



BANGLADESH-SAUDIARABIA

**ETERNAL BONDS OF
BROTHERHOOD**

**BANGLADESH-SAUDIARABIA
BROTHERHOOD SOCIETY**



ETERNAL BONDS OF BROTHERHOOD

JOURNAL '91

Abul. Asad

EDITED BY
B. H. HAROON

PUBLISHED ON : OCTOBER 1991

PUBLISHED BY :

BANGLADESH SAUDI ARABIA BROTHERHOOD SOCIETY





بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

PRIME MINISTER

GOVERNMENT OF THE PEOPLE'S REPUBLIC OF BANGLADESH

Date

MESSAGE

The relation between the peoples of Bangladesh and Saudi Arabia is firmly established upon common traditional culture and religious faith. In spite of geographical distance, peoples of these two countries are inspired by the eternal Islamic spirit. The friendship between the two peoples have stood the test of time and tribulations.

The peoples of Bangladesh have proved it again during the recent Gulf crisis standing by the side of the brotherly people of Saudi Arabia in protecting the Holy Land of Islam. Similarly at the time of our recent natural calamities the people of Saudi Arabia first extended their co-operation towards our distressed people. They came again with all co-operation in our subsequent rehabilitation programmes. The importance of growing relationship between the two countries in upholding the interests of Islamic Ummah has been recognized.

I welcome the noble venture of publishing an anthology 'ETERNAL BONDS OF BROTHERHOOD' by Bangladesh-Saudi Arabia Brotherhood Society on the history, culture, heritage and socio-economic life of Bangladesh and Saudi Arabia. This anthology will help our people learn more about our relationship and strengthen fraternal ties.

I wish the publication a success. I also hope the brotherly relationship between our two countries would deepen in days to come.

খালেদা জিয়া
(Khaleda Zia)



MESSAGE

I am happy to know that Bangladesh-Saudi Arabia Brotherhood Society is bringing out an anthology of articles by eminent scholars focusing various aspects of age-old relations between Saudi Arabia and Bangladesh. The two countries, bound by unshakable faith of Islam, have developed, through fraternity, a unique bilateral relations of friendship and co-operation, which have now assumed a new height of excellence. It is heartening to note that in recent times the economic and trade relations between the two countries have grown steadily. The kingdom of Saudi Arabia, fortunately for us, extended substantial assistance to this brotherly country, particularly during natural calamities. Bangladesh, being the second largest Muslim nations of the world, enjoys the love and affection of the Saudi people and their leaders who have endearing feelings for the brotherly people of Bangladesh.

Islam transcends all barriers of geography, race and colour, and in this process of universal brotherhood the two countries have nurtured their mutual relations through bonds of religion, culture and fraternity. Allah blessed the Kingdom of Saudi Arabia by making it the cradle of Islam and venue of revelation. The spectacular progress made by the people of Saudi Arabia during recent times were possible due to their total faith in Almighty Allah, the Holy Quran, the Sunnah and illuminating leadership of the Custodian of the Two Holy Mosques King Fahd Ben Abdul Aziz. In this connection scientific methods and modern management had been applied in all spheres of economic and social development. That approach is comparable with the essence of Islam. According to the Prophet (peace be upon him) "Wisdom is the ultimate goal of the believer; wherever he finds it he grasps it". By the grace of Allah, the Kingdom has ensured social stability by guaranteeing individual as well as collective freedom as interpreted by Islam.

Bangladesh-Saudi Arabia Brotherhood Society has done a splendid work by deciding to bring out an anthology of writings on Saudi-Bangladesh relations. I am sure the anthology will go a long way in fruthering the mutual understanding and co-operation among the twobrotherly peoples. I sincerely thank the Bangladesh-Saudi Arabia Brotherhood Society for this Laudable work.

Abdullatif A. Al-Maimanee
Ambassador of the Kingdom
of Saudi Arabia in Bangladesh.



EDITORIAL

Bangladesh Saudi Arabia Brotherhood Society, since more than a decade, has been playing a vital role as a cultural organization between Saudi Arabia, the seat of the two great sanctuaries of Islam: Makkah-tul-Mukarrama and Madinatul-Munawara on the one side and Bangladesh the second biggest Muslim country on the other. A part from the earliest trade liaison between the two countries, subsequent on rush of Muslim saints, carried the message of Islam here and finally the Muslim conquest of Bengal at the dawn of the thirteenth century A.D. consolidated the position of Islam in this part of the world.

The cultural heritage and common values of Islam guide and stimulate the two peoples to go ahead on fraternal spirit of Islam. The change of original Nomenclature 'Friendship Society' to 'Brotherhood Society' represent the true and genuine expression of this fraternal spirit. His Excellency Abdul Latif A. Al-maimanee, the Ambassador of the Kingdom of Saudi Arabia under whose inspiring patronage, apart from multiple activities of the society, the present venture of this publication "Eternal Bonds of Brotherhood" is also undertaken. The valuable contributions by different erudite writers have projected various aspect of Islam along with the achievements and distinction of the Kingdom of Saudi Arabia not only in the world of Islam but also in the world at large. The leading Scholars and thinkers of Bangladesh have contributed articles to this anthology through which the readers will not only be in a position to Know various aspect of Saudi Arabia and Bangladesh, they will also be able to gather valuable information about Islam, the basis of the eternal bond between the peoples of both the countries.

With our greatfulness to His Excellency Abdul Latif Abdullah Al-Maimanee and heartiest thanks to the contributors for making this noble venture a success, we pray to Him the Almighty Allah to accept our humble efforts---- Ameen.

B.H. Haroon
Secretary General
Bangladesh Saudi Arabia Brotherhood Society

Contents

Articles	page no	Writers
1. King Abdul Aziz Bin Abdur Rahman	9	Dr Mustafizur Rahman
2. Saudi Arabia And Bangladesh	14	Dewan Md Azraf
3. Health Care in Saudi Arabia	17	Dr N Islam
4. Attendance of Haramain Sharifine	22	Mohiuddin Khan
5. Jaziratul Arab the Original Source Land of Human Civilization & Culture	28	Dr Anisuzzaman
6. Development of Muslim Architecture	32	Dr Mahmudul Hasan
7. The concept of an Islamic State	41	Dr G. W Chawdhury
8. Al Quds-Al- Aqsa	53	Dr A. K. M Ayub Ali
9. Shariat Law And The Law of Bangladesh	57	Justice Badrul Haider Chowdhury
10. Science & Technology Education in Muslim World	63	Dr S, M, Sharfuddin
11. Slavery in Islamic Perspective	71	Professor Abdul Gafur
12. Mass Media in Bangladesh	74	Professor Nuruddin
13. Rice Cultivation in Bangladesh	81	Dr I. U. Ahmed
14. Perspective of Islamic Education	87	Hafez Md Zafar
15. Education System in Saudi Arabia	92	Dr Sayed Sajjad Hossain
16. Islam in Bangladesh	96	Dr. Kazi Din Mohammad
17. Saudi Arabia A Historic Land	115	Mohammad Abul Asad
18. Madinas Role in the Formation of Islamic State & Society	119	A. Z .M Shamsul Alam
19. Rule of Law Under Secular and Islamic Concepts of Sovereignty	128	Advocate Mujibur Rahman
20. The Role of Muslim Saints in Preaching Islam in Bangladesh	189	SK. Ali Ashraf
21. Bangladesh Saudi Arabia Brotherhood Society	196	Md. Faijur Rab Azad
22. Bangladesh at a Glance	198	
23. Saudi Arabia at a Glance	202	
24. Bangladesh in the Picture	205	

King Abdul Aziz bin AbduR Rahman Founder of the Saudi Kingdom

Dr. Muhammad Mustafizur Rahman

Ph. D. (london) M.A. B. A.

(Hons) Dhaka, M.F. Dhaka,

Professor of Arabic Department

University of Dhaka, Bangladesh

A gifted King

In His infinite kindness, Allah Almighty some time bestows to the mankind some of His favours in the form of gifted kings. The instance of Talut mentioned in Al- Qur'an is a pointer for the wise. When after Moses people said to Samuel: Raise up for us a king, that we may fight in the way of Allah :.....2/246, then their prophet Samuel said to them: Surely Allah has raised Talut to be a king over you. They said: How can he have kingdom over us while we have a greater right to kingdom than he, and he has not been granted abundance of wealth? He said: Surely Allah has chosen him above you, and has increased him abundantly in knowledge and physique. And Allah grants His kingdom to whom He pleases. And Allah is Ample giving, Knowing, 2/247.

Talut was tall and handsome. When he stood among people, he was higher than any of the people(1 Sam 10:23). He belonged to the tribe of Benjamin and his worldly belongings were slender. Immediately after he was named as king, selfish people raised all sorts of petty objections and each one wanted to be leader and King, instead of desiring the good of the people as a whole. Here Allah dispels their doubts as to who should be the king. Knowledge and bodily prowess have been set as criteria of preference in selecting a king. The parable of Talut is a good lesson for the entire humanity. It teaches us that merely temporal wealth and prowess must not be counted as main factors for making good king but it is faith, determination, courage, wisdom, knowledge, bodily prowess and total reliance upon Allah.

In the parable of Talut, we find among other things:

- i) when people become helpless before wanton tyranny, they ask for a king who lead them and brings succours for them
 - ii) Allah raises a king as a boon to mankind and in the case of Talut he was tall, bigboned , muscular, and full of energy, prowess, and wisdom;
 - iii) Allah gives him victory over his adversaries despite their superiority in size and strength;
 - iv) pure faith in Allah brings His blessings which may take many forms.
- Abdul' Aziz Ibn Saud was such a king who was bestowed with all the qualities of a chosen king like Talut. A critical study of his life and time will tell us all about this.

He was born at the time of Fajr prayer on a November morning in 1880 to Abdur Rahman al Saud and to his wife Sarah, Daughter of Ahmad Sudari. As soon as he was weaned, Abdul Aziz was taken from the women's quarters and handed over to a negro slave who had been responsible for him and his safety. He was brought up as a strict Sunni Muslim. He was admitted to a school in Riad but he showed little inclination for book learning. He grew up as a devout youth and his father taught him that he must refound the empire of Saud the Great, knit all Arabs into one people , and bring them back to the pure teachings of the Quran and the Sunna. Abdul' Aziz took this to be his duty for which task Allah had chosen him. It was not mere day-dream or idle conjecture, it would mean war, hardship fighting, fatigue etc. He prepared himself for these and learned to use gun and sword, to leap in one on to a horse and gallop without saddle or stirrups, to walk barefooted at midday on the blistering rocks and the sand under the fierce summer sun, to wrestle and compete with other boys, to ration himself in food, water and sleep, to go on long journeys and to rise regularly two hours before dawn.

In the Riad palace 'Abdul' Aziz witnessed in his early age civil war among the brothers and nephews of Abdur Rahman for the right to leadership. His father was surrounded by spies and traitors, the confederates of his nephews betrayed him, the Rashid chased him, his men left him, he was driven from pillar to post, a refugee, with the Rashid, the Ajman, the Turks and his nephews after him. In those days of dangers and constant alarms, Abdur Rahman found protection with the Murra who were the most primitive of all the tribes of Arabia. Among them 'Abdul Aziz 'become a complete bedouin, learned the ways of the desert; the constant danger, the everlasting alarms and the pressing hardships toughened his body and taught him reliance.

Abdur Rahman was over fifty and tired of life and wanted to live with his family around him. At that moment, Muhammad, the shaikh of Kuwait invited him and promised him a monthly allowance while he stayed there. 'Abdur Rahman gladly accepted the invitation, collected his family from Bahrain and settled down in Kuwait. 'Abdul Aziz experienced here variegated test of life. Since he left Riad, 'Abdul Aziz' had done none of ordinary schooling, reading, writing and book-learning. But here in Kuwait he was acquainted with new ideas, new people, new customs and novel way of thought. He met traders, travellers, and representatives of French, English Russian and German Government. He learned much of the art of ruling as a result of his close

association with Mubarak, the Shaikh of Kuwait. This was a fine schooling for him.

For six years he had sat in Kuwait, eating out his heart and listening to the grumbles of the exiles. That was no life to him. He was a man of action. He set out for Riad with thirty trusted friends and Jiluwi his cousin and Mohammad his brother. With the help of Allah Almighty, Abdul 'Aziz' captured the fort of Riad by his firm faith in Allah, indomitable courage, uncommon valour and unique prowess. The capture of Riad ushered in a new era. With this the long night of dismay and despair ceased, the dawn of peace and progress appeared, the surge of reforms moved into motion and a beacon was kindled to show the Ummah their path. 'Abdul' 'Aziz, a God-gifted king, proved his necessity by his action. But for him the Arabs would have remained in darkness.

His activities as a conqueror, warrior, and a founder of a kingdom bear testimony to the fact that seldom any king of the past could excel him. In the hours of distrust, intrigue, treachery, deception and betrayal, Abdul'Aziz' did not lose heart to face the situation. He always believed that Allah is with him and He would guide him aright and ultimately he would win. Such is the case with all kings chosen by Allah. If we compare the case of Talut with that of king' Abdul' Aziz it will present a close resemblance.

A saviour

Allah Almighty has created all the universe. He loves and protects all His creatures and His bounties are for all worlds. In His plan He disapproves disorder. In concluding the parable of Talut, Allah says: were it not for Allah to repel some men by others, the earth would indeed be in a state of disorder, but Allah is full of bounty to all the worlds. 2/251

To those who are oppressed and driven from their homes in defiance of right, Allah says: permission to fight is given to those on whom war is made, because they are oppressed; and surely Allah is Most powerful for their help; they are those who have been expelled from their homes in defiance of right for no cause except that they say: Our Lord is Allah. And if Allah did not repel some people by others, monasteries, churches, synagogues and mosques in which the name of Allah is much remembered, would have been pulled down. And Allah will certainly help him who helps Him. Verily Allah is Strong, exalted in the Might. They are those who, if we establish them in the land, will keep up prayer and pay zakat, enjoin good and forbid evil: with Allah rests the end of all affairs. 22/39. 40. 41

Disorder is indicated here by "oppression", "driven from ones home by persecution" and "defiance of right", all these for no cause except that One True Allah is worshipped. Muslims are enjoined to fight against persecution, oppression, injustice and defiance of right in order to repel disorder from the society. In the case of Talut as well as in the case of the little Muslim community at Medina fighting for existence against the Meccan Quraish., Allah Almighty has made it clear that in His eternal system He maintains check and balance in the universe by repelling the mischief-mongers by the

righteous people. Whenever and wherever His earth would be in a state of disorder, His boundless bounties and infinite mercies would gush forth to protect His creatures. This is the eternal system of Allah Almighty.

After a period of long thirteen hundred years, the believers of Islam in general and the people of Arabian peninsula in particular went to a great extent slumborous and in many cases oblivious of their duties and responsibilities. Moreover, the people of Arabia had been Subjected to brute tyranny and exposed to primitive unbridled impulses. Imam ibn Taimiyya (1263-1328) and Shaikhul Islam Mohammad ibn Abdul Wahhab (1114/ 1703 1206/1795) appeared at such critical junctures of Islam when political dissensions and doctrinal differences sapped the unity of the Muslim Ummah and made their countries easy prey to alien invasions. They called upon the people to go back to the original teachings of Islam as are in the Quran and the Sunna of the Prophet (sm). Free from the fetters of blind taqlid, they exhibited extraordinary power of argumentation in replying to theological as well as philosophical questions, Both of them were persecuted but continued preaching their faith undaunted. Saud the Great made an agreement with Shaikhul Islam Ibn 'Abdul Wahhab to bring the Arabs back to the true Faith of Islam together by preaching and the sword. As a result of this alliance, they had established their rule over a vast territory and refused to pay tribute to the Turkish Sultan. They enforced the orders of al Quran, destroyed the idols and tombs of the saints and preached the original Islam which caught the imagination of the desert Arabs. Tribe after tribe submitted to them. But this alarmed the enemies who nicknamed them ' Wahabi'. Mohammad Ali, the viceroy of the Sultan of Istanbul in Egypt, was ordered to march into Arabia. He invaded Najd, defeated the alliance, captured the capital and sent the ruler in chains to Istanbul where he was beheaded. Thus the empire of Saud the Great was gone. Once more, all Arabia was ripped into pieces by wars, raids, intrigues and split into quarrelling tribes. With no Strong man behind, Arabia was again a land of violence and bloodshed

At this critical juncture, king Abdul ' Aziz appeared with an unflinching belief that Allah Almighty has entrusted him with a mission to unite the people of Arabia into one whole, to bring them back to the original teachings of al Quran and the Sunna of the Prophet (sm) and to make the word of Allah supreme.

Abdul'Aziz was a man of action. He united the Arabs, ruled them with justice and exemplary punishment, gave them sense of security and protection, enjoined them good and right, forbade them evil and wrong, cleansed Islam of innovation, impiety, polytheism and infidelity. He says; They call us Wahhabis. They name our creed as Wahhabi, considering it an independent creed. It is a blatant lie, originated from false propaganda spread by the interested people. we do not have any new creed or any new belief, nor did Mohammad ibn Abdul Wahhab bring any new one,. Our belief is the belief of the righteous predecessors, which is in the Book of Allah and in the Sunna of

His Apostle, upon which had been the righteous predecessors. (M. Mounir El Bedaiwy : Abdul Aziz Al Saud, p. 364)

He marked the trodden path of Khulafa Rashidun, followed the treads of Salf Salihun, strove to emulate Imam Ibn Taimiyya and Shaikhul Islam Mohammad ibn Abdul Wahhab and bequeathed to the posterity a will: to make the word of Allah supreme (9/40)

His total reliance upon Allah Almighty, his indomitable courage and bravery, his apt ingenuity and power of ready tacts, his mode and model of practical life, his policies within and without, and welding together in him both temporal and spiritual authorities, endowed him justly with the appellation 'Saviour'. By the grace of Allah Almighty, Abdul Aziz in his time saved the Arabs from ruination and purged Islam of innovation and polytheism.

There is no room for complacency. After him his life is to be taken as beacon shedding lustre to guide aright. He was granted power and authority by Allah Almighty and he used that according to His will. The rest is left for the posterity. He would be rewarded for what he did, May Allah grant him most coveted place in the Paradise

REFERENCES CONSULTED

1. *Al Quran al Karim*
2. *Ameen Rihani : Ibn saoud of Arabia*
3. *Armstrong H.C: Lord of Arabia*
4. *Abdul Fattah Yasin: AbdulAziz Al Saud*
5. *Amir Ali : The spirit of Islam*
6. *Ahmed Abdul Gafoor Attar: Saqar al Jazira*
7. *Burchardt, J. L. : Notes on the Bedouins and Wahabis 1831*
8. *Graves Robert: Lawrence and the Arabs*
9. *Philby, H, St, Jhon B. : Arabia of the Wahabis*
10. *Mohammed Al Mani: Tawhid al Mamlaka al Arabiyya al Saudiyya*
11. *Mohammed Mounir El- Bedaiwy: Abdul Aziz Al Saud*
12. *Thomas lowell: With Lawrence in Arabia*
13. *Serajul Haq: Imam Ibn Taimiya*
14. *Sharif M. M. : A History of Muslim Philosophy*
15. *Williams, Kenneth : Ibn Saud*
16. *Encyclopaedia of Islam*

Saudi Arabia and Bangladesh

Dewan Mohammed Azraf

Former Proff. of Philosophy dept.

University of Dhaka

The relation of Bangladesh with Saudi Arabia was established in distant past. During the "Khilafat" of Hazrat Omar Farook (R.A.), in the 7th century, two Sufi and Darwesh of high order namely Hazrat Mahfuz and Hazrat Mohsin came to preach Islam in this region. In the 8th century, the Arabian merchants came to Chittagong coast on account of trade and commerce and made that relation still more firm. Though they came to this country in pursuit of their trade, they preached Islam and made the people of this country free from the cluch of different prejudices. Before the conquest of this country in 1204 A.D. by Ikhtiar-uddin Bin Mohammad Bakhtiar Khilji, different classes of Sufi preachers came here from 8th century and preached Islam. For this, Ikhtiaruddin had not to face extraordinary trouble to occupy this country. On the eve of establishing rule, in this sub-continent, of the muslim powers in every era, muslims came by groups from the muslim inhabited Arabia, Iran, Turkistan, etc. and engaged themselves in the administrative works and preaching religion. For this, in our Bangladeshi muslim society, there is blood of Arabian muslims. In the year 1303 a great wali Allah Hazrat Shah Jalal by name, came to greater Sylhet district under Bangladesh, and defeated a Hindu Raja of this region and established there islamic society and state. There were three hundred sixty aulias (saints) with him. There were Quraishes and Syeds among them. They were originally the inhabitants of Arabia. Though they have mixed up with the people of this country, they feel pride that their original abode was in Arabia. Still, in the muslim society of this country the Syeds and Quraishes are regarded very honourable. It is found in their geneology that some of them are descendants of Hazrat Ali Karam Allah Uzhu and Hazrat Fatima-tuz-Zohra or the other three Caliphs of Kholafa-e-Rashedin. The descendants of other Sahabies (associates of the Prophet-peace been him) are also present in this region. This blood connection is not only limited in Sylhet but also present more or less in other districts of Bangladesh.

In the light of Islam, this blood connection is not the best connection. That connection which binds one another firmly in terms of Iman (fundamental Belief), is able to creat best unity in muslim life. People believing only in one Allah, one prophet and one Quran, in facts belong to one society. Unity can be created in human life due to blood, race, language, geographical co-existence, same economy, etc. and it was active on the past as well as in the present. Then there is, at its root, an inspiration of creating unity begotten by Imam (Belief). For this, the great poet Iqbal announced with a high and deep tone :

*"Butan-i-rang O Khun Ko Tār Kar
Millat me gum hoja
Na Turani baki rahe na
Irani na Afgani"*

That is, by destroying the idols of colour and blood, mix up in the millat so that nothing remains there as Turani, Irani or Afgani."

It is regrettable, that by admitting the nationalism coming from Europe we, being the servants of one Allah, the followers of one prophet and bound by promise to lead life as per the directions of one Quaran, have become much, separated and isolated. Then, there is hope that consciousness has awakened in us and we, again, are trying to translate the principles of Islam into our life. In the present world, this friendship is carrying the light of hope in muslim life.

After the preaching of Islam and inspite of its propagation in many countries, the centre of Islam lies in the soil of Arabia. The birth place of Islam is Mecca Muazzama and its manifestation took place in Medina Munawara. The model centre of Muslim life lies in Arabic as the Qibla of Islam is in Mecca and the tomb of the prophet of Allah is in Medina. Besides there, many evidences of Islamic tradition are every where in Arabia and the responsibility of protection and up-keep of them lies with the present kings of Saudi Arabia and they have been doing their duties. For this, they are respectful to all of the muslim world.

In fact, after taking away the centre of Islamic, state from Medina to Damascus by the Omayya rulers, and remaining it for long in Damascus, Baghdad, Egypt etc. and the conquest of Osmani Turksman, it remained in Constantionple. In the twentieth century after the first world war and after the defeat of the Turkey Sultans by the united so called allied powers and establishing again the muslim power in Jajiratul Arab by Sultan Abdul Aziz - Ibne-Saud, the responsibility of proper maintenance of Harem Sharif and the tomb of Rasul-e-Akram (peace be on him), that is, all the wealth of Islami tradition has been taken up by the Saudi kings. For this, their importance is very great in the muslim world. More than 80%- people of Bangladesh are followers of Islam and they are eager to unite with the muslim world. As a first step for this, they are required to unite with Saudi Arabia the center of Islamic, life. If, in this way, one muslim country in united with another, it would create a formidable and irresistible power for the muslim life. This power and capability do not mean that the muslims being powerful would extend their supremacy and authority over all other nations of the world.

This friendship is the first step of world friendship. In this way, people professing different religions and different theories are united in friendship, feelings of universal humanity will be created and there would grow love and

affection between man to man. So if the friendship of Saudi Arabia with Bangladesh is established it would lay the foundations, stone of world friendship with other muslim countries of the world. In the beginning, we were all children of one Adam and we were one nation. Then, for various reasons, we are separated from each other. If we want to unite again by breaking the isolation, we are required to unite firstly, in terms of nationalism based on religion and later in terms of universal humanity. The friendship of Saudi Arabia with Bangladesh ushers a hope of good days, we, whole heartedly, wish success of it.

HEALTH CARE IN SAUDI ARABIA

National professor (DR) N. Islam
FRCP, FRCPE, FCPS, FAS

Chairman,
Bangladesh Medical Research Council
Founder secretary General,
Islamic Medical Mission, Bangladesh

With an estimated population of seven million excluding expatriate the kingdom of Saudi Arabia is spread over 865000 square miles. This is four fifths of Arabian peninsula and equal to the United States east of the Mississippi river. The country is the world's largest exporter of oil and natural gas liquid. Although Saudi Arabia to-day is identified with countries economically strong, there was time when it had limited resources.

In this communication a brief account of the health care facilities available in the country at present is given.

Health care System:

This consists of

- i) Large hospitals
- ii) Diagnostic/ maternity centres
- iii) PHC (Primary Health centres)

The first Five year development plan was spread over 1970- 75. During the initial period of the plan , namely during 1970, there were 47 hospitals run by the Ministry of Health with 789 physicians. These contained 7165 beds. With the fourth five year Development Plan (1985 -90) , the ministry has almost doubled the number of hospitals which is close to ninety . Number of physicians has been increased almost ten times and the hospital beds have multiplied.

There are hospitals run by other agencies or organizations as well. For example the universities, the ministry of Defence and aviation and other Govt. agencies maintain hospitals. An additional thirty one hospitals operate in the private sector

During last one and a half decade the increase in the number of hospitals, has nearly been four times.

The PHC responds to house calls and tackles local health problems.

Diagnostic/maternity centres are so established as to cover four of five primary centers and serve as referral centres and perform laboratory tests. The large hospitals are all located in major cities having all modern facilities for advance treatment.

On completion of the current plan the Ministry of Health will have 1,103 additional primary health centres, 98 Diagnostic/maternity centers and 45 hospitals

Health and Development plan:

The rate of growth in the health field has in fact been tremendous . The kingdom has continued to build and expand health care facilities by providing latest available facilities in the world for the welfare of the people. Allocation of fund over the years bear testimony to sincere desire of the kingdom for the health and welfare of the people. The allocation to the Ministry of Health under the Third Development Plan (1980-85) was \$10.77 billion. This has been increased to \$ 16.6 billion during the fourth development Plan (1985-90). By 1990 the number of hospitals in the kingdom is expected to be 283 and the number of hospital beds 55,600 (Table-1).

Table-1

Health Facilities & Personnel

MINISTRY OF HEALTH	1980	1984
HOSPITALS	70	86
HOSPITALS BEDS	12,525	17,961
DISPENSARIES & HEALTH CENTRES	805	1,830
DOCTORS	3,312	7,490
NURSES & PARAMEDICAL PERSONNEL	10,821	22,882
PRIVATE, PUBLIC & OTHER INSTITUTIONS	1985	1990
estimates		
HOSPITALS	157	283
HOSPITALS BEDS	29,000	55,600
HOSPITAL BEDS PER 1,000 POPULATION	10,821	22,882

The Ministry of Health and the private sector alone had 14000 hospital beds in 87 well equipped modern hospitals during the year 1980. This included a 1000 beds for TB patients and a 200 bed hospital for Leprosy patients.

Hospitals in the Kingdom belong to the Ministry of Health the Ministry of Defence, the national guard and the Ministry of Higher Education, other Government Agencies and private sector.

Advanced Hospital Facilities:

Remarkable Progress has been made in the development of network for sophisticated health care. In Riyadh besides 11 general hospitals, there are hospitals for maternity and child care, chest diseases and fever hospital. In addition there is a Surgical Dental Clinic. Armed Forces Hospital, Heart Centre and King Khaled Eye Specialist Hospital. Al-Yamama Hospital and Al-Amal Hospital offers maternity and child care and Al-Amal caters for drug addicts.

King Faisal Hospital and Medical Centre in Riyadh is one of the most well equipped medical complexes. This has been established at a cost of 300 million. The hospital employs over 1000 staff and provides 500 beds. The large hospital complex with residential and other facilities resemble a city in miniature.

King Khaled Eye specialist hospital is also located in Riyadh and has provision for 260 beds. There are as many as 12 operation theatres, two emergency surgical treatment room and two mobile laser coagulators.

Recent advances in surgery has not escaped attention of the Kingdom. Neuro-surgery and transplant surgery has been developed with the assistance of foreign experts.

Flying Hospital Programme:

Achievement in the field of health care in K.S.A. owe much to the late King Faisal. One of the most important hospitals in the country, the King Faisal Medical City was the first to provide specialist services, For patients needing intensive care an ambulance service was also established. There are air ambulances which can land in hospital's own heliport.

Emergency medical service in the kingdom under "Flying Hospital Programme" operated by the Ministry of Defence and aviation is unique. There are six specially designed C-130 transport aircrafts fitted with operating rooms, diagnostic laboratories, pharmacies and beds. A good number of helicopters are fitted with emergency equipments.

The Armed Forces Medical Services serving in remote areas also provide air ambulances and air hospitals.

Medical Services During Hajj:

Medical services during Hajj is undoubtedly one of the most challenging tasks

with the influx of around 2,000,000 pilgrims every year. One can well imagine the situation with so many people gathering together from all parts of the world by all routes viz, air, land and sea within a period of less than one month.

In addition to permanent establishment, temporary hospitals and health centres are so well organized that health care has in fact never been a problem during Hajj. Mobilization of manpower resources and arrangement for special services with modern facilities for cases of heat stroke are all well organized and in fact is unique in nature.

A comprehensive training programme on the management of acute cases is organized every year, in order to orientate the professionals for managing the health care of the pilgrims.

The Red Crescent Society of Saudi Arabia provides first aid and emergency care. The Society plays a vital role during Hajj. It operates several health centres and about 31 aid centres working 24 hours a day. Over hundred and twenty ambulances fitted with radio are put into operation. To serve the Pilgrims and its citizens the Holy city of Makkah has five hospitals and there are thirteen hospitals in Madina Monowara.

Private Sector:

The Kingdom has duly recognised the importance of private sector in providing health care. During 1984-85, the Ministry of Finance and National Economy provided loans for constructing private hospitals providing 1500 beds. The King Fahd Children Medical Centre is an example of private sector health care. There are more than 30 private hospitals and 184 non-govt. clinic in Saudi Arabia. In fact a large number of doctors from Bangladesh are now hospitals and clinics working in the private sector.

Health Manpower Development:

King Saud University was founded in 1957 with an enrolment of 21 students. Since then six more universities have been established. By the end of 1988 these seven universities catered for 101000 students. These offer various courses including medicine, agriculture and engineering. At present more than 3000 students are enrolled in the colleges of medicine, pharmacy, dentistry, nursing and medical technology.

International Collaboration:

Collaboration with some leading hospitals and universities in the U.S is an important step in the development of health manpower and specialist services in the country. Baylor College of Medicine, Houston, Texas, and Harvard Medical University, Boston have both played a significant role in the development of Medical Education.

Doctors, nurses and technicians from many countries are now working in the kingdom in various capacities. Bangladesh has benefitted out of this. Many of

her doctors, nurses and technicians are now serving in the kingdom in various capacities which range from professorship in the University to the level of general labourers in the health care system. The kingdom aims at self sufficiency in the development of technical manpower in the health sector within a foreseeable future. The Ministry of health has an ambitious plan of having 15000 medical personnel by the current year.

Peripheral Health care:

While the Haji areas are provided with adequate hospital and other health care facilities other areas of the country have not been neglected. with the improvement of the country's communication system medical care has been so extended as to reach every settled community. There are more than 1300 dispensaries, health centres and mobile clinics.

Even the smallest and most remote desert community can utilise the health services and mobile clinics within their reach.

Conclusion:

Kingdom of Saudi Arabia through the system by Health Care has amply demonstrated the desire of the government to provide health opportunity for the people in the country. In doing so it has ably utilised resources from the developing and the developed world.

Medical services during Hajj is unquestionably a unique example of success. The arrangement is superb. Even though many nations actively participate in extending health care the facilities offered by the kingdom have no comparison. Personal experience of the author during three such occasions leads him to this unquestionable conclusion.

Peculiar geography, habitat of the people and other natural difficulties have been overcome through various devices ranging from Flying Health Care to PHC. In fact under the existing system no body should die unattended. The rapid stride with which health manpower development has been taking place indicates that one can hopefully wait for the day when the kingdom shall be self sufficient with her technical manpower and will not have to depend on others. It may as well offer specialised health facilities to other muslim developing countries by way of teaching, research and health care.

Attendance of Haramain Sharfine

Moulana Mahiuddin Khan

Editor, Monthly Medina

Mecca was conquered on the 20th Ramzan, 8th Hizri. Hazrat Rasul Karim (peace be on him) along with a group of associates entered into the premises of "Kaba". His main aim was to make the holy "Kaba" free from the dirt of "kufri" (disbeliever) and "Shirk" (partnership). There were then three hundred sixty idols arranged in layer by layer in the "Kaba" premises. According to the narration of Hazrat Abdullah-Ibne-Abbas (R.A) (An expert in respect of the sayings of the Prophet) there were two imaginary statues of the messenger of Allah, Hazrat Ibrahim (A. S) and Hazrat Ismail (A.S) amongst the statues. Rasul Makbul (peace be on him) broke all the statues with his stick one after another. The verses of Al-Quran "Truth has come. Untruth has disappeared. untruth must be disappeared were, then being pronounced from his holy mouth Bokhari-part I

There were also many types of pictures drawn on the walls of "Kaba" Hazrat Nabi Karim (peace be on him) ordered Hazrat Omar (R. A) to wipe them out. That order was carried out then and there

There after he called the keeper of key of the "Kaba" Osman Ibne Talha and got the door opened and then he entered into the Kaba along with Hazrat Belal (R.A) and Hazrat Abdullah Ibne Masud (R.A) and offered two rakat salat (namaz) of thankfulness -Bookhari- part-I

It may be mentioned the family of Osman Ibne Talha had been performing the duties of keeping the key of holy "Kaba" from generation to generation. Hazrat Nabi Karim (peace be on him) did not alter this tradition and retained the former arrangement.

According to the narration of associate. Hazrat Anas (R.A): Hazrat Nabi Karim (peace be on him) at the time of carrying expedition for the conquest of Mecca, stayed there for ten days:-Bokhari-part I

And at that time, the foundation of the administrative arrangements for the fifth pillar of Islam, Hajj (pilgrimage) and Haqq (rightful claim) The first Hajj (pilgrimage) was performed under the Islami administrative arrangement in the 9th Hijj. Hazrat Abu Bakar Siddique (R.A) was appointed "Amirul Hajj" (leader of pilgrimage) of this first Hajj (pilgrimage) and Hazrat Ali (R.A) was also deputed along with him in order to preach some essential announcement in respect of Hajj (pilgrimage) Next year, in the 10th Hijri, Hazrat Nabi karim (peace be on him) himself performed Hajj (pilgrimage) along with about one lac thirty thousand associates. This time, Hazrat Nabi Karim (peace be on him) himself led all the performances of Hajj. It was announced to the effect that let all keep in writing all the rules and regulations of Hajj (pilgrimage). This was the only Hajj of Hazrat Nabi karim

(peace be on him) in his life. So on the eve of this Hajj the muslims learnt all the rules and regulation in respect of Hajj (pilgrimage) In fact, the measures taken during this Hajj laid the foundation of all rules and regulations in respect of Hajj administration. As the measures introduced by Rasulullah (peace be on him) were strictly followed till the period of later Kholapha-e-Rashideen(first four caliphs),so during the last fourteen centuries no basic change had been made into that original rules and regulations of Hajj (pilgrimage) Along with this, it is noticeable that after the Kholapha -e-Rashideen(first four Caliphs) the muslim rulers of every age, according to their mites have been attaching great importance and dignity to the two holiest mosques of Alam-e-Islam(Islami world) --Masjidul Haram of Mecca and Masjid -e-Nababi of Medina and along with them in the field of Hajj administration Allama Farid Wazdi writes:-

"During the reign of Second Caliph Hazrat Omar (R. A) there was no where in the Arab peninsula, the non-muslim settlement. He prohibited the entry of non muslims in the Haramain Sharifine of Mecca and Medina. As a result, the movements of outside non muslim merchants were limited in the port cities of Zedda, Yasbu and S'ana. They did not dare enter into Mecca and Medina(Daeratul M'aref-9th part)

Historian Allama Kutubuddin has written" In ancient times rain water used to cause severe flood in the city of Mecca. As a result with the wide spread loss of life and property, the holy building of "Kaba" also used to be damaged. In order to protect the house of Allah from destruction, Hazrat Omar (R. A) constructed a strong embankment at Al-Mudd-a towards Marwa hill. Later for 185 years, Haram Sharif and human settlements round its four sides remained safe by this embankment from the destruction of flood. In 202 Hijri due to heavy pressure of rainfall, this embankment collapsed".

Histroin Allama Shibli Nomani has written " In 17 Hijri Second Caliph Hazrat Omar (R.A) came to perform Hajj. On this account, he constructed outposts and wells of good drinking water by the sides of the road in between Mecca and Medina. He also arranged for the repair of the ancient wells. As a result the sufferwings of Hajj pilgrims for water was removed. With a view to taking up extension work of holy Haram Sharif of Mecca, Hazrat Omar (R. A) also took extensive plan. On acquiring many houses and shops sorounding the Haram Sharif enough space was made available for the conveniences of the Hajj pilgrims -(Al-Farook-Second Part), Like the Kholapha-e-Rashideen (the first four Caliphs) Omayya Caliphs also paid much importance to the development and servicing of Baitullah (House of Allah) Sharif and the holy cities of Mecca and Medina.

Hazrat Amir Moabia (R.A) made arrangement for the supply of abundant quantity of water for the conveniecea of Hajj piligrms in Mecca. In order to save Baitullah (house of God) Sharif from the grip of flood, several embankments and cannals were constructed. In order to grow vegetables in the on takirb of the city, arrangment for irrigation was made.

During the reign of Caliph Olid-Ibne-Abdul Malek (705-715-A.D.) a strong pucca embankment was constructed on all sides of Baitullah (house of god) Sharif. Along with this, canals were constructed to drain out rain water from

the premises of "Kaba". It is known that the workers of Egypt and Syna did this construction works. Then Mecca, Medina and Taif were the most important and thoroughly developed cities in Hejaj. (Akkbar-e-Mecca).

One of the famous rulers of Omayya Caliphs Khaled-Ibne-Abdullah constructed several wooden pillars in order to light up the Kaba premises. During the night, on the top of these pillars, lamps were lit up. For the purpose of supplying abundant quantities of water to the Hajj pilgrims, the praiseworthy responsibility of digging up several new wells and repairing the old ones, has immortalised the memory of the administrator Khaled. (Mefaul Garam-Rawjul Art-1st part)

Among the Omayya Caliphs Hazrat Omar Ibne Abdul Aziz (R.A.), [717-719 A.D.] in the field of development of Mecca and Medina, extension of Masjdu Haram and Masjid-e-Nababi and augmentation of opportunities and conveniences of the Hajjies, has set up such immortal fame, that the muslim Ummah (society) would remember with reverence till the day of resurrection.

Abbasia Caliph Harunur Rashid (786-809 A.D.) on the request of his dearest wife, got a canal dug up from Taif to holy Mecca city via Arafat land in order to make a permanent arrangement for supply of water to the pilgrims. This canal was dug up at the cost of lakhs of gold coins, is, in fact, today.

During the reign of Abbasia Caliphs, special care was taken for the residents of Mecca and Medina. There were arrangement for permanent allowances for the residents of these two cities. All arrangements made for the pilgrims by the Abbasia Caliphs were regarded as praiseworthy achievement in history. (Shefaul garam)

Among the former muslim rulers, the achievements of Sultan Ghyiasuddin Azam Shah of Bengal are also remembered with reverence in history. In Hijri 811, this great noble Sultan sent a delegation to the holy land of Mecca and Medina with huge amount of money. This delegation was led by a Bangladeshi learned theologian named Yakut-al-Ghyiasi. They established an educational institution or Bare Umme-hani, a big caravan-sarai for the benefit of the learned, darwesh and the students. They also, at the cost of huge amount of money repaired Zubaida canal and removed the sufferings of the pilgrims and the residents of Mecca for water (E-lamnl-Alam).

It is specially worth remembering the generous role of the Turkish Caliphs in the field of attendance of Mecca and Medina, extension of the two holy mosques, and the augmentation of opportunities and conveniences of the Hajj pilgrims. "The major parts of the present buildings of the two holy mosques bear the shining witness of construction efforts of the Turks.

Saudi Hajj Administration.

After the demise of Hazrat Rasul-e-Karim (peace be on him) Hazrat Abu Bakar Siddique (R.A.) was elected the first Caliph of Muslim Ummah (society). In Islamic terminology, Khilafat is said to such an administration that would fulfil

the responsibilities as representative of Hazrat Nabi Karim (peace be on him) in matter of thought and consciousness of the entire Ummah (society). Right from the beginning of first Caliph Hazrat Abu Bakar (623 A.D.) down to the last Turkish Caliph Amirul Momenin (leader of the pious muslims) Abdul Hamid-II, in all, one hundred two Caliphs fulfilled this responsibilities successively. The Khilafat was destroyed in 1924 A.D. owing to direct Co-Operation of the western imperialism. There was then the then the reign in of Sharif Hossain, a toy of English imperialism. Sharif Hossain declared himself Caliph of muslim world. The power of English imperialism was his main patron. But in the face of heroic expedition of Sultan Abdul Aziz Ibne Abdur Rahman Al-Saud, this object conspiracy was foiled and Sharif Hossain was compelled to leave holy Hejaj and to take shelter in Nicosia of Cyprus. From then, the authority of present Al-Saud was established in the Haramain Sharifine. The Sultans of Al-e-Saud have earned the rare distinction of being called themselves the attendants of "Haramine-al-Sharifine.

After taking control of holy Haramain, noble Abdul Aziz Ibne Abdur Rahman called an international conference in the premises of holy Kaba. In that conference, representatives of all the then important countries of Alam-e-Islam (Islami world) took part. On the advice of the assembled distinguished muslim learned men, a plan was chalked out, first making Saudi Arabia, a public welfare Islami state attending of Haramain Sharifine and overall augment of oppertunities and cnveniences of Hajj pilgrims. As a result of this, beginning from the reign of Sultan Xbdul Aziz till today as in one hand, the extension works of Haramain Sharifine has been going on, so a ceaseless pompous affair for augmenting the oppertunities and conveniences of the Hajj pilgrims is being conducted. With the change of time, the muslim, world is prospering. The number of Hajj pilgrims is being increased every year. Now, more than two million people are performing Hajj. More than half of this huge number is coming from diferent countries of the world. This huge number of Hajjis reside in holy Mecca and Medina for one and a half month, on average. The government of attending the Haramine have to attend with skill, the accommodation of a large number of outsider, the supply of food and necessary water, providing electricity, medical aid, transport, service 7 port and tele-communications, etc.

One of the main entrances of the outsider Hajjis is Zedda port. Those who come by air or sea, have to come through this port. During the Hajj period, on an average, one passenger plane alights or goes up in every three minutes. The reception of those passengers and their taking to Mecca Sharif or Medina Sharif at the shortest possible time have to be tackled with skill. One wonders if it is noticed the arrangements for Hajjis made for short time stay outside the airport, and later, onward journey to their destination. It is really worth enjoyable the arrangement of toilet, performance of ablution and bath and it necessary, a short rest at the Hajj terminal.

Outside the terminal, in order to take the pilgrims to their destination, there are most modern airconditioned motor buses. The road that has been constructed from Zedda to Mecca and Mecca to Medina is, in a word,

wonderful. One has to stay at Mina and Arafat in order to perform the main rituals of Hajj. Many modern roads have been constructed for going and coming to these two important places. For the purpose of shortening distance and making the journey enjoyable, tunnels have been constructed by cutting the hills.

There was a time when with the pronouncement of the names of holy Mecca, Mina and Arafat, there appeared before the eyes only stone dry and hot sand and its rudeness. A gulp of water was a very dear object. But by the grace of Allah (god), the scarcity of water at Mina and Arafat is now turned into an ancient story. Apart from countless taps always belching out water, ice cold water is supplied through motor vans. This is such a big arrangement that one cannot believe without seeing it.

The different departments of the govt. have to arrange for the supply of adequate quantities of food and water, maintenance of environments for keeping good health and an uncommon situation of law and order. And the govt. of Khademul Haramain have to remain busy throughout the whole year for their preparatory arrangement gratitude to Allah that the Saudi govt. and the public do not consider this responsibility as additional burden. In every field, their attention is confined to as to how more services could be rendered.

In the language of Saudi government and the people, the outside pilgrims are the guests of Allah. It is their proud responsibility to serve these honourable guests. They, in every moment, try to render the proof of this responsibility. As it, every thing goes on through a diagram. There is no way out of its being otherwise. It may be noticed that in this huge preparation and management, the unimaginable expense of wealth made on this account, is not treated to be benevolent work rather it is treated to be a holy responsibility. Saudi government and the people think that the expenditure made on account of the holy Haramines is an act of uncommon dignity.

It is their thinking that Allah, the lord of the Universe himself here kindly granted this dignity to them. Along with this we have granted the capabilities of spending on these works. So, they must spend with liberal hands. And, in the light of this feeling, the endless endeavour for extension work has begun. As there is no end of this endeavour, so there is no rest. The "Mataf" or the place for circumambulation of Haram Sharif has been extended and recently such kind of marble stones have been set that they are not even heated due to scorching heat of the sun. Not only this, it has been arranged to keep "Mataf" (the place of circumambulation) always cool by flowing the current of cold water underneath the stone. The extension work of Masjidul Haram that has been carried out by Al-e-Saud, is still regarded as unafficient due to pressure of the gradual increase of pilgrims. So, the extension work of the mosque has already been taken up by acquiring new places. The water of "Zamzam" well situated in the Masjidul Haram, is a much desired rare object to every pilgrim. The tradition of drinking Zamzam water and taking it to one's country for his own people has been continuing from the first era. Zamzam is a well. Several tens of years ago, water from this well was used to drown with

a bucket. Now, for drawing water from Zamzam and its distribution, help of modern technology has been taken. Not only this, that the pilgrims, during their stay in Medina, can drink Zamzam water with satisfaction, a project for the same is being implemented.

Every Hajji makes sacrifice of animal. Many sacrifices more than one. The meat of this huge number of sacrificed animals was used to be destroyed. The present government with the help Islamic Development Bank is preserving the meats of lacs of animals sacrificed at Mina, and arranging their distribution to the poor muslims of distant places. As this meat has been supplied to the tents of Afgan refugees, so the same has also been taken to the doors of wretched people of Bangladesh.

On the eve of Hajj, all pilgrims remain eager to visit the holy mosque at Medina and the "Rawjn Sharif" (tomb) of Hazrat Rasul-e-Karim (peace be on him). As a result the development work of Masjid-e-Nababi, has been continuing since the time of Hazrat Omar (R.A.), the second Caliph. The present Government, at first, in order to control the pressure of additional musallies (performer of namaz), constructed many temporary sheds. For this, places have been acquired at the compensation cost of hundred and hundred crores. Recently, at the places of sheds, the construction of pucca buildings is going on. After the completion of the project, it is hoped that from the present accommodation, five times more people could be accommodated. It is to be mentioned that from the beginning of reign of the founder of modern Saudi Arabia, late king Abdul Aziz, till today, about Tk. one thousand seven hundred crores have been spent on the successive extension works of Masjid-e-Nababi.

The most important services of Saudi government are the reception of minimum twelve to fourteen lacs of outside pilgrims and making sure the best opportunities and conveniences to them during their stay in Mecca and Medina, so that the guests of Allah in good and nice environments, could perform the Hajj made obligatory by Allah without any anxiety. This work, in a word, is complex. Because there is no chance for acquiring any experience of this services from any country of the world or any community. As this characteristic the solely belongs to Mecca and Medina, so the responsibility of rendering best services to a huge number of guests coming from outside, has to be carried out solely by the Saudi government and the people. The Auguaf and Hajj ministry of Saudi government carry out this responsibility. For this, they have to remain busy throughout the whole year. They with the experience of one Hajj, keep themselves busy for taking preparation work for the next Hajj. They also take counsel from the entire Alam-e-Islam (Islamic countries) for making services and the responsibilities still more healthy and nice. As a result, the administration management of Saudi Hajj and Auguat Ministry, has attained an uncommon characteristic. It is to be said that all the muslims of the world can feel pride for such a healthy management.

"JAJIRATUL ARAB" THE ORIGINAL SOURCE LAND OF HUMAN CIVILISATION AND CULTURE

Dr. Ahmad Anisuzzaman Muwahhidi
Associate Professor, Philosophy Department
University of Dhaka, Bangladesh.

For psychological reason every Muslim of all ages of the world feels a natural attraction for that part of the world in which are situated the holy places of Makkah Mukarrama and Modinah Munawwarah. On the surface of the earth this part of the world is known as "Jajiratul Arab" a part of which is now shown beautifully as 'Saudi Arabia' in the world map. There is no scope for a lengthy discussion in this short article. So we will only mention it here that "Jajiratul Arab," gave leadership and guidance in the fields of morality and true human civilization and culture not only after the appearance of the great messenger (peace and blessing of the Holy Allah be upon him) of the Almighty but also from the dawn of sending human being in this world this land has the unique pride of being the original source-land of human civilization. We know that where the first mother of human being Hazrat Hawa (R.) was brought down from heaven is the prosperous Saudi sea port of Jeddah of today . After a long period of separation and estrangement the auspicious meeting of our first mother Hazrat Hawa (R.) and father Hazrat Adam (A.) also took place in this land and they, at last, were blessed with the forgiveness and mercy of Almighty Allah in the holy field of Arafat. In this way, the first man and woman dislodged from heaven, earned their fortune of again being related and connected with their source of origin and they got the guiding instructions of their Great Master by following which they recovered their last dignity and position. The same utterance is applicable to all "Bani Adam" (Children of Adam)- that is to say that the real dignity of man lies in obeying the commandments of the Almighty Allah. Indeed by 'true education' if we understand the proper appreciation of the aim of human life and by civilization, if we mean the building up of a real society in the light of that appreciation, it must then be admitted that Jajiratul Arab is the first place of origin and development of that kind of education and civilization. The Qur'anic reference to the Baitullah Sharif (Sacred House of the Almighty Allah) situated in Makkah Mukarrama, as the "First House of Guidance" in the world alludes to this aspect.

From another point of view too "Jajiratul Arab" may be regarded as the place of origin of man's true education and civilization. That view point is this: it would not be proper to say that man has actually been able to attain humanity

himself until he has a correct conception about his creator" "the Lord of universe" and that he leads his life according to His commandments. The root cause of this is that a huge collection of various material and other extraneous things of physical comfort and enjoyment do not enhance man's real dignity, for profound thought and an objective understanding of the nature of things suggest that man has been granted a superior position over all these things. In other words, every thing in nature has been created and is meant for the service of man and not that man would be subservient to things of the created world. Moreover, when a man instead of submitting himself to the Almighty Allah becomes subservient to things of the created world, the real purpose of his creation as the best and highest stands nullified on account of his Allah-given dignity being dashed to ground. Exactly in the same ways if a man owes allegiance to another man or an imaginary thing of the created world (in defiance of the will of the Almighty)- let this be of any form, that is, in the form of a worldly thing or being or that of a super natural agency - he has not only degraded himself from the lofty position granted to him by the Almighty, he has also plunged into the unforgivable sin, viz, 'Shirk' (ascription of any form of partnership to the attributes or operational modes of the Almighty) by elevating the created thing or being (as the case may be) to the position of the sole or absolute authority of the Almighty Allah. Indeed man's true dignity lies in becoming a completely submitted servant of the Almighty Allah by fully freeing himself from the influences of all forms of 'Shirk' and by exclusively concentrating his eyes on the orders of the Holy Allah. Needless to say that the edifice of a healthy and permanent civilization and culture could be established only on the basis of such an unadulterated and absolutistic type of monotheism (Tawhid). In fact, when the Qur'an narrates the life and activities of Hazrat Ibrahim (A.), the founder personality of the three great religions of the world - Judaism, Christianity and Islam (which have been called the 'Millat of Ibrahimi' in the Holy Quran), it urges humankind to build up a purely monotheistic society and civilisation and culture.

In the process of the fulfilment of the divine commandments, being inspired exclusively by the fiery spirit of divine love and the zeal for obeying the Almighty, Hazrat Ibrahim (A.) tore all kinds of temporal bonds and freed himself from all the influences and attractions of the created world and thus eventually laid the foundation of an absolutistic and monolithic type of monotheistic civilization. Before reaching this goal he had to pass over several stages. Of these, his opposition to idol worship and as a result of which his being thrown into fire, leaving behind of his parents and his place of birth, the sending of his newly born baby along with his wife to exile in the desert and his attempt to sacrifice his son while he (his son, Ismail) was a boy are the most important ones. A careful analysis reveals that the above mentioned attractions are the ones which stand in between man and his Creator and Master, the Almighty Allah in building an intimate relationship with and in leading a life of obedience to the latter. Hazrat Ibrahim (A) after

successfully passing all these ordeals with courage and pride, built the 'Baitullah Sharif', that is, the holy ka'ba and invited mankind to the unconditional submission to the commandments of the Almighty Allah alone and thus declared open the gate of the genuine human civilization. Needless to say, it is because of the fact that Jaziratul Arab' houses the Ka'ba which is the nerve centre of the kind of education, civilization and culture that absolutistic monotheism gives birth to and upholds, it can therefore rightly be said that 'Jaziratul Arab' is the source-land and cradle of world civilization. Moreover, from a general historical point of view too, it is true that many of the civilizations of the past as well as of our contemporary times have grown out of a conglomeration of various elements and in the protective care of the aforementioned three great religions. Therefore both from an objective perspective as well as from purely rational point of view too one must concede that the cradle of the real human civilization is 'Jaziratul Arab' (the Arabian peninsula).

There may be an objection to our above interpretation regarding the origin of human civilization and culture, one might say that in our explanation we have not done justice to the various non-Semitic civilizations, viz, the ancient Celtic civilization, Indian civilization, Chinese civilization, Egyptian civilization, the Greco -Roman civilization, the Maya civilization and so on. We find that in the absence of an unadulterated monotheistic education and world-view, in these so-called civilizations man has ultimately turned another powerful man (or men) into God/s and has started worshipping him / them, or else has ascribed human or divine qualities to a natural or an imaginary super natural power/s or agency / agencies, and has thus created a kind of hotch potch and eventually he himself has become a servant to this /these force /forces. This clearly goes against genuine human dignity and is in conflict with man's liberty and tantamount to a revolt against man's real creator

Consequently, in these so-called civilizations, an ordinary human being becomes subservient to other powerful men or to the rulers or this gives rise to a class of spiritual middlemen who stand in between ordinary human beings and the all-knowing God and profess that they possess supernatural powers. In the name of spiritualism, the exploiters of this type take recourse to various devices to achieve their lowly worldly interest and thus they make the thoughtful and genuinely religious people sceptical about the spiritual aspect itself. In this way they erect artificial but very complicated barriers between man, Allah's best creation and viceregent in this world and Allah, the omnipotent, omniscient, omnipresent all-compassionate, all-hearing Supreme Being. This kind of philosophy eventually creates an unhealthy mental atmosphere among its adherents but since all these perversions are passed on in the guise of spiritualism, this type of philosophy not only retains the prevailing exploitative system in the spiritual domain but also tries to pervade that over mundane affairs. Naturally, therefore, no healthy and

coherent system of culture and civilization, that is to say, no civilized human society can be built on such a mode of thought. Thus in the final analysis it is seen that in spite of the presence of some material instruments and factors of physical enjoyment and luxury, an edifice of a real civilization can not be built on the basis of the above mentioned non-theistic, nay, polytheistic philosophy.

In the course of time various elements or offshoots of Jahiliyah (pre-Islamic days) that is, those of 'Shirk' and Kufr (disbelief in and ungratefulness to the Almighty) crept into the unadulterated monotheistic society established on the system of education of Hazrat Ibrahim (A) and a time came when the Holy House of the Almighty Allah at Makkah itself which was the main centre of monotheism was turned into an idol-house. In this way, the darkness of 'Sirk', "Kufr" and of different prejudices then prevailing in the world eclipsed Makkah Mokarrama, the seat of "Tawhidi" culture and civilization. Humanity degraded to such an extent that even animality was a shame of it. At this critical juncture of the world history, the Almighty Allah, out of his infinite kindness, to the people of the world sent Muhammad (SM) the symbol of Almighty's, mercy and blessings to Makkah Mukarrama, the original land of civilization, in order again to build a "Tawhid- based" civilization which alone is a healthy, civilization suited to undistorted human nature. The prophet (SM) during a short span of 23 years as a prophet, not only changed the direction of thought and the way's of the activities of the people of Arabia based on "Sirk" and "Kufir" towards "Tawhid" and 'Shukr' (thankfulness to the Almighty), he was also able to create such a revolution which in effect produced a permanent and perfect civilization based on the wise instructions and profound love and allegiance Almighty. The Muslim world of today is the direct but in most cases the unfit successor of the great wealth of civilization that the prophet (Sm) and his companions (R) built which in some cases though indirectly, the non-muslim world is the best inheritor of that human heritage. So, it can be said without hesitation that 'Jajratul Arab' is not only the source-land of human civilization, this land especially the Haramain Sharifain (The two holy places of Makkah and Madinah), will remain as the main source-land of a healthy and genuinely human civilization. There is a saying of the prophet (Sm) which supports this; the substance of that saying is that the flame of Islam which the prophet has kindled afresh will illuminate the whole world. After that a time will come when it will go back to its own place of origin that is, will return to Makkah Mukarrama and Madinah Munawwara as a snake eventually returns to its own den.

