

Book Reviews

Fundamentals of Public Administration

By Begum Rokshana Mili and Amir Mohammad Nasrullah, Published by Bangladesh Institute of Islamic Thought (BIIT), Published : 2014, ISBN : 978-984-8471-20-3, Page: 326

The book titled Fundamentals of Public Administration written by Begum Rokshana Mili and Amir Mohammad Nasrullah is undoubtedly an addition to the existing literature and textbooks available on Public Administration. There are plenty of textbooks on Public Administration in USA and India. India is a big publishing house and there are more than two hundred universities where a large number of universities Public Administration is taught as an academic discipline. In USA, there is plethora of literature, articles, papers and research papers on public administration. The literature on Public Administration in USA is mostly written on American ecological context. For that reason, it is often difficult to understand the texts with different terms and concepts. Indian texts on Public Administration are also written from Indian perspective. But it is easier to understand as because Bangladesh, Pakistan and India belong to one administrative ecology before the partition of Indo-Pak subcontinent in 1947 and emergence of Bangladesh in 1971.

The above noted book is an abridged version of fundamental concepts of Public Administration. This is a genuine contribution to the existing stocks of literature on Public Administration as there is serious dearth of English textbook on Public Administration. Only a few books of such nature is written by AMM Shawkat Ali, a retired secretary of the government of Bangladesh. Mostly the literature on Public Administration in Bangladesh is the product of research based articles, papers and committee reports. No noted book is yet available on English concerning the basic issue or concepts of Public Administration though as an academic discipline it is taught in six universities of Bangladesh. Public Administration in a growing applied field of Political Science with lot of challenge. The above mentioned book is a pioneering contribution and will fill the gap existing in case of English text on Public Administration.

But as I stated at the beginning that the book is an abridged version of text on Public Administration. Most of the terms and concepts are briefly discussed. There is abundance of quotations by different writers and scholars from America, Europe and less from India. No elaborate attempt has been endeavored to make the concepts clear and easily understandable to the students whom they will face while teaching in the class room. There is other shortcoming I observe that concepts are explained without setting examples from Bangladesh Administration. As a result, the students will have the problems of understanding and grasping. However, I find the book more useful for the young teachers who will begin teaching as their career in Public Administration. Going through this book, they will quickly learn the concepts and terminology and for further details they will consult other books as exhaustively referred by the authors.

The book runs into 308 pages plus references and bibliography and it is split into nine chapters. The bibliography is very exhaustive. A select bibliography would have been more helpful for the interested readers.

Chapter one contains definitional aspect of administration, goal and philosophy of administration. Here the authors could state goal and objectives of Bangladesh administration as far it is reflected in the constitution of Bangladesh for quick understanding of the students. In the same chapter under the heading 'Importance of Public Administration as a Specialized Subject' a small portion of discussion would have been included on 'Teaching and Research of Public Administration' in Bangladesh. Under the heading 'Approaches to Public Administration' two vitally important approaches have been left one from discussion and these are statistical and psychological approaches. Both are very important approaches. The former method widely used in all sectors of administration, the second method relates to many concepts like motivation, leadership, attitudinal or behavioral studies derive from social psychology. In chapter six 'The Dynamics of Organization', the concepts like 'authority and power', 'centralization and decentralization, coordination, deserve a little longer discussion drawing example from Bangladesh administration.

Similarly chapter nine, the discussion on 'planning' has become unusually short. A lot of things come under planning such as centralized planning, decentralized planning, socialistic planning, capitalist planning, top down planning, bottom up planning, macro-micro-meso planning which need to be discussed in an integrated manner. The fourth chapter 'Governance' is well written with its ramifications. But 'Good Governance' is not the fundamental concept of public administration. It was developed in 80s and 90s though its essence is old. It is as old as Kautillah's Arthasnastra, Platonic justice, Aristotatollian constitutionalism and social contract theorist's discourses. The main idea of governance to me as 3 E's as referred by the authors elsewhere in the book. Good governance is over used by all scholars. It is applicable in case of all sectors of administration. To me, it is like 'Potato' which can be used in all 'recipes'. Public Administration also involves two core values like 'Policy Planning' and 'Policy Implementation' is the Bureaucracy and Personnel Administration, which has not been taken up for discussion in the book.

The authors have tried to explain many terms with Islamic view of administration which, however, is not reflected in the little of the book. If the authors sincerely desired to explain the administrative terms in Islamic meaning then the book showed have been re-titled as 'Fundamentals of Public Administration : Islamic Perspectives.' More adding Islamic administration with Public Administrative concept is not really worth meaning because there is a fundamental difference between the two. Public Administration is developed by the Western scholars with secular values, where as Islam is a combination of spiritual and material values having sovereignty lies with almighty Allah. It would have been more meaningful if the authors could take an attempt of writing a book like Islamic Administration : Major Concerns.

On the whole I find the book interesting, well written in plain language. I am sure this book will create an impact upon the students, the teachers and readers of general interest. My comment about the book is that the authors are the best judge of deciding as to what extent it will help the students since they meet and converse with the students in and outside the classes. I congratulate the authors for such noble work. I believe they have taken immense pains and patience in writing this back. Both the authors, young and mid level, personally

known to me, they are academically brilliant and outstanding teachers. Since they are in class touch with the students, they would be able to brush up their ideas and bring them more comfortable to the students in reading, understanding and retaining in their memories. I also thank the publisher taking up the project by spreading the ideas and issues of public administration by encouraging the teachers to take up the scheme of writing texts, looking to the needs and interest of the student community at large.

