

## *Book Reviews*

### **Toward Islamic Anthropology**

*Written by Francis Robensoti, Royal Holloway College, University of London, Modern Asia Studies, Vol. 19 : 1, p. 167.*

"Akbar Ahmed ... Both scholar and administrator, both poet and man of action, he has within twenty years of going down from Cambridge combined a glittering career in the tribal agencies of the North-West Frontier Province with no less glittering career as an anthropologist of international repute."

Toward Islamic Anthropology ... is Ahmad's contribution to a continuing debate on key issues in the contemporary Muslim society. The first part introduces the science of Anthropology, anthropological field work, the colonial and ethnic roots of the western Anthropology and gives a critique of its theoretical frames and of the orientalist anthropologists.

The second part is devoted to defining the Islamic anthropology. It discusses Muslim societies and the society during the time of the Prophet. There are recommendations at the end to promote Islamic anthropology, transcending the anthropologist's own person, culture and position, "Where he is able to speak to and understand those around him in terms of his special humanity, irrespective of color, caste and creed."

#### **About this book**

This book, *Toward Islamic Anthropology: Definition, Dogma and Direction*, is a valuable prerequisite for the study and assessment of Western anthropology from a "universal" or Islamic perspective. Dr. Akbar Ahmed, author of this work, contends that Western Anthropology offers the Islamic Scholar a body of knowledge worthy of merit, but which is unfortunately, laden with conclusions based on cultural presumptions, misinformation and ethnocentrism.

Approaching the subject from an Islamic perspective, Dr. Ahmed zeros in upon the "Methodological prejudices," which he suggests represents the greatest challenge to be overcome in the field. As the Late Dr. Ismail R. al Faruqi states in the introduction of the book, "regarding the cause of truth as its own, Islam prescribes that where there is valid evidence for the other point of view, the mind must bend itself to it with humility. But where the evidence is spurious or lacking, the Islamic mind feels itself compelled to expose the incoherence."

The author, internationally recognized as a notable scientific thinker, brings fresh insight to the field of anthropology. Reflecting both sincerity and keen discernment, he takes up this challenge of scholarship in an important area of the Islamization of Knowledge.

In part I, Dr. Ahmed reviews the science of Anthropology and compares its development with that of other disciplines. He also shows how given historical and political periods, such as the "colonial era," forced erroneous methodological framework upon the discipline. In part II, the author establishes the fact that Anthropology had its roots in the Islamic Scientific heritage, dating back to the tenth Hijri century. He concludes that anthropologists "Must transcend" themselves and their cultures, to a position where they can "speak to, and understand those around them in terms of their special humanity, irrespective of color, caste or creed." The contents arranged in the book maintaining a regular sequence which covers various aspects of anthropology look as:

The Science of anthropology, Anthropology and other sciences of Man, Anthropology and the Colonial Encounter; Anthropological Fieldwork; Theoretical Frames in Western anthropology; Social Structure, Kinship and Political Organization, Beliefs, Magic and Religion, Economic anthropology, Processes of Social Change; The Orientalist anthropologist; Islamic anthropology; The Problem of definition, Muslim Societies, Society during the time of the Prophet; Conclusion; Recommendations, Conclusion.

This is the first of a series of work which the International Institute of Islamic Thought presents to the reader in fulfillment of its program for the Islamization of the sciences. This program,

conceived and crystalized in a number of symposia on the subject, consists of twelve steps designed to effect the necessary Islamization in the various disciplines of human knowledge. Some of these steps seek to survey and evaluate modern Western accomplishments. Others do the same for the legacy of Muslim learning. The purpose is to reach full mastery of the "state of the art" in each discipline, and to prepare that discipline for reestablishment on Islamic foundation. This implies correction of its prejudices and errors, elimination of its shortcomings, and redress of its methodology and aspirations. Islamization does not mean subordination of any body of knowledge to dogmatic principles or arbitrary objectives, but liberation from such shackles. Islam regards all knowledge as critical i.e., as universal, necessary and morality. Consequently, the Islamizes discipline which we hope to reach in future will turn a new page in the history of the human spirit and bring it closer to the truth.

The present study is the first systematic attempt to assess Western anthropology from an Islamic point of view. Its candid conclusion is that there is much in that discipline for Islamic scholars to learn and much to avoid coheres with the universality and objectivity of the Islamic spirit that moves the author of this work.

The erroneous conclusions of Western anthropologists which Dr. Akbar Ahmed has exposed in this survey may be staggering both in number and in quality. Those of them which have resulted from misinformation may be regarded as more or less vexing annoyances. The methodological errors, however, are more serious. Methodological prejudice is a challenge which calls upon the Islamic mind to mobilize its resources for combat. Regarding the cause of truth as its own, Islam prescribes that where there is valid evidence for the other point of view, the mind bend itself to it with humility. But where the evidence is spurious or lacking, the Islamic mind feels itself compelled to expose the incoherence. The truth is exclusivist; it admits of no compromise. And yet, by virtue of its recognition of God as the Source of all truth, the Islamic mind is never arrogant. It never claims finality for its pronouncements, such being the exclusive prerogative of revelation.

As far as the Muslim world is concerned. Western anthropology has revealed many faces. The travelers and explorers of early times, the scientists and generals who accompanied Napoleon to

Egypt, the colonial administrators of Muslim provinces, were all "anthropologists," seeking to study social reality in order to subject it to the desiderata of colonialism. The missionaries entrusted with the religion of love and brotherhood and their dependent - namely, the teachers disseminating knowledge and the physicians administering healing medicines were "anthropologists" seeking to convert quislings and collaborators, or to shake the foundations of Islam in the minds of its adherents. Lastly, the Western social scientists and other professionals of many description - folklorists, historians of art and literature, linguists, ethnomusicologists and their caricatures, the new breed of Western-trained Muslim scholars - are anthropologists" show have mastered the art of absolutizing native provincial and popular cultures of the masses as the pre-Islamic founts of "national" existence.

The pile of their blunders and pre judgments is colossal and, as Dr. Akbar Ahmed asserts, there is no escape from exposing their mistakes and recasting their knowledge after purification. Whereas those who were unaware of the unconscious service they have been rendering to the new-colonialist enemy may be excused as "useful simpletons," the others ought to be confronted, and their involvement in the fragmentation which colonialism has inflicted upon the Muslims of the world should be exposed.

The positive direction to which a redressed anthropology may be directed must derive from the vision of Islam. This vision is determined by the unity and transcendence of God, reason, life and world-affirmation, universalism, ummatism (from *Ummah*, the world community) and ethical service as the *raison d'etre* of humanity. Perhaps the most difficult requirement for anthropology today is to comply with the principle of Islamic universalism. Western anthropology has too long been addicted to an ethnocentrism view of reality. It can hardly define man except in terms of ethnic characteristic. Ethnicity itself is taken to be sacrosanct and inviolable, and ultimate reality which determines what is as well as what ought to be. There can be no doubt that ethnicity is a fact of creation, as the Qur'an has described it in 49: 13; a fact worthy of study and analysis for the identification, complementation and enrichment effects it brings to human life. But there is equally no doubt that ethnicity must not lead to

ethnocentrism, in which all values are subject to it as ultimate principle of being and ethics. That is the predicament of cultural relativism in which most anthropologists have fallen and continue to fall today.

Anthropology, like all disciplined pursuit of knowledge, must pull itself out of this narrow vision to which it has been confined by the necessities of European history. It should humanize and universalize itself, and stop looking at the peoples of the world as if they were specimens in a zoo, each specimen carrying its own habits of "culture" as an autonomous end in itself, or as instruments for Western dominion, or as a vacuum to be filled by Western religion, culture and civilization. It should learn anew the simple but primordial truths of all knowledge that are equally the first truths of Islam, namely, that truth is one, just as God is one and as humankind is one.

**Ismail R. Al Faruqi**

Ex-president. International Institute of Islamic Thought

## **Future of Economics: An Islamic Perspective**

*Written by Dr. Umer Chapra, Organized by Islamic Economics Research Bureau, Dhaka*

1. This is simply a superb book. It presents a more detailed elaboration of some preliminary ideas expressed by the author in a lecture delivered by him on October 29, 1990 at IDB on the occasion of his receipt of IDB award on Islamic Economics. In the words of Khurshid Ahmad, who wrote the forward of the book, Dr. Chapra has blazed a new trail in the book, "The Future of Economics: An Islamic Perspective". It is a seminal contribution not only to Islamic economic literature, but also to contemporary economic debate as such. It is a powerful yet balanced critique of mainstream economics and makes a forceful plea for taking economics out of its secular and occident - centred cocoon. The book contains eight coherent chapters, in addition to an "introduction", preface, forward (by Khurshid Ahmad) and an excellent bibliography and index. The number of books, articles and seminar papers listed in the

bibliography is around 750, even after dropping a large number of entries by the author. In addition, the author has used more than 750 notes/footnotes in the text. This simply speaks about the level of rigorousness and efforts, the author has devoted for formulating the road-map of Islamic Economics with a view to achieving its destined goal.

