয়ের এককপি থাকা উচিত বলে আমি মনে করি।

রিভিউ করেছেন-

ড. কাজী শাহাদাত কবীর

সহযোগী অধ্যাপক

নর্দান ইউনিভার্সিটি বাংলাদেশ

# বাংলাদেশের উৎপত্তি ও বিকাশের একটি প্রামাণ্য দলিল

প্রকাশক : ইসলামিক ফাউন্ডেশন বাংলাদেশ । মোট চারটি অধ্যায় ও নির্ধক্ট নিয়ে বইটি সমৃদ্ধ হয়েছে ।  
হয় খণ্ডে সমাপ্ত করার জন্য একটি রূপরেখা তৈরি করা হয় । তার আলোকেই প্রথম খণ্ড 'প্রাচীন বাংলাদেশ'  
বের হয় । ইসলামিক ফাউন্ডেশন বইটি প্রথম প্রকাশ করে ১৯৯৩ কেক্সয়্যারিতে ।  
দীর্ঘদিন পর ছুন ২০০৮ সালে বইটির দ্বিতীয় সংকরণ বের হয় । প্রথম খণ্ড প্রকাশের পর এর  
দ্বিতীয় সংকরণ বের হলেও অন্য কোনো খণ্ড এখনো বের হয়নি ।

আজকের স্বাধীন 'বাংলাদেশ' নামক ভূখণ্ডটি কবে, কিভাবে জন্মলাভ করে, সেই ভূখণ্ডে  
কালবিবর্তনে কিভাবে তার ভিতরগত পরিবর্তন হতে থাকে, এর ফলে ভৌগলিক, সামাজিক,  
সাংস্কৃতিক অবস্থা কিরূপগুলো ধারণ করে, কিভাবে বিকাশমান পর্যায়গুলো অতিক্রম করে সে  
সম্পর্কে জানা আমাদের জাতি হিসেবে আবশ্যিক । ইতিহাস, ঐতিহ্যকে ধারণ করা, লালন  
করা, চর্চা করা জাতিসত্তার বিকাশধারায় অত্যন্ত জরুরি । অথচ আমাদের মাঝে সেসব  
ইতিহাস সম্পর্কে চর্চা হতে কমই দেখা যায় । বিশেষ করে প্রাচীন বাংলা নিয়ে জানা ও তার  
নানা দিক নিয়ে আলোচনা পর্যালোচনা তথা ইতিহাসের বিভিন্ন ভিতরগত অস্তিত্বের চর্চা কমই  
করা হয়, বলা যায় কম হতে দেখা যায় । অথচ আত্মপরিচয় সম্পর্কে জানা আমাদের জন্য  
খুব জরুরি । এসম্পর্কিত বইপত্রও যে খুব সহজলভ্য তা নয় । যার ফলে আমরা আমাদের  
সঠিক ইতিহাস কয়জন সঠিক ভাবে জানি তা বলা সহজ নয় । তবে ইতিহাসের এই দিকটি  
আমাদের সহজলভ্য করে দেয় ইসলামিক ফাউন্ডেশন বাংলাদেশ কর্তৃক প্রকাশিত  
'বাংলাদেশের উৎপত্তি ও বিকাশ' গ্রন্থ ।

প্রাচীন বাংলার অনেক দিকের বর্ণনা আছে বইটিতে । বইটিতে ইখতিয়ার উদ্দিন মোহাম্মদ  
বিন বখতিয়ার খিলজীর সময় কাল পর্যন্ত বিবরণ দেয়া হয়েছে । আজকের বাংলাদেশের জন্ম  
কবে, কোথা থেকে, কিভাবে তা জানা যায় বইটি পড়লে । আমাদের প্রিয় বাংলাদেশ যে  
হঠাৎ কোনো জেগে ওঠা ভূখণ্ড নয়, এর রয়েছে হাজার বছরের ইতিহাস তা আমাদের  
প্রত্যেকেরই জানা থাকা দরকার । এর ব্যুৎপত্তির ইতিহাস সাড়ে সাত হাজার বছর আগে তা  
আমরা কয়জনে জানি । অনেক বিভ্রান্তিকর তথ্য আমাদের সামনে আছে বলে সঠিক তথ্য  
জানা মুশকিল । খণ্ডিত সময় থেকে ইতিহাস চর্চা কোনো ভাবেই প্রকৃত ইতিহাস হতে পারে  
না । আত্মগঠন ও আত্মউন্নয়নের জন্য এর প্রকৃত দিকটি খুঁজে বের করা প্রয়োজন । আর  
একাজ্জটি অনেক সহজ করে দিয়েছে গ্রন্থটি ।

'বাংলাদেশের উৎপত্তি ও বিকাশ' গ্রন্থে বিভিন্ন তথ্য উপাত্ত থেকে প্রমাণ করা হয়েছে যে, "হয়রত নূহ (আ)-এর সময়ে সংঘটিত মহাপ্লাবনের পর তাঁর প্রপৌত্র হিন্দ-এর দ্বিতীয় পুত্র বং ও তাঁর সন্তান-সন্ততির এ অঞ্চলে বসতি স্থাপনের ফলে বং নামে যে জনগোষ্ঠী গড়ে উঠে তার নাম থেকেই এ দেশের নাম হয় 'বঙ্গ' ।" আরো বলা হয়, "কাজেই একথা সুস্পষ্ট যে, বাংলাদেশের নামের উৎস পুরাণ উপাখ্যানে নয় যা বহু দেশে দেখা যায়, বরং আজ থেকে

প্রায় সাড়ে সাত হাজার বছর আগে আল্লাহর একত্ববাদে বিশ্বাসী হযরত নূহ (আ)-এর বংশধর বং থেকেই বর্তমান বাংলাদেশ নামের উৎপত্তি।”

মুসলিম বাংলা উৎপত্তি ও বিকাশ সম্পর্কে নানা মতভেদ আছে। মুসলিম জাতির সত্যিকার ইতিহাস সম্পর্কেও জনসাধারণের ধারণা অনেক ক্ষেত্রেই অস্পষ্ট। মুসলিম সংখ্যাগরিষ্ঠ বাংলাদেশের সঠিক ইতিহাস ও পরিচিতি জাতির নিকট তুলে ধরা এবং এ দেশে মুসলিম সমাজের উৎপত্তি ও অবদান সম্পর্কে একটি প্রামাণ্য ও পূর্ণাঙ্গ চিত্র তুলে ধরার প্রথম পদক্ষেপ হিসেবে ইসলামিক ফাউন্ডেশন বইটি প্রকাশ করে।