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Introduction to Value Education

By Rowshan Zannat, Mohammad Alamgheer and Md. Abdul Awal Khan, Published by Bangladesh Institute of Islamic Thought (BIIT), Published : 2014, ISBN : 978-984-8471-15-9, Page: 141

The text book entitled “*Introduction to Value Education*” adherences by providing the substantial information and principles of value education. The book is successively composed of an Introduction to Value Education by seven chapters. The specialty of this book was that at the end of each of the chapter summary has been given. The glossary has been added to explain the key words. For the purpose of assessment of learners’ achievement some compressive questions also arranged. The references were available at the end of the chapters for cross checking the given information in the book. Two imperious appendixes have been provided the valued information at the end of this book. The name “value education” as a kind of separate subject is not being commonly taught in the Schools, Colleges, Universities and in the curriculum of professional training programs like B.Ed., M.Ed. etc. Sometime uncommon contains are the best. The best in the sense that “value education” one of the most essential factors to develop the “Human Character”. It is indispensable for the entire people in the scientific society of the world.

The *first chapter* of the book outlines the concepts and manifestation of values. The major objectives of the chapter are to make the learners acquainted with the denotation and connotation of value education; to delineate them the approach of analyzing value education; and to evaluate the need for value education from the view point of education. In this chapter, the exclusive ideas have been formulated which are carried out from the writing of some renowned scholars named Joseph Stalin, Ryle, K.H. Imam Zarkasy, Shakespear, Aristotle, Locke, Hume, Bertrand Russell and Spenser Herbert. The chapter has concluded with the past education which was based on the contents of holy scriptures of major religions, has now been giving in to materialism entertaining Godless or secularist notion of Science, Reasoning, Experiment, Logic which have presently been almost absolutely indoctrinating man to believe

that the appropriate success of life depends so to knowledge of Research, Science and Logical activities.

The *second chapter* of the book deals with some great personalities, their concepts, interpretation and impact of values in the context of their individual thinking, culture and environment. The chapter outlines the art of interpreting values from the view point of reality and spirituality ethics and morality so that the readers can contribute substantially the desired growth of value education. This chapter has been devoted to express the value-concepts of as many as 16 personalities belonging to different ages, creeds and continents. The distinguished personalities on concepts of 'value' were explicitly carried out from - Confucius, Plato, Aristotle, Ibn Sina, Imam Ghazali, Shaikh Sa'di, Moulana Jalaluddin Rumi, Sir Syed Ahmed Khan, Rabindranath Tagor, Mahatma Gandhi, Bertrand Arthur William Russell, Mohammad Iqbal, Mao Tse-Tung, Ismail Raji al Faruki and Syed Ali Ashraf.

The *third chapter* of the book attractively highlights the different religions in terms of their importance in the world. The major objectives of the chapter are to ease the students to understand the values and ethics of the major religions of the world, and to help them evaluate the values of different religions in helping to establish a peaceful and prosperous society. The concept of God and Messengers in major religions, and consciousness of Almighty have been elaborately exposed in this chapter. This chapter tries utmost to have the discussion from original religious scriptures showing their comparative basics. In a nutshell it was worthy mentioned that every great religion has its own values which ultimately lead human being to believe in oneness of God awing His holy Being. After studied this chapter, the readers will gain the true essence of religions and be able to answer the contemporary debates regarding different creeds and beliefs.

In the beginning of *chapter four*, the authors make the readers understand the value laden aspects of administration. It has been decisively shown here that how to create value-based environment in educational system. And so, different types of Qur'anic verses have been rigorously displayed to clarify the actual meaning of purity, the values in educational administrations. Glorious past of Islam shows mankind the way on how to implement the values in real life. Considerably, some value aspects such as Accountability, Perseverance and Optimism, Generosity, Stewardship, Justice and Equality, Striving for Gaining, Knowledge, Commanding good, Counseling, Steadfastness, Avoiding wastages, Obedience & Respects and Seeking help from Allah (SWT) have been flourished by this chapter.

The *chapter five* mentions what the 'Curriculum' means in reference to education; different aspects of value education courses; value education in reference to curriculum to be attained; and the relation of different courses in enriching and formation of value education. The value education prevailing in Bangladesh and different countries (Australia, Cambodia, China, Japan, Korea, Malaysia, Sweden, and United Kingdom) have been beautifully described in this chapter. The relationship between Man, Knowledge and the Curriculum has been shown by the figure. It is shown that the term 'Curriculum', from the view point of education immensely and intensively plays profound role in bringing the changes to the mode of social, cultural convictions and conventions. Finally, the chapter focuses that a nation's curriculum is

mainly subject to the state-authority's will and wishes. Truly the people's ideological aspirations are there as curriculum is changing and hence the factor that helps preparing curriculum with the changes is as needed fairly elucidated.

The *chapter six* has been provided with some strategies to incorporate values in students, to develop skills for using values clarification and values analysis in teaching, and to buildup skills to prepare lesson plans and text books accordingly. It has been shown that the value education is as ancient as Education. And so, it's upon a teacher to select how to incorporate values. Teachers must understand that their major roles are to think, guide, initiate, facilitate and encourage the learners. This chapter has been designed to make the students' to implement value education course in their professional life. Finally, the chapter provide some strategies and basic theories about how to make the courses value-based.

