

Importance, Needs and Impact of Culture: Proposed for 4th Basic Organ of Government

Dr. ABM. Mahbubul Islam*

Culture is one of the most important aspects of human life. It is to direct and consolidate the activities of life and behavior of human being. It is a guide for molding human activities too. For this reason a cultural revolution is a precondition to be taken place prior to the occurrence of any political revolution in a country. It shows the importance of culture in state or political life. There are people who are of the opinion that culture has no religious or ideological boundaries. In other words, the people living in a particular land are guided by the same culture and civilization, irrespective of their creed, color, gender and religious affiliation. It suggests that the people of a particular geographical area would follow the same art, same education, same music, same life style, etc. Though this connotation is not acceptable to Islam, yet by considering the needs and importance of culture each and every government of the world sets up its own cultural department, both at home and mission in abroad. Such as, American cultural centre, Russian cultural centre, Iranian cultural centre and so on. Through this department, the concerned government intends to express and explain the way of life of its own people to the host nations abroad. The Islamic government, being an ideological one, should also be committed to maintain, expose, explain and expedite the way of life of its own people to others. Because, a state that follows Islam in its socio-political field can not afford to follow the way of life and life style of others as model to suit its needs. For this reasons, an Islamic government should have adopted culture and civilization affairs as one of the basic organs of its state machinery - which is not materialized yet. This paper aims at clarifying the true and real meaning, definition, importance, needs and impact of culture in a state life and it would also highlight the importance and needs as to why it should be the fourth basic organ of a government. By doing so the article intends to remove the misunderstanding about culture and at the same time to explain the needs of its placement as one of basic organ of a state.

* Professor and Dean, Faculty of Law Bangladesh Islami University.

Meaning of Culture

To understand the needs and importance of culture it is imperative to know the true meaning of culture. Culture literally refers to custom, belief, art, music and all other products of human thought made by a particular group of people at a particular time¹. Culture means education, arts, literature, music, manner, taste, good behavior, reformation, painting, artistic and other activities of mind. The synonym word for culture is civilization Hence, civilized nation means the people or countries that have reached a high level of art, religion, science, social and political advancement. It also means the life in a particular place which has all the comfort of modern society². It also means an integrated pattern of human knowledge, belief and behavior that is both a result of and integral to the human capacity for learning and transmitting knowledge to succeeding generation. Culture thus consists of language, ideas, belief, custom, taboos, codes, institutes, tools, techniques, works of art, rituals, ceremonies, and symbols. It has played a crucial role in human evolution, allowing human beings to adapt natural selection. Every human society has its own particular culture and socio-cultural system³. Islamic term for the same is *tahdhib* and *tamaddun* which means civic or civilization. The word *tamaddun* originates from *madan* which in turn has been derived from the word *madina* (city) has derived. It refers to life of a city or urbanism. In the past the city life has been the sign and place of civilized, cultured and refined tasted people. The opponent of city life is village or desert life which had less facility of education, sanitation and other facilities that are available in city life.

Definition of Culture:

Culture has been defined by many individual experts of this field as well as institutions. Some of them are as follows. According to International Conference of UNESCO, held in Mexico in 1982, in broader sense culture is the expression of special characteristics of soul, material, wisdom, consciousness and action plan of a nation or a social clan. The art and literature are not only the integral part of culture but it is the way or philosophy of human life that constitutes the part of culture. Therefore, the right, dignity and religious belief of men is also the part and parcel of culture⁴. The conference further says that, culture provides men a right and power to think for himself so long as he is with justice and obedience to law. Through culture men learn to identify the value of humanity and

examine the facts of being right or wrong. The seminar further observed that religion and spiritual power play a vital role in the development of character or morality of young men. Therefore, the UNESCO feels that religion plays a paramount and vital role in the consciousness of culture. As such, every government must give due emphasis to religion in framing the education and cultural policy⁵. Culture is also defined as refined understanding and appreciation of arts, literature, state of intellectual development of a society, particular form of intellectual expression specially in art and literature, custom, social institutions etc., of a particular people⁶. According to H.G. Lasky, culture is 'whatever we are'⁷. It means it is a progressive and civilized creation of God. According to Poet M.R. Mallik, culture is a knowledge gained through cultivation of mind such as gaining of education.

Forgoing information have shown that the meaning and scope of culture is very wide. It refers to education, art, games and literature. It means, if art, education etc., of a nation is rich that nation is to be considered as a cultured nation. As regards importance of art as an organ of culture, Stanely wrote, as quoted by Pickthal's Cultural Side of Islam that, 'if there is a beautiful Greek statue (sculpture or idol) and a cute boy placed in a house side by side. Suddenly fire has broken out in the house. Which one would you save? The statue or the boy? I remember, majority of the intellectuals, journalists and high ranking people of England favored the saving of the statue. Because, to them, baby can be reproduced but not the statue.'⁸ Since culture dominates the way of life and belief of the people, therefore, according to Maryam Jamilah, cultural domination or subjugation is more dangerous than political subjugation political freedom is impossible without cultural freedom. Hence, isolation from cultural movement the political movement would tantamount to committal of suicide.⁹ All people of the world including Hindus in India realized the importance of culture very well. For this reason they established Hindu college in India in 1817. It was to practice and preserve their own culture. They did not allow the Muslim to get admission in that college. Because, to them culture is for Hindus and agriculture is for Muslim.¹⁰ They said so, because, to them culture is a matter of high thought r which is only applicable for Hindus alone. **Secondly**, they did not want the Muslims to be cultured as they claimed to be so. Because, cultured means to be high ambitious to be knowledgeable, to be educated, to be of refined tasted etc.