2. The book is not really an easy and quick reading one. The author has himself said, "Although I have made an effort to keep this current work simple so as to make it accessible to the non-economists. I have nonetheless not found it possible to totally avoid the well-known technical terms commonly used in economics". Not only technical terms/jargons of economics, but also a lot of thought provoking ideas have been presented throughout the book. Without discussing and analyzing the sub-themes or messages incorporated sequentially in the consecutive chapters of the book, one should not straightway jump to the main message of the book. Keeping in mind the above, a chapter wise discussion of the book has been made below.
3. Preceding to the first chapter, one unnumbered chapter titled "Introduction" has been incorporated, where the author has raised a question, whether it is really necessary to have Islamic Economic (economies with an Islamic perspective) when conventional economies is already available in a highly developed form. Though the subject matter of both the disciplines is nearly same - Allocation and distribution of scarce resources among their infinite users - yet a separate discipline of Islamic Economics may be necessary, if it is found that the analysis developed by the conventional economics is unable to realize its basic purposes. Whether a particular discipline will be able to contribute in a society's development, depends on its Vision-Mechanism consistency. A Vision essentially incorporates society's dream about what it would like to be in the future. Different societies may have different visions. Nevertheless, there is one dimension that seems to be common to most societies, which is the goal of realizing human well-being. However, the term well being may be defined in a number of ways. It may be defined in a purely material sense, totally ignoring its spiritual aspects. For

realizing the society's vision, there must be an' appropriate mechanism also, which consists of Filtering, Motivation and Socio-Economic and Political restructuring. If the mechanisms chosen by economics are not in conformity with the desired concept of human well-being, then that kind of well-being may not be realized. More importantly. this vision-mechanism framework is essentially determined by the concept of a society's world view. Some of the questions that the world view tries to answer are : how the universe came into existence, the meaning and purpose of human life, the ultimate ownership and objective of the limited resources at the disposal of human beings, and the rights and responsibilities of individuals and families towards each other and their physical and social environment.

4. In Chapter-1, Dr. Umer Chapra has demonstrated very convincingly the inherent contradictions of Conventional Economics in realizing its goals. Though over the years, particularly after world War II, the conventional economics has made immense progress specially in terms of scientific sophistication, yet it has not been able to achieve desired socio-economic goals. There reason for this, according to the author, may perhaps be that the goals and mechanisms of conventional economics have been derived from two different world view whereas its mechanisms for filtering. motivation and restructuring are. however. by products of the secularist world view of the Enlightenment movement. It may not, thus, be possible to realize humanitarian goals without having equally humanitarian mechanisms. In terms of mechanisms, the three most important concepts which form the pillars of conventional economics paradigm are : rational economic man, positivism and Says law, which on the whole cannot cross the self-interest boundary and therefore unable to realize social interest. Subsequent development of conventional economics through Keynesian Revolution, Welfare Economics. Social Economics, Institutional economics etc. could not and are not likely to be able to change the inherent goal-mechanism inconsistency. In fact, this failure on the part of conventional economics has led the author to a discussion of the paradigm, goals and methods of Islamic Economics.

5. For the matter of projecting a complete Islamic Economics paradigm, the author has examined the historical development of the paradigm in Chapter-2. The author observes, "the Islamic paradigm is no secularist, value-neutral, materialist and social-Darwinism. It gives primary importance to moral values, human brotherhood and socio-economic justice and unlike its Marxist or Capitalist counterparts, does not primarily rely on either the state or the market for realizing its vision. It rather relies on the integrated roles of values and institutions, market, families, society, and the state to ensure the well-being of all. The fundamental Islamic belief is that this universe and everything in it, including humans has been created by the One and Only God. All human beings are His vicegerent and brothers unto each other. There is no superiority of one over the other because of race, sex, nationality, wealth or power. Their sojourn in this world is temporary. Their ultimate destination is the Hereafter where they will be accountable before God. Their well-being in a way that helps ensure the well-being of all. The author also observes that mainstream Islamic thought has been very clear in characterizing rational behaviour as that which enables the use of God-given resources in a way that helps ensure the individual's this worldly as well as other-worldly well-being and thereby, brings about a balance between material and spiritual pursuits and between self-interest and social interest. Positivism in the Conventional Economics sense of being "entirely neutral between ends" or "independent of any trace in Muslim intellectual thinking. This was but natural. Since all resources at the disposal of human beings belong to God, human beings are only trustee. They are accountable to Him for using them in accordance with the terms and conditions of value-neutrality. The word "efficiency" in its modern/value neutral Pareto optimal sense has not found any place in Islamic literature. The author observes, "while in conventional economics, the most efficient use of resources may be defined in terms of Pareto optimum but in an Islamic economy it may have to be defined in terms of the Maqasid. Any use that frustrates the realization of the Maqasid has to be considered as wasteful or inefficient.



Unlike Says law /laissez-faire concept, the Islamic literature recognizes an effective role for the state as partner, catalyst and facilitator for realizing the Islamic vision. Dr. Chapra observes, "Islam and the state were indissoluble linked and neither would be able to play its role effectively without the other. Implementation of the Shariah may not be possible without the state playing an important role, and the state may degenerate into an unjust and tyrannical organization without the restraining influence of the Shariah. He, therefore, considered the state to be a trustee of public interest and the chief instrument for ensuring justice through the implementation of the Shariah.

The effort by the state to ensure well-being, justice and fair play in all walks of life is reflected in the institution of Hisbah. The objective behind Hisbah is not only to allow the markets to operate freely and prices, wages and profits to be determined by the forces of same time that all economic agents fulfill their obligations towards each other and adhere to the rules of the Shariah.

6. The title of chapter-3, "Can Science be Built on a Religious Paradigm?" expresses the authors concern of showing complementarity between the two : religion and science. The author observes, science need not be anti-religion and religion need not be anti-science. Science and religion deal with two entirely different levels of reality. The former deals with higher order of reality which is transcendental and beyond the sense experience. Science relies primarily on human faculties, particularly reason and seeks to acquire knowledge through observation and experiment. It tries to describe and analyze 'what is', to be able to predict what may happen in the future. By contrast, religion depends on Revelation as well as reason for its knowledge. Its ultimate objective is to help transform the human condition from 'what is' to the ideal or 'what ought to be', by bringing about individual and social change in conformity with its world view and the values and institutions that it provides. Even though science and religion deal with two different levels of reality, the ultimate objective of both is common - improvements in human well-being. However, if the material and the spiritual aspects of the well-being that the two

addresses are both important and also interrelated, the science and religion may be able to serve mankind more effectively by greater cooperation and coordination between them.

7. Having discussed historical Islamic paradigms and complementarity between science and religion, the author has presented the basic framework of Islamic Economics in Chapter-4, which is titled as "Islamic Economics : What Should it be?" While Islamic Economics may continue to concentrate on the allocation and distribution of resources, just like conventional economics, the primary objective must be the actualization of the *maqasid*. This may rule out the possibility of considering every market equilibrium as optimum. Only that market equilibrium may be considered to be optimum and acceptable which is in harmony with, or at least not in conflict with, the *maqasid*. However, since the concept of Pareto optimum has become associated with every market equilibrium, it may be desirable to replace it by the concept of Islamic optimum, which could be said to be that market equilibrium which reflects the simultaneous realization of optimum levels of both efficiency and equity in conformity with the *maqasid-al-stiariah*.

The objectives of Shariah is to promote the well-being of all mankind, which lies in safeguarding their faith (*din*), their human self (*nafs*), their intellect (*aql*) their posterity (*nasl*) and their wealth (*rnaf*). Whatever ensures the safeguard of these five serves public interest and is desirable. According to Islamic framework. Faith is placed first, because it provides the world view which tends to influence the whole human personality - his behaviour, life-style, tastes and preferences, and attitude toward other human beings resources and the environment. It provides the moral filter which injects a meaning and purpose into the use of the resources and also the motivating mechanism needed for its effective operation. This does not mean a rejection of the important role played by prices and markets. The moral filter does not replace the market mechanism. It only complements market by making the allocation and distribution of resources subject to a double layer of filters.

Wealth is placed at the end, not because it is the least important, but rather because it does not necessarily help realize the well-being of all person in an equitable manner unless the human being has himself been reformed to ensure the fair and even-handed operation of markets. If wealth is placed at the top and to become an end in itself, it would promote unscrupulousness and accentuate inequities, imbalances and excesses, which could ultimately reduce the well-being of most members of both present and future generations., The three middle goals (the human self, intellect and posterity) relate to the human being himself, whose well-being is the primary objective of the Shariah. They cover the physical as well as the moral, psychological and intellectual needs of present and future generations. Thus, by including the human self, intellect and posterity in our models, it is possible to create the balanced satisfaction of all the various needs of human life.

After discussing the objectives of Shariah, the author has given a concrete definition of Islamic Economics, as quoted below, "Islamic Economics may then be defined as that branch of knowledge which helps realize human well-being through an allocation and distribution of scarce resources that is in conformity with the *maqasid*, without unduly curbing individual freedom, creating continued macroeconomics and ecological imbalances or weakening family and social solidarity and the moral fibre of society.

