

**THE PROCEEDINGS OF
THE 5TH INTERNATIONAL SYMPOSIUM ON
Islam, Civilization, and Science**
*Islam as A Basis for Civilizational Thought
and Development*

**31st May - 1st June 2014
Kyoto University, Japan**



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PROCEEDINGS

THE 5TH INTERNATIONAL SYMPOSIUM ON ISLAM, CIVILIZATION, AND SCIENCE: ISLAM AS A BASIS FOR CIVILIZATIONAL THOUGHT AND DEVELOPMENT (ISICAS 2014)

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FOREWORD

Assalamualaikum Warahmatullahi Wabarakatuh

Grateful to Allah SWT, all praises are only to Him, the most Gracious and Merciful. We glorify Him for His blessing in giving us the precious opportunity and moment to gather at this auspicious and memorable event. The 5th International Symposium on Islam, Civilization, and Science: Islam as A Basis for Civilizational Thought and Development (ISICAS 2014) was held from 31st May to 1st June 2014, and participated by Japanese and Malaysian scholars from various backgrounds in order to share about latest research findings in the field of Islam, Civilization, and Science.

Given this opportunity to write on behalf of the organizing committee, we would like to thank all of distinguished guests, researchers and academicians from Japan and Malaysia for realizing: The 5th International Symposium on Islam, Civilization, and Science: Islam as A Basis for Civilizational Thought and Development (ISICAS 2014).

This international symposium is an excellent platform to bring together the Japanese and Malaysian experts in Islam, Civilization, and Science in one meeting to share and exchange views, and subsequently collaborate in research and publications on the issues centered on Islam, Civilization, and Science.

The organizers: Center for Islamic Area Studies (KIAS), Graduate School of Asian and African Area Studies (ASAFAS), Kyoto University, JAPAN; and Institute of Islam Hadhari (IIH), Complex Tun Abdullah Mohd Salleh, Universiti Kebangsaan Malaysia, 43600 UKM Bangi, Selangor, MALAYSIA have put their efforts together to offer such auspicious program: The 5th International Symposium on Islam, Civilization, and Science: Islam as A Basis for Civilizational Thought and Development (ISICAS 2014). On behalf of the organizers we would like to express our utmost gratitude to all sponsors and supporters for their generous contributions which makes the event possible.

We have managed to invite some of the top scholars in Japan and Malaysia to share their views towards enhancing the academic discourse in Islam, Civilization, and Science. Coupled with more than 30 papers contributed by researchers from Japan and Malaysia, we hope that this event will serve as a conducive venue to connect amongst fellow researchers, and to discuss the pertaining issues, in view of the impact of globalization.

On behalf of the organizing committee, we would like to express our gratitude to all honorable guests and participants to ISICAS 2014.

Wassalam

Dr. Muhammad Hakimi Mohd Shafiai, and Assoc. Prof. Dr. NAGAOKA, Shinsuke
Chairs of ISICAS 2014

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KEYNOTE SPEECH

ISLAM AS A BASIS FOR CIVILIZATIONAL THOUGHT AND DEVELOPMENT

by

Abdullah Hj Ahmad Badawi

5th International Symposium on Islam, Civilization, and Science

31st May – 1st June 2014

Kyoto University, Japan



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DIRECTOR OF CENTRE FOR GENERAL STUDIES, UKM
- VI. DISTINGUISHED PARTICIPANTS, LADIES AND GENTLEMEN



and

A Very Good Afternoon

1. Introduction

Distinguished Participants, Ladies and Gentlemen,

1.1 ISICAS 2014 is the 5th Symposium on Islam, Civilization, and Science with the theme ‘Islam as A Basis for Civilizational Thought and Development.’ It is a great honour for me to deliver a keynote speech at this very important Symposium depicting the theme of ISICAS 2014.

1.2 I would like to first congratulate the Organizing Committee from the Institute of Islam Hadhari UKM, and Center for Islamic Area Studies, Graduate School of Asian and African Area Studies Kyoto University for the excellent arrangements of this Symposium. I trust all the participants will be well benefitted from this Symposium. I also would like to commend the great efforts of the Committee Members who have worked very hard to prepare for this Symposium, particularly in conceptualizing its substance, and especially for contributing much effort in realizing the establishment of Hadhari Center for Islamic Civilizational Studies. Hence, ISICAS 2014 marked the establishment of the Center.

1.3 Let me start with a brief meaning of civilization and development in Islam. I then would like to discuss how Islamic civilization and development have impacted the World Community particularly in intellectual fields. Thirdly, I will discuss the significance of Islamic thought on civilization and development in the midst of contemporary scientific and technological developments before linking all these topics back to the basis for civilizational thought and development set forth by al-Qur’an. Then, I would like to dwell further on the cooperative effort, particularly by Malaysian and Japanese scholars, on promoting Islamic thought in relation to civilization and development at international level.

2. The Meaning of Civilization and Development in Islam

Distinguished Participants, Ladies and Gentlemen,

2.1 In describing the meaning of civilization and development according to Islam, I do not attempt to define the terms ‘Islamic civilization’ and ‘Islamic development.’ I believe Muslim scholars (e.g., Seyyed Hossain Nasr, 1964 and 1968; Syed Muhammad Naquib al-Attas, 1977 and 1978; Ismail Faruqi, 1982; Shaharir, 1990 and 1996) and non-Muslim scholars (Bucaille, 1976; Saliba, 2007; Ravetz, 1991) alike have dwelled into this, rigorously, since 1960s.

2.2 What I attempt to do here is to describe what civilization and development mean in Islam to a Muslim who is striving to live his life to the will of Allah.

2.3 In Islam, civilization and development have little meaning to a Muslim in front of Allah should they are independent of the religion. For civilization and development to have their true meaning in Islam, the establishment of civilization and the quest of development must be dependent on Islamic values. Therefore, the establishment of civilization and the quest of development must be within the Islamic values based on al-Qur’an. The logic of development effort, for instance, is not the western conventional logic such as to benefit the society, but the Islamic logic that goes beyond the benefit to society, that is, to meet the will of Allah in that to know Him and to submit to Him, and to be a moral person as exemplified by Prophet Muhammad (s.a.w) leading to the fulfilling of Allah’s will in that to know Him and to submit to Him.

3. Impacts of Islamic civilization and development on World Community

Distinguished Participants, Ladies and Gentlemen,

3.1 Many scholars such as Jahanbakhsh Thawaqib (2012), Rachida El Diwani (2005), and Masoumeh Banitalebi et al (2012) have talked about Muslims’ significant contribution to human knowledge in various fields through their innovations. Islamic civilization in science; scientific method and rationalism; humanism,

philosophy, scholasticism; medicine; astronomy; mathematics; and material culture (such as commerce and seafaring; agriculture and minerals; the arts of “gracious living” namely industrial good, architectural building, music, books, and urban living) have awakened especially the Western world, in the twelfth and thirteenth centuries, to the new meaning of human life, civilization, and destination.

3.2 Muslim contribution in the various fields mentioned above was so great that Islamic civilization has been the pioneer of the scientific, intellectual and cultural genius for a long period of time, benefiting not only the West but also the world at large then and today from its great achievements (Jahanbakhsh Thawaqib, 2012).

3.3 In twelfth and thirteenth centuries the West was imitating the science and the method of learning from the Islamic world to gain their intellectual achievements in the West:

“Universities were found in the West patterned on the Muslim universities to assimilate the new knowledge made available by translations of the works in Arabic and, to a lesser extent, of Greek classics which have been superseded by the Muslims” (Rachida El Diwani, 2005: 3).

3.4 Since the establishment of al-Azhar University in 969 (which has been a leading institution in Islamic studies including in medicine; engineering; natural, positive and human sciences for centuries) higher learnings of Islamic civilization and development have been well institutionalized and flourished in the other parts of Islamic world including in the Far East. And today, we are witnessing another one being established, that is Hadhari Center for Islamic Civilizational Studies.

Distinguished Participants, Ladies and Gentlemen,

3.5 I am pleased to quote Saim Kayadibi and Ahmad Hidayat Buang (2011: 83) on their research findings published in *Jurnal Hadhari* in that today:

With the result of globalization, attention of the intellectuals to Islamic studies and its civilization (Islam Hadhari) recently are being highly increased. Western as well as Eastern countries especially Malaysia aspires to play a central role for the world's Islamic Higher Education Institutions. In achieving that essential goal, many institutions in Malaysia have introduced teaching of Islamic studies in English and Arabic beside Malay language. According to these changes the institutions have employed erudite scholars from different part of the world. This internalization process made the universities more popular among the intellectuals.

4. The Significance of Islamic Thought on Civilization and Development

Distinguished Participants, Ladies and Gentlemen,

4.1 The Islamic thought on civilization and development in the midst of contemporary scientific and technological developments is crucial to contribute to the solutions of a number of world crises. Science and technology may have brought people to the moon and contributed to multinational businesses and trading but we failed to manage the environment and to produce God-fearing and ethical businessmen. Social science theories may have given us insights on human and humanity but we still produced children disrespectful of their parents.

4.2 Al-Qur'an is a book of guidance or *hidayah*, and guidance or *hidayah* on the topics of civilization and development is included in the Qur'an. The establishment of civilization and the development of every field, be it science or economy, must make use of this guidance. Current facts and figures on the status of our environment and social behaviour have illustrated that the failure of incorporating this guidance in the establishment of civilization and the development of many areas in human life are detrimental.

4.3 Hence, Islamic thought on civilization and development is timely and relevant to be researched in Islamic centres at regional scale. This is at the best interest of

countries within the Asia region. Asia governments support the establishment of Islamic centres, such as Institute of Islam Hadhari UKM, Center for Islamic Area Studies ASAFAS Japan, Ar-Raniry State Institute for Islamic Studies Indonesia, and Faculty of Islamic Studies and Arabic Language South Eastern University Sri Lanka.

5. Islam as a Basis for Civilizational Thought and Development

Distinguished Participants, Ladies and Gentlemen,

5.1 Al-Quran stated that who research the reality of the creation, to the greatness of Allah (al-Zumar 39: 9):

أَمْ مَنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي
الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ {9}

Are those who know and those who do not know alike? Only the men of understanding are mindful.

And (al-Baqarah 2: 164).

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ
بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا
مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ
يَعْقِلُونَ {164}

Surely! In the creation of the heavens and the earth, and in the alternation of night and day, and in the sailing of the ships through the sea to benefit mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and to scatter every kind of animal throughout it, and directing the winds and clouds which are driven along between the sky and earth, are (all) indeed Ayât (evidences, proofs, indications, signs, etc.) for people of understanding.

- 5.2 Enabling regional cooperation in integrating Islamic thought into civilization and development will not only strengthening interactions among Islamic scholars as well as conventional scholars, but it would contribute to a global change in the development of human community with God-fearing mentality and ethical or moral behaviour.
- 5.3 Literature reviewed revealed that the effort on integrating Islamic thought into civilization and development covers only a certain domain of Islamic thought on civilization and development namely religious, social, economic and political domains of Islamic civilization and development (e.g., Lindsey, 2012; Agensky and Barker, 2012; Borer et al., 2009; Yong et al., 2009; Stark, 2009; Nakagawa, 2009).
- 5.4 The integration of Islamic thought on the science aspect such as religion and scientism; Islamic worldview of science; Islam-philosophy-science; and history of Islamic science, remains neglected in the effort to integrate Islamic thought into modern human civilization and development. This gap is due to two main reasons: (a) the lack of effort to mobilize regional Islamic research centres towards research and development collaboration on such integration, and (b) the unattainable nature of such effort to be conducted by a single institution or even a country.
- 5.5 Hence, Hadhari Center for Islamic Civilizational Studies should aim at mobilizing regional Islamic research centres towards research and development collaboration on integrating Islamic thought on the science aspect into human civilization and development which would also consequently address the problem of the unattainable nature of such effort to be conducted by a single institution or a country.

6. Toward Malaysia-Japan Cooperative Effort

Distinguished Participants, Ladies and Gentlemen,

6.1 I would like to dwell further on the cooperative effort, particularly by Malaysian and Japanese scholars, on promoting Islamic thought in relation to civilization and development at international level.

6.2 The idea of Islam Hadhari approach emerged in 2004 during my time as the Fifth Prime Minister of Malaysia. This approach is a continuity of earlier policy agendas of New Economic Policy (1971), Assimilation of Islamic Values into Government Administration (1985), and Vision 2020 (1991). The previous policy agendas were focusing on system building in the community while Islam Hadhari focuses on the formation of human civilization with Islamic values given that Islam Hadhari approach is global and inclusive in nature. This approach embodies the teaching of al-Quran (al-Hujraat 49:13) in that human beings are created to know and to be kind to each other and to learn from one another:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ
عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ {13}

O Men! Truly We have created you from a male and a female, and made you into nations and tribe that you might get to know (and be kind to) one another. The noblest of you in the sight of Allah is the one most deeply conscious of Him among you (not in accordance with the nobility of lineage of ethnicity). Truly, Allah is Most Knowing, Most Aware (of your state and deeds)

6.3 In 2007, Universiti Kebangsaan Malaysia has made a proactive initiative in establishing Institute of Islam Hadhari. Institute of Islam Hadhari is a research institute aims at educating, researching, and servicing the community in four main areas: (1) Politics and leadership; (2) Socio-culture; (3) Economics and business; and (4) Science & technology, health and environment. These thrust areas are integrated in all areas covered by the principles of Islam Hadhari approach as outlined by the Government of Malaysia, namely:

1. Faithful and obedience to Allah.
2. A just and trustworthy Government.
3. Citizens with independent spirit.

4. Mastery of knowledge.
5. Balanced and comprehensive economic development.
6. High quality life.
7. Rights protection for women and minority groups.
8. Moral and cultural integrity.
9. Conservation of nature and environment.
10. Strength of defence.

Islam Hadhari approach and wasatiyyah approach are both needed in the implementation of Islamic jurisprudence. Wasatiyyah is one of the most important elements in Islam. Hence, the meaning of wasatiyyah must be understood correctly.

Yusuf al-Qaradawi (2010: 1) defines wasatiyyah as ‘balanced’ or ‘the middle of two different things’ in that one of them does not impact on or reject the other and does not take more than it should and does not delete the other. In other words, one should give space for the other; give its right in a just (*adil*) manner, without cruelty, transgression, less, without pressure, or loss.

Wasatiyyah approach signifies the teaching of al-Quran (al-Anbiya’ 21:107) in that Islam is a blessing to all human beings and the universe:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ {107}

And We have sent you forth (O Muhammad) but as a mercy to all the worlds.

6.4 I have been informed that Institute of Islam Hadhari has been engaging in research with a total research fund more than one million USD. The graduate programmes in Institute of Islam Hadhari have at least 80 students. The cooperation with Center for Islamic Area Studies (KIAS) Graduate School of Asian and African Area Studies (ASAFAS) Kyoto University (KU) since 2009 started as a joint organizer of an annual symposium alternately located between UKM and Kyoto University has developed into a strong relationship in other academic areas such as academic research, teaching and learning, student attachment, and institutionalizing research. The graduate students and academic scholars of both

institutions have been actively engaging in research activities as well as presenting the results of their research in many conferences.

6.5 Additionally, I was informed that Institute of Islam Hadhari publishes *Jurnal Hadhari an International Journal* twice a year fully funded by Malaysia Government, and Prof. Dr. KOSUGI is one of the International Advisory Board Members of the Journal. My hope is that the researchers from both institutions utilises the Journal fully to publish their research findings on civilizational studies.

Distinguished Participants, Ladies and Gentlemen,

6.6 This year, I am especially proud to be at the 5th International Symposium on Islam, Civilization, and Science or ISICAS 2014 to officiate Hadhari Center for Islamic Civilizational Studies at Kyoto University Japan. I was informed that this Center will be jointly managed by Institute of Islam Hadhari UKM and Graduate School of Asian and African Area Studies Kyoto University with an initial fund of RM 15 million (USD 4.5 million) from Malaysia Government.

6.7 My hope is that the establishment of this new Hadhari Research Center in Japan will produce more research and findings on Islamic Civilization. Also, I am pleased to learn that Kyoto has an Islamic Culture Centre which is jointly supported by both Muslim and non-Muslim communities. With the establishment of this new Hadhari Research Center I hope that Japanese community will gain more understanding about Islam and the Muslims.

6.8 The effort in establishing this Center strengthens the two ways relations between UKM-Kyoto University and Malaysia-Japan. This is parallel with the aspiration of the Sixth Prime Minister of Malaysia YAB Dato' Seri Haji Mohd Najib bin Tun Haji Abdul Razak to strengthen Look East Policy which is not only focusing on economy and work culture but also on culture as a whole.


6.9 The world today is facing all kinds of crises such as financial and economic crises, social and environmental crises as well as issues on global warming, climate change, food supply and consumerism. Hence, the effort to foster research on

Islam Hadhari as a mainstream research is hoped to solve, if not all, some of the world crises mentioned above.

6.10 I have a positive hope that both institutions are able to make more collaboration on research and other academic programmes such as joint research; fellow and student attachments; joint seminars; and joint publications.

Distinguished Participants, Ladies and Gentlemen,

6.11 Thank you very much for your kind attention and I hope this Symposium and the new Hadhari Research Center will be a great success.

6.12 With the recitation of  that is 'In the Name of Allah Most Gracious Most Merciful,' I am, hereby, launching the Hadhari Center for Islamic Civilizational Studies, and declaring the 5th International Symposium on Islam, Civilization, and Science 2014 officially opened.



And

Thank you very much

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WASATIYYAH: THE WAY FORWARD FOR ISLAM HADHARI

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ABSTRACT

The establishment of Institute of Islam Hadhari in 2007 at Universiti Kebangsaan Malaysia with Sheikh Abdullah Fahim Chair is a commitment of the Government of Malaysia and the university to: (a) develop research activities in Islamic civilization, and (b) to integrate the idea of inculcating Islamic values proposed by Dr. Mahathir Mohamad, the fourth Prime Minister of Malaysia, in the agenda of nation building. The idea of Islam Hadhari associates with the fifth Prime Minister of Malaysia, Tun Abdullah Ahmad Badawi, which is to further consolidate the Vision 2020 introduced by Dr. Mahathir Mohamad. Additionally, the sixth Prime Minister of Malaysia, Dato' Seri Najib Tun Abdul Razak, introduced the concept of Wasatiyyah in his opening speech at the Convention of Wasatiyyah as a means to establish the 1Malaysia concept. In this paper, we discuss the importance of Wasatiyyah or the moderation approach: (a) within the concept of Islam Hadhari, and (b) in facing the extreme western secular approach. There is no place for religious, cultural, and subjective arguments in the secular-based development. Nonetheless, in the Wasatiyyah approach the emphasis is on objective and subjective knowledge that will produce just, moderate, and balanced human beings in all aspects of societal life, i.e., between the needs in this world and in the hereafter. Moderation as perceived by the western society is not similar to the concept of Wasatiyyah because in the concept of Wasatiyyah, God is considered as a focal point in nation building, while the concept of moderation emphasizes on the right of an individual over the right of the society as a whole.

Keywords: Wasatiyyah, Moderation, Hadhari, Islam, Nation building.

INTRODUCTION

The Constitution of Malaysia, Article 3(10) states (The Commissioner of Law Revision, Malaysia, 2010):

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‘Islam is the religion of the Federation; but other religions may be practiced in peace and harmony in any part of the Federation’

This means Malaysia is not a circular nation, but rather a nation which upholds the right of its citizen to practise their religion. In another word, Malaysia is a religious nation. The Malaysian constitution guarantees freedom of religion while making Islam the state religion. Muslims are obliged to follow the decisions of Syariah courts in matters concerning their religion. The jurisdiction of Syariah courts is limited to Muslims in matters such as marriage, inheritance, divorce, apostasy, religious conversion, and custody among others. No other criminal or civil offences are under the jurisdiction of the Syariah courts, which have a similar hierarchy to the Civil Courts. Despite being the supreme courts of the land, the Civil Courts do not hear matters related to Islamic practices.

When Dr. Mahathir Mohamad became the fourth Prime Minister of Malaysia, he introduced the Look East Policy (Socio Economic Research Centre, 2014) and the implementation of inculcation of Islamic values in his government machinery (Hussin Mutalib, 1993). The underlying premise of the Look East Policy was that Malaysia had much to learn from the experiences of countries in the East (in particular Japan) which had succeeded in achieving remarkable economic progress in the 70’s and early 80’s; and what he means by the inculcation of Islamic values (Hussin Mutalib, 1993), which is

‘not the same as the implementation of Islamic laws in the country. Islamic laws are for Muslims and meant for their personal laws. But laws of the nation, although not Islamic-based, can be used so long as they do not come into conflict with Islamic principles’

Dr. Mahathir also established the International Islamic University of Malaysia, Islamic economic institutions such as Banking and financial systems, the Islamic pawn system (*al-Rahnu*), Islamic Economic Foundation of Malaysia (YaPEIM), upgrading Islamic Centre to the Department of Islamic Development of Malaysia, established the Institute of Islamic Understanding Malaysia and Dakwah Foundation, and he also outlined nine strategic challenges that Malaysia must overcome to achieve Vision 2020 (Mahathir Mohamad, 1991)

Challenge 1: Establishing a united Malaysian nation made up of one Bangsa Malaysia (Malaysian Race).

Challenge 2: Creating a psychologically liberated, secure and developed Malaysian society.

Challenge 3: Fostering and developing a mature democratic society.

Challenge 4: Establishing a fully moral and ethical society.

Challenge 5: Establishing a matured liberal and tolerant society.

Challenge 6: Establishing a scientific and progressive society.

Challenge 7: Establishing a fully caring society.

Challenge 8: Ensuring an economically just society, in which there is a fair and equitable distribution of the wealth of the nation.

Challenge 9: Establishing a prosperous society with an economy that is fully competitive, dynamic, robust and resilient.

When Abdullah Ahmad Badawi, the fifth Prime Minister of Malaysia (2003-2009), took over the premiership of Malaysia, he introduced a concept or a list of values that must be upheld by the people of Malaysia which he called '*Islam Hadhari*', which is not a new concept, seeking to replace Asian values propagated by Dr. Mahathir (1982-2003) (MohdAzizuddinMohd Sani, 2010), but to strengthen the policy by introducing an Islamic civilizational society. The concept of Islam Hadhari consists of 10 fundamental principles,

Principle 1: Faith and piety in Allah.

Principle 2: Just and trustworthy government.

Principle 3: Freedom and independence to the people.

Principle 4: Mastery of knowledge.

Principle 5: Balanced and comprehensive economic development.

Principle 6: Good quality of life for all.

Principle 7: Protection of the rights of minority groups and women.

Principle 8: Cultural and moral integrity.

Principle 9: Protection of the environment.

Principle 10: A strong defence policy.

In other words, Abdullah Ahmad Badawi had strengthened the concept of Look East Policy (look into the eastern values especially into how the Japanese progress in the modern

era) and the idea of inculcating Islamic values, the foundation laid out by his predecessor, Mahathir Mohamad. Thus, Islam Hadhari calls for Muslims to be progressive, modern and dynamic (in thinking and practice), which essentially encompass the sphere of economy, politics, social, culture, education, defence, astronomy, astrology, and so on, to the exploration of space (if the needs arise). Yet, Muslims are taught to be moderate in their behavior and attitude, in such a way that they should not indulge in excessive actions (or extremism) in their zeal to be the best example for mankind –Moderation in behavior and attitude, yet dynamic and progressive in thinking and practice (MohdAzizuddinMohd Sani, 2010).

When Dato' Seri Najib Tun Abdul Razak took over the premiership of Malaysia, he introduced two main concepts; the 1Malaysia concept and Wasatiyyah or moderation concept; but not the moderation concept as perceived by the Westerns. He explains the 1Malaysia concept as the following (Najib Abdul Razak, 2013),

1Malaysia is not a new concept or formula. Rather, the ultimate goal of 1Malaysia, which is national unity, has been the main vision of our country's leaders before me, and has been interpreted in various shapes and forms over the span of five decades of Independence. If we truly study it, what has changed is the approach and implementation according to the ever-changing times and generations.

In other words, 1Malaysia is a concept to foster unity amongst the multi-ethnic rakyat of Malaysia, substantiated by key values that every Malaysian should observe. The approach is not independent of the Government's policies thus far; instead it complements them to further reinforce our solidarity in order to guarantee stability towards achieving higher growth and development for Malaysia and her people. This means that 1Malaysia is a formula conceptualized as a precondition in ensuring the aspirations of the country to secure a developed status by 2020 are met, if it is inculcated in the minds of the Rakyat and practiced by the entire community. If the idea of "Bangsa Malaysia" which was engendered through Vision 2020 becomes the final destination, then 1Malaysia is the roadmap that guides us towards that destination. This definition is built upon the argument that in order to achieve the status of a

developed nation in the predetermined time frame, the key requisite is a strong and stable country, which can only be achieved when its people stand united.

Unity as envisioned through the 1Malaysia concept varies greatly from the assimilation concept practiced in other countries where the ethnic identities are wiped out and replaced with one homogeneous national identity. It is also clearly distinct from the opposition's concept of Malaysian Malaysia. 1Malaysia does not deviate from the spirit of our Federal Constitution as the law of the state, written or implied. In fact, the 1Malaysia concept remains faithful to the core provisions within the Federal Constitution, such as Articles 3 (Islam as the religion of the Federation), 4 (This Constitution is the supreme law of the Federation), 152 (The national language shall be the Malay language), and 153 (It shall be the responsibility of the Yang di-Pertuan Agong to safeguard the special position of the Malays and natives of any of the States of Sabah and Sarawak and the legitimate interests of other communities), as well as Parts 2 and 3. Therefore, no one should fear or cast aspersions that the concept the concept will deviate from what has been agreed upon by our founding fathers.'

1Malaysia concept is the concept of unity among various races, religions and indigenous people in Malaysia. Malaysia is known as a multi-cultural, multi-racial and multi-ethnic society. Every citizen must respect each other, even though they embrace different cultures and religions, so that they can live in peace, harmony, prosperous, and share the fruits of development together.

The implementation of the concept does not need to change the constitution which was established since independence. In fact, the concept will strengthen and empower the country through education, economic agenda, development of science and technology and sharing the wealth of the nation. The 1Malaysia concept can also strengthen the solidarity of its citizen when facing forceful external influence such as information through ICT which cannot be controlled by the government.

THE CONCEPT OF WASATIYYAH

When officiating the convention on Wasatiyyah in conjunction with celebration of One Millennium Islam in Malay Archipelago in 2011, the Prime Minister elaborated his view on Wasatiyyah as follows (Najib Tun Abdul Razak, 2012),

“Ummatanwasatan means a society which is moderate, just, and not bias in term of worldly and hereafter needs, and balance in every aspect of life. Based on this concept, we are asked to balance between spiritual and physical needs and the pursue of worldly needs and the preparation for life in the hereafter, because these balance and moderation approaches are very important in establishing integrity and harmony in our society; consequently, this will determine our success as individuals, family, society and nation”

“Ummatan wasatan merupakan umat yang sederhana, adil, tidak berat sebelah dalam hal dunia dan akhirat serta berimbang dalam seluruh aspek kehidupan. Berdasarkan kepada konsep ini, kita diseru agar mengimbangi antara tuntutan rohani dan jasmani serta hambatan dunia dan akhirat, kerana keseimbangan dan kesederhanaan ini amat penting dalam mewujudkan perpaduan dan keharmonian hidup, lantas menentukan kejayaan individu, keluarga, masyarakat dan Negara”.

In the context of nation building, and the development of any aspect of life, Wasatiyyah means moderate, just in the middle between two paths. It does not mean that this concept allows us to do things lightly. Wasatiyyah means we have to do things seriously, continuously, with full commitment, so that it will produce excellent results, but without neglecting our religious and cultural duties. In fact, religion and culture are the main motivation of our deeds for success. The balance is between worldly needs and the preparation of ourselves for the life in the hereafter; between spiritual needs and physical needs; between capacity of thinking and the knowledge of revelation; between individual needs and societal needs; between family needs and the needs of a nation; and so on.

A prominent Muslim scholar of today, Yusuf al-Qaradhawi (2010) in his book titled ‘Moderation in Islam: simple explanation’ wrote that the Wasatiyyah approach is the best approach in any aspect of development. This approach had been adopted by all prophets in their *dakwah* (conducts) in their time. Al-Qur’an has mentioned that all prophets faced a lot

of issues and whims of their people, but they chose to follow the middle path (Wasatiyyah) in their approach to face the challenges. They never gave up, but instead becoming steadfast, patients, and adopting the easiest method to transform their society. All of them adopted the Wasatiyyah approach, which were applauded by their own people.

Al-Qur'an encourages us to adopt the Wasatiyyah approach as Allah SWT say in al-Qur'an (al-Baqarah (2): 143),

‘And thus (by guiding you to the right path), We have made of you (O followers of Muhammad) a chosen community justly balanced, so that you may be witnessed against mankind (about what is right and what is wrong), and the Messenger (Muhammad) may be a witness against you....’

With this moderate approach, with , we can develop our nation peacefully, in harmony, successfully and mercifully as mentioned by Allah SWT in al-Qur'an (al-Anbiyaa' (21): 107),

‘And We have not sent you forth (O Muhammad) but as a mercy to all the world’”

Rahmatanlil ‘alaminor mercy means being kind and forgiving, successful, having peace, tranquility, just, and happiness for all creatures in this world which can only be achieved with the moderate not extreme, approach. This approach also avoids us from going astray and being marginalized from the main stream.

To further explain the concept of Wasatiyyah in Islam, Abdullah Basmeih (2010) said that the word *‘ummatanwasatha’* as appeared in surah al-Baqarah (2) verse 143 can be translated as ‘the chosen *ummah* (community)’. According to Yusuf al-Qaradhawi (2010) *‘Wasatiyyah’* means anything which is in balance and moderation, which is in between two extreme and opposite values. We must understand that in our daily lives, we always have these two different values which are extreme in nature- as listed in Table 1. Both values are embedded in every human soul.

Table 1: Two extreme values that exist in every human soul.

1st extreme value	2nd extreme value
<ul style="list-style-type: none"> • Love. • Happiness. • Brave. • Divinity. • Spiritual. • World. • Revelation. • Past. • Individual. • Ideal • Statics. • Truth (<i>al-Haq</i>). • Extravagant. 	<ul style="list-style-type: none"> • Hate. • Sadness. • Coward. • Humanity. • Physical. • Hereafter. • Rational. • Future. • Community. • Reality. • Dynamics. • False (<i>Bathil</i>). • Stingy.

For example, values of love and hate are two extreme values which exist in human soul. Similarly, happiness and sadness are two values which are contradictory and being at the extreme-end also exists in human beings. All values in the left and right column of Table 1 are very important to any human, but they must not be adopted in extreme manner. Between these two extremes, there is a middle path which causes *'adil (bilqist)* or justice to human being and the environment, or the right consideration in the middle; not extreme which causes *zulm* or injustice to human being, environment and other creatures. The approach implemented on the middle path is called *'Wasatiyyah'*. The action taken must be in balance, moderation, on the middle path and is relevant to the situation, place and time. For example, everyone loves their children. However, too much love (extreme love) will make children become too much dependent on their parents. Similarly, if the actions we impose on our children are too stringent, it will make them lose their identity – they cannot express themselves sincerely. As a parent, we have to understand that they are brought up in a different environment from the one in which we grew up in the old days.

In our aim to become the 'man of success' in anything we do, we need to think and set our goal ideally to achieve our objectives. However, at the same time we have to consider

the reality in our lives. Between the ideal and reality, there is a middle path that we have to follow. This middle path approach is called ‘*Wasatiyyah*’ which will bring justice to ourselves and all other creatures around us. This was the way of the Prophet Muhammad (PBUH) in his ‘*dakwah*’ (calling people to the right path and blessed by Allah SWT). All the values in Table 1 are important, but they must be done in justice, executed in moderation.

Therefore, we need to formulate a method (or *manhaj*), an approach and a regulation so that justice will prevail and be transparent to the people. Generally, if given an opportunity, the majority of the community in a society will choose a moderate balanced and just path. This is the best option, even though the extremists would like to popularize their idea so that the media will make full coverage of their demand.

If we observe verses in the al-Qur’an, there are a lot of verses mentioning how Allah SWT created this world in a balanced manner and in right proportion. Man must learn from these verses, so that they will not become extremists in their ambition to achieve worldly pursuits. Some of the verses are as follows,

‘We have created all things according to a measure (which has been decreed)’
Al-Qamar (54): 49.

‘It is He Who created seven heavens, one above another. You cannot see any fault in the work of the Most Gracious. (If you are in doubt) then look again - can you detect any flaw?’

Al-Mulk (67): 3.

‘(By such a decree) the sun cannot overtake the moon, nor does the night outstrip the day, because each of them floats in an orbit of its own’

Yaasiin (36): 40.

‘Surely in the creation of the heavens and the earth, and in the alternation of night and day, there are signs (of Allah’s power, wisdom and infinite bounty) for men of understanding.’

‘(That is) those who remember Allah while on the creation of the heavens and the earth, (saying): “our Lord! Surely, you have not created all these in vain. Glory be to You! Save us from the Chastisement of the fire”’

Ali ‘Imran (3): 190&191.

‘Did you not see how Allah sent down water from the sky whereby We brought forth fruits of different hues? In the mountains there are streaks of various shades of white and red (dark and light), and jet-black rocks’

‘And of men, beast, and cattle, in like manner have their different colors, too. Verily from among His servants, it is the learned who fear (to go against the command of) Allah. Allah is the Almighty and Most Forgiving’.

Faathir (35): 27&28.

These verses place emphasis on how Allah SWT creates everything in balance and in all fairness. In fact, in science, we were thought to observe the natural phenomena in a state of balance. Therefore, the basic foundation in observing natural phenomena scientifically is when the system is in a balanced and steady state.

WASATIYYAH: THE WAY FORWARD FOR ISLAM HADHARI

The approach of Islam Hadhari (*al-Islam al-Hadhari*) is the approach to develop Islamic Civilization based on the al-Qur’an, as-Sunnah and the views of Muslim scholars (*ijma’ al-Ulama’*). Among the principles is the concept of Wasatiyyah as discussed in the previous sections. The concept of Wasatiyyah is broader than the concept of moderation already established in the Western philosophy.

It is in our awareness that the concept of moderation as perceived by the Western scholars only stresses on objective knowledge based on the ability of reasoning and rational thinking, neglecting subjective knowledge which is coloured by culture and religious values. As such, it emphasizes on the extreme nature of knowledge based on the capacity of reasoning. This one-sided evolution of science gives rise to the neglect of the values of humanities embedded in culture and religion.

As the result, today the main challenge that we are facing in developing civilizational society rests on the extreme emphasis on capitalism, individual needs and right; emphasis on the circular system of belief which neglects cultural and religious values; and the emphasis on objective knowledge-based rational argumentation, while neglecting subject knowledge based on cultures and religions. We can list two contradicting and extreme values as shown in Table 2.

Table 2: The two main extreme values dominate our everyday lives.

1st extreme values	2nd extreme values
<ul style="list-style-type: none"> • Socialism. • Society. • Human right based societal needs. • Religion and culture values. • Subjective knowledge. • Community right. 	<ul style="list-style-type: none"> • Capitalism. • Individual. • Human right based on individual needs. • Circular system of believe. • Objective knowledge (Scientism). • Individual right.

The Wasatiyyah's approach is to balance and harmonize both extreme values in the left and right columns of Table 2 in order to develop a just, civilized and civic society as outlined in the concept of Islam Hadhari. We need a just social order which can regulate our system of life, but at the same time as an individual, we need to take care of ourselves. Therefore, between individual needs and the needs of the community, there exists balanced and fair needs which can enable the development of a just and balanced society.

In order to fulfill the needs of an individual, we must make sure the community as a whole will not be jeopardized. If someone says this is 'my right' which is against the will or the norms of the community (or which jeopardises the development of the community), the community must not entertain his demand. The approach taken to develop a community, in a way that any extreme demand is neglected, is considered Wasatiyyah. The values of a culture or religion will be at stake, if we entertain the need of minority in the name of human right. The right of individual can only be entertained if it does not jeopardize the norms of any culture and religion. The development of a culture and religion will be in jeopardized if we allow one to act against the norms as stipulated in their culture and religion.

Normally, in order to demand the right of an individual, rational arguments based on objective knowledge are used over the arguments based on culture and religious thought. If this is allowed, finally, the values embedded in culture and religion must submit themselves to scientific thought, and systematically these cultural and religious values will be diminished. Finally, man will never value and appreciate the beauty of the religion and culture – religion will be considered as a matter of the past as is happening in the West today. The main reason why family and social institutions lose their dignity and values, and replaced by the culture of hedonism like LGBT (lesbian, gay, bisexual and transgender) is because the society keeps on entertaining the need of an individual above the needs of the society. Individual right becomes a new norm of today in the West, and the right of their demands is destroying the norms and ethical values in the society. In the approach of Wasatiyyah, the middle path between the needs of an individual and the right of society must be considered so that the bonding values embedded in the society is not ruined.

This is an example of how the approach of Wasatiyyah helps establish a Hadhari's society – a society which upholds the values of the society and at the same time allowing limited freedom to the individual. Freedom must be given to an individual to empower his potential (creativity and innovation), which can benefit the whole society. Yet, if the innovation and creativity contribute to the degradation of the values or norms of the society, they will not be allowed.

This phenomenon (of overemphasis on objective knowledge and neglecting subjective knowledge) has been discussed at great length by both Islamic and Western scholars themselves. Among those who took note on such matters (the rupture of humanitarian values under rapid objective and scientific progress) is Fritjof Capra (1983). The results of this one-sided development (too much emphasis on one extreme) had been pointed out by Capra through his writing *The Turning Points*, and he has illustrated how severe is the current deterioration of humanitarian values besides the great progress achieved in science and technology by mentioning,

'Our progress, then, has been largely a rational and intellectual affair, and this one-sided evolution has now reached a highly alarming stage, a situation so paradoxical that it borders insanity. We can control the soft landings of

space craft on distant planets, but we are unable to control the polluting fumes emanating from our cars and factories. We propose Utopian communities in gigantic space colonies, but (we) cannot manage our cities..... Those are the results of overemphasizing our 'Yang', or masculine side – rational knowledge, analysis, expansion – and neglecting our 'Ying', or feminine side – intuitive, wisdom, synthesis, and ecological awareness'

Buncker Roy (1990) did at once express his frustration with the present system of education where he describes an education as one that could only produce '*literate uneducated*' person. In his observation he said: '*Having literates do more harm than good*' which carries the meaning those who are literates and highly educated are at times bringing more troubles to a nation than benefits. Just have a look at those cases of power abuse and white collar crimes, breach of trust, and sometimes well-organized 'murder' by those so-called 'literate' whose impacts are worse than the ignorant ones who committed petty thieves and robbery. Also noted is how developed nations which have advanced technology and highly literate citizens are terrorizing and becoming lustful over small nations whereby their crimes may not be as hazardous as one could imagine. Under the name of war on terror, these savages killed hundreds of thousands of innocent souls, children, women, and elderly people, and destroyed all kinds of properties and public infrastructures at a whim, claiming executing ostensibly as upholding truth and justice and eliminating terrorism.

Professor Steven Muller, who was the president of the United State John Hopkins University, as quoted by Robert Ulin (1980) once said:

'The failure to rally around a set of values means that universities are turning out potentially highly skilled barbarians'

Ulin next listed down how several frauds and depravity omitted by many of whom are highly educated given trust to head few financial agencies had misused their position simply for the sake of increasing their wealth and benefits for themselves and their cronies.

The aims of education itself, in general, is to build character, personal identity and ethics of individuals so that in the end, it will contribute to the building of social system based on subjective knowledge (values of culture and norms of society). We are not denying the

importance of objective and scientific knowledge, but the objective and scientific knowledge must be moulded based on strong values of culture.

Next, Professor Harry Lewis (2006), the Dean of Harvard College, in his book *'Excellence without soul – 'Does Liberal Education Have a Future?'* was questioning the education system of higher learning institutions in America which, according to him, had produced graduates with high expertise but involved in manipulating and exploiting banking, finance and currency systems where their resulting consequences are currently hitting the Western and European countries like Iceland, Greece, Italy, France and several other financial institutions there. He also did mention *'how a great university forgot education.'*

Lewis' writings and his points of view are well received by other scholars as well. Among them is Professor Paul Vitz (2009), a professor emeritus in the field of psychology at University of New York who identifies three major modern ideals that now show clear signs of completion and exhaustion. He states that it is happening within today's Western's education system that is behind its learning institutes' producing the so-called *'excellence without soul'* graduates:

- The first modern ideal is the rise of **secularism**. Secularism or scientism (the over-emphasis on objective and scientific approaches – an extreme attitude in receiving scientific knowledge) in a way, rejects all other arguments that are based on religion and culture (of which claimed to be subjective) prevalent in the education system at the university. Religion is assumed to be *'a thing of the past'* (for primitive society) with the concept of culture restricted to be merely artistic activities (visual and voice), excluding ways of thinking that is deemed crucial to the preservation of cultural and human virtues in building civilization. Culture and religion are currently replaced by *'rational humanistic secular world'*, arguing the need for the former to be subjugated to secular rationalism. Thus, this gives way to the rise of a segment of a society promoting human rights that press and demand them to be given their rights and freedom to violate all religious and cultural obligations. The nation's constitution which was once agreed by all parties to keep religion, culture relation and social living bound together in harmony, is now being challenged simply to fulfill the self-extreme desires disguised as human rights.

- The second modern ideal is the **death of socialism**. Professor Paul Vitz(2009) opines that the socialist economy system no longer has its place in nation building, but the extreme capitalist system is replacing the former to the extent that the latter is anticipated to fulfill all the needs of a borderless individual – with social responsibility replaced by the responsibility to develop the individual capacity at the expense of dissolving social bonds (liberated) for the individual's benefits. The setback is the likelihood that the family institution will plunge into crisis (be challenged) for it needs to obey desires of the individual who establishes the family. Eric Klinenberg (2012), a professor reading psychology at the University of New York was reported by Time Magazine (12 March 2012) to have said that one of the ideas which will change our ways of living in the future is the tendency to live independently, prioritizing individual self over family members. This is due to excessive individual selfishness beating social needs that leads to the eventual collapse of family institution. At the moment, some of the European countries, like Japan and South Korea are facing low birth rates, albeit young generation crucially needed to support their country development.

We are also witnessing nowadays how the government is incapable of developing a program which aims at fulfilling individual's desires until few developed nations have had to confront some banking, financial and currency crises which push them to the edge of bankruptcy (such as Italy and Spain), and there are already deteriorating nations like Greece and Iceland.

- The third modern ideal is **sexualism**. What is meant by sexualism(Paul Vitz 2009) here is the outrageous sexual revolution which demands extreme sexual expression to be recognized within a society. Precisely this leads to undue sexual symptoms like gay marriage, a return to outrageous polygamy (of both men and women). These sexual issues are later reflected in the emerging LGBT (L-Lesbian, G-Gay, B-Bisexual, T-Transvestite) movement. Religion cause, culture and humanitarian values are intolerably rejected. What have been argued are human rights, freedom and personal desires (objective well-being) that need to be liberated from teaching, ties and influence of religion and culture (subjective well-being). This movement is executed globally involving all strata of the society. Furthermore, teenagers are being

indoctrinated with an idea that their youth period would be more meaningful if they were to practise out of the wedlock with their favourite partner. In the meantime, the reality is, the teens would face abundance of individual and social troubles had they not been able to control and educate their lust since the early stage of adolescence.

The main issue that is staring us in the face today is how we can overcome this problem of duality in education which is not reciprocal and compatible; to mould the two extreme values as mentioned in Table 2. We empower individual potential, but at the same time he does not forget the social responsibility, because he lives in a society. We know our right as a citizen, but at the same time we also know our responsibility to the society. We develop our family, but at the same time every member of the family knows their right. We develop a system where we can understand the natural phenomena of the environment, but at the same time we can take benefit of the environment in fairness. We empower our scientific capacity objectively, but at the same time we do not forget our religion, culture and values in the society subjectively.