বইটিতে বাংলাদেশের ভৌগলিক সংজ্ঞা ও বাংলা নামের প্রাচীন ও মধ্যযুগীয় বিভিন্ন রাজ্য, নামের সঙ্গে তার সম্পর্ক, প্রাচীন বন্দর, নদ-নদী ভূপ্রকৃতি ইত্যাদি বিভিন্ন দিক আলোচনা করা হয়েছে। প্রাচীন আমলে বৌদ্ধধর্মের প্রভাব, তাদের উপর ও প্রাক-আর্য সমাজের উপর ভারতীয় আর্য হিন্দু আধিপত্য বিস্তারের প্রচেষ্টা, ইসলামের আগমন ও প্রসারের মতো দিকের আলোচনা আছে। পাল আমলের বিভিন্ন দিক, পাল আমলে কিভাবে পাল বংশের নেতৃত্বে এখানে প্রাচীন বাংলার প্রথম সুসংহত স্বাধীন রাষ্ট্র প্রতিষ্ঠা পায়, বাংলার বাইরে রাজ্যের সীমানা ও প্রতিপত্তি বিস্তার, আন্তর্জাতিক কেন্দ্ররূপে বাংলায় বৌদ্ধ ধর্মের প্রতিষ্ঠা, জনগণের ভাষা হিসেবে বাংলার উদ্ভব, বাংলা সাহিত্যের পৃষ্ঠপোষকতা ও বিকাশ প্রভৃতি বিষয়ের মতো অনেক দিক তুলে ধরা হয়েছে। এতে প্রাচীন কালের রাজ্য শাসনে ধর্ম, সংস্কৃতির প্রভাব সম্পর্কেও একই সাথে জানা যায়।

বইটিতে সেন বংশকে কিভাবে পরাভূত করে বাংলাকে ভারতীয় আর্য হিন্দুদের অধীন পরাধীনতার কবলে পড়তে হয় তাও দেখানো হয়েছে। সেন বংশের শাসন, ব্রাহ্মণ্য আভিজাত্য ও বর্ণবাদের প্রতিষ্ঠা, প্রশাসনিক কার্যক্রমের বিভিন্ন দিক নিয়ে আলোচনা করা হয়েছে। বখতিয়ার খিলজীর বঙ্গ অভিযান ও উত্তরবঙ্গে মুসলিম শাসনের সূচনা বইয়ের তৃতীয় অধ্যায়ে করা হয়েছে। চতুর্থ অধ্যায় “বাংলায় ইসলাম”-এ বৌদ্ধ ও ব্রাহ্মণ্য হিন্দু শাসনাধীন বঙ্গে সাধারণ মানুষের ধর্মীয় ও সামাজিক অবস্থা, ইসলামের আবির্ভাব ও প্রসার, মুসলিম সমাজের গোড়াপত্তন, ইসলাম ধর্ম ও প্রসারের প্রাথমিক পর্যায়ে সুফিদের ভূমিকা আলোচনা করা হয়েছে। বইটির কলেবর ছোট হলেও তথ্য, উপাত্ত, প্রামাণ্য দলিল দস্তাবেজে অনেক সমৃদ্ধ।

বইতে বলা হয়েছে প্রায় সাড়ে সাত হাজার বছর আগে অতি প্রাচীন কালে হযরত নূহ (আ)-এর সময়ের মহাপ্লাবনের পর বর্তমান বাংলাদেশ অঞ্চলে সর্বপ্রথম বঙ্গ জনপদ সৃষ্টি হয়। বিভিন্ন পর্যালোচনার পর দেখানো হয়েছে তখনকার প্রাচীন বাংলার সীমা ছিল: “উত্তরে হিমালয়ের পাদদেশের কোচবিহার ও গারো-খাসিয়া-জয়ন্তিকা পাহাড়, পূর্বে ত্রিপুরা-চট্টগ্রাম পর্বতমালা, দক্ষিণ-পূর্বে আরাকান শৈলরাজি, পশ্চিমে বিহারের রাজমহল পাহাড় এবং দক্ষিণে বঙ্গোপসাগর” পরবর্তীকালে এ অঞ্চলের বিভিন্ন অংশে বিভিন্ন নামে আরো জনপদের অভ্যুদয় হয় এবং জনপদগুলি ভিন্ন ভিন্ন নামে, যেমন উত্তরাংশে পুণ্ড্র-বরেন্দ্র, দক্ষিণ-পূর্বাংশে বঙ্গ, সমভট, হরিকেল প্রভৃতি হিসেবে অভিহিত হয়। নামক বইটিতে দেখানো হয়েছে যে, “আর্যদের পৌরাণিক কাহিনী থেকে যে ‘বঙ্গ’ শব্দের উৎপত্তি নয় তাও সুস্পষ্ট। কাজেই ‘বঙ্গ’

শব্দের উৎপত্তি ভারতীয় আর্থ হিন্দু আমলে হয়েছে বলে গ্রহণযোগ্য নয়।" এখানে কিছু কিছু পৌরাণিক মিথের কাহিনী তুলে ধরে তার অসড়তার যুক্তি উপস্থাপন করা হয়েছে, যেখানে বঙ্গ, বাঙ্গালা সম্পর্কে নিজেদের মতো কাহিনী তুলে ধরা হয়েছিল।