The task that Islamic Economics may need to perform could therefore, be significantly greater than that of conventional economics. Its first task might be to study the actual behaviour of individuals and groups, firms, markets and governments. This is what conventional economics wishes to do but has been unable to do so adequately. the second task of Islamic Economics might be to indicate the kind of behaviour that is needed for goal realization. Since moral values are assumed to be oriented towards the realization of humanitarian goals. Islamic Economics may need to take Islamic values and institutions into consideration and scientifically analyze their impact on individual tastes,

preferences and behaviour. The third task of Islamic Economics might be to explain why the different economic agents behave in the way they do and not in the way they ought to. The fourth task of Islamic Economics might be to suggest a workable strategy for socio-economic and political change - a strategy that could help bring the behaviour of all market players that influence the allocation and distribution of resources as close as possible to what is needed for goal realization. Such an overall approach could help Islamic Economics not only analyze the causes of major problems faced by Muslim countries but also show how these problems can be solved and *maqasid* realized. Economics would then be a multi-disciplinary science with a socio-economic and political dynamics approach.

8. In Chapter-5 the author has looked into the Socio-Economic Dynamics of Classical Islamic Economics. The earlier Islamic scholars were not specialists in economics. Perhaps because of this, they adopted an interdisciplinary approach and did not focus their attention primarily on economic variables. They considered overall human well-being to be the end product of interaction between a number of economics as well as moral, intellectual, social, demographic and political factors. Moreover, justice also occupied a pivotal place in their frameworks.

These diverse contribution over the centuries seem to have reached their consummation in Ibn Khalduri's *Muqaddimah*, which reflects that rise and fall of civilization is dependent not just on economic variables but also on a number of other factors which determine the quality of individuals, the society, the rules and the institutions. Ibn Kahldun's analysis is purely an interdisciplinary because it links all important socio-economic and political variables including the Shariah (S)' political authority (G), people (N), wealth or stock of resources (W), development (g) and justice (J) in a circular and interdependent manner, each influencing the other and in turn being influenced by them. This can be represented by the following equation

$$G = f(S, N, W, g, J)$$

9. The title of Chapter -6 is "The causes of Muslim Decline: Applying Ibn Khaldun's Analysis to Muslim History." Ibn Khaldun's model does not attribute the decline to a single cause. His model is multi disciplinary and adopts a dynamic circular causation approach. In this model, all sectors of society are closely interrelated. If one decays, and this is not corrected, then it may serve as the trigger mechanism for the weakness of others and also, in turn, contribute to its own further decay. At the end of the chapter, the author has incorporated five lessons which he has derived from his analysis of Muslim decay applying Ibn Khaldun's model. These are i) accountability of Govt. (G) to the people (N) should be ensured, ii) lack of political accountability gives rise to a number of ills that hurt both justice (J) and development (g); iii] imposition of political authority's own world view on people (N) is not possible, iv) once the people (N) are alienated, the govt. (g) loses its grass root support and cannot stay in power for long by relying on external guards; v) Islam itself is not the cause of Muslim decline, rather political illegitimacy, corruption and repression are responsible.
10. In the seventh chapter, the author has made a survey regarding the recent revival of Islam. He argues that the gradual independence of colonized Muslim countries from Western political dominance after world war II has led to the revival of Islam. The call for development of Islamic Economics is only a part of this revival. In this context, the author has referred to the First International Economics Conference held in Makkah in 1976 and also the role of IDB. In the recent studies, greater emphasis has been found to be placed on explaining what the ideal Islamic Economic system is, what its operational principles are how it differs from socialism and capitalism and why it may better succeed in helping realize the humanitarian goals of Islam. By now the contours of the ideal Islamic Economic system have become sufficiently clear. Most of the discussion is however, of normative nature - how all economic agents (individuals and households, firms, altruistic institutions, markets and governments (are expected to behave in the light of Islamic teachings. However, the recent developments in regard to Islamic Economics has been

discussed under three broad heads: i) Money, Banking and Monetary policy. ii] Macroeconomics and its Micor-foundations and iii) Public Finance.

11. While delineating "The Future Course of Action" in chapter-8, the author argues that first of all. one must determine "where to start" for which "destination" must also be identified simultaneously. It is agreed that the task of Islamic Economics is much broader and far more difficult than that of conventional economics. The nature of its paradigm does not allow it to confine itself merely to a discussion of just "what is". it should also be concerned simultaneously with "what ought to be." To accomplish this. it must identify all the major factors that influence the behaviour of economic agents. None of these can be taken in isolation. all of them tend to interact with each overtime. Above all, Islamic beliefs, norms and institutions must be taken as the "hard core" of the paradigm, but their enforcement must be brought about gradually. for creating an enabling environment for realizing the goal of human well-being.
12. Success of an economy must be judged in terms of achieving its goal. However, for realizing desired goal, an appropriate mechanism must also be deployed. Conventional economics has not been able to realize its vision, because of its Vision-Mechanism inconsistency. Vision-Mechanism framework is determined by the "world view" of a discipline. Normative goal cannot be acuatalsed by secularist mode of mechanism, as it is evident from the performance of Conventional Economics. Vision-Mechanism framework of Islamic economics is totally consistent with its World view. Therefore, Islamic Economics has every potentiality and possibility of achieving its goal, if an enabling environment for application of Islamic Economics is created.

**Dr. Toufic Ahmad Chowdhury**

## Research Methodology in Islamic Perspective

*Edited by Mohammad Maqim, Published by the Institute of Objective Studies, New Delhi, India, First published : 1994, Price Rs: 255.00, ISBN: 81-85220-174*

Research Methodology in Islamic Perspective is a collection of 15 articles aims to explore research methodology in different branches of social sciences in the framework of Islamic values and goals. This book is a product of the papers presented in a seminar on 'Research Methodology in Islamic Perspective' held at the Aligarh Muslim University in 1991 under the auspices of the Institute of Objective Studies, New Delhi and Department of Philosophy, Aligarh Muslim University, India.

The selection of articles is made in view of approaching the problem in two distinct ways, (I) a research methodology for the development of Islamic disciplines such as Islamic economics, Islamic Sociology, Islamic Education and so on, (II) an Islamic research methodology for studying Economics, Political Science, History, Anthropology, etc. The motif is to demonstrate the scope of scholarly work in all these disciplines and such efforts are imperative for the enhancement of Islamic thinking and reformulation of Islamic principles or theories with reference to various aspects of life.

There are fifteen articles under eight category namely General, Qur'an, Philosophy, Political science, History, Economics, Sociology and Islamic Science. Mohammad Rafiuddin Ex-Director of Iqbal Academy, Karachi wrote on 'The Meaning and Purpose of Islamic Research'. He defines Islamic research and proceeds to examine the nature of research that Islam intends. Islamic research is a response of Islam to the intellectual challenges of contemporary issues and problems of every age. Such research invalidates wrong theories which are against humanity and Islam.

Abdul Haq Ansary of Mohammad Ibne Saud Islamic University, Riyadh in his article 'In the nature and scope of Islamic research' basically concerned with presenting Islam as an alternative to the modern ideologies of the world. He remarks that for doing so an Islamic researcher would first require to understand the modern

world as well as the current ideologies on the one hand and the Islamic message on the other. He opined that for doing so an Islamic researcher would first require to understand the modern world as well as the current ideologies on the one hand and the Islamic message on the other.

Mohammad Nejatullah Siddiqi, King Abdul Aziz University, Jeddah in 'Islamic Research and Spiritual content of Islam: has emphasized the need for striking a balance between spiritual and material spheres of human existence and activities. The achievement of such a balance, in his view, would be the hall mark of a social science from an Islamic point of view.

Dr. Faridi, Chief editor of the Journal of objective studies, India in his item 'Islamic Research Methodology; some reflections: has made an excellent effort to expose the deficiencies of current Western methodology of research. It is the West's fallacious notion of reality which, in his view, led to the adoption of Allah who has designed and placed it at the service of mankind as Dr. Faridi has pointed out "from this paradigm follows the basic methodology of synthesis."

Irfan Ahmad Khan, University of Illinois, USA in 'The Islamic Method' paper has explained and emphasized the need for empirical research in the light of the Qur'an and Sunnah. Besides explaining the relevance of the traditional methods and sources of research - the Qur'an, Sunnah, Ijma and Qias he has rightly interpreted Sama (faculty of hearing) Basar (faculty of seeing) and Fuad (Faculty of insight and understanding) as a mean to emphasize the importance of experimentation of Islamic method of investigation.

Ahmad Abd al Hamid Ghorab of Bayro University, Nigeria in his article 'Qur'anic method of Reasoning' briefly explained the difference between the concepts of reasoning in the Qur'an and the Greek philosophy. In his view Greek philosophers were mainly concerned with building a philosophical system through abstract reasoning. But the Qur'an is not merely interested in developing a philosophical system but also in making people to act accordingly.

M. Riaz Kinnani of Centre for Studies on Sciences, Aligarh in his piece of writing 'Qur'anic Method of Enquiry' expresses the believe that there is an unavoidable linkage between a research methodology



and a particular worldwide. Understandably the Qur'anic worldwide leads to an unusual kind of research methodology which Dr. Kirmani has competently explored and explained.