Basis and Views about Culture:

Since culture provides belief in religion, education, art, drama, songs, dress, dance, behavior, culture, custom, rituals, ceremony, codes, tools, way of life etc., therefore, a question arises as to what are the basis of those aspects (of culture)? For the people other than Muslim, the basis of culture is not Islam, but it is their respective religious norms. But for Muslim it is undoubtedly nothing but Islam. Several Muslim scholars such as Syed Mawdudi, have written on this topic very widely and gave a new pragmatic idea of culture. He wrote, education, literature, way of life etc., are not the real facts of culture. To him culture is like the root of a tree and not the trunk and leaves of the tree itself. The value of culture can not be evaluated by looking into its outer result. Therefore, finding out the basis or source of culture is very essential. To find out the basis of culture the following questions are to be raised as to: what is its (culture) opinion about worldly life or how it relates to worldly life? What status does it give to men here? How men would enjoy this worldly life? **Secondly**, towards what objectives do men proceed? What is the last end that men should remember? **Thirdly**, what is the basis of belief and thinking? What is the basis of building up of character? What types of thinking it want to instill in the mind of the people? **Fourthly**, what types of men the said culture wants to create? What types of moral teaching and training it wants to give? **Fifthly**, how does it want to create relationship of other people to it and its own people and with different religious people? How much freedom does it want to give to its people? In short, culture depends on five factors, such as: 1. Concept about this worldly life. 2. Objective of this worldly life. 3. Basis of belief and thoughts, 4. types and nature of individual training and development and 5. types of social system.¹¹ Proper answer to thies questions are to be the basis of culture.

The objective of culture is to make the people ready for ultimate success that is happiness in the life hereafter. It is a comprehensive way of life which influences and controls the thoughts, conscience, character, behavior, social and family affairs, political plan, civilization and society.¹²

Opinion of Sha Abdul Hannan:

As regards the basis, Shah Abdul Hannan, an activist of Bangladesh for the cause of truth, wrote, culture has to be stood on some basis, such as belief (*Iman*). It means, to be an acceptable culture it must be based on

pure belief. If a culture stands on corrupt thoughts then such culture will also be corrupt. Because, belief influences over the behavior and culture is a behavior. Belief stands behind of it. If such belief is corrupt then the behavior would also be corrupt. Here belief of a Muslim is *tawhid*, that is belief in Allah (Unity of Allah), Who has clear vision and objectives of His creation of man. As a Muslim, it is our duty to expose His mission everywhere. Therefore, Muslim culture must be free from polytheism, secularism and obscene ism. In that way a person can be a true vicegerent of Allah on earth. It means, a Muslim must be polite, gentle with refine taste and free from obsceneism.¹³

Opinion of Al Razi:

Mr. Al Razi is an American Muslim of Arab origin who was assassinated together with his wife in America. He was an eminent Islamic scholar too. He wrote on culture. To him diversification of culture is caused due to the different or to say opponent view about the cause of ultimate reality, view of truth, concept of man, view of nature, view of society and history and view of beauty.¹⁴ A brief analysis of this view are as under:

1. Idea of Reality:

It means the belief in God that is Allah Ta`ala. Islamic belief is about nature is that it is exist. But on top of that there is God – that is Allah - the Almighty, the being other than nature, totally transcendent. The creator of nature is God. As Al Quran says, nothing is like unto Him. (*Jaisa ka mithlihi syun*).¹⁵ He is neither in space nor in time, but outside of them. He is not caused by any other being, Universal as these categories of space, time and causality may be in nature, they are inapplicable to Him. Indeed He is their Creator. The world of nature came in to being because He willed it and it did so *exinuhilo*, at His commandment. All He needed to do was merely to command the creation to be, and it was complete just as it is.¹⁶ The concept of reality has no common element and scenario between Islam and other religion.

2. Idea of Truth:

Truth is a fact or philosophy accepted as true or for which proof exists. A Muslim is conscious of his capacity to know the truth. Islam teaches that God endowed him with senses, understanding, memory and reason and he is conscious of them as faculties of knowledge whose reports are trustworthy.¹⁷ Allah says, truth (Islam) is now manifest from error,

whoever wishes to believe, let him do so. It will be to his discredit if not. (*qad tabayyina al rushdu mi al ghayyi*).¹⁸ This proclamation by Islam tore down the previous superstition of as well as authority of priesthood. The truth here means Islam. A Muslim believes in Islam and practices it at the exclusion of entire non Muslim of the world. Principles of *Tawhid* also means Islam. Since both Islam and non Islam are at odd at knowing and practicing of the truth, therefore, the way of life, here culture, of both can never be the same. Because, accepting and viewing of truth (Islam) is not the same between Islam and non Islam.