DEVELOPMENT OF MUSLIM ARCHITECTURE IN BANGLADESH.

Dr. Syed Mahmudul Hasan

Chairman, Dept. of Islamic History and culture,
Jagannath University College. Dhaka.

Geographical location

Situation in the north-east frontier of the Indian sub-continent, Bangladesh emerged as an independent and sovereign state in 1971. Covering a landmass of 55, 598 square miles, it is populated by about 82% Muslims. Criss-crossed by mighty rivers like Padma, Jamuna, Meghna and its innumerable tributaries, nature and environment played a determining role in the evolution of the socio-political and cultural heritage of Bangladesh. With the change of river courses, new habitation sites and cities like Gaud, Hazrat Pandua, Tanda and Rajmahal, emerged, leading to the efflorescence of art and culture, deeply imbued with Islamic spirit.

Islam in Bangladesh

Ikhtiyaruddin Muhammad bin Bakhtiyar Khalji occupied Nadia in 1204 A.D., after driving away the last Sena ruler Lakhmana Sena and laid the foundation of Muslim rule in Bengal. It is interesting to note that long before Muslim occupation of Bengal, there was an influx of saints and missionaries in the region, and that there was a commercial connection with the Muslim world. The discovery of Muslim coins, particularly the silver coin of Khalifa Harun al-Rashid, dated 788 A.D. from Paharpur and a gold coin of Khalifa Al-Mustansir of the Abbasid dynasty from Kotila Mura at Mainamati, point to the fact that there was commercial and cultural intercourse with Bengal. Though none of the early Arab geographers paid a visit to Bengal, yet reference has been made to this region by Sulaiman in his 'Silsilat-at-Tawarikh', Ibn Khurdadbih in his 'Kitab al-Masalik wal-Mamalik' and also Idrisi and Masudi. However, the celebrated Moroccan traveller Ibn Batuta visited Bengal in the 14th century and left a lurid account of the then political, social and cultural conditions of Bengal in his 'Rihla'.

Bengal remained subservient to the Delhi Sultanate from the 13th to the early part of the 14th century. But in the year 1338 A.D. an independent Sultanate was established which continued to rule Bengal until it was occupied by the Mughals in 1576. A.D. It then became a 'suba' under Emperor Akbar. From

the 13th to the 18th centuries, that is for period of long and uninterrupted five centuries, Islamic art and culture flourished in this region, which left an indelible imprint on the life style of the people of this region. The development of Muslim architecture in Bangladesh is a subject of absorbing study and with it is invariably connected the origin and expansion of mosques, madrasas and other buildings. There is no shadow of doubt that the style of architecture as developed in Arabia and Persia played a considerable role in the formation of mosque.

Mosque

Islam brought about a revolutionary change in the sub-continent and its religious and cultural impact was instantly felt. Islam was heralded as a harbinger of peace, social equality, justice and the spread of Tawhid or Monotheism led to not only conversion but also immediate freedom of rigid caste system. The simple and saintly life style of the Sufis and Preachers attracted many and led to the establishment of mosques and religious institutions. In the land of stupas and temples, mosque was an innovation, and also marks a characteristic variation. Prayer being made compulsory for every Muslim, mosque became an integral part in the social development of Islam. In fact, Islamic architecture was absolutely dependent on mosque, the earliest notable example being the Prophet's Mosque at Madina in 622 A.D. Since then hundreds and thousands of mosques have been built throughout the Muslim and non-Muslim world.

Mosques of Bangladesh

Mosque has been considered as the symbol of Islamic Architecture and its role in the evolution of political, social and cultural heritage in Islam is undeniable. As such mosques become the hub or epicenter of town planning or military settlements. The Muslims erected mosques to meet the fundamental religious requirements. Thus it may be said that Muslim architecture is evolved stylistically out of Mosques, which constitutes one of the most highly developed forms of religious architecture ever essayed by the Mosques all over the globe. The formative phase of Muslim architecture of Bengal began in the later half of the 13th century in the surviving monuments in the newly conquered regions of Tribeni, Chhoto Pandua and Satgaon in the district of Hughli. The mosque of Zafar Khan Gazi at Tribeni is certainly the oldest in Bengal, having been constructed with the locally available fragments of Hindu buildings. Yet the use of pointed arch in the doorways, overall planning as an oblong multi-dome structure and tastefully carved multi-foil brick mihrabs betray Muslims workmanship. But in terms of magnitude, characteristic style and decorative enrichment, Zafar Khan's Mosque is superseded by the Great Mosque of Chhoto Pandua, dated from the 14th century A.D. Though in situ, its enormous liwan covered originally with as

many as 63 small domes inspired still larger masterpieces like the Adina Masjid at Hazrat Pandua, district Malda, West Bengal. Built in the year 1374-75 by Sultan Sekandar Shah this oblong and sprawling mosque is awe-inspiring with its use of continuous pointed arches, surfeit of domes and a central vaulted nave. In terms of space, it is only second to Badshahi Mosque at Lahore. The Adina Masjid was an outstanding monument as it made a tremendous impact in the development of architectural and decorative styles.

From the standpoint of ground plan, the mosque of Bengal could be divided into four categories (a) sahn or courtyard type; generally oblong; (b) single-domed square type; (c) multi-domed rectangular; (d) Hut-shaped. It is generally believed that the ground plan of the Adina Masjid was inspired by the Mosque of Damascus, and its tunnel vault in the nave was a direct copy of the Persian vaulting system. Later on such vault also re-appeared in the Gunmant Mosque at Gaud and a Mughal mosque at Malda, dated 15th and 16th centuries respectively.

The climatic condition of Bengal played a determining role in the evolution of a distinctive type of building, leading to an enclosed type of structure with a curvilinear roof. Single-domed square type of mosque is represented by a number of mosques which occasionally had a verandah or corridor on the eastern side.

These are Rajbibi Mosque at Gaud (1437-87 A.D.) and Nusrat Khan's Mosque at Gopalganj (Dinajpur), dated 1460 A.D., Mosque at Mirzaganj (1465 A.D.) and Nusrat Khan's Mosque at Gopalganj (Dinajpur), dated 1460 A.D., Mosque at Mirzaganj, 1465 A.D., Chamkatti (1478 A.D.) and Lattan Mosque (1493-1517 A.D.) Mosque at Kheraul (1495 A.D.), Sura Mosque (16th century). An intensive study of the early mosques of Madina, Basra and Kufa would reveal that they were square in plan, which also reappeared in the Mosque of Al-Mansur at Baghdad, and later Persian mosques like those of Kaj, Barsian and Ardabil. Gopalganj Mosque is the earliest example of a single-domed mosque with a corridor. Of course innumerable mosques of the same type were erected without corridor, viz, Molla Simla Mosque, Hughli (1375 A.D.), Binat Bibi's mosque, Dhaka. (1456 A.D.), Mosque of Khan Jahan at Bagerhat (1456 A.D.), Chunakhola Mosque and Ron Vijaypur Mosque also at Bagerhat (16th century A.D.) mosque at Navagram (1526 A.D.), Sadi Mosque at Egarasindhur (1652 A.D.) and Mosque of Shah Muhammad (1680 A.D.)

Most of the mosques of Bangladesh are rectangular in plan and multi-domed. These mosques are of different types one-aisled, double-aisled, three-aisled, five-aisled, seven-aisled. Rectangular type of plan plays a significant part in the evolution of the traditional mosque style. Generally a single-aisled mosque is covered by either three or five domes as demonstrated by the

three-domed examples of the Dhunichak Mosque at Gaud ,(1437-87 A.D.), Kherua Mosque (1582 A.D.), Khonda rtola Mosque, Sherpur (1632 A.D.), and Lalbagh Fort Mosque , Dhaka (1649 A.D.) Mosques of Shah Jalal and Poran, Sylhet. Sometimes. we come across with Satgumbad Mosque , for example, in Muhammadpur area, Dhaka, which is infact a three domed single-aisled structure with four corner towers, roofed over by cupolas. Examples of seven domed Mosques are not hard to find, viz. Kartalab Khan (Murshid Kuli)'s Mosque at Begumbazar,Dhaka (1700-1704 A.D.) and the Katra Mosque at Murshidabad (1724-25 A.D.)

Double-aisled type of mosques are generally roofed over by either 6 or 10 domes, 3 or 5 in each row. To cite examples, the Muazzamabad Mosque (1466-67 A.D.),Dhaka, Hathazari Mosque , Chittagong. (1474-81 A.D), Mosque of Baba Adam, Rampal (1483 A.D), Jahaniya Mosque, Gaud (1535 A.D), Kusumbha Mosque, Rajshahi (1558 A. D) are interesting rectangular, six-domed structures, having 3 domes in two rows. A new dimension to Mosque building was given by the expansion of Mosque plan in which, 10 domes, 5 in each of the two rows were built. For example, Zafar Khan Mosque, Tribeni, 1298 A.D.) Tantipara Mosque, Daud (1480 A.D). Bagha Mosque (1523 A.D.), Qutub Shah's Mosque at Hazrat Pandua (1583 A.D.). With the expansion of Muslim society and increase in the number of devout and worshipping Muslims, mosque naturally underwent transformation. In this process three-aisled mosques were erected in different parts of Bengal. Great Mosque, Chhoto Pandua, (1342.A.D) Darasbari Mosque , Gaud (1479 A.D) Shahzadpur Mosque (15th century A.D) may be cited as examples of the tripe - aisled multi-domed type of Mosque.It may be mentioned that there were as many as 63 domes in the great Mosque at Chhoto Pandua, Hughli. There were 24 domes in the Darasbari and 15 domes at Shahzadpur Mosque. The largest mosque in Bangladesh is the Mosque of Khan Jahan at Bagerhat ,which is covered by 7 chau-chalas and 70 domes , though it is erroneously called '60-domes (Saith Gumbad).

Indigeneous influence was a motivating factor in the evolution of the true Bengal style of architecture . In the evolution of the true Bengal style of architecture. In the words of Fergusson , "Besides elaborating a pointed - arched brick style of their own,the Bengalis introduced a new form of roof , which has had a most important influence on both the Muhammadan and Hindu styles in more modern times. the Bengalis taking advantage of the elasticity of bambu, universally employ in their dwellings a curvilinear form of roof ,which has become so familiar to their eyes , that they consider it beautiful Curvilinear roof is essential for houses in countries where incessant monsoon rain creates havock in the lives of the people . It was necessary for draining out rain from the roof , and this interesting phenonenon was

reflected in architecture represented by do-chala or two-segmented and chau-chala or four segmented roofs. Hut shaped do-chala type of building was first observed in the tomb of Fath Khan, built during the reign of Aurangzeb in the 17th century A.D. Its impact was felt in the do-chala gateway of Shah Muhammad's Mosque at Egarasindhur, Mymensingh and a small do-chala house of the Imam on the north of Kartalab Khan's Mosque, Dhaka. Besides do-chala, chau-chala or four segmented roof was found in many mosques, the earliest notable example being the Mosque of Khan Jahan at Bagerhat (1453. A.D) and the Darasbari Mosque at Gaud. In both these buildings the central nave was covered by a chau-chalas. Finest example of the type is, however, to be seen at the small olden Mosque at Gard (now in Bangladesh area) dated 1493-1519 A.D. Curvilinear roof and hut-shaped structure was not only a speciality in the Mosques of Bengal, but it reappeared in the temples and many Mughal structures of Agra and Lahore. Buchanan Hamilton observes regarding the chau-chala roofs of the small Golden Mosque. "This style of private edifices that is proper and peculiar to Bengal consists of a hut with a pent roof, constructed of two slopings which meet in a ridge, forming the segment of a circle, so that it has a resemblance to a boat when overturned". The Bangla-Mahal, distinguished by its curved cornice and roof at Agra Fort shows Shah Jahan's deep attachment to indigeneous Bengali style of building. The do-chala building and Nau-lakha edifice at Lahore Fort are spectacular examples of the impact of Bengal school of architecture on Mughal building art.

Architectural characteristics

The classical trend of Islamic architecture made a deep impression on the evolution of Bengal school of building art. The Bengal school is quite distinctive in the sense that unlike any other regions of the sub-continent, it maintained a thoroughly brick style. The scarcity of stone made the use of bricks universal as there is no stone quarry in Bangladesh, the nearest being Rajmahal in Bihar. Bangladesh, a riparian country has a great richness of alluvial soil deposits which when burnt, make excellent bricks, small, thin and very strong. In the words of Fergusson "the Bengal style being, however, the only one wholly of brick in India proper, has a local individuality of its own, which is curious and interesting.

One of the most distinguishing features of Bengal style of architecture is the universal use of pointed arch during the pre-Mughal times, two-centred pointed arch was used in building, for example, Darasbari Mosque, Lattan and Gunmant Mosques at Gaud, Mosque of Khan Jahan and 9-domed Mosque at Bagerhat, Baba Adam's Mosque at Rampal. A variation of the shape of arch is to be seen during the Mughal period, obviously due to the influence of imperial architecture. The Mughal mosques and monuments bear traces of four-

centred arch, for example the Idgah at Dhanmandi, Dhaka, (1640 A.D.) Tomb of Bibi Pari, Lalbagh Fort, (1684 A.D.), Bara Katra (1644 A.D.) Chhoto Katra (1663 A.D.). The decorative excellence of many Mughal mosques were due to the use of multi-foil arches systematically, as illustrated by the Dhunichak Mosque Small Golden Mosque at Gaur, Bagha Mosque, Goaldi Mosque, Sonargaon, Kusumbha Mosque and Lalbagh Fort Mosque.

Besides arch, the Mosques of Bengal are occasionally distinguished by the use of vaults. Though used experimentally, it is a direct import from Persia. The flexibility and pliability of brick made the use of vault viable and conspicuous element in Muslim architecture of Bangladesh. Vault, one of the most ingenious devices to cover wide space, was employed experimentally in the Adina Masjid at Hazrat Pandua and the Gunmant Masjid at Gaud. Dome, one of the most distinguishing features of Muslim architecture anywhere is considered to be the culminating point in a vertically rising stream of force. The Dome of the Rock is one of the earliest examples of domical construction in Islamic architecture, besides being the first double-dome. Built by Abdul Malik at Jerusalem, the Dome of the Rock is the finest example of hemispherical dome, later on universally used in mosques. Multiplicity of domes were very common features of Bengal mosques, as demonstrated by the Great Golden Mosque at Chhoto Pandua, Adina Masjid at Hazrat Pandua, the Mosque of Khan Jahan at Bagerhat. As regards span, the biggest dome in Bangladesh was built in the Ron Vijoyapur mosque, Bagerhat. (36 feet radius). Unfortunately we have not yet come across any double-dome in Bengal mosques. The drum as a base for the dome was introduced by the Mughal architects, and also the shape of the dome underwent change, that is bulbous.

The 'bamboo style' led to the introduction of curved cornice for draining rain water. One of the finest examples of the curvilinear cornice is to be seen at the tomb of Muhammad Shah at Hazrat Pandua, commonly known as Eklakhi tomb. As stated by Brown "In this building is seen an early example of the carved cornice inherited from the bent bamboo forming the ~~save~~ 'of the thatched cottage.'" Curved cornice also reappeared at Rampal (Baba Adam's Mosque), Astagram (Qutub Shah's Mosque) and Atia (Mosque). In Bengal mosques, we notice pitcher (kalasa) finial on the top of the minars instead of crescent finial. The earliest notable example of Kalasa finial in Indo-Islamic architecture is to be seen at the tomb of Ghiyasuddin Tughluq at Delhi. Generally there are three or five Kalasas, for example, Atiya Mosque, Sadi's Mosque, Musa Khan's Mosque have three, whereas the tomb of Shah Niamat Allah Wali's tomb at Gaud, Jami Mosque at Bangshall, Dhaka, have five pitchers as finial. Pitcher, finial reflects indigeneous influence on Islamic architecture of Bangladesh.

The Bengali masons and carvers had a flair for artistic designs and decorative

ingenuity, and executed their works with exquisite finences and delicacy. The individualistic and creative phase of Islamic architecture is not only demonstrated by the style of building but also in the distinctive and significant devices of ornamentation. The monuments were adorned with four types of decorative motifs: (a)" terracotta; (b) glazed tiles; (c) stone carvings; (d) calligraphic designs.

In the words of Cole. "The brick and terracotta buildings of Bengal of which Gaur and Pandua mosques are singularly good examples, possess an importance for the whole of India." The availability of alluvial soil gave a mighty impetus for the manufacture of terracotta ornamentation in fired bricks, as evident in innumerable mosques, tombs, forts, minar, etc, Zafar Khan Gazi's mosque at Tribeni provides the earliest known example of the indigeneous creeper motifs in brick designs in the qibla wall, particularly the multifoil central mihrab. The bell and chain in terracotta had its finest expression in the Great Mosque at Chhoto Pandua. In the realm of decorative art, terracotta ornamentation with neatly executed ornamental motifs, intricate designs, tastefully carved devices appeared in all their resplendence in the southern wall, particularly tympana, of the Adina Masjid. Other interesting examples of terracotta designs are to be seen at the Eklakhi tomb, Hazrat Pandua, Darasbari Mosque at Gaud and Bagha Mosque. At Bagha in the 16th century brick carvings assumed such a graceful and well-balanced proportion, displaying the refined elegance and consummate technique that it was mistaken as embroidery.

Besides terracotta, the monuments of Bengal were richly adorned with glazed tiles, used as casings like the stones, We cannot trace any glazed tile ornamentation during the pre-Muslim period in Bengal. The Muslims were credited with the introduction of glazed tiles in the sub-continent for the first time, from Persia. Glazed tiles have been systematically used in the finest monuments of Multan, Lahore, Delhi, Sind, Bidar, Gaud and Hazrat Pandua. The earliest known example of encaustic tile work in Bengal is the Minarat Chhoto Pandua, followed by the Eklakhi tomb at Hazrat Pandua, the Firuza or Turquoise Minar, the Lattan or Painted Mosque at Gaud, and the tomb of Khan Jahan at Bagerhat. The Eklakhi tomb demonstrates the use of the moulded and enamelled tile work in rather muddy green, blue, yellow, orange and white. The Firuza Minar, as proved by the epithet, was elegantly decorated with innumerable variegated coloured tiles in which turquoise predominates. The most significant monument of considerable decorative importance is the tomb of Khan Jahan whose "steps round the grave are inlaid with encaustic tiles of various colours, the richness of which has withstood the wear and tear of four hundred years with out any serious damage." However, the most chaste and dignified of all the monuments

having tile decoration is Lattan or Painted Mosque whose wall was encased both inside and out with glazed bricks, wrought in different patterns and coloured blue, green and white. "Innumerable specimens of the glazed tiles which once adorned the monuments of Gaud are preserved in the Victoria and Albert Museum, London, Varendra Research Society Museum, Rajshahi, Indian Museum, Calcutta, and else where.

One of the most fascinating decorative contrivances and consequently contributions in low relief is the finely chiselled and lace-like stone carvings. The Muslim carvers excelled in delicate carvings on large slabs of black basalts which are used as casing stones of the inner brick core of the mosques and tombs-undoubtedly necessitated by climatic conditions. It must be understood that there is no stone quarry, and as such these stones were procured locally from existing dilapidated pre-Muslim buildings or brought from Rajmahal. Basically Islamic art is aniconic and as such it resorted to arabesque, floral and calligraphical ornamentation in low relief. Some of the outstanding examples of stone carvings in Bengal are to be seen in the Mosque of Zafar Khan at Tribeni, Adina Masjid at Hazrat Pandua, Galdi Mosque, Sura Mosque, Small Golden Mosque at Gaud and Kusumbha Mosque. The interlocking design and the frieze with Arabic lettering, the shallow carvings of the bell and hanging chain in the niche of the central mihrab, the diaper and geometrical designs and inscriptions in the mihrabs of the zenana gallery of the Adina Masjid are unmistakably works of Muslim craftsmanship. The delicate stone cutter's art reached its climax in the Small Golden Mosque at Gaud during the Hussain Shahi period. The central mihrab of the Small Golden Mosque is the tour de force of stone cutter's art which is now lying in the Royal Scottish Museum, Edinburgh, Victoria and Albert Museum, and the British Museum, London, have a large collection of sculptured stones and finely chiselled mihrabs, showing exquisitely designed diaper works. When this technique was applied in the Kusumbha Mosque, it reached its highest sophistication and consequent decay. Stone perforated windows were of course used in Mughal monuments of Bengal, for example the tomb of Bibi Pari, Dhaka.

Besides terracotta ornamentation, glazed tile decoration and ultra-elegant stone carvings, the Muslim monuments of Bangladesh, were also adorned with a distinctive style of calligraphic art, mainly related to three types; (a) Kufic-a stiff angular script generally written on hard materials; (b) Naskhi-a cursive style; (c) Tughra-an ornamental style in which the letters are intertwined as to assume a decorative design. These styles of calligraphic art appeared on pre-Mughal mosques, but during the Mughal period, Nastaliq-supple and round, graceful style was used in carving on black foundation

stones. The finest example of ornamental Kufic in Bengal is to be seen at the Adina Masjid, particularly above the central mihrab, where Kufic and Naskhi styles are combined. In the delicacy of form and subtlety of arrangement floreate Naskhi and Thuluth styles of calligraph found favour in many mosques of Bengal. But the popularity of the distinctive Tughra style with elongated letters and ornamental flourishes surpassed all other forms, as attested by innumerable inscriptions, preserved in the British Museum, Indian Museum, Dhaka Museum, Varendra Research Society Museum. Tughra was highly developed under the Sultans of Bengal in the 15th and the 16th centuries, as exemplified by the introduction of various forms: such as 'Bow and Arrow', 'Boat and Oar', 'Phalatrix'. The Darasbari inscription of Sultan Yusuf Shah, dated A.D. 1487, illustrates a skilful arrangement of upright strokes arrayed beautifully in rows, so as to give the impression of 'Muslim congregation'. According to Yazdani the inscription of Sultan Muzaffar Shah, dated 1493 A.D., "unquestionably represents the high watermark of Bengal mural calligraphy".

Since the first mosque was erected by the Holy Prophet at Madina in 622 A.D. the Muslims all over the globe have followed the foot-steps of the Messenger of Allah, as an act of piety and righteousness. In the Holy Quran, it is stipulated, "Allah, the most High says," surely the mosques belong to Allah, so do not call anyone with Allah." The Holy Prophet, (the blessing and peace of Allah be upon him), has said, "whoever builds a mosque in this world, Allah will build for him a palace in Paradise." Since the day Belal chanted 'azan in his sweet and stentorian voice from the roof of the Prophet's Mosque the followers of the first Muazzin have been soliciting the devout Muslims all over the world to invoke Divine Mercy by the call of the minaret. Pristine simplicity of ground plan, majestic proportion, splendid and restrained plastic effect of the Mosque reflect the quintessence of Islam-Unity, Fraternity and Equality.

The Concept of An Islamic State Based on The Injunctions of the Holy Quran

Dr. G.W. Chowdhury

Former proff. of political Science

Department, university of Dhaka

There are some intellectuals who hold the view that politics and religion should be separated. But in Islam according to the Holy Quran, politics and religion can not be separated. We, therefore, will examine the concept of the Islamic state as laid down in the Holy Quran it self.

* This article is based on the author's recent book ; Pakistan; Transition From Military, To civilian Rule, published by Scorpion publishing LTD 1988, Essex England.

The Quranic concept of an Islamic state

What are the principles laid down in the Quran relating to constitution of the Islamic state ? According to one school of thought there are only two or three clear principles relating to constitutional matters in the Quran: The first is that Muslims should obey God, His prophet and those who from amongst themselves are put in authority over them. It means that a Muslim's first duty is to God and he should do nothing which comes into conflict with that duty. He must not obey an unIslamic order of the Government. In other words, an Islamic government can never ask its people to carry out an un-Islamic policy. Obedience to those who are in power is stressed, but rebellion is permitted in cases of gross tyranny and when the authority issues an order against the dictates of Islam. The second principle is that Muslims should co-operate in righteousness and justice, which probably means that the basis of human action should be moral and not merely political; there should be no divorce between fundamental morality and political activity. This is applicable to states and individuals alike. The third principle is that government has to be organized on a basis which makes it possible that decisions should be the result of mutual consultation. Muslims are expected to order their affairs by mutual consultation, and it is claimed that it is inherent in the idea of consultation that a majority view should prevail. This is, therefore, regarded as perfectly compatible with the democratic principle of majority rule.

These constitutional principles, Muslims believe, are not difficult to incorporate in a modern constitution and a policy based on these principles need not necessarily be out of tune with a democratic constitution.

But other Muslim scholars like Dr. Fazi-ur-Rahman Ansari, Dr. Asad and learned Ulema like Sayyid Abul A' La Mawdudi hold the view that the Quran provides a number of guidelines regarding the constitution of the Islamic state. The present author, while planning to write a book on Islam has done extensive research on the Quranic concept of the Islamic state. As a result of

the extensive research and study, he is inclined to agree that there are more than just two or three constitutional principles in Quran. If one wants to study the system of government from the standpoint of Islam, those principles have to be studied. Dr. Ansari in his two volumes of the Quranic foundations and structure of Muslim society has given those principles by quoting the relevant verses from the Quran. we shall reproduce some of those verses from the original sources

The Holy Quran

The Quranic constitution of the state rests on the following principles:

i) Sovereignty :

Sovereignty belongs to God.

"Authority and control belong to Allah only

He hath commanded that ye serve none save him: that is the right religion , but most human beings understand not." (xii: 40).

"Is not his the command ? And He is the swiftest in taking account." (vi: 62)

" To Him belongeth the kingdom the heavens and the earth." (xliii: 85).

He does not share His Command with any person whatsoever." (xviii: 26)

(ii) The right to legislate :

(a) The right to legislate belongs basically to God in the Holy Quran we read :

"Lo! we (God) have revealed unto thee (O Muhammed) the Scripture with truth, that thou mayest judge between mankind by that (law) which Allah hath shown.

(c) Having been given the Divine Law it is not permitted to the Muslims to adopt, when they have their own state, any law which is repugnant to it. The following verses emphasise this fact very vehemently:-

"If any do fail to judge and command by (the light of) what Allah hath revealed, they are Unbelievers." (v: 47)

(a) It should be noted that the Holy Quran prohibits only the violation of what Allah hath revealed." But, it does not lay down, either in the verses just quoted or any where else that Muslims are forbidden from following any law which Allah has not revealed thus leaving it open to frame new Laws for meeting the exigencies of new situations. Of course, all such laws should be in conformity with the Divine Guidance as the Holy book says:

Thus, a controlled and limited, but positive , freedom has been given to the Muslims in respect of legislation.

iii) Status of Government Authority

Human beings are vicegerents of God : Hence, governmental authority can be held by them only as a delegated function and as a trust under the sovereignty of God;

iv) Objectives of the Islamic state:

The objectives of the Islamic state are :

a) To maintain internal order and ward off external aggression:

b) To establish absolute justice for all citizens : The Holy Quran says

"Allah doth command you to render back your Trusts to those to whom they are due; and when ye judge between man and man (whether Muslims or non Muslims), that ye judge with Justice: Lo! comely is the teaching which He giveth you! Lo! Allah is He Who heareth and seeth all things." (iv: 58)

"oh ye believe! stand out firmly for justice , as witness to Allah, even as against yourselves, or your parents, of your kin, and whether it be (against) rich or

poor: For Allah can best protect both. Follow not the lusts of your hearts lest ye and if ye distort (justice) or decline to do justice, verily Allah is well acquainted with all that ye do." (iv: 135).

c) To do all that lies in its power and to employ all means and media, including tableegh, for the establishment of "all that is right" (al -ma'ruf) and the elimination of "all that is wrong " (al munkar).

d) To organise institutions for spiritual and social welfare: In respect of (c) and (d) above, the Holy Quran says:

Muslims are those who, if we bestow on them (authority give in the land, establish regular prayer (pursue spiritual welfare) and establish regular charity (pursue economic welfare) enjoin (all) that which is right and forbid (all) that which is wrong (pursue moral and political welfare). And unto Allah is the end of (all) affairs: (xxii: 41)

Again

In most of their secret conferences there is no good but if one commandeth a deed of economic well doing or justice or islah (i.e established of peace , happiness and order) among human beings' to him who does this seeking the good pleasure of Allah, we soon give a reward of the highest value." (iv : 114)

More over, from the social and economic point of view, the function of the islamic State is to transform the Muslim

community into a community of middle- roaders-- of the middle-class standard-- with the elimination of the evils of poverty, on the one hand, and the evils of riches, on the other.

Islam steers the middle course between Capitalism and Communism and bears witness to the evil of their extremism- an evil from which they themselves are trying to recede gradually thus proving truth of Islam.

(e) To actively endeavour for making Islam the supreme ideological force on the world-front:

(v) Democratic Rights of the people:

people are to be free and in possession of democratic rights:

people in the Islamic state are to be free from subjection to any human being, because government is the government of Law and they are subjects of God alone

We have been told

"The authority and control belong to Allah only. He hath commanded that ye serve none save Him . That is the right religion but most human beings understand not." (xii:40)

Then the Holy Quran lays down the following principle in respect of the collective life of Muslims :

".....who (conduct) their affairs (or government) by mutual consultation" (xlii 38)

It is evident that the administration of the state on the basis of mutual consultation is impossible and unthinkable without the citizens enjoying freedom and full democratic rights. Moreover, it is the essential condition and consequence of the establishment of absolute justice enjoined vehemently by the Holy Quran that the people should be in possession of

freedom and equality of opportunity --in the other words, full democratic rights: and this actually has been realised in the Islamic state.

vi) Qualifications, status and functions of the head of Islamic state (Amir al-Mo min'n):

1. He must be a Muslim, endowed with a high standard of piety , knowledge, wisdom and physical Qualities, including bravery :

That he must be a Muslim is borne out by the words " from amongst you " in the following Quranic verse:

" O ye who believe ; obey Allah and obey the Messenger of an ideological state can reasonable be only he who believes in and represents that ideology.

As regards the high standard of piety, the Holy Quran lays down the law " verily, the most honoured of you with Allah is (he who is) the most pious of you...." (xlix: 13).

Knowledge , wisdom and physical merits have been affirmed.

2. His status is that of ; (a) the vicegerent of God ; (b) the successor to the Holy prophet Muhammad (peace be on him)

(c) the representative of the people who delegate their Authority to him:

(a) He is the vicegerent of God; as it has been said about David (peace be on him)

" O David we did indeed make thee a vicegerent on earth...." (xxxviii: 26)

(b) He is the successor to the Holy prophet Muhammad (peace be on him)

The Holy Prophet being the founder and the first head of the Islamic state, every other of the Islamic

state who comes after him is naturally his successor.

(This is his historical status , or status in relation to the Holy prophet, peace be on him).

(c) He is the representative of the people, who, as vicegerents of God delegate their authority, out of organisational and administrative necessity, to him.

The administration of the Islamic being based on mutual consultation" as seen in the foregoing, no one can impose himself as a despotic ruler on the Muslims .

Rather, he is to be elected by them ; and as such, he is to be their representative.

(This is his political status, or status in relation to the people).

3. His functions are:

(a) as vicegerent of God, his natural function is to live for God, to carry out Divine commands and to surrender his ego completely to divine pleasure.

(b) As successor to the Holy Prophet (peace be on him), his natural function is to imitate the Holy prophet as a Muslim and as head of the state, as best as he can.

(c) As representative of the people, his natural function is to be the servant of the people and not their master.

Hence he should lead a life of austerity and self-negation. It has been said about good Muslims that they sacrifice their own interests and comforts for the sake of other Muslims. The head of the Islamic State is therefore,

duty bound, more than any other Muslim, to base his life on self -sacrifice.

Thus, his life must be exemplary for the people in respect of the Islamic way of life.

4. His relationship with his people:

(a) Parliament:

He should rule the state in consultation with the people. Thus, there should be a parliament.

According to the Holy Quran, the Holy prophet

(peace be on him) was commanded by God, in spite of his unique position as God 's Messenger, to administrate the state in consultation with the people, who were his followers.

The command reads:

" And consult with them upon the conduct of affairs :(iii 59)

Thus, as successor to the Holy Prophet (peace be on him),

The head of the Islamic state can not assume the position of an autocrat or a dictator and can not disturb the democratic rights of the people.

(b) people's Right to differ

The citizens of the Islamic State have the right to differ with the head of the state; and when such a situation arises, the dispute is to be referred to the Holy Quran and the prophetic Guidance (sunnah) for arbitration.

The right to differ is directly contained in the right to give opinion, While the principle for settlement of differences has been given in the following verse:

"If ye differ in anything among yourselves, refer it to Allah and his Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination."(iv:59)

(c) Supremacy of the Law:

The above brings out that the head of the Islamic State is not above law, his function being not to administrate the state arbitrarily and at will but positively on the basis of Truth and Justice as given in the Divine Law, as the following verse establishes:

"..... So judge between mankind with truth and follow not caprice and lust of the heart, lest it cause thee to err from the path of Allah (i. e., do not subordinate the welfare of the people to the personal inclinations and interests, because that would lead thee away from absolute obedience to the Divine law and upholding it as supreme)."

(xxxv111:26).

However, as long as he administers in conformity with the Guidance given by God and His Messenger Muhammad (Peace be on him), he should be implicitly obeyed by all, as it has been commanded:

" Oh ye who believe; obey Allah, and obey the Messenger and those charged with authority among you." (1v:59)

(vii) Separation of the Executive and the Judiciary:

If as we have noted, the head of the Islamic State is subordinate to the Law given by God and His Messenger (Peace be on him), the principle of the Supremacy of Law is established. Now, the only way to ensure the Supremacy of law is the keeping of the judiciary independent of the executive and the total avoidance by the head of the State of tampering with the functioning of the judiciary.

As a duty of the Islamic State," establishment of regular prayer" and " enjoining what is right and forbidding what is wrong" in spiritual affairs, mean:-

(a) The construction and maintenance of mosques;

- (b) appointment and maintenance of the requisite staff for the proper functioning of the mosques;
- (c) organisation of spiritual educating at the highest level as well as at the level of the general masses, and making it compulsory for every muslim citizen of the state to acquire that education ;
- (d) enforcement of laws whereby the above is ensured;
- (e) curbing and eliminating all those forces, customs and institutions which are opposed to, or are capable of hindering, the proper functioning of the Islamic spiritual values.

(1) DUTY OF ENSURING THE SPIRITUAL WELFARE OF THE PEOPLE

The Holy Quran proclaims " exhortation to Truth " as one of the essential conditions of human success(cIII:3) Hence it is the duty of the Islamic State as the vicegerent of God, Successor to the Holy Prophet (God's blessings be on him), and representative of the people, to uphold, propagate and ensure the function of Truth, and consequently, the spiritual values- which form the basic content of Truth in the lives of the Muslims.

The Holy Quran says:

"(Muslims are) those who, if we establish them (in authority and power) in the land, establish regular prayer and give regular charity, enjoin the right and forbid the wrong: With Allah rests the end (and decision) of (all) affairs." (xxii:41)

(2) DUTY OF ENSURING THE MORAL WELFARE OF THE PEOPLE

The verse i. e. xxii; 41 lays down "enjoining what is right and forbidding what is wrong " as one of the functions of the Islamic State. Viewing this function in the perspective of morals, the fact stands out as self-evident that it is the duty of the Islamic State:

- (i) to organise and institute the moral education of the people, and to do in that behalf all that is necessary ;
- ii) To take all positive steps, including the enactment and enforcement of Law, for ensuring the proper practice of Islamic morals with a view to preserve and promote moral welfare ;
- iii) to adopt all measures necessary,including the enactment and enforcement of laws for combating all tendencies, acts and forces that are detrimental to the cause of moral welfare, and for punishing the actual offenders.

(3) DUTY RELATING TO THE INTELLECTUAL DEVELOPMENT OF THE PEOPLE

When we study the attitude of the Holy Quran regarding the intellectual development of human being, we find that

- i) it classifies humanity distinctly into two groups: the possessors of knowledge and the ignorant , and emphasises clearly the superiority "Are the possessors of knowledge equal with those who possess not knowledge? It is the possessors of understanding that are mindful." (xxxix:9)
- ii) Nay, it goes beyond that because, while emphasising most vehemently the importance of intellectual development in human life, it makes the quest of knowledge a duty of paramount importance for an individual .

The problem with which we are concerned here;Has the Islamic state any duty towards the citizens in respect of their intellectual development? The

plain answer is: yes, as the following observations bear out :

i) According to the Holy Quran, God educated Adam, the progenitor of the human race ;

" And he imparted to Adam the knowledge of the nature of all things." (ii:31)

Then, the Holy Quran lays down the law that divine Blessings are meant to be transmitted to others

".....and do thou good (to others) as Allah has been good to thee." (xxviii:77). Thus, the knowledge imparted by God to Adam was meant to be transmitted to mankind , generation after generation, and to be developed further and further by them.

Now, who can organise this difficult and great pursuit better than the possessor of the powers of collective vice -generosity of God?

Thus, it is the duty of the Islamic state to organise the universal education for the intellectual development of its citizens.

ii) The holy Quran has taught the prayer :

"O My Lord" advance me in knowledge." (xx:114).

This shows that it is God who advances the human beings in knowledge. He does so, however, through human beings, of which the institution of prophethood is the proof.

All the prophets, from Adam to Muhammad (Allah bless them all) were the vicegerent of God par excellence and as such, the teachers of mankind.

Every state is also the vicegerent of God, the Islamic state being supremely so, because besides its status as "state" it is also the inheritor of the blessings conferred on mankind by God through his Messengers.

This vicegerency makes it incumbent on the Islamic state to undertake the development of knowledge to higher and higher levels and to organize and enforce the education of all its citizens with a view to their intellectual advancement, with all the resources at its command.

iii) The Holy Quran refers to the establishment of Justice and balanced life among human beings consequently as the objective of Divine Guidance and, consequently , as the objective of the Islamic State:

"we sent aforetime Our Messengers with clear signs and sent down with them the book and the Balance (of Right and Wrong) that men may stand forth in justice ..."

This objective can not, however, be achieved without a universal determination among the people of the knowledge of Islamic way of Life, as a compulsory measure .

The Islamic way of Life is, in its turn, built upon divine Guidance , which is the highest knowledge , and as such necessitates the acquisition of all knowledge for its proper understanding.

Thus free, compulsory and universal education ,based on Divine Guidance, having the promotion of the Islamic way of Life as its objective , and being widest in its scope, stands out as one of the foremost duties of the Islamic state.

iv) The Holy Quran commands the Muslims to build up their power to the utmost and in all respects (viii:60).

The objective is only achievable, among other things , through:

(a) universal and basic religious and general education of the people, and
(b) the highest theological, philosophical, scientific and technological education of those who possess the proper aptitude.
thereby building up a community of intellectuals which should endeavour ceaselessly to attain the highest level in every field of knowledge.

All that education should, of course, be inspired by the ideal of making Truth and Justice reign supreme in the world, where by alone the mission of Islam fulfilled .1

The crux of the above discussion is that:-

In respect of intellectual development, it is the duty of the Islamic State;

(a) to organise, establish and enforce free compulsory basic universal education;

(b) to devise ways and means where by all branches of knowledge are cultivated at the highest level; and

(c) to harness all intellectual endeavour in the cause of the advancement of Truth and justice.

(4) DUTIES RELATING TO THE POLITICAL AND SOCIAL WELFARE OF THE PEOPLE

(i) Establishment of happiness, peace and order for ensuring healthy existence and development of the individuals, enjoined:

The Holy Quran says:

"..... so fear Allah and pursue islah (i. e., happiness, peace and order) between yourselves . (viii: 1)

(ii) Administering justice without discrimination and without any extraneous consideration, for the preservation of life, honour and property of the individuals, enjoined:

The Holy Quran says:

" oh ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents or your kin, and whether it be (against) rich or poor; for Allah can best protect both. Following not the Lusts of your hearts, lest ye swerve, and if ye distort (justice) or decline to do justice verily Allah is well acquainted with all that ye do." (iv:135)

Again:

" oh ye who believe ! be maintainers of your pact with Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is nearest to piety: and fear Allah for Allah is well acquainted with all that ye do." (v:9)

(iii) Ensuring the democratic rights of people, enjoined;

" Allah doth command you to render back your Trusts (i.e. all obligations towards God and follow-beings) to those to whom they are due" (iv:58).

(8) DUTIES RELATING TO THE ECONOMIC WELFARE OF PEOPLE

(i) Harmonising different interests to end exploitation and the creation of a classless society, enjoined :

In this respect:

(i) The Holy Quran establishes the brotherhood of Muslims:

"The Believers are but a single Brotherhood. There fore, establish happiness, peace and order among two (contending) members of your Brotherhood, and observe your duty to Allah that haply ye may obtain mercy (xLix:10)

(ii) The Holy Quran lays down the law for ending exploitation at all levels and in all respects:

"ye shall neither wrong, nor be wronged." (ii:279)

Again:

The blame is only against those who oppress men with wrong doing and insolently transgress beyond bounds through the land, denying, right and justice : For Such there will be a penalty grievous" (xLii: 42) (iii) The holy Quran enjoins active steps, through coercive authority, for ending exploitation:

"If two parties among the believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other then fight ye (all) against the one that transgresses until it complies with the command of Allah" (xLix:9)

In its general bearing, it provides also the principle that if a group of Muslims tries to exploit another group, it is the duty of the Islamic state to restrain the exploiters by force.

Prohibition of usury and interest, whereby the rich exploit the poor, is a part of Quranic legislation in this regard.

(ii) Ensuring the economic characteristics of the Muslim society in terms of its being the " balanced community" by eliminating the evils of poverty as well as riches enjoined.

The means which the Holy Quran prescribes, for adoption by the Islamic state, are:

(i) It propounds the principle that all human beings have equal right to the means of sustenance found on earth,----- and that, consequently, the citizens of the Islamic state have equal right to the means of sustenance found in the state:

"He (Allah) it is who created for you (i. e., for the benefit of all of you, O mankind! all that is on the earth" (ii:29)

According to this verse, no human being has originally any exclusive and absolute right to anything found on the earth.

And we have provided therein (i.e., in the earth) means of subsistence ----- for you and for those for whom ye provide not."

Still again:

"..... and (Allah) ordained in due proportion therein (i.e., in the earth) the sustenance thereof (for the purpose of fulfilling the requirements of its inhabitants) in four days: equal for those who seek (to fulfil their needs)" (xLI: 10)

(ii) It lays down the Law that value lies in labour:

" That man can have nothing but what he strives for (through labour)." (Liii:39)

(iii) It teaches that God rewards man's labour in full. Hence, it is the duty of the Islamic state, as the vicegerent of God to establish an economic order wherein the labour of every citizen is fully rewarded:

And that his (man's) effort will be seen; then he will be repaid for it with fullest payment"(Liii:40, 41)

iv) It sets forth the principle that all human beings are equally honourable in respect of their humanity: It has been proclaimed:

"verily We have honoured the children of Adam." (xvii: 70)

Hence it is the duty of the Islamic state, as God's vicegerent to organise, ensure and promote honourable living and livelihood for all of its citizens.

v) It approves, the right to private property:

" From what is left by parent and those nearest related there is a share for men (to own) and there is a share for women (to own), whether the property be small or large,---- a determinate share." (iv:7)

Again:

" To men the benefit of what they earn and to women the benefit of what they earn (iv: 32)

(vi) It protects the rights of the owner of private against violations by others:

" ... and wrong not mankind in their goods (i.e possessions) ..." (vii : 85)

(vii) It does not, however, permit the institution of private property to promote the evil of concentration of wealth. Rather, among other measures to which references have been made in the foregoing, it lays down the principle for the division of property among inheritors on a wide scale, by taking into consideration all the male and female categories of near relatives and permitting bequest of one - third property for the welfare of the non inheritors, so that the Muslim community may remain essentially a community of middle -roaders from the economic point of view;

The foregoing makes it evident that the Quranic point of view steers clear of both: free economy (capitalist) and controlled economy (communist), and prescribes partially free and partially controlled economy.

In that respect:-

(a) it sanctions the right of private ownership;

(b) its principle that value lies in labour envisages peasant proprietorship of agricultural land and forms a condemnation of absentee landlordship;

(c) it advocates wages for the labourer commensurate with honourable living;

(d) its emphasis on the gifts of nature being meant for all human beings the right to own mines, water, perennial forests etc., should belong only to people as a whole, namely to the state.

(e) its emphasis on the principle that wealth should not be permitted to become concentrated in a few hands, makes it incumbent that the economic order should be such as to have no room for monopolists of wealth - the industrial barons and the business lords.

The concept of the Islamic state as one can gather from an analysis of the various injunctions in the Quran, produced by Dr. Ansari is also supported by other Muslim scholars and leading ulema like Maulana Mawdudi who, in his discussion on " essential feature of the islamic political system", more or less agrees with the concept of an Islamic State as given by Dr. Ansari based on the principles laid down in the Quran itself.

What picture of an islamic state emerges from the Islamic principles laid down in Quran ? First the sovereignty belongs to God and God alone . But does it mean a revival of the old theory of " Divine Right of kings"? The answer is clearly negative because the sovereignty of God is not delegated to any individual or any group like ulema (the religions teachers) . The sovereignty is to be exercised by the people and no one else.

The representatives of the people, chosen through election, will exercise sovereignty as the agents of God. The sovereignty of God in Islam, does not imply any idea of theocracy as it is understood in western political thought. Islam does not recognise any priesthood who alone can exercise authority or interpret the injunctions of God. It is the people and their elected representatives, their elected Head of the state, who will exercise powers as given by God. So there is no conflict between the Islamic concept of the sovereignty of God and the idea of popular sovereignty which is the fundamental ingredient of democracy.

The two other essential features of democracy: Rule of law and equality of all citizens are also stressed in the Quranic concept of an Islamic state, similarly the fundamental right of citizens, including right to resist an arbitrary ruler who may be unjust or becomes a tyrant, is fully recognized. Even the highest authority in an Islamic state is not above the rule of law.

Independency of judiciary and separation of powers between the executive and judiciary are clearly laid down. Equal emphasis is given on social justice and for a fair and equitable economic order --- these are regarded as essential ingredients of a modern democratic state; there is no scope for any dictatorship in Islam.

Is there any scope for a legislature in an Islamic state—some fundamentalists argue that since Shariat (Islamic law) contains provisions governing the whole field of human activity, there is no scope in an Islamic state for a legislature to make any laws. But we find from quotations of the injunctions in the Quran, Shariat gives general principles and leaves large scope for legislation on other matters where there is no specific provision in Shariat.

The Muslim intelligentsia like Professor I. H Qureshi raises the question. Should we accept Shariat (Islamic law) as it stands today without any reinterpretation or reorientation? He answers, "It has been recognized in all Muslim countries that in many respects the mutable part of the shariat requires considerable overhauling and the immutable parts (i.e. the Quran and the Hadith) need a new interpretation. Who will do this work of 'overhavlning' and 'new interpretation' of Islamic laws? Not the ulema.

It is obvious that the only place where discussion can take place in connection with reinterpretation and reorientation of the Shariat is the Legislature, because as the supreme representatives of the people, the legislature alone can speak for them and accept on their behalf what seems rational and proper out of a mass of argument and commentary putting forward different points of view.

This dynamic concept of Shariat as expressed by professor Qureshi, was also supported by the leading Muslim jurists and philosophers in India before partition. Dr Sir Mohammad Iqbal, in his book The Reconstruction of Religious Thought, in Islam stressed the dynamic nature of Islamic law; he pointed out the assimilative spirit of Islam which is more manifest in the sphere of law than in anything else. While commenting on the Quran as the source of Islamic law, he observed that the Quran is, however, not a legal code. Its main purpose is to awaken in man the higher consciousness of his relation with God and the Universe. No doubt the Quran does lay down a few general principles and rules of a legal nature. But, it is perfectly clear that far

from leaving no scope for human thought and legislative activity the intensive breadth of these principles virtually acts as an awakener of human thought. The early Muslim jurists, taking the Quran as groundwork evolved a number of legal systems. The Ulema claim finality for the popular schools of Muslim law. But this attitude of the ulema is not correct. Since things have changed and the world of Islam is today confronted with and affected by new forces set free by the development of human thought in all its directions, this attitude should be discarded and the claim of the present generation of muslim liberals to reinterpret the foundational legal principles in the light of their own experience and the altered conditions of modern life is perfectly justified. Then Ameer Ali in his The spirit of Islam, discusses this problem in his chapter on "the political Spirit of Islam. This learned author says that Islam gave to the people a code which, however archaic in its simplicity, was capable of the greatest development in accordance with the progress of material civilization. It conferred on the state a flexible constitution, based on a just appreciation of human rights and human duty. It limited taxation; it made men equal in the eye of the law; it consecrated the principles of self-government. It established a control over the sovereign power by rendering the Islamic executive authority subordinate to the law-a law based upon religious sanctions and moral obligations .25

What is clear from these utterances is that the Muslim intelligentsia regard Shariat as something not static and fixed once and for all. Wilfred smith rightly says that they see the shariat not as a static system but as a dynamic development, a process of which the historical stages in the past are available for study and guidance but of which the proper present and future developments are matters of creative extrapolation. This interpretation would accent continuity and revision. So, according to this interpretation of Islamic laws, there is definite scope for a legislature in an Islamic Republic. The legal sovereign should be the Muslim law, but its definition should be in the hands of legislature, representing the people, which would decide how to apply the principles of Islam to the needs of the community in varying circumstances. The political sovereign should be the people who would elect and dismiss their legislature and government. The Islamic state as laid in the injunctions of The Holy Quran is not only democratic but it provides fairplay and justice to everybody irrespective of religion, sex, race, colour, own finist guidance for the state craft lies in the Holy Quran.

Al-Quds-Al- Aqsa

Dr. A.K.M. Ayub Ali

Former Principal, Madrasa-e-Alia, Dhaka.

Former Register Bangladesh Madrasha Education Board.

From ancient time to present day, in the whole world, there is no mention of any country like Palestine and any city like Baitul Moquadds in the three God revealed holy books of "Taurat" "Inzil" and "Al-Quran" and that country and city are equally regarded as Holy by the Muslim, Jew, and Christian people. On the other hand, it has been situated at the junction of the three continents of Asia, Africa and Europe, from the beginning of human civilization, Jerusalem was turned into a centre for exchanging various commodities of different countries and meeting place of people of various nations. For its importance from military points of view, and its natural wealth, world conquering emperors, kingdom greedy kings and many greedy merchant communities, from time to time, perpetuated many cruel killings of its inhabitants for conquering this country. It is a matter of regret that the country which was the place for meditation of many messengers of God and apostles, innumerable devotees and ascetics and centre for preaching the underlying implication of Towhid (oneness of God), is now ransacked due to the merciless oppression by a cursed nation of history and the oldest inhabitants of Palestine, as a result of inhuman cruelty of the racial Jews coming from outside, have been driven out from their holy dear motherland and have been passing days with heart rending pain in the different shelter camps and the adjoining Muslim countries depending upon others, sympathy. Here in the light of history we will endeavour to hint in very brief about the historical importance of Al Quds and Al-Masjidul Aqsa and their religious dignity and greatness to the Muslims of the world.

The ancient inhabitants of Palestine

In the Bible, a nation named Philistine, coming from outside to the south west of Palestine and one of the ancient inhabitants of this region, has been described as the enemies of the Israelites that Philistines coming from outside belonged to Arab race of Semitic nation and settled in this region hundred of years before the coming of Israel in Palestine and made it a powerful state and prosperous country is proved from the description of the Bible. But according to ancient history the descendants of Kanan, great grandson of Sam, son of Hazrat Nooh (A. S) are the oldest inhabitants of Palestine. The Kananese came to Palestine from Arabia in 3000 B. C and settled there and laid the foundation of different cities and attained unprecedented success in industry and architecture. The main source of earning livelihood of the Arabs was trade and commerce. On account of this trade they used to visit Syria etc. in summer and probably the Kananese, born of Arab race came to Palestine on account of trade and raised permanent colony. According to the name of Kananese the ancient name of Palestine became Kanan or Kinan. According to Muzasul Buldan and other historical records Sam, son of Hazrat Nooh (A. S) or philistin great Grandson of Hus the name of this country was made Philistin. As for the origin of the name Jerusalem, the Arab historians say that the founder of Kanani Arab dynasty Salemor shalim built

this city and according to his name, it was called Ur Salem or Ur Shelim. Later through different changes the name of Jerusalem became current. In the opinion of some historians the ancient name of Jerusalem was Elia-As per description of historian Yakut, according to the name of Elia, Great grand son of sam, son of Hazrat Nooh (A. S) it was named as according to the names of his brothers Hamus, Urdum, and Phislitin the different regions of Syria or cities were given names.

Leaving aside the archaeological and historical proofs only with the tradition of names, it can be proved firmly that Philistin, Jerusalem and different settlements cities and ports were inhabited by oldest inhabitants of different tribes and sub-tribes born of Arab Semetic nation. In distant past, due to their untiring labour and care this uncultivated hilly region was, on the one hand full of delicious water, producer of abundant fruits and green with plentiful corns and on the other hand, cities full of flower and fruit garden and beautiful building were raised as centres for trade and culture of learning and spiritual accomplishments. After the muslim conquest the entire area comprising about 10400 sq miles lying between Egypt situated on the east-south of the Mediteranian sea and gordan was called Philistin. Its main city Jerusalem in Muslim history earned same as Baitul Maqdis or Baitul Muqaddas and unbrief Al-quds shariif. This is Masjidul Haram in the heart of the holy city Al- quds and after Masjidun-Nabi the holiest house of the world muslim is Masjid-ul- Aqsa, before the declaration of "Baitullah" or " kaba sharif" as the " Qibla" of the muslims in the month of Shaban in Hijir2. Al-quds was their "Qibla" and it was also the Qibla of all the prophets from Hazrat Ibrahim (AS) to "Rasu-lul lah" (peace beon him). Al-quds is not only the first" qibla and third "Haram Sharif" of the Muslims and the holy memory of historic " ascersion to God" by "Rasu-lul- lah" (apostle of Allah) (Peace be on him) and the heaven beyond the outerspace is also beset with this holy city .

In a word the famous messengers of God and apostls from Hazrat Nooh (A. S) to Hazrat Muhamad Mustafa (Peace be on him) who appeared for the guidance of mankind where holy stories are mentioned in the Bible and Al-Quran, had their centres for preaching in the different cities of Philistin along with Al-Quds. So in the beginning of history the Arabs and Islam had deep relation with Philistin and Al-Quds. From distant past and before the unauthorised establishment of Israeli state in Palestine in 1949 A.D and in spite of its being subjugated by different nations its deep relation with the Arabs and the monotheistic Islam was near cut off. It is proved from Bible written by the Jews that in spite of many attacks from time to time during the last three thousand years the Jews were able to annex twice wome portions of Palestine only for sometime, that the Jews came to Palestine after a few centuries of the Kananees and Arab tribes and with the help and co-operation of the local ancient Arab tribes .got various favourable opportunities for settling from the partial accounts of Bible. From the etymological meanings of the three words Hebrew yahudi and Israeli, it is proved that the Jews were unauthorised entrants in Palestine from outside who occupied it forcibly.

In the Oxford dictionary it is said about the meaning of Herbrew " The one from other side (of the river) Abrom the immigrant (of the river) a person

from the other side outsider Abrom. The Chambers dictionary more clearly says " Hebrew, one of the descendants of Abraham who emigrated from beyond the Euphrates into Palestine " originated from Arabic (Aberan-Naher) . the word " ibrm or " ibri" and Hebrew world of Hebrew language bear the same meaning --- outsider yahudi is a Hebrew word its English synonym is "Jew" . In the Chambers dictionary the meaning of the word "Jew" is given inhabitant of judea appro used for a usurer miser. The oxford dictionary says about the etymological practical, and current meaning of the word yahudi "Jew" Heb yahudi Judah name of a Hebrew patriarch and the tribe descended from him originally a Hebrew of the kingdom of Judah..loote any Israelite who worshiped Jehova, applied to a groping or extortionate usurer or a trader who derived hard bargaining or deals craftily".