The *chapter seven* has been developed an understanding about the role of value education from national and international perspectives. In this chapter, some noteworthy organizations have been taken in consideration such as Action Aid Bangladesh (AAB), Development Dialogue on Values and Ethics (DDVE), International Institute of Islamic Thought (IIIT), Japan International Cooperation Agency (JICA), Muslim Aid, Save the Children, United Nations Educational, Scientific and Cultural Organization (UNESCO), and United National Children's Fund (UNICEF). The chapter showed how the organizations contributed in implementing values in education. For keeping the authenticity the writers have collected the information from the original websites of the respective organizations.

The authors' innovation and creativity by the book shows an unparalleled endeavor because of explaining each of the seven chapters very effectively. For this, the book is a valuable one and it should form the part of the collection of scholars with an interest in contemporary Islamic input in general, and to those involved in the process of Islamization in particular.

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Ethics and Fiqh for Everyday Life : An Islamic Perspective

By Munawar Haque, Naamane Djeghim, Fatmir Mehdi Shehu & Kabuye Uthman Sulaiman,

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Page : 241

The book *Ethics and Fiqh for Everyday Life : an Islamic Perspective*, though may appear an advice-giving task and not understandable without use of thoughtful and analytical tools, is immensely readable on account of both knowledge accruing and practicing in daily life of a Muslim. This book is organized in twelve chapters, conclusion, bibliography and an index. In the introduction, the Munawar Haque (author) discusses the key features and topics of this book in a nutshell. At a glance, he draws a comprehensible picture on their writings.

Although, the author says that the book is an outcome of efforts made to consolidate the main topics covered in the International Islamic University, Malaysia (IIUM) University Required Course' entitled *Ethics and Fiqh for Everyday Life*.

Chapter one evaluates Islamic ethics. It begins with the ethics of the pre-Islamic Arabs and then describes the ethics advocated in the *Qur'an*, *Hadith* (Prophetic tradition) and others. It also attempts to provide an overview of the unfolding of Islamic ethics. The Authors enormously discuss on the term 'ethics', like ethics in the *Qur'an*, ethics in the *Hadith*, ethics in the *Sufism*, Classical Islamic Discourse on ethics, ethics in *Falsafah*, ethics in the *Kalam*, ethics in *Fiqh*. They correctly quote the notable sayings of Mawdudi (d.1979) that 'the ethical viewpoint of Islam holds the key to all problems, to the transformation of individual and social life, and to the rebirth of dynamic Islam'.

Chapter two provides a brief description of terms like *Shari'ah* (Divine Law), *madhāhib* (schools of thought), *fiqh* (Islamic jurisprudence), *uḥūl* (fundamental principles), *taqlid* (the blind following of a *madhab*), *furū* (secondary principles), *ijtihad* (interpretative judgment) etc. Also, the chapter talks about the stages the development of *fiqh*, the types of compilation of *fiqh*, the period of great Imams, and finally, the efforts that were made toward codification of Islamic law. Not only that they enormously discuss on the point of *fiqh*, but also the chapter brings to a close with a note of Abu Ameena Bilal Philip that re-establishing Islam as the supreme guide in the daily lives of Muslims is achievable only by the revival of a dynamic *fiqh*.

Chapter three to six delineated on the Islamic basic ethical concepts such as : *al-amanah* (trust), *al-'adl* (justice), *al-birr* (virtu/righteousness), *al-'amr bi al-ma'ruf wa al-nahy 'an al-munkar* (enjoining virtues and forbidding evil), and its significance in social reformation and every steps of human life. These are the key points of Islamic ideology to guide a Muslim on the right path of Islam, automatically. In this ground, these four topics are discuss very clearly, in these chapters. So, there are enough scope for the readers who want to understand the real concept of Islamic principles.

Chapter seven nine deals with an elaboration on inter-personal relationship like family ethics, social interaction, Islamic dress code, spouse selection, rights and responsibilities to husbands and wife, duties to parents and children, the relationship between ethics and profession, as well as legal and business ethics, etc. I hope that the part of this book may be treated as like as handbook of daily life. On the other hand, primarily, it can help to compare extraordinary Islamic moral values and ethics with other modern concepts. Moreover, social scientist and researchers will be able to find out the aesthetic beauty and logic of *Qur'anic* guideline of earthly life for the mankind. In chapter ten the writers discusses on Islam and the environment; it beings a part of Allah's purposive creation. Through discussion on the point of said subject matter they nicely have done their duties.

Chapter eleven briefly narrates on Islamic finance and economy like *ribā*, interest, and some issues and its implications, etc. Beside these, this chapter tries to answer the questions- what is *riba*? Why does Islam prohibit it? Is bank interest *riba*? How can we live without interest? etc. Such type of everyday life oriented subject matters are discussed here clearly. Lastly, the

chapter twelve provides important discussions on some contemporary and very much significant issues thought by different religious thinkers as well as the legal and medical experts, namely contraception, infertility, artificial insemination, surrogate parenthood, abortion, plastic surgery, euthanasia, organ transplantation, trans-sexualism and milk bank, etc. Most of these modern issues are unsettled and generate many questions in Muslim minds. In that sense, the book is a very good orientation to the concerns on religious instructions regarding those. At present, such kinds of books are not available to all.

This very remarkable book is, I hope, to be treated mainly on textual evidence from the *Qur'Ēn* and *Sunnah*, and is meant to be a practical study of Islamic ethics rather than a philosophical one. This is said in the approved manner that the book is specially predestined for those undergraduate students who are not specialized in Islamic Studies. But, also, it seems to me that this book is more useful to all who search the basic knowledge of Islam. I desire wider circulation of this book.