Hence, The 10 fundamental principles in the concept of Islam Hadhari as proposed by our fifth Prime Minister of Malaysia will synergize and integrate the 1Malaysia concept with the Wasatiyyah approach introduced by the present Prime Minister. The concept of Wasatiyyah is totally different from the concept of moderation since the former focuses on the middle path with heavy load on the subjective knowledge such as religion and culture, but the latter gives emphasis on our being within reasonable limits; not excessive or extreme but still in the objective framework. Both oppose to the extreme approach as has been mentioned.

CONCLUSION

Malaysia as a multi-racial, multi-faith and multi-cultural society always stresses on the peace and harmony of their citizen as stated in the Federal Constitution, Article 3(1). No one can force his believe or culture onto the other, but mutual respect and understanding among its citizen are the prime mover to develop a nation which is rich with different religions and cultures. Since independence, Malaysia always stresses the importance of religion as a system to improve the quality of life of its citizen. When Dr. Mahathir introduced the Look East Policy and outlined nine strategic challenges that Malaysia must overcome to achieve Vision 2020, he stressed on the importance of moral values that the Malaysians have to adopt to achieve them, as stated in Challenges no 4, 5, 7 and 8.

His successor Abdullah Badawi also stresses on the importance of having faith and piety in God, having a just and trustworthy government, good quality of life for all, and cultural and moral integrity as contained in the concept of Islam Hadhari. Now, the present Prime Minister introduces the 1Malaysia concept, a concept of fostering unity amongst the multi-ethnic citizens of Malaysia, substantiated by key values that every Malaysian should observe and inculcate. This moderate approach is based on Islamic values as well as moral values subscribed by other ethnic cultures living in Malaysia.

Japan is a developed nation based on the development of wealth and the advancement of science and technology, but at the same times its citizens are still steadfast to the traditional values in their daily lives. They have contributed a lot to the development of the world of today and became the source of inspiration to many scholars in the world. It is our sincere hope that at the Institute of Islam Hadhari, UKM through research activities and collaboration with KIAS, Kyoto University, Japan, we can learn Japanese experience in this area of studies.

We would like to benefit from the natural resources given by God for us to establish our civilization and heritage, and at the same time we would like to inculcate the Islamic values which we have embraced for so long. We would like to integrate both objective and subjective knowledge in our daily activities and enhance our potential. We also would like to develop our nation based on the approach of Islam Hadhari, and this can be done through the Wasatiyyah approach through our actions.

We hope the proposed research center, RCICS, the corporation between IIH, UKM and KIAS, KU, will open a new chapter in the light of research networking.

Wallahu'aklam.

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ISLAMIC CIVILIZATION AND ITS PROSPECTIVE CONTRIBUTIONS TO THE GLOBAL SOCIETY

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Introduction

Islamic Civilization flourished from the 8th to 15th centuries C.E. and contributed greatly to mankind, as a leading civilization of those days, in the various fields of the sciences, including linguistics, literature, law, social institutions, architecture, civil engineering, agriculture, medicine, chemistry, astronomy, mathematics, and many other fields.

Its decline or stagnation, as the Islamic reformers have pointed out, coincided with the ascendancy of the Western powers in the modern eras. Calls for civilizational revival of the Islamic world started in the late 19th century, and various attempts were advanced during the course of the 20th century. Some of the earlier civilizational strength of Islamic civilization has been recovered, while the emulation of the points of strength of the modern civilization was also promoted.

For a long time, the unprecedented power of the West, especially in its industry and military, was thought to prove its civilizational superiority. It seems to have proven to the contrary, in recent decades, because a power which cannot control itself to a destructive degree is, as a matter of fact, uncivilizational. A civilization, I would strongly argue, must be based on capabilities to enhance human security, welfare and sustainable development, to mention just a few, not based on unlimited capabilities to destroy.

For example, nuclear weapons and other weapons of mass destruction manifest scientific and technological capabilities, which are certainly part of a civilization, but also manifest a lack of capabilities to enhance peace and prosperity, which are essential features of a desirable civilization. Recent problems of ever-growing financial capitalism, which have manifested themselves in the world economic crisis since 2008, have also proved that a strong modern economic system can be detrimental to the welfare of mankind, widening the gap between the rich and the poor to an unbearable degree. Ever-increasing industrial productivity was once

considered essential for a modern civilization. What is clearly essential today is more sustainable development, since ecological crises have been threatening our very survival for several decades.

Inventory of Civilizations

How can we overcome the problems brought about by modern civilization based on the Western model? Can we expect the sudden emergence of new civilizational models coming from somewhere we are not yet aware of? We know for sure that this certainly will not happen. We live in a unified world, where all parts of the globe are more or less known to us.

Once in history, when the peripheries of civilizations were unknown to the centers of the civilized world, the rising of a new civilization from such an unknown part of the world could happen. Islam is the best example of such a case. The Arabian Peninsula in the 5th to 7th century was a vacuum in the civilizational map of the day between Persian and Roman (Byzantine) civilizations. When these two great civilizations declined, a new force emerged from the peninsula rather suddenly, spread eastward and westward, and conquered most of their lands, establishing a new civilization.

A similar example can be found in the case of Mongolian expansion in the 13th century. Islamic expansion in the 7th and 8th centuries created a territory larger than previous ancient empires, and the Mongolians created a far larger territory than the Islamic one. No one expected the coming of a new civilization from central Asia, as none did in the earlier case of Islamic civilization coming from a peninsula populated mainly by nomadic tribes.

Developments of transportation and communication in the modern eras have eliminated unknown peripheries from the world map. Most of the civilizational assets of mankind are by now known to us. However, we haven't studied them sufficiently. While the Western civilization has been studied and emulated to a great extent, many other civilizations have been left to historians, without paying attention to their contemporary and potential significance.

However, since we don't expect the coming of a new civilization from an unknown periphery, we have to look into the civilizational heritages and examine what we can learn from them, in

order to reform the current global system, worn out as it is by many problems and contradictions. I call such an endeavor an “inventory of civilizational assets” with a “catalogue of civilizations.” It is my strong conviction that Islam comes at the top of the list as an asset that not been studied sufficiently, while having a great potential to contribute.

What is a civilization?

There are many ways to define a civilization. However, you would agree with me that a civilization should own a certain degree of universality, or universal applicability beyond cultural boundaries, while a culture doesn't have to have such a feature. We often pay attention to scientific and technological dimensions of a civilization as a manifestation of its universality. When we refer to Islamic civilization, we also tend to emphasize its contribution to the fields of natural sciences.

I divide the universal aspects of a civilization into two domains, namely, science and technology in the sense of the natural sciences, and those in the sense of the humanities and social sciences. The latter comprise the philosophical / theological foundation, the world view and the technology of social management. The Sharia or Islamic law, in the case of Islamic civilization, is the legal expression of these foundations and technologies of social management.

When we look at the current crises of modern civilization based on the Western model, we notice the discrepancy between these two domains. The two great world wars, and the resultant devastating damage inflicted upon mankind, show the strength of this civilization in natural science and technology and its weakness in the technology of social management. The latter technology of management should be able to resolve conflicts and create coexistence. However, the Western technology of social management based on nationalism, for example, has been effective for internal integration and mobilization, and therefore, effective to incur wars externally, as the numerous wars of the 20th century have proved.

In modern civilization, we pursue an endless expansion of our capabilities to control nature and natural resources, and fail to strengthen our morality to control ourselves. This is also true of certain Muslim societies which have been emulating the Western model. It is not sufficient just to be Muslim in order to keep moral capabilities based on Islam.

In order to overcome the current crises, we have to develop new models of civilization in which the equilibrium between the two domains of science and technologies is achieved. Technological capabilities must be united with ethical requirements so that the usage of any innovative technology will not be detrimental to human welfare.

New Studies of Islamic Civilization

An inventory of our civilizational assets should result in giving priority to civilizational studies. Some of this heritage may have more direct relevance to possible remedies for the plight of our times, while other aspects may have more historical value than potential for contemporary and future contribution. How can we distinguish the heritage with such potential considerations?

Critiques of the modern civilization and its shortcomings, the anatomy of modernity with inquiries on how we have ended up in this labyrinth, losing sight of its exits, and reconsideration of Islamic heritages in the light of these analyses, can help us to have a wider perspective for our studies of Islamic civilization.

Another important element is a review of modernization in Japan and in Asia over the last hundred and fifty years or so. Modernization in Asian countries and its success have certainly brought a new dimension to our understanding of the modern civilization, because modernity in the universal sense and the local cultural elements are all mixed up in the West and many have been confused by what is modern and what is Western. The success of modernization, without excessive Westernization, in Japan in the earlier periods, and in other Asian countries, including Malaysia, in the later periods, has contributed to understanding modernity in a more global, therefore a more universal, context.

Our prospective studies of Islamic civilization will shed light, given these considerations, on its prospects to contribute toward the reform of the current international systems, which are largely based on the Western model.

Civilizational Islam

Civilizational Islam, or Islam Hadhari, as initiated by Tun Abdullah Ahmad Badawi, supported by other advocates, has a variety of important contributions toward understanding Islam in the contemporary context. Institut Islam Hadhari at UKM has been working seriously to expand the horizons of Islam Hadhari, and its works are highly appreciated.

One of the main themes of Islam Hadhari is that Islam, science and civilization are compatible. The proposal that Islam and development can and should be combined is also quite convincing. We may translate this, in more general terms in an Asian context, into the compatibility of a traditional civilizational value system with modern science, technology and economic development. This is what Japan has been pursuing since the beginning of the modern era. The spirit of Islam Hadhari must find echoes in Japan.

Having said this, we have to admit that the concept of Islam Hadhari and its relevance have not been fully appreciated in Japan. Japan is a country where all world civilizations are highly regarded, and the near absence of Islam as a civilization on its intellectual map must be remedied, for the sake of Japan as well as for the sake of the Islamic world, since mutual understanding is the key to a better future for the global society.

New academic cooperation between the two institutions of Hadhari studies in Malaysia and Japan will broaden the horizons of scientific studies and deepen intellectual reflections in this respect.

Civilizational Trialogue

I have been advocating a civilizational trialogue, rather than a dialogue. Witnessing the confrontations, or the perceived confrontations, between the West and the Islamic world, many have called for civilizational dialogues. The year of 2001 was made, as we recall, the “UN Year of Dialogue among Civilizations” for this very purpose. However, a dialogue between two confronting parties is quite difficult, if not totally impossible, and a third party is required as an intermediary in such talks, in other words, a civilizational trialogue.

To become a viable third party, one has to have sufficient knowledge of the other two parties. “An Asian country with successful experiences in modernization” would be one way to describe such a qualification, because the combination of the Asian and the modern indicates familiarity with the two parties.

In this regard, collaborations between Japan and Malaysia can provide a good platform for dialogues of civilizations.

21st century Islamic Studies

In our graduate school, we run a research program toward the “21st century Islamic Studies appropriate for the global age.” This aims at establishing studies on Islam as a vital religion both in historical periods and in modern eras. Islamic Studies in Oriental circles continue to focus on historical developments, while students of the contemporary Islamic world are often not well-versed in studies on Islam as a religion. We hope to bridge both historical and contemporary studies on Islam and to bridge both studies on Islamic ideals and actual Muslim societies.

This model of Islamic Studies will be useful when we conduct Islamic Civilizational Studies which encompass its heritage, its modern rebirth and its future prospects.

As part of such studies, one of our areas of priority is Islamic economics. This field is comprised by three distinctive domains. The first is the traditional domain, and its contemporary vitalization. Zakat, Sadaqa, Waqf, inheritance and hiraaf (craftsmanship), for example, belong to this domain. In the historical periods, these were an indispensable part of any given Islamic society.

The second domain is what we may call the Islamization of modern economics. The most notable example is Islamic banking and finance. Non-rabawi transactions are a modern innovation in economics and law, in order to make modern banking and finance available to Muslims in a form compatible with Islamic teachings.

Halal food, halal cosmetics and other halal products are also part of this domain. It has a certain element of halal food production in the traditional sense, and therefore, one may argue

that it belongs to the first domain. However, if we look at the rise of halal consciousness among the Muslim countries, we find that the modern food industries that process ingredients into industrial merchandize and the spread of international food trading are direct causes. Muslims used to eat what they produced locally, and halal issues were just a part of daily life, not about supervising modern food industries and their distribution systems. This is largely about the Islamization or halalization of modern food industries.

The third domain is Islamic proposals for the post-capitalist economic system. We are all aware that the current capitalist world system is based on profit maximization and too exploitive to be a universal system for the future of the global society. Islamic economics has been proposing alternative ideas, indicative of the directions of post-capitalist reforms, but they are still partial. Revitalization of the traditional and Islamization of the modern are not sufficient to formulate the post-capitalist future. The third domain is where such formulations should be made. The first two domains may serve largely Muslim societies, but the third one should aim at contributing to the global society as a whole.

To encompass all of these three domains, we have called the comprehensive study of Islamic economics “Global Islamic Economics Studies.”

Before ending my paper, I would like to spell out a few words on why we promote the study of Islamic economics. My fields of specialty are primarily Islamic Studies, Islamic Civilization and Islamic Political Thought. However, I have been studying Islamic economics since the 1980’s as part of the Islamic revival. Islamic revival is about the revival of Islamic Ummah and Islamic civilization. “Islamism” and “Political Islam” were coined in the West to *frame* various phenomena of Islamic revival according to their concerns. Emphasis on the political is always colored by perceptions of threat, and the social and the economic are left out of their *framing*. Studies on Islamic economics can bring a wider and better understanding of the Islamic revival.

It is also apparent that the revival of any society must be accompanied by the revival of not only the political but also the economic as well as the civilizational, including science, technology and ethics.

IMPACTS OF GLOBALISATION: THE ISLAMIC RESPONSE

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ABSTRACT

This paper looks at the “globalisation” from both, conventional and Islamic perspectives. The concept of globalisation, if implemented fairly, is in line with Islamic teaching. Therefore, it is important for the Muslims to examine its response towards globalisation. Muslims must be able to identify the strategic issues with regard to globalisation and develop concrete measures that are implementable, as well as to be able to differentiate between the positive and negative impact of globalisation. More educational and economic cooperation must be established among Muslim countries, and Muslims need to engage in more scientific research in all areas of education, economy, science and technology. The Western scholars have interest in issues in the Muslim world. They look at these issues systemically and methodically, and they seemed to show an inclination towards an open attitude in accepting the relevance of Islam in the modern world. Therefore it is really important to have research cooperation with them.

Introduction

People have been speaking about borderless world for many years now (Ohmae, 1990), where geographical boundaries are blurred by information and communication technology (ICT). It is said that we are living in “global village”, where communication systems are faster and more efficient.

There is an onslaught of issues that have been raised vis-a-vis globalisation. However, very few, if any, discuss these matters from the Islamic perspective. This brief paper hopes to provide the Islamic input of the important aspects of globalisation.

What is Globalisation?

To understand globalisation, we must first understand that it is a continuous process and not a static condition. This means that globalisation is a series of gradual actions that breaks down geopolitical boundaries and turns that world into a single global unit. Walker and Fox (1996) equated globalisation with “*the end of geography*”. It must be remembered that globalisation is both cause and effect of the information revolution which is driven by “*dramatic*

improvements in telecommunications, exponential increases in computer power coupled with lower costs, and the development of electronic communications and information networks such as the Internet” (OECD, 1997).

Globalisation can be defined differently from various perspectives. Mazrui (2000) outlined three different distinct meanings to globalisation. He noted that *“at one level it (globalisation) consists of processes that lead to global interdependence and the increasing rapidity of exchange across vast distances”*. The three definitions given by Mazrui are as follows:

- i) From the perspective of information, globalisation is made up of *“forces which are transforming the information pattern of the world and creating the beginnings of what has been called the information super highway”*.
- ii) From the economic standpoint, globalisation is the transformation of *“the global market...creating new economic interdependencies across vast distances”*
- iii) A more comprehensive definition of globalisation is *“all forces which are turning the world into a global village, compressing distance, homogenising culture accelerating mobility and reducing the relevance of political leaders”*.

The third definition is much more comprehensive in nature, spelling out the “properties” of globalisation. This definition is very much in line with the definition given by the Organisation of Economic Co-operation and Development (OECD, 1997) which states that *“globalisation is not a single phenomenon.....(but) a range of trends and forces changing the face of the world in which we live”*.

A Brief History of Globalisation

Throughout the history, mankind has experienced three major revolutions namely the agricultural revolution, the industrial revolution and the information revolution. There are both common features and distinctive characteristics of these three revolutions.

A distinct common feature is that the degree and the nature of the impacts generated by these changes have been uneven among different groups of the human population. On the other hand, certain groups of people have benefited from the changes and improve the quality of their lives, while there have been some others exploited by these revolutions.

Therefore, in the history of any societal change, there is a deep visible or invisible division among different classes, ethnics, professions, cultures and nations. A certain new idea, principle, procedure and machinery welcomed by a segment of population could be vehemently rejected by another. Classical examples are capitalism, communism, market mechanism and democracy. Even in developed countries like the United State of America, people are also split on issues such as taxation, alcohol, marijuana and abortion.

The Information Revolution

There are several distinctive, somewhat unique characteristics of the information revolution. The information revolution is faceless, paperless and speedy. These characteristics make our society more vulnerable to criminal activities and violations of ethical and cultural norms. For example, one may argue that because users of internet are faceless, it is easier for criminals to engage in illegal activities and it is more difficult for the law to fight against them. These characteristics (faceless, paperless, speedy) in actuality, are the characteristics of the current nature of globalisation.

Islam and Globalisation

To my opinion, globalisation is not an alien concept to Islam. Albrow (1994) stated that globalisation is “*the process whereby the population of the world is increasingly bonded into a single society*”. The concept of single society is very much in line with the concept of *ukhuwah Islamiah* or Islamic brotherhood. The famous verse 13 of *Surah Al-Hujurat* states to the effect that “*O mankind, We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other)*”.

Islam relates to the fact that mankind has been created into many different races scattered all around the globe. From the verse, it can be argued that Islam encourages people of different races and nationalities to interact with one another. In the past, interaction have been limited and slow, but with the information revolution, this process have been sped up at a great pace. On another note, it has been stated in verse 107 of *Surah Al-Anbiya* that “*We sent thee not but as a mercy for all creatures*”. This verse refers to the Prophet Muhammad who was appointed by God Almighty to spread the word of Islam to the whole of mankind.

This task is global in nature. The Prophet undertook his duties first by disseminating the teaching of Islam to his closest family members, relatives and companions. Then he focussed on the people of the city of Makkah, before spreading Islam to the people of Hijaz (present day Saudi Arabia). Later, when the Prophet established the first Islamic administration in Madinah, he sent out letters to other rulers in other parts of the world, such as Rome, Persia and Ethiopia to diffuse his message of Islam.

The nature of spreading the message of Islam is global. Even after the Prophet passing, this task was taken over by the Muslims. Muslim traders who travelled all around the world succeeded in spreading Islam to other parts of the globe. As such, we now find Muslim communities existing in almost all parts of the world. This is simply because Islam is not founded on the notion of race, locality, nationality, political ideology or class.

Rather, Islam is based purely and simply on the belief and submission to Allah, the Almighty Creator as well as belief in His Apostles and His Book. Again, it is interesting to note that this is global in character.

It is fascinating to observe that Muslims all over the world pray five times a day facing one direction that is the Kaabah in Makkah. Equally interesting is the fact that all Muslims fast in the month of Ramadhan every year. Even more amazing is the congregation of Muslim pilgrims from the four corners of the world to the holy city of Makkah to perform the *hajj* at the same time.

All these rituals – daily prayers, fasting, and pilgrimage to Makkah – are evidently the result of globalisation, where in the Muslims yesteryears had succeeded in spreading the teaching of Islam to other parts of the world – past, present and future – pray, fast and perform *hajj* following the same global “standard” (Musa and Saifuddeen, 2000) shows that Islam is global religion suitable for all people at all times in all places.

As such, Islam and globalisation are not alien to one another. The concept of globalisation has existed hand in hand with Islam and the Muslims from very beginning.

Impacts of Globalisation :

During the Tenth General Conference of the Supreme Council for Islamic Affairs between 2 and 5 July a998, several recommendations have been made with regards to the Islamic response to globalisation. The recommendations were made up of three sections, namely :

- 1) Islamic response at the political level to issues pertaining to globalisation
- 2) Islamic response at the economic level to issues pertaining to globalisation
- 3) Islamic response to issues pertaining to globalisation in scientific areas

Nonetheless, while serious thought has been given and recommendations have been made vis-s-vis globalisation issues, there must equally be concrete and practical plans to realize all those recommendations. Putting ink to paper is easy, but to translate what is written into a practical and realistic actions require a lot more effort and initiative.

The challenge for Muslims – be they Muslim countries, organizations or individuals – lies not only in identifying the problems and issues of globalisation. Mere rhetoric is insufficient. But the real challenge for Muslims in this era of globalisation is to face these issues head on with concrete measures that are implementable.

Global Muslim Unity

Looking at the state-of-the art of education and knowledge development including the area of modern technological advancement, we observe that the Muslim world is in critical condition. The illiteracy rate is still high in the Muslim world. So too are the poverty rate and the unemployment rate in many Muslim countries. Since the Muslims are still lagging behind in terms of modern technology, the rich resources of the Muslim world is still being manipulated and dominated to the maximum by the developed nations.

Politically, some parts of the Muslim world are in turmoil due to domestic political problems as well as foreign pressure. The implementation of economic sanctions against Muslim nations are still unresolved. Problems in Iraq, Palestine, Afghanistan and other parts of Muslim countries remain unsettled. These issues have accumulated into a big problem to the Muslim world, which resulted in political and economic uncertainty that has brought about suffering among the people of these nations. By and large, this situation is the main reason why Muslim countries are left behind in terms of education and economics development. What we see instead is the rich nations (including the rich Muslim countries) becoming richer,

as a consequence – either directly or indirectly – of the backwardness of the majority of the Muslim countries.

No one can actually claim that internal problems do not exist in any one country. Several Muslim countries are facing the problem of continuous bloodshed and killings. The Middle East is currently facing turbulent time with the dangling issues of Palestine, Iraq, Afghanistan and extremist groups. These political problems have also destabilised those countries.

History has taught Muslims to strive for excellence in all areas and achieve stability in all aspects of life. The first political manoeuvre that the Prophet Muhammad took when the city of Madinah was founded was to create a united and strong *ummah* (community/nation) through the concept of *mu'akhat* (brotherhood) between the Muslims of Madinah (Ansar) and Muslims from Makkah (Muhajirin).

The concept of brotherhood as applied by the Prophet involved the development of economic and political system that is global in nature. According to historical sources, the Muslims of Makkah had expertise in trade and commerce, while the Muslims in Madinah were specialists in agriculture and handicrafts. The combination of these two fields created a strong, resilient and solid nation-building process. The concept of *mu'akhat* between the Ansar and Muhajirin became something that was very practical and pragmatic, not only on everyday matters, but also in strategizing the socio-economic development of the Muslims, in competing with the advancement already achieved by the Quraish of Makkah.

One of the important issues that was stressed by the Prophet was the importance of knowledge. The Prophet personally illustrated this importance when he established the mosque in *Quba'*. The Prophet strengthened the spiritual aspect with faith (*iman*) and piety (*taqwa*), and at the same time the Prophet instilled the need for the acquisition of “worldly” knowledge. This was done by the Prophet by delegating matters pertaining to certain areas of expertise to his companions who had the knowledge on those matters.

To this end, I am of the opinion that if Muslims of today could focus on unity and to achieve common goals in this world, as shown by Ansar and Muhajirin through the concept of *mu'akhat*, then almost certainly the Muslim world would not be in its current predicament.

I believe that if Muslims put the emphasis on knowledge and a common global vision, then perhaps all the problems and side issues, such as differences of opinions among the jurists and different school of thought, varying interpretations of justice and whether we are secular or not – would be resolved with wisdom without resulting in disunity of the Muslim ummah.

Global Ethic

In a document entitled *Towards a Global Ethic* : An initial Document prepared by the 200 respected and influential from the world's spiritual communities who attended the 1993 Parliament of the World's Religions in Chicago, the following four vital commitments have been proposed (Barney, 2000) :

- Commitment to a Culture of non-Violence and Respect for Life.

“All people have a right to life, safety, and the free development of personality insofar as they do not injure the rights of others. No one has the right to torture, injure, must less kill any other human being. And no people, not state, no race, no religion has the right to hate, to discriminate against, to ‘cleanse’, to exile, much less to liquidate a ‘foreign’ minority which is different in behaviour or holds different beliefs.”

- Commitment to a Culture of Solidarity and a Just Economic Order.

“We must utilize economics and political power for service to humanity instead of misusing it in ruthless battles for domination. We must develop a spirit of compassion with those who suffer, with special care for the children, the aged, the poor, the disabled, the refugees, and the lonely.”

- Commitment to a Culture of Tolerance and a Life of Truthfulness.

“We must cultivate truthfulness in all our relationships instead of dishonesty, dissembling, and opportunism.... We must courageously serve the truth and we must remain constant and trustworthy, instead of yielding to opportunistic accommodation to life.”

- Commitment to a Culture of Partnership Between Men and Women

“The relationship between men and women should be characterized not by patronizing behaviour or exploitation, but by love, partnership and trustworthiness.”

When reflecting on the future of the human community, the critical issues facing the world today present an acute ethical challenge to the human society. We believe that what urgently needed is a new opening to creative engagement among the guiding institutions – an active, attentive and inventive collaboration, rooted in shared moral principles and expressed in mutually sustained programmes. Thus, we should focus on opening doors to creative engagement, between Muslims and Muslims, as well as between Muslims and Non- Muslims, in line with following objectives :

- To correct the image of Islam which has been wrongly portrayed as promoting terrorism, conservatism, fanaticism, backwardness, poverty and other degrading stereotypes.
- To present Islam as a religion that promotes the concept of truthfulness and that thrives on tolerance and dynamism, while at the same time being full of extraordinarily pure and valuable universal precepts
- To nurture a harmonious society whereby Muslims and Non-Muslims can live and prosper side by side.
- To provide a platform for Muslim and Non-Muslim scholars to discuss or analyse issues of mutual importance
- To remove the jaundiced opinion and incorrect view among many Non-Muslims about Islam

We should find ways and means as to inculcate the understanding of Islam in areas generally considered to represent the world-view of Islam, which is actually global, rather than, restrictive in nature. Some of the important universal values and ethics t are as follows :

Justice

On the subject of justice, Islam is a just religion and it is suitable for all societies, including multi-religious societies. However, the world is now dominated by the concept and principle of justice based on that of the Non-Muslim countries of the West. International laws provide the mighty with the right to suppress the weak, that is, might is right. Efforts to reassert the Islamic concept of justice is frowned upon by the West as an attempt to revive old and antiquated thinking. In Islam justice is supreme and clearly defined. It means placing

something in its rightful place. The Objective of the creation of the universe is to uphold justice and truth, and remove cruelty and evil.

Justice in Islam is similar to the universal concept of justice. Allah demands Muslims to be fair and just, including in their treatment of the Non-Muslims. An Islamic government or one run by Muslims is certainly a benevolent, just and good administrator. If it is callous to its people, both Muslims and Non-Muslims, then it is not an Islamic government, or one based on Islamic teachings.

Justice is the number one prerequisite for a continued stability of a multi-racial, global society. The truth of the matter is that the principles of justice and tolerance are part and parcel of the Islamic history. Christian and Jews in Islamic Spain were given equal opportunity to study together with the Muslims. Furthermore, there was no inquisition under the Islamic administration.

Tolerance

Tolerance is yet another fundamental ethics of Islam. Islam has often been described as an egalitarian religion, and in a profound sense, this is true. The world into which Islam came in the seventh century was very far from egalitarian. To the east there was an elaborately structured and rather rigid class of pre-Islamic Iran, and beyond that an even more rigidly discriminatory caste system of Hindu India. To the west there were the systems of hereditary and privileged aristocracy, which Christendom had inherited from the Greco-Roman world and the Germanic barbarians like the Visigoths.

Contrariwise, the new religion of Islam did not undertake to condemn and persecute the non-believers. Rather, it enjoyed tolerance, Thus, for the Jews the arrival of Islam meant a change for the better, as they had already endured under conditions of political, social, and economic instability during the reign of their previous masters. In the core countries of the Middle East like Egypt, Syria, Lebanon, Palestine, and Iraq, the Christian minorities also welcomed the Muslims. The reason was that though sharing the Christian religion with the rulers of the Byzantine Empire, they were of different sects and subjects to discrimination and even at times to persecution. For many of the adherents of the Eastern churches, the advent of Islam and the transfer of their countries from Christian to Muslim rule brought a marked

improvement in the circumstances, and a greater degree of religious freedom than they had previously enjoyed.

During the Islamic Civilization a good deal of easy social interaction existed among Muslims, Christians, and Jews, Though professing different religions, they formed a single society, in which personal friendship, business partnership, intellectual discipleship, and other forms of shared activity were normal and, indeed, common. In Spain or Al-Andalus, Islam formed a syncretism and a cultural fusion based not only on its idea of universality and tolerance but also on its prodigious capacity for assimilation and creativity. It was also here that the most important ethnic and cultural fusion of East and West took place. The Muslim rulers of the Umayyad, Amirid and Taifa periods employed Jews in diplomacy, finance and public administration (Karen Armstrong 2001).

Thus, in multi-religious Malaysia, tolerance and respect have always been the hallmarks of the mutual relationship between the religious groups. Both Muslims and Non-Muslims are granted the freedom to practice the tenets of their religion, which include matters like worship, celebration, or other practices. Violence as a means of solving inter-racial and inter-religious disputes is abhorred by all communities of the country. The leadership bears the responsibility, obligation and participation to the leadership of the country to achieve stability and development.

Today Malaysia, which is located at the periphery of the Islamic heartland, is a plural society. Subscribing to the Islamic principles of tolerance is the country's answer to the present realities and challenges of a pluralistic community. In economic terms, it encourages dynamic growth and material development. In political terms, it holds a religiously and ethnically mixed society together as a nation. With clear-sighted policy formulation and program implementation, the people have moved forward on the basis of tolerance and respect for differences and a commitment to emphasizing common ground while minimizing causes of friction.

Business Ethics

On the Subject of business ethics, we are now looking at a very rapid explosion in terms of economic activities across the world. Tun Dr. Mahathir Mohamad, the former Prime Minister of Malaysia, cautioned that in developing the Ummah, the basic aim of religion, that is to

guide man in the correct path, cannot be sidelined. In order to ensure that whatever forms of economics development would take into account the nature of man as God's vicegerent on Earth, he said (Mohamad, 1993) :

“Religion should never be regarded as simply the rituals which affect people only at the individual level, religion, which seeks truth to establish justice in all aspects of societal life, should be regarded as beneficial to society. It is religion which acts as the anchor of underlying principles that govern not only the physical and material well being but also the spiritual growth and uplift of man. It is religion that steers people towards a more balanced life. It is also religion that provides true guidance and the strongest motivation towards achieving a more fruitful and meaningful life. Foremost among the issues at hand is to find out the ways and means of how a nation can produce a people or society that has as its core the deep sense of religious consciousness, committed to the highest standards of ethical and moral values and yet is most progressive, industrious, dynamic and dedicated towards advancement and progress. This is indeed very necessary and pertinent because we can easily achieve material progress by physical planning and development.

But, the stark truth is that all the material wealth that we have accumulated can be completely wiped out if we do not have the morally right set of values among the people who manage them. We have repeatedly seen this happening at the individual and family levels; we have also read in history about the fall of empires for invariably the same reason. And we are seeing today the destruction of many civilizations.

Towards A Common Civilization

We realize that global ethics can also be promoted by deciphering the strengths of civilizations of the past, with the view of formulating a common civilization. Research has shown that civilization like the Egyptian, Persian, Chinese, Mongolian, Roman, Islamic, Turkish and British rose because the people were willing to organize their society and shape values and cultures which contributed to the greatness of their civilizations. By adhering to and practicing these values, the society became intelligent, efficient, wealthy, safe and strong. To attain a common civilization, we need to understand the role of values in life, culture and

civilization. We have to determine and practice good values and discard the bad ones. Even though the values of a society are formed naturally, a society that wants to succeed must choose, plan and cultivate certain values, which are believed to be able to help it.

We strongly believe that there must now be an urgent appraisal to the interactions of cultures, so as to avoid untoward encounters. There is need for both the Non-Muslims and the Muslims to improve their perceptions of each other in order to improve their relations. By religious teaching and by culture Muslims are eminently amenable to reconciliation. If the Non-Muslims can change the views of Islam and the Muslims, it is possible for reconciliation to be effected and a completely new relationship established between them, a relationship that will solve most of the conflict that we see today and will certainly prevent any clash of civilizations in the future. The experience that Malaysia has leading a violent-free Muslim majority country would perhaps qualify us to provide the example of a truly Islamic *modus Vivendi* in inter-religious and inter-civilizational accord.

Therefore, during my service as Director General of a think tank institute in Malaysia (1992 – 2002) “The Institute of Islamic Understanding” (Institut Kefahaman Islam Malaysia - IKIM), several inter-faith discourses have been organized over that last ten years. In 1993, a joint seminar on *Islam and its world-view* was organized with the Malaysian-American Commission on Educational Exchange. One of the resolutions that came out of the seminar read, “There must be respite from the crude polemics of East verses West”. Another dialogue was held together with the Goethe Institute where the theme *The Role and Influence of Religion in Society* was chosen. The then German Ambassador to Malaysia reaffirmed the many common elements of Islamic and Christian religious and social orders.

An international conference on *The Islamic World and Global Corporation* was convened jointly with the Oxford Centre for Islamic Studies. One of the most important and significant proposals then was the establishment of an alternative media network in the Muslim world to combat biased reporting. And we can see today how vital this network would have been for, not only the dignity, but also survival, of the Muslim *ummah*. Therefore, Muslims are now at the mercy of the international media community, which is intent upon pitting one Islamic group against the other.

Another inter-faith dialogue organized in this country was the one entitled *Towards a Common Civilization*, which was graced by His Excellency Dr. Roman Herzog, the then President of Germany. Dr. Herzog was impressed at the approach Malaysia had taken to promote inter-cultural understanding.

Towards the end of 1997, yet another cross-culture event was co-hosted with the Japanese Institute of International Affairs. The aim of the symposium on *Asia and Islam* was to promote the understanding of Islam in Asia generally, and Japan Particularly.

IKIM's other venture into inter-civilization dialogue was the joint seminar with the European Union. A number of the participants expressed surprise at the fact that Islam actually flourished beyond the Middle-East. Malaysia, it seems, offers a different version of a modern and prosperous Muslim state.

Islam and Global Basis

I used to attend a dialogue session in Berlin in 1999, I could observe the seriousness of scholars from non Muslim countries in Asia and Europe, in discussing current issues pertaining to intercultural interactions between Islam and the rest of the world. They stresses positively on the need to maintain a healthy bilateral relationship in generating global co-operation based on tolerance, knowledge-sharing and joint programmes between the Muslim world and their nations. The idea of the clash of civilizations (Huntington, 1996) was rejected by the majority of scholars. It is really important to co-operate between Muslim and non Muslims scholars in the area of education and research.

It is hoped that these pertinent issues, as well as the issues of the portrayal of Islam in the international media, be discussed scientifically and openly in an effort to identify the underlying cause of this malaise in the Muslim world.

The discussion on matters relating to religions and nations should be held void of sentiments and emotions. I am happy to note that some non Muslim scholars I met have very deep understanding and interest in issues in the Muslim world and Islam itself. They look at these issues systemically and openly, and they seem to show an inclination towards an open attitude in accepting the relevance of Islam in the modern world.

The fact that non Muslims world is seriously studying and researching issues vis-a-vis Islam and Muslims should make the Muslims aware that there is an urgent need to scrutinize the research activities conducted by the Muslim academics and scholars in the Muslim world.

We Muslims should be brave enough to pose some critical questions to our own Muslims brothers and sisters: Are the research and scholarly activities showing improvement and maturity? What are the issues being researched and discussed by Muslim scholars and *ulamaks*? Are we addressing current issues brought about by the rapid advancement in ICT and biotechnology? Or are we still busy debating on matters pertaining to decrees (*fatawa*) and injunctions (*Ahkam*)?

Sometime, I feel as if Muslims are still discussing matters based on partisans, sentiments and emotions. Sadly, in doing so, we have made up Islam to be so limited and narrow, while in reality Islam is a complete way of life, which is very wide in scope and global in nature. It is sadder still that the non-Muslim scholars are the ones who are seriously studying contemporary Islamic issues from a very global perspective.

Conclusion

There is no doubt that in global ethics at least, religions can play a more effective and expanded role in this era of globalization, because they have the spiritual, intellectual and moral resources to provide the appropriate answers, solutions and responses to the issues of the day. The basic universal principles of religions such as, condemning greed and destructiveness, while commending restraint and protection, could be adopted. How can religion contribute to the flourishing of global ethics? The contribution of religious communities to global ethics is there fold. Religious communities are grass-roots communities of moral deliberation and formation on matters of extended rights. Religious communities are also international institutions. In that role, they can be present as advocates in international policy-making as well as local, regional, and national ones. And religious communities are perhaps above all, shapers and keepers of overarching meaning and values as mediated across ages and generations, through ritual, instruction, and concrete practices, all in the context of community understood as cosmic in scope.

However, if the established world religions fail to provide the proper guidance as well as holistic action plans for the continued well-being of man nature in the more challenging years and decades ahead in a globalised world, then the spiritual and moral vacuum will be filled by

the new religions occult movement, charismatic sects, deviant mysticism, religious fraud or doomsday cult (Hassan, 2000).

Looking at the bigger picture each nation, therefore, will have to make room for the expansion of religious-based ethics and spiritual values into all realms of living, from business to international relations, from politics to law, and from medicine to technology. An example is provided on the effort to incorporate religious ethics in tackling the issues of global environmental degradation. Eco-ethicist of the world's major religions such as Buddhism, Confucianism, Shinto, Hinduism, Judaism, Christianity, Islam, Jainism and Taoism, have been consulted upon extensively by the Harvard University Centre for the Study of World Religions in the last few years to come up with guiding religious principles pertaining to sustainable development. The secular eco-ethical approach alone has not proven to be successful in nature conservation campaign. It is clear that bioethics needs to be complemented and supported by deep convictions that transcend virtually all these religions, giving rise to a moral framework based on a global human unity that emphasizes on care for the earth, generosity toward all creatures, compassion for all that suffer and see all things together in or before the divine, and therefore considered precious.

In the final analysis, the lack of a universal, spiritual-based ethics in this globalization era would only serve to aggravate the existing crises, sufferings, injustices and conflicts. These parting words which are quoted from a book entitled *Globalization : The Perspective and Experiences of the Religious Traditions of Asia Pacific Region* (Camilleri and Muzaffar, 1998) sum up the feeling of several scholars on the future of religion and hence ethics, in a globalised world :

“More than any other cultural force, religion will become the singular most important force resisting the tendency towards uniformity. It is religion that will become the moral armour against the battery of sensate culture and ensure that we remain faithful to our own primordial nature and ethical roots. It is religion that will ensure that the world remains multicultural, rather than being dominated by a single Colossus. But globalization has set the stage for an encounter of religions on an unprecedented scale... (which) entails a coexistence among believers of different creeds founded upon tolerance and mutual respect”.

In this modern world both Muslims and Non-Muslims have a real mission. They must bring back the spiritual values to a world that is fast becoming Godless and thoroughly materialistic; so arrogant that it thinks it knows all the answers to everything; a world which will develop the ultimate of destruction and place it in the hands of irresponsible and insane individuals; a world tittering on the brink of a Man-made Apocalypse. And because the human race is becoming more and more arrogant, religion and spiritual values are needed even more.

Islam can provide the spiritual values, to those who believe and to those who do not. And if the Muslims chose to play a constructive role while retaining their faith, their spiritual values and their true brotherhood, they would be able to contribute positively to the development of mankind, to put it on an even keel again and to prevent the self-destruct course which the human race appears to be heading for. The Muslims can be a force for human good in the 21st Century.

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ISLAMOPHOBIA IN WESTERN SOCIETIES WITH SPECIAL REFERENCE TO OIC OBSERVATORY REPORTS

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ABSTRACT

One of the major issues facing present day international relations is the issue of Islamophobia. Islamophobia has existed since the time of inception of Islam. However in recent years, the phenomenon has assumed alarming proportion and has indeed become a major cause of concern for the Muslim world. Defamation of Islam and racial intolerance of Muslims in the western societies are on the rise. The proponents of Islamophobia, who for whatever reasons, are either prejudiced or hold a negative view against Islam and Muslims, are active in defaming Islam. The Muslim world is particularly concerned because when the overwhelming majority of Muslims strictly adhere to the principles and teaching of peace and tolerance are against any form of terrorism or extremism in Islam, these vested groups of Islamaphobes are giving a negative portrayal that Islam and Muslims are supportive of terrorism and extremism. They also ignore the fact that many Muslim countries are themselves victims of terror and active partners of the international community in combating terror and extremism. As a result of the rising trend of Islamophobia, Muslims in different parts of the world, in the West in particular, are being stereotyped, profiled and subjected to different forms of discriminatory treatment. The Report concludes that there is now a general awareness in the international community on Islamophobia and that western societies including Governments, NGOs and the civil society have started to take serious note of concerns of the Muslim Ummah of the dangers of defamation of Islam and their willingness to engage in dialogue. The Report also states that these developments still fall short of the actions and political will to address the issue in definitive terms. The Islamophobes remain free to carry on their assaults due to absence of necessary legal measures against the misuse or abuse of the right to freedom of expression.

INTRODUCTION

The term Islamophobia is defined by the Oxford Dictionary (2014) as hatred or fear of Islam or Muslims, especially as a political force. In reality the term Islamophobia is seen as attaching certain negative perception and prejudice sentiment to Islamic teaching, its

followers and any symbols, characters or identities that relate to Islam. According to Mustafa Abu Sway (2006) views of Islamophobia is that it consists of violence against Muslims in the form of physical assaults, verbal abuse, and vandalizing of property such as Islamic institutions including mosques, Islamic schools and Muslim cemeteries. He expands his elaboration on Islamophobia as also including discrimination in employment, health services, exclusion from managerial positions and jobs of high responsibility; and exclusion from political and governmental posts. Eventually, Islamophobia also comprises prejudice in the media, literature, and every day conversation.

The hate-crime towards Islam or particular known as Islamophobia nowadays is not a new phenomenon. In 1997 the “Commission on British Muslims and Islamophobia” defines the word “Islamophobia as prejudice vis-à-vis Muslims”. In their reports the term comprises as a monolithic bloc, static and unresponsive to change; inferior to the West, irrational and primitive; hostility towards Islam is used to justify discriminatory practices towards Muslims and exclusion of Muslims from mainstream society and anti-Muslim feeling is seen as neutral or normal (OIC 1st Observatory Report 2008).

The phenomenon of Islamophobia is becoming more rampant since the event of September 11, 2001. Haja Mohideen and Shamimah Mohideen (2008) discover that there are 16 terms of Islamophobia frequently typed on Yahoo, MSN and Google between September and November 2006. The said terms are namely Islamic terrorism, Islamic fanatics, Islamic fundamentalism, Islamic extremists, Islamic radicals, Islamic fascists, Islamic fundamentalism, Islamic jihadist, Islamism, militant Islam, radical Islam, political Islam, fanatical Islam, Islamofascists, militant Muslims and Muslim terrorists. This paper discusses on the manifestation of Islamophobia based on the six observatory made by the OIC. Discussion has also extended steps and actions taken by them in order to encounter and solve the issue of Islamophobia that misrepresent Muslim’s identity and spreading feeling of hatred to Muslims that eventually leads to the discrimination of Muslim in their sphere of lives not only in political, but also in social, education and economy.