The origin of the name of yahudi is well known . The other name of Hazrat Yakub (A S) the grandson of Hazrat Ibrahim (A. S) and father of Hazrat Yusuf (A. S) was Israel. According to this name his descendants are known as Israeliese .

The present yahudi community therefore feel pride to let them known in the names as Hebrew yahudi and Israelies and these three names prove that they were outsiders in Palestine. So these could not be any justification to claim Palestine as national abode of the yahudies. From the religious point of view., the yahudi community claims to be the followers of Hazrat Musa (A S) This great messenger of God giving salvation to the Israeliese from the oppression of Pharaoh was born in Egypt and he was brought up in this country. After leaving Egypt, he passed the rest of his life. along with Israeliese in the Sinai peninsula. During his life time the Israel refugees from Egypt could not enter Jerusalem in spite of their many efforts. So judging from the religious angle, there could not be found out relation between the Israeliese and Palestine and Jerusalem.

Judging from the racial accounts, it is proved, that the forefather of the Yahudies never regarded Palestine or Jerusalem as their own land nor they were ever called Palestineese.

Hazrat Ibrahim (A.S) was the father of Hazrat Ismail (A.S) the father of Arabs and grand father of Hazrat Yakub (A.S) the fore father of the yahudies

Hazrat Ibrahim (A.S) was known as "Din-e-Hanif" and Millat -e-Ibrahim. He came to the "Ur" region of Mesopotamia in 1900 B.C preaching the doctrine of oneness of God in Islam. Kanani race of Arab yaboth race were then residing in Palestine. Hazrat Ibrahim (A.S) and his son Hazrat Ishaque (A.S) and Hazrat Yakub (A.S) took the preaching of "Din-e-Hanif" as the motto of their life. among the people of palestine. All of them were known as religious leaders in the Bible, Al-Quran and history. They never thought of establishing Israeli state in Palestine or political authority on the people of palestine Moreover, as per account of the Bible, Israeliese migrated to Egypt in 1720 B.C at the time of the great famine. These is no hint of any leaving Palestine and taking shelter in Egypt or any other contry in the Bible or any other source. After residing in Egypt for about four hundred and twenty years and several generations, the Israeliese under the leadership of Hazrat Musa (A.S) went to Sinai peninsula and tried to establish their colonies in this region. So, from the time of Hazrat Ibrahim (A.S) to Hazrat Yakub (A.S.) during 1900-1720 B.C. for 180 years and getting opportunities for settling up Palestine with the endless generosity and co opration of the Palestanians, no authority of

ownership could be established in Palestine land by the outsiders Israeleese. After residing for centuries after centuries in different regions of Egypt, Europe and America as the yahudies are regarded as outsiders in those countries, why it would be an exception in the case of Palestine? why the political activities carried out by the Islamic conspence and Al- Quds committee for the recorry of Al quds and Al Aqsa are not succeeding ?Are the member countries actively and genuinely co-operating with this organisation and committee? The doubt that has been timly deep rooted in the minds of the muslims as if through the negotiations with the worked enemies of the Muslim ummah it is possible to recover Palestine and establish the independent sovereign state of Palestine of the Palestineans?

It is the firm belief of the Muslims that there is the need of staunch muslims like Hazrat khalid Ibne walid, Hazrat Abu Obaide , Ibnul Larrah or Sultan Salahuddin Ayubi and under the leadership of staunch Muzahid tacing kind of situation and only way of getting out this impassee, is clearly prescribed in the Al-Quran.

"yes do not owe allegiance to the disbelievers and carry on strong tight them with the help of Al- Quran" (25:52)

In order to keep the flag of Islam up for ever, staunch Muzahid sacrificeing life and wealth never cares the rebel or opposition of any one for the jihad in the path of God

"They fight for God and never fear condemnation of any Vilifier and it is the mercy of Allah who grant it is to cohmtle like" (5:54).

With the nature, the regiment formed with the combination of Muzahids is called Hizbullah (regiment of God) in the Al Quran.It is said in the Al Quran about the characteristic and ultimate victory

Any one accepting Allah His apostle and the belivers as friends would belong to party of Allah and the party of Allah must be victorious

Another verse it has been said ' Allah (god) has made their hearts very firm with belief and made them strong with His mercy

Allah is pleased with them and they are also pleased wirh Him and are for Allah be succesful ' (58.220

If the Palestine Liberation organisation posses ses these qualities as mentioned if the Al Quran this organisation with surely be regarde as the party of Allah and by breaking the opinion of foreign powers or conspiracy and destroying all pride and aggressive power of jewism, they would be able to achieve success and establish the independent sovereign Islami state in the ;and of Palestine

Oh the believers if you help Allah (God) Allah (God) will also help you and make your.

Muslim Ummah are praying to Allah that Islami conference organisation, Al quds committee and Palestine Liberation Organiation unitedly employ all powers to liberate Palestine

SHARIAT LAW AND THE LAW OF BANGLADESH

JUSTICE BADRUL HAIDER CHOWDHURY
FORMER CHIEF JUSTICE OF BANGLADESH

In most of the Muslim countries there has been condification and state legislation on Islamic Law. The courts have been empowered to apply Islamic Law. Muslim Personal Law occupies dominant position in almost every Muslim country. Such laws are by and large in conformity with Shariat Law. But in the field of Constitutional Law, Commercial Law, Industrial Law serious efforts are yet to be made for bringing them in conformity with Shariat Law.

Progress and Stability of Islamic Law

It is needless to mention that it is the duty of every Islamic country to implement Shariat as laid down in the Holy Quran and the Sunnah. If there is any genuine difficulty in doing so, the jurists take resort to the principles of Ijma and Ijtihad. Islam has introduced the concepts of Ijma (consensus) and Ijtihad (reasoning). Their sources are traced to the Holy Quran and the Sunnah.

It is claimed that the principles of Ijma and Ijtihad ensure the progress and stability of Islamic Law by providing practical solution to problems on which no direct authority is discernible from the Holy Quran and the Sunnah. This prevents Islamic Law from becoming static or stagnant. But it can only be done by men of learning distinguished in their knowledge of Shariah and deep understanding of the contemporary problems. It must be noted that Shariah means the law including the teaching of the Quran and the traditional sayings of the Holy Prophet.

In Penal Law, there are two types of punishment :

Hadd means the punishment which is fixed and enjoined as the right of Allah by the Quran or the Sunnah.

Tazir means the punishment which is not fixed by the Law-giver but is left to the discretion of the Head of State or Qazi and is based on principles laid down by the Quran and the Sunnah.

Hadd has not been used in a singular, but it has been used in 14 places in plural in the sense of restrictions or bound set by Allah. The word Tazir has

been used in three verses (Sura 5,127:157 an 48:9) but not in connection with punishment. The Quranic Injunction is: "Obey Allah and obey the Prophet." In view of this Hadis the classification that has been made by the Holy Prophet has a binding character like the Quran.

One of the instances was that the second Caliph Hazrat Omar suspended the punishment of amputation of hands when the society was economically in distress in order to canvass that Haddood as well as Tazir or for that matter, all laws were liable to undergo changes according to the needs of the time. A Hadis is quoted in support of this contention. When the Holy Prophet appointed Hazrat Ma'az Governor of Yemen he enquired from him as to how he would be deciding disputed questions and the reply was that he would derive guidance from the Holy Quran; the Holy Prophet next asked what he would do in case the Holy Quran was silent on a point and Ma'az said that he would follow the Prophet's traditions; Ma'az was further asked what he would do in case the traditions were also silent and the reply was, in such a case he would use his own Ijtihad.

Shariat Law & the Law of Bangladesh

Hazrat Omar refused to punish some slaves against whom the offence of theft had been proved upon coming to know that the cause for the theft was that the slaves were ill-provided with food. Hazrat Omar summoned the master and warned him against his negligence and cautioned him that he and onto his slaves could be punished in case of repetition of such order. The Holy Quran has provided maximum punishment for some offences, but such punishment may not be awarded in all cases because that would offend against the Quranic principle laid down in verse no. Sura 42:40 directing that punishment should be proportionate to the gravity of offence. (See verse 2:194.) "If then any one transgresses the prohibition against you, transgress you likewise against him" (Sura 2:194). Citing these verses the opinion has been advanced that Ijtihad is necessary to keep up the revolutionary spirit of Islam (vide PLD 1980 Journal 29).

There cannot be two opinions that there is a need of establishing Shariah Laws in the Muslim countries. The proposition is strongly rooted in the Holy Quran itself when the divine proclamation is that Allah in His mercy created man and jinn for his Ebadat and such Ebadat is harmonious with man's nature. The command is: "so, set your face toward the faith, turning away from all else, following the natural disposition Allah has instilled into man." (Sura 30:27-30). It is the natural disposition of man to worship Allah and it had been said Zikir of Allah gives peace to the soul.

The necessary corollary is that Shariah laws are to be obeyed, if man wants to live in peace. The reverse is worse because man becomes beast and society ends in chaos and turmoil heading for destruction. That was the way of the disobedience of Noah's people, destruction of Ahdad and Samood and

disappearance and annihilation of Sodom and Gumra, disappearance of the people of Hizr and so forth.

Islamic Law in the Sub-continent

Emperor Aurangzeb, the Mughal ruler of this Sub-Continent, made the first orderly effort in the direction of compiling and editing the Islamic fiqh. After laborious work for eight years the Fatwa-I-Alamgiri was compiled in the light of teachings of the Hanafi School. It covered the subjects of worship and religious observances, matrimonial affairs, mutual dealings and punishments.

When the British took over the administration of India, the law was enacted that the Indians would be free to practise their own beliefs relating to marriage, inheritance, wills etc. Nevertheless laws were passed, e.g., Children's Marriage Restriction Act 1929 and the Dissolution of Muslim Marriages Act 1939 which provided a number of grounds concerning the right of a Muslim woman to seek separation due to any reason recognised by Islamic Law. The most important aspect of this Act was the right of a woman, in accordance with the maliki fiqh, to seek divorce in case the whereabouts of her husband were not known for 4 years.

In 1961 the Government of Pakistan promulgated the Family Laws Ordinance. Under the Ordinance, registration of marriages was compulsory. If the husband wants to enter into second marriage he must get permission of the proper authority and must state if the first wife's consent has been obtained. In the law of inheritance, the right of grandsons or daughters whose father or mother had died during the life-time of the grand-father or grand-mother was recognised, so that now they could have a share equal to that of their father or mother as the case may be. As for dower, where no details as to the mode of payment was mentioned in the nikanama the whole dower became payable on demand. It must be noted here that the Council of Islamic Ideology had come to the conclusion that some of the provisions of this Ordinance are in conflict with Shariat and necessary recommendations have already been made to the Government of Pakistan (vide PLD 1982, Journal 99).

Impact of Islamic Law in Bangladesh

In Bangladesh context it must be said that no challenge has been given yet as to any particular law being repugnant to the Quran and the Sunnah. Article 8 (1) (a) of the Constitution provides that absolute trust and faith in the Almighty Allah shall be the basis of all actions. From this angle it can be said that the conscience of our Constitution is the faith in the Almighty and since the Almighty has proclaimed that Islam is the chosen religion, of necessity our laws must confirm to the Divine laws. As noticed earlier the laws promulgated during the British period are existing laws with amendments. But no research has yet been made to find out if there is any repugnancy to

the Quran or the Sunnah.

For instance, though Bangladesh law of contract allows oral contract for movable properties, in the case of immovable properties it must be in writing because the registration law demands so. It is quite in accordance with the Quranic injunction that the contract should be in writing. Arbitration or conciliatory proceeding is favoured by the Al-Quran (Sura 4:34) when the Quran suggests appointment of an arbitrator from each side in cases of apprehension of breaking up of marriage. Precisely that is to be found in the Family Laws Ordinance 1961, and further in matters of all disputes arbitration is encouraged by the judiciary in accordance with the provision of the Arbitration act.

The Guardian and Wards Act 1890 conforms to the principles as laid down in the Quran (See Verse Sura 4:5) when it says: "To those weak of understanding make not over your property" and in case of orphans: "if then you find sound judgment in them release their property to them" (4:6) - a task which is performed by the designated authority under the law.

Recent promulgation of the Family Courts Ordinance 1985 by the Government of Bangladesh (commencing from 15th June 1985) will go a long way to fulfill the demands for establishing such courts for the purpose of (1) dissolution of marriage (2) restitution of conjugal rights, (3) dower, (4) maintenance, (5) guardianship and custody of children, which are in conformity with Islamic law.

Punishment under Islamic Law

As for Penal Law though amputation of hands has not been provided for theft severe punishment can be inflicted. To compare, the offences against property (Enforcement of Hadd) Ordinance 1979 promulgated in Pakistan provides that hadd shall be inflicted if the accused pleads guilty of commission of theft liable to Hadd provided there are two Muslim male witnesses about whom the court is satisfied that they are truthful persons and abstain from major sin. The court is to be satisfied, according to Tazkiya Al-Shuhud, the mode of enquiry to satisfy itself as to the credibility of the witnesses. Section 10 provides the cases of theft when Hadd punishment shall not be imposed and further the execution of Hadd punishment will not be carried out if the medical opinion is that the amputation of hand or foot may cause the death of the convict. Section 11 provides the cases when hadd shall not be enforced, namely, (a) when the confession is retracted, (b) when the number of eye witnesses is less than two; (c) when the complainant withdraws his allegation of theft or that any of the eye witnesses has deposed falsely and (d) when the left hand or the left thumb or at least two fingers of the left hand or the right foot are either missing or entirely unserviceable. As for other offences of theft which are liable to Tazir section 14 provides for the punishment prescribed for the offence of theft in the

In other words, hadd punishment can only be inflicted upon specific cases mentioned in the Ordinance and for other offences it is punishment Tazir that is to be inflicted. In Bangladesh we are inflicting punishment provided by Penal Code. It can only be said that some of these offences deserve the punishment of hadd no doubt but as has been noted earlier the frontiers between the two have to be clearly well marked and frontiers between the two have to be clearly well marked and well defined.

Bangladesh Criminal Code provides for composition or compounding of offences and numerous offences have been listed under section 345 Cr.P.C. encouraging compounding of offences by the leave of the court depending upon the stage of the proceeding which has the effect of acquittal. Al-Quran favours such composition unless hadd punishment has been provided specifically. In Sura 42:40 Al-Quran says : "the recompense for an injury equal thereto (in degree) but if a person forgives and makes reconciliation, his reward is due from Allah; for Allah loveth not those who do wrong. "And further the verse in 2.178 may be cited in this connection.

In Pakistan several ordinances have been passed such as Offence Zina (Enforcement of Haddoo) Ordinance 1979, Offence of Quazi 1979, Prohibition Order 1979 for the enforcement of Haddoo law and section 9 provides the cases in which Hadd shall not be enforced and under certain circumstances whipping has been provided for. Whipping as a punishment is authorised by Sec. 32 Cr. P.C. and the Metropolitan and 1st Class Magistrates are empowered to inflict such punishment in Bangladesh. The whipping Act 1909 provides for whipping in addition to imprisonment in cases of theft, rape, abduction, robbery etc.

punishment is a social sanction against the crime and the experiment that is being made in Pakistan will no doubt draw the attention of the jurists of the world specially of the Muslim world. This branch of Islamic Law has been the target of critics especially from the West. History shows that in the West thieves were hanged, robbers were hanged from trees, witches were burnt alive and adulterers were branded (vide Stephen, History of Criminal Law in England). Punishment is meted out according to exigencies of time and each society may find its own mode and nature of punishment but for a Muslim country this has been fixed by the Shariat itself. Crimes have increased tremendously; rape, murder, acid-throwing, abduction and kidnapping etc., have shocked the conscience of the society in Bangladesh and various quarters have demanded sever punishments of the culprits by applying the Shariat Law as reported by newspapers and journals. While punishment serves as a deterrent, the real solution lies in grafting the values enjoined by Islam for eradication of evils and that calls for moulding the life in accordance with the teachings of Islam.

Conclusion

For applying the principles of Shariat Law and incorporating them into the Municipal Law necessitates the deliberation of the learned jurists of the highest order-a task which can only be sponsored by the country wher Allah in his infinite mercy has set up his Own House, the land geographically known as Saudi Arabia.

SCIENCE AND TECHNOLOGY EDUCATION IN MUSLIM WORLD

Proff. Dr. S. M. Sharfuddin

Former proff . of Mathematics Department

University of Dhaka.

Science education and research are crucial for the development, progress and security of a nation. It is the most important facet of our Muslim world at this juncture. Our life on earth is an adventure in existence and our science and technology education should be as such to guide us in this adventure. It should be a joyful process of self discovery and realization. Like an ever flowing river it should continuously change and adopt itself to new environment. Like the river which is enriched by its tributaries and changes its course depending on terrain our science and Technology educational system should have the flexity to adopt itself to meet the needs and ideals of the Muslim world.

Our science education should enable us to comprehend our art of life and culture . Not to make a living but how to live like a true Muslim should be our main objective. In our colleges and universities the aim should not be merely to turn out men with scientific proficiency but also men of integrity, character, discipline and independent thinking in order to develop an integrated personality. Of late, perhaps, we have given too much stress on intellect and too little on character . Einstein wrote,"Man has the sense of beautiful and moral good. Other wise he will resemble a well trained animal than a human being. It is better to be an illeterate saint than an educated boar". Our religion Islam has evolved a new relationship between faith and reason. Prophet Muhammad (sm) often said, " **Q**uest for learning is a duty incubment upon every Muslim, male and female." **W**isdom is the goal of the believer and he must seek it irrespective of its source. Men of learning and wisdom are the successors of prophet (sm)."

We know that in our Holy book AL-Quran, in contrast to 250 verses which are legislative some 750 verses - almost one eighth of it exhort the believers to study nature -to reflect, to make the best use of reason and to make the scientific enterprise an integral part of the community life .In Arabic language there is no word except "ilm" for science. The exortions of Holy book made the whole Islamic society scientifically conscios.Nobel Laureate professor Abdus Slam has suggested that 'In order to underline this emphasis in science, all religious seminars must include studies of sciences "

Technology can be defined as science of application. The Holy book of Islam emphasises for the Muslim community, the acquiring of technology by holding forth the example of David and Solomon and military defences of Zul Qarnain. Islamic ethics and values gave a unique system of ideas, devotion and social and cultural institutions. These formed the pre-requisite for the birth, with growth and sustained development of science and technology. The pre-requisites were discovered, developed, nurtured and were inculcated into the hearts of the Muslims and also in all educational institutions of the Muslims. This raised the Muslims from desert nomads to teachers of whole world in Mathematics, Physics, Chemistry, Astronomy, Medical science, etc. It is one of Allah's greatest gifts that He created man, with spiritual love for the sciences. However, man's natural capacity does not enable him to master all branches of knowledge, and an essential link has therefore been created between nature and various subjects of sciences by some mysterious mark.

There should be no contradiction between the demands of true religion and what proof confirms and reason demands. Hence he who masters science is blessed with three advantages. Firstly, close to perfect human virtue in that he is familiar with true reality of things and may be able to control them. Secondly, he has insight into all that reveals the wisdom with which Allah has created the various things in the world, and he understands their cause and results and the wonderful order and splendid arrangement they have. Thirdly, he is well versed in the arguments against traditional claims and is in no danger of spoiling himself with vain dogmas and blind beliefs.

At all ages and in all nations everywhere the sciences have been divided into various parts. The trend in Islam was towards subdividing the individual discipline into more and more specialised fields and eventually the supposedly independent disciplines were counted in the hundreds. It was regarded as desirable and essential to establish a logical connection between the individual disciplines and thus demonstrate their position in the structure of the world. The problem, however, was how to establish a relationship between the science and Islam as a religion having all workable knowledge contained in religious writings. The significance of this skirmish for the development of Muslim civilisation can not be over-estimated. It provided the basis for the often very necessary justification of the right of certain discipline to be cultivated.

If every element of experience was utterly unlike every other element of experience there would be no subject matter either science or religion. Progress depends on recognising a common factor in two elements of experience. Einstein has said, "Science without religion is lame and religion without science is blind". Al-Quran being also a great book of knowledge has cited so often examples of common experience viz movements of the Sun and the Moon, the changes in day and night, process of evolution of planets and animals, position of rivers and mountains.

Science and Technology Education and society:

Science and Technology Education is of fundamental importance in providing dynamism to society. It is a sphere which has commanded and will no doubt continue to command, the attention of the best minds of all of human existence. In this field, there exists a need to remain receptive to new ideas and a willingness to learn through process of a mutual exchange of experiences of an innovative nature. Considerable transformation has taken place in bringing academics closer to the real world. This realisation is partly a philosophical issue of the relationship in which science and Technology Education should stand to social and national goals. It is more specifically also an operational issue, of system of delivery which can meet the massive demands of a resurgent developing Muslim world.

All of us desire that education in science should be up-to-date and relevant to contemporary life of our society. Society wants education to be relevant to the needs of a developing and fast changing society. Forces influencing are complex. Wealth of new knowledge to consider as well as the new roles of science in society.

Science is a future oriented discipline, What has been achieved in the past is a prologue of the future. We must also recognise that advancement in society, like progress in science, creates as many problems as it solves. The present is something more than simply an extension of the past. To give a proper definition of science is very difficult. Science is a complex of intellectual activities and human purposes that defies definition with one sentence - "current state of human knowledge." Preparation for life is preparation for the life of to-day. Education is a form of socialisation, a means of absorbing the individual into the ongoing activities of the time. It is increasingly apparent from the growing inter-action of science and society, science and human values, science and human welfare, science and humanities, science and technology, that the educational demands are those brought about by a society that has changed radically in past few years. We have a choice to make in education : (1) to be buffeted by the forces of modern society as they emerge or (2) to develop educational institutions concerned with designing, moulding and management of the society we desire. There is a difference between adjusting to society and coping with society, between taking a society as it is and choosing a future toward which we educate. A student not only needs to learn how the environment affects him, but also he may affect the environment. As the complexity of science increases, so does technology and its potential for influencing the society. As both forces advance, the rate at which change takes place accelerates and the pattern has been a growing discontinuity between science and society. A solution is to help young people learn how to cope with change, to plan it, and to recognise when change is progress. Our task now became one of inventing the future and then planning for its attainment. "Food forward will

be more appropriate in our thinking than feed back." Our institutions should be an agent for realisation of social goals rather than limiting it to a process of enculturation. Educational goal should be a balance between individual personality and meeting the needs of the society- and quality of education should be assessed to which it succeeds in finding the balance. Technologists who can weave their technologies into the fabric of society can claim to be good technologists

Good science education should lead to a first class research and first class research should lead to greater productivity and greater productivity should in its turn lead to resources for good education this could complete the ERP (Education- Research- Productivity) cycle. We operate an education machine with built in inertia and this makes it difficult to correct, other than slowly any errors we make. Sensibly there is no escape from gradualist approach which is both our pride and despair.

The scientific and technical assistance programmes have become increasingly Politicized . The advanced country provides aid as a part of its foreign policy and global strategy. To impliment the policies it suggests the programmes, offers exports, equipments, training to students and lays down terms and conditions under which those are to be provided. This ties us to donor country and makes it difficult for us to follow an independent path. Those who have tried to take an independent approach have found the aid cut off and are subjected to pressures from various sources. In many cases it has been found that the scientists and experts provided by donor country are not experts but their main aim to promote the interest of their own country rather than that of host country.

We send our students and research workers for training in advanced countries. They get training primarily relevant to advanced countries. On return to their own countries they want to replicate these areas of work, leading to investment in research which is not irrelevant to the needs of his country and which can not be sustained. Consequently these scientists get frustrated and leave the country, or else they establish close link with centres of advanced country and reduce their institutions to serve as outposts of advanced country sciences. The advance countries deliver to us outdated and obsolete technologies and equipment, which they are going to discard and scrap. They offer technologies to us to enable us to produce the materials which they need.

Scientific knowledge itself is being used by advanced country as an instrument of political and economic control. Using the latest scientific technique they map our natural resources which we ourselves do not know and use this knowledge drive harder bargain for themselves in extraction and exploitation of these resources. There are examples in lots of other fields.

Planning of Science and Technology Education of the Muslim world.

Some fifty years ago sir H. G. Wells said, "The whole world was engaged in a race between science Education and catastrophe". This is very much true in Muslim world.

Incoherence is the result of our present disintegrative process in education. Thus there is a need for recognition that natural and man made ecological system require as much study as isolated particles and elementary reactions. There is a basic correlation of elements in nature as in man which can not be separated which compose each other mutually. Our epistemological problem consists in our finding the proper balance between our lack of an all embracing principle relevant to our way of evaluating life and in our power to express ourselves in a logically consistent manner. Our development needs are obvious, interwoven and complex. Many of our problems are rooted in the long period of colonial exploitation of our resources and forced under- development to which we are consigned. Our material resources are plundered and much of our skilled human resources have been lured away. The ramshackle social and administrative structure that was bequeathed to us was unable to protect, nurture and properly utilise what has been left. Priorities are distorted and wastage of men and material and human resources continued unabated.

Technology has become the principal instrument of international domination. New advances of science and technology increase the gap between developing and highly developed countries. This also is creating greater hardship for developing countries. Many developing countries have made great strifes to build up their scientific and technological infra-structure and have imported technology to create an industrial base but their efforts are being thwarted in various ways.

In a world which is becoming increasingly complex and technology oriented, a broad based science and technology education of the citizens of our countries is the first requirement for economic advancement. Faced with grim realities, history has left us not much choice; the very survival of muslim ummah depends on the importance that we attach to scientific and technology education. Ormsby Gore report narrated;

No nation can advantageously depend on the efforts of other nations for the promotion of knowledge"

Quality of science and Technology education at higher level to a great extent is influenced by the standard and direction of science education we promote and foster at schools. Science education at schools moulds the thought process of young minds who in their turn mould the society in which they live. It is on them we must concentrate our attention. we should locate, Identify and pick up talented youths from this level. We must raise the standard of our

M.sc. Degree or else we should organise in our universities, Research institutions programmes like M.Phil, Ph.D. and D.sc. etc. we must enrich and equip our libraries and laboratories so that sophisticated research can be carried out. We should search for and recruit specialists, qualified and dedicated teachers with research experiences and should provide them with good salary and attractive living facilities.

Every year almost a hundred thousand scientific books and over two million scientific articles are published in the world. The publications of Muslims totalled only 600. Good standard journals should be published and we should encourage and invite good original research papers.

Arab countries have been spending over 1000 billion dollars on major technological contracts with foreign suppliers. Unfortunately most of these projects have been executed in the technology free turnkey mode; their execution has no association with Arab men of Engineering and Technology. No Muslim country or combination of countries had or has the technical base for design and construction services for these projects. Lack of accord, trust, self reliance, participation and involvement between scientists, technologists and those who run the development machinery have retarded the progress of the Muslim world. The problems we face are neither academic nor philosophical but administrative, logistic and financial. It is true as Professor M.R. Siddiqui has said, "There are a number of specific problems in each sector of our economy which are related to the applications of science and technology and for which suitable R & D arrangements will have to be made" we must pay great attention to the establishment of research institutions in all aspects for the following fields

- 1) Mineral water and Energy Resources ;
- 2) Agriculture, Forestry, Fishing and Animal Husbandry;
- 3) Industry including Heavy Industry and Defence Industry ;
- 4) Transport (road , rail sea and air);
- 5) Communication (Radio, Television ,Telephone Telegraph ; FAX;
- 6) Building , Road and Town .
- 7) Dams Reservoirs, Irrigation, canals, Food control system ;
- 8) Health, Medicine and Bio-technology
- 9) Space Technology ;
- 10) Nuclear Technology
- 13) Transfer of Technology and Development of Appropriate and Alternate Technologies
- 11) Computer technology,
- 12) Defence science.

It is not possible for one Muslim country to arrange for research and development for all these problems. So co-operations, and co-ordination is very much needed. The standard and utility of education of a country is reflected in its social and economic growth. No matter how speedily and in what manner we want to develop science and technology education and how quickly we want to reform it we must remember, it is not a one shot affair. Each stage of economic growth calls for a certain restructuring of educational system which help to promote fields of science and technology that are in great demand or of great need to the nation at that time. It is a continuous re-adjustment and should be attuned to the aspiration and development needs of the nations at the points of time, Only dynamic

educational system is capable of absorbing new developments in science and Technology as also new ideas and thought in education without giving out in the seams. Science and Technology education have to some extent follow the stages of economic growth. But science and Technology education can be the pace of economic growth and thus themselves become powerful instruments of progress. In defences it can work miracle. Archimides alone was more than a match for whole invaders and just 4 or 5 atomic scientists brought the surrender of Japan in world war II. In the words of Churchill: Never have so many dependent for much on so few " An Islamic foundation for science and Technology and Development has been established. The objectives are " To promote and encourage studies and research, co-operation and co-ordination and to ensure that the member states will use science and Technology in their socio-economic plans while fostering the unique Islam personality and character. To devise joint Islamic strategy for development of science and Technology preparing and assisting member states to implement a science policy, conducting surveys and evaluation of available scientific and technical capabilities, and improving them, supporting joint research and development programme in various fields of science and Technology Information and documentation, and the design and manufacture of scientific equipment, developing scientific manpower through establishment of universities for science and Technology and by promoting brain-gain policies, and holding Islamic scientific conferences and publishing books and periodicals " This is certainly a good beginning for our enterprise of creating knowledge" May Allah fulfil our mission and help us to be equal to great task that lies ahead.

Bibliography:

1. Sharfuddin, S.M, ;*International Conference on Science in Islamic Polity(S & T Potential and its development in the Muslim world, vol.2 19-24 November, 1983, Islamabad, sponsored by OIC.*
2. Sharfuddin,S,M; "*Re-structuring University Curricula of Muslim World "jour Soc Int. for islam and Modern Age vol.2 No1, Bangladesh. 1981.*
3. Brill, E.J. *Encyclopaedia of Islam, Leiden, Netherland, 1979*
4. Saraton G. *Introduction to the History of Science.*
5. Bucaile, Maurice; *The Bible . the Koran and Science, American Trust Publication, Indianapolis, USA.*
6. Salam ,A (NL) "*Uplift of Muslim World and Science and Technology, "Jour. Soc.Intb. for Islam and Mod. Age. vol.2 No.1 1981, Bangladesh.*
7. Siddiqui, M Raziuddin ; *Planning for Scientific and Technological Education Research and Development in Muslim Countries" Sc.&Tech-and*

development vol. 1 january 1982, Pakistan.

8. Atiyah, Geroge.N ; AL Kindi, the **Philosopher of the Arabs**, Islamic Research Institute, Islamabad, Pakistan.

9. Ralph Taylor . **W** Research in **S**cience Teaching in large **C**ontext ERIC SEHAC.

10. Science Education, *Acomplishment and Needs* " ERIC, 1960,

11. Dampier,Whethham, W.M.C.D;A History of **S**cience and its **R**elation with **Philosophy and Religion** Cambridge University **P**ress.

SLAVERY IN ISLAMIC PERSPECTIVE

Prof. Abdul Gafur

Former Director, Islamic Foundation

Bangladesh

Slavery is considered as the most heinous custom in the history of mankind, as it converts man into a domestic beast and a purchasable commodity. A slave loses his birth right, fundamental human values and dignity in society. On the contrary they are always tormented and chastised by another class of people. Thus due to the inhuman brutality of slave traders and promoters, slavery has turned to be a curse for mankind. Slavery has been practised for centuries and the story of regimentation of one class by another has been the blackest chapter of the history of mankind.

It is hard to determine where, how or when slavery started. But we know that thousand of years before the birth of the Holy prophet Muhammad (SM) slavery was in vogue. In all the ancient civilizations slavery was an integral part of the then society and it existed with all its attendant evils. The conception of human values, justice and rights was totally absent in those societies. They were born to serve their masters and undergo any kind of physical torture without protest. They were never paid, nor they were well fed. Slavery was such an evil-institution that the master had a predominant role to play, and the slaves could never expect any trial or justice for their murder. Even rape of the female slave by the master was never considered a crime and he was never brought to justice.

During the Roman civilization social set-up was based on slavery and the slaves had to sacrifice their ease, comfort and happiness for the luxurious and voluptuous living style of their Roman masters. They were ill-fed so that they could not rebel against their masters, but were compelled to work hard. Their living conditions were also deplorable. One of the vilest social custom of the Roman period was a senseless entertainment in the arena by gladiators, who were mostly slaves. Such inhuman and blood-cuddling sports gave delight to the Roman nobles and Emperors. Even ferocious animals were let loose to chase and kill slaves in the arena.

Hazrat Muhammad (SM) was born in an age marked by all kinds of social evils and heinous practices of which slavery was the most intolerable. The Holy Prophet brought messages of social equality, human dignity and justice and struck at the root of the many evil practices in which the people were steeped. Islam has never recognized slavery in its social system nor it ever approved slavery-torture of man by man-that is, a group of mankind is to be treated as cattle. Islam condemned the superiority of one class of people on the basis of birth, colour, tribe or race. On the contrary it preached the

principles of brotherhood, social equality and human dignity. Allah never wanted his creatures to be divided into masters and slaves. It is stated in the Holy Quran "And surely we have dignified the children of Adam".

Attitude of Islam towards slavery is revealed in the verses of the Holy Quran and the Hadith. In the Hadith it is mentioned: He who kills his slave, we shall kill him; who mutilates his nose, we shall cut his nose; and who gelds our slave, we shall get him gelded in return: You are all sons of Adam and Adam was created from dust: it is also mentioned "there is no superiority for an Arab, nor for a black man over a red one, nor for a red over a black man save due to piety."

Equality of man and equality of opportunities have been repeatedly stated in the Holy Quran: Mankind, we have created you from one man and a woman (Adam and Eve) and created many tribes for you so that you could get to know each other; Surely he who is just is held high to Allah. The Holy Prophet stated in his last sermon that "Your slaves are your brother's so he who has a brother under him shall feed him and clothe him as he himself feeds and dresses. Do not ask them to do things which are beyond their powers and if you do ask them to do such things then help them" In Islam slave is never treated as a merchandise to be brought and sold in market place. On the contrary he is looked upon as a perfectly normal human being with a soul similar to that of his master. Islam raised the status of slaves from that of a tortured soul to that of an exalted position of a free man and brotherhood.

Islam struck at the roots of social evils like usury which indirectly paved the way for slavery. The poor and indigent, having failed to meet the demands of the usurer, had to sell their belongings and adopt slavery for survival. Islam abolished usury and thus elevated the position of man in the eyes of the society. One of the reasons behind the growth of slavery is war which led to war prisoners. These prisoners are treated as slaves, who were forced to work hard for the satisfaction of the victors. Islam prescribed that such prisoners of war could be manumitted by the payment of a sum of money to the owners and Islam never approved enslavement of prisoners of war or captives.

Islam gave both physical relief and spiritual enfranchisement to slaves. It prescribed two ways of setting slaves free; (1) Al-Itq voluntary emancipation by the masters. Our Holy Prophet freed all the slaves he had and his companions, particularly Hazrat Abu Bakr (RA) followed suit. Even slaves were emancipated by buying them from public exchequer (Bait al Mal). The Holy Prophet said that those slaves who would teach ten Muslims would be set free. It gave a stimulus to the spread of literacy on the one hand and imparted social justice to the slaves. Zaid ibn Thabit was a slave of the Holy Prophet but was freed and later became his commander and secretary (2) Mukataba; writing off freedom to a slave on his asking for it by the master in return for a certain amount of money agreed upon by both of them. This kind of enfranchisement was most human. This is a great manifestation of Islam's generous attitude towards the emancipation of slaves. Even it is stipulated in the Holy Quran that the slaves - captives would get a share of

the Zakat "Alms are only for the poor and the needy, and the officials (appointed) over them and the (ransoming of) captives" (9:60)
Persecution of slaves has been totally prohibited in Islam. Islam deflated the inordinate pride of the masters and forbidden them to become persecutors. The Holy Hadith says "He who slays his slave we shall put him to death" This principle enunciated the spirit of brotherhood and fostered mutual cooperation. No physical torture could be perpetrated on the slaves and if they became disobedient they could not set him free. In the traditions narrated by Muslim, Bukhari, Abu Daud, and Tirmizi it is clearly stated that the Holy Prophet gave instructions to behave properly and sympathetically towards the slave. We even allowed the masters to marry slave girls and with the birth of a child she becomes free. The Holy Quran says, "Let them marry from the believing maids whom your right hands possess." Even the Holy Prophet married his cousin Zainab, daughter of Jahsh to his ex-slave Zaid. The slaves enjoyed extraordinary social status in society as military commanders, administrators and financiers. The slaves rose to the highest pinnacle of authority as founders of dynasties by dint of their intelligence, merit and ability. The slave dynasty of the Indian sub-continent and the Mamluks of Egypt are veritable examples to prove this point.

Mass-media in Bangladesh

Professor Q.A. I.M.Nuruddin

Former-Chairman, Mass Communication and Journalism Department, University of Dhaka,

Mass media the world over have come to be accepted as "long pipelines for information and great multipliers of information." They are uniquely a feature of modern society. There is much truth in the statement that a moderate degree of exposure to mass media is at least a mark, and possibly a requirement of modern society. They is also a primary influence on the cultural evolution of modern societies.

Mass media are not really something new in the world, except with respect to how far and how fast they can disseminate information. They are simply the latest of a long series of efforts to gather and distribute information more effectively and efficiently..As a matter of fact, mass media have made mass communication possible. They have made information widely, readily and speedily available .

Like many other developing countries in the world, Bangladesh has all the principal media of mass communication, viz., newspapers, radio, television and films. Their development, however, did not follow a uniform pattern. Different media were introduced in the territory that is now Bangladesh in different times. They antedate the birth of Bangladesh.

Newspaper

Though print medium made its debut in this land as far back as 1847 with the publication of "Rangpur Vartabaha" from Kakina, Rangpur, no daily was found to have been published from Dhaka or from anywhere else of what now constitutes Bangladesh at the time of the partition of the Indian subcontinent in 1947. Prior to this most owners and publishers of newspapers and periodicals in this area were educated Hindus of either modest or big means. Many of them left the country in July and August, 1947. This created a vacuum in the field. Three papers published from Calcutta at that time (Viz., Azad Morning News and Ittehad) helped a great deal to fill the void. The first Bangali daily, the Zindegi, appeared from Dhaka from October 4, 1947. From 1947 to 1971 the newspapers here, judged in its totality, had been taking on a distinctive character and an image.

After Bangladesh became independent, four major Dhaka dailies (Viz., The Bangladesh Observer, Purbadesh, Dainik Bangla and Morning News), belonging to two publishing houses-The Observer Group and the National

Press Trust of Pakistan - were declared abandoned properties. The Government was forced to take over the publications of both the groups. Subsequently the Bangladesh Observer was returned to its private owner, and the ownership of Dainik Bangla was handed over to a board of trustees appointed by the government.

In 1973 press in Bangladesh suffered curbs when the Printing Presses and Publications (Declaration and Registration) Act was passed by Parliament. Under this Act the newspapers were subject to prior approval by the government and prior licensing. Newspapers not so registered were denied newsprint and advertising allocations. The Special Powers Act which was passed in 1974 made it an offence punishable by five years imprisonment and/or a fine to print, publish or distribute "prejudicial" reports. Newsmen were required to identify their sources of information, and authorities were empowered to seize documents and newspapers, to ban publications and to search premises on the assumption that they contained documents classified as harmful. The Newsprint Control Order of 1974 entrusted the Ministry of Information with control over the production and consumption of news print. The last crunch came in June 1975 when the government closed down all newspapers except four dailies in Dhaka- two each in English and Bengali- and one in Chittagong. All journalists in Bangladesh with the notable exception of a few had to pledge their allegiance to the ruling party. Many of the suspended newspapers were allowed to resume publication in subsequent years. Successive governments, however, retained most of the restrictive press Laws on the books.

Latest statistics available shows that the total number of newspapers and periodicals now published in Bangladesh stands at 701. Out of this total 74 are dailies, 290 weeklies and the rest other periodicals. 24 dailies are being published from Dhaka, some in English but majority in Bengali. The rest of the dailies come from different districts of the country. Some of the Bengali dailies have a circulation ranging between 50,000 and 200,000 copies a day while the figure for some of the popular weeklies wavers between 30,000 and 80,000 copies every week.

The commercial non-viability of majority of the publications in the country is one of the major handicaps from which the press suffers. Most local newspaper publishers operate on shoe-string budgets, with the bulk of the revenue in all cases coming from the government. In 1987 the government introduced an advertisement distribution policy (the third since the independence of Bangladesh) which provided 60 percent of all public advertisements to Dhaka-based publications and the rest for those outside the capital. The volume of public advertisements varies with the fulfilment of certain criteria laid down in the policy.

About the state of press in Bangladesh, the World Press Encyclopaedia made some observations a few years back which merit mention here: "Like the country itself, the Bangladeshi press is very underdeveloped. Low literacy, political instability, primitive printing technologies, poor facilities for distribution and poor professional pay scales for journalists have combined to

stunt the growth of the press from every side. The bleak picture is redeemed, however, by one factor: the natural love of the Bangladeshi for public debate and discussion, for which the press seems to provide the only avenue, even under a dictatorship."

Radio

The beginnings of radio in Bangladesh go back to December 16, 1939 when the Dhaka Station of All-India Radio beamed its first signal from a 5 kw medium-wave transmitter. The station was hurriedly commissioned into service in view of the Second World War which had broken out on September 3, 1939. It marched on till it became a station of Radio Pakistan on August 14, 1947 to begin the second phase of its journey covering a score and four years gaining its status and stature on the way.

Till the beginning of 1955 there was no forward movement in the broadcasting sector, particularly in respect of transmission facilities excepting the installation of a 7.5 Kw shortwave transmitter in Dhaka in 1948. Hence the radio coverage in the country remained as poor as it was in 1947. To improve the situation certain steps were taken in the First Five-Year Plan of Pakistan. In 1960, the terminal year of the First Plan, there were three one-Kw relay stations in Chittagong, Rajshahi and Sylhet with the Dhaka station remaining practically unchanged in terms of transmission capacity.

Radio network recorded significant expansion during the Second Five-Year Plan period when in addition to the commissioning of the broadcasting house of Dhaka station at Shahbag and the installation of a 100Kw medium wave transmitter in Dhaka, two 10Kw transmitters were also set up at Chittagong and Rajshahi along with studio facilities there. Under the Third Five-Year Plan of Pakistan, a broadcasting station with a 10 Kw transmitter and a relay station with a 2Kw transmitter were set up at Rangpur and Sylhet respectively. The last addition to the broadcasting system in erstwhile East Pakistan came in 1970 with the commissioning of a 10 Kw transmitter at Khulna.

On the eve of the War of Independence in 1971 the total number of transmitters in the country stood at 11 with a combined transmission power of 147Kw medium-wave, 7.5 Kw short-wave and 6Kw of frequency modulation transmission.

The War of Independence during which radio played a notable part in sending the message of freedom through, brought a new awareness of the medium. The real expansion in broadcasting came about in Bangladesh with the transistor revolution which brought the radio within the easy reach of the people. Transistor sets were low priced and could be operated on inexpensive battery cells. News and views broadcast in spoken words cut across the barriers of language and literacy. People took to transistors in a big way as these provided entertainment, relaxation, information and education. The government also realised that broadcasting could be a development input. Hence due emphasis has been laid on the broadcasting sector in all the

successive Five-Year Plans of Bangladesh and significant progress has been made by Radio Bangladesh since the independence of the country.

At the moment the broadcasting capacity of Radio Bangladesh covers the entire territory of the country. It has now six programme originating stations in Dhaka, Chittagong, Khulna, Sylhet, Rangpur and Rajshahi, and three relay stations at Thakurgaon, Rangamati and Comilla. The Dhaka station acts as the National Broadcasting House. The other stations also initiate their programmes locally, but relay the news bulletins and a number of other programmes of national importance from National Broadcasting House.

Effective January 1, 1972 Radio Bangladesh introduced its External Services for overseas listeners with the following objectives: (a) to project the country's image abroad, (b) to create better understanding regarding the country's internal and external policies, (c) to publicise the progress in economic and other fields, (d) to counter propaganda from unfriendly countries, and (e) to strengthen the ties of friendship and cultural links with people of other countries and to serve the demand of Bangladeshis living abroad. Initially the External Services broadcasts were directed towards listeners in India, Nepal and Pakistan but subsequently the programmes in different languages were extended to the listeners in the subcontinent, South-east Asia, East Africa, the Middle East and Western Europe.

Radio Bangladesh broadcasts a great variety of programmes-informational, educative, entertaining and development-oriented. Almost cent percent of the programmes are locally produced although there are some foreign inserts in some of the programmes. Great emphasis is laid on the following special programmes: population control, ill-effects of drug addiction, maltreatment of and traffic in women, smuggling, land reforms, rural development, the propagation of the tenets of Islam and other religions.

While planning the programmes, Radio Bangladesh has to follow issued by the Ministry of Information on January 1, 1986 which include, inter alia, the following: to keep in view the fundamental principles of state policy, national ideology and declared policy of the government; to have high respect for the ethics of Islam and other religions; to project the Muslim culture of Bangladesh; to encourage people to participate in development programmes; to induce people to grow more food, set up industries and motivate them to check population explosion; to inculcate patriotic feelings; to foster the development of respect for law.

Radio Bangladesh has come under fire since the independence of the country. Pay scales for radio producers are low making it difficult to attract talented persons to the broadcasting field. The credibility of radio is low in Bangladesh even though it is the most pervasive medium and the only one available to every one in the country. Broadcasting service in the country is fully controlled by the government through the National Broadcasting Authority under the Ministry of Information. Radio Bangladesh is charged with projecting the official viewpoint only. It is primarily used as an instrument of government policy. The opposition viewpoint is not at all reflected through this popular medium. The partisan nature of radio has created credibility gap between this medium and the people and made many

people to switch over to foreign stations. A good number of people strongly feel that Radio Bangladesh should be converted into a fully autonomous corporation.

Television

Television was introduced in Bangladesh as a pilot project on a three-month experimental basis in Dhaka on December 25, 1964 with a 3 Kw transmitter. Initially it operated for three hours daily, six days a week. By the late 1960s Dhaka Television started feeding a satellite station at the port city of Chittagong. The importance of this audio-visual medium, though relatively expensive, could no longer be ignored and it was decided by the government to extend television coverage to other areas in the country. Two additional retelecast stations were subsequently pressed into service at Khulna and Rajshahi, their viewing range about 40-50 miles each. By 1970 these stations covered some 16 cities and towns. The development of television in Bangladesh was seriously jeopardised during the war of Independence. By the end of 1974 two additional television stations at Rangpur and Sylhet were planned and eventually put into operations at Rangpur and Sylhet were planned and eventually put into operation within the Second Five-Year plan period.

Bangladesh Television has made considerable progress since the independence of the country. Dhaka television was initially housed at the DIT building but later it was shifted to its present location at Rampura. The present station is equipped with all modern facilities. With ten other stations at Chittagong, Khulna, Rajshahi, Rangpur, Sylhet, Natore, Mymensingh, Noakhali, Cox's Bazar and Satkhira, almost the whole of Bangladesh has now been brought within the range of television.

Television network in Bangladesh was initially operated by an autonomous body named Bangladesh Television Corporation (successor of the erstwhile Pakistan Television Corporation). The controlling interest was held by the government. The other major shareholder was NEC of Japan. The Corporation worked under the indirect control of the Ministry of Information. Later the corporation was dissolved, and the Television Corporation was brought under the direct control of the government through the National Broadcasting Authority. From December 1, 1980 Bangladesh Television has gone colour.

Television in Bangladesh was introduced with a view to providing national and foreign news, giving various other information, educating people in contemporary affairs, entertaining the viewers with music, dance, drama, filmshows etc., and moulding public opinion in favour of nation-building activities. In addition, the television has been offering programmes on population and health, agriculture, development, art literature and culture, science and technology and religion. Like radio, Bangladesh Television has to follow, while planning the programmes, the guideline issued by the Ministry of Information on January 1, 1986. The government has also introduced a television code of censorship for films with effect from the same date.

Although more than 85 percent of the total population of Bangladesh live in

the villages, the television programmes are mostly urban-oriented. This is for the obvious reason that the vast majority of the TV owners and viewers are city dwellers. The programmes that are presented regularly hardly reflect the hopes and aspirations of the people living in the villages. Television also suffers from another drawback. As it is fully controlled by the government, the guiding philosophy behind most of the informational and educational programmes is to focus the official viewpoint. While projecting news and themes of national development, TV publicises government's plans and programmes in order to gain public support. This is disliked by majority of the viewers. It is held by critics that the credibility of television programmes has traditionally been low in the country because this particular medium is an official publicity instrument. Suggestions have been put forward from many quarters that Bangladesh Television should be converted into an autonomous corporation for making it acceptable to the viewers and for accelerating the future pace of development of the country.

Films

Long after the partition of the Indian subcontinent in August, 1947, erstwhile East Pakistan was a market for the film industry located in Calcutta and Bombay. In 1947 the country found itself only with cinema halls and no facilities for film making. It took the country almost a decade to make the first feature film.

The first important mile stone in the history of Bangladeshi films was set by a construction engineer, Mr. Abdul Jabbar Khan. The film which he made bore the title of "Mukh-o-mukhosh" (face and mask) and was released on August 3, 1957.

Film making in the country entered the industrial phase in 1958 with the setting up of the Film Development Corporation under the direct control of the Ministry of Information. Bangladesh has now five film-making centres located in and around Dhaka, viz (i) Bangladesh Film Development Corporation, Tejgaon, (ii) Bengal Motion Picture Studio, Rose Garden, (iii) Bari Studio, Tejturi Bazar, (iv) Popular Studio, Pagla, and (v) Department of Film and Publication, Circuit House Road. Among the centres Film Development Corporation is the only adequately equipped place. Department of Films and Publication offers facilities for production of government documentaries. The rest of the studios are privately owned and offer mostly shooting and editing facilities. Bengal Motion Picture Studio also offers dubbing facilities.

Currently Bangladesh has a total of 635 cinema halls. On an average about 65 movies are released annually. The films are censored by the Board of Film Censors in accordance with the code of film censorship framed by the government. The Censor Board has been placed under the control of the Ministry of Cultural Affairs.

Film making attracts a large number of investors and seems to be profitable for most producers in the country. The profitability of film industry here should be judged taking into consideration the fact that the market of films in the country is highly protected for the locally produced films. A

part from a handful of films in the English language imported under the Wage Earners' Scheme and occasional state-sponsored festivals of foreign movies, the local film industry virtually has no competition on the home soil.

Films have great capacity to educate and motivate an individual or groups of individuals towards a desired goal because of their audio-visual communication techniques and also because of the transcendental capacity of films to cross the barriers of race, religion, language, literacy and culture.

It is true that Bangladesh film industry has able to create over the years a host of producers, directors, technicians, actors and actresses, and other allied professionals. There is a favourable climate for the growth of the film industry. There is a large audience for films, the market is essentially protected for locally made films, and there are willing investors in the industry. Despite all this it cannot, however, be said that films have been playing their desired role in Bangladesh. The film makers are primarily interested in providing escapist fares and cheap entertainment only and in getting good returns for their investments. They do not serve any social purpose other than entertaining the people. This dismal picture can be attributed to a number of factors: (i) general unawareness and indifference of the film makers, (ii) lack of incentive from the government in making really good films, (iii) heavy monetary risk involved in making films with off-beat themes, (iv) moviegoers' apathy towards realistic presentation of themes, and (v) inelastic censorship.

For the meaningful go-ahead of the film industry in Bangladesh and for its sustenance it is necessary that people connected with the film industry should make a concerted effort to produce clean, good and socially meaningful films which will not only attract large number of moviegoers but also find a market for the locally produced films abroad. It also devolves on the government to evolve a dynamic policy in respect of films. The government should also take adequate measures for making institutional loans available to good film makers. This would help place the Bangladesh film industry on a better footing.

In fine, Bangladesh today is passing through a development exercise of unprecedented magnitude the success of which depends in no small measure on the willing support, cooperation and participation of the people who are at once the means and the end of progress and prosperity. The policy makers and planners need to enlist their cooperation not only in changing their production practices in favour of modern ones but also in overcoming the institutional and attitudinal problems and bottlenecks hindering the process of social and economic transformation. Indeed, in the context of Bangladesh, development achievements are bound to remain peripheral until society has undergone a transformation involving an equitable distribution of productive opportunities. The arbiters of a change in this regard must appropriately be enthused and motivated towards the goal if the process of transformation is to become less painful. Once the policy-makers and planners have opted for it, mass media are there to mediate between the two conflicting interests and blunt the edges of contradictions through focussing their attention on the ultimate gains of both.

Rice Cultivation in Bangladesh in Relation With South-East Asia

Prof. Dr. I. U. Ahmed
Dean, Faculty of Biological Science
Dhaka University.

Rice is the staple food for millions of people of the world particularly of South-East Asian countries. More than 92% of the world rice is produced and consumed in this region (4). The population of this region is increasing at an alarming rate and food production can not keep up pace with the population increase. During the last few years the population in this region has been increased by 11% and to feed these extra faces nearly 1.3 million tons of food are required to be produced annually (4). People in this region prefer rice over other diet and to change this habit is not a easy task and can not be done within a short period. Rice suits their taste and stomach and it is easier to prepare. It is cheaper than any other cereals from the point of view of meal preparation. The people need to be oriented in diet habit slowly and in the mean time rice production should be steadily increased at least by 4% annually over the present production.

Bangladesh with a population of 90 million (population density is about 1400/sq. mile) has about 22 million acres of cultivable land. All potential agricultural land has been put into cultivation and no other land is available. The agricultural product must be increased and this could be done by obtaining higher yield per acre or through growing more crops per year. Most agricultural land in Bangladesh can give 2 to 3crops per year. On average now a days it produces 1.4 crops per year. Application of fertilizer along with irrigation and other inputs can give higher out put per acre or number of crops grown per year (5).

All agricultural activities of Bangladesh are centred around cultivation of rice. Ninety percent of the population of Bangladesh live in 65,000 villages in rural areas and about 80% of them are cultivators or are dependent on agriculture for their livelihood. The annual production of rice is about 13 million tons and there is a shortage of 2 million tons of food each year. With existing technology it is possible to increase rice production several times in the next 24 years. By 2003 with proper inputs plus full irrigation and drainage, the outputs could be increased to 51 million tons (5). Presently only 12% of the 22 million acres of the land are under irrigation. It is possible to increase the irrigated area considerably. Surface water can irrigate 20% of the cultivable land of the country. Underground water source can be used to irrigate 16

million acres which are more than 75% of the present cultivable area (5). From time immemorial, the peasants of Bangladesh are growing rice both in the low and upland areas. The lowland cultivation constitutes about 90% of the total cultivable land with a 77% of the total production (1). The yield of rice production in Bangladesh is, however, one of the lowest in the world. The lowland and upland production together is about 2.8 tons/ha (the lowland and upland productions are 1.7 and 1.1 tons/ha respectively). The production in Japan, on the other hand, is 7.8 tons/ha (the lowland is 6.2 tons and upland production is 1.6 tons/ha). The reasons of low yield are generally input deficiency. Year after year they grow rice on the same soil without any addition of fertilizer. The only manure they occasionally use is cowdung and ponds silt. Cowdung, now-a-days, has become scarce because of shortage of fuel in the rural areas. The present day farmers are using fertilizers and its consumption has steadily been increasing from 400,000 tons (1973-74) to 800,000 tons (1982-83). Traditional varieties of rice which they largely use have low yield potentiality and use about 32, 22 and 67 Kg N, P₂O₅ and K₂O/ha respectively (6). This amount may be obtained from soil own source and does not need any Farmers, therefore, are not inclined to change their system of farming which addition of fertilizers.

needs less care, little inputs and little subsistency (1). High yielding varieties (fig. 1) with output of 5-6 tons/ha need high care, irrigation, insecticides, fertilizer etc. These variety remove about 250, 120 and 400 Kg N, P₂O₅ and K₂O/ha respectively which is about 5-6 times of the traditional varieties (6). In Japan 1000 Kg of HYV absorbs 16.8, 3.8 21.9 Kg N, P and K respectively (6). This indicates a lot of fertilizer requirement for good yield. The recommended doses of phosphate and potash along with nitrogen for expected yield is shown in table 1. The farmers need subsidy and agricultural credits along with the new variety for increased production. Now-a-days in Bangladesh 1,998,000 hectares of improved rice varieties are cultivated which is about 19.6% of the area under rice cultivation (1).

Fig. 1. Yield frequency distribution curves with national yield/ha

Table 1. Recommended applications of fertilizer phosphorus and potassium in relation of the amount of fertilizer nitrogen to be applied and the expected yield.