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Muslims Most Civilized, Yet Not Enough

By Dr Javed Jamil, Published by Mission Publications, New Delhi, Published : 2013, ISBN : 81-88268-09-7, Page : 364

This is now becoming increasingly clear that the so-called New World Order is an ugly product of the ugly designs of the forces of economics that are located in West. These forces have no other aim except attaining economic supremacy and political hegemony in the world, and to achieve these aims they can do anything, from killing people, destroying family and social values to redefine morality to suit their own ends. One man who has perhaps been on the forefront in unveiling these designs more than anyone else is Dr Javed Jamil whose relentless campaign against New World Order, Westernism and Economic Fundamentalism is going on for well over a decade now. His latest work, "Muslims Most Civilised, Yet Not Enough", should be rated as the most remarkable work in recent times, especially in terms of challenging Westernism and its allies.

In this book, Dr Jamil has produced massive statistics showing that in terms of the criteria of civilized existence, Western countries are far behind Muslim countries. He has used the following as the criteria of civilization :

1. Security : incidence of murders (all types, not any particular category), sexual assaults, killings in other parts of the world (wars), abortions (all categories)
2. Social Peace : alcohol, gambling, prostitution, promiscuity, pornography,

3. Personal : suicides, religiosity
4. Family : Divorces and separations, Promiscuity, Children born out of wedlock, issues related to single parenthood; abuse of women and children; domestic violence;
5. Human Development : Life Expectancy (both at birth and at conception), Education, Economic conditions

Taking one criterion in each chapter as the yardstick, he has produced international statistics to prove how bad the West is in terms of Security, Social Peace, Personal Happiness, Family Peace and Human Development. Muslims in comparison are far better on the basis of almost all criteria related to security, Social peace and family peace and are catching fast in the human development criteria including life expectancy, education and economic development.

Dr Jamil enumerates the aims of the study as follows :

1. To contest the claim of the Western propaganda of its being civilized and Muslims being uncivilized;
2. To highlight the issues that are largely buried under the carpet by the motivated interests despite their playing havoc with the peace and security of human beings as individuals, families and society;
3. To bring Muslims out of inferiority complex in which they are being perpetually pushed by both friends and foes;
4. To make them realise that they need not blindly follow the Western models; and that qualities like education, good health and comfortable life are not the monopoly of any ideology;
5. To make them realise that despite their many qualities and admirable achievements at various levels, there are still many shortcomings, some of them are very big, which they have to understand and address; they have to find their solutions within the parameters of Islam;
6. To make them realise that though they must try to achieve power in all rightful ways, they must never use that power to threaten, subjugate and control the mankind or monopolise human resources; and last but not least,
7. To make them convinced that their duties, assigned by their religion, are not limited to the improvement of their own lot; they must work for the benefit of the whole mankind; and it is their foremost duty to fight against the evils, injustices, exploitations and disparities at every possible level; and to develop programmes and policies that lead to prosperity without evil effects.”

Some of the interesting findings of Dr Javed Jamil’s work are as under :

1. The rate of murderous assaults in USA is more than 10 times that of major Muslim countries. Top fifty countries in terms of murder rates are mostly Western countries. It can also be seen from the list that the rate of murders in Muslim countries is lesser than that of the other important systems like Russia, China, India and African countries.

2. Out of top 50 nations in terms of the incidence of rape, *the US, South Africa, France, Germany and Australia* feature among the top 10. Out of about three hundred thousand incidences of rapes committed in top 50 countries, which is more than 95% of all the rapes committed all over the world, *more than 210 thousand* are committed in the “most advanced”, “peace loving” and “women-loving” nations of the world.
3. Out of the total number of around 160 million dead, more than 135 million have been killed in or by countries that are now the five big powers of the world, namely China, the US, the UK, France and Russia. The killings by or in Muslim countries form a very small percentage of the total killings, despite the fact that Muslims form about one fifth of the world population. Community-wise, 90% of violence has involved Christians, Buddhists and Atheists. While China and Russia hold the distinction for murdering their own people in maximum numbers for political ends, the credit of killing most people abroad goes to the US, especially during last 60 years. Contrary to the lie propagated by Western media, Muslims have been subjected to violence by others rather than the vice versa. Russia killed millions of Muslims in Afghanistan, America killed hundreds of thousands in Iraq and Israel killed thousands in its conflict with Arabs. In all of these resistance movements or liberation struggles, Muslims were killed in very large numbers, while they killed much less.
4. A total of 5529 Westerners including 2883 on 9/11 have been killed in all the attacks alleged against al-Qaeda. At least 919,967 people have been killed in Afghanistan and Iraq since the US and coalition attacks, based on lowest credible estimates.
5. In US about 40.6 percent of children were born to an unmarried mother in 2008, an increase from 39.7 percent the previous year. While teenage mothers accounted for 52 percent of extramarital births in 1975, they made up only 22 percent in 2008. More than 6 in 7 births to teenagers were non-marital. In Europe, the average has risen from one out of four in 1997 to one out of three children born outside wedlock. Nowadays, national figures in Europe range from 5% in Greece and 9% in Cyprus to 58% in Estonia and 64% in Iceland. In Britain the rate increased to 44% (2006) and further to 46 % (2009). In Muslim countries, unwed mothers are almost negligible if any.
6. 50-70 million babies are aborted annually, mostly due to the vagrant sexual behaviours of their parents and yet the claim of being civilised. The total abortion rate in most of the Muslim countries is less than 20 percent, and an overwhelming percentage of abortions in Muslims are within families with the consent of both parents. Not a single Muslim country features in the list of countries with highest rates of teenage pregnancies, which proves the success of family system in Muslim societies. The success of family system can very well be regarded as the biggest indicator of civilization because its failure leads to such a large number of health and social problems as are caused by no other reason.
7. ... According to surveys, in the US about one in three children live in one-parent families and nearly 40 per cent live away from at least one biological parent. Out of

23 countries listed in terms of Single Parent families, all but South Korea are the proud members of the Western World. The level of Family civilisation in their societies is extremely low compared to most of the Muslim world.