Syed Zainul Abedin, editor, Journal of Muslim Minority Affairs. Jeddah in his paper 'Problems of Islamic Research in Philosophy' article has mainly highlighted some problems of fundamental importance and briefly tried to devise a correct methodology to study the subject of philosophy in an Islamic perspective. In his view an Islamic researcher ought to begin from revelation and substantiate it with reason.

Irfan Ahmad Khan. University of Illinois. USA in his article 'Islamic Research in Philosophy: Issues and Problems' mainly tries to devise an Islamic methodology as distinct from the Western approaches to the subject. He presents the thesis that the Islamic approach to philosophy should of once be rational. institutional and revelational.

Dr. A Rashid Moten of Bayera University. Nigeria in his article 'Islamization of Knowledge : Methodology of Research in Political Science' has capably exposed the deficiencies inherent in Western empirical social science which has uncritically been accepted the world over. He opines that these deficiencies can be overcome if reason and materialism. the two pillars of empirical social science developed by the West. are combined with revealed knowledge. Reason and Revelation. in his view. do not contradict but complement each other.

Khalid Yahya Blankinship of Temple University. USA in 'The need for an Islamic Theory and Methodology of History' has first tried to expose the parochialism of Western approach to world history. After exposing the fallacies of the West's parochial approach to history, Prof Blankinship has tried to explore the possibility of an Islamic interpretation in history. In this regard he argues that a new methodology has to be evolved.

Mohammad Anwar of International Islamic University, Malaysia in his item 'Islamic Economic Methodology' has rightly asserted that the concept of Islamic economics is a fast growing phenomenon as it is gaining ever increasing strength as well as recognition. He has developed his arguments in a systematical and gradual manner. He has urged to develop a suitable criterion to Islamically examine

economic theories and conduct economic enquiries and researches within an Islamic framework.

Mohammad Arif of Clark University USA in his essay 'General case of social science with a special focus on economics' has dealt with certain important issues regarding the Islamization of knowledge with special reference to economics. In his view in Western paradigm of materialism there is no room for divine revelation which is central in Islamic scheme of things. Hence the need for developing an Islamic epistemology is felt.

Dr. Jameel Farooqi of International Islamic University Malaysia in his writing 'Islamic Perspective of Methodology in Social Phenomenal Context' has examined some of the methodologies current in social science. He believes that Islam provides a proper and relevant research methodology for analyzing social behaviour and phenomena. To explain his point further he argues that the human knowledge in order to be true and complete has to take note of the Ultimate Reality (i.e, the Knowledge of Allah) and divine will as provided or revealed in the Holy Qur'an.

Dr. Rais Ahmad of Centre for Studies on Science, India in his paper 'Some Thoughts on Methodology in Islamic Science;' holds that the comprehension of Nature generates many problems. To solve these problems the man has to work out some methodology so that he can distinguish the 'true' from the 'false'. The methodology in Western science lays emphasis only on sense perception and reason. Whereas that in Islamic Science considers revelation as the supreme authority.

Research Methodology in Islamic Perspective in an excellent effort done by the Institute of Objective Studies, New Delhi, India. The Islamic research methodology may be used to spell out the larger implications of Divine Guidance in the context of present day problems unlike the scientific methodology currently in fashion. Most of the people do not have a clear perception of what constitutes Islamic research methodology and in what respect it is distinct from others and what is the philosophy that underlines it? This book is a collective endeavour to understand its general approach, its value parameters, its possible flexibility to employ different tools of analysis and rationales.

**Mir Lutful Kabir Saadi**

## A thematic Commentary on the Qur'an

*Muhammad al-Ghazali, Virginia : The International Institute of Islamic Thought. 2000. 804 pages.*

There has been an increasing interest in the Qur'an's literary aspects within the field of Qur'anic studies over the last few years. In the past, western scholars have devoted a great deal of energy to tracing foreign influences in the Qur'an or reconstructing the chronology of its verses and *surahs*. However, the trend now is shifting toward textual studies, a development indicated by the proliferation of articles, anthologies and books on the Qur'an as a composed literary ornament.

This shift is both refreshing and welcome, particularly for those who are more interested in understanding the Qur'an in its present form, rather than learning about its textual history or compilation. Classical Islamic scholarship developed a body of exegetical material on the Qur'an's miraculous nature (*i'jaz*) from a literary perspective. This approach has taken a primarily microscopic linguistic viewpoint (*balaghah* [eloquence]) of studying the choice of words and how the verses are constructed.

Although it has always been accepted that the Qur'an's *surahs* are distinct literary pieces with their own style and content, comprehensive attempts to present entire *surahs* as thematically independent entities have been rare. With increasing pressure from western scholars that the Qur'an is incoherent and haphazardly arranged, a new genre of exegetical material is developing, both in Muslim and western scholars that the Qur'an is incoherent and haphazardly arranged, a new genre of exegetical material is developing, both in Muslim and western circles. This new genre focuses upon explaining why the *surah* should be considered as a distinctly composed piece with its own dynamic of sound and meaning. Muhammad al-Ghazali's work falls within this emerging category of Qur'anic exegesis.

*A Thematic Commentary on the Qur'an* is a translation from Al-Ghazali's *Al-Tafsir al-Mawdu'i*. The print is well typeset and easily legible, not cramped together, with a glossy green cover commanding an elegance worthy of the title. The work is arranged in 114 chapters, one for each *Surah*. Each *Surah* is discussed within

the context of life in the Arabian peninsula as well as the particular circumstances confronting the Prophet. The subject matter is expertly woven together, thereby highlighting a central theme in relation to which the *Surah* should be read and interpreted.

The author is careful to contextualize those verses related to war and women, exemplifying his moderate and mature stance on critical and sensitive issues. At times he supports his ideas from Prophetic traditions and stories from the Companions' lives, and often relates the Qur'anic verses to contemporary situations to guide the troubled Muslim Ummah. His treatment of subjects is often by cross-referencing other parts of the Qur'an in order to reach a holistic understanding. A valuable index at the end contains a list of all cross-referenced verses. Another index with a list of important words and phrases adds to the value of the book as a reference work.

A number of things need to be considered while treating the *surah* as a unity, such as rhythm and rhyme, structure, and meaning. Although Al-Ghazali makes rare reference to style (e.g., *surah Maryam*, which has "a unique and distinctive rhythm" or *Surat al-Tur*, which has "a gentle and soothing effect on the human spirit"), he devotes almost exclusive attention to meaning. This approach leaves someone who is already familiar with the Qur'an wanting more.

Attempts to show coherence also have kept in mind the *Surahs'* arrangement by placing them in thematic clusters or showing links between *surahs* that proximate each other. Shaykh al-Ghazali makes a stray reference to these grouping at times (e.g., *Surat al-An 'am*, which he identifies as the first Makkah *Surah* of the "initial seven long *surahs*." or *Surah Ghafir*, which is "the first of a group of seven *surahs* opening with the two Arabic letters *tia'* and *tnim'*"), but does not elaborate much upon the relationships between them.

Historical contextualization, which plays a major role in the book, is done within the generalizes grand narrative provided by Muslim historians, often without reference to specific events, and almost never citing source material. Such a style demands that the work be categorized as "polemical" rather than "academic." It is a work by a devout Muslim from within the classical tradition seeking to make it relevant to life in the modern world.

Overall, the book is excellent reading for a wide-ranging audience interested in the Qur'an, but also Islam in general. It is good companion for Muslims looking to make sense of the Qur'an through moderate and mature streams of Qur'anic interpretation within their tradition. It is also a fine means for the general public that has little or no knowledge of Islam to approach the Qur'an.

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## **Wholeness and Holiness in Education: An Islamic Perspective**

*Zahra Al Zeera, UK: The International Institute of Islamic Thought, and Biddies Limited, 2001, 158 pages.*

**Wholeness and Holiness in Education : An Islamic Perspective** is a very interesting book. Although the book is a result of her experience as a Muslim graduate student in Canada, She does not mention any personal reasons for writing this book. but rather tackles it very lightly without mentioning the hard experiences she faced when her faith was questioned. A Muslim who has taken her faith for granted for years and had little or no communication with the West was questioned for the first time in her life about many aspects of her faith and found herself unable to provide adequate answers. Her book is the result of such an experience, on which many others in her circumstances and situation have faced and will have to face. Although the author frequently tackles abstract ideas, she always provides scholarly explanations and discussions by quoting and elaborating upon many well-known figures in various disciplines.

The book is divided into four parts and has total of nine chapters. The first part, "Reflection on Personal Experience," includes two chapters. In them, she tries to take the reader from her own personal experience to the book's goal : Preparing Muslim students in their homelands educational systems to think and question their faith so that they can stand on solid ground. In chapter I, "The Spiritual and Intellectual Journey," she apologizes

for including her personal experience growing up as a Muslim. Actually, more elaboration upon such experiences and on the conflicts she faced while studying in Canada would have been appreciated, as such a topic requires that personal experiences be shared, given that they are not limited to one person but rather to millions of individuals. Chapter 2, "Spirituality: Woman's Best-Kept Secret," further analyzes the significance of such experiences to women specifically.