3. Idea about Man:

In Islam man is the servant of Allah and His representative on earth. To the angels by putting question Allah said, He had purpose to create man.¹⁹ This divine purpose or truth was offered to mountain and heaven but they refused to accept it but it is man who had accepted it.²⁰ With that man was given freedom either to carry out the trust or not. If he carries it out he is in deed the most obedient servant of God. Man's carrying out of his duty is called *ibadah* (obedience) for which he has been created.²¹ Hence, the prime duty of man is to provide slavery or servitude to Allah nothing else that is observing the law of Allah in all aspects of life right from cradle to grave. This concept has no place in the non Muslim system of law and philosophy of life. Since Islam and non Islam are totally opposite of one another in terms of the concept of man, therefore, culture of man believing in Allah and a man who does not believe in Allah can never be the same as both of them are not having the same the wishes of Allah, the Almighty.

4. Idea of Nature:

Nature refers to everything that exists in the world independently of people. Such as, plants, animals, earth and rocks and the weather. Islam does not believe to concede to this notion. Other than Islam all other religions believe like that. For example, the Hindu cosmology regards nature as an unfortunate event that happened to Brahmin, the Absolute. Christian cosmology regards nature as creation of God which was once perfect but that was corrupted in the fall and hence became evil.²² Practically the Christians believe the creator as father and nature as evil. Under the impact of Islamic thought the first and later of renaissance, of scholasticism and the enlightenment, the Christians opened themselves to the life and world affirmation. World denial and condemnation, however,

was never eradicated but only muted. In Islamic view nature is the creation and gift of Allah. As a creation it is teleological, perfect and orderly, as gift it is an innocent good placed at the disposal of man. Its purpose is to enable man to do good and achieve felicity. This treble judgment, orderliness, of purposive ness characterize and sum up the Islamic view of nature.²³ Islam demands the search for nature because the nature is the handiwork of God, His plan and design. Actualization of His will casts upon it a halo of dignity. To save it due care is to be taken. Hence, view of nature of believer and non believer can never be the same. As such, the culture of both are not also the same.

5. The Idea of Society:

It refers to the people in general and structure of laws, organizations etc., that makes it possible for them to live together. It also refers to a particular brand or group of people who shared law, organization, custom etc. The concept of society differs in Islamic and non Islamic perspectives. Under non Islamic perspectives society is neither an evil nor a happenstance, nor an inevitable growth of nature in satisfaction of basic material needs. This is the view of Christianity and Hinduism which disapprove all ethical values of the society. It considers all services to be provided for exchange of economic goods. On the other hand, Islam considers society as the realm for actualization of the highest ethical values. It regards societal action as such, as embodiment of a higher order of moral existence. The other philosophies regard the social order as the creation of heroes, kings and princes and outgrowth of their courts and entourage or as an accidental outgrowth of the family and without pre-planning. Islam views society as a divinely ordained institution, a pattern of God, as necessary for man's fulfillment of the purpose of his creation as nature.²⁴ Society is necessary for acquiring of knowledge. **Secondly**, it is necessary for morality. Because, morality and ethical values require the existence of others and interaction with them. It is impossible for love, charity, justice and sacrifice to be realized unless the other human beings are to be loved, to be assisted and rescued. **Thirdly**, it is necessary for history. The people of book i.e., the Christianity and the Jews developed their own history at the expense of the history of Islam. As such both Muslim and non Muslim's view in this regard are not the same. Islamic view regard that a person even can not claim to be a Muslim if he sleeps satisfactorily with full stomach but his neighbors are sleeping in hunger, living without essentials of life.

6. Idea of Beauty:

The beauty refers to the quality in some one or something that gives pleasure, the sense or lift up the mind or spirit. It refers to something very good and perfect. In the present context it refers to fine art, taste, nice design, nice reading, writing etc. Islam is nice, therefore, it is beautiful. No culture in the world has ever put as high premium as the esthetic experience as Islam did. The other culture considers beauty as luxurious, an intrinsic value to be apprehended for its own sake. But the culture of Islam regards beauty as the value on which hangs the whole validity of Islam itself. In Islam, Allah is beauty, Al Quran is beauty. Islam always patronizes the beauty but not by the other religions, rather their actions cause the destruction of beauty. For example, the Christian attacked the esthetic life of classical antiquity. They also attacked Rome and Athens stemmed from indignation at the Roman's esthetic enjoyment of nature of sex, of sports and adventure, of luxury, of grandee in architectural beauty and abandon planning of spectacular in parade and arena. The case of Judaism is still simpler, because it has remained a religion without art.²⁵ But Islam not only emphasizes on beautifulness but also makes beauty highest form of dignity and condition for salvation. As Al Quran says, *Whose tune is more beautiful than his who calls people to Allah and say I am a Muslim.*²⁶ Al Quran further says that, *Allah loves those who perform their obligations perfectly and beautifully.*²⁷ Islam urges to compete each other to make an action beautiful.