MANIFESTATIONS OF ISLAMOPHOBIA

The rampant phenomenon of Islamophobia has urged the OIC to identify manifestation observed in the United States and European country, such as United Kingdom, Denmark, France and Holland. The efforts begins with the;

1st observatory for the period of May 2007 to May 2008 presented to the 35th Council of Foreign Ministers in Kampala, Republic of Uganda in June 26-28, 2008.

2nd observatory for the period of June 2008 to April 2009 presented to the 36th Council of Foreign Ministers in Damascus, Syrian Arab Republic in May 23-25, 2009.

3rd observatory for the period of May 2009 to April 2010 presented to the 37th Council of Foreign Ministers in Dushanbe, Republic of Tajikistan in May 18-20, 2010.

4th observatory for the period of May 2010 to April 2011 presented to the 38th Council of Foreign Ministers in Astana, Republic of Kazakhstan in June 28-30, 2011.

5th observatory for the period of May 2011 to September 2012 presented to the 39th Council of Foreign Ministers in Djibouti, Republic of Djibouti in November 15-17, 2012.

6th observatory for the period of October 2012 to September 2013 presented to the 40th Council of Foreign Ministers in Conakry, Republic of Guinea in December 9-11, 2013.

In the 1st observation of OIC on Islamophobia, the acts were manifested by media regarding the issues seen in the matter of caricatures of Prophet Muhammad (PBUH) and defaming film. The incident was that when the Danish caricatures of Prophet Muhammad (PBUH) and their reprints were justified under the right of freedom of expression, whereby in reality it creates hostility among most Muslims society. Even though the incident sparks an outrage among the Muslims and inculcate the feelings and expressions of regret among some of the Western governments, there is still no serious actions or even international protection taken by the International Covenant on Civil and Political Rights (ICCPR) and the European Convention on Human Rights (ECHR), in order to prevent such acts. Such circumstances have caused provocations and discrimination towards Muslims which prevent the healing process among the diverse communities in the European society. Furthermore, the release of a defaming film “Fitna” by a Dutch parliamentarian focuses almost entirely on the problems with Muslim immigrants **clearly intended to show abhorrence to the Muslim.**

Moving on the 2nd observation made by the OIC, it was revealed that an increasing number of manifestations of Islamophobia being released through mass media, political powers and campaigns, educational policy and individual attacks. The media reports play an important role in publicizing negative perceptions against Islam and Muslims. Besides that, an attack against Qur’an, Prophet Muhammad and Prophet Jesus (Peace be upon them), and other sacred symbols of Islam through caricatures was made through movies, music and films. This is clearly shown in Ehsan Jami’s video on an “An Interview with Muhammad”, and the

Tenth Israeli TV channel's defamatory broadcast of Prophet Jesus and his Mother Mary (peace be upon them).

In addition, Islamophobia is also being portrayed through cartoons or drawings of Prophet Muhammad by the Swedish cartoonist and the release of the book containing derogatory cartoons by the Danish caricaturist. In terms of political powers, government seems to legalize any campaigns being made against Islam and Muslims. The rights of freedom of religion should have been preserved from any elements of political empowerment which has also encountered the same fate by the incidents related to mosques – e.g.: the case of closing the mosque of Milan in Italy and violation of Muslims graves in Scunthorpe, North Lincolnshire, UK. Islamophobia is also attacking individuals. For example, in the case of an English football team, Newcastle United that harassed a Muslim player. Moreover, discriminations against Muslims are also observed in public places such as educational institutions, workplaces, airports and other places.

The 3rd observation on the incident of Islamophobia that focuses on the United Kingdom (UK) and the United States (US). Surveys made in UK have revealed incidents that relate to racist crime, harassment and discrimination against Muslims in Europe. Among the incidents that portray hatred and discrimination against Muslims are the events of the Swiss ban on minarets as well as the debate on the French identity. Moreover, various reports suggest that right groups and some citizens in Britain, Spain, Switzerland, Greece and Italy had launched protests, petitioned to courts and proposed legislation to prevent the construction of mosques. Furthermore, Islamophobia is also described as becoming severe with evidence of the increasing numbers of the following issues/cases:

- a) incidents related to mosques by 100%,
- b) desecration/ violation of Muslim graves by 75%,
- c) related to hijab and burqah by 500%,
- d) political and social campaigns against Islam and Muslims by five times, intolerance against Islamic sacred symbols by more than 100%,
- e) discrimination against Muslims in education, workplace, airports, etc. by 100%.

In US, studies show that Islamophobia faced by the Muslims there could be characterized by two trends that are the continuation of 9/11 incidents and opportunism of US

authors that aggravated Islamophobia in Europe for the purpose of gaining profit. The manifestation of Islamophobia that comes in various forms and emerged in different areas and fields of the society in the west were revealed through media, intellectual ideas, and empowerment of political and legislative actions, cartoon and mass media, discrimination / structural discrimination. The media plays great influence in shaping public opinion and policy while addressing issues that relates to Islamophobia. Some sections of the Western media disseminated incorrect and distorted versions of issues related to Islam or Muslims. For instance, the German media portrayed Islamophobia in the case of the assassination of Marwa al-Sherbini's in Dresden, Germany. Other similar cases played by the media were the attack on Fort Hood, in the USA, and the cases of the Somalis and Nigerian terror plot. Islamophobia also appears in intellectual form such as publication of books which upsurge in Islamophobia and misrepresent images of Islam and Muslims. This is proved when Christopher Caldwell wrote a book that described Islam in Europe as an adversary culture. Similarly, Andrew Bostom in his books, "While Europe Slept: How Radical Islam is Destroying the West from Within", and "Muslim Mafia: Inside the Secret Underworld That's Conspiring to Islamize America" were self explanatory.

Manifestation of Islamophobia through political and legislative powers has also encroached fundamental rights of Muslim by the incident of ban on the construction of minarets in mosques in Switzerland that base on a result of a vote. The ban received widespread criticism from governments and NGOs and global Human Rights counterparts, including the UN High Commissioner for Human Rights, the Human Rights Watch and Amnesty International. Again, Islamophobia in revisited cartoon cases was made by Danish and Swedish cartoonists in favors of freedom of speech published caricature of Prophet Muhammad (PBUH). In conclusion, the observation sees the rising of Islamophobia incidents, with the evidence of its expansion in the field of employment, healthcare housing and education, mainly on the account of stereotyping.

The 4th Annual Report of the OIC Islamophobia Observatory covers the period from May 2010 to April 2011. It was the most turbulent/ alarming period compared to the three previous reports. The increase in Islamophobia could be characterized by three significant developments that are seen as a continuation rather than reversal of trends from the preceding period such as, first, the incident of banning mosque's construction, secondly, the reprinting of the infamous caricatures observed in Europe and thirdly the outrageous and extremist

episode of burning the Holy Quran in the US as well as some other revelations reported and covered widely by the international media.

In the United States of America the incident of burning the Qur'an by Pastor Terry Jones and his followers was announced in his Facebook at Dove World Outreach Center, thus declaring that day as "International Burn a Koran Day" , in remembrance of the fallen victims of 9/11 and to stand against the evil of Islam. Other incidents of destroying the Qur'an was proved by the findings of a burnt Qur'an found inside an empty trash bin in San Francisco. In San Francisco, the hatred feeling towards Islam was revealed through a video showing the act of a man tearing off a page of the Qur'an to make a paper plane, which he then burns it and urinates onto its ashes before soiling it. The similar incident also happened in the United Kingdom whereby a man burnt the Qur'an in public. Another heartbreaking incident happened in Florida when the Qur'an was found guilty during the trial and executed by burning it in public.

Moreover Islamophobia sentiment also exposed through opposition of Ground Zero Culture Centre, located two blocks from the World Trade Center site in Lower Manhattan that planned for a center of interfaith dialogue and also proposed to contain a Muslim prayer space. The American politicians through their campaigns addressed it as a cause to harm and honor the terrorist. Surprisingly, despite the debate that had influenced the public opinion, the proposed of the project still receives approval from the authority concerned in New York. Besides the above mention incidents, Islamophobia was also becoming a vital agenda to the movement of the Tea Party, a group that is very adamant, ready, willing, and able to speak out and organize around any acts that shows their hatred against Islam. A campaign was also launched in some American states to ban the possibility of using Sharia law by forbidding judges from considering international law or Islamic law when deciding cases. The hearing and the media attention given on the issue of "Radicalization of the American Muslim community" initiated by Peter King, the incoming chairman of the US House Committee on Homeland Security, are believed to contribute towards increasing anti-Muslims sentiments in the American society.

5th Observation on the manifestation of Islamophobia covers the state such as Denmark, German and Austria. Again in Denmark the same incident of Islamophobia is repeated by way of publication of cartoons and 'Tyranny of Silence' that claimed to be under

the right of freedom of expression. Besides the dismay feelings expressed by some of Muslim leaders, the Foreign Prime Minister of Denmark express their intention to have a good relation with the Muslim world but emphasized that anybody has the right to do so as long as it was conducted within the legal framework. In German, the debate on multiculturalism and its failure in Europe is link to the Muslim, which refers to the case of immigration of Turkish or Arabic immigrants there. Anti-Muslim sentiments also exist in several Parts of European countries. According to a poll conducted, it was revealed that 68% in France and 75% in Germany considered Muslims as “not well integrated in society”. Out of these, 61% of French and 67% of Germans blame this perceived failure on “refusal” by Muslims to integrate. In Austria, an online video game name “Bye Bye Mosque”, was introduced. The games shows hatred feeling towards Islam when it gives players one minute to place targets in the image of cartoon muezzins calling for prayer. Later on, the Austrian Government had banned the online video game. Such matter discussed above clearly portrays the humiliation of Islam even though by reasons of freedom or human rights. Regardless, such situation should not happen especially among the civilized society that should respect each other.

Media also play a vital role in disseminating Islamophobia among the society. Through the media, the launched of Sun News Network had mentioned the caricature of Prophet Muhammad published in a Danish newspaper in 2005 in the TV station’s first hour segment about the freedom of speech on the premiere of the show. The incident received negative response questioning the act of repeating the controversial issues in just a short time. Numerous incidents occurring towards Muslims object in Europe clearly shows that discrimination sentiment exists against Muslims in employment and workplace. For instance 160 Somali immigrants claimed that supervisors and workers had cursed them for being Muslim by throwing blood, meat and bones at them and interrupted their prayer breaks. A case was brought against fashionable clothing retailer, accusing it of discrimination for refusing to hire an 18-year-old Muslim because she wears a head scarf. Mohammad Kaleemuddin, a Pakistani immigrant who worked for a construction company in Houston, was called by his supervisor and several co-workers as “Osama,” “al Qaeda,” “Taliban,” and “terrorist.”

Islamophobia has influenced almost the entire societies and leaders mind. They are feeling very anxious and angry of the Islamic track, based on the misconception of Islam that had urged several institutions to fund on research deals with the Islamophobia. The 5th

Observatory Report of OIC on the issue of Islamophobia in US, is that the Center for American Progress releases a report that more than \$42 million from seven foundations over the past decade had helped fan to flames anti-Muslim hate. The report also revealed on the amount of money donated and identified the names of foundations who had given money, and the receiver of it. Among incident that being repeatedly reported is the burning of al-Qur'an in Afghanistan and Florida by soldiers from the United States of America. Another surprising incident is a report of New York Police Department that built an aggressive domestic intelligence program after the Sept. 11, by targeting Muslim businesses, mosques and student groups under scrutiny. According to officials whom directly is involved in the program, the department placed undercover officers, known as "rakers", into minority neighborhoods as part of a human mapping program, monitoring Muslim's daily life in bookstores, bars, cafes and nightclubs. Moreover police reportedly used informants, known as "mosque crawlers", to monitor sermons, even when there was no evidence of wrongdoing. The FBI also contributed to the manifestation of Islamophobia by providing training material against Islam. Among the idea propagated by them through their slides are that the Muslims were terrorist sympathizers; Prophet Mohammed was a "cult leader"; and Islamic practice of giving charity was a funding mechanism for combat. It also proven that the FBI library and online training resources were stocked with Islamophobic material.

The 10th anniversary of 9/11 was marked around the world with several events of commemoration that shows intolerance against Islam. For instance the speech of the Canadian Prime Minister that warned on the caution that should be made not merely on terrorist like in Afghanistan but also radical Muslims in Canada as well. Again, during the second Congressional Hearing on "Radicalization of the American Muslim community" Muslim's prisoners were accused of being sources for indoctrinating inmates and turning them into radical Muslims. Based on a report prepared by Belgium's Center for Equal Opportunities and Opposition to Racism (CEOOR), it is revealed that discrimination against Muslims was continuously high in Belgium. The report shows that 84% of the cases that deals with offences of racism involving faith were connected to Islam while only 2% concerned Christianity and Judaism. As a result, debates on the Islamophobia were again discussed by the way propaganda is being disseminated through e-mails and pressure in the workplace. In Netherland, Islamophobic speech was accepted by the majority of Dutch citizen. A research done by a Dutch senior stated that there were more than 100

‘incidents’ at mosques in the Netherlands between 2005 and 2010 and those responsible were mostly unpunished. The incidents included arson, vandalism, telephone threats, hanging a pig’s head and others. On 31 March 2012 about 200 to 300 people from Denmark, Britain, Germany, Sweden and Poland gathered in Denmark and took part in “European counter-jihad meeting” to express their protest on Islamisation of Europe.

Recently, the 6th Observatory Report was released, revealing some of the Islamophobia incidents that seem to attack educational institution, Islamic institution, society and individual Muslim. In US, the FBI had mischaracterized statistics released on hate crimes against Muslims in 2012, by not disclosing the exact statistic, in order to conceal the cases of hate-crimes or Islamophobia against Muslims. Among the anxiety incidents is that when Islamophobia is being manifested in educational institutions, particularly in some schools that targeting Muslim students. For instance in Oklahoma, a student was suspended after wearing a hijab, or headscarf, at school although she had worn it for weeks before. Islamophobia is also being manipulated to gain political support during the presidential campaign. For instance, David Ramadan, a Muslim Republican Party activist, a delegate of Virginia House was subject to Islamophobic slander when he was accused as “Islamic supremacist” and having ties to Hezbollah. Moreover, the Church’s banner in Texas in their campaign urges American to vote for Mormon, not for Muslim, besides showing hate-crimes against Muslim’s candidates by labeling him as communist. Furthermore, the American Freedom Defense Initiative spread ads at transit systems of New York City, Washington, and San Francisco busses which reads: “In any war between the civilized man and the savage, support the civilized man. Support Israel. Defeat Jihad.” The case of Boston Bombings committed by Dzhokhar and Tamerlan, Russians origin that allegedly brainwashed by Islamic extremist to carry out the bombing, has put the blame collectively on Muslim. The aftermath/ consequence of the incident inflicted by the incident of HebaAbolaban of Malden were punched in the shoulder and screamed curses by an angry-faced man. Apart from that a Bangladeshi man was beaten hours after the Boston bombing by attackers who called him “a f**king Arab”. The hatred feeling became worst when it attack a 10-year-old boy, Yusef, at his Ohio school when he was asked questions on his tendency to blow up the school, whereby the teacher when feel dissatisfied with his answer has held him back after his school locker was checked.

In other European countries such as Netherlands, Germany, United Kingdom and France, Islamophobia is seen as turmoil to the country. It is exposed through result of a poll conducted in Netherlands that had denied Muslim's contribution to the country. Its finding states that more than three quarters of the Dutch Islam is not an added value to the country. Study in Germany also found that more than half of the German population believed that Islam was prone to violence, had a tendency toward revenge and retaliation, obsessed with proselytizing others and strives for political influence (56%). Furthermore, more than 80% of Germans believed that Islam deprived women's rights. In the UK, a report revealed that almost 500 anti-Muslim attacks took place in March 2012, whereby more than half of the fans are linked to supporters of far-right groups. A disgrace incident in France shows 41 mosques receive packages of pork-filled envelopes. The Incidents ranged from verbal abuse to physical assaults in which women's headscarves were pulled off. For instance, in Gillingham, Kent, a man ran into a mosque and smashed windows and bookcases, specifically targeting those containing copies of the Quran. The observation also found that some quarters of Western media continue to instill the hatred feelings and hate-crime on the issue of Islamophobia through associating Islam and Muslims to terrorism and oppression. For example, the issue of wearing veil by Muslim women is often representing as a sign of their oppression and inferiority in Islam.

OIC INICIATIVES & ACTIVITIES TO COUNTER ISLAMOPHOBIA

As observed by the OIC, most of perpetuation of Islamophobia came under the ambit of freedom of speech, to enable and legalize any hatred speeches and negative calls such as terrorism, terrorist, extremist, fanatic, radical and fundamentalist being associated with Islam and Muslim. There are several series of meetings, roundtable discussions, symposiums, conferences and talks are being organized by OIC and its members, at local and international level to discuss on the issues in depth analysis. Among the actions taken by the OIC are at international level, it co-operates with UN, EU, OSCE & AoC and also institutes, universities and think tanks, discussing the harmonious methods to overcome the troubles encountered by Muslim as a result of the Islamophobia. In 2008 the OIC also sponsored resolution on Defamation of Religions of Human Rights Council, as well as sessions of UNGA. The resolution encouraging 35 non OIC Member States including the Russian Federation, China, Cuba, Singapore, Honduras, Jamaica, Namibia, Sri Lanka, Bhutan, Bolivia, Eritrea, Ethiopia, Honduras, South Africa and Zimbabwe voted in favor of the resolution.

The widespread initiative of condemnation of Islamophobic activities and the diplomatic actions were taken by the OIC General Secretariat and the Member States in response to the hatred actions done to Muslim and Islam. It has an impact on the Western society that causes the public and private to be more cautious on the sensitivity of the issues. Leaders of European governments and institutions responded by distancing themselves from the manifestations of Islamophobia in official statements and public speeches. For example, during the First AoC Annual Forum in Madrid in January 2008, the Dutch Foreign Minister warned against those who humiliated the Qur'an. The US Government also showed sensitivity to the concerns of the OIC by its decision to avoid anti Islamic terminology.

In 2010 the OIC Secretary General organized two days Brainstorming Session at Istanbul, discusses on OIC stands on the legality of the concept of defamation of religions according to the current international law and Human Rights perspectives. The outcomes are vital to instill legal confidence on OIC'S position and strategy in the defamation issue. The General Secretariat of OIC also participate in the International Symposium on Cultural Diplomacy in 2010 hosted by the Institute for Cultural Diplomacy in Berlin, that brought together a group of speakers from international politics, academia, and civil society, and more than 150 participants. The discussion explored the complex relationship among the multi-religious and multi-cultures background and their challenges. OIC also joined the open Roundtable on "Addressing Islamophobia : Building on unused opportunities for mutual respect and inclusion" that was held during the Third Alliance of Civilizations (AoC) Global Forum in Rio de Janeiro, Brazil.

CONCLUSION

Islamophobia is a sentiment of hate –crime, discrimination and intolerance against Islam and Muslim that are happening especially in the western and European countries. As a consequences, Muslims in that particular countries encounter with discrimination in educational institution, community as well as workplace. Several incidents that relate to Islamophobia such as labeling Muslim as terrorist, stereotyping and others, making a fool on any symbols that relates to Islam are among the signs of dishonorable and humiliation of Muslim due to their religious belief. As a result, the minority Muslim cannot enjoy a normal life as people of other religions. Their right to practice their religion is also being denied with such incidents as the burning of the Qur'an, humiliation towards the Prophet Muhammad (PBUH) and also the restrictions on wearing the hijab. Based on such hate-crime and

defamatory accusations, OIC and its members have been taking initiative to address those serious issues at local and international level. Several serious discussions in form of roundtables, conferences, symposiums were organized as an effort to encounter and eliminate Islamophobia. The OIC and its members even refer to signatory of international treaties that agreed by the western and European countries in order to discover the basis of Muslim's legal rights, similar to the non-Muslim. An agreement of modern countries to signify the international treaties that concern the human rights such as UHDR and UN should be respected by upholding individual rights regardless of differences of religions, and adherence. As a conclusion, if the spirit and content of the treaties is understood completely, phenomena of Islamophobia would not happen again.

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**ISLAM, POST-NATIONALISM, POST-SECULARISM: THEORETICAL ISSUES IN
THE STUDY OF ISLAMIC POLITICS**

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ABSTRACT

This paper intends to clarify the problem space between Islam, nationalism, and secularism and to submit theoretical issues today concerning Islam and state as a preliminary discussion. Islam was regarded as having a confrontational relationship with nationalism and secularism for a long time. Secularism was once believed to be the strongest means for national integration for the formation of nation-states. As the religious resurgence flourished from the 1970s, however, it became apparent that religiosity among people in Islamic countries did not necessarily fade. Another viewpoint in considering Islamic politics is the transformation of Islamic political movements. A part of Islamic movements once expressed strong dissent against the existing regimes, which often promoted secular and undemocratic policies. These movements, which aimed at the re-establishment of an Islamic state and conducted terrorism in order to strike a blow at the regime, have converted their strategy into moderate Islamization. Based on such recognition, this paper aims to examine forms of Islam in the period of post-nationalism and post-secularism. Today, we can find attempts by Islamic thinkers and activists to integrate Islamic values and modernity into a political system. The author examines these intellectual articulations such as Islamic constitutionalism, taking examples from contemporary Egypt. These articulations are a part of attempts to realize modernity within an Islamic framework, which only secularism hitherto seemed to incarnate. In addition, when projecting Islamic constitutionalism in the age of post-nationalism, how to officially define relationship between “umma” and “dawla,” would be a crucial problem. Through such ideological invention, Islamic political thought is always urged to deal with such growing theoretical issues.

1. Islam, Nationalism, and Secularism: the Closest Way to Modernity?

This paper intends to argue Islamic politics in relation to secularism and nationalism, and to examine on-going attempts by Islamic thinkers and activists to realize their ideal Islamic states, which always confront the changing of time and the challenges of modernity.

Secularism was once believed to be the sole and the closest way toward modernity and modernization. One of the problems that has emerged with the beginning of the modern period is the relationship between religion and equality. We can identify traditional Islamic states with historical Islamic dynasties, where Sharia was enacted to a greater or lesser extent. In the pre-modern period, religious affiliation was the most important value in Islamic states. Non-Muslims were treated as dhimmī under Islamic hegemony and accepted some kinds of inequality, while they received much more tolerance in comparison to the Jews in Europe.

Whereas the traditional Islamic state stood upon the hegemony of the Islamic community, modern nation-states are based on the principle of the equality of every citizen. The concept of the Islamic state began to be criticized in the modern period because it produced second class citizens according to their religious affiliation. Thus, the complex of secularism and nationalism was imported as a means toward national integration throughout Middle Eastern countries. Islam was considered to have a confrontational relationship with both nationalism and secularism for a long time.

However, many observers have submitted criticism toward secularism as the absolute principle of modern states until today. In some cases like Turkey and Algeria in the late 20th century, regimes which promoted secularization often suppressed religious movements and the religious freedom of individuals. Rāshid al-Ghannūshī, a prominent Islamic thinker and politician in Tunisia, argued that the attempted secularization in the Middle East often produced and combined with autocratic regimes, state-enforced religion, and the violation of human and civil rights, and the weakening or destruction of civil society (Keane 2000; Ghannouchi 2000).

Turning our eyes to the matter of Islam and nationalism, nationalism seemed to transcend differences of religion among members of a nation and provide them with perfect equality. Nationalism in the Middle East developed in combination with secularism, and often socialism, but it was often transformed into an ideology legitimizing an autocratic

government and mobilizing the masses as its supporters. A more fundamental problem is that, even if nationalism seems to be a solution for non-Muslim problems, it only produces an ethnic minority instead of religious minority.

Religious resurgence from the 1970s showed that religious consciousness among people did not fade and that the Islamic world had plunged into the post-national and post-secular age. Beyond secularism and nationalism, the Islamic world is confronting the challenge of achieving modernity in a way that does not ignore local values.

With reference to this, Asef Bayat points out that whether Islam is compatible with democracy, and by extension, modernity is not an appropriate question, because one would simply get involved in essentialism or reductionism by attempting to answer this question. Rather one should consider under what conditions Muslims can make them compatible (Bayat 2007, 4). A lot of Islamic thinkers and activists today are searching for a form of Islam beyond nationalism and secularism, and we should be paying more attention to them.

2. The Transformation of Islamic Political Movement

The argument that Islam is incompatible with nationalism has seeming validity to some extent because political Islam had a dimension as a protest against nation-states, which were created after the dissolution of the traditional Islamic state.

When we examine the relationship between Islam and ethnicity, however, this argument is not necessarily accurate. While Islam guarantees equality among believers regardless of race or nation, it also preserves their ethnicity under the Islamic community (umma) as a subordinate concept.

In the 20th century, some Islamic movements made protests against the existing framework of such a state and often conducted terrorism in order to give a blow to undemocratic and un-Islamic regimes. But these extreme Islamic movements began to fade in the mid-1990s as a result of their repression by regimes and their unpopularity among ordinary citizens².

² Of course, such cases, which the author has described with Egypt in mind, don't mean that extreme Islamic movements have completely disappeared. On the contrary, extreme Islamic groups continue their activities internationally and carry out terrorism. However, in the author's view, this is even more reason for paying attention to moderate Islam as a critical force against it.

Thus, both nationalism, and religious extremism against it, resulted in failure. In conclusion, it is not Islam but the phenomena named “Islamism” that has been regarded as incompatible with nationalism. Many contemporary Islamic movements have experienced a fundamental change in quality and have begun to acknowledge the reality of the territorial nation-states into which the traditional Islamic state has dissolved.

In the case of Egypt, the Muslim Brotherhood appears to have changed their central ideology from Qutbism to centrism and Bannā’ism, which emphasizes da‘wa and aims at comprehensive Islamization of the individual, the family, the society, and the state. They applied a strategy of legitimate political participation through elections. Moreover, some reformative members within the Brotherhood are attempting to make the ideology of the organization more moderate, emphasizing such concepts as democracy and human rights (El-Ghobashy 2005). Moreover, a centrist party (al-Wasat), which younger members of the Brotherhood tried to establish in 1996, worked out a more reformative program and assumed a positive attitude toward the political participation of women and non-Muslims³. Both ideologies are strongly influenced by moderate Islamic thinkers in Egypt, on which the author focuses in the next section (Stacher 2002).

Some scholars have recognized these radical changes in Islamic politics and tried to ascribe a new term “post-Islamism” to the phenomena. Besides electoral Islamism, Bayat as mentioned above, who edited a valuable work on Middle Eastern politics, *Post-Islamism*, clearly described post-Islamism as a project to conceptualize and strategize the rationale and modalities of transcending Islamism in the social, political, and intellectual domains. It is an attempt to modify the underlying principle of Islamism by emphasizing rights instead of duties, plurality in place of a singular authoritative voice, and the marriage of Islam with individual choice and freedom (Bayat 2013, 8).

3. Realization of Islamic Values in the Political System: Moderates Attempts in Egypt

The mainstream of Islamic political movements are shifting from the reestablishment of Caliphate and instead targeting the application of Sharia law,. Furthermore, a group of activists and thinkers seem to be struggling for the integration of Islamic values with the political system rather than the comprehensive application of Sharia.

³ Formal permission for the establishment of this party was rejected by the government for a long time until February 2011, after the revolution.

A political system which ignores local religiosity would be unwelcomed in Middle Eastern and Islamic societies. Contemporary Islamic states, which are envisaged by some Islamic political movements, should be different from the traditional Islamic states or Islamic dynasties. Those who engage in Islamic politics are challenging the articulation of their state, which respects religious autonomy and modern values such as freedom, equality, democracy, and pluralism. They are trying to come up with a political system which is based on Islam but never exclusive to others.

By way of illustration, the author examines the ideological inventions attempted by a group of reformist Islamic intellectuals in Egypt, called *Tayyār al-Wasatīya al-Islāmīya* (Islamic centrist stream) in Arabic⁴. These intellectuals emerged in Egypt in the early 1980s and locate themselves as a stream which does not belong to either religious extremists or secularists. Their intellectual practice also has an impact on the Brotherhood and other Islamic movements.

As for the problem of non-Muslims within an Islamic state, for which solution up until now has relied on national integration through secularism, they claim the need of *ijtihād* in order to renew the relationship between Muslims and non-Muslims (al-‘Awwā 2012). These intellectuals emphasize the history of participation in the anti-imperialist struggle by both of Muslim and non-Muslims and demand the abolition of symbols of inequality such as the poll tax (*jizya*).

In order to respect religious autonomy, they insist on the application of the laws of each religion like Christianity and Judaism within their private spheres. This is a part of the rights given to non-Muslims. Rather, in these moderates’ logic, equality among all citizens is achieved by imposing a set of equivalent rights and obligations on each citizen according to their religious affiliation⁵. An Egyptian Islamic thinker belonging to the moderate stream,

⁴ Shaykh al-Qaradāwī, a prominent Islamic scholar, who resides in Qatar, played a leading role in the formation of moderate Islamic stream. Moderate Islamic stream includes the following intellectuals for instance: Ahmad Kamāl Abū al-Majd (a constitutional lawyer), Tāriq al-Bishrī (a historian and jurist), Fahmī Huwaidī (a journalist and Islamic thinker interested in democracy and religious coexistence), and Salīm al-‘Awwā (an international lawyer). Among other moderate intellectuals are Muhammad ‘Ammāra, who is in the same generation with al-Qaradāwī.

⁵ As for the concrete contents of such rights and obligations, I have avoided discussing them in detail. See al-Ghannūshī 1993; al-Qaradāwī 2004; al-Awwā 2012.

Salīm al-‘Awwā, postulates these rights and obligations of citizenship within the framework of a modern constitution (al-‘Awwā 2012: 263-264).

Muhammad ‘Ammāra implies that the constitution of Medina distinguished umma as a religious community from umma as a political community (Nielsen 2002, 364). If the role of umma as a political community includes supervision of their head of state and participation in voting, this idea could include non-Muslim citizens among its members.

Through the examination of the ideas by the moderate intellectuals, what is clearly significant is the desire to achieve a consensus on relationships (thus equality) among citizens within an Islamic state. In connection with this, among ideological inventions articulated by moderate Islamic thinkers is Islamic Constitutionalism. They are trying to establish Islamic democracy, often invoking the concept of consultation (shūrā), justice (‘adl), and public interest (maslaha). They believe that such values in Islamic civilization could be shared with all citizens, including non-Muslims.

Their idea on Islamic constitutionalism is similar to classical liberalism on many points: the rule of law, constraints on state power, the protection of civil and political rights, and public participation in politics (Rutherford 2008, 122). For instance, al-‘Awwā demands a liberal and good governance, safe and proper life for all people, and the right to express what one believes in, without fearing tyranny by a ruler or his servants, which is guaranteed for all human beings (al-‘Awwā 1998, 21). Despite the similarity to classical liberal ideas, their constitutionalism is characteristic in that its essence is drawn from Islamic civilization.

When comparing the Islamic constitutional model with the Western one, the most essential question is: Who should have state sovereignty? They propose that God is sovereign, but that authority and some law making power reside with the umma and its representatives (al-Awa 1993, 70-71; Rutherford 2008, 128). However, as Rutherford argues, this idea should be more refined because it is difficult to designate which areas are subject to divine law and which to man-made legislation.

Although how to put the fruits of these intellectual efforts into practice is a fundamental issue, they are still significant as an attempt to achieve modernity independent of secular values.

4. Where is Umma in the 21st Century?

When we are projecting a contemporary Islamic state in post-national age, another problem is how to regulate the relationship between “umma” and “dawla.”

Even if a lot of Islamic movements are adopting a moderate position, the problem of the relationship between the ideal Islamic community and the existing system of sovereign states still remains⁶. Nevertheless, when we discuss the relationship between Islam and the state, a point of contention has exclusively concentrated on problems of the state religion: a problem over *dīn al-dawla* or the position of Sharia within a state.

We have no choice but to question where one can find an umma in the present period. Whereas there is an international organization of Islamic countries, OIC⁷, we cannot equate it with a contemporary umma without question. Moreover, the charter of OIC does refer to the existence of an umma but does not clearly define what it designates as umma in the contemporary period. Contemporary Islamic states are strongly requested to reach a consensus on the definition of “umma” and stipulate it in a framework like a constitution which each Islamic state, *dawla Islāmīya*, possesses.

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⁶ The term “umma” stated here is in a different context to “umma” referred to as a political community in Islamic constitutionalism. Perhaps, the reconciliation of these two concepts should be considered through debates over this problem at the same time.

⁷ The organization changed its official name from “Organization of Islamic Cooperation” to “Organization of Islamic Conference”.

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HUMAN IDENTITY: BETWEEN ISLAM AND THE WEST**Muhammad Hilmi Jalil & Mohd Yusof Hj. Othman**

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ABSTRACT

Everyone believes that human being play very important role for the development of any civilization. Civilizational development requires many types of talented human capital. As an agent of civilizational development, people need to develop their identity, at the same time they must also recognize that human being causes a lot of problems in the world of today; for example, the issues of environment, the crisis of economy and currency, and the moral decadence among the youth of today. All these issues show that there is unbalanced development between the intellectual capacities and the spiritual values. The basic identity of human being of today is being determined by western philosophers such as Sigmund Freud, B. F. Skinner, Carl Rogers, Ivan Pavlov and others personalities like them. The western philosophers deny the existence of god in their hypotheses. In Islam, the identity of man is determined by five elements that exist inside and outside of human being, such as Ruh (soul), Qalb (heart), Nafs (emotional Intelligence), Aqal (Intellectual intelligence) and Jasad (physical being). Western philosophers tend to neglect all these elements except Aqal and Jasad in their hypotheses. In this paper, we discuss a comparative identity of human being from the Western and Islamic perspective so that we are able to rectify the disorder and miserable phenomenon of today.

Keywords: Identity, Development, Insani, Islam, Western.

Introduction

Nowadays scenario indicates that human has achieved a high level of physical infrastructural development. The achievement manifests itself through various sophisticated technology developed, great quantity of heavy machinery developing skyscrapers and etc. The emerging new technologies enable great facilities for the life of human being.

As time goes by, material development is continuously achieved and every progress and technology created today is built by man himself but simultaneously creating huge

problem affecting the life of human being. While benefiting the fruits of technology created by man himself, man faces three main problems. Firstly, human being is facing environmental problem which is gradually becoming imbalance (Capra 1983); secondly, the challenging and crucial economic system (Fukuyama 2008); thirdly, human being is also facing a social system that has lost its identity (Lewis 2006).

The problematic environmental eco- system is now a stressing issue being discussed everywhere. Great environmental changes phenomenon taking place today is becoming a concern to human being. Moreover, the changes occur drastically and obviously. The environmental change is directly becoming a threat to the human's life. The phenomenon of continuous sea-level rise, landslide, air pollution, the rise of global climate, snow melting phenomenon, uncertainty of weather, earthquake, tsunami, hurricanes and various environmental phenomenon brings anxiety and threat to human being. This situation as explained by Lester W. Milbrath (1996) that human today is not facing the environmental crisis but a detrimental human crisis.

The second problem manifests itself through the deteriorating economic system whereby the economic system today is far from the principle of justice. Manipulation and exploitation of economy are self- evident through the many economic practices. Due to the practice of usury, brings into existence a great gap between the wealthy and the poor. The manipulation and exploitation towards the economic system is being practiced among the economists nowadays. Human being places great importance on the material and financial benefit. Every action is seen as rational as long as it generates income. Resource of nature is exploited arbitrarily to generate income by neglecting the risk in the future. Apparently, today's economic system is facing extreme exploitation and manipulation (Yoshihara Kunio 2001).

While the third problem facing by human being nowadays is the social system. Today, human being is able to create and develop various high technologies that facilitate and improve their daily life, however, human being fails to improve their social life. Mohd Yusof Hj Othman (2009) demonstrates a few paradoxes towards the science and technological development existing nowadays, which results in the imbalance of the science and technology development with the human development. The progress in the information and communication technology enables human being to interact with each other within a far

distance, such as the ability of two people of two different continents to interact on the phone, but at the same time fails to develop social communication among the human beings, not to mention the failure of communication towards the parents, teachers, leaders, relatives and neighbours. Nowadays, man is able to create thousands of technologies that enable human beings to possess a good health, but fails to develop man of noble values who knows to respect their parents and fellowmen.

These three main problems mentioned above is the outcome of missteps in the development of human identity (Chamhuri Siwar & Md Elias Hosein 2009). We cannot put the accountability of this mistake on animals and plants because they are just living on earth with their very own nature that disables them from the ability to govern the world. They are different from human being who owns particular components, such as the component of mind that enables them to govern and manage the world and carry the responsibility as the vicegerent of Allah on earth. Allah explains the responsibility of man through the verse of Qur'an, al- Baqarah 2: 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَنْ
يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا
تَعْلَمُونَ

Translation: *And (remember), when your Lord said to the angels: “I am about to place a vicegerent on the earth”*

Therefore, it is comprehensible that the effort to develop the world carried out by human being today has produced a great level of materialistic life, in which most of them was not achieved by the civilisation before. Nevertheless, this great success simultaneously brings great harm to the world and human themselves.

As the creatures of Allah who are responsible to govern and develop the world in a highly good and trustworthy manner, human beings themselves have to truly understand and identify their true selves. Who are we? This enquiry is not easily answered, but is also not highly difficult for human being to answer. Hence, human being must find the answer of who are their true selves? Why were they created? What is the importance of their existence on earth? What is their responsibility? What do they want? What is the final goal of their life?

Where will they go? As the concluded answers to all the questions above, man should understand and value their true self and identity.

Human Identity

The topic of human identity attracts the attention of the many researchers from various areas such as natural sciences, politics, sociocultural, economics, statehood and many more. This tendency implies that the effort to the development of human beings identity should be given prior and continuous attention. This is due to the fact that the future of the human population on earth depends on their actions. Man of good and highly developed identity will govern the earth towards good, but the earth will deteriorate if governed by man of poor and weak identity.

The definition of identity as mentioned in the Chambers 21st Century Dictionary (2004) is “the state or quality of being a specified person or thing; who or what a person or thing is”. While according to Shorter Oxford English Dictionary on Historical Principle (2002), identity means “The quality or condition of being the same; absolute or essential sameness; oneness”. The same meaning is being defined by the primary dictionary of Malay Language, Kamus Dewan (2010) in which the meaning of identity is “natures (characteristics etc.) possessed by someone or something that as a whole identifies or exclude him or it from the others”. Similarly, the meaning of identity is given by the Encyclopedia Americana (2006) as the sameness as distinguished from change or difference.

Based on the definition given above, it is comprehensible that identity is the perfect essence towards something whereby, the meaning of the word identity transformed through two functions. First function explains all elements existed in a creation and the second function denies all other elements which are not the essence of that creation. These two functions give accurate meaning to the word identity. Therefore, human identity can be defined as “the combination of comprehensive elements that develop the human beings and at the same time differentiating human beings from the other creatures and existence.

Perspectives of Western Scholars on the Human Being’s Identity

In the effort to find the answer of who human being is or what is the true identity of human being, exist the effort of looking for the answer through the physical aspects only, which only requires to the physiological and biological needs only. There is also perspective looking at

human being through the aspect of behaviours and their reflection towards the environment , perspective that looks to the aspect of intellectual ability, perspective that look at the emotional aspect, perspective that probe into the aspect of dignity, self-esteem and self-worth and also the aspect of spirituality based on the rationale of religion.

At a glance, among the western scholars emphasizing on human being is Charles Darwin. His perspective on human being is from the biological aspect through the comparison between human being and animal. Darwin effortlessly tried to look at the characteristics of human being and later on compare them with those of the animals. The conclusion of his research on human being generates the evolution theory (Abdul Rahman Embong 2003). Following the evolution theory, emerged other scholars of the west such as Sigmund Freud with the theory of psychoanalysis (Robert D. Nye 1992), B.F. Skinner (1971) with the behaviourism theory, Carl Rogers who is highly known for his humanistic phenomenology theory (Robert D. Nye 1992) and Abraham Maslow (1970) with the hierarchy needs theory.

The research of the abovementioned scholars is related to the human identity revolving on the physical aspect of human being without emphasizing on the humanistic elements such as spirituality etc. This research pattern indicates that the western scholars were studying the human identity by separating the elements existed in the human soul. This separation is finally directed towards denying the non- physical components. For an instance, the research of the western scholars on the central part of human being is only focused on the physical liver that can be seen, touched or observed by the senses, in which the liver component is only function of pumping blood in the human body. Hence, their research did not touch on the spiritual aspect in the human soul, as taught and explained in the teaching of Islam (Gohar Mushtaq 2012).

Those are the thought of some of the western scholars when discussing on the questions of who is human being and their identities. Their research finds its root to the Darwin's theory of evolution and their research is seen to be very dominant in shaping the education system and the thought of today's society (Abdul Rahman Embong 2003).

All those views of the western scholars existed on their response to develop human beings and it is rational for us to put our thinking on those views. However, it is unfair for

human beings to only utilize their logical thinking in designing the human development process without referring to the Creator of the creation, Allah the Almighty.

Therefore, we can conclude that the research done by the western scholars about human beings is only on a surface and not in depth. There are many other researches done by the other scholars, especially the scholars of Islam that explain on the human identity profoundly such as al-Ghazali, Miskawayh, Ibn Khaldun, Ibn Sina, Ibn Qayyim al-Jawziyyah, al-Qaradawi etc.

Explanation of Islam on Human

The guide to answer the main enquiry of who the human being is actually provided by Allah s.w.t through al- Quran that mentions human being as the vicegerent who will shape the civilisation on the earth. Human being is also allowed to make benefit of the bounty and grace bestowed upon us on earth, but in a highly respectful and cautious manner. Nevertheless, human being is prohibited to act in disgrace towards the earth such as exploiting and damaging the nature. Keep in mind, a forbidden cause adverse implications or harm to oneself and one's life. The Qur'an does not only reflect the importance of human existence in this universe through human responsibility to govern the nature, but also states that everything in nature is submissive to men and will serve the human being. Such a case is mentioned by Allah in Surah Ibrahim 14: 32-33:

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۗ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ ۗ وَسَخَّرَ لَكُمُ الْأَنْهَارَ {32}
 وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ۗ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ {33}

Translation: It is Allah Who created the heavens and the earth, and sends down water from the sky with which He produces fruits for your sustenance. And it is He Who made the ships subject to you so that they may sail the ocean in your service by His leave. And the rivers also He has made them subject to you (so that you can get benefit from them). And He has made subject to you the sun and the moon, which steadfastly pursue their courses; and He has also subjected to you the day and the night for your benefit in life.

Such is the importance of human existence in the universe based on the view of the Quran. Not just the verses of the Quran touch on human affairs, even Allah Almighty spreads about the human existence in a chapter of the Qur'an called al-Insan. The Qur'an also mention about human being in various chapters. When the Qur'an speaks about man, Allah Almighty uses the words such *al-Insan*, *al-Bashar*, *Ibad*, *khalifah* etc.

The Quran is actually revealed to mankind as a guide through life to develop the world. Allah says in Surah al-Nisa 4: 105 which clearly shows the function of the Quran which provides a guide to the people which should be taken and practiced by humans. The Word of Allah states:

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۗ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا

Translation: Truly, We have revealed to you (O Muhammad) the Book (the Qur'an) with the truth, so that you may judge among men by that which Allah has shown you (through His revelation). And you should not plead for those who are false to their trusts.

The Quran has stated that human consists of five major components, namely the *ruh*, *qalb*, *nafs*, *aqal* dan *jasad*. *Ruh* is one of the components present in the human self. Physical form of *ruh* is not understood by humans. Even so, people are responsible to regularly cleanse his soul so that man arises in a good condition and gains success as Allah says in Surah al-Shams 91: 9-10:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا {9}
وَقَدْ خَابَ مَنْ دَسَّاهَا {10}

Translation: Indeed blessed shall be the man who has kept it pure (with faith and good deeds). And ruined shall be he who has corrupted it (with sins).