Expected yield: of: t/ha	N-application Kg/ha	Recommended amounts	
		P ₂ O ₃	K ₂ O
		Kg/ha	Kg/ha
1.5-2.5	20-70	20-40	20-40
3.0-4.5	70-100	40-60	40-60
5.0-6.0	100-130	60-80	60-100
6.5-8.0	130-180	80-110	100-150

The Socio-economic infra-structure of Bangladesh is somewhat different from other countries. Here the lands are inherited by sons after farmer's death. As a result the size of the farms after being fragmented to different sons becomes smaller. Half of the very small farmers have lost their lands due to sale or mortgage to big land owners during the last two decades because the income from their lands is very low and there is a big deficit on their yearly budget. About 35% of the household in rural Bangladesh have on agricultural land and about 45% have about 0.1-2 acres of land. These two groups constitute about 60-70 million people of Bangladesh (5). Only a fortunate few has large piece of lands and generally of big land owners. These people like to work in a productive investment if they possess a piece of land of their own. This land may become a source of income for him and may provide security and food in expense of his own labour.

The big land owners, on the other hand, are busy in accumulating wealth by money lending and other profitable activity rather than giving care to increase production in their lands. This infra-structure of Bangladesh undoubtedly affect agricultural production.

Rice in Bangladesh, as in any other country, is grown in upland and wet or low land areas. The upland crops are grown in dry land like other cereals and need about 200mm of rainfall per month with good distribution throughout the whole growing season. The lowland rice are of 3 categories:

- (a) Shallow water rice (generally less than 30 cm of water) and is irrigated by rain water or water of other sources.
- (b) Semi deep water rice (50-60 cm water level)
- (c) Deep water rice (floating) irrigated to a depth of several meters.

The shallow and semi deep water rice are grown on fields having earthen dams to retain water. Deep water rice are grown in monsoon time having lot of water. Farmers procure irrigated water from canal, river and under ground. The irrigated water should be free from salinity and other toxic substances. The irrigated water having salt conductivity of less than 2 mmhos/cm and 10 SAR value is generally considered suitable (1). The CI and B concentration should be optimum. The CI is sensitive to plants when leaves accumulate 0.5% on dry tissue basis. Boron more than 4mg/L is considered toxic. The salinity in soils hampers plant cell enlargement, cell division, production of protein and nucleic acids. Salinity reduces seed germination.

Alluvial soils support about 60% of the world rice production. Bangladesh rice cultivation is centered in floodplains or river valleys having alluvial soils. Heavy clay to sandy loam soils with 3-4 pH levels are suitable for rice cultivation. Soils having montmorillonite and illite are considered better suited than kaolinite clays because formers have high CEC and water holding capacity.

Waterlogged soils:

The paddy is grown in wetland soils which are puddled by bullocks prior to

rice transplantation in order to hold more water and for restricted leaching loss. Due to puddling and waterlogging, the physical and chemical characteristics of the soils are changed. The soils become structureless and the pH is shifted. In case of acid soils, the pH increases from 3 or 4 to 5 or 6 and for alkaline soils pH decreases from 8 or 9 to 7. The solubility of phosphate increases due to change of Fe^{+++} to Fe^{++} form. In alkaline soils, the solubility of calcium phosphate increases and phosphate becomes more available. The availability of Mo increases due to Mo desorption* by ferric oxide. The solubility of Zn decreases as a result of rise in pH and forming a complex with released organic acids H_2S . The Fe^{++} and Mn^{++} become sometimes toxic due to reduction. Presence of high phosphate in solution renders Zn more unavailable due to the formation of Zinc phosphate compounds (1).

Aus, Aman and Boro rice are extensively grown in Bangladesh. Aus and Aman are grown in kharif (wet) and Boro in rabi (dry) seasons. The production is higher in rabi season due to clear sky and uninterrupted light intensity. In kharif season, sky remains cloudy and has high wind which makes the plant to lodge on the ground with crop loss. The indica** variety is very photosensitive and the vegetative phase is prolonged during long day of the rainy period. The japonica variety is not so photosensitive. The dwarf indica gives more production than the tall indica (figs. 2 & 3). The dwarf variety has more straight and erect leaf and is stiff compared to tall variety with slender stalk and mutually shady drooping leaves.

Rice plants grow well at temperature between 20 to 37°C. The total average temperature throughout the growing period is about 11300-15000°C. Larger radiation along with high doses of N produces better yield particularly having longer duration during the last 45 days of crop growth. Higher yields are obtained for rice harvesting in May then August (fig.4) with 10 kcal/sq. cm. more solar radiation (1).

Figure 2. Average grain yields of dwarf and tall indica varieties receiving different rates of nitrogen during four Kharif (rainy) and Rabi (dry) seasons.

Rice plants for transpiration need about 200 to 300mm water. For evaporation from the soil surface or water surface 180 to 380 mm water is lost. For leaching 200 to 700 mm water is required. In Asian countries, total requirement of water is about 800 to 1200 mm from transplantation to ripening. In Thailand, 1000 mm water is needed. In addition to that 40 mm water is used for raising seedlings and 200 mm water for preparation of land. In India 683 mm water is spent for rice crop. Evaporation of Asian rice growing region ranges from 4 to 9 mm per 24 hours. In Malayasia with 60 to 100% R. H., the requirement is 5 to 6 mm water per 24 hours. To raise 1 gram of dry matter about 466 grams of water is required. Therefore, to produce 3.36 tons of rice 2375 mm water is spent (1).

Problematic soils of Bangladesh:

From the data of FAO/UNESCO, 1973 it is seen that about 1 billion hectares of

land have been affected by salinity throughout the world. In South-East Asia alone, the extent of salinity is about 20 millions hectares (3). In Bangladesh about 2.8 million hectares of land are affected by salinity in the coastal regions. Sea water surrounding the coastal zones has been intruded during cyclone, typhoon or due to heavy withdrawal of water upstream or due to emptying of ground water for irrigation (2). In these zones rice can be grown in monsoon time when the rainfall is heavy which washes away the salts from the surface. The cultivation of winter rice has become problematic when there is scanty rainfall. Farmers attempted to grow salt tolerant rice with limited success. The leaching requirement (LR) and salt balance (SL) must be found out for optimum rice cultivation. The varieties such as Basmati, BR-9, IR 424/ j8 rice were tested and found less affected by salinity.

Acid sulphate soils which cover about 5 million hectares in South-East Asia pose a great problem for rice cultivation because of high soil acidity (pH ranges from 2 to 4) particularly when soils dry out. These soils are deficient in P,K and contain toxic amount of Fe, Al, H₂S and organic acids. In Bangladesh acid sulphate soils occur near the sea coast and not suitable for rice cultivation. Besides, there are nutritional disorders (fig. 5) throughout the Asian countries having deficiency of P,K, S, Zn, Fe etc (1)

Fertilizer application:

Nitrogen is very important for rice production. It increases the protein and chlorophyll content of plant leaves and helps tillering. The critical percentage of leaf N must be around 3.5% for support of tillering and if it drops to 2.5%, the tillering ceases to initiate. With good soil management and average N supply(60-160 Kg N/ha) , 1 Kg N produces 15-30 Kg grains (1). Higher yielding varieties such as Japonica or improved indica require heavy doses of N(180 Kg N/ha) along with proper irrigation. Old traditional indica with low yield can manage with small addition of N(30-50) Kg N/ha) or with soil N alone . Dry season rice crops require about 20-60 Kg N/ha more than the rainy season crops.

Nitrogen uptake is increased if basal doses of N are applied through mixing with the soil to a depth of 5-15 cm during land preparation with immediate flooding. For higher doses of N, split application is recommended(10. Plant does not need nutrients all at a time. Throughout its vegetative growth, the requirements of nutrients vary. Maximum nitrogen is being taken at tillering time whereas P and K at panicle formation and ripening time respectively. NPK balanced nutrients fig.6 give proper yield and helps dispelling diseases. Deficiency of N or excess of N can cause Heminthosporium disease (fig.7) . Potassium deficiency can cause Ophiobolus miyabeanus (brown spot) , Helminthosporium sigmodeum (eye spot) and Xanthomonas oryzae (leaf blight). Excess N with less K produces Cercospora oryzae (brown leaf spot), Corticium Sasaki (heath blight), Sclerotium Oryzae (Sclerotium) and Piriculum Oryzae (blast) diseases in rice leaf. Most of them are fungus diseases(1) . The proper doses on N to wet rice under various conditions and relative uptake of nutrients are shown in tables 2,3,4 and 5 and in

figs.8,9,10 and 11.

Application of urea for N is widely practised in Bangladesh . It works efficiently if placed in deeper (5-15cm.) layer of soils below the oxidised zone to cut down the volatilization and denitrification losses which are about 60 and 25% of applied N respectively. In India and Philippines, the losses due to denitrification are 30-50 and 25% respectively.

Losses due to run off and leaching depends on soil texture, tillage and topography. The percolation rate is about 126 mm/year in poorly drained rice fields compared to 1255mm/year in well drained fields. The corresponding losses from these two fields may range from 5 to 25% per hectare per year.

Sources of N in soils:

Nitrogen in soil can be achieved through decomposed organic matter, green manure, blue green algae, Azolla Anabaena complex, aerobic and anaerobic, Rhizobium and synthetic nitrogen fertilizers. Decomposed organic matter may supply 20-100 kg n/ ha. Blue green algae and Azolla can fix 5-100 and 30-60 kg n/ha. Micro-organism may supply 63 kg N/ha and rainfall may contribute 5-14 kg N/ ha/ year. The sources of P are mostly mineral and organic matter. Potassium comes from weathering of k-bearing minerals in soils . Rice plants utilize 20-60% of the applied N. Even with favourable farming its utilization does not exceed over 60-64%. Phosphorus utilization is only 10% by the first crop and continuous cropping it may go up to 40%. The utilization of K may exceed that of N

References

1. Atanasiu N. and J Samy 1983. *Rice: Effective Use of Fertilizer*. Centre d, Etude del L' Azote, Switzerland
 2. Faiz S. M. A. Z, Karim A. B. M. Salahuddin and A. Hoq. 1980-81 *Grading of Brackish Water for Irrigation and its Influence on the Change of soil Properties Associated with Crop Managment*. First Ann Report. Coord Irri and Waier Mang Proj, Bangladesh.
 3. FAO/ UNESCO. 1973 *Irrigation, Drainage and Salinity-An Internl Source Book*. Paris/ UNESCO Hutchinson , London.
 4. Glander H. and A. V. peter 1962. *Rice: Green bulletin No.6*. Verlagsgesellschaft Ackerban MBH.
 5. Jansen E. G 1979. *Choice of Irrigation Technology in Bangladesh. Implications for Depenency Relationship Between Rich and Poor Farmers*. Jour Social Studies . & 61-84
- Von Uexkull, H. R. 1976. *Aspects of Fertilizer Use in Modern High Yield Rice Culture*. IPI-Bulletin No.3. Internl Potash Institute, Switzerland.

"Perspective of Islamic Education System & its implementation"

Hafez Mohammad Zafar

Former Register, Islamic University.

Islamic Education System

There may be two meanings of Islamic education. One is conventional and another is real. In the conventional sense: to earn knowledge from Islamiat or Tafsir, Hadith, Fiqah etc are called Islamic education. In the real sense: Islamic education is such an education from which a learner can make himself real servant of God through gaining of knowledge in each subject on the basis of fundamental Philosophy, ideology and norms of Islam, and be able to become a real muslim in the society and in the national level a good citizen. The second meaning is more acceptable as this expresses complete and wide meaning. Besides, the term is suitable as there is the word 'system' with education. Because, any arrangement or system is accepted in the light of over all situation. As such, the education system which is accepted on the basis of Islamic ideology in the national level is the Islamic education system.

In any muslim country Islamic education and national education is the same. The verses in the holy Quran and Hadith have underscored the need for introducing Islamic education system.

The first verse of the holy Quran means 'Read. So there should be such an education system in the national level, so that every muslim can get the opportunity of basic alphabetical knowledge.

In another verse there is so that "one group from any dynasty goes out to earn Islamic education and teaches their nation about their duties so that they might be alert." Sura Tawba- 122.

To engage a group of learners in education and research and to be benefited from their acquired knowledge -both are national duty.

It is our duty to remove the difference between learned and illiterate and arrange education in the national level. Because, one of the aims of Islam is to enlighten every one through abolition of disparity from the society.

It was also said in the holy Quran:

Learned and illiterate can never be equal those who have been enlightened with the knowledge of education they are specially honoured

There is a wellknown Hadith regarding acquiring knowledge -. It is compulsory to each and everyone to earn knowledge. It has been observed that each individual and family can not educate their wards due to financial and

social problems. At this stage, there is no way out except arrangement of education in the national level. Besides in another Hadith importance has been given to train up the wards in swimming, horse riding, arrow throwing etc, there importance of general knowledge has also been given, in that case there are also hints of framing a national policy for teaching those subjects. Because, it is not possible on the part of an individual to arrange big pond for swimming, wide field for training of arrow throwing and to possess a good horse for teaching horse riding. As such, there is no way except to arrange them on national level.

Perspective

Infact, education policy or education system is the subject of national policy. Some good or ideal educational institutions can be built up through individual initiative or by group of persons separately, but not an education system. A planned education policy in the name of Islamic education system can be framed only in the society where Islamic ideology is accepted as the real basis of all activities on national level.

It is not so much easy to place accurate guide line in the absence of Islamic ideology based society as to what will be the perspective, of Islamic education system. Presently many discussions on the contemporary structure of Islamic education system held but no such complete model appeared before us as there is no scope of implementing the system. As such, it is necessary to take fresh initiative to find out an ideological structure to give institutional shape of Islamic education system on the basis of the system of early ages of Islam. In the past education system was not so much wide and complicated as of to day. There was no such approved policy. The transition of Islamic education originating from mosque and khanka based education system to national level was not at all one sided. For this reason, different types of education system are prevailing in the muslim world and in the same muslim country. There are ancient type of Islamic education system as well as some Islamic education patronised by government. Besides, there are secular types of the general education system with the advantage of learning Islamiyat. But the trend of different types of education system which have been developed in the sub-continent is unequal. Such trend is not being found in other countries. Bangladesh in comparison with other countries of the sub-continent is much more capable in this respect. The three way education like Qaomi, Alia and general education is not found in many parts of the muslim world. As the three types of students educate themselves from three types of education system, they can't contribute anything unitedly in the national level. This reality is weakening the national integrity instead of strengthening it.

At this stage it is our national duty to strengthen the foundation of national integrity through a national education system. As the national life of the majority of people in Bangladesh is enlightened with Islamic ideology, our national education policy and Islamic education policy should be identical. Because, education policy is the part of national policy. And our national policy can't be framed without Islam.

It may be mentioned that presently no other education policy did not turn into national education policy. The matter will be more clear if the historical background of those policies is discussed. Although the teaching system of Qaomi and Alia education and economic management are different, there was no such special difference between the two extremes in the initial stage. The aim of these two was to take the tough responsibility of holding of real faith, norms of Islam in the disastrous situation of the period. The patriot Arabic educated persons having educated from Madrasha based education have performed the duties perfectly and doing the same at present also. On the other hand introduction of the general education system was the colonial British rulers. The objective of this education policy was not to create any good citizen. Persons who educated themselves from this system and still leading their lives in Islamic way, their lives are influenced by family, society person and organisational environment.

In this respect to have a total plan towards framing Islamic education policy, entire education system will have to be reorganised. According to this plan entire syllabus will be planned on the basis of this ideology.

There will be arrangement for fundamental Islamic education for all students up to a desired level. In the later stage, there will be arrangement for higher education in different fields on the basis of demand and merit of the students. But that higher education will be on the basis of Islamic ideology. As such at present there are arrangements for giving fundamental knowledge of health, science, engineering, agriculture etc. up to a definite level and there are arrangements for higher education in those subjects also. And with the arrangement of learning Tafsir, Hadith, Fiquah etc of different branches of Islamiyat in Islamic education system in the initial stage, there will be arrangement for higher education in the later stage.

Of course who will be interested to gather much knowledge will make themselves prepared to learn through ebtedai and thanavi Madrasha. In that case, Madrsha and Islamic Universities like Medical College, Engineering and Agricultural colleges & University will remain as the institutions for imparting higher education and experts.

The dignity of the experts of Islamiyat will be ensured like experts of other fields. Necessary reformation will have to be done in all branches of education for obtaining same dignity for the graduates of all education systems. Infact, framing and teaching of text books will be done on the basis of Islamic ideology and philosophy so that the mentality of a student might be enriched even after gaining knowledge in different fields. That means, a student might have educated himself in any field like arts, social science, natural science, medical science etc but he must have knowledge of basic Islamic education and lead his life according to that education. It will not be wise to reduce the scope of madrasha education. In the name of so-called moderation, keeping intact the scope of all other education like engineering and medical education, Madrasha education has also its specific objective and dignity. As it will be meaningless to mix all other special education with general education and the case is the same with Madrasha education also.

Where moderation in all the fields of education is necessary, there the selection of madrasa education for moderation will not be justified.

Implementation

The complete implementation of above education system is not possible without establishing real Islamic leadership. But efforts may be made for framing a syllabus through a detailed work policy by forming Islamic education commission on the basis of the recommendation of national convention consisting of Islamic education experts towards underlining Islamic leadership in future. Because, the importance of united decision accepted through national convention in respect of politics is the same in case of the education policy also. A few years back some attempts were done in this respect through Makkah based education conference. Some international seminars were held in this connection in Bangladesh also and some organisations have done some works in this field. It seems that its pace has become somewhat slower. Such international assistance is desired with national efforts.

The experience of the Universities of Malaysia, Islamabad and Islamic Universities of some other countries and some international Islamic organisations will help a lot in this respect. Education and specially the trend of science education, except in few cases is generally international. So the possibility of international co-operation is higher in this respect.

The concept of modern advancement in science and technology in different countries of the world, may be considered in this respect for being benefitted. But, that should be accepted after proper examination so that any contradiction does not arise in respect of fundamental principles of Islam. Because, the verses of the Holy Quran is ever true. The invention of science is acceptable so far it is within this and other portion is not acceptable. The latest scientific experiment proved that science never can give the ultimate goal of truth. And it has also been proved that any scientific experiment is not beyond traditional social values. As such the scientific truth invented from social dimension of other ideology can not be accepted.

Infact, there should be co-ordination of modern science and technology with Islamic ideology in respect of introducing syllabus specially at the time of writing books of natural science. Many of the muslim philosophers and scientists have paved the way for success through their remarkable contribution. Ibn Khaldun in his last part of famous Mokaddama discussed in detail in hundred pages about the education and education system. His evaluation will help a lot in forming a solid foundation in respect of introducing a full fledged Islamic education system. Primary initiative for framing a education system through short term programme can be under taken under the long term master plan of teachers' training scheme in all fields for framing necessary syllabus and to teach them.

Madrasa education

When ever the question of unified education arises many of the people

think that is a conspiracy for destroying the separate existence of Madrasha education. This anxiety is completely meaningless. Such moderation will be required keeping intact its self identity under complete Islamic education system as is required for proper dignity of madrasha students in national level. In fact, the question of recognition is much more important than moderation. As much as moderation will be done, much will be done in respect of education system not for changing fundamental principles. As such an engineer, doctor, and agriculturist are being honoured as specialists in field as well as in other fields of national life. It is obviously appropriate to give same honour to madrasha passed Islamic experts. But some change should be made for reformation of the stages of madrasha education and management of syllabus and higher education. One of the changes is that to award the higher level Madrasha degrees under the guidance of Islamic universities and give special attention to fundamental Islamic education. The trend of so-called modernisation of Madrasha education has been derived for assuming secular general education system as original national education policy. In fact, the necessity of modernisation and reformation is there in all branches of education, there the selection of madrasha education for modernisation is not appropriate. This situation can be faced by giving due honour to madrasha education. Of course some works are to be done to overcome this situation. This responsibility is to attain the responsibility of fitness. When the question of national education policy is discussed, we should think of such a education policy where every thing related to education should be brought into consideration. In this respect, it seems to be our national duty to look into the concept of Qaomi madrasha. Many learned Alims are imparting knowledge of the holy Quran and Hadith to thousands of students. But the evaluation of their service is not being done. It should be understood that the policy which would be framed without this evaluation how much can it be national one. Efforts may be done to co-ordinate this trend through discussion with leading Alims and giving recognition to the educated persons of this time in special cases.

The System of Education in Saudi Arabia

Dr. Syed Sajjad Husain

Former vice - chancellor of Rajshahi and Dhaka Universities
Former Professor of English at Ummul Qura University in Mecca

The system of education existing in Saudi Arabia today is of fairly recent date and was introduced only after the establishment of the Saudi kingdom by King Ibn Saud. The country had not made much progress educationally under Turkish rule. There were many reasons for this, one of the most important being that it had virtually no income apart from the little it earned annually in the Hajj season. It was upon this income that it depended mainly until the discovery of petroleum. Oil was discovered after Ibn Saud had consolidated the kingdoms of Najd and Hejaz into a single state and ordered a survey of its resources. The patrol was first discovered by earlier part of forties and in the fifties the country began to earn an appreciable income from this source. These earnings rose to a figure in the mid sixties which transformed Saudi Arabia into one of the richest states in the region.

The rest of the story is well known. The seventies saw Saudi Arabia recognised as one of the most affluent countries in the whole world, at the top of the list in fact.

This fabulous wealth was immediately invested in the restructuring of the country's economic, social and educational fabric. Where it had not a single university forty years ago, it has seven full-fledged universities today, one of them the university of petroleum and engineering in the western region in which emphasis is laid on the teaching of science and technology. One must however remember that it is neither possible nor fair to measure Saudi Arabia's educational progress by a recital of the names of its universities only.

The type of education that the Saudi government considered important is of course modern Western education, an education which will end the isolation of the Arabs. There was a long period in their history when they were intellectually cut off from the rest of the world. Few read even Arabic. Many thought education meant some cursory acquaintance with the Quran and the Hadith. When it was decided that the country needed a modern system of education, scientifically oriented, the government was not sure how the conservative Arab public, inured for centuries to Islamic traditions, would react. Another question connected with the same issue was what modern education would have the effect of destabilising ancient Islamic culture.

The government had to look for a synthesis between the old and the new and adopt a system which would pose no threat to old tradition.

The Saudi education system has four tiers: primary, secondary, higher secondary and college or university. Pupils at each level have to study Islam. Religious studies are obligatory even in medical and technical colleges, so that there has been no deviation between modern and religious education. The problem which elsewhere is created by the lack of a religious education does not exist in Saudi Arabia.

Co-education is unknown; boys and girls attend separate classes and schools even at the kindergarten stage. This has not given rise to any difficulties owing to the fact that women teachers capable of handling classes up to the higher secondary level are not difficult to recruit. But university education is a different matter. Women with appropriate degree for appointment in to colleges and universities are not plentiful.

The government circumvents the shortage of female teachers by relying on short circuit television which enables the lecture of male professors to be relayed to female students located at some distance. They hear them and also watch them on the TV screen, question by telephone and receive answers by the same method.

I worked in Ummul Qura University in Mecca. When I was asked to lecture to female students, I was not sure that I would be able to establish the kind of rapport that should exist between teacher and pupil. But within a day or two my fears proved groundless. The new medium ceased to be a communication barrier such as I thought it would be.

I think the use of television in education is an imaginative measure for which the Saudi government deserves to be commended. The alternative to reliance on technology for the spread of higher education among women was to debar them from access to higher studies. Saudi society does not believe in free mixing between the sexes. Consequently the only way the door to higher education could be opened to women was by means of modern technology.

I will relate a story. I have heard about the conservatism of Saudi society which the government had to overcome in order to persuade men to let their daughter be educated. It is said that when King Faisal announced his decision to establish a girl's school in Mecca a delegation of Meccan elders waited upon him and warned him that education among girls would open the floodgates of anarchy. The king told them firmly that he would not budge from his decision, but they would be free not to send their daughters to his school.

There are no towns in Saudi Arabia at present which do not have girls schools usually more than one. The larger towns have women's colleges. Women show on average a deeper enthusiasm for education than men and every year the number of applications for admission to schools and colleges exceeds the number of the places available. I have seen many parents come pleading for the admission of their daughters.

Education at all stages in Saudi Arabia is free. Not only do pupils pay no fees they receive books and other materials free of charge and in addition are given monthly stipends. Student's hostels charge no money for beds, and food at refectories attached to educational institutions is subsidised heavily. For a

nominal payment a student can obtain a meal which would cost him outside four times as much.

Ten or twelve years ago, examination in Saudi Arabian schools and colleges used to be conducted on the British model, that is to say, at the end of each academic year. This system was replaced by the U.S inspired semester system in 1975. This has its advantages and some drawbacks, Once a semester is over, students are no longer required to read the books prescribed for it. This leads them to concentrate all their energies for the passing of tests and to think that once past that goal, they have nothing more to do.

The system of grading is also American. Answer books are classified into four categories: Mumtaz excellent 90-100; Jaiyid jiddan, very good 80-89; jaiyid good, 70-79; maqbul passed 60-69. Those who are unable to score 60 are declared failed.

A large number of students are sent abroad every year for higher studies at the expense of the state. They are instructed to acquire ph. D. degree at any cost. Some take ten to twelve years to do so; but the government does not object if they can explain satisfactorily why it would take them that long to earn a degree. Married students are to take their wives with them. The Government pays for the wife and the children.

Until a few years ago unmarried girls could travel abroad for higher education with their parents or brothers. Permission to study abroad is now restricted to married students accompanying their husbands

I shall cite from my own personal experience a case which illustrates how liberally money is spent on education. There was a girl in Mecca who graduated about the same time as her brother. Both applied to join a university in the USA and both were accepted. It was however discovered that they had been accepted at two different universities located in two different cities. The girl could be permitted to go if her father agreed to accompany her. But the problem was who was to look after the mother? There was no one else in the family. The government decided on moral grounds to let both parents travel with the daughter and stay in the U.S.A. at its expense for the six years that the girl took to earn her degree.

I should mention another feature of the Saudi system of education. English is compulsory at all stages. Even those who specialise in religious studies have to take a 100- mark course in English in order to qualify for a degree, and must have a Maqbul at the least. Such students attend special classes, but they are not allowed to bypass English.

The medium of instruction is Arabic everywhere except in the department of English and in the medical college and technical university. The government realises that insistence on Arabic in technical subjects would retard progress; it is fully aware that text books in most technical subjects are available only in European languages.

I found students going out of their way to polish their English through

foreign teachers like ourselves. They objected to the tendency that Egyptian teachers had of passing into Arabic.

It would not be fair to comment on the standard of education in Saudi Arabia without a great deal of explanation. The standard in the Shariah Faculty is very high, but understandably the performance of students in English or French leaves much to be desired. There are however exceptions to this. Students from well-to-do families some time spend the two month summer vacation in England or America to improve their proficiency. Those who do so show a commendable improvement in their command over of English.

The enthusiasm for modern education has spread throughout the Saudi community. Students realise that money alone does not help. They may drive to the university in Buicks or Mercedes-Benzes, but they are aware that prosperity of this kind is not the only yardstick of progress. They also know that they would not be entitled to responsible administrative positions without higher degrees.

The kind of change that Saudi society is undergoing is a veritable revolution. Saudi youth are forging ahead in great strides towards the future. They are confident that they will soon be able to recapture the glories of classical Islam.

Islam in Bangladesh : Some Abstraction Aspects

Dr. Kazi Din Mohammad

Former Chairman, Bangali Department, University of Dhaka.

Introduction:

Strange this country Bangladesh, Seleucas! Strange its people also! By saying this traditional Greek hero Alexendar depicted the character of the people of Bangla and Bangladesh. Some one thinks he is Sikander Al Karnain as mentioned in 'Al Quran'. If this parable is correct, this may be said that the existence of Bangladesh and its strange people lived more than three hundred and fifty years ago, even before the birth of Hazrat Isa (A.). But how old Bangladesh is? This country is so old? Many scholars believe that Bangladesh came into being much before.

Geographical boundary

Our knowledge is very much limited about the history of ancient Bangladesh. In that age the existence of entire country Bangladesh was unknown. The land which meant Bangladesh during the Muslim rule in India, was divided in some small estates in ancient period. Such as, West Bengal, Sukkha, Raro and Tamralipi; North Bengal-Pundra Bardhan, and Barendra and East Bengal-Banga, Bongal, Harikel, Samatat and Pattikera. Everyone admits that the significance and supremacy of Bonga region was more than Bongal. As such, Bongal is thought to be a small area of Bonga.

1.1 Bonga : Reference of 'Magadha' and 'Bonga' tribes are found in the book 'Oitareo Arannyak. Except Aryan civilization there is mention of 'Bonga' nation as neighbour of Kalinga in 'Joudhayan Dharma Sutra. In Puran also the mention of Bonga as Magadha, Mudagark, Poundra/Bideha, Tamralipi, Pragjotish etc. are found in the list of the east. There is mention of Bangad for having frindly relation with Oudh in Ramayan. There is mention of plain cotton cloth of Bonga in 'Artha Shastra' of Koutilla and attack of Bangada from Vim's Pundra in expedition portion of Mahabharat.

It is clearly understood from this that Bonga is an eastern country and situated near about Pundra, Sukkha, Akkha or Tamralipi, Magadha Mudgarak of pragjottish etc. There is information of the existence of Bonga in the drama 'Roghubangsha' written by Kalidas. Raghu turned out Banga by defeating Sukkha. The area from the Vagivathi to Kashai was under the domination of Sukkha. There is mention of the capture of Sukkha by Raghu, the winning of Bonga from Sukkha and later advanced to Kalinga. There is a controviery that the three dimensional land in between the Vaghivathi and the Padma is

Bonga. This region is Gangariri as stated by Talmi. The lanscape from the sea

to the Brahmaputra has been stated as Bonga in the sixty fifth chapter of Sakti Sangam Tantra. Perhaps the Brahmaputra on the north eastern border and the low upto east south after the Bangali is Banga.

Sundarbans "Banga Ratnakar" or Bonga Sagar was known as Bonga. In the book Porifath Surgibarti there is mention of 'Upabakkha' Vanpada in one portion of south east region of India. As per statement given in the book 'Digbijoy Parakeshi Jessore and its adjacent land has been marked as a part of Bonga.

It has been admitted even in or Upabakkha Hipipraman of Sen era, it has been admitted that Faridpur and Barisal area are parts of Bonga.

It should be remembered that many estates, names in ancient India came from their nations' name. For this reason, estates names are used in plural form. Bongadesh is the inhabited region of Banganation.

1.2 Bongal: In the story of Bole invasion as mentioned is tirumulailipi of Ranjenabole-defeated Gobindachandra by arriving Bangaldesh from Rara or Bonga. Mention of Banga and Bongal is found side by side in the writings of the 12th century. From this the scholars believe that Bengal is part of Bonga-southern sea-shore of Bonga or entire east Bengal.

It may be mentioned that, outside of Bangla, specially in the south India, Bonga and Bongal had not been used separately. The vast area which has been marked as Bonga that has been mentioned as Bongal also. So, in some cases, Bongal is part of Bonga, again in some cases, Bongal had been used as substitute of Bonga or similar name.

1.3. 'Bangala'-name and its significance

Firstly, we find the use of the word 'Bangala' in the writings of next historian Miauddin Barani of Minhaj. He did not mean the 'Iklim Bangala' or 'Miar Bangala' as entire Bangladesh, rather he meant a part of it. Next historian Shams-i-Siraj Afif called 'Sultan Samsuddin Ilias Shah as 'Shah-i-Bangal' Sultan-i-Bangla' or Shah-i-Bangalia'. Sultan Ilias Shah spread out paramoant rule in entire Bangladesh. He is the first muslim ruler who ruled the entire Bengal for a long period. He combined the three ruling centres of the then Bengal-hakhnon, Satgaon, and Sonargaon and established the real foundation of an independent sultanate in Bengal. There was not so much use of 'Bangala' before Ilias Shah. Prior to that, a part of it meant Bangala. Sukumar Sen believes that the name 'Bangala' was created and used during the Muslim rule. The English word Bengal, Portugese 'Bengola', 'Bengala' in Bengali has been derived from French word 'Bangalah'.

Mention of Bengola is found in the writings of geographical tourist Marcopolo. There was no individual country named Bangala before the conquer of

Bangladesh by Bakhtiar Khilzi. Historian Minhaj-e-Seraj did not mention the name of 'Bangala' at the time of writing the history of the conquest of Bengal by the Muslims. He mentioned separately the history of Loukhnouti and Bonga and he mentioned- east and south east Bangala as Bonga. He also mentioned Samatat with Bonga.

Abul Fazal, one of the courtiers of Moghal emperor Akbar, in his book 'Ain-e-Akbari' narrated a beautiful story about the advent of 'Bongal' or 'Bangala'. According to him, the ancient name of this country is 'Bonga'. According to him, high partitions (Aal) were given in the soil of this country. The 'Bonga' and 'aal' constituted 'Bangal' and later turned into 'Bangala'.

Again many of them believe that the word 'Bonga pal' has been used with Bonga through adding the word 'pal' meaning 'custodian or people and its similar form is 'Bangal; some one thinks that the creation of the word 'Bangal' has been derived from the meaning of the land of Banga nation.

Historian Golam Hossain Salim in his book 'Riazus Salatin' has unveiled an unknown chapter regarding the introduction of the name 'Bongal'. The flood which occurred during Hazrat Nuh (A.) that washed away almost all, except a few followers of him. A few people who were able to take shelter in the vast boat of Hazrat Nuh (A.), their generation are the inhabitants of the present world. After this devastating flood, the sons of Nuh (A.) spread out throughout the world. One of his sons 'Sam' started to reside and expand his family in Central Asia. Presently Samiyo or Sematic nation are his generation. They are spread out in different regions of Central Asia, Africa and Europe. Honi another son of Nuh (A.) started to live in south - east region of the then known world. His generations are known as 'Hamiys' or Hemitic. Ham had six sons Hind, Sind, Habas, Janai, Barbar and leobah. Their dynasty were named as and where they lived Those area bear the signs of their living. This way the Hind or Hindustan. Sind or Sindhu etc. were named as nation and region.

Hind had four sons- Pura, Bonga, Dakan Nahrabayal. Eldest son Purabi of Hind had 42 sons. Their generation increased within a short period and spread out in different regions. When their number of population increased, they nominated one from among them to control the area.

Bonga second son of Hind, started to live in eastern region. The land of the generation of Bonga is known as Bonga. The area where they lived was an inundated area. They had to irrigate water by erecting high boundary for the

convenience of cultivation. The word Bonga with the addition of 'al' (bonding) turned into Bengal.

To others opinion the word 'Bonga' is of Tibbeto Chinese group. In this language 'Ang' means inundated and 'Ba' means with. Ba + Ang means an

inundatedland. Those who live inundated country are 'Bonga' and their land is Bangadesh. The introduction of Bengali word Beng. (Frog) is originated from here.

The country 'Dakan' or Daskhin (South) is named according to the name of Dakan or Daskhin third son of Hind. This part of India is called the Deccan. Dakon had three sons-Sarhat, Kamar and Talang. Surat is named after Sharhat, Kanari after Kanari, Telanga or Telega after Talang. All inhabitants of southern region are their generation. They are dominating those regions. Naharwal had three sons-Barrus, Konos and Malras. Those regions and cities have been named according to their names.

He also said, the chiefs of Bengal used to construct houses in the low land and at the foot of hills by making hip of soil by five yards in height and ten yards in breadth. Their high houses were called Bengala. Still the guest rooms of houses are known as 'Bangla ghar' or 'Dack Bangalow'. After the arrival of muslims this 'Bangla ghar' or Dack Bangla has been named 'kasari (guest room) under the influence of Arabic and Persian. The word is the local form of the Arabic word 'Kasrus' (means palace, in which the court is called kasari). Because, judgements of village panchayet were conducted in 'Bangla ghar.

It has been stated earlier that in Tibbeto-Chinese word Ang' means inundated land or inundated region. Bong or Bong has been derived by adding French phenomenon Ba with Ang. And Bangal has been derived by adding 'Al' with 'Bong'. In Semetic language 'Al' means 'Aolad' or race. Such as said, Al-e-Feraun, Al-e-Ibrahim etc. The introduction theory of the 'Bengal' (Bonga + al) as per meaning of the race of 'Bonga'-second son of Hind, can not be avoided the straight way. The mention of the country 'Bongal' is found before 8th century B.C. This country was near the sea of Bonga. It is not unlikely that the inhabitants of this region can call themselves the actual race of Bonga.

Again some one understands that the word 'Bonga' is the distorted form of the word 'ganga' or 'ganga'. It may be 'gonga' Bonga' or 'gonga' as result of distorted pronunciation. It has been 'Bengal' by adding 'Al' or 'La' with that. 'Gangariri' or 'gangariri' nations as stated by Talmi, are inhabitants of this Ganga. This time, the area of their estate was spread upto the Punjab from Kamrup. So, this idea also not so much unbelievable that Ganga estate of Gangariti or Gangariris was later on transfered into Bonga estate.

But all of them are from imagination. These are not supported by scholars. Yet, the mystery of the Bonga or 'Bongal' nation can be unveiled if relation can be established between Bonga and ancient Drabira and Bonga and Nuh (A), (who has been called Monu in the Vedas and the Puran).

Inhabitants

There is no proof of human dwelling in this country before ten thousand years ago. This country had been formed gradually by alluvial soil from the sea.

Because, it seems from so much pre-historic documents that at least there was dwelling of four nations prior to the arriving of the Aryans in this country. History proves that Logrito, Austro-Asiatic, Drabira and vote Chinese-were ancient people of this country.

2.2. Different nations

In this country the story of an ancient nation is known having with similarity with body formaton of the Nigros. Their individual existence had been decayed with the passing of time. After that, ten thousand years ago, a group of people 'Austrie' or Austro-Asiatic' by name, entered this country from Indo-China by way of Assam and defeated Logrito. But perhaps they had not been able to destroy them fully. Some of their people fled away to be dominated by the conqueror. The next generation of Austrie nation kol-vil-Saotal-Munda etc. are tribes of later age. Their influence is clear in Bengali literature and culture. The Drabira nation came to this country perhaps more than five thousand years ago, some later or similar year of the arrival of Austro- Asiatic nation. Their culture and civilization were much developed. So, they spread out dwelling easily by defeating Austro-Asiatic nation-the ancient inhabitants of this country.

The then Bonga inhabitants were the outcome of Logrito, Austrie and Drabira race. This race was more than three fourth of Bengali population.

Afterwards came Aryans. Mongolic or Vote-Chinese people came to this country same year or before or later of the Aryans. Their existence was also found in the north and north east border region of Bangla. Garo, Coach, Tipra, Chakma, Marma-tribes if are the generation of this race. If it is some region of India, their infusion in the blood of the people of Bangla is not so much mentionable. Besides, the influence of Tibbet and Burma race is not negligible. Presently the influence of the Aryans seemed to be much from among the coming races. Much later, the people of Arab, Turkish, Moghal, Tramian, Afghan etc. nations had been passed away gradually after coming to this country. The blood of the people of these nations has been infused to that of the people of this country. Infact, Bengali people are a mixed nation. In this, the abstraction of Drabira blood and civilization is found much among the out comers.

2.2. Drabira Civilization in Bangladesh

The people who lived in this country during the expedition of Alexendar in the middle of fourth-century B.C., The Greek scholars called them 'gangaridi' or 'gangaridoi'. On the first century B.C. Greek geographer Talemi said, that these Gangaridis lived around all regions of the Ganga. Their capital is the largest part of international repute. There was no other strong and prosperous nation like them in India. Nobody has any doubt that this Gangaridi'are the Banga Drabira' nation-the inhabitants of Banga island.

This Drabira race came towards India from west Asia through Beluchistan more than five thousand years ago. And a part of that race started to live

permanently on the riverine Ganga. According to Greek scholars, tourists, historians and geographer Meghashinese, Plini, Plutarch, Talemi, this race was much developed in strength, culture and civilization. During that period 'Banga Raz' (king of Bonga) expand their estate upto the river Bipasha by conquering Magha estates. Bonga Raz had vast naval force and atleast four thousand well-trained elephants. No other country had the courage to attack this country. At the advice of Alexendar and his armed forces chiefs, they refrained from attacking this country and went back to their country. Except the writings of foreign writers, the historical statements of this glorious area of Bengal, are not found in the books of this country.

The Drabira were more civilized than the Aryans. They expanded their dwellings to the east of riverine Ganga beginning from north, north west and south India. They knew make pet wild animals. They also knew horse riding and looked after domestic cows. Their main source of living was agriculture, industry and commerce. They used to build houses and prayer houses. They had trade relations with Egypt, Babylon, Asiria, Crete and Moritions etc. regions. They maintained trade and cultural relations with mediteranean countries through south Indian river basis. In fact, they were citizens of a highly civilized nation. They were successors of semetic religion. Due to Aryan's dispute with foreigners, they called the defeated people of this country as Sudra, Das, low caste in their religious book. In Rik Vedas (a religious book) the inhabitants of this country were called robbers or slaves. The proof of anguish and enmity against Drabira of Bonga is found from the writings of the Vedas and the Puran. The conflict between the Aryans and the Drabira continued not only of political reasons, but also in religious and Cultural reason. That is why, it became the religious affairs of the Aryans to hate the people of this country. The selfish ideology of the Aryans later affected much to the Buddhist of this country. From that reason, Buddhist and books relating to Buddhism had been abolished from this country. Many of them lost their lives in the hands of the followers of Brahminism and perhaps some scholars managed to escape to the interior area of Nepal-Tibbet etc. and thus saved their lives. And Hinajan, Mahajan, followers of Nath who could not manage to escape, somehow saved their lives by acceding their domination.

Efforts were being made to keep alive the heinous anguish in the minds of the people of Bengal against the Aryans for centuries together. Proof of this is found in the Bedh, the Puran and other religious books. According to the source of joudharen religions, Bangla land covered with Drabir and non-Aryans had been termed as worst (Mlechcha) country. Even the children of Aryans who used to come for short period in this country, had to suffer much. Although the obstructions were raised against the Aryans, indirectly the Drabira were being influenced by the Aryans. This influence was started during the conquest of the Mourja in 300 B.C and during the reign of Gupta (320- 500 B.c) in fourth fifth centuries B.C. Aryan religion,

language, and culture laid then strong foundation directly. As a result, we found in 11th-12th Century five Brahmins were engaged from Konouj to make cultured the uncivilized Bengal and thus paved the way of infusing flood of Brahmin civilization in this country Koulinga system was introduced in this country.

2.3 social system of the Aryans.

In the social system of the Aryans, men were divided in four classes: Brahmin, Khatrio, Baissya, and Sudra. The Brahmins played improtant role by taking the responsibility of reading religious books and conducting religious functions. The khatrios were vested with the responsibility of ruling the country defence and invasion and warfare. The Baishya people used to control the trade, commerce and industry in the entire economy of the country. And the life of the so-called defeated was, 'Sudra' and 'Antaja' - in a word the non - Aryans were full of tragedy. The Brahmins did not make them their followers (pourahittya) even. The Brahmin refradined from taking their food even if they did not obey this rule the Brahmins had to suffer a lot for this. Non- Aryans were unholy. The Brahmins had to take bath even if they passed through the shadow of non Aaryans. Even, the entrance of non-Aryans in this country, Bonga or Bengal was not permissible. The system of rigorous punishment was introduced if the non-Aryans used to stay even for a few days.

No such forceful resistance was shown aganist the domination of the Brahmins even during the rule of Buddist kings, Rather the social and religous statous of the Brahmin's society was intact. In their efforts under the tough religious bindings, a new lower class below the status of Sudra, was created. They were kapalic, Togi, Chandal, Shabar, Dome, Malgrahi, Kurab, Borur, Bouri, the then potter, weaver, sweeper, Mali etc. They were treated worst than the Sudra. They had no existence of statous in social lives and did never treated as men even. Their lives were worse than the beasts. This fourth and fifth classes, that is Sudra and its below land people were bound to reside beyond the locality. If any time, while passing through the road, used to hear the religious verses, unwillingly, then they had to face religious punishment. Not only to hear religious verses in Bedh or Sanskrl in langunage, but also the hearing of religions verses in local langnage were not permissible There was caution thus: In their opinions, the man who would hear the Puran and the Ramayana in colloquial language, they would be placed in hell.

It is understood from this that the discussion of religious verses in Prakrita or in other languages, except Benidik of sanskrit are not permissible in Brahmin religion.

2.4 Condition of the country during Aryans rule

Infact, a reign of terror and lawlessness was prevailling in entire Bangla. And it rose to the climax during the Sen period. At that time, the jealousy and domination of Hindu kings over the people of Bengal made them bound to protest and ultimately they became agitated and raised their

protest against them. Buddhist poet Ramai Pandit in his 'Sunna Quran' Nirajaner jama' depicted picture of tortures and heinous activities of Brahmin society.

In a poem he wrote which means: sixteen hundred Brahmins reside in Tajpur(Urissa). They used to go to beg by raising lace up to ear. Where they did not get anything they used to pray for putting them into hell. They imposed taxes in Maldaha as a whole. There was no end of their misdeeds, frauds and forgeries. They became much stronger . They used to make harm to the Buddhist people by uniting ten to twenty people in a group . They altered Vedic verses. Frequent appearances of fire flame were found from their mouths. Everybody remained shaky to see this fire from their mouths. Everybody understanding this said .' oh Lord ! save us .Except you,who would save us from danger ?The Brahmins were destroying the **creation in this way. This was untollerable. Their lord used to understand every thing and filled in love.**

Evolution of Muslim rule in Bangladesh

When the internal revolution was going on in Bangla, at that time Shihab uddin Mahammad Ghori laid the foundation of Muslim rule in India by conquering Delhi. The Muslim rule was extended up to Bihar during the reign of Kutub uddin Ibeck, the next Muslim ruler of Delhi. The news of the success of Muslim rule reached every nook and corner of Bangla . The internal Condition of Bengal was then worse. People were passing their days in fear and tension. At that period old king Lakkhan Sen was staying at capital Nadia for recreation from main capital cityLakkhanabati. During the period Ikthiar Uddin Bokhtiar Khilji suddenly came to Nadia and without war and obstruction he occupied the palace of Nadia. Finding no other way, the old king managed to escape at Bikrampur of East Bengal.

Bakhtiar khilji laid the foundation of Muslim rule in Bangladesh. Once he wanted to join the Armed forces of Shihab Uddin Muhammad Ghori at Gazni but failed. Later, he joined with Kutub uddin Ibek, representative of Muhammad Ghori. He became frustrated here also. Ultimatey, he got a job under Malik Hasham uddin the ruler of Bodayun. Hasham uddin gave him the charge of a small pargana in one side of Mirjapur. Bokhti'ar by his own virtue managed to extend the area of his place. Later he went out in expedition in Bihar region. Kutub uddin Ibek got inspiration to see the success of Muslim under the leadership of Bokhtiar . He presented him (Bokhtiar) out of pleasure .He occupied a well-guarded Bihar, (1199) in south Bihar region This was Hisr- i- Bihir. Famous and Dastapur Bihar. The Birhar province was named under its name After words in 1204 B.C, the came towards Nadia, the capital of Lakkhan Sen and firstly occupied Nadia and Gour later.

No detailed information is found about the preaching of Islam for 400 years from almost - 7th- to 10th country B.C Before the preaching of Islam in Arabic before and after the Birth of Hazrat Mahammad (sm) even up

to the last part of the 7th century there is no proof of the arrival of Arabian merchant in the country. But according to the Haith of Hazrat Muhammad(Sm)entitled"UtlabubUlma'wa laokana Bissin- Acquire knowledge, even if you have to go to china. It can be known from this proverb that there was trade link between China and Arabia . Because the existence of this proverb was from many years ago. And due to this communication their commercial ships anchored off shore regions of Bangladesh. This idea can not be over looked at all

4. Emergence of Islam and its preaching in earlier ages

Hazrat Muhammad (sm) was the last prophet, preacher of truth-based religion Islam and last teacher of culture and civilization based on the Oneness of Allah. Having entrusted with the responsibility of preaching Islam at the age of 40 he preached Islam for about 23 years. And last years, he established an ideal Islamic state by his own efforts and inhuman labour. He became successful in arranging to conduct smoothly the political, social,cultural and religious life of world humanity. He informed the people of his duties by conducting them in the way guided by Allah. From this it can be seen that after his death his associate followers spread out through out the world to preach Islam.

4.1 Islam in different countries

In earlier ages of preaching Islam, Muslim merchants also performed their responsibility in preaching Islam. So we see, the truth based religion was spread from Morocco, Spain and Portugal, the west of Atlantic Ocean and up to China , the Pacific Ocean region in the east. At this the contribution of the winner muslims was not less. But there are so many countries where Islam was preached by the Naib- e Rasuls the defender of Islam, not due to the occupation of the Muslims. Their self beauty of character helped them much in preaching Islam. They did not take help of arms and books. The teachings of Islam were spread by these dedicated personalities in entire south east and south Asian countries specially Indian ocean, Java, Sumatra Bornio, Selibis, Philipines, Indonesia, Malaysia, Maldives and up to China .

4.2 Islam in China

Hazrat Muhammad (sm) ordered his followers to convey the message of Islam through out the world. He himself wrote letters to the then rulers of different countries to accept Islam as the religion. He also sent such letters to Emperor Heracleus of Rome, Emperor Pervez of Persia, Emperor Nazzasmi of Abesinia, Mukaofis, emperor of Egypt and Abxendria, Munjir Bin Sawa Abdi emperor of Bahrain, Emperor Abd bin Julumder of Oman and his brother Emperor, JaiferBin Julumder, Emperor Hawwa of Igama, Emperor Hars Bin Abu bin Shams of Damescus. He also wrote similar letter to Shuva the then emperor of China. Prof. H. G. Wells mentioned about this letter in his book "Short History of the World" The letter is such:

To the Monarch (Tai- sung) also came (in A.D 628) messengers from Muhammad. They came to Canton on a trading ship. They have sailed the whole way from Arabia along the Indian coasts. Unlike Heracleus and Karadh, Tai Sung gave them envoys a courteous hearing. He expressed his interest in their theological ideas and practices and assisted them to build a mosque in Canton, a mosque survives, it is said, to this day, the oldest mosque in the world

It is proved from the existence of the one thousand and five hundred years old grave yard of follower (sahabi) in canton city.

There is no doubt that the message of Islam were spread out in China and its adjacent areas. Khan Bahadur Mohammad Hossain in the introduction of his book "Azaebul Asfa" quoted the name of Sairaki and said about one lack fifty thousand muslims were killed following a clash against the torturing of the then ruler in Huchucity of China. They were all foreigners

4.3 Islam in Maldives

Ibn Batuta in his travelling story mentioned that during his visit to Arakan he saw the colony of the muslims of Bengal and Indonesia. He found a woman of a Bengal Muslim King family to rule Maldives. In his language: It was very strange that the ruling power of Maldives was under She was the daughter of Sultan Jalal Uddin Uther Ibn Sultan Salah Uddin Saleh Bangalee. Her father and grand father were also emperors. They reign Maldives one by one.

4.4 Islam in India, Burma, Arakan and Bangla

The message of Islam reached India when Hazrat Mahammad (sm) was alive. On the first part of the 7th century the message of Islam was preached in Malarab estate (at present Kerala) west coast of India. Sheikh Khais Uddin, in his book 'Tuhafatul Mujahedeen fi Baje Ahwalit Bartakalin' mentioned that king Cherumal Parumal of Malabar estate of India, left the Kingship and went to Makkah, and attended before Hazrat Muhammad (sm) to embrace Islam. At that time so many statue worshippers were also converted into Islam.

During the period, message of Islam were spread out in Bangla also. There is mention in a Hadith that a ruler of the sub-continent sent an earthenware full of ginger as gift to Hazrat Muhammad (sm)

The Hadith is such:

Sarbatak, king of Kunj (India) sent an earthenware full of ginger to Hazrat Muhammad (sm) the prophet (peace be on him) as presents according to a narration by Abu Sayeed Khudri (R). It is also reported that Hazrat Muhammad, the prophet (peace be on him) sent Hadyufa, Usma and Sohayb to the king inviting him to accept Islam. He had embraced Islam. Sarbatak also said, I saw the prophet's face first in Mecca and then in Medina. He was very handsome faced and middle sized man.0

It can not be said how far the Hadith is dependable. But, it is true that through the merchants who came by sea, message of Islam reached in

Bangla by sea during the lifetime of prophet (sm). Because it is found that within three years after the death of prophet (sm), messengers of Islam came to Bangladesh during khelafat of Hazrat Umr Faruq (R). They did not come here for business purpose. They came only to give message of Islam. There is no doubt in it. These messengers of Islam in early ages were dedicated and simple minded. A new era was evolved before the oppressed people of this country due to their devotion and frantic efforts for preaching Islam. Slowly but in steady speed the message of Islam reached every nook and corner of this region. At this, environment of a solitary society and cultural revolution was forming gradually. With the efforts of Arabian merchants and messengers the message of Islamic ideology was spread in the east and south east coast simultaneously with west and south coast of India, in the off shore ports of the Bay of Bengal. The Arabians use to exports spices, elephant-teeth and different type of ornaments to Europe. Spices were produced in southern region of India and Sarandwip or Ceylon. Bangladesh was famous for elephants teeth from the past. They stroy of four thousand war trained elephants during the attacking of India by Alexender is known from the writings of Greek historians . In Arabian histroy, there is mention of fifty thousand trained elephants of Dev Pal (810- 840) . The existence of elephants in this region is proved from the writings of Charjapad written from fifth to eleventh century. In the travelling story of Ibn Batuta the tourist of fourteenth century there is mention of sufficient elephant in Arkhong (Arakan) and Chittagong region. Historian Abul Fazal of sixteenth century in his book 'Ain-i Akbar'i mentioned that: there is a vast country to the east and south of Bangla Arkhong (Arakan) by name. Chittagong was its sea port. So many elephantnts were available there. So, there can be no doubt that elephant teeth were being exproted then through Chittagong port. It is proved for this that Arabian Muslim merchants used to come to Chittagong port. It has been stated earlier that crossing this region, they would also go to China specially. The Bay of Bengal was the only way of communication by sea in seventh and eighth century. Tamralipti in the coast of Bengal (persently Tamluk) and Satgaon (Saptagram on the bank of Hugli) were international sea ports.

4.5 Islam in Bangladesh

Many things can be learnt about the Banga island from the statement of eminent geographers and tourists like Ibn Khurdaba, Masudi, Al idrise etc. Ibn Khutrdaba(died in 300 Hizri tenth centuy (A.D) His book ' Al Masalik and Mamalik" wrote: chandan wood was being brought to Samander (Chittagong from Kamru (Kamrup) through river within fifteen to twenty days. Al Idrishi (died in 549 Hijri 12th century A.D) in his book" Nuzhatul Mustaque, wrote,'Samander is a big city business centre and prosperous city. This port was under Konouj. This is situated on the bank of such a river whose rising point is in Kashmir region. Plenty of rice, wheat, and other food was available here. Chandan wood is being brought within

fifteen days from Kamra (Kamrup) by river which enriched with sweet water. Many of them think this Samander as 'Chittagong. According to some of them, this might be Subarangram or Sonargaon. He also wrote there is island away from this city. Many people lived there and all merchants of the country had to go on business purpose. Ibn Batuta in his travelling story mentioned about the fine quality cotton cloths of Bengal. Many historians admit that Arabian merchants had trading communication in southern region of Bangladesh. According to historians the Arabians named the Chittagong port. As it is situated on the bank of Ganga, it is called Satiul Ganga 'or Satgam and from that Chatgaon (Chittagong). Special attractions of this port were chandan wood and elephants teeth. Some of them thought that, this port situated on the bank of the Ganga was one of the biggest ports of Banga Saptagram or $\text{u}\alpha\epsilon\delta\eta\alpha\varsigma$ They heard the name of Satgaon and as port they thought its name as Satgaon Some of them thought that, the vast forest was situated covering a big area in southern region of Banga, that was Sandal or chandan forest. And from Arabic World Sandal 'it has been turned into 'Sundarbans'. Sunduarbaus was named for beautiful wood (fine wood) much later. As the characteristics of Sundarbans, the tree has been named as Sundari or Sundar.