As such, Islam is not against beautification. What Islam wants is that the said beautification would be within the framework of *Shari`ah* – the Islamic law. But in reality the other religions or philosophies, of the past, not only denied and disrespected rather destroyed the beauty and at present they have been patronizing the immorality, obscenity and unethical values in disguise of beauty of culture. As such, the concept of beauty i.e., art, education etc., in Islam and non Islam are not the same, therefore, reasonably the culture or cultivation of mind and practice of art, songs, music, drama, dress, education, ways of life and belief in Islam and non Islam are also not the same and can never be the same.

Islamic Response Towards the Basis and Ideas of Culture:

The question of ideas and views of culture as raised here, the answer to these views is as follows: The meaning, objectives and scope of culture would basically depend on the response of the queries as raised above. As regards concept of worldly life Islamic response is that: both the worldly

as well as the life after death are the creation of Allah. This life is the harvest of the life hereafter. As the Messenger of Allah says, *Al Duniyau mazra` al akhirah*.²⁸ The worldly life is to be enjoyed within the limit given by Allah but not by abandoning the life after death.²⁹ The objective of life in Islam is to obey the command of Allah Ta'ala. As He says, *I have not created man and Jin except that they should worship Me*.³⁰ Man is the representative of Allah on earth.³¹ This idea is totally absent in non Muslim system of life. Basis of belief and thought in Islam for building up human character must be based on revealed law – that is al Quran and al Hadith. No culture in Islam is to be built up and to be acceptable without the basis of belief. Therefore, to understand any culture it is essential to understand the basis of that belief and thought of that nation first. The belief in Islam is to believe in the Unity of Allah, the prophethood of Muhammad SIm, believe in the revealed books, believe in the angels and in the life hereafter. The types of men the Islamic culture wants to produce is a perfect man (*Insan al Kamil*) who not only believes in Allah but fears and cares Him and does righteous deeds in all sphers of his life. His character would follow the character of his prophet SIm., the model for the mankind. The relationship of a man, follows Islamic culture, towards his relatives, parents, neighbors, friends and enemies will be on the basis of universal principles of justice and tolerance.

Scope of Culture and Its Diversifications:

As per the meaning and definition of culture it has been shown that culture means, among others, the name and pattern of way of life, belief, education, art, drama, music, dress, life style, etc., of a nation. But the belief, way of life etc., of all people are not the same. It is solely because of diversification of belief of each and every nation. Belief is the deciding factor of the pattern of culture which determines the nature of culture too. Here is the example of the pattern of some aspects or scope of culture based on belief in Allah, such as:

Education.

Education means learning of something. The objective of education in Islamic law is the cultivation, purification and development of body, brain, mind, health and soul. The secular system goes for the development of body, brain and health only and not of the soul. Because of these reasons the education in secular system fails to produce perfect and Allah-fearing and caring learners. In absence of cultivation, rectification and purification of soul (*Tazkiah al nafs*) the modern secular education is a

failure in producing good people and at the same it is champion in producing the most corrupted people all over the world. It is because of the absence of 'souls' purification and development program in education'. The vast portion of reported and unreported crime all over the world are being committed by the so-called best sons of the nation for whom the government have been allocating the highest budget in each fiscal year in Bangladesh. They are the real bad guise of the nation. For them are the police, Rapid Action Battalion, Anti corruption Agency, Prison cell, Reformatory center etc., for which the heard earn taxes money are being spent for.

Dram, Cinema, and Other Recreational Acts:

Healthy and innocent recreation is not only permitted in Islam but also patronized. Islam considers them as an act of *Ibadah* (obedience to Allah) provided that the objectives of these program are to guide the viewers to learn manners and rectify their evil habit through them. But if the objective is something else then such recreative programs are to be unwanted for. In the near past watching of drama, cinema etc., were not encouraged by the Islamic scholars here, but the scenario has been changed. The reason was simple, because through these Drama, Cinema etc., a young girl is allowed to act like a wife or mid wife or a fiancée of a man and vice versa which a philosophy or ideology based on the belief of Allah can ever approve. But this has been going on in the name of culture which Islam can never and never support. How can one tolerate it if his own daughter or sister or wife does the same thing in his house or in front of his house in public? A sensible man can not tolerate it. But with the blessing of media these are being tolerated happily.

Dressing: The objective of dressing in Islam is to save one self against the seasonal effect, to decorate or beautify and cover that part of body which requires covering. As Allah Ta'ala says, *O children of Adam! We have bestowed raiment upon you to cover your shame as well as to be an adornment to you, but raiment of righteousness is the best.*³² The minimum requirement of covering for men is: from naval to knee and for adult women is the entire body except face, palm and feet. As it is reported that, Once Asma binti Abu Baker came to the house of the prophet while she was wearing thin and soft dress. By seeing that the prophet removed his face from her and said, O Asma! it is not proper for a grown up prudent girl to expose

her body to others except that and that. He indicated his finger to his face, palm and feet.³³ Based on this *hadith* it is deduced that the covering of whole body for a prudent female is a must without any choice. Dressing is a reflection of the inner heart of a person. But the way some Muslim men and women wear their dresses, that has nothing to do with Islam, for example, wearing of sari and blouse . If the objective of dress is to cover the body then the objective of wearing of sari and blouse by many young ladies seems to be the exposure of belly, back and chest to the public. This has become the culture and custom of the majority urban women here. It is clearly a violation of Islamic dress code. Exposing the kin of abdomen and back showing the 'size of body' through wearing of sari and blouse has been a culture of people here.