8. An estimated 325000 US children of age 17 or younger are prostitutes, performers in pornographic videos or have crumbled to commercial sexual exploitation (University of Pennsylvania), Muslim societies are much more civilised in their treatment to children : They do not abort them as often as Westerners; most of the times they do it, it is for medical reasons; hardly if ever their children are the products of their lust rather than legitimate love; They do not leave them to live in single parent families; if at all they do it on account of the divorce or the death of a parent, the extended families provide them love and security; They do not sexually abuse children to the extent and degree of the West; They breastfeed them more often for the medically advisable period of two years, which is also what is prescribed in the Qur'an; There are rare chances of children in Muslim countries being pushed in sex trade.
9. This latter study put the average life expectancy of male homosexuals nearly 30 years less than the general male population. Another study showed that, on average, ever-married men outlived the ever-homosexually-partnered by 23 years in Denmark (74 yr. v. 51 yr.), and 25 years in Norway (77 yr. v. 52 yr.). Obviously, homosexuality is a threat to the whole mankind, and it is the biggest threat to the life of homosexuals themselves. Pure permanent homosexuality is extremely rare in Muslims. There is no possibility of Same Sex Marriages; Owing to severe legal punishments, gay movements cannot prosper in Muslim societies.
10. While modern ideologies accept and promote prostitution and pornography despite their being the greatest threats to survival of humans, particularly women and children and family peace and social order, Islam has no place for them. Despite prostitution existing in several Muslim countries, it is nowhere, in terms of the number of brothels, revenues involved, number of prostitutes and number of customers, near the level that exists in most of the non-Muslim countries including Western countries;
11. According to another study, more than 95% of Americans are promiscuous. Teenage birth rate list shows that all the 18 countries listed belong to the so-called "Civilized World". Not a single Muslim country appears in the figure. It is clear that : Islam as a system does not accept promiscuity while the so-called Free World not only accepts it and legally protects it but also commercializes it despite huge health and social hazards associated with it. The promiscuity rate in Muslim countries is negligible compared to Western countries; the rate of polygamy in Muslim countries can be described only as extremely low compared to the rate of promiscuity in the Western Countries.
12. About 140 million people throughout the world suffer from alcohol-related disorders. 100000 die in the US alone. In most of the Islamic countries, the problems related to alcohol are exceedingly low. Out of the 30 countries that have maximum consumption of alcohol, only Turkey appears at the end of the table.

13. Gambling related problems are much lower in Muslim countries. All top 10 gambling nations are Western countries.
14. The overall Life Expectancy of Muslims is high. It can be seen that the True Life Expectancy of top 25 Muslim countries is more than those of all the big powers. Even from the commonly followed definition of life expectancy at birth it is on the higher side, but with the changed definition (at conception), they beat almost all the fancied nations of the world including the big powers and countries like Japan, Australia, Canada and Singapore. This is despite the fact that the health infrastructure in Muslim countries is not as excellent as in Western countries. High life expectancy at birth as well as at conception along with a higher growth rate indicates that the system in Islamic countries, with Islamic prohibitions and permissions, which are naturally health-protective, is much more health friendly than in Western countries. The Life Expectancy at birth is good in most Western Countries; but it is almost nearly as good in top Muslim countries. In as many as 19 Muslim countries, the life expectancy at birth is more than 70 and it is more than 75 in 5 countries.
15. It can be seen that the literacy rates in the Muslim countries is generally very good with Kazakhstan, Tajikistan, Azerbaijan and Turkmenistan having about 99 pc literacy rate and ranked ahead of the US and UK, Uzbekistan, Bosnia and Herzegovina, Brunei Darussalam, Kuwait, Palestinian Authority, Qatar, Indonesia, Malaysia, Jordan, United Arab Emirates have all a literacy rate of more than 90, Lebanon, Bahrain, Turkey, Libya, Saudi Arabia, Syria, Iran and Oman have the percentage of more than 80. The per population number of secondary school students in Indonesia is better than the United States and almost as good as India. The same is true with Iran, which has a better percentage than almost every country in the list. A 2010 report by Canadian research firm Science- Metrix has put Iran in the top rank globally in terms of growth in scientific productivity with a 14.4 growth index followed by South Korea with a 9.8 growth index. Iran's growth rate in science and technology is 11 times more than the average growth of the world's output in 2009 and in terms of total output per year.
16. In top 5 ranking countries in terms of per capita income, there are 2 Muslim, both Arab countries, Qatar and UAE whose per capita income is more than the big economies like US, Australia, UK, France and Germany. There are 8 Muslim countries in the top 50 list. These include Saudi Arabia and Libya.... The list shows Qatar at the top of the table with a growth rate of more than 16 and ahead of highly growing economies like China and India. Turkmenistan is at 7th place, Uzbekistan at 14th, Nigeria, Afghanistan, Turkey and Yemenon 15th, 16th, 17th and 18th. Other Muslim countries are also showing good rates. Western countries are not doing well. By 2025, Indonesia will be among six major emerging economies to account for more than half of all global growth, says a new World Bank report.