The second part, "Review and Critique," consists of two chapters that compare contemporary western and eastern schools of education. Chapter 3, "Conventional and Alternative Paradigms," presents the already existing paradigms in order to pave the way for the suggested Islamic paradigm. In Chapter 4, "Critical Reflection on Existing Paradigms," she evaluates existing paradigms.

The third part, "Islamic Knowledge," includes three chapters that present the Islamic paradigm. In chapter 5, "The Islamic World view: The one and the Many," Zeera clarifies the differences in views between the secular West and the religious Islamic world. She explains the gaps found in the two world views, for the basis upon which they are built are totally different. This prepares the reader for her suggested Islamic paradigm, presented in Chapter 6, "The Islamic Paradigm is built. In chapter 7, "Islamic Epistemology Gateway to Knowledge," Zeera presents epistemology from within an educational point of view to help all Muslim students relate to their religion.

The last part, "Transformation through Education," Features two chapters in which she suggests the means of integrating faith and Islamic knowledge in the educational systems. In chapter 8, "Transformation Research Methods : An Islamic Perspective," Zeera emphasizes the role of scientific research methods based on *tawhid* (oneness and unity in the Islamic belief). In her opinion, both the eastern and western educational systems are one-dimensional. Therefore, she suggests integrating both systems to produce wholeness and holiness in the education system. In the last chapter, "Transformation Learning," she clarifies how to achieve this goal : First, allow dialectical thinking that will help students develop their thinking and evaluative abilities. Second. accompany this process with mediation and reflection, namely, guidance through spiritual means to confirm that the paths of

thinking are guidance through spiritual means to confirm that the paths of thinking are guided by religious principles. Third, use conversation and dialogue. Zeera shows their power through many quotations.

Finally, there is an appendix in which the author mentions several of her personal experiences and thoughts. I believe that these are necessary if one wants to have a deeper understanding of the book is based upon the author's personal experiences, many of which countless other people have experienced, subjectivity is impossible. Zeera is to be commended for presenting this topic in a scholarly way in order to address the crucial issue of the "nature of educational systems in the East" and the severe absence of dialectical thinking.

In general, the book is a thrilling reading, for it reflects the experience of many others who did not try to crystallize their experiences as Zeera did. She presents all of her arguments in a scholarly method and, avoiding extremism, takes a moderate stand between faith and science. However, her presentation of her suggested educational system was more theoretical than practical. No concrete steps and methods to be applied were given. Her insistence on focusing upon dialectical thinking in the suggested educational system, and a combination between the totally eastern faith and totally western scientific thinking, are excellent points. The three elements she mentions (i.e., dialectal thinking, mediation and reflection, and dialogue and conversation) are great, but the empirical steps of implementation are missing. These three elements form the heart of her proposed educational system. She did not elaborate on the implementation method, which might cause many problems, as the ideas themselves might not be understood fully or may be understood subjectively by those entrusted with acting upon them. The ideas are abstract rather than concrete.

The book can serve as the starting point of guidance to a new educational system in the Middle East. Others can build upon her ideas, take them as a theoretical background, and build further the pedagogical steps and measures needed to implement such ways of thinking in the educational systems of Muslim countries.

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## Freedom, Equality and Justice in Islam

*Mohammad Hashim Kamali, Cambridge, UK: Islamic Texts Society, 2002. 184 pages.*

Modern Muslim thinkers who try to locate and construct constitutional tenets based on the Islamic tradition face various difficulties, for they have to address a segment of an audience that expects an exposition comparable to the West's in terms of terminologies, institutions, and remedies, as well as to draw from the best practices of Islamic history and modern Muslim societies. It is always frustrating to learn that Islam's constitutional history, despite its richness in individual constitutional tenets, loses some of its utility in modern Muslim societies due to systematic changes caused by globalization and pervasive international institutions, both of which have had far-reaching consequences of domestic sociopolitical settings.

Given the contemporary nation-state's overarching authority, one known guarantee of the people's social, legal or political rights is a constitutional framework under a credible rule of law system. Mohammad Hashim Karnali's *Freedom, Equality and Justice in Islam* identifies the three themes in the title of his book as the fundamental bases upon which all other constitutional guarantees of human rights depend.

The book is divided into three chapters, each dedicated to one of the main themes. The first chapter, which discusses freedom, presents a conceptual analysis of the term and how it is expressed in Islam's theological and sociopolitical contexts. However, unlike various guarantees provided for realizing other values, such as justice (discussed in chapter 3), there is little discussion of such practical guarantees for personal liberty and freedom. The author acknowledges that Muslims have given scant attention to constitutional guarantees of freedom, citing the prevalence of despotic governments throughout much of Islamic history. Nevertheless, the only way he offers out of this situation is to observe that Muslims should change the language of *fiqh* (Islamic jurisprudence) to reflect the challenging times confronting the ummah. This may not be surprising, given the identified problems, as mentioned above, that have to be faced squarely.



The second chapter, which analyzes equality, reviews authoritative Islamic sources and argues that although there is conclusive evidence that Islam envisages equality in basic rights and duties among all Muslims, the evidence is somewhat inconclusive on whether all members of the human race enjoy such equality. This inconclusiveness is due to sources that leave room for different interpretations and to prevailing circumstances during the formative period of Islamic law. Kamali pays particular attention to the duties and rights of women and non-Muslims, for there are different opinions on women's political and family-law rights and on equal opportunity for non-Muslims. He states that even if differential treatments of the two categories are maintained in certain circumstances, such differences do not negate equality, because Islam's positive equality takes natural and acquired distinctions into account. However, the prevalent tendency in modern Islamic reformist thought is unmistakably shifting toward eliminating distinctions based on equivocal evidence when dealing with women and non-Muslims.

The third chapter, which deals with justice, appears to be most incisive, coherent, and deeply rooted in Islam, for justice is an overriding Islamic value regardless of time. Not even nationalist sentiment, which is often used to undermine it (e.g. "my country, right or wrong") can be Islamic. In this chapter, Kamali reviews in great detail the provisions from the Qur'an and the Sunnah and also indicates how Islamic justice is manifested in the legal and sociopolitical fields. Justice is one of Islam's objectives, and although the path toward it is mainly shown and regulated by the revealed law (the *Sari'ah*), the quest should not be limited to realizing justice under the rule of law; rather, it should be pursued on all levels.

Regarding the guarantee for realizing the Qur'anic vision of justice in a modern Muslim state, the author remarkably observes that notwithstanding such institutions as *hisbah* (public or non-governmental enforcement of the common good) and *mazalim* (bureau for complaint against public officers), among others, justice is best guaranteed by an independent judiciary.

This book is geared toward a constitutional reform system of basic human rights in Muslim countries. In order to make Islamic law more pragmatic and a tangible 'reality, the author argues that a reform of Islam's constitutional tenets should be carried out in light of each country's institutional framework. The reform method, he argues, need not be wholly Islamic, since Islam shows the way to justice. Therefore, if justice can be attained through other ways that do not violate other Islamic principles, those ways should be adopted. For instance, he cites Islam's distaste for *taqlid* (juristic imitation) and for the role of binding judicial precedent (i.e., an Anglo-American common-law principle of determinative justice) in many Muslim countries.

Although Islamic jurisprudence has not embraced the idea of a binding judicial precedent, partly due to its concern for protecting the free exercise of *ijtihad*. (deductive reasoning), Kamali extols the advantages of a system based on a binding decision to keep in focus practical legal issues and how their development into practical guidelines impact people's lives. In line with his envisaged reform strategy, Muslim countries should adopt a positive attitude toward a binding judicial precedent at some level, for it can stimulate legal reconstruction and *ijtihad*.

The book, which includes a glossary of Islamic terms and an index, is a rich source of information on textual provisions and a historical account of how human rights were protected during the early period of Islamic civilization. It is a helpful starting point for those seeking evidence, rather than a deep analysis, on the concepts and manifestations of freedom, equality, and justice in Islam.

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## **Nationalism and Internationalism in Liberalism, Marxism and Islam**

*By Tahir Amin, Islamabad: IIIT, 1991. xxxii + 106 pp.*

Professor Amin, who teaches international relations at Quaid-I-E Azam University in Islamabad, has provided us with a short but insightful analysis of twentieth-century writings from the Liberal, Marxist, and Islamic traditions on the issue of "Nationalism versus Internationalism." Pointing out that Western writings treat the "nation-state" as "a universal form:" he presents two main arguments: a) nationalism emerged from of communitarian Internationalisms." of which Islamic revivalism is the most important in the Islamic world (p. 5), and b) Islamic revivalism - often misunderstood as being a backward-looking "fundamentalism" - is "a reaction against Liberal and Marxist internationalism which are seen as the two imperialist ideologies of the West" (p. 6).

Amin briefly states the essence of the three traditions - the Liberal belief in nationalism as natural, with "world unity [envisaged as emerging] through the prism of nation states" (p. 7); the Marxist goal of a "classless world society" (p. 7); and the Islamic idea of all "believers ... belong[ing] to one global community, the ummah" (p. 10). Insisting that the dialogue among the three trends is facilitated by understanding all of them "from within and through their main spokesmen" (p. 10), he proceeds with a chapter on the representative literature of each. Each chapter is divided into three sections : traditional writers, modernization theorists, and post-modernization theorists.