In order to cleanse the human spirit, al-Ghazali suggested five practices (Mohd Yusof Hj. Othman 2002):

1. Practicing *mahmudah* or admirable qualities such as honesty, sincerity, honesty, keeping promises, hard work, etc.

2. Avoiding *mazmumah* or despicable acts such as arrogant, haughty, love praise, proud and so on.
3. Avoiding the consumption of food which is forbidden in its physical and spiritual aspects such as not drinking alcohol, not consuming carcass and also not eating food derived from illegal sources such as usury, corruption, gambling and stolen items.
4. Performing rights towards fellow human beings such as the right of the wife, the husband's rights, the rights of children, rights of the employer, the right of the leader and so on.
5. Performing the rights of Allah such as prayer, fasting, charity, pilgrimage etc. as outlined in the teachings of Islam.

These five acts must be done by humans on a consistent basis to ensure that the soul is not contaminated.

Qalb is a human component that allows one to perform the analysis, synthesis and gives meaning to the things that they observed (Mohd Yusof Hj. Othman 2002). The component of *Qalb* can be understood by the word of Allah in surah al-A'raf 7: 179:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ ۗ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا ۗ أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ ۗ أُولَئِكَ هُمُ الْغَافِلُونَ {179}

Translation: *And We have indeed predestined for Hell many from among the jinns and men. They have hearts, (yet) they cannot understand (Allah's revelations); and they have eyes (yet) they do not see (the proofs of Allah's oneness); and they have ears, (yet) they do not hear (true teachings and advice). They are like cattle, indeed, they are worse; it is these who are the headless.*

Qalb is not a human liver, which is formed from a lump of blood, but *qalb* is a function that can make the process of analysis, synthesis and giving meaning to things that are observed by humans. In other words, it is not necessary that the observations made by everyone and followed by analysis and synthesis will produce the same conclusion. Therefore, to ensure that *qalb* functions properly, it should function according to the guidance of God.

But those who do not use *qalb* rightly will be thrown to the hell as explained on the abovementioned verse.

Different people will give different meanings to things observed. For example, a house is on fire in a village. Neighbours to the family home see the fire burning as a threat to his home, while the residents of the house on fire feel that the fire is a calamity affecting himself and his family. As for the employers of the victims of the fire, they see that the fire victims as the lost workers that cannot be replaced. For firefighters and rescuers, the fire is a challenge for them.

Nafs is one component of the human self, in which, *nafs* is emotion of human that drive them to act in a certain way. *Nafs* usually tends to negative aspects like anger, selfish, greedy, excessive eating, sex drive etc. (Mohd Yusof Hj. Othman 2002). Satisfaction of desires is human nature. In fact, people need to gratification for their survival. For example, humans have the will to stay healthy, humans have sexual desire to have children and so on (Hamka 2009).

Nafs has its own stages in which Ibn Qayyim al-Jawziyyah classified the *nafs* into three stages. The first stage is known to *al-nafs al-ammarah* of the human self that tend to do evil. This is the lowest level. Second is the level of *al-nafs al-lawwamah*, the level of a person who has regretted his behaviour of the past. Repentance is the result of a process of self-reflection. *Nafs* is the middle level. The highest level is the level of *al-nafs al-mutma'innah* of the self that is always calm with faith and confidence in God, always do good deeds and keep away from sin (Abi 'Abd Allah Muhammad Bin Abi Bakr Ibn Qayyim al-Jawziyyah 1961).

In order to control and improve oneself up to the level of *al-nafs al-mutma'innah*, Ibn Qayyim proposed four methods to control themselves. This method should be implemented together. First, one should strive in earnest to learn and understand the science of religion. Second, he should practice hardly on what they have learned. Knowledge has to be put into practice with trust, goodness and up to perfection. Third, work hardly and wisely to spread the knowledge learnt to others. Fourth, always be patient with all the trials and tests encountered in the implementation of the above methods (Abi 'Abd Allah Muhammad Bin Abi Bakr Ibn Qayyim al-Jawziyyah, 1999).

Therefore, *nafs* is a component found in human beings that allows oneself to work hard, to hate evil and love the faith. Hate to do evil things, love doing the admirable (Mohd Yusof. Hj.Othman, 2002).

Aqal is a component found in a person that enables people to think. The component of *Aqal* is the place where thinking activity occurs. Thinking about an act to be done by humans. Therefore, thinking is necessarily subject to the manners and high moral values. For example, a person may not be thinking to do such an evil thing such as thinking to steal, thinking to escape from responsibility, thinking of skipping work and so on. Thinking like this is evil and should be avoided by a sound human. Man should always think as to what is thought to help others, thinking to develop themselves and society, and so on. These kinds of thoughts are commendable acts and should always be practiced.

In order to think, *aqal* needs to material things that help a person to do the thinking process which is the intellectual substance (Mohd Yusof Hj Othman 2002). Intellectual substance obtained through the information observation process using human senses, either through a process of listening, seeing, feeling as well as thought to generate information. Efforts should be done to improve the intellectual substance through reading, attending the knowledge circle, studying and learning (Mohd Yusof Hj. Othman 1998).

Another component is referred to as the human body, the component that make up the physical appearance of humans. The human body needs to be healthy to allow *aqal* to carry out its functions well. To develop the component of the human body, one should strive to eat good food and wear clean dress (Mohd Yusof Hj. Othman 2002).

Miskawayh urged that body should remain healthy and should get the basic energy source of daily food. However, the food to be consumed must be selected on the basis of food that will nourish the body, rather than based on the taste and savour of the food alone. When the criteria are adopted, the food will act to give optimal health, avoid hunger, and prevent the body from infected diseases (Ahmad Bin Miskawayh 1961).

Good nutrition is a major activity to build and maintain an organic system of the body. Ruaain Mustari (1994) describes a good diet is permissible or *halal* food, clean, easy to digest, contains enough nutrients, fresh, perfect and suitable food eaten by the individual. Good food

can function to provide the physical strength of individuals through the physical development of the body, providing energy resources and protect oneself from disease. From a spiritual standpoint, we are not allowed to eat food purchased through the source of illegal income such as usury, bribe, and money gambling because the food can damage the human spirit or soul (Mohd Yusof Hj. Othman 2002).

Moreover, Hatta Sidi et al (2003) explain that in order for a human being to own and take care of the body, one should avoid the activities that could harm or physically damage the human body. They are referring to a habit or practice of shying away from the influence of substances that can be harmful to the body, including taking substances that can bring harm to the health of the body such as smoking, drinking, drugs, fast food, fatty foods, caffeine intake, excessive consumption of sugar and so on.

Man, from an Islamic perspective, as discussed above is different from the perspectives advanced by the Western scholars, as explained before. Western perspectives only look at human being on the behaviour expressed by the people and not addressing the question of the aspects of the human *ruh*, *qalb* and *nafs*. With a holistic view of human being through the aspects of *ruh*, *qalb*, *nafs*, *aqal*, allows human being to function as the vicegerent of Allah as best as possible.

Conclusion

In conclusion, Islam has a different view than the western scholars about human identity. The explanation offered by Islam is more comprehensive and differ human beings from the other creatures. The above discussion also comprehend that in order to ensure that the universe is governed by a good man that will produce a good result, humans have to develop the five components of man, the *ruh*, *qalb*, *nafs*, body and *aqal* in integration. It is irrational to only develop part of the five components. The integration of all these components will make up the identity of a man, which will give the answer to the question of who human beings really are. In addition, the approach to developing the five components must be based on the guidance from the Creator of this universe, Allah Almighty. Thus, to govern nature, human being should make use of the five components as possible. This will enable human being to better manage the environmental governance and brings about good outcome, prosperity and harmony for all the creatures on earth.

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THE ROLE OF STATE-CREATED AGENCIES IN PROMOTING THE ISLAMIC MICROFINANCE INSTITUTIONS TO FIGHT RURAL POVERTY

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ABSTRACT

Rural poverty is considered as a major challenge for the today's economies. The people of rural areas have less access to education and health facility and hence linked with agriculture for earning their livelihood. Due inconsistent availability of the land from the landlord and less experience in input utilization, the farmers are left with small portion of earnings that are less than average. Hence, Islamic Microfinance Institutions (IMFIs) with the frequent supervision and assistance can play an important role in alleviating poverty amongst the rural farmers. The IMFIs with the introduction of Islamic sharecropping based on *al-muzāra'a* and *al-musāqāt* contracts can help the farmers to earn the average incomes that they would need to have. In this paper through qualitative means we have investigated the role of agriculture department and IMFIs in poverty alleviation. Secondly, we have tried to develop an Islamic sharecropping contract the would address the issues sorted out by previous scholars. In the end we have developed a mechanism by which IMFIs can help in poverty alleviation amongst rural farmers with the application of sharecropping and with the assistance of agriculture department created by the Government.

Keywords: Poverty, Sharecropping, Al-muzāra'a and al-musāqāt, Islamic Sharecropping, Islamic Microfinance Institutes, Department of Agriculture

1. Introduction:

The earnings of the people in developing countries are mostly linked with agriculture. These people mostly reside in rural areas with less education and health facilities. It has been observed that the poverty ratio is also higher in the rural areas with about 80% of the poor are living there and about 70% of the workforce depends their livelihood on the income from agriculture, fisheries, forestry and livestock sectors. The agriculture intensification is on top as the governments are putting more focus on it nowadays. But efficient output cannot be seen in most of the areas because of the fact that farmers fails in applying appropriate farming system which led to erosion of soil and depletion of soil fertility and ultimately results in less output (Polman, 2002).

In such case the role of government become vital to provide solution to the agriculture related problems. Hence most of the governments have established a separate department that deals with the issues regarding agriculture. The responsibilities that agriculture departments hold are mostly related to policy development and implementation. The policies are regarding enabling agriculture industry to adapt its self to compete in a fast-changing international and economic environment, assisting to improve market access and market performance for agriculture sector, helping the industry in adopting new technology and practices and also assisting the primary producers to develop marketing and business skills to be financially self-reliant. But performing such kind of activities are quite challenging for the agriculture department to perform efficiently.

Hence, the role of Islamic microfinance institutions (IMFIs) becomes vital in such kind of situation. The mutual cooperation of both Agriculture Department and IMFIs would help the farmers in financing for performing the agriculture activities as well as the proper guidance and supervision from the agriculture department.

Islamic microfinance institutions with the introduction of 'Islamic sharecropping' contract can help the farmers to raise their living standards. Sharecropping is an agriculture contract according to which the farmer and the landlord works in partnership to produce an adequate amount of output and then share the output with pre specified ratio.

In this paper we have discussed about the sharecropping and the issues exist in it. We have tried to provide the solution to those issues with the help Islamic sharecropping. Secondly we

have identified the role of government departments in economy and specifically the role of agriculture department in poverty alleviation. Thirdly, we discussed about the Islamic Microfinance Institutions and their role in agriculture sector in order to alleviate poverty amongst the rural farmers. In the end, we came up with a workable mechanism that how IMFIs and Department of agriculture would help the farmer to get sufficient earnings from the agriculture activities.

In order to come up with the workable mechanism we have used qualitative research technique. Hence the research is based on the theory that is sorted out via secondary data collection methods. We have mostly focused on journal articles, books, proceedings and article on websites.

2. Theories of State Created Agencies and Islamic Microfinance Institutes in Agriculture Development & Poverty Alleviation:

2.1 Sharecropping:

Usually, in agriculture farming, three types of contracts are used such as rental based, wage based and sharecropping. Sharecropping is widely used contract in agriculture in most of the poor countries (Eswaran & Kotwal, 1985). Rental based contract which is known as Ijarah, is a contract in which the tenant rents the land from the landlord for cropping. In wage-based contract the tenant is hired by the landlord and is being paid on daily or weekly basis. While, in sharecropping contract the tenant and landlord work on the land in partnership and then divide the output on pre-specified ratio. It is believed this contract was developed in order to discriminate the tenant. This contract has received severe criticism from the famous authors such as Adam Smith and Alfred Marshall. According to Alfred Marshall (1920), sharecropping is an inefficient contract because tenant is paid in a percentage rather than all, of their entire marginal product of the labor which will reduce their work effort. Hence the contract was declared as inefficient contract. But this theory is contradicted by Cheung and his follower. He further explained that the degree of risk aversion between landlord and tenant varies hence it can make possible for them the advantage of risk sharing to offset the transaction cost element. Garrett and Zhenhui (2003), found sharecropping as more efficient contract as compare to other tenure systems in postbellum south. The question arise that why sharecropping contract still exists while fix rent contract is considered as superior. According to Stiglitz (1974), sharecropping may not be productively efficient (the effective land and

labour ratio may vary on different plots) but we can't apply this inefficiency on the system as a whole. He further argued that sharecropping system is adopted because of its risk sharing feature because in case of rental system worker or tenant is forced to bear all the risks whereas the wage system pushes landlord to bear all the risks. Eswaran and Kotwal (1985), mentioned that sharecropping is a partnership contract in which both landlord and tenant provides some un-marketed factors in which they have expertise. For example, landlord may be expert in managing the resources whereas the tenant can have expertise in supervising the labour. Canjels and Volz (2001) argued that when the tenant's efforts and skills are unobservable then the monopolist landowner will offer sharecropping contract to the tenant.

2.1.1 Issues in Supervision:

Supervision of the tenant is a main factor in sharecropping as it is the way to keep an eye on tenant to produce the output in efficient way. The issue of supervision has been discussed by many economists and they have provided their alternatives for supervision. It is considered as one of the vital factor to be mentioned in the contract that whether the landlord can efficiently monitor the tenant (Steinmetz, 2004). According to Braverman and Stiglitz (1986), monitoring the level of tenant's inputs cannot be perfectly monitored but it is known that increase in efforts can increase the landlord profit. Hence, if the inputs are complementary to the tenant's effort then increase in the level of inputs (e.g. fertilizers) by the landlord will decrease the cost share of the tenant.

The empirical evidence to this issue is provided by Jacoby and Mansuri (2008) by conducting study in the rural areas of Pakistan. According to them, if the tenant is unsupervised, it will result in low productivity and vice versa. But this supervision becomes costly for landlord (hiring people to supervise tenant). Hence, this type of sharing contract depends on the cost of supervision. It is sure that monitoring directly affects the choice of inputs used by the tenant. If tenant is not supervised properly, he may use low quality of seeds or fertilizers. To overcome such issue, the landlord should only be concerned with the output rather than tenant's efforts. In this way the tenant will be induced to work hard and honestly to produce optimal output (Prescott, 2005). But in such case, if the tenant only focused on the optimal level of output then it can raise the issue of land fertility. According to Dubois (2001), soil quality is an important factor in selecting the tenancy agreement because choice of crops and level of production can affect the land fertility. Bhandari (2007) mentioned that the intensity of monitoring the tenant depends on the social distance (the landlord and tenant are closer to

each other), if the social distance between the landlord and tenant is less, then the supervision costs will be low as less effort will be needed to supervise the tenant's actions.

2.2.2 Input and Output Sharing

Normally in sharecropping the output is shared with the ratio of 50:50 ignoring the capabilities of tenant that has been provided as input for production (Bell and Zusman, 1979). According to them, the tenant use hired labour for harvesting operations. Hence the cost of this operation falls on the tenant. Moreover, acquiring labour for work are from different areas, hence contacting and acquiring them incurs some transaction cost that are also passed to the tenant by the landlord. Also, some other input factors such as choice of crops, timeliness of operation and good husbandry skills are also needed to be considered. The tenant also needs to have bullocks, the cost of which is also bear by him. Hence, the theory of 50:50 sharing is invalid in such case. The tenant should be compensated for his efforts that he put for the production of specific crops. Roumasset (1995) classified the inputs that each party provides. According to him, the landlord carries out land and asset management as well as decision regarding production, where the tenant is mostly concerned with controlling the labour and to make routine production decisions in sharecropped land. The landowner manage his assets (e.g. land, fertilizers, anti-pesticides etc) since he want to benefit from any increase in the productivity.

The efforts that tenant and landlord put in the form of different skill in quest of better output cannot be measured; hence the cost of such inputs cannot be calculated. As Roumasset mentioned that the inputs provided by landlord are in the shape of asset management and decision regarding production whereas the tenant's inputs are supervising the labour. It is better to offset such efforts with each other. The inputs costs that are measureable such as fertilizers, bullocks or tractors and anti-pesticides etc. should only be considered.

2.2 'Islamic Sharecropping' Contract in Islamic Jurisprudence:

In Islamic Jurisprudence there are some contracts that are related with the concept of sharecropping, namely *al-muzāra'a* and *al-musāqāt*. Although, a lot of arguments have been seen on its validity from different scholars but the later scholars do approved its validity based on their arguments. Basically these are the contracts between the landlord and the tenants according to which the output from the land will be shared between the landlord and

the tenant based on the managerial skills provided by the tenant and the land and seeds provided by the landlord.

There is no proof in the Quran which the primary source of law for all the Muslims. Neither any proof can be found in the Sunnah, the secondary source of law, has given a clear idea about whether or not sharecropping is permissible for the Muslims. There is only one Hadith on which the *al-muzāra‘a* and *al-musāqāt* are based. According to that Hadith, the Prophet Muhammad S.A.W. said to the Jews on the day of conquest of Khaybar that “I keep you on the land on which the God has kept you, on the condition that the fruit will be equally shared between you and us”. To deal with the problems regarding *al-muzāra‘a* and *al-musāqāt*, the jurists put some conditions and restriction to make the contract valid (Muslim 2000: no. 3939).

The theory of *al-muzāra‘a* has prompted more criticism amongst the legal school as compare to *al-musāqāt*. *Al-muzāra‘a* (derived from the word *zar‘* which means sowing or cultivation though not necessarily with grain) is a sharecropping contract between two parties i.e. the landowner and the tenant whereby the landowner provide the land and the tenant or farmer cultivates the land against the specified ratio of the output share (Donaldson, 2000).

Imam Abu Hanifah acknowledged the contract of *al-ijara* but invalidate the contract of *al-muzāra‘a* and *al-musāqāt*. According to him, the land cannot be the basis of the entitlement of the profit and it is not liable for loss too, whereas partnership is founded on the notion of profit and loss sharing. Imam Mālik and Imam Shāfi‘ī validate the contract of *al-musāqāt* while they rejected the *al-muzāra‘a* contract. According to their argument this contract involves uncertainty regarding the sale of commodity at yet unknown future values (Imam Malik).

A major element of *gharar* (uncertainty) can be found in *al-muzāra‘a* contract because such contracts is frequently regarded as *ijārah* contract and ultimately the contract of *al-muzāra‘a* contract will be consider as either *fāsīd* (defective) or *bātil* (invalid) due to the strict interpretation of the rules for *ijārah* contract. According to *ijārah* contract, the date of payment cannot be specified since the time and date of the harvest cannot be exactly known. Secondly, the exact value of the rent cannot be determined as the output (harvested crop) is not available at the time of contract is made (Donaldson, 2000).

Imam Abu Yusuf and Muhammad al-Shaybani were the followers of Imam Abu Ḥanīfa. But their views regarding *al-muzāra‘a* and *al-musāqāt* were opposed to Imam Abu Ḥanīfa. Based

on their view, these contracts are considered to be the partnership between property and work, which is permissible under analogy of Mudarabah. According to them, the seed contributed by the landowner can be considered as capital whereas the land is to be considered as real estate because of which the profit will be generated with the help of labour input (Nyazee, 2002). The view of these two has been accepted by the later Hanafite jurists and declared *al-muzāra‘a* as a valid contract.

The contract of *al-muzāra‘a* and *al-musāqāt* are validated by the scholars as a legal contract of financing operations. The input sharing in *al-muzāra‘a* can be in many forms such as the land and other physical factors of production will be provided by one party whereas, the labour will be provided by the other party. Alternatively, the land will be provided by one party while the other factors of production and labour will be provided by the second party. According to the third alternative for input sharing the land is provided by one party whereas the other factors may be provided by all the other parties in the contract (Kāsānī, 1968).

For *al-musāqāt* all the forms that have been applied for the *al-muzāra‘a* contract will apply for this contract as well. The farmer is obliged to provide the labour whereas the landlord is responsible for providing a full access to the trees or orchards.

The primary responsibilities such as sowing, cultivating falls upon the tenant while the other works such as harvesting and transportation is a joint liability of both the parties. In case, if the land does not produce the output, then neither party is entitled for the profits. The landlord cannot claim the rent and the labour is not entitled for the wages for his work (Aziz & Jamali, 2008).

Furthermore, the responsibility of farmer regarding the crops is like a trustee, he is not responsible for the damage or loss to the crops except in case of excessive authority provided to farmer, default or violation of *al-muzāra‘a* contract conditions (Hakimi, 2011).

On the other hand, in case of *al-musāqāt*, full authority should be given to the farmer regarding all major decisions about maintenance, watering and protection of the trees etc. whereas, the landlord has the authority to force the farmer to perform in case he is delaying or avoiding to work (Kāsānī, 1968).

It is an obvious condition for *al-muzāra‘a* that the output should be share in percentage e.g. one third, one fourth of the output etc. None of the party can be paid with the money instead

of output share, otherwise the contract will be considered as void (Aziz & Jamali, 2008). The same ruling goes for *al-musāqā*.

2.3 The role of Government Agencies in Economic Development:

The role of government agencies has been realized after the World War II when almost all the countries were destroyed and there was a need of rebuilding process. In such a situation the government ordered to form agencies that should cooperate in the rebuilding process. Hence the economic development was carried out by different government owned agencies and they played a significant role in the development process. The economic development can be viewed as a growth process that needs the systematic reallocation of factors of productions from low-productivity, traditional technology, decreasing returns to a high-productivity, modern, increasing returns, mostly industrial sector (Adelman, 1999).

In the capitalist economy, the role of government is to provide the public goods that are required by the society, issuance of currency, levy taxes, money borrowing & investments, and maintaining economic order and stability & growth (Gorman, 2003). The agencies that are involved in public goods are mostly zakat and waqf organizations, police departments etc. The government tends to maintain the economic growth in the country. Disorder in the economy prevail unrest and chaos with in the economy. For example when the unemployment ratio is increased, the government savings tend to decrease leading the investment to decrease which can put a significant effect on the economic growth. Unemployment gives rise to poverty, and hence the government channel funds in order to alleviate poverty.

Nowadays, the state economic development organizations or agencies are the backbone of the government. The economic development cannot be achieved without the existence of such agencies. The government is the main fund provider to such agencies. The major responsibilities of such agencies are taxing, setting unemployment insurance, reducing poverty ratio, funding major infrastructures, and transportation projects. Such state owned agencies also involved in technology development, education, workforce development and enhancement as well as special funding for business development etc. (Mountford, 2009).

2.3.1 Rural Poverty and Food Insecurity:

The day by day increase in the rural poverty amongst the developing countries is the major concern for the governments. Developing countries within Asia-Pacific region represent more

than half of the world population today. Government policies towards poverty alleviation in the populated countries like china and smaller countries like Thailand, worked successfully. But still majority of the poor do exists in this region with in average wage of just a dollar per day (Polman, 2002). In the Asia-Pacific region, about 80% of the poor and hungry lives in rural area and about 70% among them are linked with agriculture, fisheries, fisheries, forestry and livestock sectors (Wan & Sebastian, 2011).

The World Bank's report⁸ revealed that Rural East-Asia has improved its technological and economic transformation which lead to the improvement in the food security and reduced the poverty by raising the income in rural areas. But despite of such efforts the most unemployed people reside in rural areas. The people in such areas are linked with agriculture and fishery and due to increase in the population the unemployment rate is escalating. According to the report, the most poor people lives in South Asia. About 500 million people are still in the state of deprivation, lack of sufficient access to nutrition, health etc. Poverty in South Asia mostly lies in rural areas. The reason for poverty and insecurity that are mentioned by the farmers include crop failures, natural disasters, domestic violence, market fluctuations and non-accessibility to the market.

Hence the role of government in poverty alleviation in such regions is an important factor that should be considered. As most of the people in such areas are linked with agricultural farming, hence, the govt. owned agriculture departments should play an important role in providing solution for improvement as well to provide support to the farmers in rural areas.

2.3.2 The Role of Agriculture Department in Agriculture Development and Poverty Alleviation:

The responsibilities that agriculture departments hold are mostly related to policy development and implementation. The policies are regarding enabling agriculture industry to adapt its self to compete in a fast-changing international and economic environment, assisting to improve market access and market performance for agriculture sector, helping the industry in adopting new technology and practices and also assisting the primary producers to develop marketing and business skills to be financially self-reliant. But performing such kind of activities are quite challenging for the agriculture department to perform efficiently. In such

⁸ Agriculture for Development, 2008, accessed from: <http://go.worldbank.org/H999NAVXG0>

situation, the collaboration of this government organization with the NGOs is provided as solution as it will help in reducing the burden of agriculture department and assists in rural development (Enyioko, 2012).

Although democratization has helped in the smooth operations of NGOs in different parts of the world but the fact cannot be neglected that NGOs have faced harassment from democratic government rather than autocratic regimes. Such situation has led the morale of the NGOs down in order negotiate with the governments. Secondly, the resentment regarding the operations of NGOs from the political parties has worsened the situation even more (Bebbington & Farrington, 1993). In most of the Asian countries where the operation of foreign organizations face more resistance from the people and political parties would lead the NGOs to shut down the operations.

Hence the role of Islamic Microfinance Institutions (IMFI) becomes vital in such kind of situation. The mutual cooperation of both Agriculture Department and IMFI would help the farmers in borrowing the loans for performing activities as well as the proper guidance and supervision from the agriculture department. As till now, the role of IMFIs is neither criticized by the political parties nor by the people, hence it could be a good opportunity for the Government to cooperate with IMFIs to alleviate poverty and improve agricultural production.

2.4 Islam Microfinance Institutions and its Comparison with Conventional Counterparts:

Although the aim of both the Islamic and conventional microfinance institution looks the same i.e. helping the poor via financing but in practice the Islamic MFIs are different than conventional counterparts because of the interest factor that is not allowed in Islam. Hence, it is not allowed for IMFIs to deal in interest based transactions. The source of funds for both the Institutions remains the same but the factor of interest is not acceptable for Islamic MFIs hence these Institutions get financing from non-interested based parties.

Items	Conventional MFI	Islamic MFI
Liabilities (Source of Fund)	External Funds, Saving of Client	External Funds, Saving of Clients, Islamic Charitable Sources(zakat, waqf)
Asset (Mode of Financing)	Interest-Based	Islamic Financial Instrument
Financing the Poorest	Poorest are left out	Poorest can be included by integrating with microfinance
Funds Transfer	Cash Given	Goods Transferred
Deduction at Inception of Contract	Part of the Funds Deducted as Inception	No deduction at inception
Target Group	Women	Family
Objective of Targeting Women	Empowerment of Women	Ease of Availability
Liability of the Loan (Which given to Women)	Recipient	Recipient and Spouse
Work Incentive of Employees	Monetary	Monetary and Religious
Dealing with Default	Group/Center pressure and Threat	Guarantee, and Islamic Ethic
Social Development Program	Secular (non Islamic) behavioral, ethical, and social development	Religious (includes behavior, ethics and social)

Table 1: Differences between Conventional and Islamic Microfinance

Source: (Rahman, 2007)

The other thing that is included in Islamic MFI is zakat and waqf. This can increase the participation of poor in Islamic MFIs According to Rehman (2007), Islamic MFIs should exploit more sources of fund that are not interest-based in order to get pool of funds. It has been also mentioned that conventional MFIs provide financing via loan whereas in Islamic MFIs good are transferred and the loan is in the shape of Qardul Hassan in which no interest is charged on the loan. The objective of Islamic MFIs is not to only focus on women but also focus on other poor who are in need of financial assistance. Hence the aim of the Islamic

MFIs is not to only gain monetary benefits but also to follow the Islamic ethics as opposed to the conventional counterpart which only focus on monetary benefits.

2.5 Monitoring in IMFIs:

Micro financing is the provision of funds to the poor and low income households without access to the formal financial institutions (Conroy, 2003). Microfinance is described as “Banking for the Poor” as the main target segment for such financial services is poor people. Loan is provided to the poor without any strict conditions to start their business or an economic activity that can generate profit for him and he repays the loan to the microfinance institution in installments. However Hulme (2003) argued that microfinance is not a cure for poverty but it is a mean to alleviate poverty via broad range of micro financial support that would support the poor in the effort to improve their living standards.

The purpose of both conventional and Islamic Micro financing is the same but the difference lies in the prohibition of *riba* that is observed in IMFIs. The conventional microfinance institutes start collecting the loans as the loans are sanctioned and disbursed. The repayments also include a portion of interest that is charged by the Microfinance Institute (MFI). But for IMFI, as *riba* is illegal or *haram* hence they use financing instruments that are allowed by the Shariah. The financing instruments that can be used by the microfinance institutes include *Mudarabah*, *Musharaka*, *Murabahah*, *Ijarah*, *Tawaruq* and *Qard Hassan* (Wilson, 2007).

2.5.1 Modes of Financing

There are several Islamic contracts through which Islamic microfinance institutes can provide financing to the poor. Although some of the contracts are not preferred by the Islamic banks due to existence of high risk of default, hence the mostly preferred *Murabahah* contract because in such contract the loss will be borne by the borrower rather than capital provider. But such banks least prefer the partnership contracts such as *Mudarabah* and *Musharaka* because of the risk of loss to be borne by the bank (Rahman, 2007). Anyhow, IMFIs can use the given below financing contracts by developing risk mitigation techniques.

2.5.1.1 Musharaka:

Musharaka contract can be used by IMFIs where it will enter in a partnership with the entrepreneur or borrower. The profit and loss will be shared by both the parties on the pre-agreed ratio. According to Akhtar (1997), a specific percentage of profit should be granted to

the client as management fee and after that the profit derived from the project should be distributed between both the parties as well as the loss should also be borne by both the parties according to their share of investment. Rahan, (2007), mentioned that the most suitable technique of Musharaka for IMFIs could be the concept of Musharaka Mutanaqisah. According to this concept, the share of the IMFI would diminish with the gradual installments paid by the borrower. When all the installments are paid by the borrower, the ownership would be transferred to the borrower.

2.5.1.2 Mudarabah:

IMFIs can also use Mudarabah as a mode of financing. The IMFI would play the role of *rab ul maal* (capital provider), whereas the borrower would be *mudarib* (entrepreneur). In such case the profit would be divided by both the parties on pre-specified ratio whereas the loss would only be borne by the capital provider. As the loss is only borne by the capital provider, it may create the probability of capital erosion. Secondly, the IMFI is exposed to potential credit risk as it cannot ask for collateral in Mudarabah contract.

2.5.1.3 Murabahah:

This sort of contract is more suitable for buying business equipment. In such contract, the microfinance institute would buy an asset for the client, and then add the profit on the asset and sell it to the client on installment basis. Dhumale and Sapcanin (1999), conducted a study on the feasibility of Islamic Microfinance, they evaluated *qardul hassan*, Mudarabah and Murabahah as potentially suitable instruments for financing. They come up with conclusion that Murabahah is the best financing tool for IMFIs as less monitoring is involved in such contract.

2.5.1.4 Ijarah:

Under such contract the IMFI handover the asset to the lessee on the rental basis. The lessor i.e. IMFI takes the responsibility of monitoring the use of an asset while discharge its responsibility for maintenance and repair. *Ijarah Muntahia Bitamleek*, the elaborated concept of Ijarah can be used by the lessor according to which the asset would be handover to the lessee after the complete payments of the installments. The asset may be handover as a gift, pre-determined price at the time of agreement or through gradual transfer of ownership.

In this contract the IMFI can be exposed to the settlement risk when the lessee is unable to pay the rentals and when it fall due. In such scenario, the IMFI can request *urboun* from the

lessee as the advance payment of the lease rental. The lessor can claim the rental asset back if the lessee defaults on the rental payments (Iqabl & Mirakhor, 1987).

2.5.1.4 Qardul Hassan:

Some borrower needs money instead of an asset. In such case, Qardul Hassan contract would be suitable. According to this contract the loan is provided to the borrower who wants to start up a small business. The IMFI can only charge service fee while the loan can be settled in installments on an agreed period. But in this case the IMFI is exposed to credit risk as the borrower may default on the loan. Hence the IMFI needs a proper risk mitigation technique to cope with such kind of risk (Rahman, 2007).

2.5.2 Monitoring the Borrower

The main challenge arises when the loan is disbursed. There is need of proper monitoring from the MFI to overlook the activities of the borrower that may lead to the default. The monitoring is essential element for MFIs in order to increase the repayments frequencies and increase profits and sustainability to the Institute. There are certain issues due to which the monitoring becomes necessary.

2.5.2.1 Information Asymmetry:

Mostly these MFIs operate in least developed countries, hence the information regarding the people and the area is vague. In order to dig out such kind of information, the MFIs incurs expenses that may be too costly. Although, collateral or security can be a safeguard against such problem but due to the nature of the borrower it is very difficult to attain the assets to be pledged (Godquin, 2004).

2.5.2.2 Avoiding Adverse Selection:

Adverse selection arises when a borrower is chosen with undesirable characteristics. The information regarding borrower is difficult to obtain hence this information asymmetry give rise to adverse selection. There are borrowers with high risk profiles and those with inability to take benefit of the credit. Hence the role of monitoring becomes necessary in such case (Rehman, 2010).

2.5.2.3 Avoiding Moral Hazard:

Moral hazard relates to the unexpected act or behavior from the agent or borrower. This term can mostly be seen in principle-agent theory. In Microfinance, moral hazard is of severe importance because in case if borrower acts in an unexpected manner e.g. the borrower use the fund immorally and used less efforts to generate profits, would lead to loss for MFIs as well the abandonment of the contract (Rehman, 2010).

To overcome such issues and reduce the pressure of monitoring on MFIs, a concept of group lending was introduced by Dr. Muhammad Yunus, the founder of Grameen Bank, Bangladesh. According to him, credit is the fundamental right of every human. The banks provided the loans to the poor where 95% of the borrowers were women. To overcome the issue of moral hazard and adverse selection, the bank introduced a concept according to which a group of certain borrowers have to apply for loan rather than an individual. A single borrower out of the group would get the loan, upon successful payment of the first installment; the others in the group would get the loan. Hence it would create a monitoring cycle within the group as each member has to keep a check on the others because default of one member would lead to termination of contract with all the members (Chowdhury, 2005).

As in Shariah, it would be unethical if the other members are held liable for the losses incurred by one of the member of the group. In such case, shariah principles should be developed that should be compliant with group lending. But due to the non-availability of such principles, in Islamic Microfinance the loan is provided to individual via three modes. One alternative is continuous repayment according to which the initial small amount is provided to the borrower if he succeed to pay back then a slightly higher amount of loan is sanctioned and so on. Another for is installment based which means that full loan amount is sanctioned at the start and then it is recollected via installments. Third form loan is provided in small installments that should be paid back i.e. return in full at a certain period of time (Rehman, 2010). But due to provision of loan to individuals, the monetary costs of IMFIs would be high because the IMFI has to monitor the individual in order to avoid moral hazard and adverse selection and create sustainability in loan payment. But the IMFIs are more preferred as compare to MFIs because of prohibition of riba element.

3. Findings and discussion:

3.1 Resolving the Issues under ‘Islamic Sharecropping’ Contract:

From the literature, it has been observed that although a lot of criticism has been seen on the sharecropping and *al-muzāra‘a* contracts but the later researchers and the Islamic jurists have approved the contract of *al-muzāra‘a* as well as the contract of sharecropping has been approved by Cheung (1969) and the followers. But the issue of monitoring and input and output sharing has not been answered satisfactorily. In this section, we will try to resolve these issues based on the previous literature of *al-muzāra‘a* and sharecropping that has already been discussed in this paper. If the given below suggestions are put into the *al-muzāra‘a* contract then we can get a modified and more comprehensive form of the Islamic sharecropping contract.

3.1.1 Monitoring and Supervision:

In the literature of sharecropping it has been discussed that the farmer or tenant activities cannot be monitored perfectly and supervising the tenant will cost the landlord extensively. But according to our opinion, this issue can be resolved if the landlord convey to the farmer that he is only concerned with the adequate output that should be produce and in the urge of attaining this objective the fertility of the land should not be damaged extensively. This will save the cost of supervision for the landlord and it will also reduce the change of work avoidance and using of low quality of seeds by the tenant to the great extent. On the other hand each party should know their managerial responsibilities i.e. monitoring activities involved in the sharecropping. Hence the monitoring of primary activities that has already been acknowledged by Aziz & Ismail (2008) includes the sowing and cultivation etc. will fall upon the tenant whereas the monitoring of secondary activities such as harvesting and transportation will be the joint responsibility of both the parties. It should also be known to the landlord that the role of tenant is like a trustee; hence he is not responsible for any damage caused to the crops except in case of the negligence form the tenant side. Regarding the power of landlord, it should be acknowledged that he has the authority to force the farmer in case he is delaying or avoiding doing certain works that has already been mentioned in the contract.

3.1.2 Input and Output Sharing:

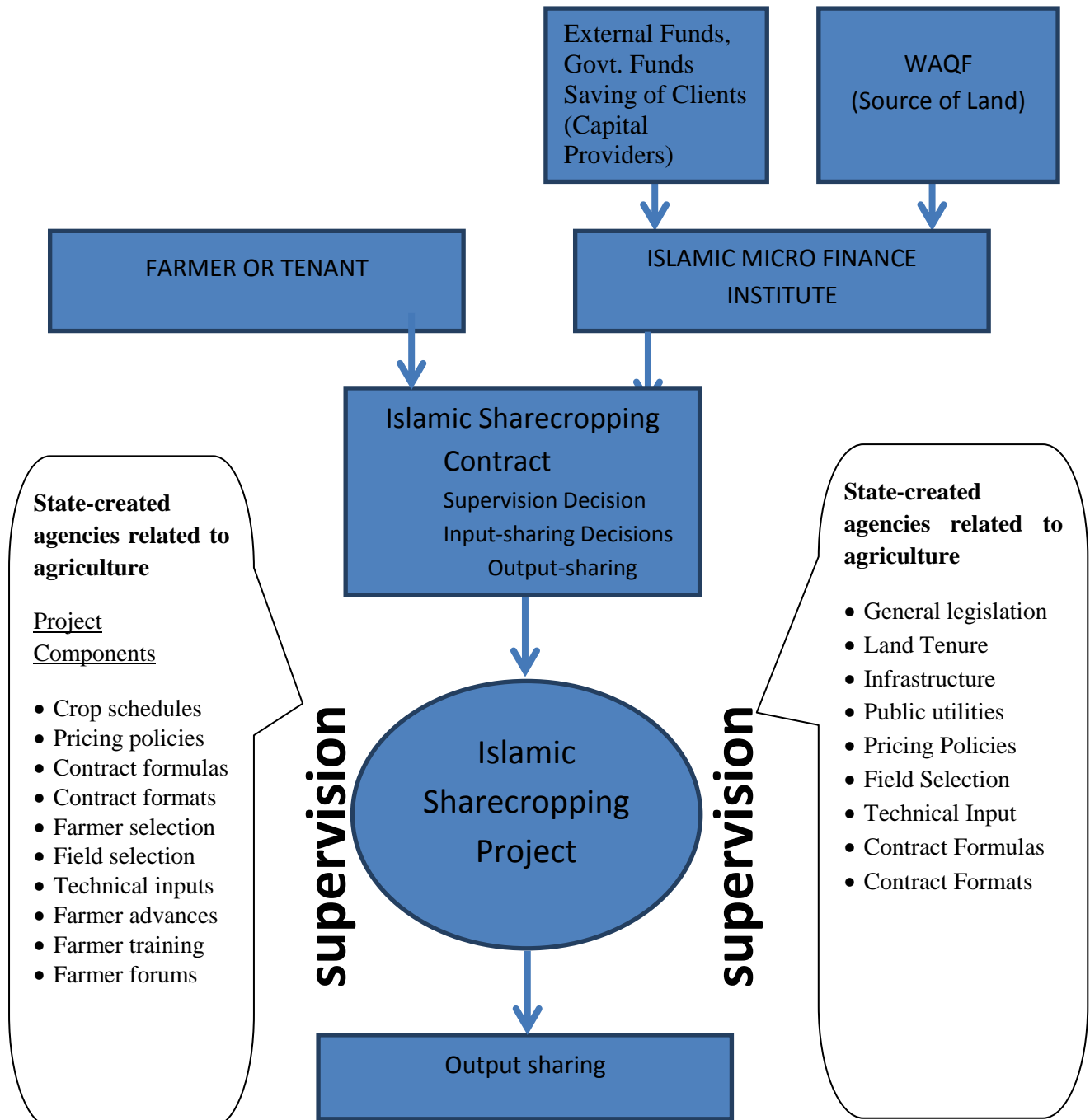
For the Islamic sharecropping contract to be valid, it is necessary that the output should be shared on the basis of percentage. It has been argued that the work effort and the skill of farmer that he holds are not compensated at the time of output sharing. On the other hand it is also acknowledge that the managerial capabilities of landlord are also avoided at the time of

output sharing. As these skills are the intangible and their value cannot be calculated, hence it is better to offset the skill of each party with the other. Hence at the time of output sharing only the tangible inputs should be considered. For example if the seeds and technology is provided by the landlord and the labour is provided by tenant, then the output should be shared on the basis of these inputs e.g. the more inputs provided by a party can hold a higher share of output.

3.2 The role of ‘State-Created Agencies’ and ‘IMFIs’ in Poverty Alleviation amongst Rural Farmers via Islamic Sharecropping Contract:

As mentioned earlier that the sources of fund for IMFI could be government, external funds such as NGOs etc., savings of the clients and charity organizations such as waqf and zakat. Hence in our model as shown in Figure 1, the source of land for IMFIs would be waqf, where the waqf organization would hold the land from public and family waqf. The capital would be used from government funds, external funds and savings of the client. This would be enough for the IMFI to act as a landlord in the sharecropping contract. So, for the sharecropping contract, the landlord and the farmer should enter into the sharecropping contract where the decisions regarding supervision, input and output sharing are made. Once the contract is settled, then the input would be provided for the sharecropping project based on the terms of the contract. Mostly, each party would provide specific inputs. As it is discussed earlier that the cost of supervision can be decreased if the landlord convey his intentions to the farmer that he is only concern with the adequate output with less damage to the soil fertility. In such case, the cost of supervision would decrease and less effort would be required to monitor the farmer. On the other hand, the farmer would also supervise his labour for the sake of producing efficient level of output with less damage to land fertility. Hence, the supervision would become the joint responsibility of both the parties. On the other hand, in the process of sharecropping (from the initiation of the contract till the output is shared), the department of agriculture would play the role of supervisor and consultant. It would help the farmer in contract formulation, providing assistance in input selection and techniques to get maximum outputs, as well as training for the farmers. On the other hand it would also help the IMFI in certain ways, such as contract formulation, selection of the right inputs, providing with the pricing policies etc. The issue that is raised by Rahman (2007), that this contract would put IMFI or Islamic banks on risk because of less or no experience in the farming sector, can be overcome by the introduction of department of agriculture in the model.

Figure 1: The model regarding the role of ‘State-Created Agencies’ and ‘IMFIs’ in Poverty Alleviation amongst Rural Farmers via Islamic sharecropping contract



Conclusion

Poverty has been mostly observed in rural areas because the people in such areas don't have access to quality education and health facilities. The people in these areas earn their livelihood from the agriculture activities. But due non availability of the land and less awareness about the technical know-how regarding production of efficient output these farmers earn below than average. The government owned agriculture department plays an important role in such case. It can provide assistance to the farmer in using the inputs appropriately and maintaining the soil fertility. However it is a difficult task for the agriculture department to provide financing facility to the farmers due less resource availability with the department.

Islamic Microfinance Institution with the help of Islamic Sharecropping contract can provide a better solution to the problems of rural farmers. We have tried to provide a better solution to the issue of conventional sharecropping by developing an Islamic sharecropping contract.

To play the role of landlord, IMFI must hold the land. This land can be provided by the waqf organizations. The capital would be taken from the investment parties such as government, and client's savings for input sharing and supervision etc. By doing so, IMFI can enter in the contract of Islamic sharecropping with the farmer. On the other hand the role of agriculture department would be as supervisor and advisor, and would provide suggestions regarding the inputs application, supervision and contract formulation etc.