Reflections of Arabic language and cultural heritage is observed in Bangladesh, specially at Chittagong and Sylhet regions due to constant communication with them from ancient period. Many Arabic words are being used in the regional language of Chittagong. It seems, two-third of this regional language originated from Arabic words or distortion of Arabic words. As per the system of framing sentence on Arabic language, negative sense is used before the verb of the language of Chittagong people. Natural formation of the people of Chittagong is somewhat like that of Arabians. This means, they might be of that they are originated from Arabian dynasty possibly many of the Arabian merchants and messengers of Islam did not return to Arabia again. They settled here by establishing marital relations. Their generations were spread out by increasing the number of population here. Reflection of infusion of Burmese blood is being found among the people of Chittagong. Naming of the places of Chittagong 'Mulluk Bahar' Bakalia 'Alkara' etc proves Arabian influence. so there is no doubt about the mixing of Arabic language - literature, culture to religion and blood, help Islamic sentiment in the social structure of this area'

4.6 Arrival of messengers of Islam by road.

Many messengers of Islam came by road as well as by sea. Introduction of Islam in India started through Beluchistan, North-west frontier province and frontier province During the reign of Hazrat Umar (R) the second Caliph of Islam, invasion of Sind first started from the middle of 15 Hijre Contemporary historian Balajuri in his book "Fatuhul Bulkan, stated in detail of it. Commanders of armed forces Osman Ibn Abul Abi sakafi, his brother Mugna sakafi Haris Ibn Murbi, Abadi Usman invaded Sind border and

occupied different areas. In 44 Hijri, during the reign of Amir Muabiah, commander Muhallab Bin Abu Sufuri crossed the Sind border and reached Banna and Ahwaz in the middle of Multan and Kabul. After Muhallab Abdulla Ibn Sabkhar, Bashed Ibn Amr Jadidi Snauibn Salmah, Abbas Ibn Zaid and Munjior Jarud Abadi attacked India border for some time. They won somewhere and defeated somewhere and went to their own countries. There is Hadith from Sahabi Hazrat Soaban (R) regarding the assurance of Hazrat Muhammad (sm) about the conquest of India. He said that, prophet said , Amabatani Ummati Amarillaha Minanri - Asabaturu tanjus hind wa Asabaturu takuma Ib maryama Alaisalam; O Among my followers (ummat , Allah would save two warrior groups from the fire jahannam-one of them is the worrior group who attacked Hind, and second one is the associate warrior group of Mariam's son Isa (A)

According to another Hadith stated from Abu Huraira, he said: Prophet (sm) assured us of attacking Hind. If I remain alive in life at that time, then I would not hesitate to sacrifice my life and property. If I die there, I would get the honour of greatest shaheed, and if I could come back by His grace, I would be relieved of the fire of jahanam.0

For inspiring the Muslims to attack India in this process by Hazrat Muhammad (sm) their drive to attack was not disturbed except for some time. At last after being appointed Hajjaj Bin Yousuf Sakafi as the governor of Iraq, sevnteen year old young Muhammad Ibn Quasim Sakafe entrusted with the responsibility of cmmander and sent to attack India . By conquering entire Sind he occupied up to Multan. Four thousand jat soldiers accompanied him in this war. And when he conquered old Brahmanabad inhabitants of Sarwander assisted him in a body. They were all muslims. Muhammad Bin Quasim used to appoint a government whenever he conquered a country. After conquering Debal city (present Karachi) he built a mosque there and arranged residential accommodation for four thousand Muslim inhabitants. He offered jaigir to many of them. In this process, introduction and establishment of Islam occured in the main land of india the very 1st century Hijri conquest of Ibn Quasim paved the way for the entrance of Muslims and Islam. Muslim inhabitants were built up in different areas of Sind and the Punjab by eightw century. Many Hindus and Buddhists who were oppressed from religion and social side embraced Islam. In the last part of the 8th century, Dharmapal (770-810 A.D) the Buddhist emperor of Bangadesh, arranged a great royal function at his captial Kanya kunja by conquering upto Himalaya in the north and the said river in the west. As per the copper documment of Dharmapal received In Khalishpur near Maldaha, it is known that, kings and assaociate of voj Matsa Madra kuru Jadu khaban, Abanti, Gandhar and Kir etc. attended that royal function. Among these, perhaps , any estate near the said river had been called Ghaan. It proves from that there was a link between Banga estate and Muslim rulers of Sind in the last part of 8th century and first of 9th century. Possibly there was exchange of envoys between them. This ruler of Sind estate would be appointed governor of

Harun - al Rashed Caliph of Bagdad. Bishop John, M.A Subhan in his book "Sufism its saints and shrines" mentioned the visits of intellectuals of one estate to another.

It is clearly understood from this Bangladesh came in close touch of Islam from 7th to 10th century A.D. It can be said clearly that, we have no such detailed statement of historical proof or evidence when and how they came to Bangladesh and preached Islam, But it is clearly proved in the history of 11th century and later how, when and who preached Islam in Banga and how much response received from this side. It is true that there was opportunity of preaching Islam in different areas of the country much before 11th century. In fact, this seven hundred years from 11th century to 17th century, can be termed as prosperous period to preaching Islam. By this time ideals of Islam were spread out through Bangladesh and the members of Muslims increased rapidly. As a result, it got the opportunities of becoming one of the greatest muslim areas of the world.

5.0 Preaching of Islam by Sufi, Alims and Mujahids

If we discuss the history from 11th century to 17th century we find that, this seven hundred years are the golden era of Islam in this country. From the point of view of the flow of preaching Islam, we divided this age into three stages.

1. 1st stage. This stage is spread up to 11th, 12th century and 1st part of 13th century and we can call period as infant and rising age.
2. Second stage: From the second part of 13th century to the last part of 14th century, This period of preaching Islam in Bangladesh can be termed as youth.
3. Third stage. The tempo of preaching became somewhat stage in 15th 16th and 17th century. Many objections and obstructions were created in respect of preaching Islam. This stage can be said as stagnant old age. The role played by sufis and ulamas in respect of preaching Islam in Bangladesh is tremendous. These sufis and Alims came to Bangla (Bengal) from Arab, Yaman Iraq, Iran Turkistan, Middle Asia and North India. Many of them with their followers came to this unknown country for the purpose of preaching Islam. Again many of them took the risk of coming to this country avoiding the problem of weather. Some of them came by river, some of them by road and some one on foot. In 14th century world-traveler Ibn Batuta had been charmed to see the balanced cost of food stuffs and consumer goods but on the other hand he had been frightened at the weather of Bengal. As such he commented, the country is wet, dark and according the inhabitants of Khorasan, this country is a hell full of wealth. In the first stage, Alim and Sufi group came to this country by sea. The ports of this place were known to them as they had to go to eastern region on business purpose. No body can give the actual account of these Alim and Sufis. There is no doubt in it that similar messenger of Islam came to this country in this era. Nothing can be known about many of them. Even there is no scope for knowing the names of many of them. A few

statements can be known about some of them.

Rulers who held the ancient religion and culture could not tolerate their coming and preaching of Islam. That's why, they used armed forces against them and gave them rigorous punishment. As such, they had to fight against them on many occasions. Many of them died (became Shaheeds). Again many of them were able to spread their image and influence over a large number of people for their supremacy of life, character and thinking. As a result light of Islam was spread gradually in concerned areas. Sufi and darvish, on occasions won the hearts of people and made them their followers through showing of miracle happenings also. Infact they had been able to win and stand against non- ideological statue worshippers by dint of the strength of main principle and ideology of Islam, oneness (Allah is one) and internal meditation. All Muslims of same class, by dint social, political and economic policy of Islam had been able to unite under banner of- one and unique equality by saving themselves from the oppression of Brahmanism, racial discrimination and communal feelings.

5.1 First stage of preaching Islam in Bangladesh

A few muslim preachers came to Bangladesh during the reign of caliph Hazrat Umar (R) insthijri(7th century B.C). Hazrat Mahmud (R) and Hazrat (R) Muhaimin were their grand leaders. After that, those who came with messages of Islam were: Hazrat Hamed uddin (R), Hazrat Husain Uddin (R), Hazrat Muntaza (R) Hazrat Abdullah (R) and Hazrat Abu Talib (R). In this way, gradually five groups came to this country with messages of Islam. They did not keep any books or weapons with them. They did not hope to get help of any king even.

Special characteristics of their preaching that they used to tell about message of Islam, salat, siam and zakat etc in local language of Bangladesh and show them by performing themselves. Their main aim was to make real muslims, that may be any number. They generally used to visit from one place to another and give messages of Islam. In many respects, they used to select villages as their base and established the centre of preaching Islam.

After then another five groups of 'Abid' messengers came from Egypt, and Iran. They used to spread messages of Islam by establishing 'khanka' centres in different places. The members of inhabitants of Pathans increased during Pathan rule.

A ship of Arabian muslims sank following a cyclone on the coast of Ranabi island (At present Ramori) in the middle of 9th century B.C. Passengers of the ship who were left alive, were taken to the king of Arakan. The king of Arakan became satisfied to hear the messages of Islam, its principle and system and permitted them to reside in his country. By this way, muslim Alim, Darvish Fakirs, Muhaddis and Kamil Abed came to different areas of Bangladesh from 7th to 17th century.

Those who devoted themselves in giving messages of Islam in the first stage did not get any patronisation from any ruler. Rather, their preaching paved the way for administration of muslim rulers in later ages. Those who devoted in preaching of Islam prior to the emergence of Muslim kingship in Bengal in the first part of 11th and 12th century, a few can be known about some of **them**:

1. Mir Shah . Syed Sultan Mahmud Balamī Mahī Sawar firstly came to Harirampur of Dhaka district in 1047 A.D and later he extended his preaching at Mohasthanagar of Bogra. His graveyard (Mazar) is at Mohasthan>

2. Shah Muhammad Sultan Rumi came to this country in 1053 A.D His area of preaching of Islam was at Madanpur under Netrokona of old Momenshahi district and there is his mazar (Graveyard)

3. Syed Shah Surkhub Antizah (1053). He is the associate of Sultan Rumi and they together came to Madanpur.

4. Baba Adam Shah Shahid came in 12th century and selected centre at Bikrampur of Dhaka district.

5. Makhdum Shahdowla Shahid came to this country in the middle of 13th century. His area of preaching Islam was at Shajadpur, Pabna. There is his Mazar (graveyard). He was one of the followers (sahabi) of prophet Hazrat Muhammad (sm) and belonged the dynasty of Muaz Ibn Jabal (R) governor of Yamen.

6. Shaikh Jalal Uddin Tabriji came to this country in 1202 (according to someone 1216). He established his Markam (centre) of preaching at Pandua, near Lakhnow, capital of the then Bengal. His mazar (graveyard is there

7. Shah Niamatullah Butsikan. He came to Dhaka much before the emancipation of Muslim rule in east Bengal. His mazar (graveyard) is beside the mosque built in Pathan period at Dilkusha area.

8. Makhdum Shah Ruposh alias Syed Saud Shah Darvish. He preached Islam in North Bengal in the last part of 12th century in 1184. His mazar (Graveyard) is at Dargah para , Rajshahi.

9. Bayazid Bostami preached Islam in Chittagong) in 9th century (possibly 874 A.D). Later he went back to his country. His memory of mazar is on the Nasirabad hill.

10. Farid Uddin Sakarganj. He was possibly associate of Bokhtiar Kaki and follower of Nizam Uddin Awliya of Delhi. He came to Chittagong region in the middle of 13th century and visited Fraidpur area also. There is a fountain by his name at Chittagong

11. Makhdum Shah Gaznavi alias Rahi Peer. This Darvesh settled in Mongolkot of Bardwan district and his mazar (graveyard) is there. Possibly he came in 13th century.

seventeen more darvishes accompanied Shah Makhdum Shah. Among them were :

12 Syed shah Tajuddin 13. Khaja Din Chisti

14. Shah Haji Ali

15. Shah Siraj Uddin

16. Shah Feroj

17. Peer Panjtan.

18 Peer Ghora Shaheed, and eleven others. Nothing can't be known about them.

Second phase of preaching Islam in Bangladesh:

Ikhtiar Uddin Bakhtiar Khilji occupied capital of Bengal, Nadia and Gour in 1204 A.D. Previous place of preaching Islam continued from the second part of 13th century to the last part of 14th century. In spite of oppression against the meditation and frantic efforts of the Sufi Darvish, the preaching of Islam had not been hampered. The tempo of clash was reduced to a great extent. There had been some change in environment. Although there was no direct help from the Muslim kings force, of course there was an indirect silent support there.

Personalities, who themselves participated in preaching Islam, name of some of them may be mentioned :

1. Shah Turkan Shahid: His preaching centre was at Bogra, north Bengal and his mazar (graveyard) is also there.

2. Moulana Taki uddin Al Arabi : He was student of Tahiya Manori, father of history famous Sharfuddin Teiya Manori. He came to this country in the first part of 13th century. Possibly he died after returning home.

3. Shaikh Sharf Uddin Abu Tawamah. Possibly he came to Sonargaon in 1270 (according to some one 1278) A.D. His mazar (graveyard) is situated here. Shaikh Sharf Uddin Abu Tawama is marked for his own effort in preaching Islam in the middle Bengal like Shaikh Jalal Uddin Tabrizi in North Bengal, Shah Jalal Mujarrad in East Bengal.

4. Shaikh Sharf Uddin Tahiya Maneri came to Sonargaon in about 1270 - 75 A.D He was the associate and son-in-law of famous Shaikh Abu Tawama. He died after returning to his own country,

5. Shaikh Aabdullah Kirmani. He was contemporary of Shah Mahmud Gajnavi. He preached Islam in Birbhum and Bakura district. His mazar (graveyard) is at Khustigr Birbhum.

6. Amir khan lohani. This Peer came from Afganistan and preached Islam in the region. His mazar (graveyard) is at Kharagpur

7. Shah Sufi Shahid. He came to Satgaon in 1290 and he was killed (shaheed during the preaching of Islam. His mazar is at Pandua (small power) of Hugli.

His mazar is situated to the south of Bakshi- bazar market at Chittagong town. He is that Baddar uddin whose name is still uttered by the helplessness of boat as Badar Peer

8. Ulughi-i- Azam Humajun Jafar Khan Bharam Jatsin Gazi, alias Jafar Khan Gazi. He was a commander and religious leader. His area of preaching Islam was north Bengal and south-west Bengal. He died in 1313. his mazar

(graveyard) is at Tribedon the bank of the Hughli.

9. Peer Shah Badr uddin alias Badar Peer. His place of work was at Hemayatabad.

10. Syed Abbas Ali Makki. He came to Delhi in 1321 and in Bangladesh in 1323. He built his Khanka at Satgaon from Luck now and then at Haroa under Bashkijnjhat Sub-division of Chabbish Pargana district. His majar and his generations are there.

11. Syed Rojushan Ara Makki sister of Hazrat Syed Abbas Ali Makki. Her khanka was at Tara gunia of Chabbish pargana. She came to this country with her brother. She died in 1342. Her Majar is at Taragumea.

12. Shah Badar uddin Allamea alias Badar peer. He came to Chittagong during the rule of first independent Sultan of Bangal Fakhruddin Mobarak Shah and helped to establish independent Muslim estate at Chittagong. His mazar is situated to the south of Bakshi- Bazar market at Chittagong town. He is that Baddar Uddin whose name is still uttered by the helpers of boat as Badar peer.

13. Kawal Peer was one of the associate Mujahids of Badar uddin. His mazar is at katalganj situated to the north of Chittagong. After them so many peer-e kamil Mujahids came and here some of them were:

14. Shah Mollah Miskin

15. Shah Noor,

16. Shah Ashraf,

17. Kabuill Shah

18. Banda Riza Shah. Their graveyards are situated on the Chandanpur hill in Chittagong.

19. Shah Jalal Mujarrad came to Sylhet in 1303. He performed the work of Tablig in the vast area of east Bengal and west of Asam. His mazar is at Sylhet. He was very famous there. Jalal uddin Tabriji in North and west Bengal, Sharifuddin Abu Tawama in middle Bengal and Shah Jalal in east Bengal. _____ These three personalities are the Emperors in respect of preaching Islam in Bangladesh.

20. Shah Kamal came to this country with Hazrat Shah Jalal Mujarrad. According to some one he came later in 1385 AD. He preached Islam at Shaharpara of Sunamganj. His mazar is at Garo hill.

21. Another mazar of one Shah Kamal is seen at Utmura village near Comilla. He might be another follower of Hazrat Shah Jalal.

22. Syed Ahmed Kalla Shahid. He preached Islam at Noakhali and Comilla. His mazar is at Kharanipur near Akhaura of Comilla but his preaching centre was near Sairshadi Railway station of Noakhali.

23. Sharif Shah. He was contemporary of Syed Abbas Ali Mokki. His mazar is situated at Qutiar to the south-east of Calcutta.

24. Bara Khan Gaji Tribeni was the son of Ulukh-i-Azam Jafar khan Gazi. His mazar is beside the mazar of his father at Tribeni.

25. Shah Malek Tamani was the companion of Shah Jalal Mujarrad. Later, he came to Dhaka from Sylhet. His mazar is situated to the east Osmani Uddyan and south of Secretariate in Dhaka.

26. Shah Balmi was the associate of Hazrat Malek Tamani. He also came to this country with Hazrat Shah Jalal Mujarred. His mazar is beside the mazar of Shah Malek Tamani.

27. Syed Hafez Moulana Ahmed Tannuri Tarakkoli alias Syed Karan Shah. He preached Islam in Noakhali region. He was the grandson of Bara Peer Hazrat Abdul Qadir Zilani. His father was Hazrat Moulana Azallah (R). He along with twelve companions firstly came to Pandua and later at Sonargaon. He is contemporary of Shah Jalal Mujarad. His mazar is at Kankanpur of Noakhali.

28. Shaikh Bakhtiar Mysore preached Islam in the island area of south east region of Bengal. He came here from Delhi with Moulana Syed Ahmed Tannuri.

29. Makhdum Jalal Uddin Gasht Bukhari firstly built his preaching centre at Pandua and later at Mahiganj of Rangpur district. He died in Ush city of the Punjab in 1383 and his mazar is situated there.

30. Rashti Shah. His mazar is at Sripur of Comilla . He belonged to the dynasty of Hazrat Abdul Quadir Zilani. He came to this country in the middle of 14 th Century

31. Shah Muhammed Bagdadi built his Khanka at Shahtali of Comilla. His mazar is there. He also came to this country in the middle of 14 th century.

32. Sayedul Arefin came to this country during worrior Taimur Long in the last part of 14th century. His mazar is at Faligure village under Banfal PS of Pattuakhali district.

33. Shah Nader built his centre at Muazzimpur village under Sonargaon P. S of Dhaka District. He came to this country in the last part of 14th century. His mazar is beside the mosque of Muhajjempur.

34. Shah Muhsin Awlia. His mazar was at Thiari village under Anwara P.S of Chittagong. Now he has been shifted to Battali. He died in 1397. He participated in Zihad along with Badar uddin Tannash Fattal peer.

35. Shah Alauddin Alaul Haq firstly built Khanka at Pandua and later at Sonargaon. He died in 1398. He mazar is situated at Chhoto Dargah of Pandua.

From the second part of 13th centry this sceond phase was the golden era of preaching Islam in Bangladesh. During this period so many Alims, Mujahids and Sufis came to Bangladesh from Arabia , Yamen Iraq , Iran Turkistan, Central Asia and Hindustan and preached Oneness of Allah. It can be said that Muslim rulers of this age had no such intention at all to preach Islam. After them this tempo of preaching Islam continued after this phase the beginning of 15th Century to the last of 17th century - these three hundred years can be termed as third era of preaching Islam. Muslim administration in Bengal had been established in Bengal by this period .There is a proof that huge number of people embraced Islam in Bengal to the last of 14th century. These people by uniting with the people who came from abroad, were able to create a forceful muslim population. So the ways of the Islam in third phase were much easier in comparision with the past . Even then they had to face the clashes with non-muslim forces

Saudi Arabia- a Historic Land

Muhammad Abul Asad

Editor, Daily Sangram.

Saudi Arabia, a part of the Arabian peninsula is a land of 8 lakh 73 thousand square miles, it occupies a very important place in the history of mankind. The Red sea lies to the west of Saudi Arabia and the Arabian sea to the east. Yemen and Oman are its southern neighbours while Iraq and Jordan border Saudi Arabia on the north.

Here lies the Holy Kaaba, the House of Allah- Baitullah Sharif. Beset with the Holy memory of prophet Hazrat Ibrahim (A.S), Hazrat Ismail (A.S), the last prophet Hazrat Mohammad (sm) and other prophets this blessed country consists of farflung desert, stony plateau of countless hill tops.

Here one will find endless row of hill range in Hijaz in the coastal area of the red sea and wide spread desert in Najd, where green scenic beauty of nature, cloud rainfall are rare to meet with. Since the dawn of history, people of this country have settled around the springs coming down from the distant hills and also near wells underground springs. From time immemorial their source of income was rearing, tending and raising live-stock, trade and a little agriculture. Compared with the people of neighbouring Persia, Syria and Egypt, the Arabians were poorer- in deed very poor.

Modern Saudi Arabia is composed of Hejaz, Najd and Asir provinces of Arab peninsula. Saudi Arabia has found oil in the present century. This oil has given her unprecedented economic good fortune and a dazzling prosperity. The country has a population of about 93 lakhs. More than 9 people live in per sq mile. The extent of cultivable agricultural land per head is only 0.3 acre. But oil and oil-based industries have given the Saudi an annual income of 11 thousand 5 hundred dollars per head. Their import bill is about 34 Billion dollars and export income is 102 billion dollars. So Saudi Arabia has a surplus of 68 billion dollars every year.

Before we look to the wealth and prosperity of Modern Saudi Arabia let us look back to the past history of this blessed country, the mother land of our Holy Prophet (sm). Like "Loo" wind of the Arabian desert the politics of Saudi Arabia did not follow any fixed rule. Hundreds of tribes used to divide the country into many areas and then established their rule. Though sometimes it was seen that a particular powerful man was able to establish his way over many tribes or an area, but it lasted for a short period of time. At anytime nobody could unite the whole of Arabia under a central authority or rule. Such state affairs continued till the emergence of Islam. The last

prophet Hazrat Muhammad (Sm) converted the people of Arabia to one ideology and founded one state throughout Arabian Peninsula. The Arab Muslims besides establishing one state in Arabia, conquered almost half of the Known world and founded a big Islamic state. But this unity didn't last long in Arabia. After the shahadat of the fourth khalifa Hazrat Ali (R.A) the Umayyads established their dynastic rule in Damascus and simultaneously the "Shias" or the party of Ali, a group of people perverted in thoughts began their chaotic activities. These dirted the peaceful political, social and religious atmosphere of Arabia. However, the political solidarity and peace of Arabia was some how maintained during the Umayyad and Abbaside rule. But after the death of Abbaside Caliph Al- Mamun Arabia fell into the grip of anarchy. Karamatians, a group of extremist Shias on the plea of eliminating the Sunnis even plundered the holy city of makkah and killed thousands of people. Anarchy prevailed for long 50 years till 960 A.D. When Sharif rose to power Sharif and his descendants also belonged to Shia Sect and Later they became Sunni. However they favoured the Shias from 960 A.D to 1788 A.D .

The Sharif dynasty ruled over Hijaj. Najd an Asir were ruled by other rulers. The whole period witnessed bloodshed to killing for capturing power. In Baghdad the Abbaside dynasty met its downfall in 1258 A.D

Till then Arabian tribal rulers obeyed the caliphate of Baghdad. But in practice the Abbasid's rule over these tribal was nominal. They could not establish effective authority over them. After the fall of Baghdad the tribal rulers of Hejaj, Najd and Asir paid their allegiance to the Seljuk and Mamluk sultans. In 1517 the Turks captured Egypt and established their influence over Arabia. Still then Arabia could not be united under one rule. It remained divided. Change of power from one hand to other, conflicts and killings continued .After the death of Abbaside khalifa Al Mamun, that is from 833 A.D to 1788, till the rise of Mahammad ibn Abdul Wahab and Amir Ibn saud the condition of Arabia was very alarming. It was a dark age for the Arabian peninsula. It seemed as if pre-Islamic days of ignorance had come back again. There was no state sovereignty. Moral and religious degradation became the order of the day. Extremist shia 'Fitna' like Karamatia always created anarchical situation. The Holy Makkah and Madinah were plundered. Even the karamatian shias looted away the HAZRE ASWAD from the holy Kaaba.

In such a perilous situation and frustrating condition Muhammad Ibn- Abdul wahab AL Najdi appeared in Arabia.

Mahammad ibn Abdul wahab was a reformer. To re-establish KALIMA LA - ILAHA ILLALLAH in all spheres of life was a mission of his life. Through his reformative works and moves he reformed the bedouins, developed their character and imbued them with the ideals of honesty, uprightness and fellow - feeling. His main objective was to reform the wrong ideas and corrupted faith of the people and bring them back to the Ibadah, slavery of one in Allah. Mahammad in Abdula Wahabs reformaton movment was uncopromising. he had to face endless obstacles, he had to move from one

place to other. But his influence over the people increased very speedily. At last in 1158 Hijri. Mahmmad ibn saud, the Amir of Daraya in Najd, who was well known for his piety and uprightness took BAYAT under Mahammaad ibn Abbul wahab. A new age dawned over Arabia with the combined efforts of Mahammad ibn Abdul wahab and Muhammad ibn saud, the Islamic reformation movements spread over whole of Arabia.

Soon Abdul wahab's influence crossed the boundaries of Najd and spread over Hijaj. In 1803 A.D Ibn Saud defeated Ghalib, the sharif of Makkah and entered into the Holy city. The inhabitants of Makkah declared their allegiance to him. But his Presence there did not last long. In 1813 Egyption governor Mahamed Ali Pasha captured the Holy Makkah, and the Ibn Sauds rule came to an end. Till 1925 Hijaj was under the rule of the shariifs and Najd was ruled by different tribes till 1901 A.D. There was no central authourity in Arabia.

The begining of the 20th century marked the rise of saudi family in Arab politics again. In 1901 Abdul Aziz ibn Abdur Rahman Al Faisal Al saud after conquring Riad re-established Saudi rule again. Then he embarked upon his plan to unite the whole of Arabia under one government.

In 1924 A.D he captured Taif and the holy city of Makkah. In December, 1925 he entered Jedda and Madina Munawfra. Then on 23rd september, 1932 Hijaj Najjd and Asir was brought under one government. Authority of unified independent state was created under the name of the Royal kingdom of Saudi Arabia. Earlier in 1926 Ali ibn Hussain, the last sharif of the Holy Makkah abdicated his throne and recognised Ibn Saud's supremacy. Thus after more than one thousand years a constitutional and strong state came into being in Arabia.

For long one thousand years till the Saudi family came to power there was no sound administrative structure in Arabia. So there had been no planned development of education, culture and economy. It was the Saudi govt who for the first time initiated the development works in a planned manner. After the discovey of oil Saudi Arabia made great xeatnay in dvelopment work. Saudi Arabia discovered oil in 1930. But oil production began in 1946. At present the three fourth of the national income of saudi Arabia come from oil.

The second personality responsible for the foundation of the kingdom of Saudi Arabia Abdul Aziz ibn Abdur Rahman died in 1953. In 1964 Faisal ascended the throne. With his coming to power Saudi Arabia stepped into the Mordern age.

He was the bulder of modern Saudi Arabia. Moreover he played a significant role in uniting the Muslim world. Rabita - i- Alam Al Islami was reactivated by his efforts in 1969. ISRAIL set fire to Holy Masjid -Al Aqsa in Jerusalem. After this tragic incident king Faisal took the initiative for effective and

strong Muslim unity. His efforts culminated in the formation of OIC (Organization of Islamic Conference) in 1970. he used oil as a weapon against the nemeis of Islam and Muslims .In 1975 he was mayrte. After him Khalid ibn Abdul Aziz became the king. He died in 1981 . Now Fahd ibn Abdul Aziz is the king of Saudi Arabia

Janab Faisal Al Bashir, the deputy Minister for planning once said, whatever we have done is novel experiment in history. As an under developed nation we have accomplished in few years what Europe has done in 150 years,

Saudi Minister has not made any false claim . Saudi Arabia is making tremendous progress in all fields. Every day her exchequer receives a deposit of 80 million dollors form oil. A bigger portion of this amount is being spent for the benefit of the people. Free education from primary level to university stage, free medical treatment, provision for interest free loan are some of the achievements of Saudi kingdom. Besides these the people are not required to pay any tax to the govt. All these measures have made Saudi Arabia a welfare state in the true sense of the term.

The govt has paid its due attention to industrial development . Petro chemical and fertilizer factory, iron,steel and aluminium factories have been set up in Jubail. In yanbu's industrial complex there are oil refinery, cement factory, petro- chemical plants etc.Beside, in the private sector we find electric supply, cement production and production of food items such as butter, loaf, biscuit, chocolate, coffee, tinned fruit, jelly, squash, etc. Businessmen in the private sector are also producing papers plastic and making garments and furniture.

Saudi Arabia has given priority to agriculture. By expanding its irrigation system Saudi Arabia has developed agriculture. At present nine lakh thirty thousand acres of land produce food grain and agricultural products. These include production of wheat, maize date. There are about to grow lakhs of date trees in the country. Other fruits include water melon , meesk-melon and pig. Saudi Aribia has to import drinking water. To remove this difficulty some projects have been taken up for desalinisation of sea - water.

In the communication sector Saudi Arabia has made astonishing progress. Jedda is the largest air port of the world, Today Saudi Arabia is a modern state. She is utilising her immense wealth for the development work and acquring technological skill at a fast speed. Islamic ideology, Arabian character and modernisation in living standand- all these have secured an important place for Saudi Aarabia in the family of nations.

Madina's role in the formation of Islamic state & society:

A. Z.M Shamsul Alam

Director, B.C. S. Administration Academy
Dhaka

An ideological state, organized and governed on the basis of the Sunnah of the holy Quran is an Islamic state. Such a state even without having Muslim majority might be considered an Islamic one. There is no hard and fast rule that, to be a communist or a socialist state all its citizens should be communists or socialists. In fact in those totalitarian or socialist states a small segment of the population has a belief in communism or socialism. But as these states are administered and ruled by following the principles of communism or socialism, so they are marked as socialist or communist states.

A Muslim state & Islamic state are not identical. A state may not be an Islamic state even though majority of its population or all of them are Muslim's. However it may be a Muslim state. Only Muslim population can not constitute an Islamic state.

Islamic Equality

The word equality is a very pleasant one. It is very easy to gather support of the destitute and the down-trodden in the name of equality. Common people despite their basic wants, are influenced by the catchy slogans of equality and usually run after mirage.

In the history of mankind the long-cherished dream of equality was translated into reality only once, and that was in Medina, in the Islamic republic. No governmental head in the century nor even in the past human history was given the equal salary except in the republic of Madina. In Madina, Hazrat Mahammad (sm), the Head of the Islamic state used to go without food for days. When one day his beloved daughter Hazrat Fatima (R.A), after three days of starvation came to him, the Holy Prophet (sm) advised her to depend on Allah and have patience. She did not get anything from the Baitul Maal (state exchequer) for her, rather she forgot her hunger when she had learnt that her father could not manage a full meal for seven days.

The Head of the Islamic state of Madina Hazrat Mahammad (sm) died in a dark house, without any lamp, because at that time he had no money to purchase oil for the lamp. Even in such a condition, no money was taken from the Baitul maal.

The first caliph Abu Bakar (R.A) was buried with old clothes.

The second caliph Hazrat Umar (R.A) used to draw the minimum amount of salary from the Baital Maal to maintain his daily life. He did not take even a little amount of money to buy sweets. when one day he found that his wife had prepared sweet at the expense of her saving, he instantly lessened the same amount from his own salary. The third caliph Hazrat Usman (R.A) was the richest man of the time .But his standard of living was like an ordinary Muslim citizen. He financed to dig many wells for the use of general people. But he had no well of his own. His wife and daughter used to collect water from public wells like ordinary womenfolk. Before his martyrdom the rebels stopped water supply to his house from outside. Hazrat Umar(R.A) though at that time was the richest man of Arabia, did not enjoy as much facilities as are enjoyed by the employees of the lowest rank of our time,

The fourth caliph Hazrat Ali (R.A) did not eat such food which a common citizen of khelafat could not take.

Why did the Heads of Islamic state practise so much austerities ? Because they were servants of the people. A servant's standard of living can not be higher than that of his master. So during the khilafat, the standard of living of the government employees was no better than those of the common people.

This equality was not only applicable for the government employees. Non government businessmen and the wealthy people had to practise it. By keeping a neighbour unfed if a Muslim takes his meal he can remain no more a Muslim. In the mills and factories what would be the difference of salary between the topmost executive and a lowest labourer was determined. Minimum facilities and privileges of a labourer have been fixed. The worst and lowest relation between an owner and the labourer is owner- slave relation. An employee can not enjoy less right than that of a slave. On the slave's wage and right, Islam says: - Share the slaves what you eat, put on, and the house you live in . If so how does the Banglow and Basty simultaneously exist? An owner or a manager has no right to eat or put on such a thing which he can not provide for his under most employee in the mills or factories. This is the order, with which no limmited equality-being practised by some of the states in the 20th century, is compareable. We can not see ourselves because we are blind by heart and knowledge due to ignorance and superstitions. And for nothing we suffer from narrowness of mind being exposed of others beauty.

Simple living. The equality in food and clothing is unrealistic today. A Secretary or a chairman can not eat four times than his orderly. Rather because of hard physical labour a worker or a toiling person needs more food . Putting on the same sort of cloths by every body is not also impractical. Nobody hears that efficiency varies due to wearing the same uniform between a police inspcetor and an ordinary sipoy or between a military general and a simple soldier.

If simplicity in life is not taken as a state policy in the poor country like ours, economic development will remain impossible. Until all sorts of lxury

declared 'haram' no good amount of money will be obtainable for development works. A country can not be developed depending on foreign loan and debt. what happens without mosaic floor, carpets, costly suit, spectacles, gold ornament, luxurious building and enormous food in marriage ceremonies? If these money were invested in development many people would have opportunities to be employed. .Advising a rich man to lead his life like. Osman Gony will produce no resultant change in him. It needs to pass laws banning all kinds of luxury . And the implementation of this law should start from the top leaders.

Full Employment Policy:

According to Islam no man has the right to spend a moment for nothing. Every body will have to be accountable for each bit of time of his life before Allah. An individual has to keep him self engaged either in worldly welfare work or for that of here after.

Unemployment kills much time . Putrefying things like tommeto, milk or fish can be preserved in refrigerator for some days.

Simplicity:-But no moment of the running time is even preservable. Neither an hour nor is a minute preservable for tomorrow. Who will be accountable to Allah for our heavy loss of time due to unemployment

In an Islamic state every body has to live by work. If a person fails to have his job with his own effort, the government has to take step to provide him with a job. For their failure, the Power holders have to be accountable not in their life time but also Allah here after.

Land System: Land is different from other kinds of properties. Because land produces food which is the first basic need of human beings. A hundred acres of land uncultivated causes more harm than hundred men unemployed. .If a building made expensively is kept unused causes loss of the society .

So is the case with land if it remains uncultivated or yeilds poorly. In a country where food crisis is acqute the land system there, helpful for maximum production is not unidentical with the basic Islamic values.If lands produce more under state supervision that might be the Islamic policy . But if the land yields more under private ownership,the state should adopt that kind of land system. In our country studies show that production is high of the lands of those farmers who own land less than 3 acres and have their own ploughs, and know farming. Hence to facilitate the big farmers to keep lands under their possession is a kind of oppression. Share contract , of land or lease for a year are more against a certain amount of money is totally haram. Because in this system the farmer is allowed to cultivate the land on the terms of giving a certain amount of money or produced crops which cause carelessness in production. So whether crops is damaged by draught or flood does not matter. So the condition for which interest is haram the same is responsible for in the case of land lease. Share lease is justifiable in the Malek- e- Majhab but in the Hanafi Majhab it is totally haram. As the inhabitants in our country follow the latter, share lease should here be

prohibited.

The Holy Prophet clearly declared if a person keeps his land uncultivated for three years, he is bound to lose his ownership of the land. If this Hadis is translated into the law then those persons who are keeping their bighas of lands uncultivated for years within boundary walls in the big cities will lose their ownership for on those plots.

Education :- In an islamic state education must be free and compulsory because learning knowledge is faraz for every man and woman. Accomplishing Faraz is impossible on behalf of individual . The state has to take initiative in this regard. Failure to accomplish Faraz will make not only the individuals responsible but also the heads of the state .

It is hard to make primary education compulsory for all because of the lacking of adequate money.

To make primary education compulsory the burden of tax upon the people will be heavy. All these talks are not mere gossiping. About 79 percent people in our country are illeterate. Before ten years the number of illiterates was the same. Two hundred crore money is being spent in this sector per-year. But the number of persons able to sign their names remains 21 out of per hundred. On the other hand more than 21 percent people can read the holy Quran. Moreover the government had not to spend a lot for this . Illiteracy may be removed from the country within three or four years if the government makes a law and enacts it to the effect that every educated man must take responsibility of making at least one person literate a year at his own expense or guidance .This task is only accomplishable by an ideologist government. In an Islamic state there is every possibility for this .

Interest:- without an Islamic state to lead an Islamic life is nearly impossible. In an unislamic state one can not do without interest. Suppose some one has to build a house for shelter, he has to take loan from bank on interest. Big business is impossible without dealing of interest. Let it be given up house building or business, provident fund also includes interest. But Rasul's (sm) saying is clear that one who takes interest gets merry with father or mother . How many of us can save ourselves from this. But do we really want to practise this vice?

In the Islamic state interest free economy will be implemented. Once it was said that without interest economy does not run .Now this idea is out-dated. In the socialist countries there is no dealing with interest.

Interest free economy is on vogue there. Banks without interest are running well in Libia and Saudi Arabia. Banking free from interest is practiceable in any Islamic country.

Zakat: Zakat is a tax for social security. People can not remain in the same economic condition under all circumstances all the time. Today's wealthy man may perhaps be a street beggar on tomorrow losing everything in the

river Meghna or Jamuna. Because of fire, tide, cyclone, tornado, people faraway from the Padma may face change in their lives.

So it needs tax or Zakat for social security so that they can forbid themselves from taking loans. In an Islamic state Zakat and Sadka should be collected in national level and be distributed by the government. But like modern developing countries the better share of this collected money will not be pocketed in by the dishonest officials because in the Islamic state the moral standard of the government officials will be high enough.

As the existing government does not collect Zakat and does not bear the responsibility of the handicapped and distressed people, so these people have to beg mercy of others which cause humiliation of human civilization.

Freedom of Speech and Expression:

Freedom of speech and expression like food and clothing is a basic right of man. No man in power can snatch away this right from man. In an Islamic state neither the common officials nor even can interfere the government in one's right of freedom of speech and expression. The four caliphs implemented the principle of this very human right. Once some persons were brought arrested to Hazrat Ali (RA). The allegation against them was that they had hit upon a plan to kill the caliph togetherly. The caliph ordered to set them free. The officers protested the order. But Hazrat Ali told them that their plan was still then in a plan. They had not stepped to materialize it. Nobody can be punished or arrested only because of discussion. The officials pleaded to keep them arrested to check their evil acts. But Hazrat Ali (RA) advised them to be more careful to guard their caliph.

Freedom of speech

One day Khab a companion of the Holy Prophet (sm) was advising the great caliph Hazrat Osman the man with child-like simplicity and an angel-like characteristic about how to use the property of Biatul maal. Saint Abu Giffery a companion of the Prophet (sm) was also present there. Khab's advice did not satisfy him. He was a man of hot temper. In protesting Khab, he got so angry that he took him to task as a son of the Jew and started to beat Khab with his stick for giving the Caliph wrong advice. To save himself, Khab took shelter behind the caliph, Hazrat Abu Giffery not only wounded Khab's head, the Caliph Osman had to share a portion of his beating. But for this offence, Abu Giffery was not jailed or summoned to explain.

The Caliph had to be accountable to people. Goods and property earned in to the Biatul Maal during the wars of khilafat was distributed equally among people irrespective of the caliph, government officials and the general mass. Once there were some cloths in the Biatul Maal. Having been distributed equally it was found that the piece of cloth that every body had got was not well enough to make a jobba with it. It was adequate only for preparing a half shirt. But on the prayer of the following Friday it was found that caliph

Omar had put on a jobba made with that piece of cloth. What happened! As he stood up for Khotba a Beduin stopped him.

At last when his answers mitigated satisfactorily the queries he was allowed to pray Khotba. The fact was that the Caliph and his son Abdullah such got a piece of the distributed cloth like other Muslims. But the Caliph's shirt was badly worn out. So the jobba was with the two pieces of cloth shared by the Caliph and his son.

Administrative Policy:- Strict administrative policy was the characteristic of Madina's Islamic state. Hazrat Abu Bakar in his first speech said , ``To you who is the weakest to me the mightiest. Because what is his achievable from others I will back him to obtain it fully. To you who is the strongest , to me the weakest. Because what ever is due on him I will take it back fully too."

Shortly after the sad demise of the Holy prophet (sm) Madina was nearly great warrior. Taking this opportunity all the false Prophets together attacked Madina . After a long discussion they agreed to abide by all the Islamic laws except zakat. All but Hazrat Ibn- E-Abbas of the Majlish -e- sura agreed upon the demands of the false prophets considering the unfavourable situation. The Caliph then asked Hazrat Umar about his opinion. A strong hearted man like Umar (RA) also considering the situation agreed to the proposals of the rebels. The Caliph got angry after hearing Omar's consent and lost his patience. He went to Omar, caught his beard and said "You were brave before your conversion to Islam. But today Islam has made you weak . I swear by Allah that if the rebels refuse to pay zakat I will declare Jihad. Because no compromise is possible on the fundamental issue."

Upto the time of Abu-Bakar no trends of anarchy and disciplinlessness were found and nobody would dare to make chaos. All the Sahabas had to be in fear because of the Caliph's scourging.

Hazrat Abu Huraira was a beloved companion of the Prophet (sm) . He always used to live with the Prophet (sm) like a constant companion. Among the sahabis he described the minimum Hadiths. The Caliph Umar (RA) appointed him the governor of Yemen.

When Abu Huraira returned to Medina the Caliph found him wearing shoes and his camel was bearing goods for him. The Caliph without asking any question began to whip Huriara- an honourable Sahabi. Huriara did not even understand what the cause behind his punishment was.

When he protested the caliph, the Caliph asked him about how he earned the goods. Hazrat Abu- Huriara replied that he had been given those as Hadia at the time from his departure from Yemen. The Caliph told him that those were not the Hadia but bribe. The Caliph said to him that when he was appointed the governor of Yemen he had not the shoes, but now then he was putting on the shoes. If the people gave him the goods as Hadia why the people had not given him before he was appointed governor of Yemen, for buying his shoes. The Caliph made him understand that what he was given as

Hadia actually were bribe because of his governing power. Hazrat Abu Huriara understanding his inability to understand this intricate analysis became repentant. He asked the Caliph to whip him more so that his vice lessened .

The society allows chaos and anarchy if its administrative principles are not hard and strict. If a society is loose in its principles anarchy and chaos prevail every where and resultantly it is cursed with heavy punishment. In the Islamic state in some cases the judicial system seems be hard but it is needed. Because such a judicial system helps establish the INSAF in the society. It also checks the criminal trends in the society .

In our country justice is almost non-existent. The oppressed are very much deprived of justice. Justice becomes farce when it is not quick and unbiased. The basic principle of Islamic administration lies on the Holy Quran and Sannah. These principles have to be implemented not from the top rather than the bottom . In the Quran Allah clearly declared that the ruler who does not rule or judge according to what Allah has revealed is an unbeliever and oppressor . In a Muslim majority country to abide by the government who rules the country ignoring the Islamic law means compromising with the unbeliever and the oppressor.

Work More Talk less: The first Caliph Hazrat Abu Bakar (RA) inspite of his hard labour for maintaining Khilafat, used to think well with his responsibilities or not. At the eve of his death he suggested to repay the money totally, by selling his land property, which was given him as with salary, during his Khilafat.

Hazrat Omar used to move in disguise with burden of some bag of wheat in search of needy man. In the dead of night he used to walk from house to house to investigate the poverty. The man with such a sense of responsibility used to cry like a child thinking whether he was conducting the Khilafat properly or not.

The Holy Prophet was careful to develop moral responsibility and dutifulness in the mind of his companions. In his court people used to sit silently hours after hours When there were new informations only then they used to talk, other wise they kept silent. They used to think and work, and listen more, talk less . A stranger has to be astonished seeing the Prophet's Majlish where a sitting gathering was uttering nothing. It seemed to them that the Prophet's Mahfil was dumb.

The nature and characteristic of the modern rulers are quite opposite to it. They have forgotten then the reality that Allah has given man a tongue, two ears and two hands so that human being may remain talkless, listen more and work more.

The main characteristic of an Islamic state is its Rabuiyat. An Islamic state

takes the responsibility for maintaining its people irrespective of caste, creed, colour and religion. No modern state takes such responsibility of course is now -a- days some states are trying to fulfil this responsibility. But they try to do it at the cost of individual liberty, human dignity, religious and cultural freedom.

To manage food, clothing, housing, medicare, education for all of its citizens is the responsibility of the head of an Islamic state. It is not merely a moral saying or advice. It is a duty ordered by Allah in the Holy Quran and the Holy sunnah. We find the practical example of implementation of this principle of Rabbayat in the golden days of Madinite Caliphate.

Allah has created man. He has also created and distributed all over the world, immense wealth and resources for the use of man. So that human being may get food, clothing and shelter. In Al- Quran it has been announced that Allah is not indifferent to his creation. Then why so much oppression and exploitation every where?

Allah has not only created the wealth but he has also given us a code of life for accumulation, production, sale, purchase, distribution, use, and utilisation of these wealth and resources.

Violating this code of life a few people for actualization of their unlimited lust, had led the world towards severe economic exploitation. This has caused sufferings for the humanity.

If the wealth given by him is not distributed properly and remains concentrated in the hands of few people it will cause poverty for millions. The recent world bears the resultant example.

The responsibility for maintaining people will be materialized through the caliphs of Allah. Every human being is responsible to maintain the people depended on him. Individually everybody is caliph made by Allah. But everybody is not called the caliph. In the Islamic state the head of the state is called the caliph.

Because in an Islamic state the Caliph will bear the responsibility food, cloth, shelter, medicare etc for every citizen. If people fail to mitigate the basic need with their own efforts, the state has to shoulder it.

Conclusion : A lot many chantings are being practiced in various Islamic states because of the influence of the East and West. Due to ignorance about Islamic state and economic system the conscious, politically misguided people are being deprived of their own beauty of life, Philosophy and peace. They have been suffering from disparity and unability. For Muslim is it possible to convert other Muslims? Islam faced many markedly the two 'Fatna' in the history. One of it was Mutajl Fatna during the reign of Abbasian emperor-

Mamun and the other the Din-E- Elahi in the reign of AKbar the emperor of Delhi. In the 20th century the Fatan' s are the Secularism and Capitalism.

Al Qurran does not give a fragmented way of life. Believing in the Allah and his Rasul can not say that I am to abide by what Allah says in the Qurran about religion but do not do what is about economics and politics. Such a idea is out dated in the modern world. So we practise what a philosopher or a political leader has said. It is totally sheroK. When a man thinks that what Allah has suggested for economy and politics is not useful in the modern context, he obviously places a man in comparison with Allah and it seems that he does not like the saying of Allah as the supreme.

The life of the Holy prophet is the practical model of human life. We can not beg His mercy in the day of final judgement if in earthly life we take other world genius as our political economic and cultural godfather.

At that day Allah may say I can not be responsible for your 'Shafaet'. Because you did not follow the prayer, fasting or death rituals as I ordered. For Shafaet Allah may say, Go to them, Whom you followed in business, education, science in social system, or in offices. All these will not be illogical. Let us drop every confusion.

RULE OF LAW UNDER SECULAR AND ISLAMIC CONCEPTS OF SOVEREIGNTY

(Acomparative Study)

Advocate Mujibur Rahman,

Bangladesh Supreme court.

Former Information minister,

president, Bangladesh Saudi Arabia Brotherhood society

PART-1

Human society is distinguishable from the rest of the species of the animal kingdom since the former has rationality, sense of justice and is also governed by Rule of Law. Basic Human Rights as also other legal rights of the citizens may be created, and ensured only through the process of rule of law. Arbitrary exercise of powers by any ruler may be restrained, inter alia, through the supremacy of law and independence of judiciary. So the constitutional guarantee to uphold the principles of rule of law is an indispensable requirement of any nation.

Of all the writers on constitution since Sir William Blackstone (1723-80 A.D) in the Secular world (West), dealing with Rule of Law, the most influential one was the English Jurist Albert Venn Dicey (1835-1922 A.D) whose lectures delivered as the professor of English Law at Oxford were published in 1885 under the title 'Introduction to the Study of the Law of the Constitution.' This book, in comparison with Blackstone's Commentaries, Professor Hearn's Government of England; Gardiner's History of England and Freeman's Growth of the English Constitution; has been intensively studied by the successive generations of Statesmen, lawyers and others. Rule of Law meant three things with Dicey :

1. Absolute supremacy of Law and every action of the Government must be authorized by law.
2. No one should be punished except for a definite breach of law which must be proved in a duly constituted court of law.
3. Equality of all citizens before the law, i.e. Rule of Law is no respecter of any person.

For a successful application of the principles of Rule of law, the following are the requirements prescribed by the western political philosophers from Montesque : (1689-1755) to Dicey (1835-1922) :

1. Sovereignty lies with the people and the source of law,(the sovereign) should not be an arbitrary one.
2. Supremacy of law and independence of Judiciary
3. Equality of all in the eye of law.
4. Separation of powers: Legislative, Executive and Judiciary.

Out of the ingredients for the formation of a state : Territory, Population, Government and Sovereignty, the importance of the last one (sovereignty) can not be over emphasised.

This basic ingredient is the vital spirit of a political community to be termed as state without which its independence can not be conceived.

Law emanates from a superior power, which in the phraseology of political science is called Sovereignty .The term is derived from the Latin term ' Superanus and through the French term 'souverain, sovereignty was meant to be equivalent of supreme power. The type of sovereignty decides the nature, merit, soundness, type and values of law. so the concept of sovereignty is inseparably connected with Rule of law.

The most glaring distinction between the Western (secular) concept of sovereignty and the Islamic concept of the same is based on the question as to what is the repository of sovereign power. According to the secular concept of sovereignty, it lies with a king in a monarchy, with a limited number of persons in an Aristocracy, with a dictator in a dictatorship and with the people in a democracy. But according to Islam sovereignty lies with Allah.

A comparative study of sovereignty under both secular and Islamic concepts becomes pertinent for proper appreciation of the subject: Rule of law.

Let us take the secular concept of sovereignty for our consideration.

SOVEREIGNTY - SECULAR

Sovereignty as a distinct and independent concept is of recent origin in the West. The situation there, was not congenial for the growth of Sovereignty even during the Medieval Age. Western civilization was then regarded as single Common Wealth. Ultimate power was with the Pope and the Holy Roman

Emperor, the former was the spiritual head and the latter the secular force. Due to the universalism of Papacy, the concept of Holy Roman Empire and Feudalism the three important features of medieval Europe, there was no scope for any notion of Sovereignty as a distinct political concept. The unity of the Church was destroyed by the religious wars of the 16th century and the modern states were built on that destruction. Sovereignty came to be known as an essential attribute of the king, the head of the state. According to Professor Harold J. Laski, Sovereignty, in the sense of an ultimate territorial organ which knows no superior, was to the middle ages an unthinkable thing! Laski further observes; Sovereignty in the modern sense had no existence before Reformation. The territorial and omnipotent Nation states came into existence, during the sixteenth century, as the offspring of the Reformation.²

However, French political philosopher Jean Bodin (1529-1596,) during the reign of Henry III, was the first thinker who used the term and gave a clear idea of sovereignty in the West. To bolster up the power of the French king over the rebellious feudal lords, he postulated his theory of sovereignty by philosophising the justification of the same. He identified Sovereignty as the Supreme power over the Citizens unrestrained by Laws.

According to Bodin, anarchy was the worst type of human catastrophe; so he became eager to find out a solution. He examined the prevailing conditions in the 'Six livres de la Republique' to find out as to how order might be secured. He thought the solution of the problem could be achieved only by a recognition of the Sovereignty of the State and by vesting the sovereign power in the king. His Republic (1576) is the first book on modern idea of secular Sovereignty. Professor Laski, rightly observed that Bodin had been the first man to express in the clearest fashion all the characteristics of a sovereign which has the power to give laws to each and everyone of his subjects and to receive none from them.³

Thomas Hobbes (1588- 1679) an English writer also declared through his Leviathan that the exercise of power by a single will was subject to no restraint whatever, John Locke (1632-1704) the English political Philosopher, in his Second Treatise on Civil Government' (1690) contended that the king was not the master but an agent of the people who could restrain his absolute power.

But the English writer on Jurisprudence John Austin (1790-1859) in fact, advanced the theory of Bodin further and he postulated in his 'The Province of Jurisprudence Determined' that the law was the command of the sovereign, He defined law as the command by the superior to an inferior. He emphasised the elements of coercion in his concept of Law. So Law according to western view began to be treated as what the sovereign commanded. It created a situation for excessive exercise of such sovereign power which did not confine itself within internal affairs of a particular state.

rather one sovereign started imposing his will on other sovereigns by force. This condition, in international spheres, led to a perpetual state of conflict, aggression and war.

Subsequently over the question of the location of Sovereignty, the western secular political philosophers were sharply divided into two schools: Monistic and Pluralistic.

MONISM

Sovereignty, according to the monistic school represented by Bodin, Hobbes, Austin and others, is located at a particular point and is neither distributable nor alienable.

Monistic school specifically qualifies sovereignty with some characteristics :-

It is supreme in the sense that the Sovereign is not subordinate to any internal or external authority.

It is permanent, as, sovereignty terminates only when the state itself ceases to exist and not before that.

It is exclusive and there is none to compete it.

It is absolute and unlimited since it covers each and every citizen and associations within the state, its application is universal and no restraint on its authority, is permissible.

It is indivisible in the sense that it is located at one particular point and can not be divided or distributed.

It is inalienable in the sense that it can not be transferred.

Ronald N. Stromberg having analysed Bodin's theory of Sovereignty holds that somewhere in a political body resides an absolute and perpetual power, indivisible, unlimited, permanent which a particular monarch may exercise but which survives him, an indestructible abstraction vested in the state.⁴

As an impact of monistic theory of sovereignty, monarchy invited absolutism by seizing power from the Feudal Lords and the Roman Catholic Church. By the 17th and the 18th centuries monarchy ran a rough-shod not only in the western political scene but cast its impact throughout the world. The political sovereign and legal sovereign, over and above, have been trying to usurp each other's jurisdiction resulting continuous conflict and blood shed.

In fact in the secular world, sovereignty based on territorial nationalism has been creating, on a competitive basis, black chapters in human history not only through political domination, economic exploitation, totalitarianism and deprivation of individual and human rights but also through imperialistic world wars.

PLURALISM

Monistic theory of sovereignty became an object of vehement criticism since the later part of the 19th century. Maitland, Harold J. Laski and others started criticism against Monism and they directed their attack against Monism on the grounds, inter alia, that in fact Sovereignty is not located at any one particular point, it is, rather distributed in all parts of the state as life is visible and at work in all parts of a living human organism. They held that instead of concentrating sovereign power in one particular centre it is rather exercised by local Associations, clubs, Trade Unions and various other institutions. State itself is an association as other associations within it, though the State may be of a greater dimension and significance. Sovereignty is to function with limitations from within and outside. Professor Laski quoting Maitland, observed, "our fellowship is no fiction, no symbol, no piece of the state machinery, but a living organism and a real person, with body and members and will of its own. If this be true there are within the state enough of these monistic entities : Club, Trade Union, Church, society, University, each with a group-Life, a Group-will, to enrich the imagination. Their significances assuredly we may not deny."⁵ If Sovereignty is vested in the monarch it would amount to a denial of general will and a deprivation of people's right.

Professor Laski advocated that power was for the happiness of the people, so there should be widest possible distribution of such happiness.⁶ The concept of absolute and independent sovereign state, which demands an unqualified allegiance by the power at its command, is incompatible with the interest of humanity.⁷

Internationalism is an indispensable concept for the benefit of mankind. Sovereignty is to be curtailed to make room for international organisations without which human existence in modern times can not be conceived, so the characteristics of Sovereignty : absolutism, unlimitedness, indivisibility, exclusiveness and inalienability, as advocated by Monism are handicaps on the way of the growth of international relations.

According to the Monistic school, on the other hand, pluralistic theory was not tenable since sovereignty was not divisible, nor alienable so the question distribution of it to different Clubs Associations etc did not arise . They further argued that obedience to one particular central Authority and reference of all question for final adjudication to it necessitate an authority. The pluralists could not answer these questions, they instead of prescribing definite solution of the problems of sovereignty, made the confusion more confounded. They though, initially prescribed pluralism as a substitute for Monism, but they failed to make any practical adjustment between the state and its different organs as also among different associations inter se . Pluralists also failed to fix as to who shall have the last say in the matter of controversy among different organs of the state. Pluralistic theorists could

not fix any such authority, so the concept of secular sovereignty stands as one of the most controversial ideas in political science and International law.

The pluralists having failed to solve such problems, ultimately recommended the doing away with the concept of Sovereignty itself. Earnest Barker and others held that Sovereignty was not only an unfruitful exercise, rather it was a curse for mankind. Professor Laski, himself, eventually held the view that, for the lasting benefit of political Science, the whole concept of Sovereignty should be surrendered .8

Jacques Maritain held that the two concepts; Sovereignty and absolutism were forged together on the same anvil and they must be scrapped together.9

The West recklessly initiated the concept of Sovereignty and dramatically discarded the same, which in the meantime created a havoc both in national and international spheres. The main causes of this failure are that the Western World fixed human agency as sovereign which is susceptible to usurpation of power by the individual or a limited number of people who happen to exercise sovereign power. Secondly the West had no tradition to fix Sovereignty upon Allah for regulating spiritual and temporal life in a balanced form.