17. All 17 countries in terms of highest suicide rates are typical Western countries. Suicide is almost negligible among Muslims, which speaks highly of their mental calm as well as family peace and social equanimity. Most of the factors leading to suicides like extramarital sex, family disintegration, alcohol, gambling and sex related diseases are minimal if not totally absent in typical Islamic societies. Added to this, an unshakeable faith in God and hereafter armour them with incredible patience, which helps them in facing even the most depressing situations. Mental peace has direct relation with the level of religiosity and the kind of religion.

The study has shown that Qatar, UAE, Kuwait and Saudi Arabia are among the top contenders for being the most civilized nation of the world. Qatar has in fact emerged as the most civilized country, with the third highest per capita income and the highest growth rate in the world, very high life expectancy and literacy rates, very little rate of crimes, with no involvement in any war, very low level of social vices and a strong family system. The performance of Turkey, Iran, Indonesia and Malaysia is also admirable. The Muslim countries that need attention are Pakistan, Afghanistan, Bangladesh and Sudan.

What is still more remarkable is that the author has taken care not to show disrespect to any religion, community or country and instead focuses on the system that governs the world today. While he has criticized Western forces, he has been candid enough to pay tributes to Western scientists who have provided numerous means of comfort to the mankind. His complaint is that the great services of the scientists to humanity have been undone by the economic fundamentalists to use these researches for economic and political hegemony.

Furthermore, he has been realistic enough to also focus on the shortcomings of Muslims, individually as well as collectively, and pays considerable attention on trying to find out solutions of the problems that afflict the Muslim world. He rightly argues that if Muslims have to emerge as a formidable force, they will have to think beyond sectarian and parochial issues. While he has contributed a full chapter on the age-old question of Shia-Sunni divide, he has argued that the real answer to the problem lies in Muslims realising the true and larger aim of Islam, which is to bring peace to the whole mankind. He has exhorted them to unite against the forces of chaos and has shown considerable sensitivity in discussing the need of all religions coming together in this struggle.

All said and done, this work has the potential of unveiling an intellectual and social revolution, led by Islamic philosophy of Natural World Order. The author deserves not one but repeated rounds of applause for accomplishing a task that will be remembered for a long time to come. The book is a Must-Read not only for Islamic intellectuals but also thinkers and commentators belonging to other religions and ideologies, as it introduces several new concepts, indices, phrases and terms. It is this holistic, ideologically aggressive, unapologetic approach that makes it an unparalleled work the like of which is hard to find in recent history.

Syed Adil

মূল্যবোধ, ক্ষমতা ও সমাজ পরিবর্তন : ইসলামী কর্মকৌশল

লেখক : সাইয়েদ আবুল আ'লা, বর্ধিত ও ইংরেজি সংস্করণের সম্পাদনা : খুররম মুরাদ, অনুবাদ : ড. আবু খলদুন আল মাহমুদ, প্রকাশক : বিআইআইটি, প্রথম প্রকাশ : নভেম্বর ২০১৩, আইএসবিএন : ৯৭৮-৯৮৪-৮৪৭১-০৮-১, মোট পৃষ্ঠা : ১৬০, মূল্য : ২০০.০০ টাকা মাত্র, US \$ 12।

বর্তমান ভারত শাসিত পাঞ্জাবের পাঠানকোর্টে দারুল ইসলামে সাইয়েদ আবুল আ'লা ১৯৪৫ সালে (৮ জামাদিউল আউয়াল ১৩৬৪ হিজরি) একটি সর্বভারতীয় সম্মেলনের সমাপ্তি অধিবেশনে ভাষণ প্রদান করেন। উক্ত ভাষণটি উর্দুতে গ্রন্থাকারে প্রথম প্রকাশিত হয় ১৯৭৩ সালে - *তেহরিক ইসলামী কি আখলাকি বুনয়াদাইন* শিরোনামে। এর প্রথম ইংরেজি সংস্করণ লাহোর থেকে ১৯৭৬ সালে প্রকাশিত হয় - *The Moral Foundation of the Islamic Movement* নামে। গ্রন্থটির অনুবাদের এ শিরোনাম মূল বইটির পুরো উদ্দেশ্যকে তুলে ধরার জন্যে যথেষ্ট ছিল না মনে করে প্রখ্যাত ইসলামি চিন্তাবিদ জনাব খুররম মুরাদ যুগোপযোগী ও বিস্তারিত ব্যাখ্যাসহ এর পুনর্লিখন করেন - *The Islamic Movement : Dynamics of Values Power and Change* শিরোনামে যা 'ইসলামিক ফাউন্ডেশন ইউ. কে.' থেকে ১৯৮৪ সালে প্রকাশিত হয়। আলোচ্য গ্রন্থটি তারই বাংলা অনুবাদ যা অত্যন্ত প্রাঞ্জল ভাষায় সুসম্পন্ন করেছেন প্রফেসর ড. আবু খলদুন আল মাহমুদ।

মূল উর্দু গ্রন্থখানি এর আগেও বাংলা, ইংরেজিসহ পৃথিবীর অসংখ্য ভাষায় অনূদিত হয়েছে কিন্তু খুররম মুরাদ -এর এ বর্ধিত ইংরেজি সংস্করণটিকে অতীতের সব ভাষার সকল অনুবাদ হতে যে কারণে স্বতন্ত্র করেছে বলে মনে হয় তা হলো এতে প্রচুর টীকা বা নোটের সংযোজন। ফলে ইসলামের মূল ও অকৃত্রিম উৎস কুরআন ও হাদিসের সাথে গ্রন্থটির লেখকের বক্তব্য যে কত ঘনিষ্ঠভাবে সম্পৃক্ত তা পাঠক সমাজ সহজেই বুঝতে সক্ষম হবেন।