একইভাবে এখানে বাঙ্গাল, বাঙ্গালা শব্দেরও ব্যাখ্যা দেয়া হয়েছে। তবে বইটির গুরুত্ব পূর্ণ হয়ে ওঠে এখানে ব্যবহৃত তথ্য ও যুক্তি প্রমাণের কারণে। সূত্র ধরে ধরে বইটিতে আলোচনা করা হয়েছে। প্রাচীনকালের জীবনযাত্রা, পরিবেশ, সামাজিক ও সাংস্কৃতিক চিত্রের সংক্ষিপ্ত অথচ সমৃদ্ধ বর্ণনা তুলে ধরা হয়েছে। ইসলামের সঙ্গে বাংলাদেশের সম্পর্ক যে প্রাচীন কাল থেকেই তা বিভিন্ন গ্রহণযোগ্য উপস্থাপনের মাধ্যমে দেখানো হয়েছে। নূহা (আ)-এর বংশধরের এ দেশে আগমন কাল থেকেই এখানে ভৌহিদে বিশ্বাসীদের দ্বারা বঙ্গ দেশের বিকাশ ঘটে তা আমরা বইটি পড়লে জানতে পারি। এখানে ইতিহাসের পাশাপাশি আর্থ-সামাজিক, সাংস্কৃতিক যে চিত্র পাই তাতে প্রাচীন কাল সম্পর্কে একটি ধারণা আমরা সহজেই পেয়ে যাই। বইটি পাঠ করলে বোঝা যায় এখানে কোনো বাহুল্য স্থান পায়নি। অতিরঞ্জিত কোনো তথ্য উপস্থাপন করা হয়নি। কিংবা জোর করে কোনো কিছু চাপিয়ে দেয়া হয়নি। বইটিতে পাল আমল ও সেন আমলের যে বর্ণনা দেয়া হয়েছে। তাদের শাসন শোষণের যে চিত্র পাওয়া যায় তা বাহুল্যবর্জিত বলেই মনে হয়। একপেশে দৃষ্টিভঙ্গির থেকে বেরিয়ে এসে বিষয়ের উপরই গুরুত্ব দেয়া হয়েছে। ইতিহাসের অবস্থানে যার যা ভূমিকা তা তুলে ধরার প্রচেষ্টা আমরা বইটিতে দেখতে পাই। এতে বইটির গ্রহণযোগ্যতা বৃদ্ধি পেয়েছে। বলা যায়, এখানেই বইটির সার্থকতা।

এরকম একটি গুরুত্বপূর্ণ বই সম্পাদনা করেছেন খ্যাতিমান তিনজন ইতিহাস বোদ্ধা। সম্পাদনা পরিষদে ছিলেন ড. কে এম মোহসীন, ড. কাজী দীন মুহম্মদ ও ড. এম এ আজিজ। মোট চারটি অধ্যায় ও নির্ধন নিয়ে বইটি সমৃদ্ধ হয়েছে। অধ্যায়গুলো হলো, প্রাচীন বাংলাদেশ, বৌদ্ধপাল আমলে বাংলা, আর্থ ভারতীয় সেন আমলে বাংলা ও বাংলায় ইসলাম। ইসলামিক ফাউন্ডেশন কর্তৃক বাংলাদেশের উৎপত্তি ও বিকাশ সম্পর্কে একটি পূর্ণাঙ্গ ও প্রামাণ্য চিত্র তুলে ধরতে একটি প্রকল্প হাতে নেয় ১৯৮৪ সালে। ছয় খণ্ডে সমাপ্ত করার জন্য একটি রূপরেখা তৈরি করা হয়। তার আলোকেই প্রথম খণ্ড 'প্রাচীন বাংলাদেশ' বের হয়। তার আলোকেই ইসলামিক ফাউন্ডেশন বইটি প্রথম প্রকাশ করে ১৯৯৩ ফেব্রুয়ারিতে। দীর্ঘদিন পর জুন ২০০৮ সালে বইটির দ্বিতীয় সংস্করণ বের হয়। প্রথম খণ্ড প্রকাশের পর এর দ্বিতীয় সংস্করণ বের হলেও অন্য কোনো খণ্ড এখনো বের হয়নি।

আত্মপালঙ্কি ও আত্মপরিচিতির জন্য আমাদের নিজস্ব প্রচেষ্টা খুব বেশি আছে তা বলা যাবে না। অথচ একজন নাগরিকের নিজের আত্মপরিচয় ও জাতিসত্তার বিকাশের বিষয়টি সম্পর্কে পরিষ্কার ধারণা থাকা দরকার। বইটি ইতিহাসের জ্ঞান পিপাসুদের তৃষ্ণা মেটাবে। যারা বাংলাদেশের উৎপত্তি ও বিকাশ সম্পর্কে জানতে চান তাদের জন্য রয়েছে খোরাক। আশা করা যায় বইটি যে কোনো পাঠকের জন্য সুখপাঠ্য হবে। এটি একটি চমৎকার বই। বইটির ব্যাপক প্রচার হওয়া দরকার।

রিভিউ করেছেন-

ওমর বিশ্বাস

কবি, সম্পাদক ও ব্যাংকার

## International Conference on Islamic Law in the Modern World of Indonesia

An International Conference on “Islamic Law in the Modern World” was held on December 18-20, 2009, organized by the Faculty of Sharia Law, Syarif Hidayatullah State University (UIN) Jakarta, Indonesia. The objectives of this conference was: a) “to conduct scholarly study to reconstruct opportunities and challenges of Islamic law in the modern world; b) to establish the legal frame work transformation and Islamic economy into the legal system in the modern world; c) to give inputs and recommendations to government of related countries in accommodating Islamic law in national legal development framework. The conference was attended by 8 local and 14 foreign speakers and the total number of participants was 200. Excellencies Minister of Religious Affairs, Mr. Drs. H. Suryadharrama Ali, M. Si, Minister of Justice and Human Rights Mr. Patrialis Akbar, SH, MH, The Republic of Indonesia, His Excellency Prof. Dr. Ja’far Abdel Salam, Secretary General *Rabita alJami’atal-Islamia* Mr. Prof. Komaruddin Hidayat, Rector of Syarif Hidayatullah State Islamic University, Jakarta were among the distinguished guests form the host country. Among the distinguished speakers and moderators were Prof. Dr. Tahir Mahmood (India), Abdul Rahman Awang (Malyasia), Prof. Dr. U. A. B. Razia Akter Banu (Bangladesh), Prof. Ameer Zemmali (Jordon), Mrs. D.Reem Qasim Al-Nasser (Jordon), Prof. Dr. Hideomi Muto (Japan), Prof. Dr. Ahmad Hidayat Buang (Malyasia), Prof. Dr. Sohirin M. Solihin (Malyasia) Prof. Dr. Johan Hendrick Meulleman (the Netherlands), Prof. Dr. Abdul Samad Musa (Malyasia), Dr. M. T. H. Tabarraian (Iran). Among Indonesian scholars attende the conference were Prof. Dr. Abdul Ghani Abdullah, Prof. Dr. Atho Muzdhar, Prof. Dr. Noer Ahmad Fadhil Lubis, Prof. Dr. M. Thahir Azhari, Prf. D. Amany Lubis and Dr. Topo Santoso. Thematically the conference papers were categorized in the following manner, 1) Theories and practices of ijthihad in the Islamic modern world; 2) Ushul fiq: Islamic law epistemology in globalization era; 3) Family law and domestic violence; 4) Islamic penal law and its practices in the modern world; 5) The practices of contemporary Islamic law: social and political

perspectives; 6) Islamic private law: practice, problem and solution; 7) Review of muamalah in sharia financial institutions; 8) Siyasaḥ Syari'yah in the modern world.