Christianity not only makes a watertight compartment between the temporal and the spiritual, rather it condemns and forsakes the worldly life in clear terms. Jesus Christ said "render to Caesar the things that are Caesar's and unto God, the things that are God's"10 Christianity abandons this worldly life; "My kingdom is not of this world" said Jesus.11 So the Christians became very busy during its early centuries, for kingdom of the heaven. Consequently they liked relinquishment of the activities of this world and encouraged Monasticism, though Allah's kingdom requires firmness, courage, resistance, law and discipline to establish and enforce truth and justice. Evasion from society and worldly affairs amounts to escapism, from reality. Islam, on the otherhand, disapproves Monasticism, Ascetism and Celibacy. Al-Quran therefore, warned, referring to the followers of Jesus Christ that which they invented for themselves was not prescribed by Allah for the them12 The separation of the Worldly life from the Spiritual was further encouraged by Christianity's propagation of the Doctrine of the Trinity and the vicarious atonement of mankind's sin by Jesus Christ (ph.) These doctrines nullify all moral values of christianity so far as temporal matters are concerned.

But since Renaissance (15th century) Europe took up diametrically an opposite turn from religionism and Monasticism to unmixed worldly mindedness and materialism . Machiavelli (1469-1527) said to be the father of modern politics in Europe, divorced ethics from politics altogether. Consequently Religion and worldly affairs have been moving on distinct ways in the west. God having created man did not allow him to adopt a way of life for him according to his sweet will . Rather God prescribed a system of life

for him. Man, when regulates his affairs of life according to shariah as His Vice-gerent he is the best of the Creation. But left alone beyond the divine code, he is Worse than even the other species of Creation.

Sovereignty, if is vested in men, according to secular concept, the outcome based on man-made-isms must be inaccurate, wrong, unjust, partial and unacceptable. Human wisdom can not stand at par with the Divine wisdom. Five sense organs of men are crippled by inherent limitations, so as sources of knowledge these are mostly undependable. Of knowledge man is given a little.¹³ According to Al-Qurn man by nature was created weak and they suffer from frailty.¹⁴ man by nature is hasty.¹⁵ Haste is the very bone and marrow of man, he is a creature of haste and he is anxious for quick action.¹⁶ Man was created impatient.¹⁷ Man in his ignorance and haste mistakes evil for good, and desires what he should not have. The wise and instructed soul has patience and does not put its own desire above the wisdom of Allah.¹⁸ Over and above men are susceptible to be influenced by personal interests and their respective environments. Lack of foresight and wisdom has made them all the more crippled not to see things beyond their nose. they do not understand as to what is really beneficial to them.

Men even in a collective way can not command wisdom, so Allah warned the Prophet(P.H); "Wert thou to follow the common run of those on earth, they will lead thee away from the way of Allah. They follow nothing but conjecture; they do nothing but lie."¹⁹ Al-Quran makes an assessment of human wisdom; "It is possible that you dislike a thing which is good for you and you love a thing which is bad for you, Allah knoweth and you know not."²⁰

Secular concept of Sovereignty unaccompanied by a divine and an ideological guideline puts human society on a blind and hazardous path. Taking advantage of the absence of any ideologically binding basic direction or a code of life, the sovereign usurps all powers to his own advantage entailing the ruthless denial of liberty of the people and also the principles of Rule of law. It has been made clear by historical facts that Sovereignty with its essentials; Permanence, Absoluteness, Exclusiveness, Indivisibility and Inalienability, if vested, in any human agency unaccompanied by basic values and guidelines in the form of a complete code of life based on ethical moorings, a ready made and lucrative chance for a free-style game of power politics to usurp absolute power, is created to misuse the same, very often on the false plea of national interest. Consequently power corrupts and absolute power corrupts absolutely.

The Western secular concept of Sovereignty proved itself to be a total failure. The essentials of Rule of Law: Supremacy of Law, Independence of judiciary, Equality of all in the eye of Law and Separation of powers have all been sacrificed at the altars of monarchy, autocracy, perversion of secular democracy; dictatorship, fascism, Marxism and socialistic totalitarianism. Secular concept of Sovereignty not only failed to solve any problem but has been creating new problems to make human life miserable on this planet.

On the failure of secular concept of Sovereignty the Western political philosophers could not evolve any alternative concept for solving human problems; individual, social, political, economic, national and international. Result was that they left the Western society high and dry without any pragmatic and ideological guide line. So the Western society, in practice, to day, is morally based on expediency, economically on exploitation, politically on opportunism, ideally on materialism and psychologically on sensationalism.

The western political philosophers guided the people to secular democracy which made them victims of capitalism and exploitation. Again they were led, on the slogan of proletarian dictatorship, to the path of communism, which collapsed like a house of cards, leaving bitter experience, of dictatorship, autocracy and economic backwardness, and it further left the experience of deprivation of human rights, civil liberty human values, democratic values and all that. People are now bewildered, since they were repeatedly driven from pillar to post. They look, now, askance, what is next?

It is Islam, alone, on its own inherent merit as a complete and divine code of life, that can squarely meet the challenge. In this context the opinion of George Bernard Shaw is highly relevant.

George Bernard Shaw, the most critical observer of human affairs, with deep insight, was said to be the voice of conscience of modern Europe. He says, " I have always held the religion of Muhammad (sm) in high estimation, because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make its appeal to every age. I have studied him, the wonderful man and in my opinion far from being an anti Christ he must be called the saviour of humanity, I believe that if a man like him were to assume the dictatorship of the world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness. I have prophesied about the faith of Muhammad (SM) that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today. 21

The basic Cause behind the Singular success of Prophet Muhammad (P.H.) is that One thousand Years prior to the birth of Jean Bodin (1529-96 A.D), the first Writer on Sovereignty in the "West, Al- Quran had been revealed during the period 1610- 632 A.D. in which a complete code of Life, under the Sovereignty of Allah, was prescribed for mankind dealing 'Sovereignty' as a distinct and an independent Concept. The Prophet preached and Practised Islam which, on the one hand, could solve human problems and ensure Rule of Law on the other.

* **Foot Note:** Rule of law Under Islamic Concept of Sovereignty and its success have been discussed in Parts II & III.

PART- I

REFERENCES

SOVEREIGNTY - SECULAR

1. Harold J. Laski. *The Foundation of Sovereignty and other Essays*, Page 1-2. George Alien & Unwin Ltd. Museum Street, London.
2. Harold J. Laski *A Grammar of Politics*. page 45. London, George and Unwin Ltd.
3. Harold J. Laski (*Do*. page i 7).
4. Roland H. Stromberg. *An Intellectual History of Modern Europe* Page 23. University of Wisconsin, Milwaukee Pretinco. L. Hall Inc. Engle Wood. Cliffs. New Jersey.
5. Harold J. Laski *Studies in the Problem of Sovereignty*. Page 4-5. London Huphrey Mitford, Oxford University.
6. Harold J. Laski. *A Garammar of Politics*. Page 88. London George Allen & Unwin Ltd.
7. (do. Page 64).
8. Harold J. Laski. *A Garmmer of Politics*. Page 44-45.
9. J. Maritain *Man and the State*. page 64 as quoted by Professor Emajuddin Ahmed in the *Dhaka University Studies*. Part A. Vol. XXXVII. December 1982 Part I.
10. Bible *Matt. XVII.21.*
11. Bible *Jhon XVIII. 36.*
12. Al-Quran *Hadid: 27.*
13. Al-Quran *Bani-Isra-il : 85*
14. " " *Nisaa : 28*
15. " " *Bani-Isra-il : 11*
16. " " " *Anbiyaa : 37*
17. " " *Ma'arij : 19*
18. Abdullah yiusuf Ali. *Commentary No. 2184 of the Glorious Quran* page 696
19. Al-Quran *An'am : 116*
20. " " *Baqara : 216*
21. George Bernard Shaw. *The Genuine Islam Singapore*, vol, 1,1936.

PART- II

SOVEREIGNTY-ISLAMIC

Sovereignty, in Islam, unlike the secular concept, lies with Allah. This is the most distinguishing characteristic between the two systems: Islamic and Secular. Al-Quran is the constitution inclusive of the basic principles of law revealed by Allah in which sovereignty was vested in Him. Any contravention of the provisions of the Quran is Ultra Vires of the constitution. According to Islam, a society is to be organized on the principles of Al-Quran and Sunnah. So, laws are prior to the formation of society in Islam as distinguished from non-Islamic society, where society is prior to law.

Muslim Political Philosophers on Sovereignty

Almost one thousand years prior to the birth of Jean Bodin (1529-96A.D) the first writer on sovereignty in the West, Al Quran had been revealed during the period 610- 632 A.D. in which a complete code of life under the sovereignty of Allah, was prescribed for mankind dealing sovereignty as a distinct and an independent concept. The Muslim philosophers on the principles of Al-Quran had dealt with the question of sovereignty in a more analytical and intellectual way. Their treatment of the subject 'sovereignty' was more scientific than Bodin, Hobbes, Locke, Austin and others, the Western Political Philosophers.

Muslim political philosopher Ibn-Abi'r Rabi, surnamed Shahabuddin, dealt with "Sovereignty" in his "Suluk u'l Malik fi Tadbirel Mamalik" (Way of the Ruler and the Government of the State) which was compiled on the order of the eighth Abbasid caliph, Mutasim Billah Bin Harunur Rashid (833- 842 A.D). Harun, khan Sherwani in Studies in Muslim Political Thoughts and Administration (at pages 40-44) refers to a Christian author Jurji zaidan's. History of Arabic Literature (in Arabic) Cairo, 1911 which established the chronology that Ibn Abir-Rabi was contemporary to Mutasim Billah (first half of the 9th century) He also refers to a German author Brockelmann's 'History of Arabic Literature' which makes a mention of Suluk to be the first Islamic political writing in their possession. Ibn Abi'r Rabi the first political philosopher since Medieval Ages dealt with the development of society, necessity of a ruler, Sovereignty and obedience to him as the Caliph. Ibn-Abir Rabi emphasises that the will of the Divine Providence is that the head of the society should be appointed to see that the Divine Laws for the organization of the people and their unity of action are properly enforced.

Al-Farabi (870-950 A.D) is the next political philosopher who dealt with the formation of a society as well as the concept of ruler and sovereignty. He

developed further the concept of sovereignty from Al-Rabi in his works interalia: 'Siyasatul Madanyah', and Ara'u ahli-Madinati'l Fadila." Qifti in his "Tarrikhul Hukama" appreciated these two works as having no equal. Farabi drew up a simile between the state and human physiology in an interesting manner. He compares the "Sovereign of the State with the "heart" in a biological organism. He analyses that heart is the most important organ, so it should be the most perfect one and other organs are to serve the heart which is the Pivot and the central point of the human body. The nearer are the other organs to the heart, the more important are their functions. Conjointly all other organs serve the heart in its central activities as the main station. All organs are inter-related in their mutual function aiming at the heart. Those organs also require to be served by other organs to keep them fit to serve the heart in their turn. The more distant is an organ from the heart, the lesser is its importance. The lowest bowel and the bladder are farthest from the heart, so they are not required to be served by any other organ.

According to Al Farabi, the sovereign, as compared with heart of a biological organism, organizes the commonwealth as the supreme head posting different functionaries at proper places and in proper manner. Their status increases or decreases according to the distance between them and the Supreme head- the heart.

After Al-Farabi, Ibn Khaldun (1332-1406 A.D.), the father of sociology and the first Philosopher of History is the next great writer on Sovereignty. A.J Toynbee in his "A Study of History" observed that In the Prolegomena (Muqaddimah) to his Universal History he has conceived and formulated philosophy of History which is undoubtedly the greatest work of its kind that has yet ever been created by any mind in any time or place"

Sovereignty, according to Ibn Khaldun is unlimited, indivisible, and inalienable. According to him, sovereignty is not only a unity concentrated in one ruler, it is absolute, exercising compulsion and dominance. If it is divided, confusion must reign supreme. Hence a divided sovereignty to him is a contradiction in terms. It is therefore not only indivisible, it can not be shared with any other; it is inalienable. The sovereign must exercise unlimited power within his domain, for it is illimitable by any other rival. He is all alone in the exercise of all power. Ibn Khaldun considered sovereignty with its necessary connotations which establish the sovereignty of Allah in the Monistic sense. Mawardi (1021-1082), KaiKaus (974-1058) Ghazzali (1058-1111), Ibn-Taimiya (1263-1328) had independently dealt with Sovereignty and Judicial administration prior to Ibn Khaldun. Their contribution on Sovereignty and Rule of law there under had stood unparalleled at least about 500 years before Jean Bodin (1529-96)

AL-QURAN ESTABLISHES SOVEREIGNTY OF ALLAH:

The following Ayate Karima, interalia, establish the sovereignty of Allah with

all its connotations : Allah is the only absolute and exclusive sovereign, according to the philosophy of Tawhid, Who is the creator and ' Rabb ' who sustains, cherishes and develops the universe as well as human species, the best of His creation.¹ Allah is All Powerful, All- knowing, Wisest, Gracious and Most Merciful. To Him belongeth the dominion of the Heavens and the Earth and He hath Power over all things. 2 In His Hand is the dominion and He hath Power over all things who created death and life so that He may try who is best in deeds and He is the Most Exalted in Might, Oft Forgiving.³

There is no Allah but He, the Living, the Self-Subsisting Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth.⁴ Allah is He than Whom there is no other Allah, Who Knows (all things) both secret and open. He is most Gracious, most Merciful. Allah is He than Whom there is no other Allah; the sovereign, the Holy one, the Source of Peace (and perfection) the Guardian of faith, the Preserver, above Partners, they attribute to Him. He is the Creator-the evolver..... He is exalted in Might, the Wise.⁵

He is all Powerful and source of All Authority : say, "Allah Lord of Power (and rule), Thou givest power to whom thou pleasest and Thou strippest off Power from whom Thou pleasest, in Thy hand is all good. Verily, over all things, Thou hast Power.⁶

All creatures in the heavens and on earth willingly or unwillingly bowed to His Will. This is the religion of Allah (which means 'Submission ' to His will) which is the law.⁷

To Allah belongs the dominions of the heavens and the earth: All affairs are referred back to Him.⁸ For Him is the command(it is within his exclusive jurisdiction to pass orders)⁹ He is irresistible (watching) from above. He is the Wise, and acquainted with all things. ¹⁰ The command rests with none but Allah. He declares the Truth and he is the best of the Judges.¹¹ He is the Justest of Judges . ¹² He is the Wisest of the Judges. ¹³

Allah is one. ¹⁴ There is no Ilah but He. ¹⁵ He has got no partner and He is the Creator of all things and ordered them in due proportion.¹⁶ The Uniformity in nature establishes His Oneness and if there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in the both!¹⁷ Since sovereignty exclusively lies with Allah, the question of sharing the same does not arise and as such Partnership 'Shirk' with Him is considered to be worst, wrong i, e. the worst "Julum (crime). ¹⁸ So the offence of Shirk is unpardonable crime, though other crimes may be pardoned by Him.¹⁹

Allah alone governs the entire Universe along with all its species. Oneness of Allah(Tawhid) is the basic philosophy of Islam. Every where, the One comes before the Many. All Manyness has its origin in Oneness (omnis multitudo derivatur ab uno) and to Oneness it returns. (ad anum reducitur). Therefore all orders consist in the subordination of Plurality to Unity, and never and nowhere can a purpose that is common to Many be effectual unless the One

rules over the Many and directs the many to the Goal. He to whom belongs the dominion of the heavens and the earth, no son has He begotten, nor has He a partner in this dominion. It is He Who created all things, and ordered them in due proportions.²⁰

That sovereignty lies with Allah alone is also a natural and an irresistible conclusion as a logical sequence of the Law of Uniformity of Nature. The creator is an independent and self-sufficient Authority.²¹

He is 'Allah' which stands for M'abud (object of worship), which itself is derived from "abd" meaning servant or slave. As such relationship between man and Allah is that of a worshipper and the worshipped. So Allah is the Master and the Law giver. The term 'Rab' literally means "One Who nourishes, sustains, regulates and perfects. To Him belongs the entire Universe and His power is absolute and final. Under His sovereignty each man stands on an equal footing. So neither the question of giving law by one man to another, nor a question of obeying man-made law arises in Islam. Man's great status is dependent upon his submission to the Authority (sovereignty) of Allah. If he accepts any sovereign other than Him, his entire status is lost, since he is guided by undesirable and non-divine authorities, which are themselves the creations of Allah. In fact, the entire creation, inclusive of whatever might be in the heavens and on earth, bowed down willingly or unwillingly to his Authority and to Him shall all be brought back.²² Whatever are in heavens and the earth do prostrate themselves to God (acknowledging Subjection)²³

ISLAM IS A COMPLETE CODE OF LIFE

A system of life to properly regulate and conduct the affairs of man is essentially required. So, Having declared the sovereignty of Allah, Al-Quran prescribes a complete code of life under His sovereignty. Islam signifies submission To His Will and to Him Islam is the only religion.²⁴ No other religion is acceptable to Him.²⁴⁽¹⁾ 'Religion' in Islamic phraseology, is a system of life in a wider sense.

The concept of Oneness of Allah (Towhid), though was presented to mankind through innumerable Prophets, but the concept of a complete code of life to regulate all human affairs through a Shariah under His Sovereignty was introduced with the advent of the last of the prophets Muhammad (P.H) alone.

Allah, the Wisest and the All Knowing One, knows what is absolute good for all time to come for His creation. He has sent down the Book (Al-Quran) with Truth and the Balance so that man can, according to that standard, distinguish between right and wrong to establish justice.²⁵ So, divine law has to be preserved and followed in its perfect shape and spirit to achieve absolute Justice. Allah commands justice, the doing of good and liberality to kith and kin and He forbids all shameful deeds, and injustice.....²⁶ Allah has created the universe as a composite whole. Each species therein is inseparably connected with and dependent upon one another. Allah has created mankind as a pattern according to His desire with a specific nature. His religion Islam- Din signifies a code of life which is designed according to

His fitrat. So it has been enjoined; "set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern of which He has made mankind No change (let there be) in the work (wrought) by Allah. That is the standard Religion: but most among mankind understand not."²⁷ The purpose of Shariah is to mould human character according to Allah's design. Sayyid Abul Ala Maududi in his 'The Islamic Law and Constitution' points out that the main objective of the shariah is to construct human life on the basis of Marufat (Virtues) and to cleanse it of the Munkarat (Vices). The term Marufat denotes all the virtues and good qualities that have always been accepted as "good" by the human conscience, conversly, Munkarat denotes all the sins and evils that have always been condemned by human nature as evil. In short, the Marufat are in harmony with human nature and its requirements in general and the Munkarat are just the opposite. The Shariah gives a clear view of these Marufat and Munkarat and states them as the norms to which the individual and social behaviour should conform.

The Shariah does not, however, limit its function to providing us with an inventory of virtues and vices; it lays down the entire scheme of life in such a manner that virtues may flourish and vices may not venom human life. ²⁸

Islam is not a religion in the conventional sense of the term. All other religions define and establish a private relationship between an individual and the Creator. Those religions as such, prescribe rites and rituals for that limited and private purpose. So the question of sovereignty in relation to social, political and economic relations of mankind has got no relevance in respect of those religions. Islam on the one hand, defines relationship between man and the Creator, between a man and a man, and between mankind on the one side and the rest of the creation on the other. Islam encompasses all spheres of life: Individual, Social, Political, Economic national and International. In other words, it covers the gamut of life as a whole. Over and above, there is no division between the material and spritual aspects of life in Islam. Every sphere of life, unlike in the west, is blended into one legal system, 'Shariah' of Islam. Through the divine syystem of revelation, chronologically through innumerable prophets, Islam was perfected through the greatest and the last of the prophets Mohammad(PH.) ²⁹

For guidance of mankind nothing has been omitted in Al-Quran.³⁰ Nothing has been neglected in the Book. So Islam takes life in its entirety. Social, Political, economic and other spheres of life are integrated into one indivisible and a complete scheme. It also strikes a balance among all aspects of life material and spritual and establishes an equilibrium between temporal life and the life hereafter, according to the design of the Sovereign, the Creator. There is, therefore, no scope for any authority to formulate any law in contravention of the principles of Al-Quran.

Islam is the only system of life which has subordinated Government, Law and

Justice to moral values. Islam as such guaranteed the integrity, purity and impartiality both in the matters of general administration and dispensation of justice. In Islam, ruler and the ruled are equally governed under the sovereignty of Allah. Even the prophet was not an exception. As such, Islam as a complete code of life, establishes justice in all spheres of life and thereby creates a balanced society from all stand points of view.

Lammens S. J., an eminent orientalist rightly observes, " 'Shariah, the Quranic law imposes on a Muslim an obligation in his triple capacity of a believer, of a man and citizen of an Islamic state. Shariah regulates his Religious, Political and Social life reserving to itself the right to superintend its multiple manifestation and to direct its complicated rhythm."³¹

According to professor Hitti: "In the Muslim mind Religious law (shariah) Secular law and Theology were mixed inextricably. Religious law (Shariah) was an integral part of the word of Allah. It co-existed with Him. The Shariah according to traditional view, is eternal, universal, perfect and fit for all men at all times in all places. It preceded the state and the society. It recognizes no difference between the state and the society. It recognizes no difference between the sacred and the secular. It sets forth and regulates man's relations with and obligations to Allah as well as his relations with his fellowman. Of the roughly six thousand verses in the Quran some two thousand are strictly legislative. They are mostly embraced in suras: Baqara and Nissa."³²

J. Schacht equally appreciates the wider and all comprehensive character of Shariah. He says, 'Ilm-al-fiqh,'the science of Islamic law is concerned with much wider area than that which is strictly juridical in the western sense of the term.³³ 'Islam', as Schacht puts it, is a religion of action rather than of belief'.³⁴ Hence theology in the Christian sense could not be conceived of in Islam. The argument asserting the theological foundations of the concept of Islamic Law is advanced simply to stress that the law's source is Divine Will, and not the human reason. J. Schacht, according to M.H. Kerr, has very forcefully argued in his article: 'Theology and law in Islam' that there has always been a close connection between Islamic law and Theology. M. H. Kerr observes that the concept of Islamic law is very firmly grounded in Theology.³⁵ Allama Iqbal projects this distinguished aspect of Islam: "In Islam, the spiritual and the temporal are not two distinct domains, and the nature of an act, however secular in its import, is determined by the attitude of mind with which the agent does it. It is the invisible mental background of the act which ultimately determines its character. An act is temporal or profane if it is done in a spirit of detachment from the infinite complexity of life behind it; it is spiritual if it is inspired by that complexity. In Islam, it is the same reality which appears as Church looked at from one point of view and State from another. It is not true to say that Church and State are two sides or facets of the same thing. Islam is a single unanalysable reality which is one or the other as your point of view varies"³⁶

According to Keith Callard, Associate Professor of Political Science Mc Gill

University: In the Context of 2000 years of Christian experiance and 1600 years of co-existence of Church and State as seperate entities, it is difficult for the West to understand a Muslim when he talks of the 'Sovereignty of God' 'ideological state" and an 'Islamic Republic'. Early Christians had no opportunity to run a civil Government. But the Prophet and the early Caliphs had. There was no dual authority in Medina. There was no Church apart from the state. 36(1)

BINDING FORCE OF SHARIAH IN ITS ENTIRETY

Islam makes it incumbent for believing man or woman,without any option, to obey what has been decided by Allah and His Prophet and it has been declared by Al-Quran that instead of obeying any other authority, man-made isms and laws, it is incumbent to obey Allah, His Apostle and those charged with authority. If there is any difference over any issue, the matter must be referred to Allah and His Apostle, since that is the best and most suitable for final determination.³⁷

When God and His Apostle had given a decision it is not fitting for the believer man or woman to have any option about their decision, that is, Compliance with their direction is a must. If any one disobeys God and His Apostle he is indeed on a clearly Wrong path. 37(1)

Obedience to those who are charged with authority, ofcourse, is subject to the condition that their orders and actions are consistent with the principles laid down by Al-Quran and Sunnah. According to Al-Quran any one who fails to judge by (the light of) what Allah Hath revealed, his problems and affairs: he is (no better than) an Unbeliever (Kafir), Jalem and Fasiq.³⁸ So a ruler under the Sovereignty of Allah can go neither wrong nor usurp power, since he can not follow a course not prescribed and approved by Shariah.

Islam demands that one should accept the scheme of Islam as a code of life in the complete sense of the term: "O ye who believe: Enter into Islam whole-heartedly; and follow not the foot-steps of the Evil One; for he is to you an avowed enemy".³⁹

To accept Islam in part, to reject in part and to take a course midway is considered as act of unbelievers (Kafir) and a humiliating punishment is prescribed for them. ⁴⁰

To accept Islam partially has also been declared to be an act of disobedience. It has been warned: ".....Then is it only a part of the Book that you believe in: And do you reject the rest? But the reward for those among you who behave like this is but disgrace in this life. And on the Day of Judgement, they shall be consigned to the most grievous penalty, for Allah is not unmindful, of what you do".⁴¹

The reason behind application of Islamic system of life in its entirety is that the system is indivisible and an integrated one. So to get the benefit out of it, one has to apply it in the complete sense of the term. History bears

testimony to the fact that the Muslim world, during its earlier period having followed Islam as a complete code, attained the most distinguished position of which there was no parallel; world over, but subsequently having abandoned the idea of following Islam in the Complete sense of the term, Muslims fell back and stood disgraced.

SUPERIORITY OF THE ISLAMIC CONCEPT OF SOVEREIGNTY VIS-A-VIS SECULAR CONCEPT IN RESPECT OF THE PROTECTION OF THE PRINCIPLES OF RULE OF LAW

If Sovereignty is vested in any human agency, we have already discussed and found (in part-1) that under the secular concept, the sovereign power is exercised for the personal interest of those who hold power causing a deprivation of rights of the people. It is also found that even under secular democracy, the elected leadership is converted into autocracy, dictatorship, gradual regimentation and totalitarianism resulting denial of Rule of Law.

If Sovereignty is vested in Allah, the Creator, the Wisest, Gracious and the Most Merciful who sustains, cherishes and maintains the universe, inclusive of mankind, the question of any problem relating to location of Sovereignty does not, at all, arise. The characteristics of Sovereignty:- Absoluteness, Universality, Indivisibility, Exclusiveness and Inalienability, if vested in Him, these attributes may be blended together to be exercised for the benefit of all and Sundry without any discrimination as He is basically the Creator, the Sustainer and the Benefactor of mankind as a whole. The Philosophy of Tauhid does not conceive of any sovereign other than Allah and His Sovereignty does not admit of any scope for a free style exercise of Sovereign power to the detriment of human welfare which has been the specific purpose of the Creator Himself as per the philosophy of Al-Quran. Abul A'la Maududi in *'The Islamic Law And Constitution'* points out that there is no room in an Islamic Society for the dictatorship of any person or group of persons, since everyone is Caliph of God on this earth. No person or group of persons is entitled to become an absolute ruler by depriving rank and file of their inherent right of caliphate. The position of a man who is selected to conduct the affairs of the state is no more than this: that all Muslims or, technically speaking, all Caliphs of God delegate their Caliphate to him for administrative purposes. He is answerable to God on the one hand and on the other to his fellow 'Caliphs' who have delegated their authority to him. Now if he raises himself to the position of an irresponsible absolute ruler, that is to say a dictator, he assumes the character of a usurper rather than a Caliph, because dictatorship is the negation of popular vicegerency.

In Islam every individual is held personally answerable to God. This personal responsibility cannot be shared by anyone else. Hence, an individual enjoys full liberty to choose whichever path he likes and to develop his faculties in any direction that suits the natural gifts. If the leader obstructs him or obstructs the growth of his personality, he will himself be punished by God

for this tyranny. That is precisely the reason why there is not the slightest trace of regimentation in the rule of the holy Prophet and of his rightly-guided Caliphs.⁴²

INDEIVIDUALISM VERSUS COLLECTIVISM UNDER TWO DIFFERENT CONCEPTS OF SOVERIGNTY.

A man by nature is a social being. He is to organize and live in a political community termed as state out of his own necessity. A man is also selfish and his self interest is inherent in his nature. Tug of war between the interest of an individual vis-a-vis the interest of other individuals and between the individuals on the one side and the interest of the collective society or the state on the other has been a continuous problem under the secular concept of Sovereignty. Conflicting interest of an individual against the collective society and vice versa, under the secular concept of Sovereignty, adversely affects the essentials of Rule of Law.

Individualism: is a term which places high value on the freedom of individual. The individualistic theory of human nature holds that the interest of man is best served by allowing him maximum freedom and responsibility for choosing his objectives and the means of obtaining them. It emphasizes priority of the individual and his rights. Locke, Kant, John Stuart Mill, Fichte and Humboldt advanced the argument in defence of individualism. An excess of Government, according to John Stuart Mill, starves the development of some questions of the bodily or mental faculties, when it deprives one from doing what one is inclined to do or from acting to one's judgment of what is desirable.⁴³ Humboldt opines that the aim of the state should be the development of the powers of all its single citizens in their perfect individuality, that it must, therefore, pursue no other object than that which they can not pursue of themselves that is security.

According to J.W. Garner, "Nature submits to him who most energetically and resolutely assails her. She grants her rewards to the fittest without regard to other considerations of any kind." Free competition develops in the individual the highest possibilities, sharpens and strengthens his powers of initiative, and increases his sense of self-reliance. Civilization and national progress depend on individuals' faculties of self-help and self-reliance. The highest civilization has been developed under individualism, a system which has produced more material and educational progress than could ever have been produced under paternalism.⁴⁴ But as the consequences of the policy of laissez-faire which means the free play of the forces of competition, capitalism, exploitation and imperialistic designs have been encouraged in the west.

COLLECTIVISM as a political theory emerged first in point of time, in the eighteenth century as a reaction of individualism. It emphasises the priority of community and its rights. Collectivism found its expression in 'Social Contract' (1762) by Rousseau and in the writings of German Philosopher Hegel. According to Rousseau it is through submission to the general will

(Volonte Generale) of the society an individual finds his true being and freedom. Under the slogan of national interest, Mussolini established Fascism in Italy and Hitler established Nazism in Germany, according to the philosophy of Neitzche a 19th century champion of atheism and race distinction. Both dictators, through the Second world war, destroyed themselves as well as their respective countries. Legislatures in those countries were reduced to misnomer and their power was limited to register only the will of the executive. Human rights and individual liberty were ruthlessly denied and as such Rule of Law was the first casualty there.

Lenin, under Marxian Theory wanted to establish Socialism, an artificial dogma as a prelude to the utopian idea of Communism in Russia. Human rights and civil liberty were totally denied and as a matter of that the principles of Rule of Law were given a total goby within the iron curtain. Russia through its socialistic imperialism cordoned the Eastern European countries to be equally brought under totalitarian system. Marxism ignores the development of historical events and human nature altogether. Marx's idea that only exploitation is the sole basis of state is falsified. His opinion that religion is the opium of the masses is the result of his glaring ignorance about religion, particularly Islam. The artificial and inhuman system can not prolong. Because of pressure from within and the free world outside Russia, through the doors of Perestroika (Restructuring) and Glasnost (openness) is totally dislodged today from the path of totalitarianism under Communism. Other members of the Warsaw Pact who had been groaning under the heels of Russia are disintegrating themselves from Russian hegemony and each country has been disowning Communism and its concomitant totalitarianism marked by denial of democracy, civil liberty and rule of law. Mass upsurge throughout the whole of Eastern Europe including Poland, East Germany, Czechoslovakia, Romania and other members of the Warsaw Pact, in a competitive speed has been denouncing communism,, which is falling down like a house of cards since the end of the Eighties of this Century. Biography of Karl Marx has already been excluded from the school syllabus in some eastern European countries. Moscow Radio on 22-2-1990, announced that the educational Policy of Russia was to be re-oriented because of Perestroika, Glasnost and democracy. Marx's 'Das Capital', once emotionally considered the Bible of Communist Russia is going to be now put into a cold storage with abhorrence.

Independence of Judiciary, equal rights of men and other essentials of rule of law were denied in the west under both Individualism and Collectivism. Under the Western concept of Sovereignty, conflict of interest among the citizens interse and the interest of the citizens on the one side and the state on the other continue undissolved, particularly due to the absence of any agreed authority, to whom the disputs might be referred to for impartial and wise decision. So there has been no adjustment between individualism and collectivism in the secular world.

INDIVIDUAL VERSUS SOCIETY IN ISLAM.

Whereas under the Islamic concept of Sovereignty an equilibrium between

individualism and collectivism has been established. Islam not only declared a complete code of life under the Sovereignty of God in which provision is made to refer all questions of dispute to Him for solution according to His Guidance: Al-Quran and the sunnah of the Prophet. ⁴⁵ The contending parties are bound to obey the decision passed according to Shariah. ⁴⁶ Abul Ala Maududi, in *The Islamic Law and Constitution*, makes the following observations: The relationship between the individuals and the society has been regulated in such a manner that neither the personality of the individual suffers any diminution or corrosion as it does in the Communist and Fascist Social system, nor is the individual allowed to exceed his bounds to such an extent as to be harmful to the community, as happens in the western democracies. In Islam, the purpose of an Individual's life is the same as that of the life of the community, namely, the execution and enforcement of divine Law and the acquisition of God's pleasure. Moreover, Islam has, after safeguarding the rights of the Individual, imposed upon him certain duties towards the community. In this way requirements of individualism and collectivism have been so well harmonised that the individual is afforded the fullest opportunity to develop his potentialities and thus enabled to employ his development faculties in the service of community at large. ⁴⁷ Islam sets a goal to which God turns men and their common duty is to strive together towards all that is good. ⁴⁸ Allah Ever watches every one. ⁴⁹ Islam enjoines that one should fulfil obligations towards himself, society and mankind as a whole. ⁵⁰ The believers are directed to help one another in righteousness and piety and not to help one another in sin and rancour. ⁵¹ So under the Islamic concept of sovereignty, as an effect of the aforesaid directions upon the ruler and the ruled, everyone through co-operative spirit carry on with the joint programme for achieving human welfare for all and sundry. Charis Waddy, on the failure of the West in striking a balance between the interest of the individual vis-a-vis the interest of the society or state, examines Islam and observes that the two view points have been so blended in Islam that it is difficult to separate them. Fraternity and love are cement which binds various individuals to form a society. ⁵¹⁽¹⁾ There is no scope, if the Islamic principles are followed, for usurpation of power by the ruler. Rule of Law, as such, is guaranteed under the Islamic concept of Sovereignty.

UNIVERSAL DECLARATION OF HUMAN RIGHTS .

The concepts of, Human Dignity, Human Rights, Liberty, Equality and Brotherhood of men are inseparably connected with the concept of Rule of Law. The main purposes of rule of Law inter alia, are to protect Human Rights, to uphold Human Dignity, to ensure rights to life and property, to maintain equality between a man and a man and to avoid discrimination through supremacy of law and independence of judiciary. The more these purposes are achieved the greater is the success of Rule of Law.

The General Assembly of the United Nations Organisation adopted a unanimous resolution of Universal Declaration of Human Rights on December 10, 1948 to be protected by Rule of Law. But in the matter of implementation, it has not been made obligatory and no legislation has been,

practically, undertaken by any individual member state of the U.N.O. Human dignity and Freedom are being continually invaded and trampled down as before even among the nations who gave leadership in making Universal Declaration of Human Rights. So the document is being used mainly for academic discussions during debates on the floor of the U.N.O. The declaration is virtually a mere paper transaction.

But one thousand and four hundred years before the Universal Declaration of Human Rights by the U.N.O, Al-Quran had been revealed through which Human Rights were not only declared unambiguously but these rights were made integral part of the social, political, economic and legal aspects of life within the framework of Islam, a complete code for mankind. So A.D, Maril observed that the strength of Islam is based on Al-Quran which has been the source of law and a Charter of Human Rights.

Let us examine the Articles which are directly related to Human Rights, Human Dignity and Rule of Law, on a comparative basis with the Human Rights, Human Dignity and Rule of Law, as provided by and within the framework of Islam. Out of 30 Articles in the Universal Declaration of Human Rights, Article 1 reads: All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

The concept of Oneness of God (Tawhid) is the basic Charter of Human Dignity, Liberty and Brotherhood of man. In view of a supreme status of a man, as Ashraful Makhluqat and Vicegerent of the Creator Himself on this earth, acceptance of any other item of creation by him as his gods and goddesses as superior to him, amounts to a flagrant degradation of human dignity.

Before the advent of Islam through Prophet Mohammad (P.H.), the previous religions and social systems had been submerged into perversion and superstitions. Human dignity was beyond conception. Mankind was, rather, engaged in prostrating before all other species of creation, and they used to worship them out of fear or with an expectation of obtaining their desired end. The Egyptians used to worship the sun and the stars. W.K.S. Cuthrie referring to the writings of Homer says that the Greeks used to bow down and worship the idols of numerous gods and goddesses.⁵² Socrates raised the voice of protest against Polytheism and superstition. He was tried. Eleven judges, out of twelve, passed the judgement against him and he had to swallow hemlock and die in pursuance of the judgement. The Romans also used to bow before the idols as gods of whom Jupiter was chief and they used to think that the sun in the sky and the Roman Emperor on the earth were their main objects of worship. The Chinese were engaged in worshipping their forefathers and their graves. The Persians used to worship the sun 'Mithra' and their forefathers and their religion Zoroastrianism established dualism of god: one for good principle and another for evil principle, Ahura Mazda (Ormuzd) and Ahriman (Ahriman) respectively. They established temple for fire worship.

The Western World even under Christianity adopted Polytheism. Jesus was, as usual course, one of the Apostles sent by God. He was neither His son, nor His Partner. Roman-Emperor, Constantine (AD 274-337) embraced Christianity

and declared it a State-religion. He called a conference at Nice in 324 AD where a resolution was adopted that Jesus was the son of God. Arius, the only Bishop protested this falsehood. He was rather, declared a heretic and sent to confinement. Christianity adopted 'Trinity': God the father, God the son and God the Holy Ghost in place of Oneness of God (Towhid). Al-Quran declares "The jews call 'Uzair a son of god and the Christians call Christ the son of god. That is a saying from their mouths; in this they but imitate what the unbelievers of God used to say. God's curse be on them: How they are deluded from the Truth. ⁵³ According to Islam, God is the One and Only God, the Enternal, Absolute; He begetteth not, nor is He begotten; and there is none like unto Him. ⁵⁴ Even Jesus himself invited people:"God is my Lord and your Lord, so you worship Him and this is a straight way".⁵⁵

Despite the correct teachings of Jesus, the Roman Catholics having made idol of Mary, mother of Jesus, started worshipping her. 'Trinity'was evolved combining Christianity with Roman idol worship.

Now let us turn to the Indian Sub-continent where Polytheism has been acutely prevalent among the Hindus. According to S. Ranga Char, Rao and Ragavan, people in the Indian Sub-continent having shun the Creator, started worshipping the created beings out of fear and superstition. The sages during the Vedic age considered the Sun, the Moon, Storm, Cyclone etc. as gods and worshipped them. They had an idea that to disobey these gods is to invite famine, death and destruction.⁵⁶ Maulana Abdul Kalam Azad makes an observation that with the change of time, superstition led Hinduism to such an extent of Polytheism that nothing was left out to be included as gods and goddesses in Hindu pantheon.⁵⁷ Maulana Azad further observes that Indian concept of god is a self-contradictory one. Its race of monotheism and polytheism has proceeded without any limit and as a result the worship of idol has been so much widened that each piece of stone is a god. ⁵⁸ S.Radhakrishnan a distinguished Hindu philosopher and a former President of India, held the same view and observed that before the advent of Gautam Buddha, the innumerable elements of nature, star in the sky, the trees, birds and beasts of the forest and also the hill- tops were made gods and nothing was left out to have a share in godhead.⁵⁹ S. Radhakrishnan is also of the view that polytheism has been embedded in Hinduism to such a depth that it is not possible to throw it away.⁶⁰ Mr. M.K. Gandhi's biographer C.F. Andrews says that Mr. Gandhi stated to him that he believed in 'Cow' protection in much larger sense than the popular belief and he believed idol worship.⁶¹ C.F. Andrews also states that Mr. Gandhi publicly preferred protection of the cow to that of any other religious duty.⁶² Dr. P.C. Roy in his autobiography stated that he knew from his father that the Hindus used to slaughter cow and beef was eaten. Particularly it was an item for the guests whose another name in Sanskrit is 'Goghna' since they used to eat beef.⁶³ Even cow is considered as an improtant goddess.

Famous historian Al-Beruni in his "Kitab-ul-Hind"(Al-Beruni's India) says that worshipping of Linga also occupies a special place in Hindu religion. Referring to its origin Al-Beruni says that a Hindu sage saw his wife with

Mahadeva. The sage suspected Mahadeva. So Mahadeva cursed the sage; as a result the male organ(Linga) of the sage fell off. Mohadeva subsequently was satisfied that the sage was innocent. To compensate him for the loss of his Linga, Mahadeva introduced 'Linga Puja'. Al-Beruni further says that though this Linga Puja was prevalent in the South-Western corner of India, but Somnath Temple was the main centre for it. It was believed that if Linga Puja was performed at Somnath with one pot of water from the Ganges and one basket of flower from Kashmir, difficult diseases could be cured.⁶⁴ Buddha was silent about the existence of god but Buddhists worship him as Lord Buddha.

It is evident that mankind, in the past had no freedom nor any sense of dignity. Men used to worship anything and everything in nature, God's creations, as goods and goddesses. They used to prostrate before them and pray to them, with folded hands and bended knees, for safety from their wrath or for the fulfilment of their desires. It was felt that as if man was worst of all species of God's creations.

The concepts of Unity and Equality of men form the basis of Brotherhood of man and these concepts were unknown to the West till -recently. Differences of colour, origin of birth, caste and creed predominate the western Society even today. Indian(Hindu) Society is religiously and rigidly divided by caste system(Varna). Both according to Rig Veda and Gita the Brahmins are born out of mouth of Brahma, Khatriyas are from his two arms, Vaishyas are from his two thighs and Shudras are from his two feet.⁶⁵ The Untouchables can not freely move lest they or their shadow contaminates the upper classes.

HUMAN DIGNITY, FREEDOM AND BROTHERHOOD OF MEN IN ISLAM.

Towhid: "There is no 'Ilah' except God" is the greatest Charter of human dignity, freedom and brotherhood of men. All intervening agencies: so called gods and goddesses are done away with. Islam establishes a direct relationship between man and God, and denies all intermediary agencies. Except the Creator Himself none is superior to mankind. According to Islam, Sovereignty lies with God alone. So man is not to bow down before anyone nor to seek favour from anyone other than Him. It has been unequivocally declared 'Walakad Qarramna Bani Adma' that is, sons of Adam(Mankind) have been honoured.⁶⁶ Indeed man is created in the best of moulds.⁶⁷ Another revolutionary declaration is made by Al-Quran that men are being sent as God's representatives on this earth,⁶⁸ irrespective of male or female, black or white. They have been made His agents and inheritors on this earth.⁶⁹ Man as His vice-roy is to carry out His function of Rabubiyat. Since man is the best of the creation: Ashraful Makhluqat, God directed the Angels to admit the superiority of mankind by bowing down before Adam.⁷⁰ Al-Quran declares that man is by far superior to so called gods and goddesses who are mere ordinary creatures of God. God has rather, placed men with authority on this earth providing them with the means for fulfilment of their lives.⁷¹

Entire creation is given in control and at the disposal of men so that they, as Vice-Gerents of God on this earth, may make best use of the entire creation to fulfil His purposes. "It is He Who hath created for you(Mankind) all things that are on earth.⁷² Al-Quran makes mankind conscious: "Do you not see that God has subjected to your(use) all things in the heavens and on earth, He has made His bounties flow to you in exceeding measure(both)seen and unseen?"⁷³ In the scheme of Islam, man is the centre of creation. The entire Universe is designed for his purpose.⁷⁴

To enable mankind to discharge their responsibility as God's Vice-Gerent they have been given special faculty of rationality and quality of understanding things. God taught Adam nature of all things and established his superiority to those of even Angels.⁷⁵ God fashioned Adam(in due proportion)and breathed into him His spirit i.e. the faculty of God-like knowledge and will, which, if rightly used, would give man superiority over other creatures.⁷⁶ Quranic values relating to man are that he is endowed by God with the potentialities of doing good to both himself and his fellow-being so that he can score the highest degree of moral, material and spiritual development. To maintain the dignity of man he has been stopped from bowing down before any creation. So 'Shirk' , Partnership with God, has been declared as the worst crime.⁷⁷ Shirk is also declared as an unpardonable crime(Sin).⁷⁸ According to Allama Iqbal, man can develop his ego and of all the creations of God, he alone is capable of consciously participating in the creative life of his Maker.⁷⁹ In that sense men are invited to be His helpers 'Kunu Ansar Allah'⁸⁰ To properly qualify mankind to make the best use of this Universe and to successfully carry out their functions, the importance of the acquisition of knowledge by men is emphasized by Islam. The very first revelation to the Prophet(PH) is to that effect.⁸¹ Acquisition of knowledge has been made obligatory for all Muslim males and females. It has been enjoined to go even upto China to acquire knowledge(Al-Hadith).

Islam not only had made the Universal Declaration of Human Dignity, Freedom and Brotherhood of men 1400 years before the U.N.O. declared the same, but also implemented these ideals most successfully at a time, beginning from the seventh century, while the concepts of Human Dignity, and Brotherhood of men were unknown throughout the world(Equality and Brotherhood of men are discussed in Part III under Sub-heading: Equality of Men).

Article 2 of the Universal Declaration of Human Rights: Entitlement of the rights declared is to be ensured without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status, has never been put into practice by any country, rather the rights have although been violated all over the world reducing the declaration to a mere paper transaction. But Islam had declared the Human Rights as an intergeral part of its scheme and ensured the implementation of these rights most successfully which attracted the

recognition of even non muslim historians.

Article 3 provides that everyone has the right to life, liberty and security of person . As a corollary to human Dignity, Islam puts a great importance to human life, so homicide is forbidden unless for murder or for spreading mischief in the land . If any one murders a person it would be considered, as if he slew the whole mankind and if anyone who saved a life, it would be as if he saved life of the whole people.⁸² Human life is considered sacred which can not be taken except for justice. If anyone is slain wrongfully, his heirs are given right to demand Qisas.⁸³ Through Qisas, law of equality is prescribed in case of murder.⁸⁴

Article 4 prohibits slavery, servitude and slave trade in all its forms. Slavery and slave trade were in vogue throughout the world till recently. Islam, first in point of time, as back as in the first quarter of the seventh century, started the process of doing away with slavery and slave trade. It has been made obligatory to pay ransom to free the slaves.⁸⁵ Slave trade was declared by the Prophet to be a great sin and illegal. Wicked are those who purchase human beings.(Bukhari). Wicked are those who trade in human beings(Tirmiji). The Prophet took the leadership not only to free the slaves but also to establish them with social prestige and dignity. Even during the Meccan period Khadijatul Qubra spent her wealth on this programme. Zaid on being freed was taken as a member of their family and married to Joynob, cousin of the Prophet. Prophet gave him generalship of an army consisting of leading persons among Muhajeer and Ansars and on his death, his son Osama was given leadership to be followed by companions like Abu Bakar, Umar and others. Belal on being freed was put to a highly respectable position of the Muadhni.

Articles 5-6 : The immunity from torture and cruel treatment and recognition of everyone as a person before the law were already guaranteed according to the liberal outlook and principles of equal treatment for all in Islam 1400 years prior to the Universal Declaration of Human Rights.

Article 7 is on equality of all before law. (It has been discussed under Part III- Rule of Law in Islam under sub-heading Equality of all in the Eye of Law.) Articles 8 and 10 deal with effective remedy by the competent national tribunals for violation of fundamental rights and entitlement to fair and public hearing by independent and impartial tribunal. Islam, in fact, implemented fundamental rights through Rule of Law most successfully.(these items have been discussed under Part III.)

Article 9 relates to protection from arbitrary arrest, detention and exile.

Despite this declaration, individual citizens throughout the world are being, in fact, arrested and detained on different pretexts. Islam from the very beginning, because of its concept of human dignity, did not approve of any arbitrary arrest and detention. When the Prophet was giving his Khutba in Masjid-e-Nabubi a man drew his attention thrice that his neighbours were arrested and detained. The Prophet was waiting to get a reply from the law enforcing authority who was also present in the congregation. While no reply was coming about the justification of their arrest, the Prophet directed that they should be immediately released. Practice with the Prophet(PH) was that on the allegation by anyone both the parties would have to be present, evidence would be taken and in case of a failure of the plaintiff to prove the allegation beyond reasonable doubt, the person alleged against was allowed to go free. No provision for arrest was there before trial.

Article 11 deals with presumption of innocence of a person alleged against. Under the Islamic legal system everyone is presumed to be innocent until the guilt or liability is proved. Both the parties take their seats on equal footing at the same place during trial. None can differentiate as to who is the complainant or who is the accused.

Article 12 forbids arbitrary interference with privacy and family life. Islam established a singular instance in human history by emphasizing importance of privacy, family life, honour and reputation. Al-quran directs the believers not to enter other's house until permission is sought and the inhabitants are saluted. The outsiders are to retreat if no permission is given.⁸⁶

Article 13 ensures freedom of movement, to go abroad and to return to his country back. Islam does never stand on the way of these rights.

Article 14 provides that if anyone irrespective of religion, caste and creed seeks asylum he should be granted the same. Islam enjoins that anyone seeking asylum must be given the same so that he may hear Words of God, then he is to be escorted where ever he wants to go for his security.⁸⁷

Article 15 declares that everyone has the right to a nationality, no one shall be arbitrarily deprived of his nationality or denied the right to change his nationality. Islam does not interfere with the said right nor it deprives anyone of his nationality.

Article 16 provides: equal rights as to marriage, during marriage and at its dissolution, marriage shall be entered with free and full consent of the intending spouses and family is the natural and fundamental group unit of society and is entitled to protection by society and the state.

Islam is the first religion or a social system which had declared dignity of women and gave them equal status with men,⁸⁸ , at a time when other

religions and social systems considered them 'woe to men, so they were termed as women. Women before Islam had legally no independent existence, nor they had ownership in anything. But Islam declared: to men is allotted what they earn and to women what they earn ⁸⁹. Al-Quran declares that who ever having faith, does good deeds, whether males or females shall be rewarded ⁹⁰. In Hujjatul Wida speech of the Prophet he said "Fear God in respect of women. You, men, have your rights over your wives and they have their rights over you" ⁹⁰⁽¹⁾ Islam considers that males and females are apparels to each other⁹¹. Islam enjoins behaviour with them on footing of kindness and equity⁹². It is Islam that declared marriage as a contract between the husband and the wife on the basis of full consent of both the parties. It is, again, Islam that declared ownership of property to the women.⁹³. As a wife she gets two annas share of the husband's property and four annas if there is no issue and her claim of dower money is the first charge upon the property of the husband. Her maintenance and of the children till minor, are the responsibilities of the husband. She as a daughter is entitled to half of her brother's share from her paternal property. over and above she is entitled to greater shares from the properties of both the husband and the father according to the law of inheritance under special circumstances . Position of women under Islam is the most ideal and enviable. Non-Muslim world has been amending laws relating to status and legal rights of women by following the Muslim law-Shariah

Family, according to Islam, is the first unit of the society. Islam casts the responsibility upon the head of the family to properly educate and build up the children, according to the values of Islam so that they may be ideal citizens for the greater society. The heads of the family shall be questioned by God as to how far they have discharged their duty. (Al-Hadith)

Article 17 provides that everyone has the right to own property and none should be arbitrarily deprived of his property. It does not provide any scheme for distribution of the property of the rich people among the poor. Nor it makes any provision to restrain exploitation of the poor by the rich. Islam, 1400 Years ago, not only provided the right to own property but also provided a scheme in detail, declaring the rights of the poor in the wealth of the rich and it advanced a scheme to stop exploitation and to ensure distribution of wealth in the society. Other Provisions on right to own property and Circulation of wealth are discussed under the heading:

HUMAN RIGHT, ECONOMIC DEMOCRACY AND ISLAM.

Article 19 Provides freedom of opinion and expression. Islam, in this regard also, stands on an unparalleled position. Freedom of opinion and expression are inherent in Islam, as a code of life. Muslims as the best of the peoples are directed to enjoin what is right and forbid what is wrong. ⁹³⁽¹⁾ In the process of discharging these duties the Muslims are to form opinion and express the same. Freedom of opinion is encouraged to the extent that the

greatest Jihad is the expression of a word of Justice before the oppressive ruler (AL- Hadith)

Article 21 proves: (1) Everyone has the right to take part in the Government of his country, directly or through freely chosen representatives.

(2) Everyone has the right to equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of Government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedure.

Islam, not only, makes provision for democracy, but within the frame work of Islam itself, democracy is inherently ingrained and ensured. Islam, accordingly, introduced the democratic system since the first quarter of the seventh century A.D. Till then the concept of democracy in its modern sense was unknown to the west.

Let us now examine democracy under both Secular and Islamic Concepts of Sovereignty.

DEMOCRACY-SECULAR:

To restrain absolutism of the rulers, to ensure Sovereignty of the People and Rule of law, the western world prescribed that it was by the democratic process alone that Sovereignty might be exercised by the people, the law making authorities might be effectively regulated and executive actions might be controlled. Let us examine the history of Western Secular Democracy.

Western democracy is a political system in which the power, it is said, resides in the people. In the political tradition of the west, the beginnings of the idea of democracy are associated with the city states of ancient Greece, particularly, Athens. According to Bertrand Russell, Democracy, both the word and the thing, was invented by the Greeks. Democracy developed by the Greeks was limited in certain respect; women and slaves had no part in the Government. So-called democracy, however lingered until the time of Alexander the Great (356-323B.C.) who before embarking upon his Persian Conquest forged threats upon the Greek City States compelling them to keep the democrats in subjection.⁹⁴ It was a direct democracy. Number of the Citizens were only 10,00. The number of the Slaves were far in excess of the Citizens who suffered from all kinds of political and economic disabilities. The Greeks regarded slavery as a natural institution and Aristotle considered it as an essential requirement for human progress. The women were not entitled to vote.

With the annexation of Greece by the Romans democracy was not allowed to function in view of the facts that the Romans followed an Oligarchic autocracy. So there remained even no semblance of democracy in the west. Long two thousand years after the disappearance of the ancient democracy, situation for reappearance of people's rule arose during the later half of the 18th and earlier half of the 19th centuries in Europe. This reappearance was

not at all a stage back with any positive and direct philosophy of democracy as an independent concept. It was, rather, a protest against foreign domination, feudalism, a monarchical autocracy and absolutism. According to Bertrand Russell, American democracy at first was directed against England, French democracy was directed in 1789 mainly against large land owners. English democracy in the first half of the nineteenth century was engaged in acquiring Power for the middle classess, but after that, was seeking Power for wage earners and was regarding large employers as the enemy. ⁹⁵

Having studied the result of secular democracy the western political philosophers themselves are convinced that democracy can not ensure at all the purposes for which it is theoretically expected.

England is considered to be the cradle of modern democracy. Prof. Laski observes that one cannot understand the parliamentary system in Great Britain unless one recognizes that, beneath the appearance of democracy, this is the economic and social system it is intended to uphold. It was made by the owners of the instruments of production in the interest of their property; and the safeguarding of their conception of their rights is inherent in all the rulers by which it moves. It has been compelled to confer the franchise upon the masses; it has been careful to maintain for property the substance of effective authority.⁹⁶

Prof. Laski further observes that these are not characteristics of Great Britain only; they are universal in capitalist democracies. Same forces are compelling the consolidation of Republican and Democrat in the United States as a party of property seeking to resist the invasion of its hitherto uncontrolled empire.⁹⁷ Allama Iqbal makes the observation, about the purpose of Western democracy, that its sole function is to exploit the poor in the interest of the rich ⁹⁷⁽¹⁾

Bertrand Russell observes that when it is a democracy, the ordinary citizen has very little sense of political power, he does not decide what are to be issues in an election, he is not concerned with matters remote from his daily life, which are almost wholly outside his experience, and his vote makes so small a contribution to the total that it is negligible.⁹⁸

British Statesman Sir Stafford Cripps in 'Democracy - Up-To-Date' is of the opinion that infact democracy does not exist in any country to make an approach to achieve Government of the people by the people, and for the people; and he further holds the view that the Western European Countries survive as democracies only in name.⁹⁹ He points out that democratic system is highly expensive and paying capacity of the candidate contributes a lot in getting a success in the election. He illustrates: "Anyone who has had to take part in elections will know 200 Sterling Pound instead of 1,000 Sterling Pound is very great indeed and the difference between having 5 cars or 100 cars, available for the transport of, particularly, out voters is also very large.