Penetration of Alien Culture in Islam

Present unethical, immoral and indecent behavior and way of life born and brought up in non Islamic society have gradually penetrated into Muslim society too in disguise of culture. Losing of political power and destruction of Muslim land had been caused due to the effect of the penetration of alien culture in them. The Muslim ruled almost a half of the world for more than a century and Bengal for almost 500 years. The people who wanted the defeat of Muslim and end of their rule mostly in India, instead of launching 'face to face combat' they cunningly penetrated their own culture and custom in the *herem* (private bed room) of Muslim rulers (sultans). Erosion of Muslim rule started first in Islamic history with Muawiah bin Abu Sufian who transformed *khilafat* in to *mulkiyat* (vicegerency to kingship). In India it started practically with the emperor Akbar the great. As Abul Kalam Azad wrote, the enemy who had been plotting against Islam and Muslims for a thousand years, openly and secretly gained the support and encouragement from Akbar. He started patronizing them and observed Hindu and Christian religious rites in his palace in Delhi and Agra.³⁴ By disregarding Islamic law he married a Hindu woman, the daughter of king Bihari Mall of Jaipur, with entire Hindu rites and norms. This was the direct beginning of Hindu religion in the palace of Muslim king in the name of custom. During those days the Muslims were deprived the rights of observance of their religious obligations and practices in the palace but idol and fire worshiping became the regular phenomenon there.³⁵ Akbar started seating on a palace like a Hindu ascetic wearing rosary beads garland sandal pasted on his body. This cultural penetration finally let him abandon the religion of his own and

to come up with a new religion called *Din-i Ihali* (Religion of my God) in which he himself started sun worshipping.³⁶ Akbar's foot steps had been followed and patronized by his successors who were his sons. It was written that during Akbar and Jahangir, instead of Muslim way of greetings (*salam*) the people started to bow down to them like Hindus. Because of compulsion the people started patronizing *mandir* (Hindu temple) instead of mosque. As a result many mosques were destroyed due to lack of repairing and in some cases because of collective and planned destruction. With that policy numerous *mandir* came up gradually to the surface even at the site of destroyed mosques. In art and architecture Hinduism penetrated vigorously.³⁷ This had been the scenario of whole India particularly in Delhi – the capital of Muslim for almost one thousand year. The same was the case with Bengal. For example, Alauddin Husain Shah was known as the second Akbar in India. He took studentship of or pillage of Sri Chaiyannaya. Because of his deviation from Islam and adoption of new ism the whole land flooded with Vashnavism. During his reign Shatty Narayana was given the name of Shatto Peer (true saint) whom the Muslim started worshipping.³⁸ Due to the presence of Hindu queens in the Muslim palace the prince and princes became fond of *Depawali* and *Kali puja*. For example, Jahangir, the son of Akbar, in Bengoli month Katrik, performed *sradda* in Hindu way in the graveyard of his father Akbar. It is also reported that Shamlat Jang and Salamat Jangh, the nephew of Alibuddin Khan in Bengal, celebrated *Holi Puja* in their Motizheel palace, Dhaka, for several consecutive days and Mir Zafer, the Nawab of Bengal then, used to attend that ceremony together with his dignitaries. It was also reported that during his death Mir Zafer drank leg washed water of goddess Kiteshuri.³⁹ A.R. Mollik further wrote that the people converted from Hinduism to Islam who had no chance to practice true and genuine Islam they started celebrating *Muharram* in the pattern of *Durga Puja* of the Hindus, observing of *Shabibarat* by kindling light and blasting fireworks in the pattern of *Depawali Puja* of Hindus or Hindu festival Juggernaut. They also started worshipping peer, their graves, bowing down to the peers like Hindus do to their Brahmins like *Hindu Guru Chala* system.⁴⁰

After the independence of Bangladesh many other alien cultures took its grips within the whole nation, such as *Mongol Prodig* (the Light of Fortune). It has been the practice of Hindi family to seek the blessing of goddess of kindle. It is also used in *Durga Puja* too. Hindus starts some