In short, the IMFIs and agriculture department mutually can play an important role in poverty alleviation amongst the rural farmers. The courage and good intentions of both the parties in working together would be an important factor in providing a relief to the rural farmers in the shape of good earnings. The IMFIs need to develop models for sharecropping and also to develop risk mitigation tools that can help in from the potential risks that can arise from the contract.

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**CONTRIBUTION OF ISLAMIC MICROFINANCE INSTITUTIONS TO
MICROENTERPRISES DEVELOPMENT: EMPIRICAL ANALYSIS ON CLIENTS'
AND SUPPLIERS' PERSPECTIVE IN INDONESIA**

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ABSTRACT

One of the microenterprises main obstacles to growth is financial access, hence, expanding financial inclusion to reach microenterprises could be considered as one important solution to support the growth of this sector. The aims of this paper are to explore the microenterprises' business problems and the prospect and contribution of Islamic microfinance institutions, namely BMT (*Baitul Maal wat Tamweel*/ Islamic Financial Cooperative) and BPRS (*Shari'ah* Rural Bank) as two main players of Islamic microfinance in Indonesia, in financial inclusion and developing microenterprises in Indonesia. The survey design was utilized through questionnaires distribution to 348 clients to capture their business problems and semi structure interviews to 22 Directors/Managers of BMT and BPRS in East Java, Indonesia in order to find out their perceptions on the future prospects and their contribution in microenterprises development. This primary data was analysed using the statistical tools and coding analysis method. The findings of quantitative data analysis show that the main problem of microenterprises is financial access. While on the suppliers' perspective, the results suggest that both types of institutions have potential capability to support microenterprises development. They also have contributed to local economic development through microenterprises' improvement of income, savings, assets, transportation vehicles and the ability to reach the target production. In addition, the role in local society includes reducing the influence of money lenders, provision of bill payment center and the improvement of trust and awareness to *Shari'ah* based financing.

Keywords: *Shari'ah*, microfinance, BMT, BPRS, role, potential

MAINSTREAMING THE PERIPHERAL UMMAH USING WAQAF**Mohd Adib Ismail¹**

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ABSTRACT

The peripheral ummah is the community that is excluded socially and economically from the market system. The inaccessibility to the market makes them poor which later creates the vicious and spiral problem of poverty. This study aims to propose the mechanism to eradicate the causes of the problem and let them accessible to the market using waqaf. Taking into consideration of altruist behaviour of other mainstream communities and good coordination between government and non-government organizations, waqaf mechanism is proposed as source of fund to finance the actions to include the peripheral ummah into the mainstream community. The mechanism focuses on wealth creation activities. The waqaf mechanism is effective as its characteristics are irrevocability, perpetuity and inalienability. Therefore, partial influence from the government or the community regarding the management of the waqaf fund can be avoided.

Introduction

In economics, the concept of periphery stems from the idea in geographical economics where rich areas tend to be closed together (Baldwin & Wyplosz, 2012). The areas become the core while rural areas are scattered away from the core and known as the periphery. Most of economic activities and resources centre at the core though the periphery constitutes of larger land size. The situation has caused economic inequality between the two areas. Income is higher at the core but unemployment rate is low. In contrast, due to low economic activities at the periphery the income is relatively low but the unemployment rate is higher. According to Baldwin and Wyplosz (2012), the situation may slowdown the economic integration.

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Although, Balwin and Wyplosz's idea presented for the regional economic disparity, the concept of economic integration may be widened to understand the issue of community integration into the market system. Being unintegrated into the market system leaves the community living in poverty, malnutrition, less education, improper healthcare and shelter, and so on. The problem becomes vicious and spirals as people living in poverty give birth to other poor people.

The issue is an international problem. Both developing and developed nations are facing this problem. However, in developing economies, the problem is worse as the policies to solve the problem are financed by tax. Since the tax collection is low, the size of money spent for the community is also small. Therefore, the Social Exclusion Knowledge Network (SEKN) Report (2008) recommends the use of targeted means-tested policies such as cash transfers to improve households' income and assets. However, in some circumstances, the policies have limitations. The report outlines nine causes that limit the success of the policies. They are the amount of money transferred to households is usually low in order to provide a better living standard, the information problem among the policy makers and recipients such as strict selection rules and stigma, improper distribution of resources on policy compliance with conditionality, management fraud, leakages due to complexity of eligibility process, delayed or incorrect payments, having perverse incentives, inadequate funds and lastly, failure to reduce inequality.

Therefore, the policies initiated by the government must be supported with the infrastructures that suit the problem eradication. The policies also need to be coordinated with the involvement of larger society to work hand in hand to overcome the problem. The Social Exclusion Knowledge Network (SEKN) Report (2008) also states that the large scale of social movements and formal civil society organizations have powerful drivers of social reform. People and government collaboration must therefore be recognized and involved in policy design, delivery, evaluation and action.

In this regard, this paper aimed to propose waqaf as the mechanism to eradicate the problem and integrate the peripheral ummah into the market system. The waqaf mechanism has advantages. It will involve both people and government to collaborate in every action and policy to integrate the peripheral ummah. The government has no veto power in waqaf funds as the fund belongs to the society. Both government and people become the trustees.

Therefore, the disbursement policy of the fund has to be transparent and the decision making is more democratic.

The rest of the papers are organized as follows. Next, we discuss the literature reviews and the concept of waqaf followed by the waqaf mechanism. Finally, we conclude.

Literature Reviews

Being unable to integrate into the market system, the ummah becomes economically and socially excluded from the mainstream system. Here, we generalize the economic and social aspects into social perspective. Hence, in this section, we review the definitions of social exclusion, its causes and consequences.

The concept of social exclusion

The term of social exclusion was first used in Europe where there is policy focus on those living in ‘deprived areas’ with poor facilities which cause them be marginalized. The term is widely used in social science studies such as sociology, education psychology, economics and politics. Silver (1994) provides three different paradigms to define social exclusion which are solidarity, specialization and monopoly. In solidarity paradigm, social exclusion is defined as the breakdown of social bond between the individual and society. Based on this definition, the poor, unemployed and minority societies are considered socially excluded. In specialization paradigm, the individuals are discriminated across economic and social spheres that keep them legally separated but not free to move across the separated boundaries. Last, in monopoly paradigm, the certain individuals form monopolies in social and economic aspects of life, banning other from accessing the resources through “social closure”.

According to Saith (2007), the definition of social exclusion is different between developing and developed economies. In the absence of welfare state and formal labour market, the definition of social exclusion is usually defined exchangeably with poverty problem. In contrast, in developed nation, the social exclusion is defined as the exclusion from the normal activities of the society. Therefore, Saith (2007) suggests two approaches to define social exclusion: first, using the predetermined set of rules such as political rights or basic welfare, second, classifying groups of potentially socially excluded and identifying the dimensions of exclusion.

Many studies argue that the issue of social exclusion is multi-dimensional (Saith, 2007; Sen 2000; De Haan, 1999; Bhalla & Lapeyre 1997) as it involves various relations with different types of exclusion. Therefore, the scope of social exclusion involves inter-sectorial approaches and evaluation of social processes and institutions that currently exist. Overall, the social exclusion may be referred to being marginalized and deprived. It indicates the situation where certain segments of community are ignored by government in any economic decision making consideration as such they benefit less from the policies taken as compared to other communities (Mohd Fauzi, 2006). Most of time, the social exclusion is defined as a new type of poverty (Siti Hajar, 2009).

Incidence of social exclusion

The social exclusion is not a problem exclusively for developing economies. In Europe, there are 120 million people in the European Union at risk of poverty or social exclusion. It includes mainly children and those over 65. In 2010, the European Parliament launched campaign to combat poverty and social exclusion through campaigns to increase awareness, build new partnerships, create a momentum and get political commitment to fighting poverty (European Commission, 2011). However, in a country like India, social exclusion has already its roots where the community is distinguished according to caste, tribe and gender that structurally kept entire groups trapped (World Bank, 2011). In Malaysia, the poverty incidence has reduced significantly. In 1970, there were 49.3 percent of Malaysian population lived in poverty. In 2009, there were only 3.8 percent of whom living under poverty line. The same happened to the income inequality indicator as the GINI coefficient has improved (Economic Planning Unit, 2010). In contrast, the figure produced by the Department of Social Welfare Malaysia shows that there was an increase in number of cases that receive welfare aid schemes from 221,602 cases in 2008 to 473,928 cases in 2011. The contradicting figure justifies the argument that the social exclusion is a new of poverty. The problem exists even though the economy grows.

The causes of social exclusion

There various causes of social exclusion. As it usually associated with income, the causes that contribute lower income as considered the causes of social exclusion. Parodi and Sciulli (2012) argue that the economic downturn has contributed to an increase in unemployment. During the crisis, government practises budget austerity to control deficit public debt levels. The policy affects disadvantaged people and that lead to higher inequality, poverty and social

exclusion. The crisis also affects the labour market. If the flexible market system with less labour protection is imposed, the crisis may reduce the wage and increase the unemployment rate. There are also social factors of social exclusion. The factors include inaccessibility to proper education, healthcare, housing and basic needs. Under certain circumstances, gender may cause social exclusion. The incidence of social exclusion can be shown in Figure 1. It shows the inter-relationship between causes and outcome of social exclusion.

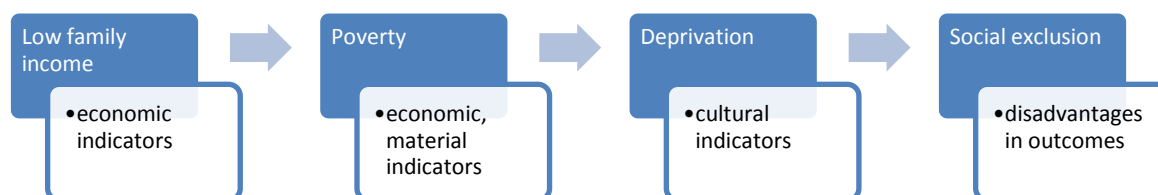


Figure 1: Causes and outcomes of social exclusion inter-relationship

Source: Bynner (2003).

Based on different causes of social exclusion, UNDP (2006) distinguishes eight types of social exclusion. Predominantly, people are socially excluded due to economic condition such as being poor, unemployed or homeless. Other types are people are excluded because of family structure, identification, age, criminal wrongdoing, education, health and physical disability.

The consequences of social exclusion

The impact of social exclusion is structural and inter-sectorial. Besides, it worsens its causes. Here, we outline few of the consequences. It seems repetitive because its impact is spiral and vicious. For instance, it happens due to poverty at first. In the next stage, it worsens the poverty later on.

Health and education

The social exclusion causes the ummah to have lack of good healthcare and education. The situation usually happens in remote areas where infrastructures are poor and social services are unavailable. Lack of good healthcare affects education achievement. Then, it causes drop off.

Income inequality

Next, with low education, this peripheral ummah earns less than others. At the same time, poor income redistribution policy affects asset and land ownership and access to external credit. This situation leads to low economic resources available for them.

Poverty

Consequently, they stay under poverty line.

Productivity

With less economic resources, they are unable to produce. The productivity drops and poverty never been abolished.

Violence and insecurity

To sustain their life, the crime rate increases.

Subjective wellbeing

Finally, they become totally ignored socially, politically and economically.

Therefore, Islam teaches us to avoid from harmfulness and pray for betterment of life. Muslims are ought to pray for shelter from being lazy and poor, debt ridden and oppressed by others. Here, we propose waqaf mechanism in order to help out the peripheral ummah, and bring them along into the market system.

Waqaf

Waqaf is originated from an Arabic word of waqf. Besides, Muslim scholars also use word of habs that represents the same meaning. Literally, both waqf and habs mean to hold, confine, detain or restrain. Various definition of waqf are given by scholars. However, the definition by Aby Yusuf of Hanafi School is preferred. As quoted by Mohammad Tahir Sabit and Abdul Hamid (2006), waqf or waqaf legally means “to protect something, by preventing it from being the property of a third person” (Mohammad Tahir Sabit and Abdul Hamid, 2006: 28). This definition constitutes three characteristics of waqaf which are that the property is transferred from donor to recipient to benefit it perpetually, the transfer of benefit is irreversible and heirs of the donor cannot own it privately. The property that is transferred

should be in good condition, perpetuity and the intention of waqaf is for the sake of Allah to benefit people.

Once, a donor makes a waqaf he himself, his heirs or trustees cannot revoke his donation. This means the contract of waqaf is binding and effective, soon after the declaration is made. Thus, delivery of the property is unnecessary because the donor transfer his ownership on property to ownership of Allah, which is irrevocable. Since waqaf is irrevocable, it is not subject to time constraint and the subject matter must remain. This perpetuity characteristic of waqaf implies that should be perpetually existent and giving benefits at all time. Similarly, the management of waqaf property is forbidden from doing conveying, assigning and transferring waqaf property. Therefore, it cannot be sold or mortgaged. At the same time, the characteristics differentiate waqaf from other types of transfer such as sadaqah, zakat and hibah.

The legality of waqaf has been mentioned various places in al-Quran and al-Sunnah. Though, the word of waqf is not mentioned explicitly, Muslim scholars argue that word such as infaq, sadaqah jariah and habs refer to the meaning of waqf as widely understandable in Islamic tradition. For example, Allah says in al-Quran (3:92), “Never will you attain the good (reward) until you spend (in the way of Allah) from that which you love. And whatever you spend, indeed, Allah is knowing of it”. Ibn Kathir interprets this verse using a Hadith regarding the story of Abu Thalhah who did waqaf on his most loved property. He did waqaf for the sake of Allah.

Altruism and Waqaf

As abovementioned, people do waqaf for the sake of Allah to benefit other people. This pure intention is called altruism. Altruism has its root in Latin which is “alter” or “other”, to describe actions performed in selfless manner for the benefit of others. In other words, altruism “is a concept of loving others as oneself, or a behaviour that promotes the survival chances of others at a cost to one’s own, or self-sacrifice for the benefit of others” (Wan Sulaiman, undated). In economics, altruism is most of time ignored. Instead, the principle of individuality and selfishness are promoted to measure optimization behaviour. However, as the economic theories try to abstract the reality as possible, and the concept of cooperation and trust have taken place, the concept of altruism is becoming recognized in economic model derivation rather than being explained normatively.

In economics, the impact of altruism can be discussed in two ways. In Islamic economics textbooks and articles, waqaf is treated as another type of transfer payment. The transfer made by a consumer as part of his income or wealth for the benefit of others. This transfer affects the amount of his disposable income in which the transfer reduces the income or wealth. Even though, the income has been reduced, the believers have faith that in every transfer made for the sake of Allah will be rewarded ultimately. The belief is discussed under the concept of barakah, that his original income will be safeguarded and increased in future (al-Quran, 2:261 & 14:7). Eventually, the barakah affects the utility of consumer exogenously.

Waqaf also can be treated as part of consumption commodities in the consumption bundle. Therefore, based on this treatment, spending on waqaf affects the utility maximization directly from inside the model. Here, we can model waqaf demand endogenously. As part of consumption commodities, waqaf will be priced, at least according the opportunity cost of consuming other commodities.

Overall, both approaches provide the understanding why people do waqaf and the impact of waqaf can be analysed economically. However, it is beyond the scope of this paper to evaluate the models.

Waqaf Mechanism

Waqaf mechanism is proposed to abolish the any obstacles that keep the peripheral ummah away from the mainstream ummah or community. At the same time, the mechanism should be able to provide opportunities for capability building. Figure 2 represents the process of social integration.

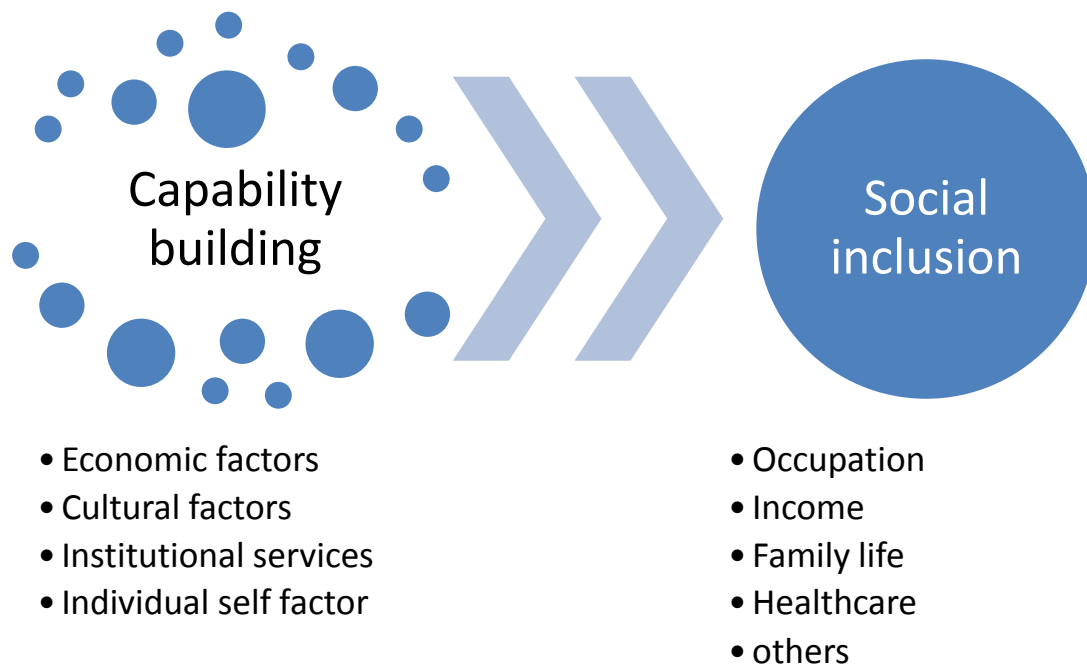


Figure 2: Capability building process toward social inclusion

Source: Modified from Bynner (2003).

Therefore, we need major policy overhaul. Instead of being government initiated programmes, but the policy is transformed into government-community partnership programme through waqaf mechanism.

The advantages of the waqaf mechanism are:

- Promote autonomy
- Promote democracy
- Promote transparency

As the characteristics of waqaf are irrevocable, perpetual and inalienable, the government or the community has no partial influential role in influencing the decision making. Both community and government are trustees of the ummah. Under this mechanism, democracy is widely practised. Besides, to promote efficiency, the trustees are liable to their decisions and actions. The activity and financial reports are disclosed and communally audited.

The mechanism is shown in Figure 3. The board of trustees has responsibility to plan, monitor and regulate the workplan of waqaf mechanism. In order to manage the operational aspect of waqaf, a waqaf foundation is set up. The initial set up is financed by government grants. The

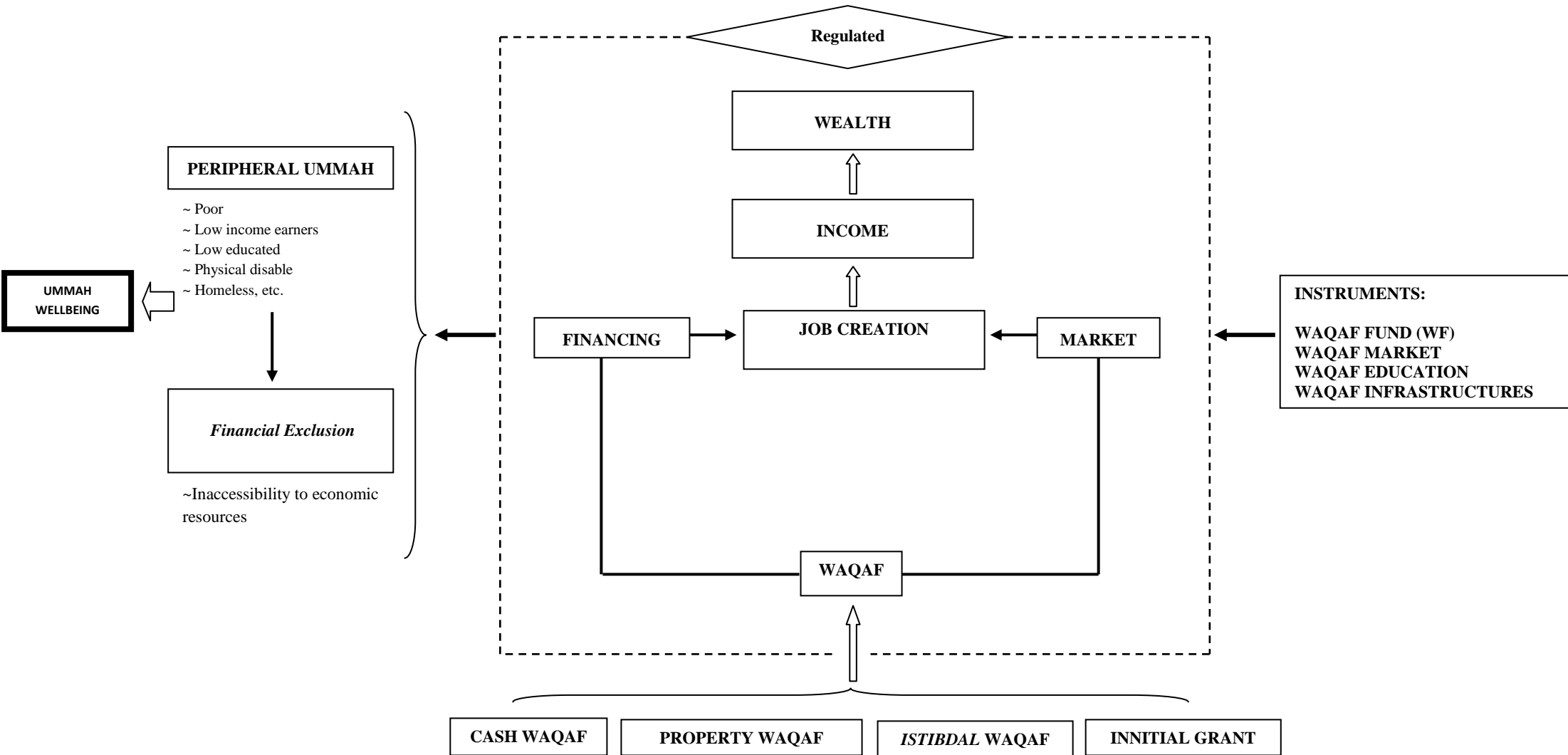
foundation will collect the waqaf contribution in any form either in moveable and non-moveable properties such as cash and land. To exchange unproductive waqaf properties into more useful and productive properties, *istibdal waqaf* is used. As a result, the waqaf properties and funds are able to be relocated in any area of interest.

The waqaf collections are allocated in four types of programmes. First, the establishment of waqaf fund to function as a financial institution. The financial waqaf fund institution operates to collect waqaf deposit and give financing. The idea of waqaf financing is to provide socially excluded ummah with financial resource to work on any productive and profitable activities. The activities are monitored by the board of trustees and must comply with shariah regulations. As a financial institution, it must practise good governance, disclosure and proper risk management.

Second, the waqaf market is established to ease the market accessibility of the peripheral ummah. In this market, market closure is prohibited but competition is promoted. Since, business activities of peripheral ummah start with small scales, their production with respect to cost may be inefficient. Hence, the market works to increase the production scale in collective approach in which few businesses collectively supply the same products. Once the production achieves the economies of scale, they may be able to compete with outside competitors. The market will provide the supply that may create its own demand.

Third, the waqaf education is aimed to promote self-confidence. To avoid redundancy with the normal education system, the waqaf education focuses on personality and character building. This is because the peripheral ummah who suffers long period of deprivation with be inflicted with high inferiority complex. Therefore, normal classroom approach may be

Figure 3: Waqaf mechanism



ineffective. More personal approach like face to face counselling and motivational therapy sessions is much more useful.

Finally, the waqaf collection is also allocated for infrastructure development. Living in remote areas with minimal infrastructures also causes the ummah to be socially excluded and inaccessible to the market. Besides, living in an improper shelter also put the ummah under the social exclusion. Therefore, waqaf infrastructure has two objectives, to build infrastructures for peripheral ummah, and to relocate them in areas accessible to the market system.

The four programmes are coordinated by the waqaf foundation in order to enhance the ummah wellbeing. Each programme facilitates the other. The programmes will involve large sum of waqaf collection. In order to succeed, the normal system must recognize the urgent of the peripheral ummah so that the programmes are not compromised by the policies such as tax on waqaf fund, tax on waqaf land and ownership transfer fee, to name a few. Next, the empowerment of ummah is achieved and all members of the society have equal rights and access to the market system.

Conclusion

The peripheral ummah or socially excluded community is not a problem of developing countries. In fact, it is an international issue. The negligence from solving the problem may cause new vicious and spiral poverty. This paper proposes the use of waqaf mechanism to overcome the problem. Under the mechanism, four programmes are outlines. Each programme complements each other. It will involve huge sum of waqaf collection. However, its success depends mostly on the recognition of normal system regarding the urgency to solve the social exclusion problem. However, this paper has limitations. It does take into account the current practice of waqaf system in Muslim countries and around the world. It also does not survey the real need of socially excluded society. As it is totally a rhetorical approach of study, this study is still able to shed light regarding the urgency to solve the social exclusion. The literatures also confirm the urgent needs.

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WAQF AND REINVENTING THE ISLAMIC ECONOMIC SYSTEM IN THE MODERN WORLD: PIONEERING PRACTICE IN SINGAPORE

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ABSTRACT

After its boom in the 2000s, the practice of Islamic finance faces criticism by those who aspire the ideal of Islamic economics. They contend that the newly developed Islamic financial products are not compatible with the ideal of Islamic economics, because these products are approved at patchwork screenings by an internal Sharia advisory board. In order to overcome this situation, several new ideas were proposed by both bankers and scholars. The incubators of this trend tried to exploit the new areas of the practice of Islamic finance, where conventional finance could not ensure enough service or could cause negative effects. They focused on microfinance lending and socially responsible investment (SRI) as concrete areas for applying Islamic finance. In addition to Islamic microfinance and Islamic SRI, the aspiration-oriented school has recently focused on the traditional Islamic economic institutions like *waqf* and *zakat*. The practices of these institutions are still alive in the contemporary Islamic world, although they are getting scarce in many regions. The promoters are trying to activate these institutions using the scheme of Islamic finance, tapping a new market for Islamic finance. This presentation focuses on the latter trend and picks up a pioneering practice for revitalizing *waqf* properties in Singapore. Then, the presentation attempts to clarify the way of implementing these institutions into the scheme of Islamic finance. Based on the analysis, the presentation considers the historical implications of revitalization of these traditional institutions and, in particular, examines whether this revitalization can be regarded as the resuscitation of the antique Islamic economic system or the emergence of a novel system, which can provide an alternative view to the current capitalistic system.

**THE AXIOMATIC APPROACH OF TAWHID IN SOLVING ISSUES
IN HALAL ECONOMY**

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ABSTRACT

Economic problem is nowadays omnipresent and unresolved issue throughout the worlds. In Halal economy namely a combination of Halal industry and Halal Finance, the issue should not be as rampant as customers and product/service providers are well imbued with the tawhidic concept of god fearing and god conscious organisation. The issue is why the epistemology of tawhid fail to deliver a well behaved economic society. Does it relates to the halal certification procedures? Thus, this study scrutinise the role of tawhid as a problem solver to the halal business. How does it relates to the concept of halal? In general, this study try to show the role of tawhid epistemology and the importance of its ontology in governing the human behaviour towards halal and good deeds.

Keywords : tawhid, axiom, misbehave

INTRODUCTION

Halal businesses and Islamic finance have integral roles to play in the development of a strong halal economy. This new idea ensures halal related businesses are indeed ‘100 percent halal’. Islamic source of fund also promote the growth of global potential that is in reality in dire need of Muslim entrepreneur. Currently pushing for both Islamic banking and the halal industry, further collaborations and cross pollination between these two sectors are likely to become increasingly widespread.

The world halal market is fast becoming recognized as a vitally important emerging market sector. Halal industry shows a significant potential either in domestic or international market (Yuhanis & Choh, 2012). It is fast becoming a new market force and brand identifier and is now moving into mainstream market, affecting and changing perception on how business should be conducted (Lada et. al, 2009). With a global consumer base of about 1.6 billion i.e. 23 percent of the world population (<http://www.pewresearch.org/>, 2013), the world halal market is estimated to be worth USD 2.3 trillion (<http://www.mihas.com.my/>, 2013), of which USD 700 billion is food. Although this figure is based on world Muslim population, we cannot under estimate the potential non-Muslim (cross over markets) halal demand (Global Halal Food Market Brief, 2008; MITI, 2010). With the onslaught of global trade and changing lifestyle, non-Muslim countries are dominating the trade of halal meat and processed food products.

Accordingly, to ensure that the whole production process is halal, the source of the financing should also be a halal source i.e. using Islamic banking services. It is after all, what Islamic finance is all about-promoting justice and equity in transactions while abandoning usury (riba). Islamic banking's concept of sharing risks and returns could protect a fledgling halal business.

Islamic finance, as an ethical financial intermediary, must finance halal industry's as Muslims are two plus dollar trillion niche market served and serviced by non-Islamic entities. According to 2103 State of the Global Islamic Economy report by Thomson Reuters, in collaboration with Dinarstandards, its core sectors are structurally impacted by Islamic values and driven by end user, retail and business, needs and demand. The \$1 trillion global Islamic finance industry is in the process of developing a road map to converge \$651 billion halal market.

HALAL ECONOMY: THE ISSUE

The Halal industry is estimated to be worth US\$1500 billion on 2009, with the number of producers, Halal ports and certification bodies growing at an impressive rate every year. However, Islamic financing facilities have not become a staple in the halal diet. Islam is a gestalt, meaning that it is a religion that should be taken in whole, without any sort of bifurcation. However, this sort of divergence is glaring apparent in the halal industry, where recent reports have shown that only 5% to 10% of halal business utilizes Sharia compliant financial services.

As of August 2008, less than 10% of those in the halal industry in Malaysia had adopted Islamic financing which has definitely shown its potential. This has left many to ponder why Halal producer have not opted to create a complete halal supply chain from A to Z, beginning with financing. Some producers deem halal financing a more expensive option to conventional financing. Currently more than 80 percent of the halal producer in Malaysia are non-Muslim (Nor Aini et al., 2007). This is one of the reasons of slow take up of Islamic fund. It is paradox that such Muslim concern are being capitalised on by non-Muslim businessman. By right Muslim businessman should lead the industry to grab any available opportunities and make the most profit from halal industry.

Secondly, according to industry sources, lack of knowledge and exposure to halal financing structures could be the main reason behind this perception, as some have argued that the provision of halal financing is indeed cheaper than conventional structures available to business and small and medium-sized enterprises (SMEs). Should be, all halal producers should only be seeking halal financing. This to ensure that the whole chain is halal starting with capital. It depends on where the producers is. In some countries, the tax laws have not been changed to provide a level of playing field for Islamic financing, so invariably it costs more. For example, stamp duties may be higher as several documents are involved in one financing structures (Abdul Gaffar & Mohd Ali, 2013).

Legal documentation also plays an important part due to its unique sharia requirements and some countries do not have legal concepts that support this requirements, for example, trusts law. In summary, pricing reflects the relative difficulties in establishing working products. However, over time, this should resolve itself.

Thirdly, even a sad situation occurs in which the Muslim entrepreneurs also use non-Islamic mode of financing. They have knowledge on Islamic financing especially things that relate to riba, but still use the conventional medium to finance their business. Having knowledge is an issue but to practise knowledge is another issue. This practical values deteriorates caused by low conviction on tawhid and the teachings of Islam. Many cases also happened when Muslim

entrepreneurs used non permissible technique of slaughtering or haram ingredients in their process of halal business.

All in all, this issue goes back to the main problem of not implementing a full-fledged concept of halal in the manufacturing sector. Nowadays, all halal logos issued and certification providers do not take into account the importance of halal financing mode used by the manufacturer. The logos are given based on the operating process and procedures of the firm only. For instance, the halal certification standard MS 1200:2004 issued by Religious Department of Malaysia (JAKIM) does not touch at all the medium of financing used by the producer. This, in a way, opens the door of using non-Islamic financing mode for whatever reasons they referred to.

Riba, for instance, is the most dangerous disease in Islamic financing. Any forms of action that relates to riba will be cursed by Sharia. At the same time, any stages of industry that takes riba as a form of financing will get no blessing from Allah swt. According to Mohd Ali et al. (2003), the problems that occur in the halal economy also resulted from the non-Islamic source of financing. The exploitation of labour, deceiving, fortified halal logo, uncleanliness, etc. are resulted indirectly with the involvement of riba financing.

Allah says in Quran,

And that which you give in riba for increase through the property of [other] people, will have no increase with Allah. But that which you give in charity seeking the countenance of Allah, it is these who will get a recompense multiplied. [30:39]

The Noble Qur'an - Al-Baqarah 275-281

275. Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. That is because they say: "Trading is only like Ribâ (usury)," whereas Allâh has permitted trading and forbidden Ribâ (usury). So whosoever receives an admonition from his Lord and stops eating Ribâ (usury) shall not be punished for the past; his case is for Allâh (to judge); but whoever returns [to Ribâ (usury)], such are the dwellers of the Fire - they will abide therein.

276. Allâh will destroy Ribâ (usury) and will give increase for Sadaqât (deeds of charity, alms, etc.) And Allâh likes not the disbelievers, sinners.

277. Truly those who believe, and do deeds of righteousness, and perform As-Salât (Iqâmat-as-Salât), and give Zakât, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

278. O you who believe! Be afraid of Allâh and give up what remains (due to you) from Ribâ (usury) (from now onward), if you are (really) believers.

279. And if you do not do it, then take a notice of war from Allâh and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).

280. And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know.

281. And be afraid of the Day when you shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

Prophet says in hadith,

Jabir b. Abdullah r.a. reports that the Prophet pbuh cursed the receiver of interest and the payer thereof, the one who records it and the two witnesses thereof. He said: "They are all alike [in guilt]."

[Muslim, Tirmidhi, Ahmad]

Hazrat Jabir r.a. has reported that the Messenger of Allah pbuh cursed the devourer of usury, its payer, its scribe and its two witnesses. He also said that they were equal (in sin).

Hazrat Abu Hurairah r.a. reported that the Prophet pbuh said: A time will certainly come over the people when none will remain who will not devour usury. If he does not devour it, its vapour will overtake him. [Ahmed, Abu Dawood, Nisai, Ibn Majah]

Hazrat Abu Hurairah r.a. reported that the Messenger of Allah pbuh said: I came across some people in the night in which I was taken to the heavens. Their stomachs were like houses wherein there were serpents, which could be seen from the front of the stomachs. I asked: O Gabriel! Who are these people? He replied these are those who devoured usury. [Ahmed, Ibn Majah].

THE CONCEPT OF HALAL

Halal means what is permissible in Islam. Halal is everything which has been allowed by Allah swt and his prophet pbuh. The concept of halal does not confine only to food. It connotes every deeds that in lines with sharia. Thus it can be halal food, halal activities, halal business, halal transactions, halal labour, halal money, halal economy etc. In a case of halal food is *tayyib*; i.e. slaughtered according to the specific parameters of Islamic law, good, wholesome, healthy, untainted during the stages of processing, packaging, storage, transportation, and cooking. According to Maamor (2005), halal concept includes no act of cheating, weigh deception, quality, expiring date, and brands. In addition, Mohd Ali et al. (2003) claimed that halal certification must commence from the aspect of input, process and finally the output. In truth, the process of attaining halal must be controlled right through sources and animal gene (Che Man, 2003) and any action towards nullifying halal status. This view is supported by Ahmad Kamal (2000) with a statement that if halal want to be channelled, it must start from the beginning state when choosing food till the final end. Ahmad Kamal (2000) did elaborate on the elements that may nullify the concept of halal;

- i. Ingredients used. It is not confine only to basic ingredients but also all forms of ingredients such as additives, colouring, taste and etc. that will give effect to healthy and security;
- ii. Skilled labour. This is important to the non-Muslim entrepreneur because it may reduce the credibility of firms. Knowledge and preparation procedure must be clearly understood to create firm visibility;
- iii. Machine and apparatus. This point is not taken seriously since they are non-human. But any forms of non-halal apparatus used to produce halal product will nullify the concept of halal. For example the used of non halal brush, riba financing and haram capital.
- iv. Operation and preparation process. The knowledge on orchestrating halal logistic will create a good control and eliminates pollution; and
- v. Environment. Unsafety condition will precipitates disease and bad pollution. Halal concept does not confine itself only to religion but also every things that relates to the standard of safety and hygiene.

Broadly speaking, halal economy consists of:

The Halal Products and Services

Halal products include both food and non-food items. Halal food is not only meat and poultry but also other food items such as halal services and finance. There are various areas where halal can be implemented. It includes:-

a) Halal food value chain

Since everyone is noticing halal now, the competition for the halal sector is getting intense. Halal is more and more a complete range of product offering in supermarkets chains worldwide, as well as in 5-star hotels and restaurants and fast food chains, airline meals, school dinners, military and even prison rations, i.e. food value chain. Specifically, food items in halal industry consists of confectionery, canned & frozen food, dairy produce, bakery products, organic food, herbal products, beverages etc.

b) Non-food halal products

The halal issues are not applied only on food items. Personal hygiene and healthcare products, toiletries and cosmetics are all appearing as halal options. Once halal is understood as a lifestyle choice, the range of option increases exponentially. Halal non-food products such as cosmetics, toiletries, beauty products, pharmaceuticals, leather products, perfumes etc.

c) Halal services

In term of services industry, halal issues rises as customers require better quality assurance of sharia compliance. Thus, there is an increasing demand for halal tourism, halal education and halal financing. Besides merchandise, services are also important components of the halal market, including Islamic banking, securities & bonds, travel & tourism, supply chain & logistics, education & training, food services etc.

d) Halal certification

The question naturally arises, when most of the Muslim majority countries do not consider halal-certification necessary or they cannot provide halal certified products to the international markets. Realizing the potential market for halal food industry since the last two decades, countries worldwide began to set up halal authorities to provide halal certification services.

e) Halal traceability and tracking system in food value chain.

The halal industry involves farm-to-table operations and this has led to the development of new links within the value chain, most notably in the area of information technology. Halal traceability system and halal tracking system are emerging as lucrative areas in the global halal market.

f) Halal Park & regional halal hub

Establishing of halal parks is a comprehensive way of implementing halal industry as it covers production, packaging, testing, certification and financing.

The halal industry does not comprise food, pharmaceuticals and nutraceuticals, but also encompasses rules regarding transporting, packaging, labelling and logistics of food, analysis of preparation procedures such as hazard analysis and critical control point (HACCP) and good manufacturing practices, and other recognized safety-quality standards and compliances. These standards are applied to food processing, hotel operations, pharmacies, cosmetics, medical and many other business. Among halal certification body across Asia are Halal Industry Corporation (HDC), Brunei Halal and The Halal Standard Institute of Thailand.

The Islamic concept of quality in preparation of food is very much different compared to that of conventional. It does not confine only to the healthy and quality but also to the hygiene and permissibility from the Islamic point of view (halal). A certain food which is healthy but not permissible from the sharia point of view will also be neglected. According to Qardawi (1998), the haram (not permissible) and unhygienic produced food will embark a deterioration of values in attitudes and unexpected effect in the society.

The second caliph of Islam i.e. Hadrat Umar Al-Khattab r.a said “we even neglect to eat eight over tenth halal food, afraid of being in syubhah (grey area)”. This attitude shows that the act of carefulness when taking food is important so that it will not nullify the objectives of sharia. The objectives of sharia mainly to reserve religion, soul, mind, offspring and wealth. Due to the weakness of the Muslim society not being firm causes an irresponsible producer to include haram

ingredients in the preparation of halal food. A country whereby the majority of halal producers are non-Muslim will take into granted the due carelessness to grab maximum profit. Islam takes in to account the source of food, hygiene, cooking style, preparation, consuming and finally how to throw food residue. (Mohd Hamin et al., 1997)

How many Muslims consumers know the 55 food halal additive, 54 grey and 25 haram from the scientific name and code? The good attitude of some Muslims paying attention to the ingredients also does not guarantee the food is permissible to eat. For instance, some of the ingredients are written in scientific name and code. It is difficult to know the source whether it if from vegetable of animal base. However the producer knows best. They must know the sources of ingredients whether it is halal or haram. That is why sharia may not blame the innocent consumer but Sharia will definitely curse the irresponsible producer. Thus if we go in details especially on financing mode, lawful or unlawful worker, licencing, the issue will be more difficult to resolve.

As long as the consumer is concerned, there is no doubt eating food that is certain to be halal. What more if there is certified halal logo stated on the packaging. But from the producer perspectives, if we do not have a strict rule on preparation of halal food, the tendency of the producer producing halal food with unlawful means such as taking riba, exploiting, gambling may occur. All such actions will be a fore step nullifying the concept of halal in Islam.

HALAL AND TAWHID

From the perspective of sharia compliance, the term ‘islamic’ (as in Islamic banking) is not a legal term under the sharia. It is just an adjective, a description; it is not itself a definition, halal and haram, however are the key legal terms on which the foundation of the Islamic sharia rest. So if we are going to call it halal, we have got to get it right. (Abdalhamid, 2007).

In Islam, economic means is a need not a main purpose of life. Economic means serves man to attain a full conviction (tawhid) and vicegerency (risalah). According to Qardawi (1988), economic means is not the main foundation of Islam, not the centre of its teaching and even not the main topic of its philosophic underpinnings. Tawhid is the micro foundation of Islamic

teaching. It is only under the direction of tawhid that man would not create mischief on the earth. (Othman, 1987)

According to Dadgar (2010), we are now encountering with both economic crisis in behaviour of economic variables and related policies at one hand, and the appearance of scientific crisis of economic theories on the other. Conventional economics which had been decades of experience still fail to solve the tendon issue of human misbehave and bad attitudes. It has no long run strategy of religious thinkers and religious centres. According to Mark Blaug (1997), modern economics is sick, it has increasingly become an intellectual game player for its own safe and not for its practical consequences for understanding the economic world. Economist have converted the subject into a sort of social mathematics in which analytical rigor is everything and practical relevance is nothing (Blaug, 1997).

What happen when halal producers are more objective oriented rather than normative. There will be a tendency that they work hard on achieving the goals, neglecting the norms on whatever possible means. They will strive for profit alone and neglecting halal compliance. The methodology of extreme positive economics has not only shunned normal analysis in economics, it has also had the effect of ignoring a variety of complex, ethical considerations, which affect actual human behaviour (Sen, 2005). That is why Islamic production theory and policies are adjusted and shaped by the need of changing society without neglecting the norms.

Islamic economics is an inextricable relationship between ethics and economics is ultimately informal type and it is not substantive (Robbins 1935; Hausman 2008). Another crucial element regarding ethical dimension of Islamic economics is sacredness of human being which has been strictly posited in Quran (17/70). Human being is one element of hard core of Islamic economic. Looking from the definition of Islamic economics itself, we can understand that the focus is mainly towards man. According to Mannan (1991), Islamic economics is social science studies the economic problems of a people imbued with the values of Islam. While in conventional economics, the focus is more towards solving the issue of scarcity and wants. Economics has had two origins, ethics and engineering, nevertheless, the importance of the ethical approach has weakened, as modern economics has evolved (Dadgar, 2010).

Although the ontology of economics is dealing with the being of economics, one cannot dichotomize it from epistemology and methodology (Dadgar, 2010). Some correctly stressed that the questions of ontology are reducible to the question of epistemology (Bhaskar 1997, 2002). We should be careful that for any theory that we have about “what economics is”, we must have a presupposition about “what the world is like”. That is we must assume that the world exists in such a way that it makes our theory of economics possible, and this is the place of ontology in economics. If your economics theory, epistemologically speaking, is responsive but its ontology has not been figured out, it does not have solid foundations (Dadgar, 2010).

One of the crude mistake of the present economic problems is to construct the tools rather than the human factor. Thus, when economic problem occurs, tools are being improved rather than the man which is the core centric of the problem. That is why in Islamic economics, human factor is the main focus in correcting the tools. In conventional economics, they are

- i. focusing on objective rather than normative;
- ii. focusing more on tools rather than man;
- iii. focus more on *lasses faire* rather than *tawhid*; and
- iv. focus more on mind rather than heart.