100 Sir Stafford Cripps having analysed modern democracy as a system of Government, says: "To all intents and purposes the British democracy is today accepting the dictatorship of the Prime Minister as a substitute for its own actions. It is not necessary to review the very similar symptoms of democratic Government, which have made themselves apparent all over the world, in some places to a greater and in others to a lesser degree 101 Professor Harold J. Laski in his analysis of the conduct of the voters and the leaders in democracy in his book, 'Democracy In Crisis', observes that the decisions of the voters in choosing their Governors are influenced by considerations which escape all scientific analysis. The voters are against Government, because whatever it merits, it has been too long in power. They set headlong in one direction of panic. They rush into some sudden last moment issue which has no real relation to the policies in dispute. They may be confused and distracted because important leaders change sides.¹⁰²

Laski, in his 'Democracy In Crisis' refers to Rousseau and observes that there is a vital truth in Rousseau's, taunt that electorate is free only at election and that freedom is but the prelude to a new domination, It cannot choose the representative it wants; it can only strike blindly against those at whom it feels a passing indignation. Every political conflict is the battle of two active minorities for the possession of the inert multitude. ¹⁰³ The principle of equality, the foundation of democracy was never practised in secular democracy. Thomas Babington Macaulay in his "History of England" gave an identity of democracy in the following terms: "Our democracy from an early period was the most aristocratic and our aristocracy the most democratic". George Bernard Shaw (1856-1950) was of the view that democracy substituted election of the incompetent many for appointment of the corrupt few. Another maxim of G.B. Shaw is: Western (Secular) democracy is an institution constituted of the votes by incompetent many in favour of the interested limited few to run a bad government on a false slogan of public interest. Even in the United Kingdom there has been a crisis in protecting Democratic, Civil and Human Rights. 'The Bangladesh Observer' on January 23, 1989 printed a report from the Reuter published in 'The Sunday Observer', London January 22, 1989 that one thousand signatories, under the name Charter-88 launched a movement to put down in writing the three hundred years old Constitutional Settlement in England, a Bill of Rights was proposed in view of a charge that Prime Minister Margaret Thatcher's Government had, in the name of national security eroded democratic, civil and human rights in the United Kingdom. They demand a Constitution to enshrine Human Rights and liberty and a reform of House of Lords of the Parliament from hereditary to a democratic second Chamber.

Let us now turn to India: During the confrontation, at the time of Indian Parliamentary election - 1977, between Indira congress and Janata Party, Joyprakash Narayan wrote a book 'Towards Total Revolution' in which he led a criticism against Indira regime for political dishonesty and its violation of democratic principles. He said: "One can understand the apathy or even

opposition, to moral values in politics, or in other fields of national life, of those who are open enemies of democracy or of those who while wearing its mask really believe in one or another kind of dictatorship limited (who is to set this limit) or unlimited, party or military or whatever. May I ask my democratic friends irrespective of their party affiliation, whether democracy can function without a moral base?" 104

Sanjoy Gandhi, the younger son of Indira Gandhi, in reply to Joyprakash Narayan's 'Towards Total Revolution' wrote another book 'Indiras' Kurakhetra' in which Sanjoy quoted Emerson and observed about democracy: mob is a society voluntarily bereaving themselves of reason. A mob is like a man voluntarily descending to the nature of beast"105 This, though from two different angles, democracy in India is also exposed. Over and above corruption in Indian election, murders and rigging of results have been common complaints.

Mr. Kuldip Nayar in an article '*Between The Lines*' remarks on Indian democracy: Parliament, though democratically elected, does not evoke trust; it is considered part of a system that is corrupt and antiquated. Many of its members are believed to be in pay of lobbies or industrialists and even when an M.P. expresses himself honestly, there is a tendency to see some kind of hand behind him. The way many members are elected with money and muscle power, has devalued the image of democracy. 106

Dr. Iqbal the philosopher poet having critically examined the concept of modern secular democracy from both oriental and occidental point of views observed that democracy was a coat which several European countries discarded after trial and which a number of Asiatic countries have picked up to wear however ill fitting it may be. He says in 'Zarb-e Kalim': Democracy counts the heads and does not weigh the brain. His view in 'payam-e-Mashriq' is: the brain of two hundred asses can not produce the brain of a single person. Iqbal could not reconcile with western democracy on the main ground that popularity is yard stick, though without ability and wisdom a man can be popular. Iqbal gave this message to the West through his 'Gulshan-e-Raj' that Satan was let loose through Western democracy which is a naked sword in the hand of the political factions. Iqbal heard the voice of imperialism in the flute of Western democracy in his 'Khijr-e Rah'. According to him the institution and civilization built upon secular democracy can never be sound and best. Dr. Iqbal pointed out the defects of narrow concept of dialectical Materialism and capitalistic Western Democracy, and according to him Class war is the result of western Democracy where as justice and Unanimity are results of Islamic democracy. 107

Islam does not allow to deal with others unjustly, nor it allows to be dealt with unjustly. 108

The western Political Philosophers were sure about the failure of secular democracy, and they ascribe the following reasons interalia:-
Edward Benes in '*Democracy Today and Tomorrow*' had warned that Political

Parties, the press, Public opinion, the elected corporations and the leaders are the necessary instruments of democracy-if they will not be more appropriate to the real interest of state and the nation then inevitably final collapse of democratic system will come"¹⁰⁹ No such improvement has been made any where nor it is possible in the context of western Society characterised by inequality and disintegration. So Edward Benes concluded: "Success of Democracy requires integrated society based on equality but he finds European society otherwise. ¹¹⁰ Professor Laski in his article 'The Internal Conditions of Democracy' observed that democracy might endure so long as men felt that they had great ends of life in common and the values they sought to realize were the same values. ¹¹¹ But instead of pursuit of common values, secular world suffers from contradictions and conflicts in their ideas, values and ends.

In fact, Western Democracy has failed to serve the people as a system of Government. That Secular Democracy had to break down for its inherent defects is being admitted by the western Political Philosophers themselves. Arnold Brecht says:- Let it be first understood in its full gravity that it is not impossible, regrettable as that may be, for a democracy to break down.¹¹²

John Dewey in his article 'Democracy' observes that democracy is now challenged as they never have been before. In some nations they are more than challenged. It is ruthlessly and systematically destroyed. Everywhere there are waves of criticism and doubt as to whether democracy can meet pressing problems of order and security. The main cause of failure of Secular Democracy, according to John Dewey, is that Democracy had not become a part of the bone and blood of the people in daily conduct of life. Democratic forms were limited to parliament elections and combats between the parties and that unless democratic habits of thought and action are part of the fiber of a people, political democracy is insecure. It cannot stand in isolation. It must be buttressed by the presence of democratic methods in all social relations.¹¹³

Having realised the failure of democracy in the United States of America, Walt Whitman in his Article 'Democratic Vistas' prescribes that to meet the situation in future whole mass of American mentality, taste and belief, should be changed and a new breath of life is to be introduced into national life affecting politics for more than the popular superficial suffrage, accomplishing a religious and moral character beneath the political, productive and intellectual bases of the states.¹¹⁴

The western Political Philosophers and jurists wanted to graft democracy an essential requirement of both Human Rights and rule of law with the juridical body of the western secular society divided by racialism, colour prejudice, difference of Nobles and commoners, exploiters and exploited, dictators and dictated with the unavoidable results that the values of democracy, consequently rule of law proved to be totally foreign bodies to the

said society, The artificial graft had to die a sure death.

Absence of a sound, wise and impartial sovereign, absence of a Complete Code of life based on moral foundation as a guide line, inequality in rank and file of the western society, disregard to any ethical standards of life and absence of faith in accountability to the Supreme Power are the main reasons for the failure of democracy as well as the principles of rule of law in the secular world.

DEMOCRACY-ISLAMIC

Liberty, Equality and Fraternity form the foundation of Democracy. These basic requirements are guaranteed by Islam. Al-Quran declares that, from out of one pair, mankind is created and from out of it countless men and women are scattered.¹¹⁵ It is further declared that mankind was created out of one male and one female and made into Nations and Tribes only for knowing each other (not that they may despise each other), certainly the most honoured in the sight of God is he who is the most Righteous.¹¹⁶ Prophet in his farewell address also said: "o ye people, Allah says you are created from one male and one female and made into tribes and nations so that you could be identified. Verily in the sight of Allah, the most honoured is the one who is most God fearing. There is no superiority for an Arab over a non-Arab and for a non-Arab over an Arab, nor for white over the black nor for the black over white, except in piety. All mankind is the progeny of Adam who was fashioned out of clay. Behold, every claim of privilege whether that of blood or property, is under my heels."

So under the Oneness of God (Touhid)¹¹⁷ and Unity of mankind (Brotherhood)¹¹⁸ Islam established brotherhood and equality of man which are the two ingredients of democracy.

Hereditary succession and monarchy have got no place in Islam, The character, Quality and integrity of the candidate with the approval of the community decide the election result. Out of 24 caliphs among the Umayyads only 4 succeeded the father and that too was done in accordance with the aforesaid principles. Abu Bakr could not have been accepted if there would have been any such idea, in Muslim Community, of hereditary succession. From that point Ali, husband of Fatima was more entitled. Omar had put Abu Bakr forward, he had done homage to him, the devolution of authority was not complete till ratified the following day, by the general homage of Muslim community.

The succession of Umar was affected by the nomination of Abu Bakar, approved by the community. The election of Othman was done by a council of regency appointed by Omar consisting of Ali, Othman, Zubair, S'ad and Abdur Rahman Ibn-Auf. Omar associated his son Abdullah with them only to take part in the deliberations, but he expressly enjoined that though Abdullah, was to give a casting vote in case of a tie, was not to stand as a candidate for the

In each case approval by the Community was indispensable. The elected Caliphs in their usual speeches after election, had to address the people ensuring them that the Caliph would act according to the dictates of Al-Quran and Sunnah which ensured peoples rights and prescribed obligation of the Caliphs. The people have all freedom to criticise the activities of the Caliph. Umar was warned by a man: "I swear that if thou commitest errors, we shall not hesitate to punish thee with our swords." To these frank words Umar replied: "I thank God that there may be found among the Muslims the one to correct Umar's errors with a sword." While Umar was in the midst of his Khutba, one of the persons from the congregation rose up and asked: 'where from you have got the cloth for long dress? His son Abdullah Bin-Umar stood up with his old and short dress and replied that he had given his share of the cloth to his father. According to Islam greatest Jihad is the expression of word of justice before the oppressive ruler. ¹²⁰

Consultation in matters of administration has been made obligatory in Islam"---And consult them in affairs (of moment). Then, when thou hast taken decision, put thy trust in God, for God loves those who put their trust (in Him).¹²¹ Mutual consultation has been enjoined in conducting affairs. ¹²² Prophet and Khulafa-i-Rashedeen rigidly followed the principle of consultation. Umar had two Shuras, the first one was special and Second one was broad based with wise people from among the Muhajereen and Ansars. He was of the view that Khilafat, without Majlis-E-Shura, was impossible. Functions of Majlis-E-Shura may be compared with the functions of modern Parliaments with the exception that the former acts on divine guidance the Sunnah of the Prophet and according to ideologically homogeneous values, whereas the latter acts without any divine code and ethical mooring. The addresses of Umar Bin-Abdul Aziz on being elected gives out, interalia, the following principles:-

1. That Monarchy or Royalty is un-Islamic. The muslim Khalifa should be willingly elected by the people. There should be no question of hereditary succession. The real khilafat belongs to the Muslim Community as a whole.
2. There should be no compulsion in bay'ah (or in getting allegiance).It must be spontaneous.
3. That any Muslim (without reference to any tribe or clan) can be elected Khalifa.

4. That the khalifa is elected for responsibility and duty that is, the government in Islam is to be for the good of the people and for virtue. The spirit of equality, the foundation of democracy mentally trains up the Muslims in their rank and file. When the Arabs, led by A' mar Ibn-Al-As, commenced the Egyptian campaign, the governor of that country sought information about the enemy forces. His messenger, who had witnessed A'mar sitting in the midst of his soldiers and eating among them, described

to the governor that scene. The latter exclaimed: 'It is impossible to conquer an army in which the leaders and the soldiers are on a footing of genuine equality.'

Equality before law, with no distinction between the poor and the rich, the strong and weak, the great and small, equality before justice, equality in distribution of public offices and fiscal equality are guaranteed in Islam. Many a men of humble origin were able to attain the highest positions. Equality, in one word, was as much for rights as for obligations.

Zaid Bin Harisa was a slave of khadijatul Qubra whom she presented to the prophet. The prophet declared him free and accepted him as his adopted son and established a fraternal relationship of Zaid with Hamza, uncle of the prophet. Usama Bin Zaid was given the leadership for Muta expedition. Top ranking and elderly companions having gladly accepted the leadership of young Usama followed him. Abyssinian slave Bilal (Originally Etheopian stock, African) was put in the position of a highly respectable muadhin and he was taken, on fraternal tie, with Abu Ruaayha. The Ghaznawi dynasty, for instance, was established by Sabuktigin (The father of Sultan Mahmud Gaznawi) who was a loyal slave of Alaptigin and in turn himself was a slave of Samanind ruler of Trans-Oxania. Qutubuddin Albak, the founder of the Delhi Sultanat was also a slave of Sultan Mohammad Ghori, for which reason the Dynasty is also named as Slave Dynasty of Delhi. In Egypt, the Turkish or Circasian slave known as Mamluk (Owned or possessed) established the famous rule of the Mamluk Sultans.

There is no caste system in Islam, unlike all religious and political systems throughout the world, it is Islam alone that established human dignity based on equality.

Success of Islamic Democracy is ensured by the facts:-

- 1) Islam, on the Oneness of God and Brotherhood of man established equality of mankind and brought them to one platform. Each one individually and collectively pursues the great ends of life in Common.
2. Islam prescribed a complete code of life on a scientific basis, covering all spheres of life: material and spiritual, the acceptance and pursuit of which helped a man to develop himself on the principle of equality backed by ethical moorings. So Democratic values are ensured in the scheme of Islam.
- 3). Since Al-Quran and Sunnah give the basic guide line for an indivisible and integrated life style, there is no scope for the rulers and the ruled to be deviated from the path of equality, justice and fair deal to all. The principles of Democracy are, as such, inherently embeded in the Islamic system of life itself.

There is no scope for any one to be either a dictator or an autocrat in Islam, by taking recourse to a free style exercise of power, since the ruler is controlled by an ideological mooring and guided by a complete code of life. Unlike the secular West, Islam instead of taking democracy as an isolated and a casual venture during election at long intervals, establishes a society

which by itself is based on liberty, equality and fraternity: the sheet anchors of democracy. So success of democracy under Islam is the necessary corollary of Islamic social system itself.

Democracy in the west, on the other hand, failed due to obvious reasons: The spirit of western Democracy is that the decision by majority in all affairs is acceptable. But an untruth as against 'Truth' though supported by the majority can never be accepted as a truth. A wrong proposition as against a right one, though supported by a majority, can not be accepted as a right one. This concept of democracy is contradictory to Islamic democracy. Al- Quran is a Guide to mankind, also a clear sign for guidance and judgment (Between right and wrong)¹²²⁽¹⁾

Over and above, Plato in his 'Republic' expressed his view that democracy as the Government of the bulk of the People is a cult of incompetence. He maintained that the direct rule of the many violated the fundamental principle of justice and that men being born with different capacities should do only the work for which they were fitted. Fitness to govern, according to him, is the last achievement of the highest nature. ¹²³ Plato presented democracy in his 'Republic' as being second only to tyranny in the scale of political corruption. According to him, democracy passes into despotism.

Aristotle gave almost similar view of democracy. He said that sovereignty must be either in one man-Kingship, or in a few-Aristocracy, or in many-Polity. The corresponding deviations are from Kingship to Tyranny, from Aristocracy to Oligarchy, from Polity to Democracy. For tyranny is the sole rule for the benefit of the sole ruler, Oligarchy for the benefit of the men of means and democracy for the benefit of men without means. None of the three aims at the advantage of the whole community.¹²⁴

Political philosophers of the west, in the absence of any sense of direction and ethical moorings made a luxurious attempt of building up a democratic society. The failure was a foregone conclusion. Rather, taking advantage of the so-called attempt for introduction of artificial democracy as an isolated venture in the secular western society, Dictatorship and Autocracy in the forms of Fascism, Nazism and Communism were encouraged which resulted totalitarianism, deprivation of civil liberty and denial of rule of law. Even the bloody beginning of an attempt for democracy through the French Revolution (1789) had ended in a pitiable fiasco. It is after the French Revolution that the western world knows no peace and within 15 years of the Revolution Napoleon took up power as a monarch who was declared as the Emperor. The values of liberty, equality and fraternity, the slogans of the revolution were evaporated not only from France but also from Europe as a consequence of Napoleonic hegemony.

The cause of this glaring failure is that there was no definite cultural, social,

political and economic programme based on moral foundation far less any complete code of life like Islam, to guide the political philosophers and the masses towards a pragmatic conclusion of the Revolution and to sustain its ideals.

Democracy as a foreign body was tried to be grafted with the secular and heterogeneous western society where moral values were divorced from social, political and economic life. As a result, the principles of equality and democracy were given a total go by and as matter of that rule of law.

Islam, on the other hand, through Islamic system of life had made a silent revolution and established democracy with a surprising impact upon human history. The credit of this success was the merit of Islam, a complete code of life. Wilfred Cantwell Smith remarks that Islam had superiority over Christianity, glaringly as a religion. According to him, during the Middle Ages, religion flourished in both communities: the Christian and Muslims yet that was when Islamic civilization flourished, while Christendom showed no vitality. As long as the Christian religion reigned supreme, Europe was culturally backward; it is only as Europe has gradually shed her religion, or relegated it to less and less decisive aspects of life, that she has forged ahead so spectacularly. The Islamic world, on the other hand, has retrogressed since gradually forsaking the true tenets of Islam.¹²⁵ The religion revealed to prophet Muhammad (PH) not only taught the loftiest principles of Liberty Equality and Fraternity, but also ensured the principles of cultural, political and economic democracies. So none can deny the priority of Islam as a champion of democracy. It was almost twelve centuries before the idea became known in Europe that democracy was preached and practised by Islam with a unique success. Charis Waddy exclaims that though Islam preached and practised liberty, fraternity and equality, the Principles of democracy, long one thousand years before the French Revolution (1789 AD), the historians of the West date democracy from French Revolution without uttering a word about Islam.¹²⁶

Sarojini Naidu in one of her speeches in London referring to Prophet Mahammad (PH) drew the attention of the West: that what the west dreamt today was not merely a dream but fulfilled fourteen hundred years ago when the lonely dreamer of the desert, communing with the stars first realised the brotherhood of man, the right of every individual to freedom and equality. That Camel driver in the desert was the only true begetter of human democracy.

HUMAN RIGHTS, ECONOMIC DEMOCRACY AND ISLAM

The distribution of political power through democracy can not, in practice, ensure democracy without the distribution of wealth. This view was expressed by Aristotle in the following manner: "The distribution of Political power is not only thing that determines the character of politics, the distribution of wealth is equally effective."¹²⁷ Bertrand Russell echoes the

same view in his article: 'The Taming of power', he observes that both the old-fashioned democracy and new-fashioned Marxism have failed, because the former was only political and latter was only economic. According to him, no solution was possible without combination of both.¹²⁸

Islam not only, ensures Human Rights that are concerned with political and cultural rights of men but also ensures basic principles of economic democracy for mankind. Economic system of Islam is an integral part of Islam within its own frame work. Ownership of property, according to Islam, lies with God as political and legal sovereignty also lies with Him: to Him belongs what is in the heavens and on earth, and all between them and all beneath the soil.¹²⁹ Islamic economic system is based on the ownership of God, Khilafat, Fraternity and Trusteeship of men. Every thing on this earth is created for mankind.¹³⁰ Every thing in the Universe is given in control of men for their use.¹³¹ According to the scheme of Islam man is the centre of the universe. Islam encourages mankind to explore and exploit the natural resources gifted to them by God to utilise those resources for their purpose. It is enjoined that after the prayer is finished men should disperse through the land and seek the Bounty of God.¹³²

Islam recognizes and declares the right of the needy in the wealth and possessions of the rich.¹³³ The rich shall be questioned by God as to how far the rich ones discharged their duties towards the poor in respect of their possessions.¹³⁴ Payment of Zakat has been enjoined as a duty next to Salā (Prayer). Reward has been declared for spending in charity the goods by day and night in secret and in public.¹³⁵ It has been made incumbent to spend out of love for Him, for kin, orphans, for the needy, the way-farer, for those who ask and for the ransom to free the slaves.¹³⁶ The concept of capitalism is the outcome of secular economic system of the West. Islamic economic system prohibits both usury and monopoly which breed capitalism. Islam had introduced exploitation free society more than one thousand years prior to the Industrial Revolution of eighteenth century of which capitalism is an offspring. Economic system under Communist dictatorship and totalitarianism establishes State-managed capitalism in place of capitalism and exploitation by the individuals under Western democracy. Both the systems, as of necessity encourage imperialism under different shades of slogans. Islam, through its balanced economic system, prohibits all forms of capitalism and exploitation. Because of a balanced economic system of Islam prof. H.A.R. Gibb observes that within the western world Islam maintains the balance between the exaggerated oppositions. It is opposed equally to the anarchy of European nationalism and the regimentation Russian communism. It has not yet succumbed to the obsession with the economic side of life which is characteristic of present-day Europe and Russia alike. Having Quoted professor Massignon, Gibb further observes: Islam has the merit of standing for a very equitable conception of the contribution of each citizen by the tithe to the resources of the community. It is hostile to unrestricted exchange, to banking capital, to state loan, to indirect taxes on objects of

prime necessity. Here again it occupies an intermediate position between the doctrines of bourgeois capitalism and Bolshevik communism. 136(1) Islam combines the bright sides of the two systems and eliminates the dark sides of both.

Usury is the vehicle of exploitation. Islam permits trade and forbids usury. 137 A war is declared from God and the Apostle against usury. 138 The prophet declared: He that monopolises is a wrong doer (Al-Hadith). Islam encourages circulation of wealth in the society and as such hoarding is also prohibited as a great sin. 139 To ensure circulation of money or wealth, circuit of wealth between wealthy people alone is forbidden. 140 Islam discourages both niggardliness and extravagance and it strikes a balance between the two. 141 Islam takes a revolutionary stand when Al-Quran enjoins that the assets beyond the need of the rich is to be distributed among the poor. 142 Islam enjoins to seek the Home of the Hereafter with the wealth which God has given. 142(1) The needy, though out of sense of prestige, does not openly beg, must be helped. 143 The prophet of Islam implemented the economic principles of Islam while he headed the Islamic State at Medina. Historian Khuda Bakhsh, with reference to Von Kremer's view says: "In the Quran the command to pay the poor-tax (Zakat) directly follows the command to pray: perform the prayers and pay the poor-tax. This tax had strong communistic complexion which is evidenced by the following tradition: "The Prophet sent Muadh to Yaman and told him: summon the people to accept the confession of faith, namely, there is no God but Allah and that I am His Prophet; if they listen to it, teach them further that God has ordained five daily prayers; if they are also agreeable to this, teach them further that God has enjoined the poor-tax (Sadaqah) payable by the wealthy upon their property for distribution among the poor" 144 Khulafah-e-Rashideen similarly established economic democracy envisaged by Islam. Umar, the second Caliph declared that he shall have to answer the question from God even if a dog dies of starvation at the furthest corner of the Islamic State. None can be considered as a Mumin if he has taken the meal and goes to sleep when his neighbour remains hungry (Al-Hadith).

The success of economic system of Islam advanced, during the khilafat of Umar Ibn Abdul Aziz, to such an extent that there was no poor available to receive Zakat and charity. The unique success achieved by Islam fourteen hundred years ago could not be even conceived of by modern world. The Universal Declaration of Human Rights, particularly Article 17, only provides a right to own property and not to be arbitrarily deprived of the same. No concept of the restriction of Capitalistic exploitation nor provision for distribution of wealth to the needy is provided there.

Maryam Jameelah commenting on Western Democracy: both political and economic, says that Political Democracy is inseparable from Secularism and may be made and unmade by majority regardless of intrinsic value to the

society. In economic democracy of the West exploitation of the weaker by the richer is the system. Economic imperialism continues unabated.¹⁴⁵

Charis Waddy, on a comparative study of the present day economic systems observes: The so-called free world boasts of political freedom and freedom of thought and expression. Yet under the banner of private enterprise such perversions as greed and selfishness have become acceptable. Freedom to become rich has often added to the miseries of the poor. Freedom of thought has often been converted into freedom to pollute thought. As people become more and more materialminded, they become less and less God-guided. The result is an unhappy society. When we turn to Communist Society, the scene is even worse. Individuals are but the bricks used for a building. Society looks like a bee hive or an ant colony-very active, very disciplined. In this atmosphere, a sign of individuality is looked upon as political opposition. Since the conception of God is not-existent it is difficult to imagine any source from which values such as conscience, love, self-restraint and charity can derive. The inevitable result is also an unhappy society.¹⁴⁶

She, in the context of the failure of the west now turns to Islam and observes: It may be asked how Islam views this question. It is interesting to note that the views here given are not derived from the theories of communism and capitalism. The religion of Islam as conveyed by the Prophet Muhammad is nearly fourteen hundred years old.

The communal and individual view points have been so blended in Islam that it is difficult to separate them. Fraternity and love are the cementing factors which bind various individuals to form a homogeneous society congenial to democracy. In the prophet's words: "The faithful are to one another like (parts of) a building each part is strengthening the others" and : "The faithful in their mutual compassion, sympathy and love are exemplified by the whole body. If one of its organs falls ill, the remainder will suffer." (Al-Hadith).

Charis Waddy appreciates Islamic ideas of life and says: "These ideas are not merely of moral value. They are legally implemented, for Islam brought with it a legal system. A legal principle introduced by the 2nd Caliph Umar decrees that if a person dies of starvation then penalty for wrongful death should be imposed on all the citizens of the town, as though they had killed him."¹⁴⁷ She further observes: In Islam, for the first time, an economic theory of equal opportunities and fair distribution were outlined. Islam teaches that God is concerned not only with moral and ethical reforms, but also with social emancipation and economic condition.¹⁴⁸

She observed on the impact of teachings of the Prophet of Islam: The whole of existence had become different. The status of the poor and of the slaves, the rights of woman, the protection of minors had been put on a totally new basis; politics and economy were reorganised, democracy brought in the

public life, all in a manner incredibly audacious for those days. 148 (1)

She on a comparative study of Islam and Marxism opines: The Quran projects a basis for a moral interpretation of history, an interpretation which is deeper and broader than that of Karl Marx because it covers both moral and material aspects, while that of Karl Marx, concentrates entirely on material aspects being greatly influenced by the materialistic evolutionary philosophies of his time. Marx completely ignored the principles of Islam which as a religion aimed at a classless society where equality, justice and prosperity would prevail.¹⁴⁹

The cause of failure of economic democracy in the west is the same as that of the failure of the political democracy since both the concepts were tried to be grafted in an isolated manner, with the uncongenial background and a hostile social context. Whereas the success of both political and economic democracy under the Islamic concept of Sovereignty is due to the facts that Islam within its own framework inherently builds up a cultural, political, economic, legal and ethical system of life through which men are not only trained up morally and ideologically but also solution of all human problems is guaranteed on the basis of a complete and divine code.

Universal Approach of Islam and Rule of Law

The racial, parochial, narrow and discriminating approach of law violates the principle of equality, an important essential of Rule of Law. Allah the Creator and Lord of the worlds cherishes and sustains the Universe as a whole and the outlook of His religion-Islam is all comprehensive and universal. Islam does not admit of any geographical boundary or topographical limitations, nor it admits of any racial and parochial approach. The address of Al-Quran is to mankind as a whole "Yea Ayyuhannas" or to the believers wherever they may be: "Yea Ayyuhallajina Amanu. The Prophet of Islam unlike other Prophets, was sent as a Universal Messenger to mankind as a whole.¹⁵⁰ He was not only for all believers¹⁵¹ but also to the entire Universe.¹⁵² Islam treats mankind as one nation and enjoins both the rulers and the ruled to do what is right and forbid what is wrong.¹⁵³

That Islam as a religion is of Universal Character is justified by the name 'Islam' itself, which signifies a submission to Lord of the worlds- **Rabbul Alamin**.

Since it is a world religion its conceptions are Universal. Its social, political, economic and legal systems have got universal relevance and significance. So the approach of law under the Islamic concept of Sovereignty and its application are Universal as distinguished from racial and parochial man-made laws. Islamic law is divinely designed for all time to come and for all and sundry. Man-made law is characterised by geographical, racial and

sectarian interest. The naked contest between one ethnic group and the other, between rich and poor, the black and white so on and so forth endangers the social fabric. Even under the umbrella of secular democracy, racialism, sectarianism and exploitation prevail unabated.

It is only idealism that can encourage Universalism but the secular West is far from idealistic approach of life in the true and practical sense of the term. So Dr. Iqbal observes that the idealism of Europe never became a living factor, in her life, and the result is a perverted ego seeking itself through materially intolerant democracies whose sole function is to exploit the poor in the interest of the rich.¹⁵⁴ Charis Waddy in 'The Muslim Mind' quoting Arnold Toynbee says that the extinction of race consciousness as between Muslims is one of an outstanding moral achievements of Islam, and in the contemporary world there is as it happens, a crying need for the propagation of this Islamic virtue.¹⁵⁵ Professor H.A.R. Gibb is also of the view that Islam has still a further service to render to the cause of humanity. It stands after all nearer to the real East than Europe does, and it possesses a magnificent tradition of inter-racial understanding and co-operation. No other society has such a record of success in uniting in an equality of status of opportunity, and of endeavour so many and so various races of mankind. He further observes that Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If even the opposition of the great societies of East and West is to be replaced by co-operation, the mediation of Islam is an indispensable condition. In its hands lies very largely the solution of the problem with which Europe is faced in its relation with the East. If they unite, the hope of a peaceful issue is immeasurably enhanced. But Europe by rejecting co-operation of Islam, throws it in to the arms of its rivals, the issue can only be disastrous for both¹⁵⁶

ISLAMIC LAW ENCOURAGES WILLING CO-OPERATION AND EASY EXECUTION TO ENSURE RULE OF LAW

Apart from the protection of Human Rights by Rule of Law under the Islamic Concept of Sovereignty there are other reasons for the success of Rule of Law in Islam. Islam, under the philosophy of Tawhid establishes the unity of mankind, fraternity and equality among them which encourage fellow feeling and mutual co-operation. As such rulers and the ruled are mentally trained up to behave as brothers. They are also, under the teachings of Al-Quran, trained up as a part of faith, to remain answerable to the society as well as to Allah for their actions. As such they are encouraged to readily obey the law as a divinely ordained, wisest system, for the benefit of mankind. The rulers and the ruled think and act on the same line on mutual consultation as enjoined by Al-Quran.¹⁵⁷ Whatever decision is arrived at, on mutual consultation, they put their faith in God to go ahead, since He loves those who put their faith in Him.¹⁵⁸ They are directed to help each other in righteousness and piety but not to help one another in sin and rancour.¹⁵⁹

Encouragement of co-operation on good cause and non-cooperation with evil cause are enjoined by Al-Quran: "Whoever recommends and helps an evil cause, shares in its burden: and God hath power over all things. 160

Islam encourages an individual and also the Ummah to attain a high moral standard whereas under the secular concept of sovereignty none takes cognizance of any moral value. The Rulers under the secular system desperately carry on with their selfish designs without caring any sense of values, to achieve their goal of self aggrandisement. The essentials of Rule of Law are trampled down by them in the process. Over and above, another cause of failure of rule of law under secular concept of Sovereignty is the effect of secular theories by Austin and others relating to the concept of law which according to them is a command of the superior to the inferior. The superior under the secular concept of Sovereignty is a human being and as such is susceptible to be partial and selfish. Man made law is, as such liable to be directed in the interest of the Superior as against the the interest of the Inferior. So instead of any sense of willing cooperation between the ruler and the ruled a conflict of interest leads the Superior to ride an unwilling horse-the Inferior. The only sanction behind secular system of law is the physical force of the state. The citizens take recourse to avoid the law. Even a good piece of legislation though beneficial to the Society may not be successfully executed. Rather people may revolt against a beneficial piece of legislation and compel the secular law-making body to repeal the same.

Having felt the injurious effect of drinking wine upon the individuals and consequently upon the American nation as a whole, the Congress proposed XVIIIth Constitutional Amendment in December, 1917 for liquor prohibition and Ratification was completed in January, 1919. A motivation programme at the cost of cores of dollars through Publicity and Progandawas under taken for the successful implementation of Liquor Prohibition Law, But American Government miserably failed to execute the said law, since people used to drink both in open day light and under the thick cover of darkness of the night. It was physically impossible for executing authority to stop the law breakers. Rather as against limited number of licensed liquor shops unlimited number of unlicensed manufacturing centres and shops grew up secretly all over the country and the situation worsened alarmingly. So the unwilling and displeased public opinion compelled the Congress to repeal the said Liquor prohibition Amendment by amendment number XXI effective from December 5, 1933.

In the context of the failure of American Congress as well as the Government in the matter of Liquor Prohibition, we may consider the surprising success of Islamic Government in Medina:- While people asked the Prophet concerning wine and gambling the relevant Ayat instructed him to say. "In them is great sin and some profit, for men; but the sin is greater than profit."161 The believers were forbidden not to approach to prayers with a

mind befogged by intoxicants until they could understand all that they said. 162 Ultimately intoxicants were totally forbidden with a reasoning and the believers were directed to obey Allah and His Prophet. 163 Anas bin Malik reported: "I was standing amongst the uncles of my tribe serving them Fadikh while I was the youngest of them, when a person came and said: Verily the consumption of liquor has been prohibited. They said: Anas, spill it away. So I spilt it". The moment Liquor was declared forbidden, the rank and file of the believers became alert, those who used to drink they shun the bad habit all at once and broke the containers into pieces, and the streets of Medina got flooded by the flow of the forsaken drinks. Not a single farthing was required to be spent on publicity and propaganda to motivate the people.

Obvious reason behind this success are (a) The ethical consciousness that divine Law is based on Divine Wisdom and directed towards human welfare, (b) mental and moral preparation to readily Co-operate with and obey Shariah and (c) Unlike man-made Law, Shariah can neither be amended nor repealed at any One's whims. The basic reasons behind this unique success of Rule of Law under Islamic concept of sovereignty are that Islamic state is a homogeneous institution of Islamic Brotherhood, based on common cultural, politico economic cum religious Programme, backed by Supremacy of divine Law and Independence of Judiciary.

In the context of the Comparative study of Rule of Law under secular and Islamic Concepts of Sovereignty, the superiority of Islamic Concept of Sovereignty and the concomitant success of Rule of Law, there under, are established from all points of views.

HUMAN RIGHTS AND RULE OF LAW IN SAUDI ARABIA

Since the middle of the Nineteenth century, Muslim Law (Shariah) has been replaced, in most of the Muslim countries, by codes of Criminal, Civil and even Commercial Laws under the Western influence. Though Shariah is now confined to personal laws: marriage, divorce and inheritance, there has been encroachment to some extent even in these spheres in some countries.

The kingdom of Saudi Arabia was founded by king Abdul Aziz Bin Abdur Rahman Al-Saud (1293-1373 A.H)--(1879-1953 A.D.) Having effectively united the Kingdom he declared Al-Quran to be the Constitution for Saudi Arabia in 1932. Al-Quran is the original and the main source of Islamic Law, as such Saudi Arabia is the only country where criminal, civil and commercial laws are administered according to the principles enunciated by Al-Quran. Islamic Jurisprudence-Fiqh is supplemented, with the change of time and circumstances by Ijtihad.

The question that agitated the mind of the western Jurists during the seventh decade of the Current Century, was as to how far Human Rights were available in Islam and how far these were protected by rule of law in Saudi Arabia.

Through the channel of the Saudi Embassy in Paris, eminent jurists and intellectuals of Europe had expressed the desire to meet Moslem scholars in the Saudi Kingdom, in order to seek a thorough understanding of the concepts of human rights in Islam and its implementation in Saudi Arabia. In response to this desire, the Ministry of Justice, under the presidency of the then Minister, His Eminence Sheikh Muhammad Al-Harkan, organized a three-session conference, which was convened in Riyadh beginning on March 23, 1972 Safar 1392 A.H. The Saudi delegates to the Conference were led by His Eminence the Minister of Justice, Sheikh Muhammad Al-Harkan. The European commission of jurists was composed of:

- a) His Excellency Mr. Sean Mac Bride, Professor at the University of Dublin, former Foreign Minister of the Irish Republic, former President of the Council of Europe, and former General Secretary of the International Commission of Jurists. (Leader).
- b) Mr. Karel Vasak, Professor of Public Law at the University of Besancon, Director of the Section of Human Rights in the Council of Europe, Director of the *Revue Internationale des Droits de L'Homme*.
- c) Mr. Henri Laoust, Professor of Islamics and Moslem Civilization at the College de France.
- d) Maitre Jean-Louis Aujol, General Secretary of the association of Franco-Saudi Friendship in France, one of the prominent attorneys at the Court of Appeal of Paris, who first suggested the organization of the Conference.

Conferences were held at Riyadh, Paris, Vatican City, Geneva, and Strasbourg. The European Commission of Jurists during the deliberations proceeded through questions to be answered by the Saudi Delegates. Having examined the issues relating to Human Rights envisaged by Islam and having been satisfied on personal experience on the spot, His Excellency MacBride declared that they have been deeply impressed by all that they had heard, concerning Muslim Doctrine and Human Rights in Islam. He observed: "It is here, in this Moslem country, that Human Rights should be proclaimed, nowhere else. To Moslem canonists belongs the task to enlighten the world on these things, as it is sheer ignorance which has led the enemies of Islam and Moslems to attack and blemish the name of Islam, Moslems, and Islamic government."

The president of the European Commission urgently demanded that these important answers be written down and handed to the members of the European Commission, so as to constitute a document which they, in turn, would use to defend Islam and explain its realities.

One of his colleagues congratulated this young State, on the admirable manner in which Human Rights were, through Islam, upheld and protected in the Kingdom. In the end, he said: "As a Christian, I declare that here, in this Moslem country, God is revered in all truth." He professed his agreement with Moslem canonists in asserting that, after what he had heard, and actually seen, he held Koranic prescriptions on human rights as undoubtedly more meaningful than the Charter of Human Rights.¹⁶⁴

As an effect of success of Rule of Law, crime rate in Saudi Arabia is the lowest in the world.

References

Sovereignty- Islamic

1. Al-Quran
2. Al-Quran
3. Al-Quran
4. Al-Quran
5. Al-Quran
6. Al-Quran
7. Al-Quran
8. Al-Quran
9. Al-Quran
10. Al-Quran
11. Al-Quran
12. Al-Quran
13. Al-Quran
14. Al-Quran
15. Al-Quran
16. Al-Quran
17. Al-Quran
18. Al-Quran
19. Al-Quran
20. Al-Quran
21. Al-Quran
22. Al-Quran
23. Al-Quran
24. Al-Quran
- 24(1) Al-Quran
25. Al-Quran
26. Al-Quran
27. Al-Quran
28. Sayyed Abul Ala Maududi
Fatihah : 2.
a) Al-I-Imran : 189.
b) Maida : 43
MuIk : 1-2.
Baqara : 255.
Hashr : 22-24.
Al-1--Imran : 26.
Al-I-Imran : 83 .
Hadid : 5.
a) Yousuf : 40.
b) Qasas : 88.
An' am : 18.
An' am : 57.
Hud : 45,
Tin : 8.
Ikhlas : 1.
Baqara : 255.
Furqan : 2.
Anbiyaa : 22.
Luqman : 13.
Nisaa : 116, 48.
Furqan : 2.
Ikhlas : 1-4
Al-I-Imran : 83.
Ra'd : 15.
Al- I-Imran: 19.
Al-I-Imran: 85.
(a) Shura: 17.
(b) Hadid: 25.
Nahl: 90.
Rum: 30.
The Islamic Law and Constitution -
translated by Khurshid Ahmad , M.
A . LL. B. Islamic Publications Ltd.
11-C Shah Alam Market Lahore p.
51.
29. Al-Quran
30. Al-Quran
31. H Lammens S.J
professor of Arabic at St. Islam-Belief and Institution page
82.

Joseph's University of
Beyroute.

32. Philip K. Hitti Islam A Way of life .p. 42.
33. J. Schacht Theology and law in Islam.
(wiesbeden) .P.10.
34. J: Schacht -do-
35. H. Kerr Islamic Reform, California 1966 p
56.
36. Sir Muhammad Iqbal The Reconstruction of Religious
Thuoght in Islam. published by
Javid Iqbal, son of
Late sir Muhammad
Iqbal. Shaikh Muhammad Ashraf,
Kashmiri Bazar, Lahore p. 154.
- 36(1) Keith Callard Pakistan A Political Study pp.
194& 196.
37. Al-Quran Nisaa: 59.
Ahzab : 36.
- 37(1). Al- Quran
38. Al-Quran Maida: 47, 48 and 50.
39. Al-Quran Baqara: 208.
40. Al-Quran Nisaa: 150- 151.
41. Al-Quran Baqara: 85.
42. Sayyed Abul Ala Maududi The Islamic Law and Constitution-
translated by Khurshid Ahmed
M.A.LL.B.Islamic publication
LTD. 11-c
Shah Alam Market, Lahore .pp159-
60
43. J.S. Mill Political Economy Vol. 11.p.561.
44. J. W. Garner Political Science and Government.
p. 461.
45. Al-Quran Nisaa: 59.
46. Al-Quran Ahzab : 36.
47. Sayyed Abul Ala Maududi The Islamic Law and Constitution -
Translated by Khurshid Ahmed, M.
A.LL.B. Islamic publications Ltd.
11-c Shah Alam Market,lahore, p.
161.
48. Al-Quran Baqara: 148.
49. Al-Quran Nisaa: 1.
50. Al-Quran Maida: 1.
51. Al-Quran Maida: 3
- 51.(1) Charis Waddy The Muslim Mind
P. 39. Longman

- London and Newyork.
52. W. K C. Cuthrie The Greeks and their gods pp. 35, 36 and 110.
53. Al-Quran Tauba or Barat : 30.
54. Al-Quran Ikhlas: 1-4.
55. Al-Quran (a) Zukhraf: 64.
(b) Al- I-Imran: 51.
56. S. Ranga Char,Rao and Ragavan Early Indian.
Thought . prince of
Wales Ragavan.Road, Mysore pp.
15-16.
57. Abul Kalam Azad Ummul Quran. Bengali translation
by Akhtar Faruq. PP. 2o2- 203.
58. Abul Kalam Azad -Do - p. 227.
59. S. Radha Krisnan Indian philosophy Vol. 1. Second
Edition p. 453.
60. S.Radha Krisnan Do- p. 144.
61. C. F. Andrews Mahatma Gandhi`s Ideas. London
George Allen & unwin Ltd. p. 35.
62. C. F. Andrews -Do- p. 39.
63. Dr. p. C. Roy Autobiography p. 31.
64. Al- Beruni's India Trubner's Oriental Series. Edited
by Dr . Edward C. Sachau Vol 11.
pp. 103-104.
65. Arthur Anthony Macdonell (a) Ref. A Vedic Reader For
Students. Oxford University press,
Amen House , London E. C. 4 6th
Impression 1965 (b).Gita,
Edited by J. C. Ghosh Chapter 4.
66. Al-Quran Bani - Isra- il: 70.
67. Al-Quran Tin: 4
68. Al-Quran Baqara: 30.
69. Al-Quran An'am: 165.
70. Al-Quran Baqara: 34.
71. Al-Quran A'raf : 10. Hajj: 65.
72. Al-Quran Baqara: 29. Hajj: 65.
73. Al-Quran Luqman: 2o.
74. Al-Quran Nahl : 10-16,R'ad:2.
75. Al-Quran Baqara : 31-34
76. Al- Quran (a) Al- Hijr : 29
(b) Sad :72.
77. Al-Quran Luqman : 13
78. Al-Quran Nisaa : 116,48.
79. Sir Muhummad Iqbal The Reconstruction of Religtiou
Thought in Islam. published by

- Javid Iqbal, son of
Late sir Muhammad
Iqbal. Shaikh Muhammad Ashraf.
Kashmiri Bazar, Lahore p. 72.
80. Al-Quran Saff: 14.
81. Al-Quran A`laq: 1-5.
82. Al-Quran Maida: 35.
83. Al-Quran Bani Isra-il: 35.
84. Al-Quran Baqara: 178-179.
85.. Al-Quran Baqara: 177, Tauba: 60.
86. Al-Quran Nur: 27-28.
87. Al-Quran Tauba: 6.
88. Al-Quran Nisaa:1.
89. Al-Quran Nisaa: 32.
90. Al-Quran Nahl: 97,Nisaa: 124.
90.(1) Charis Waddy The Muslim Mind
P.28 Longman.
London and New York
- 91 Al-Quran Baqara: 187.
92. Al-Quran Nisaa: 19.
93. Al-Quran Nisaa: 7.
93.(1) Al- Quran Al-I-Imran:110.
94. Bertrand Russell Fact and Fiction. pp. 74-75.
95. Bertrand Russell do-p.77.
96. Harold J. Laski Parliamentary Government in
England page 43. London George.
Allen & Unwin Ltd.
97. Harold. J. Laski Parliamentary Government in
England. page 43. London George
Allen & Unwin Ltd. Page 96.
97.(1) Dr. Sir Muhammad Iqbal The Reconstruction of Religious
Thuoght in Islam. published by
Javid Iqbal, son of Late Sir
Muhammad Iqbal. Shaikh
Muhammad Ashraf.Kashmiri Bazar,
lahore p. 179.
97.(2) Maryam Jameelah Article: How We Can achive Islamic
Society Islamic Review January-
March 1963.Woking England. P.30
98. Bertrand Russell Article-The Taming of Power in
Readings for Thought and
Expressions' p. 177. Compiled by
the MacMillan co. New York.
99. Sir Stafford Cripps Democracy Up- to- Date p.

20. London George Allen & Unwin Ltd. Museum street.
100. Sir Stafford Cripps Do. p. 54.
101. Sir Stafford Cripps Do. p. 15.
102. Harold J. Laski Democracy In Crisis. p. 68, George Allen & Unwin Ltd . Museum Street London.
103. Harold J. Laski Do. p. 75.
104. Joyprakash Narayan Towards Total Revolution pp.11-12. Edited with an Introduction by Ramanand popular prakashani, Bombay.
105. Sanjoy Gandhi Indira's Kurukhetra. p.5. Idarah-I-Adabiyat, Delhi.
106. Kuldip Nayar Bangladesh Observer dated 21. 11. 89.
107. Thoughts and Reflections of Iqbal Edited by Syed Wahid, Muhammad Ashraf publication, Lahore p. 37
108. Al-Quran Baqara: 279.
109. Edward Benes Democracy Today and Tomorrow. p 215. MacMillan & Co. LTd. St. Martins Street London. 1940.
110. Edward Benes Do- p. 218.
111. H.J. Laski Article 'The Internal Conditions of Democracy, Refletions on the Revolution of our time Allahabad central Book Depot p 189.
112. Arnold Bracht Political Theory -The Foundation of The Twentieth Century Political Thought. p. 438 Times of India press, Bombay.
113. John Dewey Democracy in 'Readings in Philosophy.' p. 35. Edited by John Harman Randal. Jr. and tow others Barners and Noble Inc. New York .
114. Walt Whitman Article-Democracy Vistas in Mass Culture. The Popular Arts American. Edited by Bernard Revenberg And David Manning White . The free press, New York. MacMillan Ltd. London. p.35.

115. Al- Quran Nisaa: 1
116: Al- Quran Hujurat: 13.
117. Al- Quran Ikhlas: 1.
118. Al- Quran Anbiyaa: 92.Muminun: 52-54.
119. Khuda Bokhsh Essay Indian and Islamic.
P.27.Idarah-I-Adabiyat-I Delhili.
120. Al-Hadith Abu Daud and Tirmidi
121. Al- Quran Al-I-Imran: 159.
122. Al- Quran Shura: 38.
122. (1) Al- Quran Baqara: 185.
123. Plato The Republic. Translated by
Francis Macdonald Cornford.
Oxford at the Clarindon Press.
P.273.
124. Aristotle The politics. A New Translation by
J.A . Sinclair. pp. 115- 116.The
Penguine Classics.
125'. Wilfred Cantwell Modern Islam in India.S H.
Smith Muhammad Ahsraf
KashmiriBazar,Lahore, Pakistan.
62.
126. Charis Waddy The Muslim Mind P.40
127. Aristole The Politics. A New translation by
J.A. sinclair. p. 116. the penguine
Classics.
128. Bertrand Russell Readings for Thought and
Expression Article-The Taming of
power p. 180.
129. Al-Quran Ta-Ha: 6,Maryam: 65.
130. Al-Quran Baqara: 29.
131. Al-Quran Jathiya: 13, Luqman:20, Hajj: 65,
Nahl 10-16, Rad: 2-4.
132. Al-Quran Jumua: 10.
133. Al-Quran Zariyat : 19 Maarij: 24-25.
134. Al-Quran Al-I- Imran: 186.
135. Al-Quran Baqara: 277 .
136. Al-Quran Baqara: 177.
136.(1) H.A.R.Gibb Whither Islam?
P. 379.
137. Al-Quran Baqara:275, 278.
138. Al-Quran Baqara: 279
139. Al-Quran Tauba: 34-35.
140. Al-Quran Hashr: 7
141. Al-Quran Bani Isra- il: 26-29, Furqan: 67

142. Al-Quran Baqara: 219.
142(1). Al-Quran Qasas: 77
143. Al-Quran Baqara : 273
144. Khuda Bokhsh Essays Indian And Islamic. PP. 16-17. Idarah-i- Adabiyat-i-Delhi.
145. Maryam Jameelah Article: "How We can achieve Islamic Society" Islamic Review January-March 1963. Woking, England. P.30.
146. Charis Waddy The Muslim Mind P.38.
147. Charis Waddy Do. P. 39.
148. Charis Waddy Do. P. 47.
148.(1). Charis Waddy Do. P.P. 35-36
149. Charis Waddy Do. P.P. 47
150. Al-Quran (ø) Saba: 28,(b) A'raf: 158
151. Al- Quran Tauba: 61
152. Al- Quran Anbiya: 107
153. Al- Quran Al-I- Imran: 110
154. Sir Muhammed Iqbal The Reconstruction of Religious Thought in Islam. published by Javid Iqbal, son of Late sir Muhammad Iqbal. Shaikh Muhammad Ashraf, Kashmiri Bazar, Lahore p. 179.
155 Charis Waddy The Muslim Mind. Published by Longman. P.105. Referred A.J. Toyanbee. Civilization on Trial. Oxford University Press PP. 205-206.
156. H.A.R: Gibb Whither Islam. London 1932. p379.
157. Al- Quran Shura : 38.
158. Al- Quran Al-I-Imran : 159.
159. Al- Quran Maida : 3.
160. Al- Quran Nisaa : 85.
161. Al-Quran Baqara:219.
162. Al-Quran Nisaa: 43
163. Al- Quran Maida : 93-95.
164. Conference On Moslem Doctorine And Human Rights In Islam (Between Saudi and Christian-Jurists). Published by Ministry of Justice, Riydh. PP. 15-16

RULE OF LAW IN ISLAM

The essentials of Rule of Law as envisaged by Islam are:

- i. Sovereignty lies with Allah (it has been already discussed in Sovereignty Islamic, Part 11)
- ii. Supremacy of Law and Independence of Judiciary.
- iii. Impartiality in dispensation of Justice.
- iv. Equality of all in the eye of law.
- v. Separation of Powers.

Supremacy Of Law and Independence of Judiciary:

Ruler and the ruled are equally governed by Quranic law, Shariah. Any law in contravention of Quran is Ultra Vires of the constitution. To ensure proper dispensation of justice Al-Quran makes specific and exhaustive provisions so that none can budge from essentials of the principles of rule of law. It has been made obligatory to be guided by Al-Quran in the matter of dispensation of justice: "We have sent down to thee the Book in truth, that thou mightest judge between man, as guided by Allah"¹ It has been made obligatory not only for the judiciary and the administration but also for each member of the Ummah (Muslim Society) to establish justice in all spheres of life. Islam has been declared as a complete code of life.² Islam is the only acceptable system of life to Allah.³ It is therefore incumbent upon all concerned to obey Allah, the prophet and those charged with authority, and it has been the direction in Al-Quran: "If you differ in any thing amongst yourselves (on any issue) refer it to Allah and His Apostle, if you do believe in Allah and the Last day: That is the best and most suitable for final determination."⁴ Obedience to those charged with authority, of course, is subject to the condition that their orders and actions must be consistent with the principles of Quran and Sunnah. Since all disputes and problems are to be referred to Allah and His Prophet, none can deviate from the basic principles of Quran and Sunnah which enunciate the basic principles of administration of justice and Supremacy of Law. So it has been made obligatory to judge according to the direction of Al-Quran and any one who fails to judge (by the light of) what Allah has revealed, is (no better than) unbeliever (kafir), Jaleem and Faseeq.⁵

Responsibility of Government as well as the responsibility of dispensation of justice, according to Islam, are considered as Amanah. So a solemn pledge for supremacy of law according to Islam, is the condition precedent of assumption of office of a Caliph. Abu Bakar, on being elected as Caliph addressed the people:— "Gentlemen, I promise you to follow the injunctions of the Book of Allah and the example of His Apostle, I have been elected as your leader, but, by Allah, I am not the best amongst you. The strongest of you shall be considered weak with me until I have taken for the weak what is due from him. And the weakest among you shall be considered the strongest until I get what is due to him from the strong. I shall do my best to fulfil pledges. Follow me as long as I follow the commands of Allah and the prophet. If I disobey Him and the prophet, obey me not. Let Allah help me". The crowd (in one voice) said "Ameen Ameen."

Umar similarly took a pledge on being Caliph, that he would be guided by Al-Quran and Sunnah. He also addressed: "By Allah, he that is weakest among you shall be in my sight the strongest until I have vindicated for him his rights, but him that is strongest will I treat as the weakest until he complies with the laws in rendering back the dues of the weak".

Hazrat Ali lost his war material which was recovered from a Jew. Ali without taking law into his own hand referred the case to the Qadi, who acquitted the accused on benefit of doubt, since Ali had examined one of his sons Hasan and a servant Kambar and no disinterested witness was examined to establish his claim. Ali, in his, Classic Administrative Policy Letter addressed to Malik Ibn Haris Ashter, Governor Designate of Egypt, advised that Judiciary must be free from all kinds of executive pressure" and also must be above intrigue and corruption; and it must act without fear or favour.⁶

After the election of Umar Bin Abd -al-Aziz (Omar-e-Thani) as a Caliph he gave the following khutba (address):— "O People! after the Holy Quran" no other Book shall come from Allah, and after your Prophet no other Prophet shall come. I am not a Law maker. I am only an executor of law. I will bring about no innovation. I will only follow. I am not better than any individual from among you. The only difference is that I carry greater burden (of Khilefat) on my shoulders. Remember! that no good can come out by disobeying Allah!" "O People! Obedience must be given to him who obeys Allah. Any one who disobeys Him, he must not be obeyed. Upto the time I obey Allah, obey me; and if disobey Him, then you must not obey me."⁷ He further stated that the Caliph is not a law giver; his function is not legislative. He is there to carry out the 'Law' and to execute It, that is, in Islam, there is the Supremacy of Law, and not of men and this Supremacy of law is the Supremacy of the Quran which represents the Sovereignty of Allah, and government is only an agent to fulfil the purposes of law. Lastly, the Caliph is responsible both to Allah and the people. Absolute obedience is to be given only to the commands of Allah. In case of others obedience is conditional. Hence if the Caliph or ruler goes against the Commands of Allah, he can be disobeyed and removed by the Community."⁸

Head of the Police Administration wrote Omar-e-Thani that crime could not be checked unless persons were arrested and convicted on Suspicion. The Caliph issued a Farman that the police Chief should apply shariah only, even though crimes continue.⁹

A high official reported to Omar-e-Thani that income from Jizia Head practically came to nil, since a large number of Non-Muslims are being converted into Islam, consequently a financial crisis was being faced by the Administration. The Caliph informed that law must be respected and the Prophet did not come as a Revenue Collector (Tahsildar) but came with Guidance for mankind.¹⁰

Summoned by the Qadi of Medina at the instance of some camel owners, asys Amir Ali, "Abbasid Caliph Mansur attended in person and stood as an ordinary litigant before the Qadi, who did not even rise from his seat to receive the Caliph. The suit was decided in favour of the Plaintiffs; and Mansur acknowledged the independence and integrity of the Qadi by presenting him on a fitting occasion with a large purse".¹¹

During the Khelafat of Abbasid Caliph Al-Mahdi while he was passing orders on cases filed for disposal, a man rose up and after greeting him with the usual salutation said: "Amir-ul-Mu'minin": If any one has any complaint to make against an aggressor or wrong doer, he appeals to you for redress of his grievances, but if he has a case against the Amir-ul-Muminin himself where should he go? I have to lodge a complaint against you. Should I present it to day or should I do it hereafter in the adalat of Malik-i-Yawmiddin (Court of Sovereign-Judge of the day of judgement) where there would be neither injustice nor favouritism?" The reply was "Even though the worldly Hakkam (Officers) have to bow their heads before us we also bow our heads to the Shariah and hence the case will be decided according to Shariah" (i.e. according to the Law). The Khalifah at once made way to court of the Qadi along with that man, and there the case was presented to him. After questions and answers and the examination of necessary papers or documents, the judgement, was given against Al-Mahdi and he had to carry out the orders of the court.¹²

IMPARTIALITY IN DISPENSATION OF JUSTICE:

Islam, first in point of time, in human history, not only declared Supremacy of Law but also maintained impartiality in dispensation of justice. In Sura Nisaa Al-Quran, directs: "O ye who believe! Stand out firmly for justice, as witnesses To Allah, even as against Yourselves, or your parents, or your kin, and whether it be (against) rich or poor: For Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do Justice, verily Allah is well-acquainted with all that ye do" ¹³ It is enjoined in Sura Maida. "O ye who believe! Stand out firmly for Allah as witnesses to fair dealing and let not the hatred of others to you make

you swerve to wrong and depart from Justice. Be just and that is next to piety and fear Allah for Allah is well-acquainted with all that you do".¹⁴

The following principles have been emphasised in the two aforesaid verses:—

- a) To do justice even though the decision may go against oneself, one's parents or near relations.
- b) Not to differentiate between the rich and the poor, friend and foe, in the matter of dispensation of justice.
- c) Not to divert allowing fear or favour from the path of justice.
- d) Not to act under any hidden motive.