Ijtihad plays a pivotal role to make Islam a dynamic religion. Without ijthid Islam would be stagnant in this modern world. What conditions call for ijthid in modern era? Is it only collective ijthid that is acceptable? To what extent is the legacy of Islamic thought relevant to contemporary world in practicing ijthid? Is it possible to institutionalize ijthid? Is there any example of individual or collective ijthid in Islamic world that could represent trends of systematic theory and practice of ijthid? These were the issues raised and discussed on ijthid in this international conference. Islam prescribes general framework for making laws and within that framework a vast areas are left to be interpreted by the jurists, scholars and Islamic thinkers. The source of almost 70 per cent of business laws is *fiq*. Even in case of regulation of prayers, almost 30 per cent is derived from *fiq*. So considering its significance in the study of Islamic law *ushul fiq* should be more systematic to cope with the challenges of the modern world as it was in the early period of Islam. Does Islamic law need new epistemology? What are the trends of *ushul fiq* in contemporary Islamic world? Has *ushul fiq* scheme as a discipline combined *naqli dan aqli* approach proportionately? Have *qiyas, istihsan, istishalah, and isithhabi* methods and other *istiqroi* reasoning methods widely and variously applied to answer modern problems? By addressing these questions *Ushl fiq* could be more effective.

It is widely believed among non Muslims and Muslims alike around the world that Islam permits domestic violence, more specifically men have the right to beat their wives, referring to the verse 34 of Sura an-Nisa. This is totally a wrong conception. Islam rather makes a proper balance between man and woman in a family structure and prescribes for excellent mechanisms for reconciliation of any problem hampering peace and tranquility in the family. It is a pity that Qur'anic instructions on family violence are sometimes misinterpreted and sometimes mixed up with local customs and traditions.

Integration of Islamic law with conventional law has been enacted in all Muslim countries. This policy is more adaptable with political, social, and cultural considerations, provided that conventional law adopted does not contradict with Islamic principles. Some believe that this integration could not be adopted if the aspect adopted does not exist in Islamic law. In this regard some ulama and scholars of Islam argue that enactment of

Islamic law should not be considered only normatively but also be focused on surrounding socio-political and economic conditions.

The mission with which the international conference was held was achieved. It has enriched the participants and audience by widening the horizon of Islamic view on social change and development. It also emphasizes the need for more dialogue among the experts on Islamic law with full knowledge of challenges of modern world. Dialog among civilizations is also necessary to understand the adaptability of Islamic law in a global perspective.

-Dr. UAB Razia Akter Banu  
Professor of Political Science  
University of Dhaka



## **WISE Conference at Malaysia**

I have traveled to Malaysia to attend the WISE (Women's Islamic Initiative in Spirituality and Equality) conference organized by New York based organizations ASMA (American Society of Muslim Advancement) and Cordova Initiatives. About 200 participants (mostly women) from about 60 different countries attended the conference. The organizers sponsored the airfare and food/lodging for all the participants from 16 to 20 July 2009 in Impiana Hotel at Kuala Lumpur.

Despite few organizing pitfalls the conference was an enormous success in exposing the participants to the diversified activities of Muslim women from all over the world. It also provided the big picture and directions of the ongoing development work of women activists in Muslim world. The participants who were invited are mostly involved in real life work and could be classified as moderate to liberal Muslims. Among them were NGO

workers, journalists/columnist/editors, writers, media personalities, lawyers, students and experts of Islamic Shariah/Islamic studies/sufism, (I met one lady who is well versed in Ibnul Arabi). Women like Dr. Nafis Sadik, (Under Secretary General. UN), Dr. Amina Wadud, Samina Ahmad (Rock band Junoon's business manager), Santanina Rasul, (first Muslim Senator of Phillipines, elected twice in 1987 and 1992) are some of the renowned names participated in the conference. Marina Mahathir and Mrs Abdullah Badawi of Malaysia were also involved with the organizers. For unknown policy reasons, the members of the mainstream Islamic movements were, however, absent in the conference.

A number of presentations dealing with women empowerment were made by participants from different part of Muslim world. Several workshops on specific topics were offered by the experts of related fields. An all female Shura council, Muftiyyah training program and Muslim women's fund were launched in the conference. A book of biographies of all participants were published and made available to the participants free of cost. My personal observations on the conference and participants are

1. The injustice towards Muslims worldwide gave birth to a people who are passionate to identify themselves as Muslims whether they are adherent to the Islamic ideology or not. 9/11 gave birth to a similar brand of Muslims in American society.
2. Marriage and divorce law as practiced in different Muslim societies are the two most discriminating laws facing by Muslim women irrespective of their geographical location. Bringing justice to female rape victims is another problematic area common to all Muslim societies.
3. More and more Muslim women are studying Shariah, Islamic studies etc as topics of interest and matriarchal reading of Quranic text is becoming popular among these women.
4. Interest in Shariah and academic degree in related fields (either from secular or religious school) were considered as the main criteria of selecting female only members of the Shura council. This council would be responsible for carrying out Ijtihad and issuing fatwa on different women issues on behalf of WISE.
5. Hijab was treated as a cultural and optional practice of Muslim women.
6. Practice of Sufism and spirituality were very much visible in many of the participants who were well versed in congregational meditation similar to those prescribed by silva or quantum method.
7. It was reported in one of the workshops that although socially and legally prohibited, sexual promiscuity, premarital and extra marital sex are becoming more common in many Muslim countries (including Pakistan, Indonesia, Middle east, Jordan etc). It was also specifically mentioned that the virginity of unmarried boys and girls in Muslim society is becoming a myth rather than a reality. It was suggested that the stigma related to sex without marriage should be removed from Muslim society. The workshop was led by Ms Seyran Ates, a German lawyer, writer and publicist of Turkish origin. She believes that marriage is not a necessary condition for forming a family. In personal life she is a mother of one girl and never married.
8. It was also interesting to observe that organization (NGO) like Sisters in Islam of Malaysia, although controversial, is effective in many ways and has strong Islamic philosophical base supported by