এটি অত্যন্ত উঁচু মানের একটি গুরুত্বপূর্ণ মৌলিক গ্রন্থ। যাদের কাছে ইসলাম অনুসরণ মানে শুধু নিজেদেরই আত্মসমর্পণ নয়; বরং এর পাশাপাশি সমাজকে বদলে দেবার একটি সার্বিক প্রয়াসও, তাদের জন্যে এটি একটি অবশ্য পাঠ্য গ্রন্থ। ইসলামি পুনর্জাগরণ আন্দোলন এখন এক বৈশ্বিক বাস্তবতা। ফলে গ্রন্থটি তাদের জন্যেও সমান গুরুত্বপূর্ণ যারা বিশ্বব্যাপী সমকালীন ইসলামি পুনর্জাগরণকে বুঝতে চান। যারা ইসলামের আলোয় নিজেদেরকে উদ্ভাসিত করতে চান, চান সমাজ ও বিশ্বকে পরিবর্তন করতে, তাদের বিশ্বায়নের এ সময়ে ইসলামি আন্দোলন ও এর পুনর্জাগরণের লক্ষ্য, নীতিমালা, মূল্যবোধ ও ক্ষমতার পরিবর্তনের নিয়ামকসমূহ ইত্যাদি যা ইসলাম পুনর্গঠিত করে, সে বিষয়ে অত্যন্ত স্বচ্ছ ধারণা থাকা আবশ্যিক। আলোচ্য এ গ্রন্থখানি এমন সবাইকে জ্ঞান ও চিন্তার দিক থেকে সমৃদ্ধ করবে।

যে সমাজ ও রাষ্ট্রের মূল নেতৃত্বে অমুসলিম বা খোদাদ্রোহিরা, এমন সমাজ ও রাষ্ট্রে আল্লাহ তায়ালার আনুগত্যশীলদের অবস্থা ঠিক এমন ট্রেনের যাত্রীদের মতো যার চালক তাদেরকে সঠিক গন্তব্যের উল্টো দিকে ট্রেন চালনা করেছে। কিন্তু তারাই কেবল এমন দিকদ্রষ্ট ট্রেনকে সঠিক গন্তব্যে ফেরাতে পারেন, খোদাদ্রোহী নেতৃত্বকে সুপথে আনতে পারেন অথবা এমন নেতৃত্বের পরিবর্তন ঘটাতে পারেন যারা ঈমান, ইহসান, তাকওয়া এবং সজ্ঞাবদ্ধভাবে সর্বোচ্চ প্রচেষ্টার গুণে সমৃদ্ধ। মুসলিম জাতির এ কাজে গৌরবময় ইতিহাস-ঐতিহ্য আছে। বিশ্বজগতের চাকচিক্য উপভোগে কেবল ব্যস্ত হয়ে না পড়লেই তাদের দ্বারা পৃথিবীতে এমন পরিবর্তন আবারো আনা সম্ভব। ইমানের বৈশিষ্ট্যই এই যে, যারাই আল্লাহ তায়ালার ওপর ঈমান আনবে তারাই স্বাভাবিকভাবে পৃথিবীর সকল ক্ষমতার উৎসকে আল্লাহ তায়ালার আনুগত্যের অধীনে আনতে সচেষ্ট থাকবে। তারা ক্ষমতা লাভের স্বার্থে দ্বন্দ্ব করবে না; বরং খোদাদ্রোহী শক্তির হাতে ক্ষমতা থাকলে, তারা মানুষ ও পৃথিবীকে আল্লাহ তায়ালা নির্দেশিত লক্ষ্য থেকে বিচ্যুত করতে চায় বলে সেই দুই চক্রের হাত থেকে পৃথিবীকে মুক্ত করতে সংগ্রাম করবে। কাজেই এ পৃথিবীতে ইসলামি আন্দোলনের মূল লক্ষ্য হচ্ছে - সুনির্দিষ্ট লক্ষ্যে চালিত সুসংগঠিত একদল মানুষের সর্বাঙ্গিক প্রচেষ্টা- যা আল্লাহ তায়ালার জমিনে তাঁর সার্বভৌমত্ব

কায়েম করবে। আর এটাই হলো পৃথিবীতে সাফল্য অর্জনের পাশাপাশি পরকালে আল্লাহ তায়ালার সন্তুষ্টি অর্জনের একমাত্র পথ।