AXIOMATIC APPROACH OF TAWHID IN HALAL ECONOMY

Tawhid eliminates infidelity

Tawhid will only be realised by combining its two pillars i.e. negation and establishment (Muhammad, 2003). The first part “There is no deity (*Laa illaha*)” is a negation while “but Allah (*IllaAllah*)” is establishment that Allah is the only one deserves to be worshiped. There are basically two situations a person may fall in a state of infidelity. One, when he or she associate Allah swt with whomsoever or in whatsoever forms. Second, when he or she neglects the five pillars of Islam i.e. *shahadatain* (confession), prayer, fasting, alms giving and performing haj. The manner in which man utilises the resources around him should reflect his adherence to tawhid.

The first situation occurs when the Muslim producer intentionally produce something that deviates Muslim from Allah swt such as producing idols. This will make him falls in a state of infidel. Secondly, the command refers to all things that one is compulsory to do such as prayer (*salah*), alms giving (*zakah*), fasting (*saum*) etc. If a person heavily engaged with halal business to the extent that he neglects prayer, ordain of infidelity can befall unto him. Prayer differentiates between iman (true conviction) and infidelity and also prevents from bad deeds.

Ajjola (1977) said that the goal of every entrepreneur (leader) should be the creation and maintenance of social conditions that might help the development of moral stamina in their subjects. Based on the above verse, a constantly praying producer or worker supposedly will never do anything that contradicts to the teaching of Islam. Surely, there will be no element of *riba*, injustice, exploitation, deceive etc. in the halal business.

Being in the state of infidelity is the greatest injustice to Allah swt. One can imagine that he or she has been granted by uncountable bounties from Allah swt but finally does associate Allah swt. Likewise, a women being granted with enough necessities from her husband but finally associate him with another man. When the husband knows the dishonesty of his wife, there might be no rooms of forgiveness to her.

Tawhid also gives the understanding that Allah is the one who sustain us. It is not our boss or our factory that sustain us. Thus according to the concept of tawhid, going to work to earn living is encouraged but to say other than Allah sustain us is also a form of associating Allah (shirk). Associate God is a form of injustice to Allah swt. When a producer willing to do injustice to Allah swt, there is no doubt that he might do the same thing to consumer such as deceiving, exploiting, hoarding etc.

Tawhid reduces materialistic view

Responsibility leads to accountability. One is no doubt being responsible for oneself, family and society etc. As long as one is alive, one cannot being ashtray form being responsible at least to maintain one's life through eating, clothing and shelter. The stage of being rich or otherwise is also determine one's responsibility. A responsible person shall work hard to maintain himself and

his family in a state of trial in this world. Although in his life, a person cannot negate the instinct of human being i.e. to love and affection on wealth. Wealth is a means to maintain life. But when a person is so enthusiastic in accumulating wealth according to his lust, negating the welfare of others and not being reminded on excessiveness, a tendency of being malpractice and disobedience occur.

“And you devour the inheritance all with greed and you love wealth with much love”
(Q88:19-20)

According to Jibrail (2013), greediness and violence in the love for wealth often make many people forget that wealth is a gift from Allah who gives it to whom he likes, at the time he likes without being questioned. When people forget that wealth is only a trust that will be accounted thereafter, people tend to blindly misuse their mode of wealth acquisition without considering the source of it. Finally they will forget the danger of accountability on the day of judgement. According to Qardawi (1998) piling up wealth not for the use and services of those who need it make mutual confidence impossible. It equally blocks up channel of economic services and charity as well as circulation of good among people.

All these socioeconomic ills actually come forward due the negligence of tawhid epistemology. Tawhid has a strength to eliminate ill values by bridging man back to his creator. To really realize the existence of God and to acknowledge God supreme power might lead man back to his noble responsibility and trust. Though a person will cheat other people but not to himself and his creator.

Tawhid improves unequal distribution

The UNDP (2009) describes inequality as a situation in which opportunities for upward mobility are very limited: it means few decent jobs, poor income and low purchasing power for the employed. It is true that worker should be paid according to their contribution, but when entrepreneur is not god fearing (tawhid), he will be exploiting the workers in terms of monetary value, time, sex and age. Some of the workers are paid not enough to fulfil their basic needs.

Allah guarantees the basic needs to every creature on earth as stated by the Quran. The government being the vicegerent of Allah is duty bound to fulfil this purpose through a justice payment of wages. A minimum wage can be implemented to guarantee enough fulfilment of basic needs. In area of distribution, Islam ensures just equitable of wealth among the people. Justice demands economic resource and wealth should be distributed among the member of the community and ensures its circulation in the community not only through moral education and training but also through effective legal measures.

Man must be guided by tawhid to avoid gulping into forbidden of following the corruptible behaviour. The condition of people nowadays is that they are keen to get rich in a simplest and fastest way. For that reason corruption and mal practise is omnipresent. Corruption is not only prohibited but totally condemned because it is anti-social and anti-humanitarian use (Jibrail, 2013). In sphere of production, Islamic principle of justice ensures that nobody is exploited by other and that nobody acquires wealth by unjust, unfair, unlawful and fraudmeanship means. Islam does not permit man to acquire through bribery, fraud, embezzlement, stealing, robbery, gambling, exploitation, interest, fraud, hoarding, black marketing etc.

CONCLUSION

The core teaching of Islamic economics is to earn halal, eat halal and live halal. As in halal industry, Islamic finance is the older brother of halal industry. It began as a way to service the needs of the Muslims to engage in financial transactions, be it private, corporate or government, without getting involved in non-Islamic mode of financing. Non-Islamic financing especially riba will spark the elements of exploitation, deceit and injustice. It will then spread to the labour exploitation, unequal division of profit, discrimination etc.

Undoubtedly, interest rate (riba) is a silent mode of exploitation, scrupulous and injustice. In halal industry instead the same situation did occur. Most of the halal certification provider either government or nongovernment are limiting the halal cert mainly to the process exclusive to input stage.

The halal certification provider must ensure that the certification process takes a correct middle way not too strict or no one will be able to complaint, and not too lax or our food will not actually be halal. We must have to gear our certification standards to the realities of consumer demand and the realities of the industry. Halal logo certification also should be more comprehensive covering the whole industrial process from the farm to the fork.

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POLITICS OF DEMOGRAPHY AND URBAN SPACE IN “THE LAND OF PROPHETS”: ISRAELI PALESTINIAN CONFLICT AND OCCUPATION POLICY

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Introduction

The establishment of the state of Israel brought about the Israeli-Palestinian conflict. And the Zionist movement was the seed of this establishment, and its famous slogan was “a land without a people for a people without a land”. As indicated by these words, the Israeli-Palestinian conflict has developed along the axes of demography and land (space). Furthermore Israel was established as the Jewish national home, so naturally the founders of Israel aimed to build a state with a Jewish majority.

The two issues of demography and space have gained more importance since the Six-Day War in 1967, which caused three important changes. Firstly, Israel started controlling the Palestinians in the West Bank and Gaza Strip, secondly occupying their lands, and thirdly in both Israel and Palestine, the religious revival appeared and religious groups gained power. By these changes, firstly, the demographic balance between Jews and Arabs became a political issue concerned with the legitimacy of control or the existence of Israel as a Jewish state. Secondly, the occupied lands also became an important issue concerning the national security and the demographic balance. And, influenced by the religious revival, new ways of thinking emerged and the whole land including the occupied one was conceived of as a promised and indivisible land. At the same time, with the inclusion of Jerusalem and Hebron, the sacred cities started to be seen as important places from the perspective of conflict and religion.

Reflecting these changes from 1967, this paper aims to analyze the present condition of the Israeli-Palestinian conflict by focusing on demography and space, in particular the urban space of the sacred cities, and examine the relationship between these two issues in the conflict.

1. Israeli Politics on Demography: Arenas and Measures

1-1. Two Arenas of the Politics of Demography

For the Israeli government, the politics of demography has two arenas. The former is Israeli domestic politics and this can be seen from the problem of the relationship between the Arab citizens living in Israel (Israeli Arabs) and Israeli democracy. According to the announcement of the Central Bureau of Statistics of Israel, in 2013 the proportion of Israeli Arabs in relation to all the Israeli citizens amounts to 20.7% [CBS 2013a] and additionally in 2012 the population growth rate of Israeli Arabs was 2.3% and this is higher than that of Jewish citizens (1.8%) [CBS 2013b: 116 Table 2.12]. From such circumstances, in the near future, the Israeli government will be obliged to make efforts to cope with the growing social and political demands of its Arab citizens while preserving the Jewishness of the process of policy making [Bystrov and Soffer 2008: 57-58]. The issue of Arab demography in Israeli domestic politics is deeply related to the problem of “ethnic democracy”, which is generated by the two contradicting Israeli national policies; liberal democracy and Jewishness.

The second arena is Israeli-Palestinian conflict and here the matter is the demographic balance of Jews and Arabs all over historical Palestine. According to the Palestinian Central Bureau of Statistics, in 2013 the Palestinian population growth rate is 2.6% in the West Bank and 3.4% in the Gaza Strip and the average is 2.9% [PCBS 2014: 14]. Although the population growth rate of Palestinian people has been declining year by year, the rate is still higher than that of Israeli Jewish people. In the politics of demography, the Palestinians are situated in an advantageous position over the Jewish people¹⁰.

Such a relationship between Jews and Arabs in the politics of demography is also expressed as the parity year, which means the year when demographic balance is achieved. The exact year of parity differs among the demographers, but what is common is the projection that the Jewish people will become the minority in historical Palestine in the near future¹¹.

¹⁰ The high rate of Palestinian population growth has been referred as “demographic time bomb” by the Israeli demographer and policy makers [Faitelson 2009].

¹¹ For instance, a demographer Youssef Courbage projects that the Jewish and Arabic people will be competing in 2020, and in 2025 the Jews number 7268000 and Arabs amount to 7514000 [Courbage 2012:10 Table.1]. Also, the demographer Sergio Della Pergola says in 2015 the number of the Arabs surpass the Jews [DellaPergola 2011: 39 Figure.17].

From the above, the possible problems arising from these characteristics of demography are the following two situations. The first is that the Israeli Arabs will destroy the Jewishness of Israeli democracy and the second is the formation of a “Bi-national state” comprised of an Arab majority.

1-2. Israeli Policies toward the Problem of Demography

Israel is in an unfavorable situation from the perspective of demographic dynamics, so in order to solve the future problems mentioned above, the Israel government has adopted many kinds of policies.

The first policy is encouraging the immigration of Jews, which has historically played an important role to form the Jewish majority and establish the Jewish state. What supports the Jewish immigration is “the Law of Return”, which defines who is the Jew and who has the right to be an Israeli citizen. The law in use says that whoever has even one Jew among their parents and grandparents is entitled to “return” to Israel. This definition is criticized because this law would give citizenship to people who don’t necessarily live according to Jewish traditions, and a researcher points out that the law signifies the government’s political aim to try to include as many Jews as possible in order to preserve state of Jewish majority [Hayao 2008: 18]¹². This kind of policy can be observed as a basic measure on the Israeli politics of demography in that this tries to increase absolute quantity of Jews.

The second policy is the encouragement of the emigration of Arabs and this has been referred also as the “Transfer” policy. The policy of Transfer has been discussed a lot among the Israeli policy makers [Blecher 2002; Zureik 2003], however the forced mass Transfer was criticized as racist and it is contrary to Israeli democratic thought, so this has never been put into practice. On the other hand, the theme about the deprivation of citizenship of Israeli Arabs, so-called “the Transfer of citizenship” and the plan of Transfer of Israeli Arabs by economic incentives have been discussed actively [Zureik 2003: 625]. The main goal of this kind of argument is to accomplish both the preservation of Jewishness and democracy in Israel. And in

¹² Israel government has taken measures for the mass immigration. For example, the measures for the Ethiopian Jews were known as “Operation Moses” and “Operation Solomon” [Hayao 2008: 20].

the Herzliya Conference in 2000, which was deeply related to Israeli policy making, it was suggested that the Israeli government should force Israeli Arabs to choose either to confirm their second-class status in a Jewish state or to abandon their Israeli citizenship [Blecher 2002: 26]. Collective Transfer has been seen as a racist policy and it was anticipated that it would be criticized by international society [Zureik 2003:624], so the argument of Transfer focuses mainly on the Israeli Arabs, who number less than the Palestinians in the West Bank and Gaza Strip. Policies of Transfer are mainly reflected in the first future problem, which is about the contradicting Israeli national policy of Jewish and democratic state.

The third policy is to demarcate a favorable border¹³ for Israel by reflecting demographic conditions. The demarcation of the border centers on the Palestinians in the West Bank and Gaza Strip. This policy focuses mainly on the second future problem, which is about the expansion of Israeli state land and demography. A policy to prevent the formation of a Bi-national state comprised of an Arab majority was introduced by the former Prime Minister Ariel Sharon. His major policies were the construction of a separation wall and the plan of disengagement from the Gaza Strip. Although these policies were both based on the fact that the Palestinian population growth rate is much higher than the Jewish one [Ghanem 2007: 51], Sharon did not only focus on demography when he made these policies. If he had decided policies only by the demographic dimension, there would have been no need to build the wall over the Green Line, which is the armistice line. According to Mori [2008], Sharon did not show any interest in building the wall at first, because of his desire to make the state of Israel equal to “Erez Israel”, which is the Promised Land written in the Old Testament [Mori 2008: 234]. So, he wanted to demarcate the border without compromising his desire at all and consequently the wall took some of the Palestinian lands into Israeli proper [Ghanem 2007: 52]. From this point, it is true that Sharon executed policies by reflecting the demography, however he also couldn’t abandon his dream of “Erez Israel”, so he made the decision to built the wall and disengage from the Gaza Strip in a dilemma between territorial expansion and demography.

¹³ Here the “border” does not mean the conventional state border and just expresses the border to separate Israelis and Palestinians now.

Following Sharon, Ehud Olmert became the Prime Minister in 2006 and he said clearly that Israel should give up the expansion of its territory and put precedence on the preservation of the Jewishness of the state of Israel. Moreover, Olmert asserted, “the abandoning of territorial expansion in order to accomplish the democracy and Jewishness of the two principal national policies was not in opposition to Zionism” [Israel Ministry of Foreign Affairs 2006], and furthermore “the failure of the two-state solution with Palestinians means the demise of the state of Israel as a Jewish State” [Faitelson 2009: 51]. In the end he couldn’t accomplish the two-state solution, and Benjamin Netanyahu took office as his successor. Netanyahu has almost same political ideology as former Prime Minister Sharon¹⁴, so it may be inevitable that Netanyahu also confronts the dilemma, as Sharon did, between the expansion of the territory and demography.

From the above argument, the following things can be confirmed as a summary. There are two political spectrums over the politics of demography. One is what I call “Less Israelist”, which mainly focuses on the small Israeli territory and the issue between democracy and demography. Another is “Greater Israelist”, which try to maximize territory with attention on Jewishness of Israel and confronts the dilemma of these. And thus, it can be said that for both political spectrums, demography has considerable importance and the Israel government cannot ignore this point when deciding any measures, concerning the existential legitimacy of the state of Israel as a Jewish State or the controlling of a certain area as a territory of Israel.

2. Israeli-Palestinian Conflict over Urban Space

As clarified in the argument about the politics of demography, the element of the space is a matter deeply related to the demography. In addition to the settlements and separation wall, typical Israeli policies concerning land/space are land grabbing, house demolition and so on. This chapter firstly focuses on the issue of space in the general structure, and after that deals with the conflict on an urban scale.

2-1. Israeli Occupation Policy and Space: Spaciocide Theory

¹⁴ Sharon carried out some measures to separate Israel and Palestinian territories, but some of the members in Likud party including Netanyahu opposed these policies, so Sharon made the new Kadima Party, and the *raison d'être* of this party was “disengagement” [Yiftachel 2009: 8].

The matter of space in the conflicts has emerged since 1967 as a meaningful point in dispute, because Israel got the West Bank and the Gaza Strip as an occupied territory and the government had to decide how to manage the occupation. The then government was controlled by the Labor party and in order to accomplish national security, the party planned to build settlements along the border with Jordan. However, influenced by the religious revival, some settler groups such as Gush Emunim (the Block of Faithful) began to settle all over the West Bank and they aimed to identify the territory of the state of Israel with the Promised Land “Erez Israel”. Movements like this gained more power after the “Greater Israelist” Likud party took office in 1977, and the treatment of occupied land, in particular the West Bank, became the point of dispute in the Israeli politics.

Concerning the meaning of the space in the conflict, Palestinian sociologist Sari Hanafi identifies Israeli policies as “Spaciocide”. The fundamental point of Hanafi’s view is the fact of the small number of deaths in the Israeli-Palestinian conflict when compared with another war like Rwanda in the 1990’s. And he comments as follows. “The Israeli colonial project is ‘spaciocidal’ (as opposed to genocidal) in that it targets land for the purpose of rendering inevitable the ‘voluntary’ transfer of the Palestinian population, primarily by targeting the space upon which the Palestinian people live” [Hanafi 2009: 107]. From this description, the close relation with demography and space may be obvious. And also, he says, Spaciocide is “more holistic, incorporating ‘sociocide’ (targeting Palestinian society as a whole), ‘economocide’ (hindering the movement of people and goods) and ‘politicide’ (destroying Palestinian National Authority (PNA) institutions, and other physical embodiments of national aspirations” [Hanafi 2006: 94]. Spaciocide can include almost everything about the Israeli policies on the Palestinians.

2-2. Historical development of the city of Hebron

Thus, based on the argument of Spaciocide, the following paragraphs analyze the conflict in the urban space, focusing on the conflict in Hebron in particular.

The main reason why Hebron has been seen as a sacred city both from Judaism and Islam is the existence of the burial place of Prophet Abraham and his family. This city is referred as al-Khalil in Arabic by the Muslims and Hebron in Hebrew by the Jews and both are named after the

tradition by which Abraham was seen as the friend of Allah¹⁵. So this city has often been mentioned as the fourth-sacred city of Islam and the second of the four holy cities of Judaism¹⁶. More specifically, the mosque built over the burial place of Abraham is named “Ibrahim Mosque or Haram Ibrahim” and the burial site itself under the ground is called the “Cave of Machpela or Cave of Patriarchs” by the Jewish people.

There were massacres in Hebron in 1929 and 1994. In the former, 67 Jewish people were killed and the then Jewish community was driven out, and in the latter a Jewish settler opened fire on Muslims while they were praying and 29 Muslims were killed and over 100 people were injured. After this massacre, Israel and Palestinian Authority contracted the “Hebron Agreement” in 1997 and this decided the division of Hebron city into H1 and H2. While H1 is under Palestinian control, H2 is under the Israeli sovereignty and the Israel Defense Force (IDF) is on the alert there, watching the Palestinians closely all the time.

2-3. Destruction of the Urban Space and the Judaization Policies

Until now, in Hebron, there have been “Judaization” policies made by Israel, and through this the Palestinian urban space and social life have been destroyed. This can be seen as one of the examples of “Urbicide”, the killing of urban space¹⁷. And the policies to kill the urban space or Judaization have two dimensions¹⁸. The first is the Judaization on the ground and this concerns anything existing on the ground of conflict like demographic change. And the second is Judaization in representation, which tries to represent the city as a Jewish city by promoting this externally. In fact, these two dimensions cannot be understood separately. Increase of the Jewish

¹⁵ Quran says “Allah did take Ibrahim for a friend” (4:125).

¹⁶ Jewish people often refer Hebron as cradle of their religion and ethnicity [Suissa 2009].

¹⁷ Urbicide can be defined as (1) assault on urbanity and (2) the characteristics of urbanity are shared spatiality, heterogeneity or its communal identity [Abujidi 2014: 39; Coward 2009: 38-39]. So, in short, urbanity is a multiplicity and consequently Urbicide is a motion of monopolization. Additionally, Abujidi says there are two forms of Urbicide in Palestine. The first is direct Urbicide, and this is also referred as “Urbicide by destruction” of living infrastructures or historical symbolic buildings. The second is indirect Urbicide and this is also called as “Urbicide by construction” of settlements or separation wall [Abujidi 2014: 40-41].

¹⁸ This way of thinking was provided by the analysis of [Pullan et al. 2013], which studies the conflict in the urban space of Jerusalem. According to these authors, the Judaization in Jerusalem, firstly, has been carried out from the perspective of demographic balance in the city and secondly, the matter is “the privileging of a Jewish interpretation and representation of Jerusalem to the exclusion of other religious and ethnic histories, claims and visions” [Pullan et al. 2013: 17].

population will support the successful representation of city as a Jewish city and will encourage the Judaization at the discourse level.

Concerning the ground condition of conflict, the element of demography is definitely important. In 2005, the four settlements in the Old City (Avraham Avinu, Beit Romano, Beit Hadassah and Tel Rumeida) had 600 settlers and 1500-2000 IDF soldiers around it. Moreover, in the two settlements outside the Old City (Kiryat Arba and Givat Ha'avot), approximately 6400 settlers lived [OCHA 2005] and they usually came into the Old City to pray.

On the other hand, the population of the Palestinians has been declining in H2 area. In 2005, the number of the Palestinians in Hebron was 170,000 and the population in the Israeli-controlled H2 area was 35,000 [OCHA 2005]. Although the population in the Old City in 1967 was said to be 7500, by 1990 this had declined to 1500 [Sellick 1994: 71]. However the exact statistics of the decline of the Palestinian population in the Old City is not available, but in 2007 42% of the houses in the Old City were vacant [B'Tselem 2007: 14-15], so it is clear that the Palestinian de-population is still under way.

The socio-economic condition is one of the main causes of Palestinian de-population. According to the research by B'Tselem, the curfew order was issued 377 times from 2000 to 2003, and among these, the 180 days long curfew was ordered [B'Tselem 2007: 18-19]. Besides this, IDF often carried out the closure policy, which restricts the use of a specific place or street. The major case of this policy was the closure of al-Shuhada Street in 1998. Al-Shuhada Street was used to be a popular market place and the socio-economic center of the Palestinians. By these policies, 76.6% of the shops in the Old City were not opened all the time or just opened sporadically [B'Tselem 2007: 14-15].

The main goal of such policies is two-fold; the first is to encourage the Palestinian voluntary Transfer by making their lives in the Old City difficult. As Hanafi mentioned, this intend to grab the Palestinian space by targeting the space upon which the Palestinian people live and thus decrease the population. The second is to divide the living space of the Jews and Arabs in the Old City by closure policy and the Israeli government tries to make a part of an "Arab free

Jewish city” [B’Tselem 2007: 31] and aims to enlarge such a part¹⁹. Combining these two, the Israeli government aims to change the facts on the ground.

Next, as the dimension of Judaization in representation, the Israeli government and the settler organization promote the Jewish character of Hebron externally. The major measure for this was the Israeli governmental decision to put the Cave of Machpelah on the “national heritage list” in 2010 [The Guardian 2010. Feb.26]. And also Israel and Palestine contend about the heritage in the international arena like UNESCO [Huffington Post 2011. Nov.22]. The other cases are the tours organized by the settler groups in Hebron. In this kind of tour, there are IDF soldiers along the tourists [Open Democracy 2011. Sep.13] and one of the tours is said to put centrality on resurrection of the Jewish community, which was destroyed in 1929 by Arabs and in this tour the violent character of the Arabs in Hebron is emphasized [Clarke 2002: 13-15].

Of course, it is unclear how effective these Israeli policies for Judaization in representation are. However, as mentioned by Khalidi, by the asymmetrical relation of the sovereign state of Israel and the quasi-state of Palestine, Israel can mobilize its own narrative or representation as an “official” opinion of some places or the conflict itself [Khalidi 2007: XLII]. Even if one of the main actors of this Judaization is the settler organization, the sovereign state of Israel is the critical factor as a supporter of Jewish narrative and representation.

As such, Israel actively carries out measures to Judaize Hebron both on the ground and by representation. In such circumstances, the organization to resist Judaization is Hebron Rehabilitation Committee (HRC). HRC sets its objectives (1) to preserve the cultural heritage by maintaining the constitutional elements of old buildings, (2) to revive the Old City by consolidating ties with the population, and upgrading the infrastructure and (3) to counter and limit Israeli settlements inside the Old City by surrounding settlements with inhabited buildings to prevent their horizontal expansion and to avert the urban interconnection of these settlements by increasing Arab demographic density between them [HRC 2008: 4]. In fact, HRC repairs some of the historical buildings in the Old City, encourages Palestinians to settle there, and

¹⁹ As one of the measures to make Hebron a Jewish city, the Israeli Ministry of Tourism planned to build the “Settler Promenade” leading from Tel Rumeida to Kiryat Arba [AIC 2004: 49].

supports the inhabitants there economically. Through such activities, HRC aims to revive the whole community of the Old City with the restoration of its historical heritage as an axis²⁰.

The above argument concerning the Israeli-Palestinian conflict in the urban space clarifies the following points. Urban space is directly connected to the social life, so it can easily be a battlefield of the politics of demography and space. And Judaization by Israel is proceeding bidirectionally from facts on the ground and in the representation. Furthermore, in the urban space of sacred city, many people pay much attention to the level of religious discourse or representation, however from the case of Hebron, it is obvious that the urban space as a living space deeply concerns the conflict over “identity of the city”.

3. Conclusion

Thus, this paper analyzes how the two issues of demography and space work in the Israeli-Palestinian conflict. And this can be summarized as follows. From the argument above, it may be obvious that demography and space are indivisible factors. At the national level, it concerns the demarcation between Israel and Palestine, and at the city level, urban space is a tying node of the politics of demography and space. And in particular, the conflict in the urban space of sacred city, the legitimacy of existence is contended. In such a case, even at the level of representation, demography and space have great deal of importance to decide how the conflict develops. So, like this, demography and space are important both at national and city level, this might be an element to link between the macro and micro level of Israeli-Palestinian conflict.

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²⁰ From such activities, De Cesari names HRC “new Heritage Movement” [De Cesari 2010: 19].

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**WEALTH PRESERVATION IN THE CONTEXT OF *MAQASID AL-SYARI'AH*
(OBJECTIVES OF SHARIAH): MALAYSIA'S ROLE IN REALIZING
THE CONCEPT OF ECONOMIC *JIHAD***

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ABSTRACT

In *maqasid al-syari'ah* (objectives of shariah) wealth is an important *wasilah* (tool) in achieving the highest objective in Islam, i.e., the preservation of Islamic faith. Hence, Malaysia regards economic activities as important *jihad* in order to achieve human wellbeing. Malaysia has introduced Islamic Banking Act in 1983 which produces *Bank Islam Malaysia Berhad* (Islamic Bank). At the same time, conventional banking system in Malaysia has also opened a 'window' for Islamic banking system to operationalize in their respective banks which is at present widely expanded under the supervision of *Bank Negara Malaysia* (Malaysia's Central Bank). This paper attempts at explaining the concept of Islamic wealth preservation in the context of *maqasid al-syari'ah*, and discussing Malaysia's role in applying Islamic wealth preservation according to *maqasid al-syari'ah* in its Muslim community, in particular, through potential Islamic finance institutions in Malaysia using economic *jihad* approach.

Keywords: shariah, property, Islamic banking, *jihad*, economy

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**ECONOMICS OF RAHN (ISLAMIC PAWNBROKING):
ISSUES AND CASES IN BRUNEI DARUSSALAM**

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Introduction

The research of *Rahn*²¹ (Islamic Pawnbroking) services belongs to a frontier field in Islamic economics and finances. [Al-Du'ailaj 1986] was the pioneer of this field, and his academic research is regarded as a comprehensive work that concluded the principles, the rulings, the pillars and the issues related to *Rahn* [Sharif, D. A. Shahrudin, N. A. Muhamed, N. S. Pauziand, M. Z. M. Zin. 2013].

The pioneer nation for providing this financial product is Malaysia, which began providing Ar-Rahnu products through the establishment of Muassasah Gadaian Islam Terengganu, MGIT (Terengganu's Islamic Pawnshop Corporation) in Malaysia by Majlis Agama Islam dan Adat Melayu Terengganu, MAIDAM (Terengganu Religious and Malay Custom Council) in 1992. Since then, these services have been expanded not only in Malaysia but also in Brunei Darussalam. However, there are no surveys in the field of Ar-Rahnu products in Brunei Darussalam.

This paper firstly aims to introduce issues on *Rahn* in relation to Islamic jurisprudence, or as a financial product. Secondly, it researches the cases in Brunei Darussalam and compares them with those of Malaysia.

1. Issues in Islamic jurisprudence

- a. Definition in Qur'an, Hadith, and Islamic jurisprudence

²¹ In this paper, "*Rahn*" means a concept in Islamic jurisprudence; "Ar-Rahnu (products)" means financial product for Islamic pawnbroking.

The Arabic word رهن (*Rahn*) means pawning, pledging in the Qur'anic verses. For instance, derivatives of the word are used in (Al Baqara: 283), (Al-Tur: 21), and (Al-Muddathir: 38). In addition, *Rahn* is mentioned in Hadith. The Prophet Muhammad (PBUH) says:

“A riding animal is used in return for its expenses if it is pledged; and milk is drunk in return for its expenses, if (the animal) is pledged. He who rides the animal or drinks the milk has to pay the expenses” and;

“A pledge does not become the property of the mortgagee; it remains the property of its owner who mortgaged it; he is entitled to its benefits and he is liable for its expenses.”

It can be understood that a pledge does not become binding except with receipt of the object. It cannot be conducted other than by a person who is free, accountable, adult and discerning and under no interdict for insanity or bankruptcy [Kharofa. A. E. 1997: 156].

In Islamic jurisprudence, there are differences among scholars in defining *Rahn*. According to Hanafi jurists, *Rahn* is to retain (*habs*) a valuable property to protect a right, which can be claimed from the property. The term ‘valuable property’ means that all non-traded items such as humans, or valueless items such as liquor and pigs, are rejected from the ‘valuable property’ classification. The Malikis define *Rahn* as granting something, which is allowed to be sold as a collateral for a right (*haq*) or for any uncertainty that is stipulated in contract. The Shafi jurists define *Rahn* as the giving of an object (*‘ain*) as security for a loan, whereby the loan is claimable from the security if the loan is not repaid. The Hanbali jurists define *Rahn* as a kind of property (*mal*), which is granted as a security for a loan, which is claimable from the *mal* upon the debtor’s failure to repay. In this case, the word *mal* has a general meaning, which comprises tangibles, i.e. an object, or an intangible asset such as usufruct [Naim, A. M. 2013: 62-63].

b. The pillars of *Rahn* in Islamic jurisprudence

There are disagreements among scholars when discussing and determining the pillars of the *Rahn* contract. The majority of Hanafis believe that there is only one pillar in the contract of *Rahn*, that is the verbal offer (*ijab*). The verbal acceptance (*qabul*) by the pledge is just a condition but is not compulsory, because *Rahn* is a charitable contract [Naim, A. M. 2013: 68].

However, the majority of jurists from Maliki, Shafie and Hanbalischools concurred that there are four main pillars of *Rahn*. These include the two contracted parties, the *sigba* (verbal offer and acceptance), the pledged item and the protected thing such as the debt [Naim, A. M. 2013: 68].

The first pillar is the two contracted parties, the pledger (*rabin*) and the pledgee (*murtabin*). The agreement on this pillar is mainly focused on the eligibility of the person to make the transaction, i.e. the person who makes a contract is sane and reached maturity age [Naim, A. M. 2013: 69].

The second pillar is offer and acceptance. There are discussions among Islamic jurists about *sigba* i.e. verbal offer and verbal acceptance. There was no consensus among them with regard to the minor issues of *sigba*. The majority of Hanafi jurists held the view that the offer (*ijab*) is the single pillar for a contract of *Rahn*. The verbal acceptance (*qabul*) is permissible but not necessarily a compulsory. However, the majority of Islamic jurists from differing schools of thought stipulated the requirement of existence of both elements of *sigba* i.e. offer and acceptance [Naim, A. M. 2013: 71-72].

The third pillar is the protected Debt and Right in a pawn contract. The majority of jurists unanimously agreed that pawning is permissible to create a debt. However, they have contradicting views regarding in pawning an object. Thus, the Shafijurists and a group from the Hanbalis and the Zahiris held the view that pawning is prohibited for an object because Allah SWT permits pawning for debt only. The Maliki jurists and the majority of the Hanbalis professed the absolute permissibility of pawning an object. However, the jurists of Hanafi stated that the permissibility of pawning for an object is specific to the object which is categorized as '*ainmithli*' (i.e. a similar object exists in the market and it is replaced) [Naim, A. M. 2013: 74-75].

The fourth pillar is the thing given as pawn. There were conclusive agreements among the majority of jurists on the permissibility of taking any objects which were permitted to be sold as pawn for debt, on the grounds that the purpose of the pawn is to protect the debt by claiming the debt from the price of the pawn, in cases when the failure of payment occurred. However, the

Hanafis states that the purpose of a pawn is to hold up. Therefore, it is permitted to pawn whatever thing which is allowed to be sold, but with some exceptions such as the item belongs to partnership (*musha'*) [Naim, A. M. 2013: 75].

c. Main issues of *Rahn* in Islamic jurisprudence

There are critical issues of *Rahn* in Islamic jurisprudence. The first issue is that the debtor fails to repay his debt at maturity (default). Under normal circumstances, the pledged property would be sold by the debtor or his agent, since the debtor is the owner. Nevertheless, the creditor's permission is necessary. This is related to the creditor's claim to the financial value of the pledged property. On the other hand, if the creditor does not give permission to the debtor to sell the pledged property, the debtor can institute a suit in a court of law. The judge should direct the creditor to allow the debtor to sell the pledged property. A default on debt repayment at maturity of the underlying debt may occur if the debtor dies. In this case, if the debtor does not have other property with which to pay his debt, and if the debtor dies with his property pledged in lieu of his debt, then his plenipotentiary or heir becomes entitled to selling the property with the creditor's permission [Naim, A. M. 2013: 81-82; Hussin, M. H. S. B. M. and Hussin, M. H. B. M. 2011: 169].

The second issue is benefiting from pledged property. Jurists have different views related to the debtor benefiting from the pledged property. The Shafi jurists ruled that the debtor is authorized to utilize the pledged property, as long as its utilization does not harm the creditor. In contrast, the Hanafi, Hanbali and Maliki jurists ruled that the debtor is not permitted to benefit from the pledged property during the pledging period. The Hanafi jurists allow benefiting from the pledged property (by the debtor) with the permission of the creditor. The Hanbali jurists agreed with the Hanafi jurists that the debtor is only allowed to use the pledged property with the creditor's permission. Furthermore, the Maliki rulings in this regard were stricter than the Hanafi and Hanbali rulings [Naim, A. M. 2013: 84-85]. It must be understood that the contract of *Rahn* does not mean that the creditor possesses or can utilize (benefit) the pledged property, since the right of ownership is on the debtor as the owner. Therefore, according to majority view the creditor cannot use the pledged property in any way [Naim, A. M. 2013: 85].

Kharofa states that the mortgagee is not entitled to take any benefit from the collateral, and the mortgagor is not entitled to draw any benefit from the pledged object except with the permission of the mortgagee [Kharofa. A. E. 1997: 160-161].

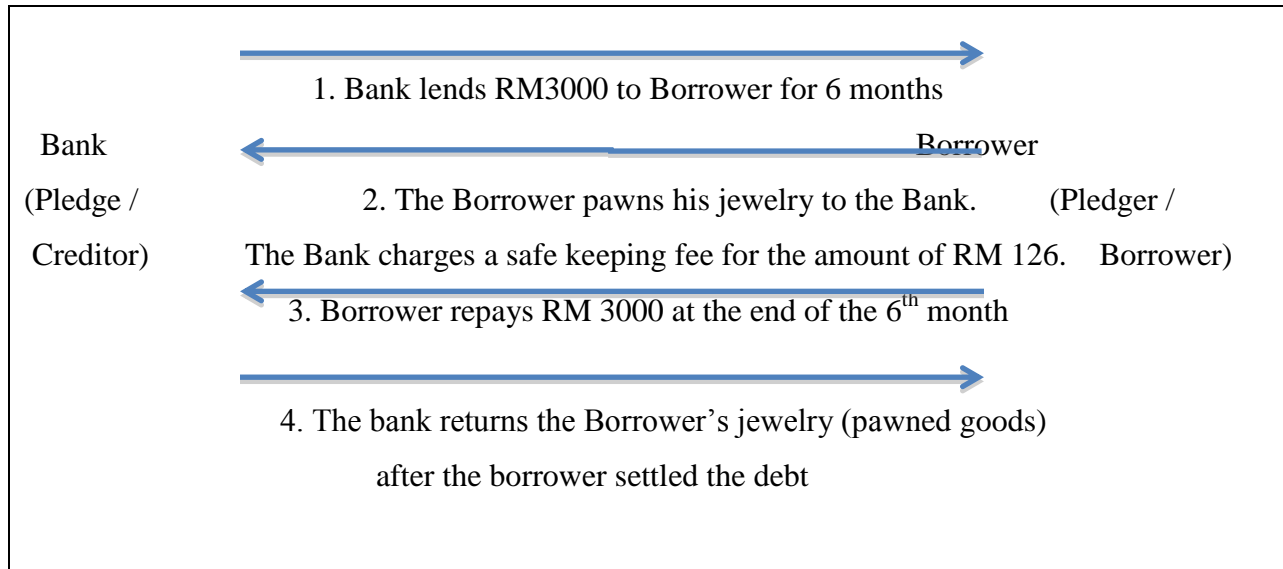
2. Ar-Rahnu products as financial product and the cases in Brunei

a. Concepts and scheme

Ar-Rahnu products as a financial product is based on four Shari'a concepts, which are referred to as Qard Hassan, Wadia Yad Damana, *Rahn*, and Ujra. The first is a loan without interest, and is called a "benevolent loan." The second refers to guaranteeing a loan with valuable goods. Banks that supply this type of *Rahn* charge a safekeeping fee (Ujra). This concept differs from conventional pawn broking in its approach to profits. This safekeeping fee for *Rahn* should be lower than the interest charged by conventional banks. In addition, this fee is based on the value of the collateral and not on the amount of the loan, as would be the case in conventional pawn broking. *Rahn* means collateral, which customers pawn to banks. In an Islamic pawnshop, only gold is accepted as collateral.

Rahn is based on these concepts and provided to customers through the following procedure. At first, a creditor lends money to a borrower with no interest (Qard Hassan). Next, the borrower pawns his collateral (*Rahn*) and the creditor charges safe keeping fees (Ujra). Third, the creditor keeps the borrowers collateral until the repayment (Wadia Yad Damana). Finally, the creditor returns the borrower's collateral after the borrower has settled the debt. The following diagram shows this procedure.

Figure: Ar-Rahnu products Scheme



Source: [Ramali and Aminuddin 2011: 114]

b. Objectives of Ar-Rahnu products scheme

Ar-Rahnu products is a quick and easy access to short-term financing for lower income groups, so it has two main objectives [Aziz, M. R. A. 2012: 146 ;Ismail, A. G. and Maamor, S. 2013: 51-57].

The first is to provide capital for a small business. There are a lot of small traders facing the problem of securing capital, either to start or expand their businesses. Therefore, the Ar-Rahnu products scheme can contribute to their business since one of the main obstacles that small traders face when trying to get micro credit from a financial institution is the issue of collateral. In addition, the bank usually asks for a detailed list of information about the business and requires a guarantor. However, these requirements are difficult for small entrepreneurs to fulfill. For Ar-Rahnu products, only basic information and the items to be pawn are required, so they can easily get micro credit through this scheme.

The second objective is financing living expenses for consumer needs. Ar-Rahnu products offers the best option as it conforms to Islamic principles and meets the customer's need with its reasonable lending rates. Thus the Ar-Rahnu products institution is able to reduce and help combat the illegal activities of "Ah Longs" (loan sharks).

c. Ar-Rahnu products in Brunei Darussalam

c-1. Regulation

There are two regulations on pawnbroking, which are Pawnbrokers Order 2002, and State Mufti's Fatwa in Brunei [The State Mufti's Office. 1997.; The State Mufti's Office. 2000.].

Regarding Pawnbrokers Order 2002, the long title of this order is "An Order to regulate the business of pawnbrokers in accordance with *Hukum Syara*²²"[Section 1(3)]. According to the order, a "pawnbroker" is defined as any person who, holding a valid license, carries out the business of receiving articles from pawners as security and grants them loans under the provisions of this Order, and "pawner" as a person who delivers an article to a pawnbroker as security for getting a loan thereon[Section 2(1)]. When it comes to failure to repay the loan, if the proceeds of the sale or auction are greater than the amount so due, the pawnbroker shall hand over the surplus to the pawner [Section 27(2)]

The State Mufti's Fatwa (1997) defined pawn as a thing of fixed value thing excluding the property of a waqaf (trust) for repayment in the case of default. In addition, according to the fatwa, the thing pawned must not be harmful to the creditor. The duties in the pawn business are the verbal offer (*ijab*) and the verbal acceptance (*qabul*) [State Mufti's Office 1997: 223]. That is why the fatwa belongs to the view of the majority of Islamic jurists except the Hanafis. The State Mufti's Fatwa (2000) states that the interest a pawnshop charges is *riba* (usury), so a loan given out by a pawnshop is prohibited in Islam.

c-2. Economic activity of Ar-Rahnu products

The Bank Islam Brunei Darussalam (BIBD) provides the Ar-Rahnu products service. There are two types: Al-Jauhar for gold items and precious stones, and Az-Zahab for gold items only. In addition, safekeeping fees are BND 1.10 per BND 100.00 of the collateral in case of Al-Jauhar, and BND 0.95 per BND 100.00 of the collateral in case of Az-Zahab. Administrative fees are BND 20.00 for Al-Jauhar and BND 15.00 for Az-Zahab.

²² In this order, "*Hukum Syara*" means the laws of any sects which the court considers valid

Table: Bank Islam Brunei Darussalam Ar-Rahunu products

	Al-Jauhar	Az-Zahab
Accepted Collaterals	Gold items and precious stones	Gold items only
Financing Limit	95% of collateral's prevailing market rate, up to BND 45,000.00	80% of collateral's prevailing market rate, up to BND 40,000.00
Minimum Daily Transaction Limit	BND 300.00	BND 100.00
Maximum Daily Transaction Limit	BND 9,000.00	BND 8,000.00

Resource: <http://www.bibd.com.bn/consumer/financing/personal-financing/micro-financing/>

Ar-Rahnu products in Brunei have strong characteristics as a financial product for SME (small and middle enterprises). For example, Ar-Rahnu products can help an entrepreneur to purchase a textile machine, or BIBD Ar-Rahnu products can help peasants to purchase necessary equipment and other crucial materials for their paddy planting and processing business [Bank Islam Brunei Darussalam Press Release 2013].

Advertising its achievements has been increasing recent years. For example, the explanation on how Islamic pawnbroking and can provide a safe alternative to borrowing money from loan sharks was presented to members of the Brunei Darussalam Girl Guides Association (PPPBD) on June 15, 2012 [Anna Abu Bakar 2012]. In addition on July 26th, 2012, some 55 employees and teachers at the Youth Development Centre (YDC) attended a briefing on the Ar-Rahnu Micro-Financing Scheme, which allegedly could help entrepreneurs of small-medium enterprises (SMEs) to expand their businesses [Sally Piri 2012].

Conclusion

We have discussed the *Rahn* contract in terms of Islamic jurisprudence, and shown how Ar-Rahnu products have become popular with people in Malaysia and Brunei in recent years. In this conclusion, the following two features are pointed out.

The first feature is the discussion on property. In the case of default, the creditor pays over the surplus to a borrower after the creditor has auctioned the borrower's collateral. This proves that there is a difference between Ar-Rahnu products and conventional pawnbroking with regard to the concept of property. Therefore it is important to make further research on this subject to enhance Islamic financing.

The second feature of Ar-Rahnu products is that it is a financial product for SME, but it can also be used for lower-income groups, especially for assisting with living expenses in Malaysia²³. This shows the diversity of Ar-Rahnu products.