personality like Dr. Amina Wadud. Future considerations towards gender justice

1. Marriage and divorce law should be made more legible, convenient to both parties and related resources should be readily available. Pre-marriage training and counseling regarding the requisites, rights and responsibilities of marriage should be arranged and the content of *nikahnama* should be made familiar to the potential brides and grooms.
2. Punishment and conditions for punishment of adultery (Zinah) and their applicability in contemporary world should be reviewed and revised by the mainstream scholars. Special attention must be paid so that rape case is not mixed up with adultery.
3. In past, the strict interpretation of women dress code, i.e. hijab led to seclusion of women from social life and caused major damage to Muslim society although situation is improving since last century. However, too many arbitrary and 'liberal' interpretations of Quranic terms Khimar, Jilbab and Juyub have caused the dress code to lose its essence of modesty. This is evident in many westernize Muslim societies where Muslim women cannot be distinguished from non-Muslims by the way they dress-up. In present world the dress code of Islam can be used as a guard against widespread vulgarity and nudity. Hijab with its essence of modesty should, therefore, be encouraged and popularized in Muslim societies not only to fulfill the religious obligation but also to combat the malaise of indecency.
4. The breaking down of family as institution is complete in the West. The vibes of it is being felt in Muslim societies as a group of so-called progressives are trying to create social acceptance of sex without marriage as a natural phenomenon. It is an irony that when the activists of the west are raising voice against the enduring sexual exploitation of women in the name of sexual liberation, our progressives are encouraging the very vice of sexual promiscuity in Muslim society in the name of social need. We have faced similar line of arguments in favor of legalizing prostitution in Muslim societies. Nevertheless, it is imperative that Muslims all over the world take necessary actions to prevent social permissiveness and family break down at once.

5. The patriarchal reading of Quranic text as well as interpretations of incompetent people in many occasions led to injustice towards a particular section of the society i.e. the women folk. The matriarchal reading of the text is potentially as harmful and as susceptible to unqualified interpretations as patriarchal reading. Thus the main objectives of the present day scholars and activists should be to focus on the methodology towards balanced interpretations and to put emphasize on the competency of the interpreters in terms of both intellectual ability and devotion.
6. Last but not least, fatwa and interpretations should preferably be issued by a body of competent scholars (representing both genders and different school of thoughts) rather than individuals. Finally, my write-up would be incomplete if I do not acknowledge Ms Daisy Khan (Executive Director of ASMA) whose brainchild is WISE. She is an example of those extraordinary people who has the courage to give up profession for passion. Ms Khan spent twenty-five years as an interior architect before committing to full-time community service. I salute Ms Khan and her relentless team for organizing a successful conference.

- Dr. Syeda Sultana Razia  
Associate Professor, BUET

## **7<sup>th</sup> World Conference on Muslim Education: World-Come, 2009, Malaysia**

The three days long 7<sup>th</sup> world Conference on Muslim Education, 2009 was held at Grand Blue Wave Hotel , Shah Alam in Malaysia during 21<sup>st</sup> - 23<sup>rd</sup> December, 2009 Jointly organized by International Islamic University College, Selangor, The Islamic Academy , Cambridge, UK, The National Scholars Association Malaysia (ILMUANO) in co operation with Association of Malaysian Muslim Intellectual by the patronization of Education Department of Selangor State Government, Malaysia. About 120 papers were read out in both English, Arabic and Bahasha Malay languages including 20 invited and key note papers. Many participants from all over the world took part the conference including few venerable scholars such as Professor Emeritus Osman Baker, Professor Kamal Hasan, Professor Dzulkifli Abdul Razak, Professor Sidek Baba, Professor Dr Kamaruggaman Yusuf (Malaysia) Professor Dr Shaikh Abdul Mabud (UK - Bangladesh), Professor Anis Ahmed(Pakistan), Professor Wahbah Al Zuhayli (Syria), Professor Dr.Alparashlan Acikgenc, (Turky), Professor Hamid Fahmi Zarkashyi (Indonesia), Professor & Chief Mufti Abdussattar Darbissai (Kazakhstan), Professor Ali Akbar Zaiee (Iran) , Mr Yusuf CW Yu (Hong Kong), Dr Nadeem Memon (Canada), Mr Mahmmd A Hassan OAM (Australia), Prof. Muhammad Haron,South Africa and I was one of the invited paper presenter as Faculty member, Darul Ihsan University, Bangladesh and presently Visiting Research Fellow, International Institute of Advanced Islamic Studies:( IIAIS), Malaysia.

The Aim & objective of the 7th World Conferences on Muslim Education (World-COME 2009) is to bring together on an international level all involved in the dissemination of knowledge to address the current educational situation in the Muslim world. The first in the series identified the main problems in Muslim education and suggested remedies. It proved to be a watershed in the history of Muslim education and was eagerly followed by a succession of five other world conferences held in different parts of the world. This seventh World Conference aims to be as dynamic and as influential as its predecessors. It will take into account the impact of globalization on Muslim education, looking in particular at issues such as Islamophobia,

secularism, the marginalization of spiritual values as well as human capital development and the advancement of ICT. It will continue to develop themes discussed in earlier conferences, such as the Islamization of knowledge, curriculum designing and teacher training, but will contextualize them in the current globalized atmosphere. This conference is expected to usher in a new era of Muslim education which will counteract the negative effects of globalization and at the same time incorporate its more favorable aspects. Due to the importance of quality in every aspect of our life, the WORLD- COME 2009 endeavors to: Bring together a large number of scholars and researchers from around the world and give them the opportunity to interact and network with each other. Discuss and analyze the impact of globalization and its challenges to the development of Muslim education in the world. Suggest solutions to some of the issues in Muslim education. Support the initiatives of the state of Selangor, Malaysia in its aim to Islamize education.

The theme of the conference was: 'Globalization: Its Impacts on & Challenges to Education in the Muslim World'. The Special theme was: 'Curriculum for Muslim Education; Making basic Teachings of Islam relevant religion and youth.' The subtheme was: 'Information communication Technology and Educational Media, Peace Education and Islam Phobia, Curriculum Evaluation, Counseling and psychology, Moral and Aklaq Development, Integration of Knowledge, Teacher Training, Learning Strategies, Madrasha Education, Quality of Muslim Education, Student Diversity, Principle Of Critical & Thinking in Muslim Education, Non- Muslim Perspective on Education.

At the 1<sup>st</sup> half of the 1<sup>st</sup> day, the conference was inaugurated at Grand Blue Wave Hotel, Shah Alam by the Chief Guest Y.A.B Tan Sri Dato' Abdul Khalid bin Ibrahim, Chief Minister, Selangor State Government, Malaysia and gave Welcoming address Y.B. Dr. Hajjah Halimah binti Ali, the Minister for Education, Higher Education and Human Capital Development, Selangor State Government . Professor Dr Mohammh Khazani Abdullah , Director, the Organizing committee gave welcome speech and the Minister for Religious Affairs, Selenger State Government, Dr. Hasan Bin Mohammed Ali and the Rector, International Islamic University College (KUIS) were present the occasion as special Guest.