Perhaps reflecting the author's Western education, the book's longest chapter is the one on Liberalism. He begins with Toynbee, whom he describes as "an internationalist par excellence in the Western communitarian tradition" (p. 13). Three other Liberal writers are categorized as "traditional" - E. H. Carr, Hans Kohn, and Carleton Hayes. Under the designation of modernization theorists, Amin deals with Karl Deutsch and Ernest Gellner, while the section on post-modernization theorists looks mainly at Walker Conner and A. D. Smith.

In the chapter on Marxism, Amin analyzes Marx and Engels as "traditional writers". Lenin is classified as a "modernization theorist", while the "national socialists" are Karl Renner and internationalists like Trotsky. Finally, Stalin, Mao Zedong, Immanuel Wallerstein, Michael Hecther, and Tom Nairn are considered, for reasons that are not always clear, as "post-modernization theorists".

In the Epilogue, Amin points to the fundamental similarity of Liberalism and Marxism. This is seen in two instances: a) their shared Western ethnocentrism and, in the case of each camp's modernization theorists, b) an acceptance of nationalism in the belief "that history is moving toward internationalism" and that there is a "dichotomy between tradition and modernity" (p. 81). The latter view is accompanied by the idea that modernity would eventually displace religion, a view that modernization writers in each tradition no longer regard as true.

The chapter on Islam begins with a relatively extensive treatment of Muhammad Iqbal - "the pioneer of contemporary Islamic resurgence" (p. 64) - as a "traditional writer". The author shows that Iqbal advocated a "Pan-Islam [that] means pan-humanism", "couched in the framework of Islamic communitarian perspective" but with the intent "to unite and organize mankind despite all its national distinctions" (p. 65). He also states that Iqbal rejected nationalism "as an alien idea and as antithetical to religion", (p. 66), even as an idea that "displaces religion" and leads to imperialism (p. 67), while seeing it as "a double-edged sword which could also be used to overthrow the yoke of Western imperialism" (p. 68). Although Amin does an excellent job of stating Iqbal's outlook, I wonder why no other "traditional" writer is discussed. I am also a bit puzzled about the criteria used for classifying Iqbal as a "traditional" writer. Jamal al Din al Afghani, who one has trouble seeing as a representative of a "traditional" outlook, is briefly considered as a precursor of Iqbal, but is understandably not given more attention since this study focuses on twentieth-century writers.

As for Muslim "modernization theorists", representatives of "the westernized educated classes" (p. 79), Amin chooses two main examples: Muhammad Ayub Khan and Jamal Abd al Nasir, but

portrays the ideas of these and other representatives of this approach as being both very similar, though varying from "liberal nationalists" to "national socialists", and unoriginal. One wonders how such individuals, as well as others briefly referred to (i. e., Kamal Ataturk) can be treated as representatives of the Islamic tradition at all, since, while they were at least nominal Muslims, they were not - as Amin makes clear - adherents of Islam as a political ideology. In fact, Amin's Epilogue concludes that these people not only "tried to copy Western models" but also "failed to deliver any good" (p. 83). He suggests that the basic fallacy of such modernization theorists was to treat Muslim countries as nation-states, which they are not, although he admits that the battle between nationalism and internationalism is not over in the Islamic world.

Muslim post-modernization writers, by which he means those generally "schooled in the indigenous educational system [who] reconstructed their intellectual tradition in terms understandable to persons reared in the modern intellectual climate" (p. 84), include Imam Khomeini, Sayyid Abul A'la Mawdudi, and Sayyid Qutb. All of these writers strongly condemned nationalism as un-Islamic and as an imposition of Western imperialism. Amin also briefly deals with some of their ideas on other, albeit related, issues (i. e., Qutb's stress on social justice).

What some readers will see in this volume as sketchiness others will admire as conciseness. But at many points the analysis should be expanded. Some assertions need to be substantiated, such as his statement that the "Pan-Islamic professions [of Iran's Islamic Revolution] were gradually overshadowed by the narrow sectarianism which became an increasingly conspicuous factor in shaping its policies" (p. 6).

Many of the writers from the three traditions cannot possibly be dealt with adequately in the short passages devoted to them by Amin. Their ideas evolved over time, but the author sometimes relies on a very limited selection of their writings. For example, the examination of 'Abd al Nasir's ideas (about a page and a half) largely consists of quotes from *The Philosophy of the Revolution*, a pamphlet belonging to his early days in power and arguably not representative of his later speeches and interviews. In this

case, Amin might have found even more basis for the "scant regard for Islamic internationalism" (p. 72), since the early inclusion of an "Islamic Circle" in the Egyptian leader's identification of his country's role in the world tended to make way for a stress on participation, alongside India and Yugoslavia, in the Nonaligned Movement.

In short, this is an enlightening work and one that should be made available to students of nationalism and internationalism. I know of no other book that explicitly compares Islamic and Western traditions in such a way. It would be desirable, as I have indicated, for some of the categories used by the author to be defined more clearly (partially accomplished in the Epilogue), but overall he has done a good job of briefly analyzing the position of so many writers. Amin also demonstrates an admirable knowledge of a diverse body of literature. Perhaps he should continue his work on this topic with the goal of eventually producing a much more thorough study, one that concentrates on Muslim writers while retaining the comparative perspective.

The long forward by Ansari contributes significantly to the book, especially in elucidating the basic Islamic form of universalism that rejects tribal exclusivism (*'asabiyah'*) and its modern equivalent, "the new fangled nationalist ideology of a Chauvinist variety" (p. xvii), but does not seek to destroy all loyalty to tribe, country, or whatever. The forward also complements the main part of the book in other ways, as in dealing with important writers who are otherwise neglected, especially Hasan al Banna, whose commitment to the ummah is shown not to have meant a rejection of Egyptian patriotism. Ansari calls for Muslim intellectuals to come to grips with the identity problem by examining the Qur'an and the Sunnah and relating them to "the realities of the modern age" to produce a solution that will be "authentically Islamic and contemporaneously relevant and meaningful" (p. xxviii).

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## ইসলামী শরীয়তের বাস্তবায়ন

মূল : আলোমা ইউসুফ আল কারযাতী, অনুবাদ : ড. মাহফুজুর রহমান, পৃ. : ১৯৬, মূল্য : ৮০.০০ টাকা, প্রকাশনায় : খায়রুন প্রকাশনী, ঢাকা, বাংলাদেশ।

বর্তমান বিশ্বের মানুষ আজ নানামুখী দ্বন্দ্ব-সংঘাতের মধ্য দিয়ে অতিক্রম করছে। এসব বিষয়গুলো বিশ্ব-সংকটকে মজবুত করে তোলে, মানুষকে মানসিক দ্বন্দ্ব ফেলে দেয়। সংকটাপন্ন অবস্থা ব্যক্তি-ব্যক্তি, দেশ-দেশ, নীতিতে-নীতিতে সহ বিভিন্ন পর্যায় অতিক্রম করে রাজনৈতিক, অর্থনৈতিক সামাজিক স্তরে গিয়ে উপনীত হয়। ধর্মও এখানে আক্রান্ত, বাদ থাকে না কোনোভাবেই। আর এর প্রবল আক্রমণ, ধর্মের ক্ষেত্রে, নিঃসন্দেহে ইসলামের দিকেই সবচেয়ে বেশি। সর্বোপরি সভ্যতার সংকট বলে একে আরো উসকে দেয়া হয়। এসব কিছু পরও একটি বিষয় মুসলমানদের মধ্যে প্রশ্ন হয়ে দাঁড়ায়। সর্বমুখী শ্রেষ্ঠত্বের যে দাবি আমরা ইসলামকে নিয়ে করি, সর্বকালের ও সর্বস্থানের জন্যে উপযোগী ও বাস্তবমুখী যে ধর্মকে আমরা মানি - তার অন্তর্নিহিত শক্তি হিসেবে এটি কীভাবে স্থান-কাল-পাত্রভেদে সর্বত্র গ্রাহ্য করে নিজেকে মেলে ধরে? কীভাবে ইসলাম ধর্মের শরীয়াহ মানব কল্যাণের জন্য উপযুক্ত হতে পারে? এর কি এমন শক্তি যা যুগে যুগে বিশ্বাসযোগ্য ও বাস্তবায়নযোগ্য হয়ে তার শ্রেষ্ঠত্বকে প্রমাণ করে?