Impartiality in dispensation of justice has been emphasised by Islam to such a degree that concept of justice is to be treated as an obligatory duty to Allah Himself. One must fear Allah in case of dispensation of Justice. Even in case of an enemy one should not budge from the principles of impartiality, equality and absolute justice. Taima ibn Ubairaq was nominally a Muslim but really a hypocrite. He was accused of a theft of a set of armour, he planted the same in the house of a Jew where from it was recovered. The Jew denied that charge and accused Taima for planting the same in his house. Sympathy of the Muslim Community was with Taima, since he was *prima facie* a Muslim. The case was taken up by the Apostle who acquitted the Jew according to the strict principle of impartiality in dispensation of justice as commanded by Allah.

Islam has been emphasising the importance of justice although. It is narrated in the first chapter of 'Kitab-ul-Fakhri' as quoted by M.M. Pickthall that when Sultan Halaqu Khan had taken Baghdad and held the unfortunate khalifa at his mercy, he put a question to the Ulema for fatwa: which is preferable (according to Shariah) the disbelieving ruler who is just or the Muslim ruler who is unjust? Raziuddin Ali Ibn Tawas (the greatest and most respectable A 'lim' of his time) took up the question paper and signed his name to the answer: "The disbelieving ruler who is just" (As Sultan Al-Kafir Al-Adel).¹⁵

EQUALITY OF ALL IN THE EYE OF LAW:

Of all the religious, social, political and economic systems of the world, Islam is the first, foremost and the only system that along with declaration of Oneness of Allah (Tawhid), it declares the unity of mankind (Brotherhood of men). Al-Quran unambiguously declares the equality and fraternity of men: "O mankind! We created You from a single (pair) of a male and a female. and made you into Nations and tribes, that Ye may know each other (Not that ye may despise each other). Verily The most honoured of you In the sight of Allah Is (he who is) the most Righteous of you. And Allah has

full knowledge And is well acquainted (with all things).¹⁶ Al-Quran further declares that Allah created mankind from a single person, created, of like nature, his mate, from them twain scattered (like seeds) countless men and woman.¹⁷ Prophet (PH) in his famous farewell address said that there is no superiority of an Arab over a non-Arab and viceversa. Mankind is the progeny of Adam who was fashioned out of clay. He further declared that every claim of privilege whether that of blood or property was under his heels. The Prophet (PH), in fact, did not consider himself to be above the law. Al-Quran makes it clear that he is a man like others, except that revelations come to him and he did never claim any distinction in his social behaviour.¹⁸ He also sought to establish this by his own acts and precepts. He himself appeared in several suits filed against him.¹⁹ He established the important constitutional principle that the head of the Islamic State could be sued both as a private individual and also in respect of his public duties. He Permitted a Complainant to nudge him when the latter stated that the Prophet (PH) had done the same to him, on one occasion, During the Sermon of Hujjatul Wida he testified to his love for justice and equality when he publicly declared to the congregation that any one having any claim against him should make it, so that he might satisfy the same. Islam does not approve of the idea: King Can do no wrong'

When Fatima a woman of Makhzum tribe committed theft, Prophet (PH) ordered her hand to be cut-off, but through Osama Bin zaid, the Prophet (PH) was requested to pardon her, since she was from a respectable tribe. The Prophet (PH) replied: "By Allah, even if my daughter Fatima would have committed theft, she would not have been pardoned". Even in cases between Muslims and Jews, the Prophet (PH), on merit, used to pass judgement in favour of the Jews. He thus upheld the principle of rule of law.

The letter sent by Umar (the Second Caliph) to one of his Governors, Abu Musa Al-Ashari, on the administration of justice, is another proof of equality of all in the eye of law and rule of law maintained by Islam. It reads:----- "Treat all alike, so that the noble may not rely on your injustice and the poor does not fear you" It would be impossible to give a better general definition of the function of a state. ²⁰

Umar took so much care to impress this principle upon his Judges that he himself went to court on several occasions as a party to suits. Once he had a dispute with Ubayy B. Ka 'b who lodged a suit against the Caliph in the court of Zaid B. Thabit. Umar appeared as a defendant. Zaid showed him honour. "This is your first injustice", said Umar who then sat down alongside of Ubayy.

Ubayy had no proof, and Umar denied the plaint. According to usage, the plaintiff desired that Umar should take an oath. Because of Umar's position Zaid requested Ubayy to waive his right of oath from Umar. Umar was annoyed at this partiality and addressing Zaid said:- "If Umar and any other man are not equal in your eyes, you are not fit for the post of a Judge.²¹

Equality in the eye of law was scrupulously observed by the Rulers in Islam. Umar whipped his son for the second time since the Qadi did not execute the proper punishment. The son died. Amr Ibn-al-As, while Governor of Egypt, his son beat an Egyptian copt without any justification. Umar called both father and son, ordered the copt to retaliate in his presence. Son of Amr was equally beaten and Amr had narrowly escaped from Umar's whip since he was pardoned by the Copt.

When Jubala Ibn Ayham, king of Ghaswan, Arabia, was converted to Islam, he visited the Caliph Umar with the great pomp and numerous attendents. He was received with due honours. One day when he went on pilgrimage to the Ka'ba, he struck a Bedouin who had soiled his coat. The Bedouin complained to Umar, who said to Jubala: "you owe a reparation to this Bedouin, unless you wish to be struck by him in return". Don't you make any difference between roylty and the common people?" Asked Jubala. No, answered Umar. Before Islam we are all equal. There upon Jubala requested for 24 hours time. During the night he fled and sought refuge from Heracleus, the emperor of Constantinople.²²

Umayya Caliph Walid gave a property of a Jimmi (Non-Muslim) to his son Abbas. The Jimmi put a claim for his land before Omar-Bin-Adbul Aziz who summons Abbas and asked as to what he had to say about the said property. Abbas replied that he had been possessing the property on a Royal Sanad. The Caliph passed the order to relinquish the property back to the Jimmi on the ground that Walid's Sanad could not be given preference to Al-Quran. ²³ One Christian filed a complaint before Omar-Ibn-Abdul Aziz against Hisham son of Umayya Caliph Abdul Malik. The Caliph having issued a summon against Hisham put him in the dock on equal level with the Christian Complainant, as was the practice. ²⁴ No differential treatment between the caliph and any ordinary citizen was permissible in the eye of law, in Islam. During his Khilafat a Muslim in Hera Region murdered a non-Muslim. He having got the Muslim murderer arrested, handed him over to the non-Muslim for his trial who murdered the Muslim in accordance with the law of equality in retaliation (Qisas), as prescribed by Al-Quran.²⁵ Irrespective of difference of caste and creed, the Muslim Rulers on the principle of equality, treated all on equal terms.

Even one thousand years after the days of the Prophet (PH) and Khulafa-e-Rashedeen, lot of cases as the glaring examples of equality of all in the eye of law are found in the pages of history of administration of Muslim Law. During the reign of Sher Shah, his eldest son Adil Khan, as related in the 'Khulasa-at-Tawarikh', threw a bira (bundle) of pan leaves to the wife of a citizen while she was bathing in the river. She resented. Her husband complained to Sher Shah who ordered that the complainant shall throw, similarly, a bira of pan to the wife of the Prince Adil Khan, according to the law of retaliation.²⁶

SEPARATION OF POWERS:

To ensure the independence of judiciary, Separation of Powers: legislative, executive and judiciary is indispensable. The process of Separation of Powers was started by the prophet (P.H) and Umar (R) made complete separation of judiciary from the executive. Judges were kept above the influence of the Governor and other executive authorities. The unique success of Rule of Law in Islam is due to the fact that Al-Quran puts top priority to the question of dispensation of justice so much so that the Judge while dispensing justice must feel that Allah is watching him whether he acts honestly and without any fear or favour. Allah commands to render back the Trust to whom it is due and to do justice when one is to judge between man and a man -----²⁷ Allah commands to do justice and urges upon mankind for sincere devotion to Him-----²⁸ Allah commands justice, the doing of good, and liberality to kith and kin, He forbids all shameful deeds and injustices-----²⁹ Islam, to stop injustice and transgression, makes it incumbent for the believers to make peace by a collective fight against the transgressor until he complies with the command of Allah and when he complies peace is to be made between them with justice and fairness since Allah loves those who are fair (and just)³⁰

Having followed the divine injunctions emphasising justice and fair play, Islam among the religions, political and legal systems of the world, had established Rule of law most successfully twelve centuries prior to Dicey who in the Western world first in point of time used the phrase 'Rule of Law' through Law of the Constitution (1885).

The Greeks and the Romans introduced Law, but Islam introduced and established Rule of Law.

The basic reasons behind the Unique success of Rule of Law under Islamic concept of Sovereignty are that an Islamic state is a Homogeneous institution of Islamic Brotherhood, based on Common Cultural politico economic Cum-religious code backed by Supremacy of Law and Independence of Judiciary.

PART III

REFERENCAS

1. Al-Quran Nisaa : 105.
2. Al-Quran Maida : 4.
3. Al-Quran Al-I-Imran : 19.
4. Al-Quran Nisaa : 59.
5. Al-Quran Maida : 47, 48 and 50.
6. Hazrat Ali (RA). A Classic Administrative Policy Letter to Malik Ibn Haris, Ashter, Governor, Deisgnate of Egypt. P.13.
7. Ilyas Ahmad. Head of the Department of Political Scince, karachi University. Sovereignty Islamic and Modern Concept of Sovereignty in Islam-1965. The Allies Book Corporation, Karachi-Hyderabad. PP.85-86.
8. Do PP.86-87.
9. Maulana A.K. Azad. Adarsha Khilafater Namuna. Translated in 'Bijnan Samaj Dharma' by Principal Abul Quasem. Published by Islamic Cultural Centre, Dhaka Division On behalf of Islamic Foundation Bangladesh. PP.299-300.
10. -Do- P. 300.
11. Ilyas Ahmad. Sovereignty Islamic and Modern. PP.91-92.
12. -Do- P.92.
13. Al-Quran Nisaa : 135.
14. Al-Quran Maida : 9.
15. Muhammad Marmaduke Pickthall. Article, "Causes of Rise and Decline in Cultursl Side of Islam (Madras Speech)"P.23.
16. Al-Quran Hujurat: 13.
17. -Do- Nisaa : 1.
18. -Do- Kahf: 110.

19. K. Jamil Ahmed. *Heritage of Islam*.
20. Allama Shibli Nomani : *Al-Farooq*. Translated by Maulana Zafar Ali Khan. Vol 1, Page xvI. Shah Muhammad Ashraf. Kashmiri E nazar, Lahore, Pakistan.
21. -Do- Translated by Saleem M.A. Vol.2, P.73.
22. Dr. Ahmad Gaimil Mazzara. Article "Islam, Democracy and Socialism." *The Islamic Review*. April Issue 1962. Woking England. P.8.
23. Maulana Azad Ibid P.302.
24. -Do- " P.302.
25. -Do- " P.302.
26. W. Erskine. *History of India*. P.443.
27. *Al-Quran* Nisaa : 58.
28. -Do- A'raf : 29.
29. -Do- Nahl : 90.
30. -Do- Hujurat : 9.

THE ROLE OF MUSLIM SAINTS IN PREACHING ISLAM IN BANGLADESH

SHAIK ALI ASHRAF

VICE PRESIDENT

BANGLADESH SAUDI ARABIA BROTHERHOOD SOCIETY.

There is no denying of the fact that the Muslim Saints contributed a great deal to the preaching of the Islam in Bangladesh. They exerted a profound influence on the people and their social life as well. The life they led was very plain and simple.

Before the advent of Islam in the subcontinent the Hindu,s under the Cast-ridden society were ruthlessly oppressed by the Brahmins due to the teachings of Vedas and Gita which declared the Brahmins to be the top Varna. The fait of the Buddhists was still worse.

Islam came with its principals of equality of mankind, sense of Justice and toleration. Through the teaching of Islam as preached and practised by the Muslim saints the mass of pepole readily excepted the Islam.

Let us now briefly consider in a chronological order the advent of the Muslim saints. Bengal was conquered by the Mohammed Been-Bakhtiar Khilji in 1202 A.D. The Muslim saints had preached Islam here since atleast Nineth Centuary A.D. Baizid Bostami came to Chittagong and preached Islam who died in 874 A.D. Sha Sultan Balkhi Mahi Sawar came to Sandiv in 1047 A.D. where from he went to Mahasthan Garh of Bogra.

Baba Adam (1100-1119) came with the mission of Spreading Islam at Abdullahpur of Bikrampur at Munshigonj. Hazrat Sah Zalal came to Sylhet in 1165 who was confronted by Hindu King Gaura Gabinda, but by vertue of deep faith in Tawhid and spiritual splendour Shah-Zalal defeated him. Three hundred and sixty companions who came with him were sent to different places to preach Islam and he continued with some of them at Sylhet to preach and practise Islam. Syed Ahmed popularly known as syed Miran Shah (1200-1233) came and settled at Kanchanpur, Noakhali where he preased Islam, Sheikh Farid Uddin (1176-1269) came to Chittagong who there after went to Faridpur to preach Islam and it is said that after his name district Faridpur was named, Makhdum Zalaluddin preached Islam during 1213-1225 at Pandua, Shah Daula Shahid came at Shahjadpur, Pabna who died on 1250

A.D. and Shaikh Sharfuddin Abu Tawamah came to Snargaon and preached Islam during the period 1274-1300 A.D.

Hazrat Mawlana Keramat Ali was one of those saints who by their arrival and tireless labours illuminated the minds of the ignorant people of the then Bangladesh. When the Mawlana came to Bangladesh for reformation, the religions and social crisis of the entire region reached their zenith. People went on the verge of renouncing even prayer and fasting, they cut off all communications with true teachings of Islam. His education of theology was unquestionable. Mawlana Keramat Ali could enkindle a revolution. The puissant and irresistible power of his speech brought about an ultimate innovation of the attitudes of the people to religion. In this respect, to radiate the true luminosity of Islam and to pevate the religion of Allah is considered as greatest Zehad.

During this tabligue in Bangladesh, he had to meet various obstacles. Several times, he got into conflict and with the bedayeti peers they attacked him by throwing stones at his barge and waged movement against him. They threatened even to kill him.

Overcoming al these obstacles Hazrat Mawlana keramat Ali continued the tabligue and social reformation. He organizing the Forkania and Darse Nezamia Madrasha he tightened the process of reformation. He substituted haque for satil. The star which having dawned on Maharram 18, 1215 (Hizri) at Zannpur. Radiated his own spiritual grandeur for the performance of his sacred duty, sank down in the western horizon of his life uttering Kalemaya-e-Shahadat' in the twilight of a new dawn, the 2nd Rabi-us sani 1290 (Hizri). He lies buried at Rangpur where he breathed his last.

During the early 19 th century, when Ram Mohan Roy was engaged in the reformation of Hinduism in Calcutta, Hazi Shariat Ullah started the reformation movement of the muslin society in East Bengal. The purpose that Hazi shariat's movement served , was the purification, social and popolitical reformation of the people by the banishment of all those evils which contaminated the original purity of islam.

Hazi shariat, founder of Faraezi movement was born at shamail in the district of Madaripur in 1781. He was educated in Arabic and passed from furfura. In 1799 he went on a pilgrimaga to Makkah. There he studied theology and the science of Hanafi School of Fiqh during his stay in Arabia, he came in contact with Abdul Wahab, leader of the Reformation Movement there and assumed the spirit of reformation in 1818, he returned to Bangladesh.

Hazi shariat Ullah took notice of superstitions of various kinds and un-Islamic activities prevailing in the Muslim Society of Bengal, Most Muslims of this

country were converted. They could not escape the influences of their former religion and culture even after conversion. The result was that the formal practices as filtered down from their former religion naturally existed in the Muslim society with the start of the British rule, those anti Islamic activities increased enormously. Besides this the tortures of the Hindu land lords and indigo planters Jeopardised the Muslim life understanding the over all situations of the Muslims, Hazi Shariat Ullah began the reformation movement of teachings the Quran and Sunnah. He strongly opposed the payment or participation in Durga and Kali pujas which are strictly forbidden by Islam as shirk. He declared them banned Hazi Shariat Ullah urged the Muslims to avoid doing things which Islam never allows. Within a very short period of time, the Faraezi Movement became very popular in entire Bangladesh. Referring to his success, James Wise commented "His country men admired his pure and ideal life and regarded him like their father. He advised them when evil days fell upon them and pacified them when sorrows enveloped them. Hazi Shariat Ullah scored the English domination in his country. He strove to raise unshakable barrier against them. The Local land lords began opposing the Faraezi Movement. James Wise wrote "The spread of Faraezi Movement Frightened the land lords for the reformation movement was leading the Muslim subjects to the enviable tie of unity. The main object of the Movement was to strengthen the moral power of the muslim and to reinforce the consciousness of their rights and duties and to the project the interest of the Muslims from the oppression of the outrageous land lords and the creditors. He was a peace-loving reformer and preacher. But the Hindu landlords looked contemptuously at the Reformation, Movement. With lame excuses the Hindu land lords Continued their oppression on the Faraezi subjects. To enfeeble the Faraezis those landlords captured the English indigo planters and also seduced the British administration and judges against the Faraezis.

The Hindu press of Calcutta came ahead to help them. Through the administration the Hindus hatched up a conspiracy against the Faraezis. The general public oppressed by the land landlords and indigo planters entered into alliance with the Faraezies with an anticipation of receiving justice.

In 1831 when Hazi Shariat ullah was operating his party work at Naya Bari of Dhaka District, there existed an obvious conflict between him and the Hindu land lords. To protect his followers from the rage of the land lords he decided to organize a troop of trained persons. This terribly infuriated the fortune seekers and they employed various means to harass him. In 1839 the police department imposed restriction upon him. His movement was restrained Hazi Shariat ullah who introduced a new era in Bengal died in his native village in 1840.

Hazrat Mawlana Shah Abu Bakr Siddique was a radiant star that glittered

among the guides of Islam and the reformers of the Muslim society of Bangladesh. He was born at Furfura in 1265 B.S. since boyhood, Siddiqui was devout, polite, meritorious, intelligent and persevering. In a short time he completed the primary course of his education to study English. Then he studied the Quran Tafseer, the Hadiths and the Fiqah. He acquired command over mantek and hikmat etc. He was not only awfully engaged in the performances of tasauf but devoted himself to the task of reforming and improving the Muslim society. During his time the religious cultural, education and social condition of the Muslim of Bengal reached a miserable state. In a word, the existence of the Muslim society was on the brink of utmost decline. Having realized the society, he felt sad Abandoning his own comforts he went to see condition of many town and villages with the waj-nasihah Mission to revive the dying society. His waj as so melodious and heart touching that the audiences remained spell bound. Their minds melted by the magical tune of his address. Millions of people assembled in his meeting. The audience included not only the common people but also many attorneys, pleaders, judges, magistrates and many other learned people. It is inestimable how many non-Muslim were converted to Islam how many usurers gave up their usury and how many evil doers got refrained from evil path by the spell of his address.

The tireless and ceaseless 'Was-nasihah' of Hazrat Mawlana Abu Bakr Siddiqui engendered an unprecedented spirit and response in the heart of the depressed society. He realised that the miserable condition of the society resulted mainly from the inaccuracy of education. So he tried whole heartedly for the wide extension of education. He established many makhtabs, forkania and Islamia Madrashes which breathed a new. For the stability of these institutions. He managed to fund various means as the permanent source of income to support their durable existence 'Waj-nasihah' which exercised profound influence on the local. For their deepening hatred and malice for the British Government.

Gurdian of the Muslim families did not want their children to learn English. In his waj Mawlana Siddiq said learning English language is acunning means. There is nothing wrong to learn English. But the Muslims are to be careful that they should not give up their religious ilm only to learn English.

Another work he took up was that he dedicated his life for the service of the distressed poor people and collecting subscription, he helped innumerable people. He collected subscription amounting to tk. 60 thousand and sent it for the Turkish families wounded in the Balkman. By collecting subscription, he sent 50 thousand taka for the people tremendously shaken by the devastating fury of the Ashwin storm of 1326 in East Pakistan. Once the Hindus took the initiative for founding a statue by the Mosque of Tipu Sultan.

In this connection, a protest meeting was arranged in the Muslim Instituted Hall. In that meeting, he raised a strong protest against it. As a result the anti Muslim plan had to be abandoned.

For the revival of the Muslim society, along with his 'Waj nasihat.' he managed to bring out the publications of national literature and news paper. For this work he spent a lot from his own pocket and from the fund raised by the subscription. For the widening of Islam and the renaissance of Muslim. He brought out a weekly 'The Muslim Hitaishi and a dignified monthly: the Islam Darshan.

At last, this great saint having left millions of people to mourn next left for the next world in the twilight of Friday dawn, on Chaitra 02. 1345 B.S.

The British rule which continued for long two hundred years in Bangladesh. The malicious attitudes of the Hindu land lords and the Brahmins towards Islam, misled the Muslim of the country from the true path of 'tahzeeb-tomaddun' and of Islam. Hazrat Mawlana Shah Suffi Nesar Uddin Ahmed was one of those guiding stars who worked untiringly and ceaselessly for bringing to light the Muslim who sank deep in superstitions. Nesharuddin was born at Sharsina of Barisal district in the month of Agrahayan, 1279 B.S. He was educated in Calcutta Alia Madrasa and the Hoogly Madrasa. During his study in the Hoogly Madrasa, he became the disciple of Hazrat Mawlana Shah Sufi Abu Bakr, Siddique (R). Then he came back with unbounded spirit of working for the people and the society. He founded Darus Sunnat an Islamic Madrasa for the widening of Din-e-Ilm. So from the beginning he made all arrangements for the student to live in the boarding house free of cost. The result was that every student having completed education, began emerging as the visual symbol of Sunnat e-Nabi. Not only at Sharsina but also at different places of the district of Khulna and Barisal; he founded 27 senior Madrasas besides these many other senior and junior madrasahs corresponding to his ideals were founded at Faridpur, Noakhali and Comilla and other district. He was the life long patron of those madrasahs. Now he turned to the field of reformation and found the entire country replete with illiteracy and superstition. Reformation will remain useless unless din-e-Ilm. is widely enhanced. So first of all he employed all his might to the work of educating people.

The whole of the East Bengal became illuminated with Islam education.

According to the laws of shariat he inflicted severe punishment of the oppressors. Usurers and the people who desisted from the faith of Allah and the prophet. He worked for the welfare of the people. In Pakistan movement, he lent his unhesitating support and he was a great leader of the Jamiyat-e-

Ulamaya Islam' which extended all possible co-operation to speed up the movement. He devoted himself not only to the area of 'Was-nasiat' but also to make his mujahedana efforts successful.

He died at 9P.M. on thursday Magh 17, 1358 B.S.

Shah Sufi Mawlana Abdus Sobhan another great Muslim saint of Shahpur(Sawalpur) Comilla was a distinguished personality, who apart from his reformatory work within religious sphere, gave leadership and guidance in political sphere of the national life of the Muslims of Eastern Bengal. His contribution in Pakistan movement was a unique one. Hazrat Mawlana Shamsul Haque Faridpuri (R) is a memorable name among the mujahids of Islam in Bangladesh, He was a very great Ulama, and a Meditative and distinguished educationist.

Teaching was the vow of his life, he realised that the absence of religious education alone led the Muslims to forget rites and rituals and the religious conventions and to assume the custom and culture of the depraved people holding different creed other than shariat.

On the first Friday of Falgun 1302 B.S. he was born of a God fearing Muslim family of Gaohardanga under Gopalgonj thana which was a Hindu Majority region.

Having finished his primary education. he to carry out the order of his father got himself into the Presidency College Calcutta. but his mind tended to learn Ilm-e-din, So he came back as a distinguished scholars of deoband and Saharanpur in 1928.

After his return he tookup the charge of the Headmaster in Madrasha-e-Eurusia His associates were Hazrat Mawlana Tazul Islam, and others with their co-operation he worked of that madrasha. Under his proper guidance and teaching, the Madrasha was very rapidly promoted to Dawra-e-Hadith within two years. His mission aimed at rendering every Muslim of Bangladesh.

Dinelem in order to implement the plan he devised to found a full fledged madrasah in each town, and in other developed areas of Bangladesh, he rounded a full fledged madrasah at kachua of Bagerhat District in 1337 B.S.

After the creation of pakistan he founded zameya Quarania Arabia an Islamic Institute in the desing or a full-fledged islamic University in the premises of lalbagh shahi Mosque, For Founding the Islamic sense of value in every Sphere of human society and for making the teaching of the Quran and Tabligue universal he organized khadem ul-Islam, a social welfare institute in 1940. Through that instiute he founded many maktabs, and madrasahs He

wrote tafsir of the Holy Quran in his own mother tongue and more than fifty books about the daily needs of Muslim society. Hazrat Mawlana Shamsul Haque one of the highly learned men of this era breathed his last at 2-30 P.M. on Tuesday, February 21, 1969.

The advancement of Islam as it stands to day in Bangladesh is the result of the contribution by the aforesaid Muslim Saints who are remembered by the Muslim masses even to day for their Jedd zihad, to bring about revolutionary changes in the religious social economic and political life of the Ummah.

BANGLADESH-SAUDI ARABIA BROTHERHOOD SOCIETY

MUHAMMAD FAYZUR ROB AZAD

MASS COMMUNICATION AND JOURNALISM DEPTT.

DHAKA UNIVERSITY

CO-ORDINATOR

BANGLADESH-SAUDI ARABIA BROTHERHOOD SOCIETY

Bangladesh - Saudi Arabia Brotherhood Society is an organisation for strengthening the cultural and spiritual ties between the two peoples of Bangladesh & Saudi Arabia. From the Mediaeval Ages Bangladesh and Saudi Arabia were linked up through trade & commerce and subsequently by the inseparable bond of Islam, history & cultural. The Holy land of Makkah which is the centre for the Union of world Muslims and Medina the field of activities of the prophet Hazrat Mohammed (S.M.) are lying there.

After the political debacle of 1971 in erstwhile East Pakistan, Saudi Arabia did not readily recognize Bangladesh to establish diplomatic relationship with it, but after the significant change in 1975 diplomatic relationship was established between the two countries.

In the meantime some Islamic thinkers of Bangladesh took the initiative in organising Bangladesh-Saudi Arabia Friendship Society with an aim of uniting the leading people of the two countries into a close contact with one another and developing Islamic fraternity and strengthening the Islamic cultural tie. As a result, towards the close of 1975, Bangladesh-Saudi Arabia Friendship Society was established.

The persons who took leading part in organizing the same are Dr. Mustafizur Rahman, Advocate Mujibur Rahman, B. H. Haroon, Mr. Azizul Haque, Zainal Abeedeen, Md. Aynuddin, Al-Haj M.A. Hannan and others. Fuwad Abdul Hamid Al-Khatib the first Ambassador of Saudi Arabia in Bangladesh as the representative of his Government acted as a patron.

After its establishment in 1975, Bangladesh Saudi Arabia Friendship Society on its Journey towards its great purposes felt the necessity of a change of nomenclature. A decade after in 1986 under the inspiring guidance and patronage of His Excellency Abdul Latif Abdullah Al-Maimanee, the Ambassador of the Kingdom of Saudi Arabia, this change of nomenclature from Bangladesh Saudi Arabia Friendship Society to Bangladesh Saudi Arabia Brotherhood Society was introduced.

Bangladesh Saudi Arabia Brotherhood Society has been carrying on programmes which include the observance of the National Day of Saudi Arabia, arrangement of Seminars on the Significance of Ramadhan and Hajj, the observance of Eid-I- Miladun Nabbi and other Islamic days Besides, the society on various occasions have been organising essay competition on different aspect on Islam among the students of the universities and secondary Education Boards.

The Society during the floods in 1987 & 1988 came forward with humanitarian programmes to distribute relief commodities among the flood stricken pepole in the interior region of the country as well as in Dhaka city. Under the inspiration of H.E. Al Maimanee the officials of the society raised an intigrated relief fund. B.H. Haroon, Secretary General of the Society executed the programme.

The Society started the programme of teaching modern Arabic Language free of any tuition fees, in the premises of the Society's own office, under specialized teaching staff. The publication of 'Eternal Brotherhood is another achievement of the Society through which erudite scholars of Bangladesh have contributed well thought of writings on different aspects of Bangladesh, Saudi Arabia and Islam.

Bangladesh Saudi Arabia Brotherhood Society with the Co-operation of all concerned is firmly going a head in attaining its goal of strengthening the Brotherly relationship between the two peoples. May Allah Bless us- Ameen.

BANGLADESH AT A GLANCE

Geographical Location: Between 20.30⁰ and 26.39⁰ North Latitude and between 88.0 and 92.41⁰ East longitude

Boundary:

North: India, East: India and Burma, South Bay of Bengal:
Area: 1,44,000 sq km, Territorial Waters 22.22 km. Economic Zone Upto 370.40 km in the high seas measured from the base line.

Administrative Units: Division.

4, District- 64, Upazilla/ Thana 495. Union- 4472 Villages 85650.
Capital: Dhaka, Area 414.39 sq km population (81) 3.4 million.
Other Major Cities Population 1981

Chittagong	1.39 million
Khulna	0.25
Mymensingh	0.19
Comilla	0.18
Sylhet	0.17

Language:

Bengali but English is widely spoken

Religion: Islam (87%) Hinduism (12.1%) Buddhism (0.6%) Christianity (0.3%)

Units of currency:

Taka

Notes in Circulation:

TK 1.00, 2.00, 5.00 10.00, 20.00 50.00, 100.00 and 500.00
Coins in Circulation: 1 paisa, 5 paisa, 10 paisa, 25 paisa and 50 paisa

Time:

GMT+ 6

Main Seasons:

Winter (Nov-Feb) Summer (Mar-June)
Monsoon (July-oct)

Climate

Average Winter Temp (Max 84⁰ F MIN 52.1F)
Average Summer Temp (Max 94.1 F Min 69.6 F)
Monsoon Rainfall Lowest 47" Highest 136" Humidity: Highest 99% Lowest 36%

Principal Rivers:

Padma, Meghna, Jamuna Brahmaputra Madhumati (in all 230 rivers including tributaries and branches)

Principal Crops:

Rice, Jute Tobacco, Sugarcane, Pulses, Oilseeds, Spices, Potatoes, Vegetables, Bananas, Mangoes Coconuts Jackfruits.

Principal Industries:

Jute, cotton textile, Tea Paper, Newsprint, Cement, Fertilizer, Engineering Electric Cables.

Principal Exports:

Jute, Jute Manufactures, Tea hides Skins Newsprint, Fish, and Readymade Garments.

Airports:

Dhaka (Zia International Airport) Chittgong, Jessore, Rajshahi, Ishurdi, Sylhet, Cox's Bazar, Saidpur

Radio Stations:

Dhaka, Chittagong, Rajshahi, Rangpur, Khulna and Sylhet, Comilla.

Television Station:

Dhaka

Relay Stations :

Chittagong, Sylhet, Khulna, Natore, Rangpur, Mymensingh and Rangamati.

Satellite Station:

Betbunia and Talibabad (for international tele communication)

Population: 98.0 million in 1985. Growth rate 2.17% per annum Sex ratio 106 males per 100 females, Literacy rate (popn aged 5 above) 23.8%. Civilian labour force (1981) 15.2% No of households units (1981) 15 million. Average family size of households 5.75 Density per sq mile including river

Selected indicators of Economy:

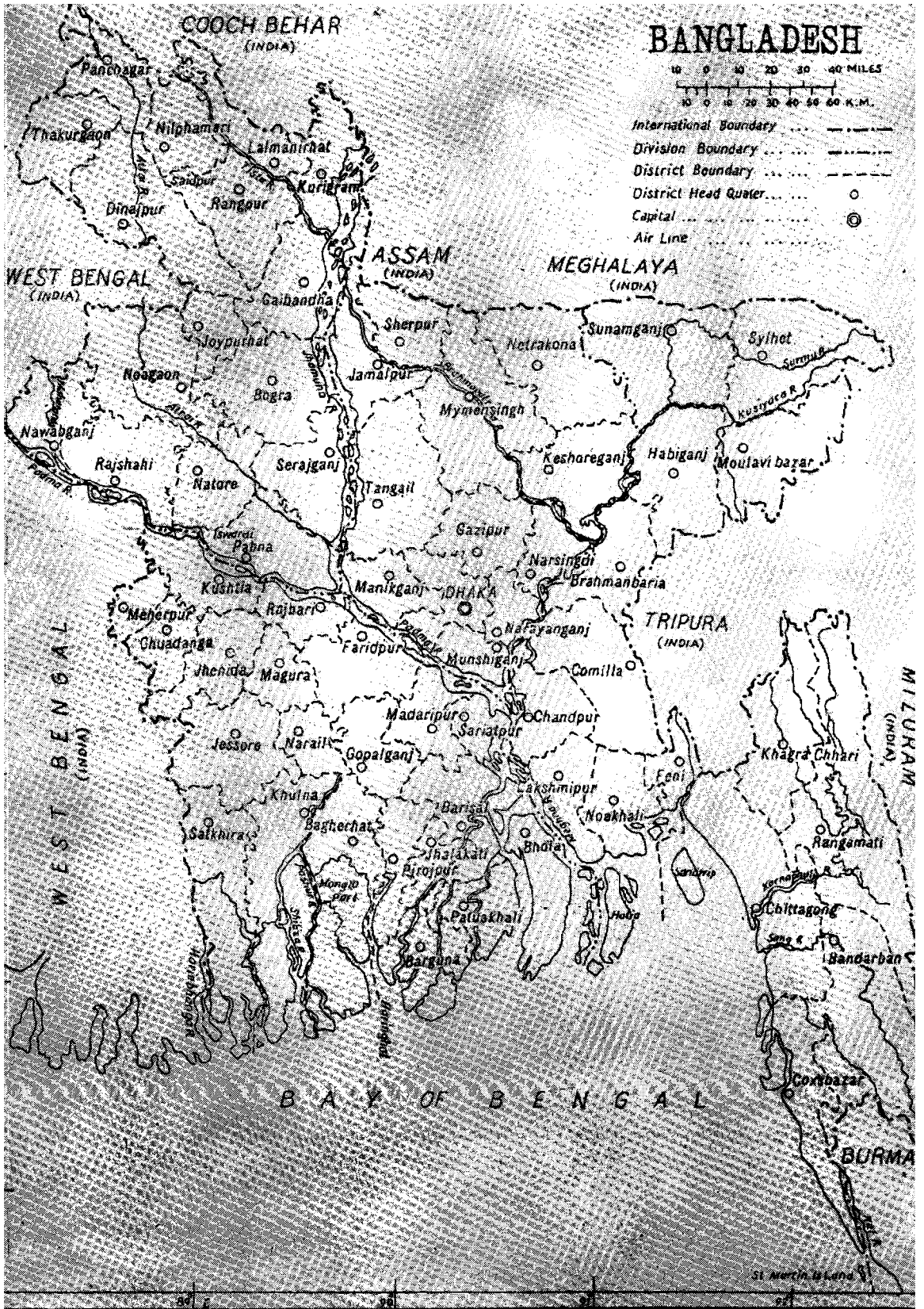
Gross Domestic product (1983-84) at current market price: TK 350.00 billion Money Supply (Narrow) TK 26,600.00 million, Consumer price Index (1969 & 70) Dhaka (1982-83) 758, per capita GDP in 1983-84 at current market prices Tk 3666.

Education (1984):

No of universities 6. No of medical colleges 10 (including 1 post- graduate and 1 Dental college), No of Engineering college 4, No of colleges 640, No of polytechnic institutes 17, No of primary school enrolment 9.3 million.

Health (1984):

No of hospitals 760, No of hospital beds 25,038 persons per hospital bed 3736, No of registered physician 11,496 persons per physician 8144.



SAUDI ARABIA AT A GLANCE

- | | |
|--------------------|---|
| 1. Government name | * Royal Saudi Arabia |
| 2. Capital | * Riyadh (population 20 lacs) |
| 3. Government | * Monarchy. Head of the Government is King Fahad Bin Abdul Aziz, Khadem |

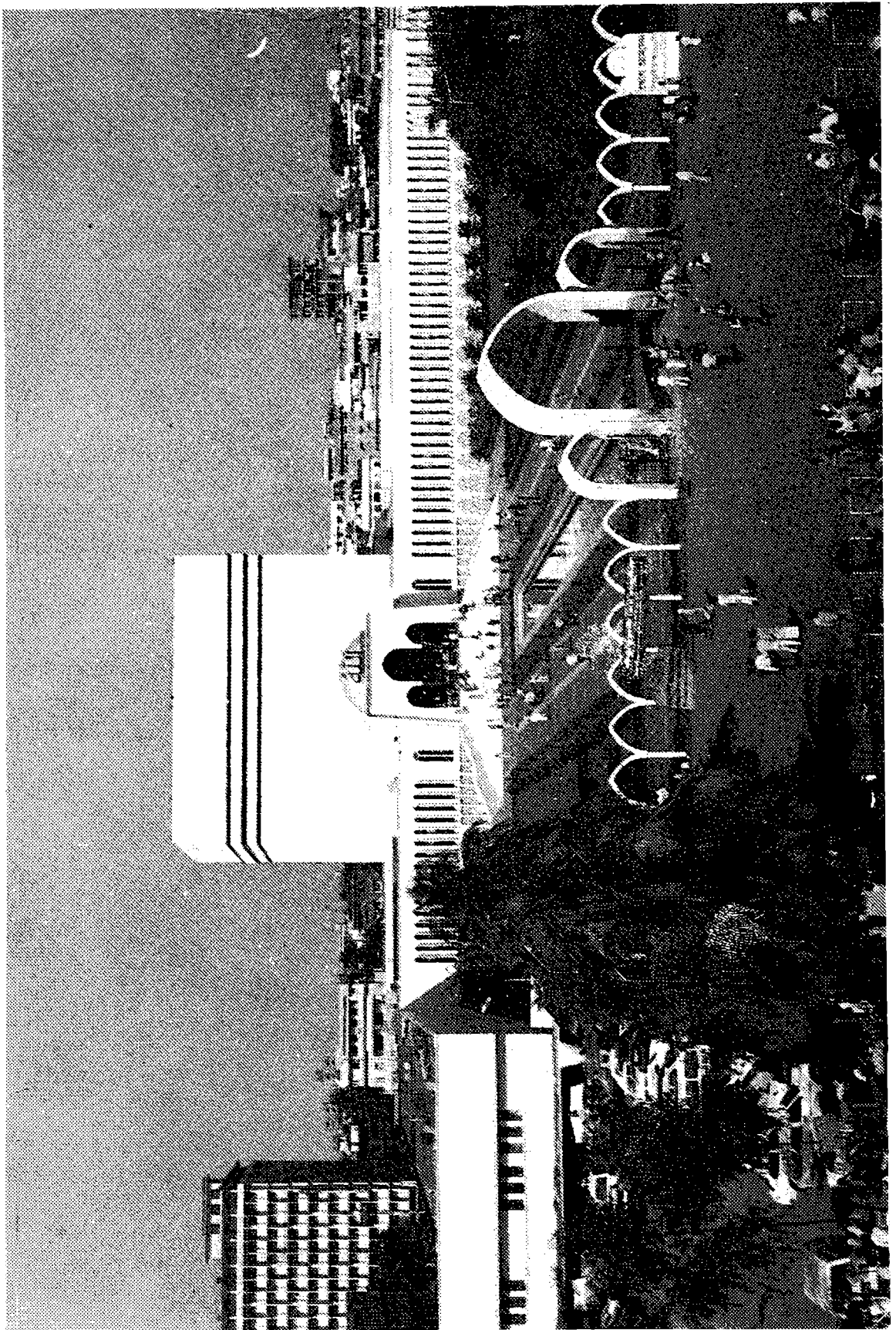


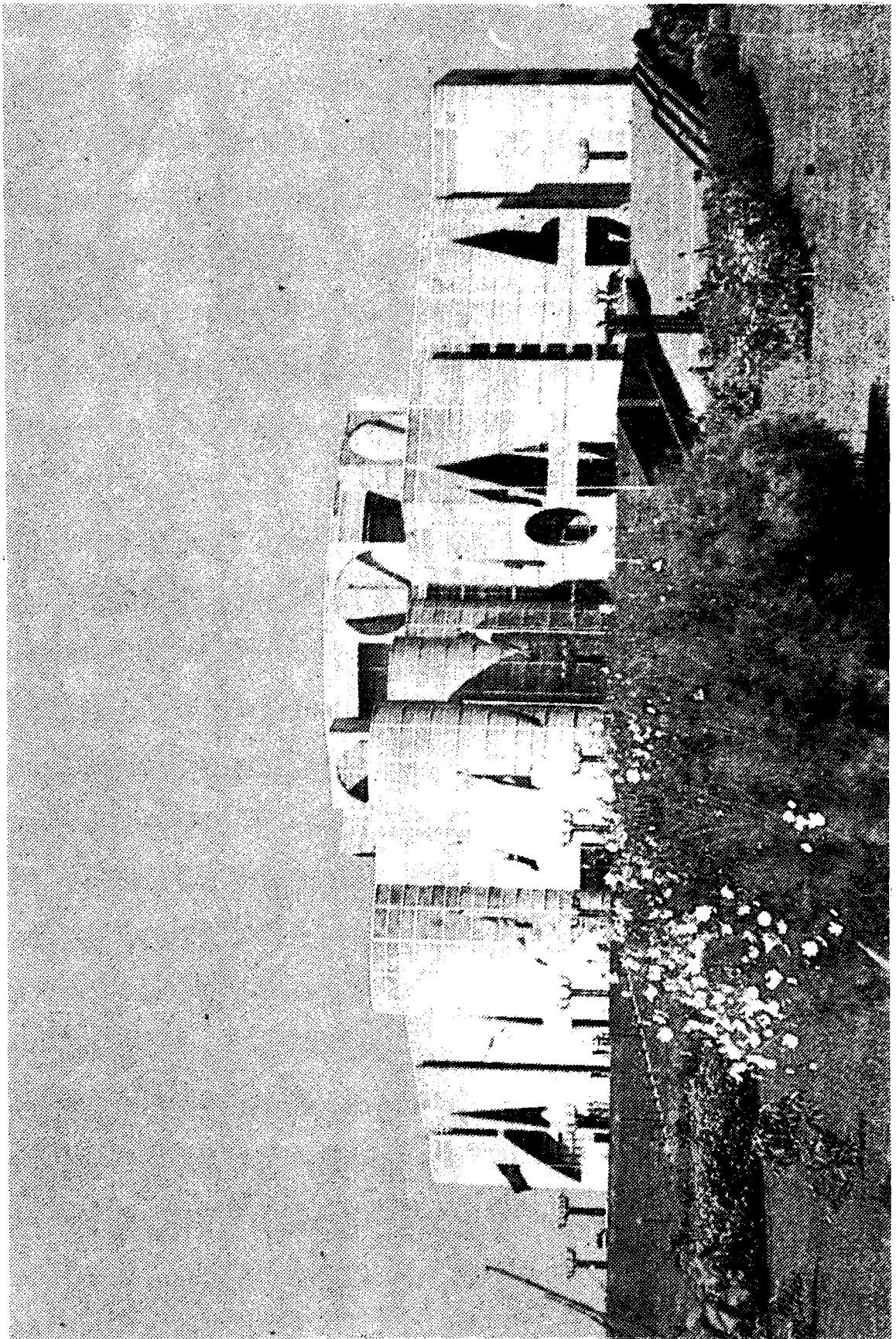
- | | |
|-------------|---|
| 4. Area | of two holy mosques. |
| 5. Location | * 900000 Sq. miles. |
| | * The Red Sea lies on the west, Zordan, Iraq and Kuwait on the North, the arabian Gulf, the Arab Emirates, Kathar, Bahrain and Oman on the east, and The Arab Republic of Yeman and the Peoples Republic of Yeman on the South of Soudi Arabia. |

- | | |
|---|---|
| 6. Population | * 12 million (12000000) |
| 7. Language | * Arabic. but English is widely spoken. |
| 8. Religion | * Islam. Saudi Arabia has become the vital centre of 1000 million of peoples of the Muslim world for he extensive recognition as the birth place of Hazrat Muhammad (Sm),the great prophet and for the location of two holy cities of Mecca and Medina. |
| 9. Flag | * White swords accompanied by the inscription of "La ilaha illallahu Muhammadur Rasulullah". It suggests the declaration of the "Eman" of the Muslims. The swords symbolize true justice and power which rest burried down in 'Eman' |
| 10. Weather
Rain is
shower. Summer is
Temperature gets | * Temperature ranges from 70 ^o c- 50 ^o c. accompanied by irregular rather hot dry and long. reduced remarkably. |
| 11. Currency | * Riyal divided in 100 hallalas , US 1 - 3.75riyals. |
| 12. Education

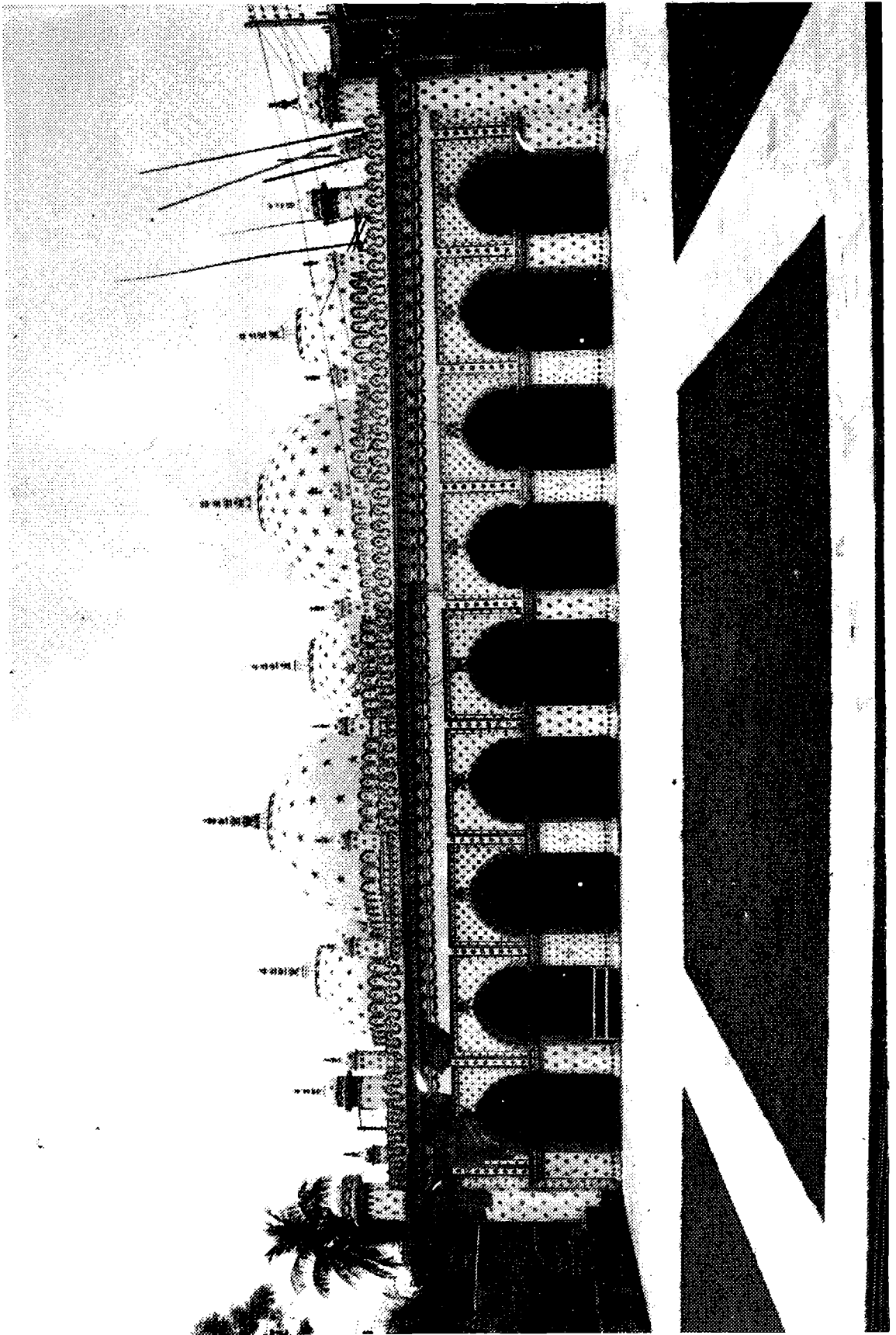
26,50,000, | * Full free studentship upto University education. No.of academic institutes: Universities -7, colleges-105, schools-15000, No. of students
No. of teachers - 1,55,000. |
| 13. Health | * Medical facilities enjoyed by all citizens without expense. No. of hospitals-155, Beds-28,300 Doctors-15,000.Preliminary medical centres-2060 |
| 14. Economy | * Free economy. Government encourages the non-Government enterprises. Government budget for the fourth Five Year Plan (1985- 90) amounts to 1thousand billion Saudi Riyal. |
| 15. Rate of annual growth | * 4% growth is presupposed in the fourth development plan (1985-'90). |
| 16. GNP
(Gross National Products) | * 354.9 billion Saudi riyal till 1990 is expected. |
| 17. Income fer Capita
95000) | * 35 thousand saudi Riyal.(about US. |
| 18. Industry | * 2061 industrial units are established at the expense of more than 70 billion saudi riyal. |

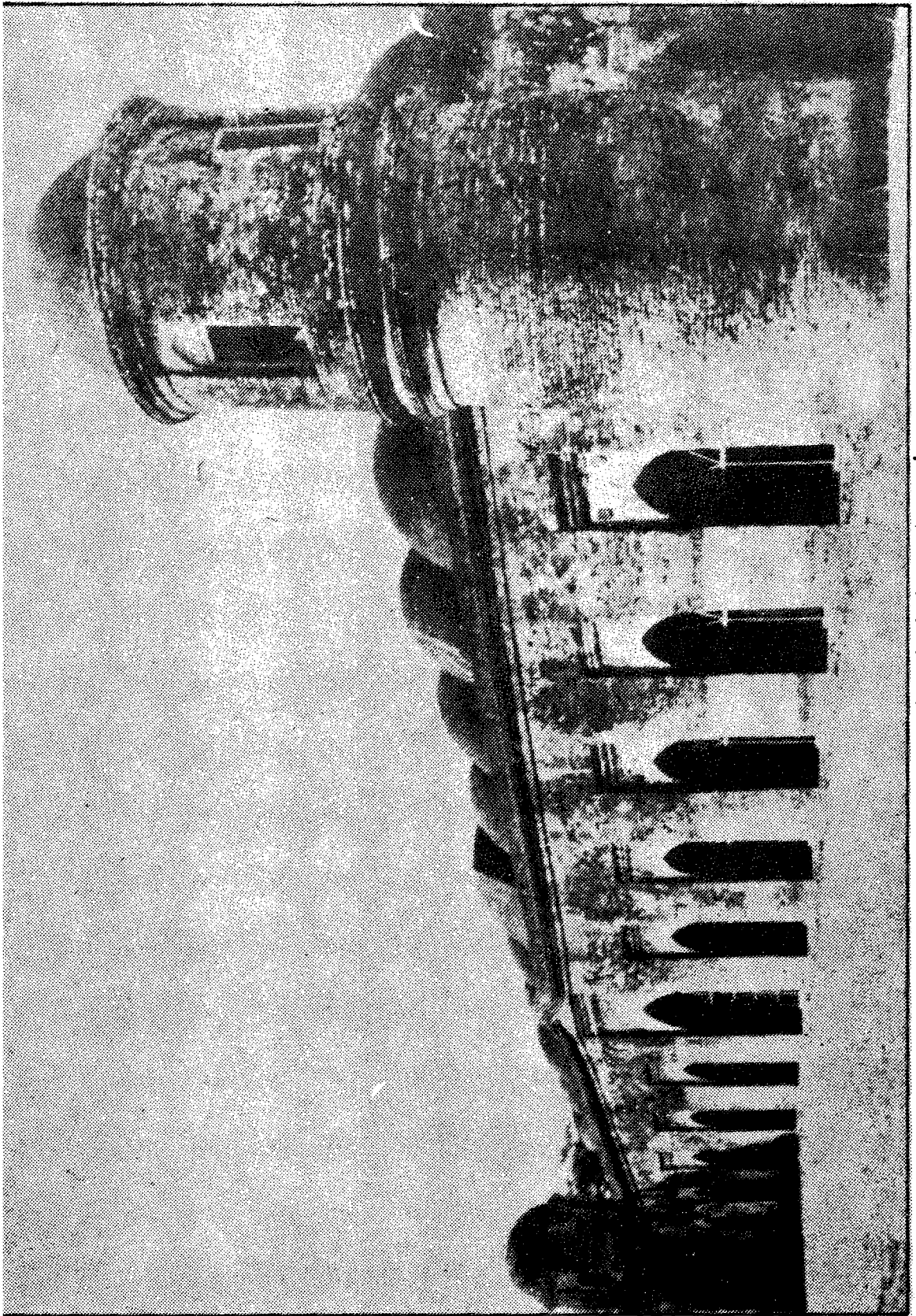
- 19 Agriculture * Cultivable land 4.5 million Hec. actual cultivation includes 600000 Hec. 48000000
Principal crops: dates, wheat, pulse, potatoes, fruits and vegetables.
20. Minerals * Oil, Gas, Lead, Nickel, Zinc, Gold, Tin, Iron, Bronze, Uranium, Phosphate and Bauxite.
21. House building * 400000 houses built by the government loan amounting 76 billion Saudi Riyal.
22. Export * Oil, petrochemical products, fertilizer, materials, metals, wheat, cement, building things exported food products. The price of Saudi Riyal (21.48 in 1988 is 96.675 billion Saudi billion dollars).
23. Import * Electric equipments, household furniture, ready made garments, spices, silk products, knives, cutlasses and imitate ornaments. Import budget in 1988 was 80.55 billion Saudi Riyal (21.48 billion dollars).
24. Principal towns * Mecca, Medina, Taiwaf, Dahrhan.
25. Principal cities * Jedda, Dammam, Yanab, Zubail, Jijan.
26. Principal airports * King Abdul Aziz International Airport.
Riyadh King Khaled International
airport and Dahrhan International Airport Jeddah
27. Telephone sets * 14,50,000.
28. Radio stations * 17.
29. TV relay stations * 90.
30. Railway * 600 Kms. annual passengers
400,000. conduction of
goods 20,00,000 tons.
- 31 Road * 95,348 Kms. (Metalled road
31,000 Kms)
32. Embankment * 160. capacity for reserving water 371 million cft.
33. Salt separation project * 21 salt separation plants for supplying
16 lac cft..
drinking water regularly. Water from
under ground sources is about 36
thousand billion cft.





NATIONAL ASSEMBLY BUILDING, DHAKA





Shāt Gumbad (Sixty-domed) Mosque, Bagerhat, built by Khān Jahān (d. 863/1459).