At the 2<sup>nd</sup> half of the first day, two key note paper were presented on *Managing Global Challenges in Education: The contemporary Fiqh Approaches* by Professor Dr Wahbah al Zuhayli, Faculty of Syariah,

Damascus University, Syria, Chaired by YBhg Professor Datu Dr zulkifli Yusof and *Globalization : Its Impact on and Challenges to Education in the Muslim World* by YBhg Ustaz Abdul Ghani bin Shamsuddin , Chairman of Secretariat Asia Seemly of Ulama Chaired by Dr. Kamrulzaman Abdul Ghani.

At the 1<sup>st</sup> half of the 2<sup>nd</sup> day; a discussion was held on The Roles of Government in Managing the Impacts of Globalization in the Muslim World Education where Professor Dr Wahbah al Zuhayli and Sheikh Dr. Abdusttar Derbissai, the Supreme Mufti of Kazakhstan were presenters and Dr. Abdul Rahman Mahmood acted as moderator. Besides two invited papers were presented on *Globalization : Its Impact on and Challenges to Education in the Muslim World: from the perspective of sciences* by Professor Dr Sheikh Abdul Mabud , Director General , The Islamic Academy, Cambridge, UK and on *Globalization : Its Impact on and Challenges to Education in the Muslim World: Cross Cultural and Da'wah Perspective* by Professor Dr. Anis Ahmed, Vice Chancellor, Riphah International University, Pakistan.

A Public Forum was held in the 2<sup>nd</sup> half of the 2<sup>nd</sup> day on *Muslim Education: Its Impacts on and Challenges to Contemporary Education System* where Dr. H. Abdul Hamid Fahmi Zakarshyi , Y.Bhg. Emeritus Professor Datuk Dr. Osman Bakar, Professor Shaikh Abdul took part in the discussion. The Forum discussion was moderated by Y.B. Dato' Dr. Hasan bin Mohamed Ali, Selangor Minister for Religious Affairs

At the 3<sup>rd</sup> day, An Academic Discourse was held on *Malaysia Model of Islamic Education System: Facing Future Challenges* where Y.B. Tuan Hj Nasharuddin Mat Isa Member of Parliament (Bachok), Y.B. Datuk Saifuddin Abdullah, Deputy Minister of Higher Education., Y.B. Dr. Halimah Ali, Selangor State Executive Councilor, Y.Bhg. Professor Dato' Dr. Mohd Yusof Othman, Director, Institute of Islam Hadhari, Universiti Kebangsaan, Malaysia took part in the discussion.

Other papers and presenters were as follows :

*Interfaith Dialogue as a New Approach in Islamic Education*, Professor Emeritus Datuk Dr. Osman Bakar, Deputy Chief Executive Officer, International Institute of Advanced Islamic Studies (IAIS) Malaysia,

*The Mind of Muslim Intellectual (Ulul Albab): The Quranic Model of Integration of Knowledge*, Professor Tan Sri.Dr. Mohd Kamal Hassan. Former Rector International Islamic University Malaysia

*Knowledge Excellence during the Islamic Civilization: Andalusia Experiences*, Professor Tan Sri Dzulkipli Abdul Razak, Vice Chancellor Universiti Sains Malaysia (USM) (IIUM) ,

*Revisiting Sunnah on Early Education System*, Professor Dato' Dr. Zulkifli Mohd Yusoff Academy of Islamic Study University of Malaya, Malaysia

*Turkish Experience in Islamic Education: Past, Present and Future*, Professor Dr. Alparslan Açıkgenç Deputy Rectör, Fatih Üniversitesi, Turkey

*Islamic Education: The Modern Darussalam Gontor 'Pondok' Experience*, Dr. Hamid Fahmi Zarkashyi, Institute Studi Islam Darussalam, Pondok Modern Darussalam, Indonesia

*Islamic Education: The Kelantan Experience*, Y.B Dr. Mohd. Fadzli Dato' Hassan Executive Council, Kelantan State Government

*Political Influences on Islamic Education: Contemporary Experiences*, Professor Dr. Kamaruzzaman Yusof, Head of History Program, School of History, Politic and Strategy, Faculty of Social Science and Humanity, National University of Malaysia

*Re-evaluation of Integration of Knowledge*, Professor Dr. Dato' Sidek Baba , Faculty Member, IIUM, Malaysia

*Islamic Scientist: Prospects and Challenges*, Professor Dr. Anuar Ahmad, Deputy Vice Chacellor (Academic), Universiti Industri Selangor (UNISEL)

*History of Islamization of Education Movement: An Analysis of Dr. Syed Ali Ashraf's Contrribution to Six World Conferences on Muslim Education (1977-1996)* Associate Professor Isharaf Hosssain ,Darul Ihsan University, Bangladesh and presently Visiting Research Fellow, International Institute of Advanced Islamic Studies: IAIS Malaysia

*Profiling Islamic Educational Institutions: Understanding the Madrasah Attraction*, Assistant Professor Dr. Hikmatullah Babu Sahib, Kulliyah Islamic Revealed Knowledge and Humen International Islamic University Malaysia

*Islam and education: Experience in Muslim Minority Community Hong Kong*, Bro. Yusoff Yu , Islamic Kasim Tuet Memorial college, Hong kong

At the closing session of last day, a Special speech delivered by Y.B. Dr. Hajjah Halimah binti Ali, the Minister for Education, Higher Education



and Human Capital Development, Selangor State Government on 'Turning Selangor into an International Islamic Education and Scholars Hub'. It is to note that she was the main patron and inspiration of the Conference at the session she also launched the newly formed an Institute named 'The International Academy of Muslim Education (IAME)' at Selangor patronized by the State Government Of Selangor , Malaysia. She also declared the International Advisory Board for the Institute and gave them first honorary Fellowships for two years.

I think it is one of the achievements of the 7<sup>th</sup> world-come in Malaysia for spreading & strengthening Islamic Education and interest of the Muslim Ummah.