of their religious rites with kindling of fire. The Muslims were supposed to do it with recitation from al Quran. But they too adopted the Hindu way of resuming of their functions with kindling of fire. One of such practices of *Mongol Pradip* are as follows: It is reported that some years ago a group of people celebrated the birth day of a renowned poet Kabir Chowdhury with the kindling of that *prodip*. In conjunction with his 70th birth day and observance of 200 years of Bangla Drama a program was organized in central library, Dhaka. A statue (idol) was built with marigold and three young girls came in dancing and placed the flower on the feet of statue and chief guest, the head of caretaker government then, opened the session by kindling *Mongol Prodip*.⁴¹ The same was the case in 7thFeb. 2001 by former chief justice Habibur rahman who opened 19th drama festival by burning *Mongol Prodip*. The same was done by former foreign Minister Abdus Samad Azad in 1996 on the 24th festival of the Drama and Sheikh Hasina, the former Prime Minister, by opening the celebration of Bangla year 1400 in Shipokola Academy. She took also shindur from Gujral, the foreign Minister of India then. Shaon, an actress, acted as Durga (Hindu goddess) in a drama, a group of Art college students of Dhaka university made goddess Durga for Hindu festival in 2005.⁴² *Shikha Chironton* (burning forever) is another practice of fire worshiping became part and parcel of Muslim culture in Bangladesh and elsewhere. This can be seen at many places most importantly in cantonment area.

Rag Day

Observance of Rag Day is another alien culture which became a part of Muslim culture here. It has been observed by the out going graduated students of higher learning institutes. On that day the student dress up and make up as they like. For doing so they become so furious and relentless and acted like made; spread colored water on the public whoever they find in front of them more particularly the young girls. As if the education system authorizes them to do this and they do it as it is their right to do so in the form custom and culture.

Observance of silence

It is to show the respect to the deceased person. Some other alien cultures that has become a part and parcel of Muslim life here and all

over the world. Such as, 31st December, Valentine,, April fool, 1st Baishak, 1st Bashantao, 10th Maharram etc. Infact these have nothing to do with Muslim and Islam.

Understanding of Culture by Culturists: As it is said that culture exposes the belief of the inner heart of a person. That is why the culture of secularists, nationalists, communist and Muslims are not the same. This fact is truly understood by a cultural group in Bangladesh called *Banglarmukh* (the face of Bengal). In a recent roundtable conference organized by it, the participants, almost all were born Muslim, said, Islam is to be eradicated for the cause of establishing and flourishing of *Joybangla* culture. To them, *joybangla* slogan is a matter of culture and Islam is to be rooted out by upbringing this culture (slogan). One of the participants said, along with his growth he has been doing two things, that is: teaching of pure Bangla and challenging of the authenticity and validity of Islam. The other participants say that, with the presence of communal religion Islam the Bangali culture would never be extended and nourished.⁴³ To me, in fact what they have said is true and correct and it has been the true intention of those culturists who practice so called *joybangla* culture instead of Islamic culture. The Muslims were made the rulers of the world because of their proper understanding and practice of their own culture and Islam and equally they were driven out of the power because of disregard and disrespect and abandoning of their own culture at the expense of the culture of their die heart enemy. For several centuries the Muslims have been made out of the scene of world leadership. Once they realize and try to get up once again from deepest sleep, both the so called Muslim and non Muslims are trying their best to deter and bar them from coming up and getting up. For doing so they are plotting to say that there is no politics in Islam, culture has no boundaries, belief is an individual matter but culture is common for all etc. In other words, they are trying to say that all people in a particular land would follow the same culture (way of life). Under the new theme of globalization they are advocating for one ideology and one culture for all people of the world as they view the world as global village. Accepting of this idea would mean that Mujibur Rahman, Joti Bashu, Buddha Dev, Blair, Yahud Olmet and Bush in a global village (in a country) would study the same lesson, listen to the same thing, act in the same drama and

music, draw the same picture, erect the same statue etc., worship the same god, bury the dead body in a same way as they are the followers of the same culture and same way of life!

Culture: the Reasons of being the 4th basic Organ of a Government:

Based on the above, an attempt is made to make it clear that cultural understanding and observance of any philosophy is essential for the realization and victory of that philosophy. To make it more clear, the victory of Islam requires the acceptance and observance of Islamic culture first by those people on whom it is to be applied and introduced. Similarly, removal of the Muslim from the ruling position also requires the penetration of alien un-Islamic culture into them first. Because, a Muslim, in a first instance has to reject non Muslim rites. As he is not ready to adopt it, therefore the secular world in general and non Muslims in particular are active in penetrating into the minds of the Muslims in disguise of cultural treaty and agreement. Since culture is a prime factor for deciding the fate of Muslim nation, therefore, a government of Islamic law can never be indifferent to culture. He must practice his own culture by adopting it as one of the main organs of a government due to the following reasons. Such as, **a.** to save the belief of its people, **b.** to save the way of life of the people in general, **c.** to save the political leadership, **d.** to stop the penetration of alien or to say anti Islamic culture, **e.** to promote the Muslim culture and civilization at home and abroad. A brief analysis of the above are as follows:

1. Iman is the most precious thing in a Muslim life. It is his as well as his rulers' prime duty to save it from erosion and decay. For instance, if a person possesses a piece of diamond it becomes the most important duty of its owner to save it from distortion and stealing. As Allah Ta`ala says, *"Anyone who believes in Allah and the last day and work righteousness shall have their reward with their Lord, on them shall be no fear, nor shall they grieve".*⁴⁴ He further says, *why do you obstruct those who believe from the path of Allah and seeking to make it crooked.*⁴⁵ It shows that the belief and saving the belief is a crucial and sacred duty of each and every Muslim.