ইসলাম শান্তির ধর্ম, ইসলাম পূর্ণাঙ্গ জীবন বিধান, ইসলামী শরীয়ত একটি ভারসাম্যপূর্ণ ও কার্য উপযোগী বিধান - কিন্তু কীভাবে; কী এমন এর কর্মনীতি, গুরুত্ব, তাৎপর্য - এসব বিষয় নিয়ে অনেকের মধ্যেই অনেক সংশয়, সন্দেহ দেখা দেয়। হয়ত বিশ্বাসের ক্ষেত্রে অনড় থাকে তবু বাস্তবতা বাস্তবায়নে সুনির্দিষ্ট কিছু উদাহরণ আর কর্মপন্থার পথে অযচ্ছ ধারণা প্রশ্নগুলোকে সামনে এনে দেয়। তবে এসব প্রশ্নের উত্তরের জন্য বর্তমানে আমরা এখন অতি সহজেই একটি দৃষ্টান্তমূলক ও উপযোগী গ্রন্থ ইতোমধ্যেই হাতের কাছে পেয়ে যাই। যদিও আমরা এই গ্রন্থটি অতি সম্প্রতি হাতে পেয়েছি, অনুবাদের মাধ্যমে, কিন্তু মূল বইটির লেখক বিখ্যাত ইসলামী চিন্তাবিদ ড. ইউসুফ আল কারযাতীর কাছ থেকে এসেছে দীর্ঘ প্রায় তিন দশক আগে। 'ইসলামী শরীয়তের বাস্তবায়ন' নামে অনুবাদকৃত গ্রন্থটি ড. কারযাতীর একটি সেমিনারে উপস্থাপিত প্রবন্ধ। ১৯৭২ সালে লিবিয়া বিশ্ববিদ্যালয়ের আরবি ভাষা ও ইসলামিক স্টাডিজ বিভাগের উদ্যোগে অনুষ্ঠিত সেমিনারের উপস্থাপিত প্রবন্ধটিই গ্রন্থাকারে আমরা সামনে পাই। উক্ত সেমিনারের বিষয়গত দিকটি যদি সামনে রাখা হয় তাহলে গ্রন্থটিরও উদ্দেশ্য আমাদের সামনে পরিষ্কার হয়ে যায়। ড. কারযাতী নিজেই বলেছেন, "উক্ত সেমিনারে আলোচ্যসূচির শীর্ষে ছিল সর্বকালে ও সর্বস্থানে ইসলামী শরীয়তের বাস্তবায়ন যোগ্যতা প্রমাণ করার বিষয়টি। অর্থাৎ বর্তমান যুগেও যে ইসলামী শরীয়ত বাস্তবায়ন যোগ্য তা প্রমাণ করা।" আর সেমিনারের মূল উদ্দেশ্য ছিল, "লিবিয়ার মানব রচিত আইনের পরিবর্তে ইসলামী শরীয়ত মোতাবেক আইন প্রণয়নের উদ্দেশ্যে গঠিত কমিটিকে সাহায্য-সহযোগিতা করা।"

এখানে লিবিয়ায় সেমিনারটি অনুষ্ঠিত হলেও ইসলামী শরীয়তের বিষয়টি কোনোভাবেই

লিবিয়ার নিজস্ব নয়। এটি সকল মুসলিম দেশ ও মুসলমানদেরই বিষয়। গ্রন্থটির ভিতরগত দিকও আমাদের সে দিকেই ইঙ্গিত দেয়। ওহীর সাক্ষ্য দিয়ে গ্রন্থটির সূচনা। গ্রন্থটিতে এরপরেই আছে ইতিহাসের সাক্ষ্য। এরপর একে একে আছে ইসলামী শরীয়তের বৈশিষ্ট্য ও বিশেষত্ব, সমাজের কল্যাণ সাধনে ইসলামী আইনের সফলতা, ন্যায়পরায়ণদের সাক্ষ্য, ইসলামী ইতিহাসের উন্নতি অগ্রগতির মূলে ইসলামী শরীয়ত, ইসলামী শরীয়ত দুটি ঐতিহাসিক বাধার সম্মুখীন, বাস্তবতার সাক্ষ্য, শাশ্বত ইসলামী শরীয়ত এবং নতুন সৃষ্ট সমস্যায় ইজতিহাদের প্রয়োজনীয়তা, ঐতিহ্যবাহী ফিকহ শাস্ত্র থেকে আমরা কিভাবে গ্রহণ করব, শরীয়তের নস (কুরআন-হাদিস) সন্থকে আমাদের অবস্থান, নতুন সৃষ্ট সমস্যা সন্থকে ইজতিহাদ করা; বর্তমান যুগে ইসলামী শরীয়ত বাস্তবায়নের পূর্ব শর্ত, বাস্তবতার চাপ থেকে মুক্ত থাকা এবং ঈমানদার নেতৃত্ব।

শিরোনাম দেখেও গ্রন্থটির গুরুত্ব অনুধাবন করা যায়। এখানে লেখক সন্দেহ ও বিতর্কমূলক বিষয়গুলো গ্রন্থটিতে তুলে এনে পাশাপাশি এর ঐতিহাসিক সফল দৃষ্টান্তও আমাদের সামনে প্রমাণ হিসেবে হাজির করেছেন। যারা শুধু প্রশ্নই করে তাদের প্রশ্নেরও জবাব এমনই এখানে এসে যায়। প্রকৃতপক্ষে, ইসলামী শরীয়ত মানুষের জন্যই উপযোগী ছিল, আছে এবং থাকবে। কিন্তু এ সম্পর্কে পর্যাপ্ত জ্ঞান ও ধারণা না থাকার কারণে আমরা বারবার বাস্তবতা থেকে দূরে সরে যাই। কিন্তু সন্দেহ ও বিতর্ককে এড়িয়ে চলাও বুদ্ধিমানের কাজ নয় বিধায়, অত্যন্ত প্রজ্ঞা ও পাকিত্বের সাথে ড. ইউসূফ আল কারযাভী তার বক্তব্যকে বলিষ্ঠভাবে উপস্থাপন করেছেন গ্রন্থটিতে। অথচ এই শরীয়ত থেকে আজ আমরা অনেক দূরে সরে পড়েছি। কুরআন ও হাদিস যার মূল ভিত্তি তার থেকে অনেক দূরে আজ আমাদের অবস্থান। তবে ইসলামী শরীয়ত থেকে কাঙ্ক্ষিত ফল লাভের পথে লেখক দুটি ঐতিহাসিক বাধার কথা উল্লেখ করেছেন। তিনি এখানে উল্লেখ করেছেন রাজনৈতিক অসাম্প্রদায়িকতা এবং ফিকাহ শাস্ত্রের স্থবিরতাকে। আমীর ওমরাদের জুলুম এবং দেশ শাসন ও সম্পদ ব্যবহারের ক্ষেত্রে আল্লাহর আইন লঙ্ঘন এবং ইজতিহাদের দরজা বন্ধ হওয়াকে তিনি বাধার কারণ হিসেবে উল্লেখ করেন। এসব বিষয়গুলোকে তিনি সমকালীন দৃষ্টিভঙ্গিতে ব্যাখ্যা করতে চেয়েছেন। এজন্য তিনি ধর্ম নিরপেক্ষদের ব্যর্থতাও তুলে ধরেছেন। সাম্রাজ্যবাদী শক্তি অপশক্তির ক্ষতিকর প্রভাব আলোচনা করেছেন। এসবের পিছনে পাশ্চাত্যের নেতিবাচক ভূমিকার দিকেও তিনি ইঙ্গিত করে বাস্তবতাকে উপলব্ধির নির্দেশনা দিয়েছেন।

সেমিনারের পঠিত প্রবন্ধটিকে গ্রন্থ আকারে প্রকাশ করতে তিনি বইটিতে তিনটি অনুচ্ছেদে বিভক্ত করেছেন। প্রথম পরিচ্ছেদে আছে ইসলামী শরীয়ত সর্বযুগ ও সর্বস্থানে বাস্তবায়নযোগ্য হবার প্রমাণাদী। এর জন্য ওহী, ইতিহাস ও বাস্তবতার ইতিহাসের সাক্ষ্য উপস্থাপন করা হয়েছে। দ্বিতীয় অনুচ্ছেদে ইসলামী শরীয়তের আলোকে আধুনিক সমস্যার সমাধান এবং অত্যাধুনিক বিষয়ে ইজতিহাদের প্রয়োজনীয়তা এবং এ বিষয়ে আমাদের অভিমত, ফিকাহ শাস্ত্র সন্থকে আমাদের অবস্থান, কুরআন-হাদিস বোকার নিয়মনীতি ও নতুন সৃষ্ট সমস্যা সম্পর্কে আমাদের করণীয় কী সে সম্পর্কে বিস্তারিত আলোচনা। আর তৃতীয় অনুচ্ছেদে



আলোচিত হয়েছে আইনের বিভিন্ন শাখায় ইসলামী আইন বাস্তবায়ন করার জন্য যেসব পূর্বশর্ত রয়েছে যেসব বিষয় যার সাহায্যে কাজিত লক্ষ্যে উপনীত হওয়া সম্ভব হয় এবং ইসলামপন্থীরা যাতে সঠিক দিক-নির্দেশনা পায়। গ্রন্থটির সর্বশেষ অধ্যায়ে ঈমানদার নেতৃত্বের বিষয়টি বিশেষ গুরুত্বের সাথে আলোচনা করা হয়েছে। আসলেই একজন শাসক বা নেতার নেতৃত্বেই ভালো-মন্দ যে কোনো একটি বা মিশ্রিতভাবে উভয়টি সম্ভব, তার কাছে ভালো মন্দের যেটি বলিষ্ঠভাবে দেখা দেয় তারই প্রতিফলন ঘটে। নেতার দৃঢ়তা, সততা, খোদা ভীরুতা ও অমানতদারিতা অবশ্যই ভালো নেতৃত্ব উপহার দেবে। খোলাফায়ে রাশেদীনের উজ্জ্বল দৃষ্টান্ত অবশ্যই হতে পারে। গ্রন্থটিতেও খোলাফায়ে রাশেদীনদের সময়কালকেও হাজির করা হয়েছে। ইসলামী শরীয়তের বাস্তবায়ন পর্যালোচনার ক্ষেত্রে ড. কারযাভী তার কর্মপন্থাও দিচ্ছেন এভাবে, “ইসলামকে বাস্তবায়নের ক্ষেত্রে হিকমত অবলম্বন, সহজ নীতি গ্রহণ এবং পরিবেশ পরিস্থিতি অনুযায়ী পন্থা ও পদ্ধতি গ্রহণ কোনো অবস্থাতেই ঈমানের পরিপন্থী নয়; বরং তা বিতর্ক ঈমানেরই সফল। তার এই দৃষ্টিভঙ্গির সফলতা ও বাস্তব উদাহরণ গ্রন্থটির মধ্যেই পাওয়া যায়।