Therefore researches of *Rahn* and Ar-Rahnu products have more importance in the future in terms of Islamic jurisprudence and financial products. Furthermore, future research on the issues needs to be approached both from the aspect of Islamic jurisprudence, and as a financial product.

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**THE SECOND STAGE FOR ISLAMIC FINANCE:
FROM THE PERSPECTIVE OF THE ISLAMIC DISPUTE RESOLUTION SYSTEM**

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ABSTRACT

This paper aims to discuss the development of the dispute resolution system for Islamic finance by a cross-national perspective in the Islamic world. The mainstays of the Islamic financial market, nowadays, are the Gulf countries and Southeast Asia. In particular, the United Arab Emirates (UAE) and Malaysia are countries that have developed the industry since its inception. Therefore, this paper will focus on these two countries as case studies. As the market grew, disputes in the Islamic finance industry also increased and raised the question of how the jurisdiction for this new industry could be separated from that of conventional finance. There are discussions on how Islamic finance dispute cases should be dealt with. Malaysia has been working on these issues by focusing on Alternative Dispute Resolution (ADR) as the potential solution. On the other hand the UAE has established an epoch-making system, the “Dubai Approach”. This system has been used to settle not only disputes that were related to the financial crisis that occurred in Dubai in 2009, but also those related to Islamic finance transactions. Although the dispute resolution system for Islamic finance is in the developing stage, these two countries’ systems have unique features. Therefore, this paper will indicate the developing process for the dispute resolution system for Islamic Finance.

Introduction

The UAE and Malaysia have been using Islamic finance since the 1980s, which indicates that these countries had Islamic finance from the earliest stage of this industry. The UAE had the world’s first commercial Islamic financial institution, the Dubai Islamic Bank, which was established in 1975. Dubai Islamic Bank is still one of the leading banks for Islamic banking and finance. Malaysia established the Islamic Banking Act 1983 to introduce special laws for Islamic finance, and has been updating these laws until recently.

These two nations are geographically far from each other, but they have both been developing their legal systems for Islamic finance independently from conventional finance legislation. In addition, these countries have mixed legal systems. The UAE has a mixture of French law, Common law and Islamic law. Each of these legal systems is applied in certain fields. Family law, the law of succession and a part of the criminal law are under Islamic jurisdiction. However, the other legal systems are mostly under a jurisdiction that is rooted in French and UK law. Similarly, Malaysia also has mixed legal system of Common law, Islamic law and *adat*, the customary law. The jurisdiction of each legal system depends on the particular province of Malaysia, but for the most part Islamic law is applied to family law and other fields as in the UAE.

At the same time, these two countries are notable for having established a separated jurisdiction for Islamic and conventional finance. Rather than blending in with conventional finance, Islamic finance has been developed separately by having a different jurisdiction. Rather than making use of the conventional legal system, a new legislation for Islamic finance has been established in these two countries.

In the first section of this paper, I'll describe the development of the legal system for Islamic finance in both countries as case study. This section will investigate the general legal history for Islamic finance and show how its legal system is separated from conventional finance. The second section will compare how these two nations are dealing with Islamic finance dispute cases.

Legal History of Islamic Finance

Islamic finance has now entered its second stage which can be described as determining how to maintain market stability. In order to stabilize the market, there is an interesting discussion done by Yaacob, which mentions the needs for a common standard in the global market of Islamic finance. In this perspective, it is pointed out that the lack of global standardization for Islamic finance will be a factor for creating an unstable market [Yaacob and Abdullah 2012:494]. Yaacob mentions that the key element to avoiding a desperate battle for the Islamic financial

industries is to adhere to its Islamic principles, and that it is necessary to standardize the legislation of Islamic finance [Yaacob et al. 2011:21; Yaacob and Abdullah 2012: 496].

He also mentions that the members of the Organization of Islamic Countries (OIC), should make a *lex mercatoria* in order to form an international convention or “Model Law of Arbitration” and that this will smooth the misunderstandings occurring in the Islamic financial industry [Yaacob et al. 2011: 34-38].

Legal History and Development of Islamic Finance Legal System in the UAE

Islamic finance and conventional finance were separated when “Federal Law No.6 of 1985 Regarding Islamic Banks, Financial Institutions and Investment Companies (Qanūn Ittihādī Raqm 6 li-Sana 1985 bi-Shu’ūn al-Maṣārif wa al-Muassasāt al-Mālīya wa al-Istithmārīya al-Islāmīya)” was issued.

The legal system for the Islamic institutions in the UAE has not changed much, but the market has been increasing rapidly.

Nevertheless, interest is legal for commercial transactions in the UAE [Hasan 2010: 91]. This is in contradiction to the Islamic principle of prohibiting *ribā*. As Islamic finance needs to be compliant with Islamic principles, its jurisdiction should preferably be under Islamic law.

Al-Tamimi mentioned that although the UAE civil law has adopted French law and Common law as a model, the actual source of law for the UAE civil law and the UAE commercial law is the Islamic law [Al-Tamimi 2003: 5]. Similarly, Coulson pointed out that in the UAE court, the Islamic law concept of ‘*arīa*’ and the common law concept of loan were put together as legal requisites [Coulson 1964: 1-3].

However, when it comes to the court cases after the legal changes during the 1980s, it could be said that the UAE legal system has some portions that are not Sharī’a compliant. A conspicuous example is related to *ribā*, the issues of interest. According to Article 714 of Union law No. 5 of 1985, interest was prohibited. This Union law No. 5 of 1985 is known as the Civil Transaction Law.

Thus, the Union law No. 1 of 1987 stated that the prohibition of interest would be limited. Any issues related to civil and commercial would be dealt with under the Union law No. 5 of 1985 until the commercial law could be established [Ghanam 1991; Hosni 1992: 163]²⁴. By Union law No. 3 and No. 4 of 1987, commercial transactions which dealt with interest were excluded from the previous law and interest which did not exceed 9% was permissible [Al-Suwaidi 1993: 294].

However, charging interest in commercial transactions was legitimated by the Federal law No.11 of 1992. It is said that this revision of the law was justified by applying the ideology of necessity, which is mentioned as *Dharuriyat*; namely “for the economic stability and the needs of the people” [Hasan 2010: 91-92].

This Federal law No. 11 of 1992 will not be retroactive with the former legislations, although generally interest was legitimated, and there was a judicial precedent made in 1997 that stated that interest on a debt must be paid, and interest was legitimate [Price and Al Tamimi 1998: 53-55].

Tamimi mentioned two cases from the Federal Supreme Court of Abu Dhabi to describe the legitimacy of using interest as a necessity for banks transactions [Tamimi 2002]. He mentioned one decision by the Federal Supreme Court of Abu Dhabi in 1981 as below;

“[N]ecessity requires permitting the charging of simple interest in connection with banking operations taking into consideration that banks in their current status have become a necessity for the economic existence of the State of the United Arab Emirates (UAE) and the well-being and benefit of the people, the prohibition of which should not be considered until after the elimination of the necessity to apply the banking and financial system” [Tamimi 2000: 50]

Hence, from some aspects, it is difficult to say that the UAE law took Islamic law into proper consideration. In addition, most of the law firms were said to come from common law

²⁴ Union law No. 1 of 1987 was established in order to broaden the legal jurisdiction of the Union law No. 5 of 1985 and Union law No. 8 of 1984 which is the company law. It was intended to legalize various companies which were not able to be categorized as a company under the previous legislation.

backgrounds, and this resulted in the fact that English law was frequently applied when forming contracts in the UAE [Al-Tamimi 2003: 5].

Although the legal framework of Islamic finance is separated from the conventional framework, in terms of its establishment and operation, it is not separated when it comes to dispute cases in the UAE [Kawamura 2012].

Legal History and Development of Islamic Finance Legal System in Malaysia

Malaysia started its adoption of Islamic finance from the social side. The “Perbadanan Wang Simpanan Bakal-bakal Haji” was established in 1962. This institution was combined with the “Pilgrims Affairs Office” and became “Pilgrims and Fund Management Board, Tabung Haji” in 1969. Although this was a form of social financing to manage Muslim savings without charging interest, it was the first step for Malaysia to get involved in the Islamic finance industry.

In the year 1983, the Islamic Banking Act 1983 (IBA 1983) was passed and Bank Islam Malaysia Berhad started business in the same year. Bank Islam Malaysia was under the jurisdiction of Bank Negara (Central Bank of Malaysia) according to the IBA 1983.

The Banking and Financial Institution Act 1989 was established for conventional commercial banks, and merchant banks and other financial institutions were governed by this law, except for Islamic financial institutions. In 1993, conventional banks were allowed to open Islamic windows, which meant that conventional banks were able to deal with Islamic financial products or open an Islamic branch.

The Islamic financial legal system was developed further when the amendment on the Central Bank of Malaysia Act 2009 was enacted. Articles 55 to 58 stated that when disputes related to Islamic finance occurred, the Malaysian court would need to seek advice from the Shariah Advisory Council (SAC).

Recently, in June 2013, Islamic Finance Services Act 2013 (IFSA) was established and tried to unite the legal system of Islamic finance and conventional finance. The IFSA is said to clarify

more details of the Islamic financial market to be compliant with Islamic principles and governance [Ref No: 07/13/01].

When compared to the UAE, it could be said that the Malaysian government has taken more initiative in developing the country's Islamic financial market. One of the main reasons was to stimulate the Malay society to commit more to economic activities by promoting Islamic finance [Venardos 2006: 144-146]. It is often mentioned that Malaysian Islamic financial infrastructures were developed by applying a top down model.

Another feature of the Malaysian legal system is that, historically, it has a dual legal system. As Malaysia was colonized by Britain, most of the business law fields inherited the English legal system, the Common law. However, as Islamic finance emerged after the legal system had been established, the Islamic finance legal system was a latecomer compared with the legal system for conventional finance [Ibrahim and Joned 1987]. There was also a strong demand from the local Malaysians to adapt Islamic finance, which also supported the separation of Islamic finance and conventional finance [Lock 1987]. However, it was also pointed out that the differentiation between the Islamic financial legal system and the conventional legal system was not as clear as had been expected [Halim 2011: 2-9].

Malaysia's Advances in Dispute Resolution for Islamic Finance

It is known that Islamic finance dispute cases are dealt with in the Malaysian court. Civil suits related to Islamic finance are dealt with in a court which does not apply Islamic law but follows legislation rooted in the Common law.

Previous studies have analyzed how the Malaysian court has dealt with Islamic finance cases since the 1980s [Hasan and Asutay 2011: 43-49]. This research has focused on how the Malaysian court was proactive against judging bay' bi-thaman ājil (BBA) and bay' 'īna [Hasan and Asutay 2011:43] ²⁵. On the other hand, there is some criticism regarding dealing with

²⁵ BBA is one of the main schemes that has been used for deferred payment for housing. And bay' 'īna is a new Islamic financial scheme for liquidating currency for consumer credit.

Islamic financial cases in the court system, as the court judges are lacking in knowledge of Islamic law and can't decide issues related to compliance with Islamic law [Ibrahim 2008].

In addition, there are more issues related to dealing with Islamic financial dispute cases in the court. There is a possibility that the court will not seek advice from the SAC, but the court judge will decide the Islamic financial case without the SAC's advice [Markom and Yaakub 2012: 12-15]. Although the Malaysian government is proactive in reforming its Islamic finance legal systems, the legislation and system for dealing Islamic finance dispute cases is still searching for a solution.

As an alternative to the court system, the Alternative Dispute Resolution (ADR) is seen as the solution. In order to avoid the issues that arise from dealing with Islamic financial cases in the conventional courts, there are some other options mentioned for Alternative Dispute Resolution (ADR); like arbitration, mediation, and conciliation. Especially, arbitration is said to be the ideal solution for the issues that the court is facing when dealing with Islamic finance dispute cases [Yaacob 2009].

Kuala Lumpur Regional Centre for Arbitration (KLRCA) will solve Islamic financial dispute cases by applying "i-Arbitration Rules" which are a legal framework for dealing such disputes. KLRCA i-Arbitration has gain a lot of attention from the world, as there are not many models for rules to deal with Islamic financial disputes in the ADR.

However, generally ADR also has several issues. The first is that its decisions are not legally binding so it cannot force one or both or parties to follow its decisions against their will.

The second is that ADR has recently been recognized as a complaint process rather than a dispute resolution process. Also the procedures are becoming more complicated as there is a need for the conflict clause to be prescribed in the contracts. If no specific clauses are mentioned in the contract it would be difficult to bring the conflict to the ADR. In addition, when the conflict cannot be solved by mediation and conciliation, if there is a "Multi-Tiered Dispute Resolution Clause", the parties could use arbitration as the next step [Chapman 2010; Kayali

2010]. Thus, these processes are making the ADR less simple than it used to be. Therefore, if the conflict is not resolved after the ADR, theoretically, the case would be brought to court.

As ADR is a way to resolve dispute cases by providing a place to bring both parties together to negotiate their arguments, the third issue comes from the difficulty of getting both parties to attend the ADR session for a resolution. In most cases, either or both of the parties might have a deep emotional problem that would cause them to avoid any contact with the other party. These conditions are not common only to the Islamic financial sector but can also be seen in any legal disputes.

The Emerge of “Dubai Approach”

In the UAE, the court has dealt with some Islamic financial cases during the 2000s [Kawamura 2013a: 9-10]. It is also known that some Islamic law scholars are critical of the ordinary court dealing with Islamic finance cases [Kawamura 2013b: 99].

There are some ADR institutions, which deal with Islamic financial dispute cases in the UAE. The International Islamic Centre for Reconciliation and Arbitration (IICRA) is located in Dubai and it deals with mediation and arbitration for Islamic finance. IICRA was established in 2005, and it does not only deal with Islamic finance but also with other cases related to Islamic principles.

The UAE was affected by the financial crisis of 2008. Islamic financial transactions were also deeply involved in this crisis. Although, there were no models or precedents for dealing with such a crisis where Islamic finance was involved, Dubai found a way to deal such a situation. This epoch-making system was named the “Dubai Approach” as it had unique features that the court and other ADR systems had not yet been endowed with [Kawamura 2013b].

The main feature is that the “Dubai Approach” indicates a breakthrough for the issues that are discussed among the court systems and the ADR.

The “Dubai Approach” deals with Islamic financial cases by appointing a Special Judicial Committee for a specific term, shorter than the court system, but its decisions are legal binding which is something that the ADR lacks.

As the regular courts lack knowledge of Islamic finance, this new system will improve the situation by adding an Islamic financial specialist in the Special Judicial Committee. Also, while the ADR’s decision is not legally binding, the decision made by the Special Judicial Committee is.

Conclusion

As the Islamic financial market is becoming global, future research will need to expand its perspective from the analysis of one nation to a cross-national analysis. Islamic financial research is becoming mature in that it is more concentrated on stabilizing the market, as it has already become an effective market for the national economy. As was pointed out in this discussion, both the court and the ADR have some demerits when dealing with Islamic finance dispute cases. Malaysia prefers to deal with Islamic finance cases in the ADR. Although, the UAE does not have as much legislation as Malaysia for Islamic finance and dispute resolution, it was able to establish the “Dubai Approach”.

The debate on effective dispute resolution for Islamic finance has begun, and analyzing these two leading countries in the field of Islamic finance could indicate the divergence of the Islamic finance industry, and how this affects the methods employed for solving dispute cases.

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Legislation

Qanūn Ittihādī Raqm 6 li-Sana 1985 bi-Shu’ūn al-Maṣārif wa al-Muassasāt al-Mālīya wa al-Istithmārīya al-Islāmīya

ISLAMIC PERSPECTIVES ON THE PERMISSIBILITY STATUS OF PLANT BIOTECHNOLOGY

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ABSTRACT

Biotechnology has been used by scientists as well as ordinary people for centuries to enhance the production, availability and quality of food. However, within recent times, the development of modern biotechnology has involved powerful new techniques better known as recombinant DNA that allowed scientists to tackle the previous goals with more finesse and speed. The technology has immense potential for the benefits of mankind. However, being new and seen as developing too rapidly, there has been a divisive debate globally about its positive and negative impacts on human health and the environment. There have also been issues on the permissible status of modern biotechnology from the religious point of view. The objective of this paper is to assess the permissible status of interspecies gene transfers in plant biotechnology from the Islamic perspective. This study involved the identification and interpretation of the verses from al-Qur'an and quotations from al-Sunnah and the analysis of other relevant Islamic sources. The permissible status of food derived from plant biotechnology according to the Islam perspective must fulfill the concept of *halalan tayyiban*. *Halalan tayyiban* refers to the permissible status of food in relation to *Syariah* or the Islamic law. There are two important parts in determining the status of *halalan tayyiban* for plant biotechnology products: the beginning process (input) or the gene sources and the final process (output) which refers to the direct or indirect impact of the final products to the five objectives of *syariah*. From the Islamic point of view, the development of modern biotechnology is permitted if the inserted genes are taken from *halal* (permissible) sources and at the same time it does not cause any harmful effects to the five objectives of *syariah*.

Keywords: plant biotechnology, interspecies gene transfer, permissible status, Islamic perspective, *halalan tayyiban*

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AP-2013-014 Islamic Environmental Ethics: Addressing the Phenomenon of Consumer Culture in Malaysia

MUSLIM RESPONSES TO QUANTUM THEORY AND THE NATURE OF REALITY**Firdaus Pozi^{1,2}, Faizal Mohamed¹, Mohd Yusof Othman^{1,2}**

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ABSTRACT

Since the advent of quantum theory, physicists were pressured to renounce the universality of the Newtonian mechanistic views of the physical world. However, the theory is still not convincing enough to be taken as real description of the microscopic world because of paradoxes underpins in the theory resulting the emergence of many interpretations to explain the same microphysical phenomena. Surprisingly, the disagreement between them with regards to the theory has risen to the level of an existential question and the meaning of ‘reality’ which traditionally belongs to the domain of theological discussion as far as Islam is concerned. So questions are raised, what are the responses from the Muslim scholars and scientists towards quantum theory and its philosophy and what actually is our position in this regard from the Islamic perspective? Therefore, the aims of this paper are twofold. First, we put forward the positions of several authoritative Muslim scholars on the philosophical aspects of quantum theory. Second, we did a comparative analysis of their premises to point out their differences and agreements. We found out that majority of them are mainly concerned about the reduction of the meaning of reality, but differ in terms of providing alternative interpretations in conformity to the worldview of Islam. We conclude by urging more Muslims especially that of physicists to provide a critical response and alternative explanation for quantum theory as what the Western physicists themselves did to the standard interpretations.

Keywords: Nasr, Shaharir, Adi setia, Shahidan, Mehdi Golshani, Copenhagen interpretation, Bohmian interpretation.

METAPHORIC LANGUAGE STYLE OF THE QUR'AN AS A MEDIUM FOR DA'WAH**Hajar Nurma Wachidah, and Siti Rugayah Hj Tibek**

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ABSTRACT

Language is made of words which may refer to particular objects. The word may represent reality, but is not the reality itself. Therefore, language may describe objects in partial, and may not represent the object completely. For that reason, it is difficult for us to name a certain object because not all languages provide the word for it. In our empirical world, it is difficult to select an appropriate language to represent reality. Moreover, Qur'anic language emphasizes the aspects of belief and understanding. So, in an effort to overcome language stagnancy, it is very realistic to investigate metaphorical and analogical language in The Qur'an, due to the fact that metaphor and analogy can bridge the limited human rationale with the unlimited language of The Qur'an.

Keywords: Metaphor, *tashbih*, *majaz*, *kinayah*, *isti'arah* and *da'wah*

Introduction

The central meaning of revelation (*wahyu*) is to give information, i.e. as a means of communication between two parties by delivering messages ambiguously and covertly (al-Zarqani, 2004:41). In the context of revelation, communication is different from other types of communication. Two fundamental sides of the communication in the revelation process are Allah on one side and the earthly Prophet (peace be upon him, PBUH) on the other side. However, the Prophet had been so prepared by Allah to possess an ability to receive His Words that he was safe from the possibility of deviation while the Angel Gabriel delivered the revelation to him. This process proceeded in certain ways as outlined in The Qur'an (QS. Al-Syuraa: 42). In principle, however, as proposed by Deddy Mulyana who took the view of Aristotle, communication process involves three inseparable elements, namely the *speaker*, the *message* and the *listener* (Mulyana, 2001:134).

Da'wah in reality is a way of communication to show self-existence. *Da'wah* activities as a process of communicating the ideal teachings of Islam are, so far, deemed not powerful enough to impart change in the society for the better. Therefore, the language of The Qur'an as one of the media for *da'wah* is a self-expression and externalization, to be better understood and better accepted by others. Language refers to certain objects, only representing the reality, not the reality itself. Thus, The Qur'an's metaphoric language style is much needed as a medium for *da'wah* delivery. Language is fundamentally partial and does not represent an object in totality. Because of that, we sometimes find it difficult to name an object in a certain language as not all languages are equipped with the vocabulary to do so. Phrases like "and others" "etcetera" "and so on" actually show that there is no statement which totally represent the reality. Though a comprehensive knowledge on an object may exist, there are always new aspects or knowledge gap about the object to consider (Mulyana, 2001:248).

PROBLEM STATEMENT

In the empirical world, it is difficult to choose the exact language which can represent a reality, more so the language of The Qur'an which emphasizes the aspects of *believing* (conviction) and *understanding* more than *explaining* and *describing* (Hidayat, 1996:86). The Qur'anic language has its own specific reality, different from other languages. Not only does it refer to the empirical world as we may understand it, but also to metaphysical dimensions. As shown by Asep, among the weaknesses of language is that not every word uttered refers to an object which is concrete, empirical and can be in reality proven, such as the word *jannah* (Heaven) and *naar* (Hell) (Hidayat, 2006:35). Because of that, in an effort to overcome language stagnation (M.S, 2003:73), it is realistic to develop the language of metaphors and analogy (Keraf, 2004:137), because it can bridge man's limited logic with the unlimited and the unsurpassed language of The Qur'an (Badawi, 1950:244).

The language of The Qur'an is very communicative and acceptable to many though it was a challenge to the capability and intelligence of the linguists and literary experts then. They were the group who knew best the uniqueness and the distinctiveness of The Qur'an, all the while aware of their incapability of coming up with similar pieces like The Qur'an. Nevertheless, some of them did not welcome the arrival of The Qur'an due to its content which opposes the

contemporary norms, traditions, and beliefs. Any rejection which they threw at The Qur'an was against their very own conviction. They alleged that The Qur'an was a poetry composed by Muhammad while they themselves were convinced that the beautiful word arrangement and rhymes in The Qur'an were beyond Muhammad's capability.

The uniqueness and distinctiveness of The Qur'an from the perspective of language are the first and foremost miracle shown to the Arabs 15 centuries ago. The miracle presented to them at that time was neither from the point of intellectual signs nor accounts of the unseen contained in The Qur'an as both of these aspects were beyond their thinking. An alphabet in The Qur'an could generate a harmony of sounds in a word, and a group of words form a harmony of rhythms in a chain of words, as well as a group of words will harmonize the rhythm in the sentence. This becomes one of the miraculous phenomena of The Qur'an from the point of *lafadz* and *usluub* (al-Qaththan, T.t:262). As noted by Abu Sulaiman Ahmad bin Muhammad (d. 388 A.H.), its beauty of *lafadz* arrangement and the accuracy of meaning point to the fact that The Qur'an is a miracle and a wonder which can never be matched (al-Khafaji, 1992:46).

If we are to observe the structuring of words in a more fairly manner, The Qur'an often uses different words to convey a message and uses the same word arrangement to tell different causes, to the extent of it being appeared to deviate from the main rule of language grammar. In the choice of words, for example, The Qur'an often uses several words to describe the same word in the Indonesian language. For instance, the word "*bashar*", "*insaan*", and "*naas*" when translated means human. Interestingly, if each word has the same meaning, then such words can replace each other in usage. However, such replacement is not allowed. This indicates that each word in The Qur'an has a meaning suitable with the context of discussion.

The selection of words in The Qur'an is not only a matter of beauty but also a richness of meaning which gives rise to a variety of understanding. One of the factors upon which the selection of words in The Qur'an is based is the existence of context, be it geographical, social or cultural. In the study of socio-linguistics, there are two determining factors, situational and social, during conversational activity. Situational factor also influences a conversation, especially in the

choice of words and how they are codified, while social factor determines the language being used (Pateda, 1994:15).

A few matters are important to be known in da'wah. There are two sides of da'wah which cannot be separated but can be differentiated and must be linked; content with form, substance with shape, message with its delivery method, and essence with method. The process of da'wah bonds the two sides which cannot be separated. It is necessary to realize that content, substance, message and essence of da'wah always carry a universal dimension unbound by space and time. This is so as the substance of da'wah is the religious message itself.

OBJECTIVES OF THE STUDY

The objectives of this study are:

1. To identify the paradigm of metaphorical language styles from historical analysis
2. To determine types of Qur'anic metaphorical language styles as a medium of da'wah concerning the content and form, substance and shape, message and delivery method, and essence of da'wah and da'wah method.

METHODOLOGY

1. Design of the Study

The conducted study was a qualitative survey. The researchers also employed a descriptive qualitative approach. This method was employed to suit with the intention of the study to obtain research data and information, paradigm of metaphorical language style of The Qur'an as a historical analysis and to determine types of The Qur'an's metaphorical language styles related to the content and form, substance and shape, message and delivery method, and essence of da'wah and da'wah method.

2. Data Sources

The researchers used a primary source which is The Qur'an itself and secondary sources namely books, journals on linguistics, the arts and da'wah as a supporting data sources in this study.

RESULTS

The following are results of the study which show the paradigm of the metaphoric language styles of al-Qur`an as a historical analysis and also their types in relation to content and its shape, substance and its form, message and method of delivery, essence and method as a medium for da`wah.

Metaphoric Language Paradigm: A Historical Analysis

In the study of modern Arabic language, the term *metaphor* is identified with the concept of *majaz*, often used by classical scholars as the opposite of the term *haqiqat*. On the question of *majaz*, historically there are at least three schools of thought which differ in opinion but position *majaz* as the opposite of *haqiqat*. Firstly, there is the Mu'tazilah, whose dogma much opposes that of *majaz*. They made *majaz* as a weapon to interpret texts which are not in line with their thinking. Secondly, Zahiriyah is a group which opposes the existence of *majaz* be it in language or in The Qur'an, consequently denying *ta'wil* (interpretation). In essence, they harshly oppose the understanding of texts beyond the language. Thirdly, Ash'arites acknowledge the existence of *majaz* with conditions. Basically, Ash'arites moderately position themselves between the other two groups (Abu Zaid, 1994:122).

The difference of opinion in the existence of *majaz* in The Qur'an is due to a difference in analysis and conclusion on the origin of language. The Mu'tazilah believe that language is purely a human convention. Meanwhile the Zahirites affirm that language is a gift from God (*tawqify*) taught to Adam, and thereafter transmitted to his descendants. This is different from the Ash'arites who believe that language is a human creation but do not deny that God has a role in giving the ability to humans.

In the words of Komaruddin, in broad outline there are three theories on the origin of language: *theologist*, *naturalist* and *conventionalist*. Theologists assert that mankind is blessed by God with the gift of speech, firstly when God taught Adam as the father of all humankind. The second theory, naturalist, presumes that man's ability to speak is a natural occurrence, like the ability to see, hear or walk. The third theory, conventionalist, opines that language first came

to being as a social outcome. It was a result of convention agreed, and later conserved, by the society (Hidayat, 1996:29).

The debate on the origin of language have emerged long before Muslim thinkers and was a polemic among Greek philosophers. Is language controlled by nature or is it characteristically a convention or *nomos*? The opinion that language is characteristically natural or physical carries the idea that language has a link with the origin, the source in the eternal principles irreplaceable by man himself, and therefore cannot be rejected. Naturalist figures, such as Cratylus in his dialogue with Plato, stated that all words generally point to the object. Hence, there is a relation between sound compositions and what is meant. Language is not at all only physical, unless it attains the meaning naturally or physically.

On the contrary, conventionalists opine that language is attained as a result of tradition and norms in the shape of consensus. Because of that, language evolve through ages. To them, language is not a gift from God but a convention mutually agreed by the society. That was the opinion of Hermogenes in his dialogue with Plato (M.S, 1998:28).

Etymologically, the word *majaz* is not found in The Qur'an, however the root word of *majaz*, which is *j-w-z*, as in *jaawaza* (outreach) and *tajaawaza* (surpass) is in The Qur'an. Joseph van Ess, as quoted by Nur Kholis, stated that in the first Hijri century the word *majaz* in the framework of theologist argument was substantively used. The substantive meaning is the meaning which goes beyond lexical limitations and not the true meaning. An example for this is the interpretation by van Ess of the theologist argumentations proposed by Hasan Muhammad Ibn al-Hanafiyah (d. 100 A.H.) which is understood as a *majazi* understanding. Van Ess' understanding on Ibn al-Hanafiyah's expression arose from a paradigm developed by Jahm ibn Safwan (d. 128 A.H.) which stated that man's ability to do anything is a *majazi* expression, as can be expressed in other phrases such as "plants move" or "the sun sets", while in actuality it is God that does all that (Setiawan, 2005:183).

Specifically during the Umayyad era, it is difficult to separate between theologist arguments and tendencies for exegesis outside of classical exegesis works. In the history of

classical studies, theologian thoughts strongly colored the exegesis of al-Qur'an. For example, Abu Ubaidah's book (d. 207 A.H.) entitled "Majaz al-Qur'an" is considered by many analysts as the earliest work which explicitly used *majaz*. A study by John Wansbrough on the work of Abu Ubaidah found some 39 phrase models and types which were all *majaz*. However, *majaz* in question here has no explicit relation with *majaz* in the context of modern Arabic literature studies.

Abu Ziyaad al-Farra' (d. 210 A.H.), a Kuffah linguist, also used a derivation of the word *majaz*, *tajaawuz* (to exceed or surpass). The meaning of *tajaawuz* here can be defined as transcending lexical and grammatical limits, no longer fixed to the base meaning of the sentence. For example, al-Farra' interpreted the sentence "famaa rabihat tijaaratuhum" (so their commerce doth not prosper)(QS. Al-Baqarah:16) This clause transcends the rules of daily Arabic language. The usage of "profitable business" is uncommon and what is usually used is "traders who gains profit in his business" or "your business is profitable or your business incurs loss" (Setiawan, 2005:189).

The spread of the concept of the *majaz* terminology was then propagated by al-Jahidz (d. 155 A.H.), a theologian and literature critic of Mu'tazili persuasion. Al-Jahidz's work expanded much of language theory and philosophy. His work "al-Bayaan wa al-Tabyiin" and "al-Hayawaan" were pieces which gave an image of his Mu'tazili thoughts. According to al-Jahidz, *majaz* is understood as the opposite of *haqiqat* (reality). In his works, he did not only use *majaz* as the core concept, but he also used several other words which had compatible meaning, such as *mathal* and *ishtiqaq* which are used to point to other meaning. Related to *majaz*, al-Jahidz set two conditions which enable the changing of meaning: *first*, there is relation between the lexical and transitional meaning; and *second*, a transition in meaning is a result of language user convention, and not individual creation.

A Sunni theologian Ibn Qutaibah (d. 276 A.H.) in his work entitled "Ta'wil Musykil al-Qur'an" included some discourse on the concept of *majaz*. He theoretically divided *majaz* into two categories; first *majaz lafdzi*, and second *majaz ma'nawy*. Ibn Qutaibah defined *majaz* as figurative speech or the art of speech. Therefore, *majaz* encompasses borrowing of word

(*isti'arah*), simile (*tamthil*), reciprocal (*maqluub*), rearrangement (*taqdyim wa ta'khir*), elliptic (*hadhf*), repetition (*tikraar*), indirect expression (*ikhfaa'*), direct expression (*idzhaar*), euphemism (*kinayah*) and so on (Lasyin, 1985:129). According to the definitions above, Qutaibah mentioned that there are many *majaz* words found in the Qur'an as the opposite of *haqiqat*. In this case, *haqiqat* is known as words which carry its lexical meaning or meaning in common usage. He further stated that rejection toward *majaz* in The Qur'an means to say all expressions in The Qur'an are lies as they are not the real meaning. If *majaz* is taken as a lie, then all verbs used for animals and plants are wrong. The same goes with common expressions, as man says "trees grow bigger", "hills stand upright", so on and so forth.

The concept of *majaz* was later propagated by an *ahli al-Qur'an*, grammarian and philologist, Sibawayh (d. 180 A.H.) stated that *majaz* is an art of speech which enable a broadening of meaning. Another linguistic figure who also contributed to the concept of *majaz* was al-Mubarrad (d. 286 A.H.) who stated that *majaz* is a speech art and functions to divert the actual base meaning. Similarly, Ibn Jinny (d. 392 A.H.), a linguist also explicated the definition of *majaz*. He said that *majaz* is the opposite of *haqiqat*, and the meaning of *haqiqat* is that of the original word, while *majaz* is the contrary, which is the meaning of the word is changed to mean something else. Also, al-Qaadhi 'Abd al-Jabbaar (D. 417 A.H.), a Mu'tazili theologian stated that *majaz* is a diversion of meaning, from the original or lexical meaning to a meaning which is broader. Language convention and the speech intention are prerequisites to the emergence of *majazi* expression. As such, 'Abd al-Jabbaar divided the model of *majaz* into two, namely *majaz* by convention and *majaz* by intention of the speaker (Setiawan, 2005:199).

'Abd al-Qaahir al-Jurjani (D. 471 A.H.) by reasoning two concepts, namely *majaz* versus *haqiqat*, stated that a word which points to the original or base meaning without the possibility of another meaning is called *haqiqat*. *Majaz* meanwhile occurs when one diverts the root meaning to another meaning due to some reasons or when one intends to broaden the scope of meaning. Theoretically, according to al-Jurjani, *majaz* is a diversion of meaning from lexical to literary, or from being denotative to connotative. Implicitly, this definition refers to the meaning of *majaz mufrad*, which is *majaz* in lexicon, simultaneously showing the second type of *majaz*, which is *majaz* in the sentence. This categorization is based on consideration that one can decipher *majaz*,

be it in the form of word or in the form of sentence. Its usage very much depends on its context (Setiawan, 2005:202).

Included in *majaz* expression, which was spread among classical Muslim scholars, is *tashbih*. The term *tashbih* (simile) was first used during the era of al-Mubarrad (d. 286 A.H.) and Ibn al-Mu'taz (d. 296 A.H.), even though the term emerged in the era of al-Farra' and Abu Ubaidah and was limited as an additional linguistic explanation having not reached to the definition as a discourse of *ilmu al-bayaan*. Al-Jaahidz (d. 255 A.H.), for example, commented and used it to support his argument for the beauty of Qur'anic expressions, even though in his many works he did not make *tashbih* as an object of study (Abas, 1985:18).

Al-Mubarrad (d. 285 A.H.) in his work entitled "al-Kaamil", gave a commentary on *tashbih*. The explication by al-Mubarrad was appraised by contemporary literature critiques as a meaningful contribution to the growth of *tashbih* in Arabic rhetoric discourse. His opinion was that *tashbih* is a speech art most used in the Arabic language. A specific study on *tashbih* was carried out by Ibn Aby 'Awn (d. 323 A.H.). The work deliberated not only *tashbih* comprehensively but also a variety of poetries since classical era until the Abbasid era. In his work "al-Tashbihaat" verses from al-Qur'an were placed as a foundation and basis for the beauty and the miracle completeness of The Qur'an. However, the study of *tashbih* specifically as an element of *ilmu bayaan* in the framework of the miracle of al-Qur'an was later raised by al-Rummaany (d. 386 A.H.). Compared to previous scholars, al-Rummany went further than discussing *tashbih* on the theoretical level. He in fact discussed how The Qur'an's literary beauty can be tracked through *tashbih*. The seed thought on *tashbih* was later fully grown by 'Abd al-Qaahir al-Jurjani (d. 471 A.H.), who more clearly elucidated on the difference between *tashbih* and *tamthil*.

On the study of *tashbih*, a central theme emerges on the next level namely *isti'arah*, which is an expansion of *tashbih*, the difference being *isti'arah* is one of *tharafaa tashbih* which emerged. The first Arab writer to use the term *isti'arah* was Abu 'Amr bin al-'Alaa' (d. 154 A.H.) who was later followed by Ibn Qutaibah (d. 276 A.H.), al-Mubarrad (d. 285 A.H.), Tha'lab (d. 291 A.H.), Qadaamah (d. 337 A.H.), al-Jurjani (d. 366 A.H.), al-Rummaany (d. 384 A.H.),

Abu Hilaal (d. 395 A.H.), Ibn Rashiq (d. 463 A.H.), and ‘Abd al-Qaahir (d. 471 A.H.). It was later completed to become part of *‘ilm al-bayaan* during al-Sakaaky (d. 626 A.H.) (Lasyin, 1985:160).

Al-Qur’an uses *isti’arah* not only as a process of word loan as commonly used in Arabic prose, but also a borrowing of similarity which can be digested by reasoning, or as similarity based on similarity of the idea. The principle of word borrowing in al-Qur’an is meant to attract the attention of the listeners and readers of al-Qur’an.

Apart from *tashbih* and *isti’arah*, another theme of discussion is *kinayah*. The concept of *kinayah* existed since the era of Abu Ubaidah (d. 207 A.H.), al-Farra’ (d. 210 A.H.) and al-Jaahidz (d. 255 A.H.). During that era, *kinayah* was much used in conjunction with the verses of al-Qur’an. The concept of *kinayah* which they developed did not reach detailed explanation especially related to Arab literature critics. They used *kinayah* limitedly as explanation device, without delving into its theoretical study.

Other than al-Mubarrad (d. 258 A.H.), al-Jurjani (d. 471 A.H.) had also carried out a study in which he placed *kinayah* in line with other formats of poetic expression such as *isti’arah*, *tashbih* and *mathal* as his construction theory developer element. Al-Jurjani’s explanation is consistent with the division of expression which are meaning and meaning from meaning. Meaning is the content from the vocabulary which can be understood without an intermediary. Meaning from meaning is the implied meaning which cannot be obtained directly from the sound of the word unless through devices and those devices are, among them, *isti’arah*, *tashbih*, *mathal*, and *kinayah*.

Language Styles of Qur’an

In this section, the author only presents several language styles of The Qur’an in the context of *‘ilm al-bayaan* which, in the study of Arabic language, is identical to the language of metaphor. Among them are language styles of *tashbih*, *isti’arah*, *majaz*, and *kinayah* from the viewpoint of communication.

Tashbih (Simile)

Literally, *tashbih* means similitude, while terminologically it is likening two or more things which bear similarity in some ways (al-Hasyimi, 1960:247). Arab literary coterie explicate that *tashbih* is a vital element in literature piece. According to them *tashbih* has four main elements; namely that which is being compared (*al-mushabbah*), the object which is being compared to (*al-mushabbah bih*), feature of comparison (*wajh al-shibh*) and comparison particle (*adaat al-tashbih*). Ahmad Badawy stated that *tashbih* functions to clarify the meaning as well as to strengthen the meaning of a phrase or expression to a point that the one who reads or listens to it can feel the same as the psychological experience of the author or speaker (Badawi, 1990:190).

Simile is a term closely similar to *tashbih*. *Simile* is an explicit rhetorical expression of comparison. It directly states the similarity between the two objects of comparison. For that to occur, it is necessary to have a word which shows the similarity, such as “like”, “as”, and others. Unlike metaphors, simile is like an analogy which compare two object or notions directly but in a short and simple manner. Metaphors as direct comparison do not use words like “like” or “as” but use expressions such as "blackguard", "sweetheart" and so on (Keraf, 2004:138). According to Wahab, metaphors are linguistic expressions which cannot be interpreted from the attribute used but from the prediction which can be used be it the attribute or the meaning intended by the linguistic expression (Wahab, 1998:65). By this definition, in the study of Arabic literature, the term metaphoric language has close similarity with *majaz*.

An example of *tashbih* in al-Qur’an, surah an-Nuur verse 39:

which means:

“As for those who disbelieve, their deeds are as a mirage in a desert. The thirsty one supposeth it to be water till he cometh unto it and findeth it naught, and findeth, in the place thereof, Allah Who payeth him his due; and Allah is swift at reckoning”.

Allah made a simile of the unbelievers’ deeds to mirage. Considering the geographical condition of Arab lands where it is difficult to find water, Allah in the above verse equates the deeds of unbelievers with "kasaraabin bi qy’atin", mirage on a flat land. People who are thirsty would suppose it was water and, when they came

to it, they would not find water. That is an image which really makes them contemplate that whatever deeds they do all this while would not be rewarded by Allah. Allah equates the unbelievers' deeds with mirage phenomenon in the desert where water supply is scarce, whereas water is on the whole the source of life to the Arabs.

Therefore, in the context of communication, the choice of prepositional phrase (*jaar majruur*) "kasaraabin bi qy'atin" suits very well with situations and phenomena surrounding their lives. At the very least, in the context of the Arabs at that time, it would raise a response from them to contemplate natural phenomena which would later be reflected onto their convictions which they deemed true. How then does The Qur'an give glad tidings to the Believers who do good deeds? Observe Chapter al-Baqarah verse 25:

ويشرف الذين آمنوا وعملوا الصالحات أن لهم جنات تجري من تحتها الأنهار. كلما رزقوا منها من ثمرة رزقا. قالوا هذا الذي رزقنا من قبل. وأتوا به متشابها. ولهم فيها أزواج مطهرة. وهم فيها خالدون.

And give glad tidings (O Muhammad) unto those who believe and do good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled with food of the fruit thereof, they say: this is what was given us aforetime; and it is given to them in resemblance. There for them are pure companions; there forever they abide.

An analogy which attracts the hearts of pagan Arabs is that they would be rewarded with Heaven with flowing rivers, abundance of fruits and wives. The unfriendly natural conditions of the desert leave them with scarcity of water and difficulty in getting food supply. Wars among them broke out mostly due to their need for plantations in addition to their love for women.

The physical needs for water and fruits, and the biological need for women in the form of wives (in plural forms) were the reality and phenomena to befall the Arabs. To shake up their beliefs, so that they believe the teachings brought by the Prophet (peace be upon him) which would later be realized in the actual deeds, al-Qur'an out of necessity delivers the message in the

language style of *tashbih*, whereby the Heaven is made analogous to "anhaar" (streams), in the Heaven they are given "thamarah" (fruits) and prepared for them "azwaj muthahharah" (virgin wives). With Arabia's unfriendly geographical conditions, the selection of words or phrases as presented in The Qur'an as found in the above verse therefore motivates their conviction thereby becoming a wish in their life.

Another instance of metaphor for pleasures of Heaven is in Chapter al-Nisaa' verse 57;

والذين آمنوا وعملوا الصالحات سندخلهم جنات تجري من تحتها الأنهار خالدين فيها أبدا. لهم فيها أزواج مطهرة. وندخلهم ظلا ظليلا.

And as for those who believe and do good works, We shall make them enter Gardens underneath which rivers flow - to dwell therein forever; there for them are pure companions - and We shall make them enter plenteous shade.

Beside Heaven being made simile to flowing rivers, and its dwellers having the company of virgin wives, the residents of Heaven are also entered into shades (*dzalla*). The word *dzalla* in the phrase "dzillan dzalilaa" means shade or shield which sun rays cannot penetrate. Heaven dwellers being entered into shade is a form of expression to illustrate the nobleness and reward Allah gives to them.

The climate of the Arab region located in subtropical area is marked with various weather indicators such as low rainfall and low humidity and the air is felt so dry. As a result, rocks over a period of time turn into a desert of sands. Desert storms facilitate the erosion of rocks into becoming an endless sea of sands. The barren and dry natural conditions makes the temperature scorching hot during summer and, in contrast, freezing cold during winter. Therefore, the choice of the word *dzalla* as a pleasure enjoyed in Heaven, as explained by Abu 'Abdillaah al-Raazy, is because the Arabian peninsula is an area so hot that the existence of shades (*dzillan dzaliilaa*) for them is a vital ingredient for those who yearn tranquility. Among the Arabs themselves the word *dzalla* has become a convention or a *kinayah* language for those who crave for peacefulness in life (Abu Hayyan, 1992:253). As mentioned in sociolinguistic studies, situational factors very

much influence the choice of words and how they are coded. The adoption of the phrase "dzillan dzalylaa" quoted in al-Qur'an to illustrate enjoyment of Heaven is therefore very befitting with the geographical context backdrop of the Arab population at that time.