লেখক পৃথিবীতে ক্ষমতার পরিবর্তনে নৈতিকতার যে অপরিসীম গুরুত্ব রয়েছে তা অত্যন্ত যৌক্তিকভাবে উপস্থাপন করেছেন। তাঁর মতে, নৈতিকতা দুই প্রকার : এক - মৌলিক মানবীয় নৈতিকতা তথা সেইসব গুণ ও বৈশিষ্ট্য যার ওপর মানুষের নৈতিক সত্তার ভিত্তি নির্ণীত হয়, দুই : ইসলামি নৈতিকতা যা মৌলিক মানবীয় চরিত্র হতে স্বতন্ত্র কোনো বিষয় নয় ; বরং এর পরিপূরক। সেই সাথে তিনি মৌলিক নৈতিকতার বিস্তৃতি, নৈতিকতার স্তর, পৃথিবীর ক্ষমতা কার কাছে থাকবে এসব বিষয়ে আল্লাহ তায়ালার বিধান বিস্তৃতভাবে আলোচনা করেছেন। It is very well established that any nation that becomes morally degenerated is bound to fall and lose its greatness. লেখকের মতে পৃথিবীর শুরু থেকেই ক্ষমতার উত্থান-পতন মানুষের নৈতিক চরিত্রের ওপর নির্ভরশীল। এ নৈতিকতা শুধু সাধারণভাবে বোধগম্য নৈতিকতাই নয় ; বরং বিশ্বাস উদ্ভূত নৈতিকতা যা মানুষের চিন্তা, কর্ম ও আচরণের মধ্য দিয়ে সমাজকে প্রভাবিত ও নিয়ন্ত্রিত করে। অন্তহীন চেষ্টা, নিরন্তর সংগ্রাম যা আল্লাহ তায়ালার মানুষের মাঝে দিয়েছেন - লেখকের মতে কুরআন ও হাদিসের শিক্ষানুযায়ী তাকে বিকশিত করার চারটি স্তর আছে তা হলো - ইমান, ইসলাম, তাকওয়া এবং ইহসান। তিনি এ চারটি স্তরের ব্যাখ্যা সুন্দর ও বোধগোম্য যৌক্তিকতায় উপস্থাপন করেছেন। এ ব্যাখ্যায় কুরআন-হাদিসের বিপরীত কোনো কথা যদি পাঠকদের নিকট প্রতীয়মান হয়, তবে নির্ভয়ে তা ধরিয়ে দেয়ার উদাত্ত আহ্বান রেখে দ্ব্যর্থহীন ভাষায় বলেছেন যদি তা না হয় তবে মনে রাখবেন, যেখানে ইমান তার সকল ব্যাপকতা ও গভীরতা সহকারে ফুটে ওঠেনি এবং যেখানে তাকওয়া ও ইহসানের মূল শিকড়ই বর্তমান নেই, সেখানে কোনোভাবেই মারেফাত সন্ধান করে আধ্যাত্মিকতা পাওয়া যেতে পারে না।

লেখক পাঠকদের কাছে প্রশ্ন রাখেন : বিশ্বজগতের মানুষ শূন্য (দাড়ি) রাখত না, তা রাখার জন্যে কিংবা সব মানুষ পায়ের টাকনুর নিচে ঝুলিয়ে কাপড় পরিধান করত, এটা বন্ধ করার জন্যে অথবা যেসব সুল্লাহ দেশময় প্রচলিত করার জন্যে আপনারা স্ব স্ব ব্যস্ত হয়ে পড়েছেন, তা যথাযথভাবে প্রতিপালিত করার জন্যে কি যুগে যুগে পৃথিবীতে অসংখ্য নবি-রসুলের আগমন অপরিহার্য হয়ে উঠেছিল? তিনি আরো বলেছেন : একটু গভীরভাবে চিন্তা করলে আমরা সবাই স্বীকার করব যে, এসব প্রশ্নের একটি মাত্র উত্তর হতে পারে আর তা হলো - আল্লাহ তায়ালার দাসত্ব বিমুখতা, তাঁর নিঃশর্ত আনুগত্যের প্রতি উপেক্ষা, নিজেদের মনগড়া বিধি-বিধানের অনুসরণ এবং আল্লাহ তায়ালার সামনে জবাবদিহিতার অনিবার্যতা সম্পর্কে মানুষের চরম অবিশ্বাস তথা এ রকম বড় মৌলিক দোষত্রুটি সংশোধনের করে ইসলামের মৌলনীতির ভিত্তিতে মানুষের জীবন পুনর্নির্ন্যাস এবং উন্নত নৈতিক চরিত্রের বিকাশের মধ্য দিয়ে অন্যায় ও পাপের উৎস মুলোৎপাটন করে কল্যাণের স্বতঃস্ফূর্ত ফল্গুধারা প্রবাহিত করাই বস্তুত পৃথিবীতে নবি-রসুলদের আগমনের একমাত্র উদ্দেশ্য। লেখক বলেছেন, মানুষের অভ্যন্তরীণ দিকই মুখ্য ও সংস্কারযোগ্য, বাহ্যিক দিক নয়। প্রথমে মানুষের ঈমানকে পরিপূর্ণতা দান করতে হবে, তারপর এ ঈমানের আলোকে তার বাহ্যিক দিককে গঠন করতে হবে। ঈমানের বীজ অন্তরে শাখা-প্রশাখা বিস্তার করে তা যদি ইহসানের মহীর্নুহে পরিণত হয়, তবে ব্যক্তির বাহ্যিক জীবন এবং সাজসজ্জাও নিঃসন্দেহে ইসলামি হবে তাতে কোনো সন্দেহ নেই।

গ্রন্থটি বিআইআইটি'র সর্বোচ্চ বিক্রিত বই-এর তালিকায় সহজেই স্থান করে নিতে সক্ষম হবে আশা করা যায়, যদিও এতে মুদ্রণজনিত কিছু ভুল-ত্রুটি রয়েছে। পরবর্তী সংস্করণে এ দুর্বলতাগুলো সহজেই দূর হবে। পরিশেষে গ্রন্থটির প্রতি বিদগ্ধ পাঠকদের দৃষ্টি আকর্ষণ করে এর বহুল প্রচার কামনা করছি।

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