আসলে ‘ইসলামী শরীয়তের বাস্তবায়ন’ গ্রন্থটি অত্যন্ত প্রয়োজনীয় একটি বই হিসেবেই আমাদের সামনে হাজির হয়। এ গ্রন্থের গুরুত্ব গ্রন্থটি পাঠেই বোঝা সহজ হয়। অনেক প্রশ্নের উত্তর পাওয়া যায়। অনেক চিন্তার দরজা খুলে যায়। বর্তমান সময়ের প্রেক্ষাপটে, আধুনিক সাম্রাজ্যবাদী কৌশল মোকাবিলায়, পাশ্চাত্যের অনৈতিক ও কথিত দৃষ্টিভঙ্গির বিরুদ্ধে ইসলামের প্রকৃত সত্য উপলব্ধির বাস্তব রূপায়ণ সম্ভব হয়। আমরা অবশ্যই এই গ্রন্থটি থেকে এসব দিকের সফল পেতে পারি। আমাদের মানসিক দ্বন্দ্বকে কাটিয়ে উচ্চতর ও উন্নত মানসিক স্তরে পৌঁছাতে পারি। সেই সাথে সংকট ও সভ্যতার দ্বন্দ্ব মোকাবিলায় শাস্ত্রতরুপের ভূমিকা ও কর্মনীতিকো আমাদের চিন্তার গভীরতায় মিলিয়ে দেখতে পারি, যাতে এর সত্যতা আবারও বিশ্ববাসীর কাছে সত্যিকার অর্থেই মেলে ধরা সম্ভব হয়। আর এ সময়ে এ গ্রন্থটি আমাদের এসব দিকই আলোকপাত করে।

‘ইসলামী শরীয়তের বাস্তবায়ন’ গ্রন্থটি বাংলায় অনূদিত হয়ে একটি নতুন দিগন্তের উন্মোচন হয়েছে। এ পথকে আমাদের সামনে সহজ করেছে ‘নবাগত লেখক’ ড. মাহফুজুর রহমান। অনুবাদের সার্বলিলতা, আকর্ষণ ও ধারাবাহিক গতিশীলতা সত্যিই প্রশংসার দাবিদার। আমরা প্রকাশকের মতো এখানে অনুবাদকের মধ্যে ‘নবাগত লেখক’ হিসেবে তেমন কোনো কাঁচা হাতের ভাঙা ভাঙা বিন্যাস দেখি না। আমরা তার অনুবাদের দক্ষতার ছাপই দেখি। স্বভাবতই অনুবাদকের কর্মশক্তি ও আন্তরিকতা ধন্যবাদেরই প্রাপ্য। আমরাও ধন্যবাদ, মোবারকবাদ দিয়ে কৃতজ্ঞতার সারিতেই শরিক থাকলাম। সেই সাথে অত্যন্ত গুরুত্বপূর্ণ ও সমন্বয়যোগ্য গ্রন্থটির সাফল্য আশা করি।

## মুসলিম মানসে সংকট

মূল : আবদুলহামিদ এ. আবুসুলাইমান, অনুবাদ : মাহবুবুল হক, পৃ. ১৪৪, প্রকাশনা : বাংলাদেশ ইনস্টিটিউট অব ইসলামিক ষাট, ২০০৬, মূল্য : ১৫০.০০ টাকা, ১০.০০ ডলার।

মূল বইটি 'আযমত আল আকল আল মুসলিম' শিরোনামে আরবি ভাষায় লিখিত। এরপর 'Crisis in the Muslim Mind' শিরোনামে এটি ইংরেজী ভাষায় প্রকাশিত হয়েছে। বর্তমানে 'মুসলিম মানসে সংকট' শিরোনামে বইটির বাংলা অনুবাদ প্রকাশ করা হয়েছে।

মূল বইটি যখন প্রকাশিত হয় তখন ইসলাম বিরোধী শক্তি বসনিয়া, কাশ্মির, কুর্দিস্তান, দক্ষিণ সুদান, সোমালিয়া, ফিলিপাইনস, বার্মা, ফিলিস্তিন, আফগানিস্তান, আলজেরিয়াসহ অন্যান্য অনেক স্থানে মুসলমানদের বিরুদ্ধে অগ্রাসন চালাচ্ছে। এ ধরনের ভয়ঙ্কর অবস্থা মুসলিম উম্মাহর সংকটকেই শুধু বিবর্তিত করে। একপ অবস্থার মধ্যে মুসলিমরা যখন প্রতিক্রিয়া ব্যক্ত করবে তখন কোনোভাবে আমাদের ভুলে যাওয়া উচিত হবে না যে, এসব অস্থিরতার মূল কারণ আমাদের নিজেদের অযোগ্যতা ও দুর্বলতা। মুসলিম সমাজের সংকটগুলোর মূল সম্পর্কে মুসলিম বুদ্ধিজীবীগণ যে গভীর আলোচনা করেছেন সে সম্পর্কে আলোচনার সূত্রপাত করাই এ গ্রন্থের অন্যতম লক্ষ্য।

গ্রন্থটিতে ৬টি অধ্যায় রয়েছে : ১. সমসাময়িক আসালা : একমাত্র সমাধান, ২. ইসলামী চিন্তাধারার পুরনো পদ্ধতি : বিচার-বিবেচনা ও সমালোচনা, ৩. ইসলামী চিন্তাধারায় পদ্ধতিবিজ্ঞানের নীতিমালা, ৪. ইসলামী সভ্যতাবিষয়ক বিজ্ঞান প্রতিষ্ঠার প্রয়োজনীয় উপাদানসমূহ, ৫. সমাজ বিজ্ঞানের সূত্রসমূহ, ৬. ইসলাম ও ভবিষ্যৎ।

গ্রন্থটি মূলতঃ সর্বাঙ্গিকভাবে পদ্ধতিগত বিষয়ে কুরআন এবং সুন্নাহর মধ্যে সম্পর্ক, স্থান-কাল-পাত্র ভেদে সুন্নাহর প্রয়োগ এবং উম্মাহর রাজনৈতিক এবং ধর্মীয় বুদ্ধিবৃত্তিক নেতৃত্বের মধ্যকার বিরোধ ও বৈষম্যগুলো তুলে ধরেছে। এ গ্রন্থে যে বিষয়টি বিধৃত হয়েছে তা হলো রাজনৈতিক নেতৃত্ব যখন জনগণকে শাসনের জন্য ক্ষমতা ও শক্তির ব্যবহার করেছে তখন বুদ্ধিবৃত্তিক নেতৃত্ব আবেগ ও মানসিক উপায়-উপকরণ দিয়ে তার গতি আনয়নের চেষ্টা করেছেন। বর্তমান মুহূর্তে উম্মাহকে এসব সমস্যার সমাধান বের করতে হবে।

প্রার্থিত পরিবর্তনের গুণাবলির দায়িত্ব সর্বোত্তমভাবে মুসলিম বুদ্ধিজীবীদের। এসব বুদ্ধিজীবীরাই কয়েক শতাব্দীর মনস্তাত্ত্বিক বন্ধন, চিন্তাধারার আগল থেকে উম্মাহকে বের করে আনবে। আর তখনই কেবল মুসলিমরা তাওহীদ, খিলাফত এবং জাতিত্ববোধ সম্পন্ন ইসলামী জীবন ব্যবস্থার সঠিক চিত্র অনুধাবন করতে সক্ষম হবে। পরিশেষে একথা বলা যায় যে, একবার মুসলিমরা প্রগতি, সাহস, নৈতিকতা অর্জন করতে পারলে তারা শুধু নিজেদের ভাগ্যকেই সমৃদ্ধ করবে না, বরং প্রত্যক্ষভাবে বিশ্ব সভ্যতায় ইতিবাচক অবদান রাখতে সক্ষম হবে।

বাংলাদেশে ইসলামকে যারা বুদ্ধিবৃত্তিক জীবন বিধান হিসেবে উপস্থাপন করতে চায় বইটি তাদের চিন্তাকে আরও সমৃদ্ধ করতে ব্যাপক ভূমিকা রাখবে। তাই বইটির বহুল পাঠ প্রয়োজনীয়।