2. It is important to save the way of life of a Muslim. The way of life in the Quranic terms are *al Din, al Iislam, fi sabilillah* etc. One of the objectives of Islamic law is the protection of din or philosophy of life. As

Allah Swt., says, *‘And why should you not fight in the cause of Allah and of those who, being weak, are ill treated (oppressed) men, women and children cry saying, our Lord save us from this town whose people are oppressors....’*⁴⁶ The way of life in the sight of Allah is nothing but Islam.⁴⁷ As Al Quran says that, *Allah does hate the people who want to resort other than Islam as (Din) way of life.*⁴⁸

3. Islam and Islamic cultures’ establishment and expansion solely depend on the wishes of a government following Islamic law. Therefore, at any cost, the existence of state and its leadership is to be saved from the influence of alien and anti Islamic culture. The alien and anti Islamic forces are always wishing the perdition and destruction of Islamic state and its laws. As Allah says, *‘Ah you are those who love them but they love you not .. but when they are alone they tips up their finger at you in their rage. Say, perish in your rage.’*⁴⁹ Allah Swt., further says, *never the Jew and Christians be satisfied with unless you follow their way of life .. if you follow their desires after the knowledge of truth reached to you, then you would find neither protector, nor helper against Allah.*⁵⁰ These two *ayat* clearly show the nature of love (!) of non the Muslim for Muslim. Secondly, the Muslims are helpless in this world because of their changing of *qibla* (direction) from Allah to the enemy of Allah. The non Muslim in general show their sympathy to Muslim but it is not that they love Muslim but it is for their self-aggrandizement. Since saving and protection of Islamic culture depends on state power, therefore, state and its leadership is to be saved at any cost first from the cultural aggression of anti Islamic force. Unfortunately the anti Islamic forces first target the elite group of Muslims first and they are the noble laureates, politicians, diplomats, army, police, journalist, professor, bureaucrats, lawyer judges, doctor, businessmen, culturist, student and so on so forth.

4. Stopping or preventing the penetration of alien culture or to say anti Islamic culture is a safeguard for Islamic culture. Once the anti Islamic forces are not prepared to attack Islam directly they try to penetrate into Islam through other means like education, economy, art, literature, recreation, music, song, drama, sports, history, dress even by erecting mosque and other Islamic Institutions etc. As it is the case with Bangladesh where the United States gives money to build Imam training complex. By doing so they intend to make the Muslims tolerant of their ways of life first. As Allah Ta`ala says, *‘Those who devour usury will not*

*stand except as stands on whom the devil by his touch has driven to madness, that is because they say, trade is like usury whereas Allah has permitted trade and prohibited usury.⁵¹ They further insist the people to become Jew and Christian to get guidance.⁵² But Allah commands them to become the follower of the way of Ibrahim and true witness of truth for Allah.⁵³ Allah further commands the authority of Muslim state to take all precautionary measures against the encroachment of the enemy into Islam. As He says, *on the expiry of forbidden months fight against and slay them (for their treasons) and seize them, beleaguer them and lie in wait for them in every stratagem (of war) until they repent.*⁵⁴ As such, protection of culture is an obligatory duty of a Muslim state. Because, protection of culture means the protection of Islamic state *per se*.*

5. Protection of Islamic culture at home and abroad is to protect own culture of a Muslim state. Taking steps for promotion of own culture means the Muslims are in offensive state in the protection of their own culture which is difficult to be defeated. As regards the responsibility of rulers in an Islamic state Allah Ta`ala says, *'They are those who, if We establish them in a land (give them power) they establish regular prayer and give charity, enjoin what is right and forbid what is wrong. With Allah rest the end of all affairs.*⁵⁵ In surah al Baqarah, Allah says that, *you, the followers of Muhammad Slm., is the best of all people, your duty is to invite the people towards good and forbid what is bad.*⁵⁶...The leadership is also instructed to call the people of the book that: *come to a common terms as between you and us that we worship none but Allah .. if they turn back, say, be a witness that we are the one who bow down to Allah (to be come Muslim).*⁵⁷ The prophet Slm., on the need of state power further instructed to declare: *I am commanded to obey the law of Allah and not to join partners with Him, unto Him I call and unto Him I return.*⁵⁸ Here promotion of Islam means the promotion of Islamic culture too. It is one of the basic duties of Muslim in general and the leaders in particular to practice, protect and promote Islamic culture by at cost at home and abroad.

Concluding Remarks:

By looking into the importance of culture all governments of the world have been paying a lot of attention to this issue by opening up its own cultural wings or centers in foreign lands, as mentioned earlier. It is to protect and expand its own civilization and culture. They are successful in

their mission for hunting targeted group more particularly the Muslims. As we have seen that the rise and fall of the Muslim and Islam is conditioned with the rise and fall of Islamic culture, therefore, a government of Islamic law can not take it lightly and can not be indifferent to it. Since the stability of Islamic state depends on the stability of its own culture its downfall or disappearance is also caused due to the fall or disappearance of its own culture. Because of these reasons an Islamic state must pay due emphasis on its culture by adopting it as the fourth basic organ of its government after legislature, executive and judiciary. It is hoped that this would be able to save and protect Muslim and Islam from decay and destruction from the cultural aggression of the opponent of Islam and Islamic law and Islamic way of life.