Before the closing speech the following Conference Resolution read out by Mr. Mohammad Shah Bin Abdullah, Deputy Rector, Selangor International Islamic University College (KUIS):

**Resolutions for 7th World Conference on Muslim Education 2009:**

1. To establish the International Academy of Islamic Education (IAME) based in Kolej Universiti Islam Antarabangsa Selangor (KUIS), BandarSeri Putra, Bangi Selangor Darul Ehsan. The IAME main secretariat consists of Honorary International Advisory Board members and its management team is aimed to actively engage in rejuvenating and pursuing Islamization and Integration of knowledge agenda; research and innovation, publications and conducting workshops, seminars, conferences and intellectual discourse activities. (The conference also encourages the establishment of similar institute or promoting existing institutes in the Muslim countries in affiliation with IAME towards a formation of a global non-governmental organization focusing Muslims education agenda and reform).
2. To address and manage issues on globalization, its challenges and impact so that its positive aspects can be maximized and eliminated its negativity. The conference is fully aware and realizes the importance of education in ensuring sustainability and progress of our Muslim ummah. The need for a holistic and integrated educational approach is critical and pertinent at this juncture whereby Muslims from all walks of life are facing greater challenges due to globalization impact; cultural invasion; political

subjugation; world economic uncertainty, financial turbulence and borderless world.

3. To form current and outstanding ideas for Muslim education through the collaboration and cooperation of world Muslim scholars. The central task is an intellectual jihad. An Islamic education can only be impacted by those whose heart and soul there already exists a synthesis between the principles and ethos of Islam and a particular field of knowledge.
4. To implement new ideas and new form of teaching and learning methodology through a proper curriculum design which should be carried out accordingly based on the needs of each Muslim country.
5. To disengage the Muslim world from the psyche of blind imitation of the West and as a consumer of western thought and paradigm thinking.
6. To initiate the process of developing an Islamic Educational Contents standards such as syllabus and curriculum, to better harmonize and coordinate the various contents currently available in the Muslim world which are designed based on the integrated approach.
7. To uplift the culture of research and development amongst Muslim educators towards focusing on development and delivery of solutions rather than repeating the rhetoric, by packaging and transforming the various Islamic principles and concepts into practical, contemporary products and systems.
8. To establish branches of Islamic Non-Governmental Organizations (NGOs) to meet the challenges that the Muslim minority has been facing all over the world.
9. To promote the awareness of mastering and upgrading ICT knowledge and skills amongst Muslim educators and integrate them in their teaching and learning process.
10. To propose a further study and research into the contemporary significance and applicability of the Ulul Albab model of integrated knowledge and education as the ideal model of Islamic education in the

21st century.

11. To propose World Conference on Muslim Education (COME) be held regularly in a specific time frame within a period of two to three years to insure the continuity in following up all related issues that have been raised in the previous conferences.

**Md. Isharaf Hossain**  
**Faculty Member, Darul Ihsan University, Dhaka**  
**&**  
**Research Fellow**  
**International Institute of Advanced Islamic Studies (IIAIS)**

## **Tariq Ramadan on Respect, Thinking and Dialogue**

*Professor Tariq Ramadan is a European Muslim who advocates reform in Islam and promotes interfaith dialogue. Born in Switzerland and the grandson of the Muslim Brotherhood founder, Hassan Al Banna, the European academic has been named by Time magazine as one of the 100 most important innovators of the century. He told ZAKIAH KOYA during his recent visit to Kuala Lumpur that Muslims must make an effort to move from mere formalism – a fixation on ritual – towards a committed spiritual and social presence.*

**Q:** *MUSLIMS say that their religion is perfect and it is because of this many are against interfaith dialogues. What is the point they ask? So why are you promoting interfaith dialogues among religions?*

**Ans:** We have a perfect religion, yes, but we are not perfect. Dealing with other religions means that we are challenging the very meaning of ours. When we have a dialogue, sometimes when we meet Jews, Christians, Buddhists, agnostics or atheists, the way they are helps you to better your religion as they may make you see something which you have neglected to see.

For example, when I was in South America, the priests there were talking of love. So, I learnt to also talk of the spiritual dimension of love in Islam and its importance in life. So the experience of others is helping you to have other viewpoints of your religion.

When we talk about values, when we speak about dignity and solidarity and when we talk about racism, dialogue can be very important because at the end of the day when dealing with Christians and Buddhists – why do they have to listen to me? – because together we want to change the world for the better. We want to make our world a better place.

Malaysia cannot have social cohesion if you do not have dialogue. We need this dialogue among religions. There are areas we can explore. For instance why do we believe what we believe? Is there someone who can believe that Allah is happy with the 100,000 people who are dying of starvation everyday?

Will there be someone who, when we speak of global warming, will convincingly say that God is happy with us? He is not. We know that we are not meeting the challenges and dialogue can be a meaningful exchange if we do not make it just an exchange of words.

*Q: Since Muslims say that their religion is perfect, why are you talking about the need to reform Islam?*

**Ans:** I am not saying this. Islam does not need to be reformed and Islam has in itself tools for Muslims to have a true understanding of it. What we need to reform is the Muslim minds. The texts that the Muslims refer to – the Quran and hadith – are going to stay as text. They are not going to change. We have an immutable set of principles.

We are facing challenges. Islam is for all times and all situations but who is going to do the job? Our minds of course. And we have to evolve our minds with our rationality. It is our static rationality that is betraying the text. Active rationality is what makes the text universal.

*Q: Whose responsibility is it to bring all this about?*

**Ans:** It's a multiple responsibility. Of course, the first to be mentioned are the Muslim scholars, the ulama and the intellectuals. They have to come with a vision and they have to deal with the matter of authority. They deal with the text and scriptural sources. So, I would say they have a great responsibility on that.

I would also say the ordinary Muslims should understand that they are responsible too. Ordinary Muslims should understand that they cannot just blame the people at the top but understand that they too have power. As a result the ordinary Muslims are too passive, suffering from a mentality of victimisation and are always blaming others. They must understand that they have their share of responsibility in the whole process to shoulder.

*Q: Malaysia is a country with a lot of diversity. It is a plural society. How does Islam view these diversities?*

**Ans:** This diversity is God's will. The Quran says that if God wants it He could have made you one community. He said: We made you tribes and nations so that you may know one another.

It is God's will. It is, therefore, not enough to tolerate others. We must respect them. As one prominent scholar said in one conference "who wants to be tolerant, we want to be respected."

In Islam the word, therefore, is respect, not tolerate. Who are we to tolerate? This is God's will for me to be here. So it is for Muslims to understand that because Allah wanted Christianity, wanted Judaism, and Buddhism and atheists and anarchists to be here it is for them to respect God's will. To respect means "I acknowledge the fact that you are here, I acknowledge the fact that you have to be respected – and more than that– I am asked by Allah that I have to know you, which is a two-way process of acknowledgment. Respect is to acknowledge you and know you that you are different and to know about you. My knowledge towards you is an act of respect." So, I think tolerance is not enough. We must remember that diversity is God's will.