References

- ¹ Longman Dictionary of Contemporary English. 1979. New Edition.
- ² Arabic to English Dictionary. 1982. Madni.
- ³ Encyclopedia Britannica. 2006. India. Vol. 3 p. 80.
- ⁴ The text was quoted from Monthly Prekkon edited by Khundoker Abdul Momen. 2004. pp. 9-10.
- ⁵ Ibid.
- ⁶ Oxford Advanced Learners' English Dictionary.
- ⁷ Ibid.
- ⁸ Ibid. p.116.
- ⁹ Jamilah, Maryam, Enslave of Cultural Slavery. She was quoted in Prekkon, ibid, p.117.
- ¹⁰ Prekhon, op. cit. p.15.
- ¹¹ Mawdudi, Syed Abul A`ala, *Inner Meanings of Islamic Culture*, Islamic Publications Ltd., Pakistan, 1985, pp.12-18.
- ¹² Rahim, Abdur, *Islamic Education and Islamic Culture*, (Bangla), Khairun Prokashoni, Dhaka, Bangladesh, 1991. pp. 20-25.
- ¹³ Prekhon, op. cit., p. 81.
- ¹⁴ See. Faruqi, Dr. Ismail Razi, *Islam and Culture*, Kuala Lumpur, Malaysia, 1982,
- ¹⁵ Al Quran, Al Shura, 42: 11
- ¹⁶ Al Quran, Yasin, 36:78-83, Al An`am, 6: 73, Al Baqarah, 2: 116-117.
- ¹⁷ Al Quran, al An`am, 6:100-3; Al Anbia, 21: 21; Al Qasas, 28: 88; Al Hashr, 59: 1; Al Ikhlas, 112: 1-4.
- ¹⁸ Al Quran, al Baqarah, 2: 256; Al Sajadah, 32: 8; Al Balad, 90: 8-10.
- ¹⁹ Al Baqarah, 2: 30-38.

-
- 20 Al Quran, Al Ahzab, 33: 72.
- 21 Al Quran, Al Dhariat, 51: 56.
- 22 See John Wesley, *John Wesley's Standard Sermons*, ed by E.H. Sugden, Nashville, Methodist Publishing House, vol. II, Semon 38, pp.222-23. quoted by Faruqi in his *Islam and Culture* at page 24.
- 23 Faruqi, op. cit., p. 24.
- 24 Al Quran, Al `Imran, 3: 102-103.
- 25 Faruqi, op. cit., p. 40.
- 26 Al Quran, Fussilat, 41: 33.
- 27 Al Quran, Al Maidah, 5: 13.
- 28 Ibn Majah, Sunan, K. fitan.
- 29 Al Quran, Al Qasas, 28: 77.
- 30 Al Quran Al Dhariat, 51: 56.
- 31 Al Quran, Al Baqarah, 2: 30.
- 32 Al Quran, Al A`araf, 7: 26.
- 33 Muslim, Sahih, K. Al Libas.
- 34 The Catastrophe Period of India. 2004. Sangskriti Sammilan. Natural Cultural Council. p.. 33.
- 35 Ibid. p.35.
- 36 History of Nationalism. The passage was quoted in *The Most Catastrophe Period in India*. p.42
- 37 Akram Khan, *Social History of Muslim Bengol*, quoted by Abbas Ali Khan in his Religious and Cultural Destruction of Muslim. p.42.
- 38 Khan, Abbas Ali, *Social Religious and Cultural Destruction of Muslim*, Dhaka, p. 43.
- 39 AR Malli, *British Policy in Muslim Bengol*, p. 44.
- 40 A.R Mallik, op.cit,
- 41 Sarkar, Obaidul Haq, *Our Drama*, Dhaka, 2003. p.15.
- 42 Daily Janoknotho. 8 December. 1996. p. 8.
- 43 Daily Sangram.8 June. 2005. p. 12.
- 44 Al Quran, Al Baqarah, 2:62.
- 45 Al Quran, Al `Imran, 3:99.
- 46 Al Quran, Al Nisaa, 4:75.
- 47 Al Quran, Al `Imran, 3:19.
- 48 Al Quran, Al `Imran, 3:83.
- 49 Al Quran, Al `Imran,3:119.
- 50 Al Quran, Al Baqarah, 2:120.
- 51 Al Quran Al Baqarah, 2:275.
- 52 Al Quran, Al Baqarah, 2:135.
- 53 Al Quran, Al Nisaa, 4:125
- 54 Al Quran, Tawbah, 9:5.
- 55 Al Quran, Al Haj, 22:41.
- 56 Al Quran, Al `Imran, 3:102,110.
- 57 Al Quran, Al `Imran, 3:64.
- 58 Al Quran, Al Zumar, 39:12.