At the same time Muslims must stop the belief in this illusion that we have one and the same thought in Islam. There is diversity among Muslims too. It is a reality.

Never forget that this diversity is not only a challenge but also a gift. Through dialogue with Christians, Jews, Buddhists, they may make us better people.

*Q: Most Muslim societies are guided by their ulama and religious scholars. In time they have become revered people. Whatever they say is accepted without question. Thus many Muslims grow up with a fear of asking questions. It is unfortunate, don't you think?*

**Ans:** We have to respect the scholars but we should not fear to question them. Especially now. What is said today is not what was said fifteen years ago because the Muslims are experiencing new situations. The point here is ordinary Muslims should stop acting like blind followers and blaming the scholars for not doing their jobs when they themselves are not doing their job. What is their job? It is to come with a critical mind – there is no deep faith without a critical mind. You know there is one principle to be followed when you go to a scholar and you ask him for a *fatwa*. But when he gives you the *fatwa*, you have to ask him or her where does it come from. Give me the evidence. Not only do you get an answer but you have to understand where the answer comes from.

What the Muslims are doing is that they just want answers and very often they are having a "touristic" attitude towards *fatwa*. They are looking at scholars and they choose the scholar that they want that gives them the *fatwa* that they want. In the end they get the *fatwa* they are looking for. This is not Islamic – an attitude which is lacking in sincerity. We need more sincerity from the Muslims and more critical minds – and carry out

deeper challenges and deeper questions – not only how do I enter the mosque and such.

The scholars must listen to the community and know what is happening. By definition, a scholar is serving the community – not to be served by the community – his power or authority is coming from the community he is serving. What we have now is the other way round. We are idolising some of the scholars and in the process giving them authority over us.

We have to revive the questioning mind. During the time of the Prophet, when he gave an opinion or a ruling his companions questioned him, "Is this coming from God or is this coming from you?" When he said, "This is my opinion", they said then we challenge you. They were challenging his authority to find out how he came up with his opinion. If it is coming from God, no problem.

**Q:** *You must have heard that there is a request by a Catholic publication, the Herald, to use the word "Allah" when referring to God in its articles in Bahasa Malaysia. The government has objected to this. What is your view on this?*

**Ans:** If you travel around the world, in the Arab world, Allah is used by all Christians – Coptics and others. To us, Allah is the one God who sent us the prophets Moses, Jesus and Muhammad. When we use Arabic, we say "Allah", when speak in English, we say "God" and when we speak French, we say "*Deus*".

The point is the substance and the substance is one God. We are using the language to say it. Some of the scholars coming from the literalist trend, the *Salafiya-al Harfiyat*, say that Allah is a very specific name.

The majority of the Muslims are using the word "God" when they speak English and the other words in other languages. Allah is not the God of the Arabs but Allah is the only God of all human beings. This is what we are saying.

When we speak other languages, you change by knowing what you are talking about and we understand that He is like nothing we can imagine Him to be. Therefore we cannot describe Him. So when I speak English, I do not have a problem saying "God" and in French I say "*Deus*" and that's it.

When the Christian Arabs speak Arabic, in their Bible, they use "Allah" to speak about God. So, you cannot deprive them using this as this has been the case for centuries and in Arabic, God is Allah.

The Roman Catholics among them do not use "Allah" to describe Jesus. There is no problem there. And my understanding of their general hypothesis is that the Trinity is Three in One but they are not confusing the three dimensions of One God. If that is not a problem for them neither is it for us.

But we must also be aware that the Christians, depending on traditions that they are following, are promoting the concept of the Trinity. Each group has its own truth or understanding of it.

*Q: Would you describe yourself as a moderate Muslim?*

**Ans:** I am not using this vocabulary. This qualification is coming from the colonisers who always had a binary view of the colonised – the good and the bad, the moderate and the fundamentalist.

All the people who resisted colonisation were bad and fundamentalists and all those with them were the good and the moderate. I think it is silly.

*Q: You are aware, of course, there are too many literalists and formalists among Muslims in Malaysia and many parts of the world. Are you saying that it is wrong for Muslims to be like that and that there is a need for them to be more than that?*

**Ans:** The literalists are looking at the Islamic text, the Quran and the hadith, in a very literal way. I am not saying that they are less Muslim, but they are followers. Maybe in their literal faithfulness, they become less faithful to the objectives of being a Muslim.

I want to be very faithful to the meaning of the text but I also want answers for my time. So, the reformist trend here is what we have with the first companions of the Prophet saw– some of them were looking at the objectives, not only at the literal meaning of the verses. I am following that one.

There are texts– I respect them and there are objectives– I have to reach them. So I am between the objectives I want to reach and the text I have to understand. Between that, there is the critical thinking– the dialectic process– which is exactly the reformist trend.

We need to go back to the origins to find out what is the creativity and the confidence of the first companions of the Prophet Muhammad. Today what we lack is confidence when we deal with the text, and we do not have confidence to face the world. Is the text for us to strictly just read



and not change the world? We read whole night and don't change the world throughout the day.

To change the world we need our critical thinking— the rationality, the understanding. We need to have our heart not sleeping during the night and the mind never sleeping during the day. This is what we need, this awakening process. It is important.

*Q: You are Hasan al Banna's grandson and because of that many Europeans and Americans do not think you are what you say you are. To them he was a fundamentalist and an extremist and that what you are doing is to present a friendly face to what they think he was. How do you handle people like them?*

**Ans:** I think that a variety of the people who talk of my grandfather never read about him, never knew him. I would never let people judge my grandfather with superficial perceptions. Only 5% of what he wrote is translated into English. Just try to understand what he did and said. Someone who said no to colonisation and who created 2,000 schools, half for girls in a time where this was not the trend is just unbelievable.

People questioned my grandparents on how they could send their daughter to school and the daughter in question was my mother. This is the way my grandfather was. When he was, for example, promoting a kind of Sufi trend—which is spirituality— which sprouted into 1,500 such organisations, shouldn't I respect him for this?

So, to all the people today judging him while he was dealing with the world in the 1930s and 1940s, I would say this is unfair. And when you don't read someone fully, don't judge that someone especially based on the words of his enemies (the British colonisers). I don't have a problem with people referring to my grandfather wherever I am because this is a fact. But I am trying to present my own thoughts and I am asking the people to assess my view by reading what I have written.□

- Sources: DAHUK