The metaphor of Heaven pleasures as in the above verses is a special visualization brought forward by The Qur'an in the physical form. Therefore, it is unmistakable to find that those expressions are understood as rhetoric which is characteristically metaphoric-symbolic. This is because, linguistically, religious doctrines are generally painted with Arabian realities and socio-cultural contexts. In the words of Syafi'ie, there are four contexts on which the foundation of effective communication process is built. The first is the physical context within which the language is used, the object is presented and the actions of the role players of the communication occur. Second, epistemological context or the background of knowledge commonly known to both the speaker and the listener. Third is the linguistic context which is built upon sentences which precedes the particular sentence. Fourth is the social context which is the social relation and setting which relate the speaker with the listener (Sobur, 2001:57).

Isti'arah (Metaphor)

Linguists including literature critics, even though they differ in defining *isti'arah*, closely agree on the core of its definition. For example, the definition proposed by Ibn Qutaibah (d. 276 A.H.) for *isti'arah* is a borrowing of word to be used in another word due to several factors. Normally, the Arabs often borrow words and use them in place of another word when there are reasons to do so.

Tha'lab (d. 291 A.H.) stated that *isti'arah* is borrowing of the meaning of a word for another word where the word in the beginning does not carry the meaning of the borrowed word. Al-Jurjani (d. 471 A.H.) meanwhile defined *isti'arah* as a transference of meaning, which sometimes goes beyond its lexical meaning, from the original word which is used day-to-day to mean something else due to some reasons.

Observe the words of Allah in Chapter Ibrahim verse 1;

الم. كتاب أنزلناه إليك لتخرج الناس من الظلمات إلى النور بإذن ربهم إلى صراط العزيز الحميد.

Alif. Lam. Ra. (This is) a Scripture which We have revealed unto thee (Muhammad) that thereby thou mayst bring forth mankind from darkness unto light, by the permission of their Lord, unto the path of the Mighty, the Owner of Praise.

In the above verse there are three borrowed words: *al-dzulumaat* (darkness), *al-nuur* (light), dan *al-shiraat* (path). The word “al-dzulumaat” is borrowed from “al-kufr” (disbelief), as disbelief is equated with darkness because both are without a guiding light. The word “al-kufr” is not used but its meaning is borrowed in the word “al-dzulumaat”. The word “al-nuur” is borrowed from “al-imaan” (belief), as belief is equated with light for both enlighten life. The word “al-imaan” is therefore not used and its meaning is loaned to the word “al-nuur”.

The meaning of “*al-shiraat*” is borrowed from the meaning of “*al-Islam*” (Islam). Originally path is analogous to Islam as both provides way or living way. The meaning of the word “al-Islam” is therefore borrowed to “al-shiraat”. Hence, to give meaning to those words, “al-dzulumaat” is understood as disbelief, “al-nuur” is understood as belief, and “al-shiraat” is understood as Islam. This is because logically al-Qur’an is sent to mankind not to bring them out from darkness into the light to find the way but al-Qur’an is a guidance for living sent down to mankind so that they can get out from disbelief towards belief with the way of living determined in Islamic shari’ah.

Another *isti’arah* example is;

فالذين آمنوا به وعزروه ونصروه واتبعوا النور الذي أنزل معه أولئك هم المفلحون.

Then those who believe in him, and honor him, and help him, and follow the light which is sent down with him: they are the successful. (QS. 7: 157).

The word “*nuur*” here is borrowed to define mission and message of prophethood, as both has the function to convince people, distinguish and cast aside doubts on the truth of the mission

brought by Muhammad (PBUH). Therefore, the meaning of the word “al-nuur” here is the arrival of Prophet Muhammad PBUH together with his mission which brings security and happiness to man’s life. In figurative speech, *isti’arah* is close in meaning to *hypallage* which is can be described as an abnormal, unexpected change of two segments in a sentence (Keraf, 2004:142). For instance, "He lies down on a restless pillow" (restless is the man, not the pillow).

In The Qur’an, there are abundant instances where the arrival of prophethood, The Qur’an, faith, and even Allah are symbolized with the word *al-nuur* (light). Psychologically, in delivering the message of truth to the Arabs who already had paganism as their faith, The Qur’an pays a high attention to the aspect of their psyche. In addition, they led a *nomadic* life, had rough character and worshipped gods which can be detected by the senses. Based on this background, al-Qur’an conveys messages of morality and truth especially in matters of the unseen *ghaa’ib* (metaphysical) which were expressed through choosing the right words. By that, al-Qur’an communicates by observing the socio-cultural and spiritual contexts to get a positive response and perception from the Arab society.

Majaz

In the views of *ahli al-balaaghah* the concept of *majaz* has no crucial difference with *isti’arah* (metaphor). The difference is on *’alaaqah* (relation between the base meaning and the other meaning). If the *’alaaqah* is *mushaabahah* (a suitability exists between the base meaning and the other meaning) it is called *isti’arah*. On the other hand, if its *’alaaqah* is *ghairu mushaabahah* (not suitable) it is called *majaz* (al-Hasyimi, 1960:291).

Majaz according to linguistic methodology can occur as a result of one of the following two conditions: Firstly, there exists a similarity between the literal meaning of the word or phrase and the meaning contained in the metaphor. Secondly, there is a link or relation between the two expressions which results in rationalization of a word to a word which should not be. For example "the sky brings down the rain". In this case, there is a link between sky and rain as the sky or the cloud is where the rain comes from and as such it is referred to. For a clearer explanation, look at the following example;

وإذا قرأت القرآن جعلنا بينك وبين الذين لا يؤمنون بالآخرة حجابا مستورا.

And when thou recitest the Qur'an we place between thee and those who believe not in the Hereafter a hidden barrier(QS. 17: 45).

The form of *majaz* in the above verse is in the phrase “hijaban mastuuraa” (hidden barrier). According to majority of the exegetes the meaning of the phrase is a barrier or wall that covers/hide, because “mastuuraa” is the object, not the doer. Therefore, the accurate meaning of “mastuuraa” is “saatiraa” (that which covers). Here, the ‘*alaaqah* is *ghairu mushaabahah*, where there is no compatibility between the meaning of (*mastuuraa*/covered or hidden) and the other meaning (*saatiraa*). That the word *mastuuraa* is to mean *saatiraa* is called *majaz aqli*, one of its ‘*alaaqah* being "isnaad maa buniya ly al-maf'uul ilaa al-faa'il" (to lend support of the meaning of passive word to the active word).

The choice of "hijaban mastuuraa" shows that al-Qur'an read out by the Prophet to the idolators of Mecca would not made them to receive guidance because between them and the Prophet there was a barrier which Allah made. Therefore, recitations of al-Qur'an by the Prophet could not penetrate through them and change their conviction. Another *majaz* example is in Chapter al-Baqarah verse 19;

أو كصيب من السماء فيه ظلمات ورعد وبرق يجعلون أصابعهم في آذانهم من الصواعق حذر الموت. والله محيط بالكافرين.

Or like a rainstorm from the sky, wherein is darkness, thunder and the flash of lightning. They thrust their fingers in their ears by reason of the thunder-claps, for fear of death, Allah encompasseth the disbelievers (in His guidance, His omniscience and His omnipotence).

The condition of the hypocrites of Mecca while listening to the verse which contains reminders was likened to those who is befallen with rain and lightning, they block their ears for they could not bear to listen to reminders of al-Qur'an. Lexically, the word “*ashaabi*” means

fingers, and it is impossible for them to insert all their fingers into their ears for fear of death from thunder. However, what is meant by “*aṣaabi*” in the verse is some of their fingers, not all of them. Based on the above theoretical concept, “*aṣaabi*” is therefore called a *majaz*, due to a reason that the expression is in the plural form (*jama'*) while the actual meaning is singular. Should the verse describe what would happen that is to thrust all fingers into their ears, it would surely happen as the hypocrites really felt extraordinary fear. This situation is illustrated by al-Qur'an because at the beginning of Muhammad's prophethood in Mecca, many declared their belief to the Prophet, but concealed their disbelief in their hearts (hypocrite).

The above type of *majaz* is *majaz mursal*, which in the study of Indonesian language styles is the same as *synecdoche*, which is a figurative language which uses part of something to describe the whole of the thing, or vice versa. Synecdoche originates from the Greek word *synekdoche* which means simultaneous understanding (Keraf, 2004:142). For example, “*Setiap kepala dikenakan sumbangan sebesar Rp. 1000*” (Each head is charged a contribution of Rp1000), “*Dalam pertandingan sepak bola antara Indonesia dan Arab Saudi di Stadion Utama Senayan, tuan rumah menderita kekalahan 3 – 4*” (In the football match between Indonesia and Saudi Arabia at Stadion Utama Senayan, the host suffered a loss 3-4).

Kinayah

Al-Mubarrad (d. 258 A.H.) was the linguist scholar who systemized the concept of *kinayah*. In his work “*al-Kaamil*”, al-Mubarrad elaborated three *kinayah* models and their functions. First, to make something more general; second, to beautify the phrase or expression; and third, to repeat praises. Nevertheless, al-Mubarrad did not elaborate much the first and third *kinayah* models, emphasizing the second *kinayah* which serves to complete rhetorical artistry, particularly ones taken from verses of al-Qur'an. The term *kinayah* bears a resemblance with metonymic language style. Metonymy which originates from Greek words which mean “a change of name”. Metonymia is a figure of speech which uses a word to describe another word due to the close association between the two (Keraf, 2004:142).

If we are to analyze the expressions in al-Qur'an we will find sentences which use euphemism. Such expressions probably emerge due to several factors, be it historical or ethical.

The consequence of such language style is that it gives rise to difference of opinion among exegetes because euphemism gives an implication of multi-interpretation and ambiguity. For example, the word "laamastum" in Chapter al-Nisaa' verse 43;

يا أيها الذين آمنوا لا تقربوا الصلاة وأنتم سكارى حتى تعلموا ما تقولون ولا جنباً إلا عابري سبيل حتى تغتسلوا.
وإن كنتم مرضى أو على سفر أو جاء أحد منكم من الغائط أو لامستم النساء فلم تجدوا ماء فتيمموا صعيدا طيبا
فامسحوا بوجوهكم وأيديكم. إن الله كان عفوا غفورا.

O ye who believe! Draw not near unto prayer when ye are drunken, till ye know that which ye utter, nor when ye are polluted, save when journeying upon the road, till ye have bathed. And if ye be ill, or on a journey, or one of you cometh from the closet, or ye have touched women, and ye find not water, then go to high clean soil and rub your faces and your hands (therewith). Lo! Allah is Benign, Forgiving..

By definition, the word "laamastum" means touched each other. However, looking at the overall context of the verse, what is meant here according to the consensus of the ulema is to have sexual intercourse (*jaama'tum*), even though there exists another opinion which is to touch. The use of euphemism in the above verse is well understood. Geographically, the natural condition of the world of Arabia which is dry and barren compels the Arabs to lead a nomadic life, moving from one oasis to another to fulfil life needs. Such norm opens up opportunities ample enough to let wars broke out between the tribes. This inter-tribe enmity caused the bad custom of disliking the birth of daughters as females could not be called to war and living in hardship. They hoped for sons for the purpose of regeneration of the tribe. Only with the existence of many male descendants would the strength and dignity of the tribe be safeguarded.

Due to the factors of unfriendly weather and living hardship, the hope which surrounds their lives was contaminated by impure thoughts and imaginations which gave rise to *al-shahwah al-hayawaanyah* (animalistic sexual desire). The animalistic desire, together with the nomadic lifestyle (*tanaqqul*) which they had to go through, was very much influential to their characters and behaviors, which is the shaping up of the habit of two-timing the wives. Often, they kept a secret love for another woman, and even more than that they were fond of leading a

life of polygamy (Hasan, 1990:18). This social condition often inspired poets to compose romance-themed artistic opus (*al-ghazal*). Hence, discussion on female beauty among poets of the Age of Ignorance was not a taboo. In fact, in their view, *al-ghazal* theme is to life what salt is to cooking.

Due to such background, the language of The Qur'an which discusses matters concerning women usually uses a preference for sublime, decent and ethical words. Psychologically, if the language used was vulgar or suitable with the context, it may draw the above-mentioned personalities which become their life characters. Because of that, to suppress those feelings The Qur'an purposely delivers such message with a language style in the form of *kinayah*, using the word "laamastum". According to 'Aly al-Shabuuny, in Arab tradition, when the word "laamastum" is coupled with the word *al-nisaa'*, its meaning is intercourse. Therefore, al-Qur'an often express them with words "al-mubaasyarah" or "al-lams" as *kinayah* from the meaning of intercourse (al-Shaabuuny, 1980:478).

In other verses, a woman is occasionally symbolized as "harth", as found in the following verse;

نساءكم حرث لكم فأتوا حرثكم أنى شئتم.

Your women are a tilth for you (to cultivate) so go to your tilth as ye will (QS. 2: 223).

Literally, the above sentence gives an understanding as if there is a freedom for the husband to do as he wishes. However, this is not so. Though in reality the superiority of man over woman very much dominates in the verse, Islam however has given proper guidelines and clear and fair rules. In the preceding verse (verse 222) al-Qur'an speaks of the conditions of woman in menstruation. Islam gives a guideline that woman in menstruation cannot be treated sexually as usual. So as to soften and tame the hearts, al-Qur'an portrays a wife, while she is clean, as a fertile piece of land.

In Arabic society, a farm is a symbol of tranquility and prosperity. Wars happened among the tribes due to, among other reasons, the jostling for farming land as a source of income. So, a wife is depicted in The Qur'an as a ploughing (*harth*) so that the men love their wives as much as their love for farmlands which they would never abandon. This is because, in pre-Islam tradition of Arabic society, wives in menstruation are abandoned and not given due provision. This culture and tradition which discredit the position of women were later subtly improved to give women rights and obligation similar to men. Therefore, the preference for the word "harth" is a *kinayah* for a wife in social relationship (*mu'aasyarah*).

Conclusion

Communication in fact is a manifestation of self existence. Language as a medium of communication is an expression and self externalization, of being understood and accepted. Language are words to refer to objects which only represent realities and are not the realities themselves. Therefore, language is fundamentally partial in characteristics and does not solidly portray a thing. Because of that, sometimes we find it difficult to name or describe a thing or object as not all existing languages are equipped with the vocabulary. Even though a comprehensive knowledge is available on the object, there is always a gap or new material to be considered.

Even in the empirical world we find it difficult to choose an accurate language to represent a reality, let alone the language of The Qur'an which gives much more emphasis on the aspect of belief and understanding as compared to giving visualization and explanation. The language of The Qur'an has a specific reality, different from other languages. It is not intended for the empirical world alone, but also for the metaphysical dimensions. Because of this, in an effort to overcome language stagnation, it is realistic to find in The Qur'an usage of language of metaphor and analogy as it bridges the limited human rationale with the limitless Qur'an language.

Understanding a message from the process of communication indeed does not only depend on the conditions of the sender and the recipient, but also on the existence of context, which could be situational, circumstantial, cultural, social, and thus influential to the meaning of the message. Therefore, communication does not occur in a vacuous field, but in specific context or situation.

Broadly, the context of interest here are all factors external to the parties who communicate, for instance, the physical aspect, psychological aspect, time and social aspect such as norms, social values, cultural characteristics, so on and so forth. Therefore, it is impossible to know and understand messages of The Qur'an comprehensively, holistically, and solidly by taking the texts out of their context. The context meant here is broader than *asbaab al-nuzuul*, encompassing factors of geography, history, culture, society, religion (*asbaab al-dzuruuf*) and others.

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USLUB AL-QURAN IN EXPLAINING HUMAN BEHAVIOUR

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ABSTRACT

This article discusses the style of language (*uslub*) in the Qur'an in explaining human behaviors. Generally the Quran did not mention the word *uslub* in describing human behavior. Instead, what is there is an understanding that can be taken when we study and examine the verses related to man, namely by analyzing the style of language revealed by Allah when attributing man in the Qur'an. Based on the attributes of the aforesaid, we can collect and summarize the style of language that Allah used to explain *suluk* or human behavior in the Qur'an. This study attempts to analyze the style of language used in the Qur'an in explaining human behavior. This study is the study of literature in which uses the text of the Qur'an as the basis of this article. Research findings showed that several style of language used in the Qur'an in explaining human behaviour and among them are the style of language that is clear (*al-Bayan al-Sarih*), language style in the form of hope (*al-Tamanni*), language style in the form of questions (*al-Istifham*), language style in the form of invocation (*al-Nida'*), language style in the form of prohibition (*al-Nahyi*), allegorical form of language style (*al-Tashbih*), language style in the form of praise (*al-Madhi*), language style in the form of condemnation (*al-Dhami*), and language in the superlative form of style (*al-Tafdhili*).

Introduction

As the final Scripture of Allah revealed to man, al-Quran has many merits and miracles not found in any other scripture. The superiority of Al-Quran encompasses the whole aspect, beginning with its lofty language and noble literature to its teachings for the universal human race relevant for all times and place, reading it brings tranquility to the soul, its intercession may be felt from the grave to the afterworld and the knowledge signals contained in various verses and surahs serve as inspiration to civilizational progress in the fields of technology, biology, astronomy, physics, medicine and so on.

The merit of al-Quran is not limited to the said fields but also extends to its *uslub* (style or covert method) in explaining a matter whether related to laws, preaching or even behavior of God/s creatures, be they human, angels, jinns, devils or even Iblis (Lucifer).

This discussion does not present the behavior of all of Allah's creatures mentioned in al-Quran but will focus only on human behavior.

Discussion will next explain what is meant by the *uslub* (style or method) of Allah SWT in presenting human behavior as described in al-Quran. There are about nine different forms of *uslub* (style or method) in al-Quran used to explain human behaviour and they are expressed as follows:

Uslub al-Bayan al-Sorih (Clear Explanation)

Uslub al-bayan al-sorih is the Quranic style or method which directly shows human behaviour, so that it can be readily understood by one who reads and hears the relevant verse, as to the human attitude and behaviour in question. For example, Allah says in surah al-Fath verse 29 which means as follows:

Muhammad is the Apostle of God; and those who are with him are strong against unbelievers, but compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayers), seeking grace from God and His (God's) pleasure.

The Prophet's (pbuh) Companions and faithful followers had three types of attitudes as expressed in this verse, their behaviour towards the unbelievers, their compassionate attitude among themselves, and their attitude towards Allah.

Sayyid Qutub in his commentary of this verse stated that: "this is a most interesting picture beautifully depicted by al-Quran on the outward and inner attributes of the Prophet's (pbuh) Companions²⁶". The nature and outward behaviour of the Companions and the faithful

²⁶ Sayyid Qutub, t.th. *Fi Zilal al-Quran*, Jil. 26, Hlm. 119.

are shown to be firm and uncompromising towards the unbelievers such as that of a wild predator towards its prey, particularly in times of war, as stated by Allah²⁷ :

O ye who believe! Fight the unbelievers who gird you about, and let them find firmness in you.

When not in a state of war, they were firm. al-Zamkshari quotes al-Hasan al-Basri who described the firmness of the Companions towards the unbelievers such that they took care that their clothes did not touch the clothes of the unbelievers, or that their skins did not touch their bodies²⁸ .

In addition, while the Companions and the faithful showed a firm and uncompromising attitude towards those who opposed the religion of Allah, they however expressed love among the faithful, no different from the love of of parents towards their offspring²⁹. Ibnu Kathir in portraying this attitude amongst themselves, cited the Prophet (pbuh) as saying:³⁰

Meaning:

The analogy of the faithful in their love and affection amongst themselves is like a body, when one of its parts experiences pain, then the other body parts too suffer, cannot sleep and feel hot.

The above verse shows that the inner (spiritual) nature of the Companions and the faithful was that their hearts were always in submission and obedience to Allah which they realized in terms of regular prayers and various other forms of worship practice with full sincerity purely for the sake of seeking Allah's pleasure.³¹

Another example of human behaviour presented in al-Quran in the style of *uslub al-bayan al-sorih* is in surah al-Isra' verse 83 which means as follows:

²⁷ al-Taubah, 9: 123.

²⁸ al-Zamkshari, 1415 H/ 1995 M, *al-Khashshaf*, Jil. 4, Hlm. 337.

²⁹ al-Biqā'i, 1415 H/ 1995 M, *Nuzum al-Durur*, Jil. 7, Hlm. 215.

³⁰ Al-Bukhari, *Sahih al-Bukhari*, No. Hadith 6011.

³¹ Ibnu Kathir, 1421 H/ 2000 M, *Tafsir al-Quran al-'Azim*, Jil, 13, Hlm. 133.

Yet when We bestow Our favours on man, he turns away and becomes remote on his side (instead of coming to Us), and when evil seizes him he gives himself up to despair.

And in surah al-Ma'arij verses 19 to 21 which means:

Truly man was created very impatient, fretful when evil touches him and niggardly when good reaches him.

In both of the above verses, al-Quran explains four characteristics of man in situations of pleasure and trial in life. When man receives blessing or grace and comfort in life, he forgets Allah the Giver and becomes mean and selfish. But if he is afflicted with misfortune or calamity such as sickness, poverty and natural disaster, he loses hope and becomes restless and anxious³². Such behaviour is laid out by al-Quran in the style of *uslub al-bayan al-sorih*.

Uslub al-Tamanni (Wish and Hope)

Uslub al-tamanni means the style of disclosing human behaviour through verses which contain the word desire and hope. An instance of this is the desire of Qarun's tribesmen who wished they had abundant wealth such as Qarun owned, as presented in surah Qasas verse 79 which means:

So he went forth among his people in the (pride of his worldly) glitter. Said those whose aim is the life of this world: "Oh! That we had the like of what Qorun has got! For he is truly a lord of mighty good fortune."

The behaviour shown by Qarun's tribesmen in the above verse is the attitude of emulation, desiring abundant wealth as Qarun owned, and this is shown by al-Quran in the style of *tammani* through use of the words *ya laita lana*.

Seeing Qarun walk in front of his tribe in his grand attire accompanied by his servants and carriages laden with material possessions, his tribesmen became divided into two groups. One group was fascinated and bedazzled by Qarun's wealth to the point of desiring material

³² Al-Mansuri, 1417 H/ 1997 M, *al-Muqattaf Min'Uyun al-Tafasir*, Jil. 3, Hlm. 220 dan Jil. 5, Hlm. 323-324.

wealth³³, while the other group was not so impressed and preferred the reward of the hereafter rather than the temporal pleasures of the world³⁴.

Another example of the style *uslub al Tamanni* in expression of behaviour is as mentioned in surah Yasin verse 26 which means:

It was said: “Enter thow the garden” He said: “Ah me! Would that my people knew (what I know).

The attitude explained in this verse is that of the faithful man in wishing that his tribe would have faith in the Prophet (pbuh) who had come to their country. The man had seen what Allah gave to the faithful. Seeing the truth of the promise by Allah the Most True, had caused this hope to arise in this man that his tribe would join him to have faith in Allah.

Further, in the following meaning of surah al-Fajr verse 24 is stated:

He will say: “Ah! Would that I had sent forth (Good Deeds) for (this) my (future) life!”.

The above verse shows the attitude of regret in a person who lived long in this world, but yet had not made any or adequate provisions for the afterlife. On seeing with his own eyes the consequent chaos of the afterlife, he regrets for not having made preparations of good deeds or charity for the afterlife.

Uslub Istifham (Question)

This is the disclosure of human behaviour by using verses in the form of questions. As Allah says in surah al-Baqarah verse 44 which means:

Do ye enjoin right conduct on the people, and forget (to practice it) yourselves and yet ye study the Scripture? Will ye not understand?

³³ al-Maraghi, 1373 H/ 1953 M, *Tafsir al-Maraghi*, Jil. 19, Hlm. 97.

³⁴ Ibnu ‘Ashur, *al-Tahrir Wa al-Tanwir*, Jil. 10, Hlm. 183.

The Quran exposes the habits of certain Jews who enjoin others to do good but do not practise as they say. Thus Allah lists this in the form of a question letter *hamzah*, which functions as a censure or reproach on anyone who tells others to do good while he himself neglects to do the same.³⁵

Syeikh al-Sha’rawi in his commentary of this verse states that “eventhough this verse was revealed to the Jews, it applies to all other people of the Scriptures and Muslims, followers of Muhammad (pbuh) who sell and purchase Allah’s verses for pittance. They are preachers known as *khutoba’ al-fitnah* whom the Prophet (pbuh) saw cutting their own tongues with scissors of fire during his Isra’ and Mi’araj. The Prophet (pbuh) then asked Archangel Gabriel (pbuh): Who are they? He replied: They are preachers from among your community, they asked people to do good while they themselves forget to do so, they read al-Quran, why do they not think to do so?³⁶

Another example of *uslub istifham* which exposes human behaviour is in surah al-Baqarah verse 30 which means:

Behold, thy Lord said to the angels: “I will create a vicegerent on earth”. They said: “Wilt Thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate Thy praises and glorify (Thy name)?” He said: “I know what ye know not”.

And in surah al-Nisa’ verse 44 which means:

Hast thou not turned thy vision to those who were given a portion of the book? They traffic in error and wish that ye should lose the right path.

In surah al-Baqarah as mentioned, mankind is portrayed as having the propensity to do damage and kill among themselves. And in surah al-Nisa’ pula, is shown the Jews’ disregard for

³⁵ Ibnu ‘Ashur, *al-Tahrir Wa al-Tanwir*, Jil. 1, Hlm. 474.

³⁶ al-Sha’rawi, *al-Adab al-Islamiyyah*, Hlm. 5. al-Baghawi, 1412 H, *Sharh al-Sunnah*, No. 7/362.

the Torah. They preferred to follow their lusts, choosing to go astray rather than Allah's guidance, at the same time wanting the Muslims to stray from the true path³⁷.

Uslub Nida' (Calling)

This is expression of human behaviour by using the verse structure of calling (*nida'*). An instance of this is Allah's saying in surah al-Soff verses 2 and 3 which means:

O ye who believe! Why say ye that which ye do not? Grievously odious is it in the sight of God that ye say that which ye do not.

The trait highlighted in the above verse is the behaviour of the believers who do not practise what they know. It is presented by Allah in the form of verses of calling with the word *ya* in the beginning of the verse. A minority of Muslims had said, before the verse on jihad was revealed, that: We wish very much for Allah to show us the deed that He most likes, so that we could do it. However, when the verse on the obligation to fight (jihad) was revealed, a number of the followers did not like it (to fight in the path of Allah) and found it difficult to comply, thus this verse was revealed.³⁸

Abu Hayyan in his explanation states that Allah's calling to the faithful in this verse is a cordial calling which contains a reminder³⁹ for those whose deeds do not match their deeds⁴⁰.

A different pattern of human characteristic shown by al-Qur'an through the style of calling is that in surah al-Hujurat verse 11 which means:

O ye who believe! Let not some men among you laugh at others, it may be that the (latter) are better than the (former).

³⁷ Hijazi, 1413 H/ 1993 M, *al-Tafsir al-Wadiah*, Jil. 1, Hlm. 30 dan Hlm. 381.

³⁸ Ibnu al-Jauzi, 1487 H/ 1968 M, *Zad al-Masir Fi 'Ilm al-Tafsir*, Jil. 8, Hlm. 250. Tantawi, *al-Tafsir al-Wasit Li al-Quran al-Karim*, Jil. 14, Hlm. 353.

³⁹ Abu Hayyan, 1413 H/ 1993 M, *Tafsir al-Bahr al-Muhit*, Jil. 8, Hlm. 258.

⁴⁰ Tantawi, *al-Tafsir al-Wasit Li al-Quran al-Karim*, Jil. 14, Hlm. 354.

And in surah al-Anfal verse 27 which means:

O ye that believe! Betray not the trust of God and the Apostle, nor misappropriate knowingly things entrusted to you.

In surah al-Hujurat the human conduct presented is scoffing. Allah calls on the faithful to abandon this conduct. It may be that the person scoffed at is much better in the sight of Allah than the one who scoffs⁴¹. In surah al-Anfal, human temperament is explained as breaching of Allah's trust, trust of His Prophet (pbuh) and trusts among humans themselves. Thus, Allah calls on the faithful to fulfill their trusts, whether Allah's trust, the Prophet's trust or trusts amongst themselves⁴².

Uslub Nahyi (Prohibition)

This style exposes human behaviour using a prohibitory (*nahyi*) verse structure. For instance, Allah says in Allah surah al-Baqarag verse 264 which means:

O ye who believe! Cancel not your charity by reminders of your generosity or by injury, like those who spend their substance to be seen of men, but believe neither in God nor in the Last Day.

In the above verse is presented man's behaviour in reminding someone else of the favours he had given to him and hurting his feelings by poignant words. In this respect, al-Quran expresses in a style of prohibitory verse using the word *la*, preceded by the calling (*nida'*) word *ya* at the beginning of the verse.

Wahbah al-Zuhaili, in interpreting this verse, states that "to eradicate both habits in someone, Allah emphasizes on his right to gain a big reward from charity (*infaq*) he gave provided he neither reminds the recipient nor injures his feelings with painful words"⁴³.

⁴¹ Al-Shanqiti, 1417 H/ 1996 M, *Adwa' al-Bayan*, Jil. 5, Hlm. 167.

⁴² Al-Maydani, 1417 H/ 1996 M, *al-Akhlak al-Islamiyyah*, Jil. 1, Hlm. 667.

⁴³ al-Zuhaili, 1418 H/ 1998 M, *al-Tafsir al-Munir*, Jil. 3, Hlm. 41.

Another form of behaviour treated with this prohibitory style is found in surah al-Ma'idah verse 8 which means:

And let not the hatred of others make you swerve to wrong and depart from justice.

And further in surah Luqman verse 18 which means:

And swell not thy cheek (for pride) at men, nor walk in insolence through the earth for God loveth not any arrogant boaster.

In surah al-Ma'idah above, another human temperament explained is hatred. Allah forbids man from bearing hatred towards another people to the point of being unjust. Further, in surah Luqman, the human traits explained are arrogance by turning away one's face from someone else, conceit and self-pride. These traits are forbidden by Allah because of their adverse effects on human relations.

Uslub al-Tashbih (Analogy)

By this style, al-Quran likens human conduct to animal behaviour. An instance of such behaviour is in surah Muhammad verse 12 whereby Allah says as in the meaning below:

While those who reject God will enjoy (this world) and eat as cattle eat and the fire will be their abode.

The human attitude portrayed in this verse is the behaviour of one who disbelieves in Allah and the Prophet (pbuh). Allah likens this to animal behaviour which attaches excessive importance on temporal convenience and comfort at the cost of other matters.

Ibn Jarir al-Tabari in his commentary on this verse mentions that people who do not believe in the Oneness of Allah and who belie the Prophet (pbuh) do not hesitate to savour worldly pleasures, its grandeur and adornments. Their gluttony prevents them from thinking of the hereafter, and causes them to neglect taking lessons from Allah's creation which would have

brought them to faith in Allah and His Prophet (pbuh). Their nature and behaviour are not any different from that of animals, with no lofty aspirations in life except to eat and drink⁴⁴. Abu al-Laythi al-Samarqandi adds that such people have their main priority in life only in three matters, to eat, drink and marry (satisfy their lust)⁴⁵.

In surah al-Jumu'ah verse 5, Allah likens the Jews to a donkey as in the following meaning:

The similitude of those who were charged with the (obligations of the) Mosaic Law, but who subsequently failed in those (obligations), is that a donkey which carries huge tomes (but understand them not).

The attitude described here is the bad habit of Jews who do not practise the teachings of the Torah and deny Prophet Muhammad (pbuh). Thus Allah likens them to a donkey which carries the Scripture, not getting any benefit from it except as a weighty burden on its back⁴⁶.

Further, in surah al-Baqarah verse 275, Allah draws an analogy of someone who takes usury as in the following meaning:

Those who devour usury will not stand except as stands one whom the evil one by his touch hath driven to madness.

The attitude in this verse is the habit of a number among mankind who legalise usury to gain wealth. This attitude is likened by Allah to one who is possessed by the devil, never feeling any peace in his soul and always anxious in his mind⁴⁷.

⁴⁴ al-Tobari, 1412 H/ 1992 M, *Tafsir al-Tobari*, Jil. 11, Hlm. 312.

⁴⁵ al-Samarqandi, 1413 H/ 1993 M, *Tafsir al-Samarqandi*, Jil. 3, Hlm. 242.

⁴⁶ Al-Qurtubi, 1416 H/ 1996 M, *al-Jami' Li Ahkam al-Qur'an*, Jil. 18, Hlm. 91-96.

⁴⁷ Abbas, 1421 H/ 2000 M, *'Ilm al-Bayan Wa al-Badi'*, Hlm. 90.

Uslub al-Madh (Praise)

Al-Quran in showing human behaviour also uses praise in verses. An instance of this is Allah's saying in surah Sad verse 44 which means as follows:

Truly We found him full of patience and constancy, how excellent in Our service, ever did he turn (to Us).

The attitude presented in the verse above concerns the patience of Prophet Ayub (Job) (pbuh) in facing various trials from Allah, beginning with the trial of wealth to poverty and chronic disease which afflicted his whole body. His extraordinary fortitude and perseverance in such situations rightfully earned him Allah's praise. The expression “*ni'amal abdu*” is a verse of praise and honour for him, while the expression “*innahu awwab*” is the verse which explains the reasons for the praise, mainly, for constantly turning to Allah⁴⁸ and seeking of forgiveness or repentance in facing whatever trials and tribulations such as disease, impoverishment and abandonment by his family. The life-story of Prophet Ayub (Job) teaches man to be patient and persevere in the face of whatever trials and tribulations⁴⁹.

Another instance of behaviour showed by al-Quran through praise is that of Prophet Solomon's (pbuh) compliance and obedience to Allah in the form of worship and returning to Allah in every affair whatsoever, for any good would not be complete except by the help and guidance of Allah⁵⁰. This is recorded by Allah in surah Sod verse 30 which has the following meaning:

To David We gave Solomon (for a son) how excellent in Our service! Ever did he turn (to Us).

Uslub al-Dham (Censure)

This is exposure of human behaviour in al-Quran presented in the form of censure. For instance in surah al-Ma'idah verse 62 which has the following meaning:

⁴⁸ Ibn 'Ashur, *Tafsir al-Tahrir Wa al-Tanwir*, Jil. 11, Hlm. 253.

⁴⁹ al-Zuhaili, 1418 H/ 1998 M, *al-Tafsir al-Munir*, Jil. 23, Hlm. 206 dan 209.

⁵⁰ Al-Maraghi, *Tafsir al-Maraghi*, Jil. 8, Hlm. 221.

Many of them dost thou see, racing each other in sin and rancour and their eating of things forbidden. Evil indeed are the things that they do.

The traits in the above verse are the bad habits of the Jews in constantly breaching Allah's commands, launching hostilities among men and wrongful appropriation of others' properties, presented by al-Quran in the form of statements of censure or *al-dham* (*labi'sa ma kanu yaf'alun*) verses.

As explained by Abu Zahrah, the above verse is a reminder to the Prophet (pbuh) concerning the action of the Jews who were blatantly committing various forms of vice, cruelty, bribery for power, hoarding or *ihthikar* (purchase of all goods to sell later at a high price) to spoil the economy (market), fraud and illegal voting in order to misappropriate others' property⁵¹.

Another example of the censure style in presenting human behaviour is in surah al-Ma'idah verse 79 which means as follows:

Nor did they (usually) forbid one another the iniquities which they committed, evil indeed were the deeds which they did.

In this verse, Allah explains the attitude of the Jews who were indifferent to transgression and vice. They turned away from stopping evil and vice. Thus Allah censured their indifference or tacit complicity to overt iniquities⁵².

Uslub Tafdil (Superlative)

This is an exposure of human attitude by al-Quran through usage of superlative (*tafdil*) verse structure to depict the main and highest attribute as in surah Yusuf verse 33 which means as follows:

He said: "o my Lord! The prison is more to my liking than that to which they invite me.

⁵¹ Abu Zahrah, t.th. *Zahrah al-Tafsir*, Jil. 5, Hlm. 2270.

⁵² Al-Maraghi, 1418 H/ 1998 M, *Tafsir al-Maraghi*, Jil. 2, Hlm. 481.

In the above verse, al-Quran portrays Prophet Yusuf (pbuh) as firm in attitude when he refused the seductive attempts of Zulaikha, wife of the vizier al-Aziz. She desired to commit adultery (*fahishah*), with Yusuf which he righteously avoided. In this situation, Prophet Yusuf willingly preferred to go to prison to avoid sin and gain the pleasure of Allah as shown in al-Quran by the superlative (*tafdil*) verse: *assijnu ahabbu ilaya*⁵³.

Another case of superlative style in exposing human behaviour is in surah al-Anfal verse 22 which means as follows:

For the worst of beasts in the sight of God are the deaf and the dumb those who understand not.

The human trait presented in this verse is stubbornness and refusing to hear and understand the truth brought by the Prophet (pbuh) Allah likens such people to deaf and dumb animals because they fail to use their intelligence⁵⁴.

Further, another example is in surah al-Qasas verse 50 which means as follows:

And who is more astray than one who follows his own lusts, devoid of guidance from God? For God guides not people given to wrong-doing.

The human conduct portrayed in this verse is adherence to the persuasions of lust and desires in life. Allah thus states that whosoever behaves this way is most led astray and lowest in the sight of Allah.

Conclusion

It is clear from the above analysis that the Quran employs multiple and diverse styles or methods in exposing human behavior, nature, character traits and habits. These styles or methods include

⁵³ al-Sha'rawi, t.th. *Tafsir al-Sha'rawi*, Jil. 11, Hlm. 6944. Ibn 'Ashur, *Tafsir al-Tahrir Wa al-Tanwir*, Jil. 10, Hlm. 265.

⁵⁴ Al-Nasafi, 1419 H/ 1998 M, *Madarik al-Tanzil*, Jil. 1, Hlm. 638.

the following forms: *uslub al-bayan al-sorih* (clear explanation), *al-tamanni* (wish and hope), *al-istifham* (question), *al-madh* (praise), *al-dham* (censure), *al-nida'* (calling), *al-nahyu* (prohibition), *al-tashbih* (analogy), *al-tafdil* (superlative). The unique and diverse approach of al-Quran in presenting human attitude and behaviour makes the Quranic language alive, not rigid, leading readers to always think and open up their minds to analyse each secret and wisdom underlying the thread of Quranic verses and styles.

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ETHICS OF CONSUMPTION

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ABSTRACT

This paper is based primarily on quantitative data from an actual study in discussing: (a) the consumption ethics of Muslims in Bandar Baru Bangi (BBB) Malaysia township, i.e., a recently crowned as ‘knowledge city’; and (b) the contextual aspects that encourage or discourage the Muslims to consume ethically. The ethical consumption behavior measured is categorized into two categories: (a) pre-cycling; and (b) recycling & reusing, while the contextual aspect measured is categorized into four categories: (a) social; (b) religion; (c) economy; and (d) politic. A quantitative methodology, i.e., survey questionnaire, was employed to tap information on the consumption ethics of Muslims in BBB as well as on the influence of the contextual aspects. Hence, the questionnaire was distributed to 563 Muslims in BBB, and 178 of them responded. Reliability and validity tests of 21 items, 5 scales each, were conducted using SPSS Version 19. Cronbach’s Alpha value obtained shows the reliability of the items are high (0.907) and Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy is 0.825. The test of validity shows rotated component matrix in two components which all items loaded above 0.30 and each item loaded with its proposed constructs. Frequency analysis was conducted to identify the frequency of ethical consumption behavior performed by respondents and the influence level of contextual aspects on the respondents’ ethical consumption behavior. For pre-cycling behavior the majority of respondents (50.6%) performed ‘sometimes’ and ‘rarely’ while for the reusing and recycling behavior 46.3% of the respondents performed ‘always’ and ‘most of the time’. Almost 60.0% of the respondents stated that contextual aspects have a ‘very strong’ and ‘strong’ influence on their ethical consumption behavior’s decision making. Pearson correlation demonstrates that the two

categories of ethical consumption behavior have a positive correlation and statistically significant with all four categories of contextual aspects (either $p < 0.01$ or $p < 0.05$).

Keywords: Ethics; consumption; Muslim; Bandar Baru Bangi; Malaysia

Introduction

According to Hulme (2009), our role in the world as moral agents shape our sense of duty and responsibility to care for others and for nature. Western scholars (e.g., Rokeach, 1973; Schwartz, 1992) described ethical values as an enduring concept of worth formed out of social process of dialogue and debate and influenced by the social, cultural, historical and geographical relationships between society and individual. The scholars further elaborated that ethical values are constructed between individuals and institutions and are informed by ethical and moral judgments and by creating priorities in ideas and belief systems. To the scholars, the ethical values are multiple, often contested and can change over time as people are influenced by others or have new experiences. Hence, to these scholars, ethical values are instable. On the other hand, Muslim scholars (e.g., Baharuddin, 1992; Bakar, 2007; Mawil, 1990; Nasr, 1990; Ujang, 1993; and Yaacob, 2009) introduced stable ethical values from Islam (i.e., Al-Qur'an and Sunnah) as the guiding principles in the life of a Muslim, and as the special kind of beliefs that organize other beliefs. These principles extend to the way we interact with the environment. The Prophet (s.a.w) once said "When doomsday comes, if someone has a palm shoot in his hand, he should plant it (De Chatel, 2003:2). According to Bakar (2007) and Wersal (1995), human cannot rely on science and technology alone to solve the contemporary environmental and ecological problem. Ethical consumption behavior of Muslims is not only important to secure the future of Islamic world, but also the future of civilization as a whole (Bakar, 2007). Bakar (2007:10) emphasized that:

We are of the opinion that Islamic ideas, ethics, laws, and institutions pertaining to environmental and ecological issues, are yet another legacy of the religion of Islam and its civilization that is very important to be presented to our contemporary world; be it here in Malaysia or elsewhere. We believe traditional Islamic civilization has something precious and timely to offer in effectively dealing with the issue.

Islamic environmental ethics describes that Islam dictates human being to behave ethically in dealing with all creations including other human beings, animals, plants, land, soil, water and air (Yaacob, 2009). Islamic environmental ethics explains that all creations are created with two main purposes: (a) for religious function, i.e., as an evidence of Allah's existence as well as a sign of His greatness, therefore, the environmental degradation will eliminates the sign of Allah's existence and also restrains other creatures in serving, worshipping and glorifying God, consequently; and (b) for social function, i.e., environmental elements are created to serve human needs with the provision of 'although human being is permitted to consume environmental components but they cannot over exploit the creations to fulfil and satisfy their own desire rather they must consider other creatures and the environmental balance as a whole.' Although all Muslims may support this teaching, there exists a clear gap between the teaching and the translation of the teaching into behavior amongst Muslims. This gap is rarely explicitly and empirically discussed by Muslim scholars. Many Muslim scholars have analyzed Islamic religious scriptures and found that Islam is in support of ethical consumption behavior. However, empirical studies that lead to a tangible way of translating the teaching into behavior are limited. Most of the empirical studies in literature that used religious aspects as their theoretical foundation in relation with environmental behavior were taken up mostly by non-Muslim scholars such as Hand and Van Liere (1984) who used White's (1973) thesis, a denominational diversity approach, and a 'no difference' approach (i.e., reflecting the diffusion of the anthropocentric ethos throughout culture away from purely religious institutions). In addition, Fowler (2003) used indigenous religions of Southeast Asian people, and Letcher (2003) used Eco-paganism in the United Kingdom. Except for Yaacob (2009), the works of Muslim scholars, such as Mawil (1990), Nasr (1990), Baharuddin (1992), Ujang (1993) and Bakar (2007), are rarely go beyond Islamic scriptures. Hence, research on ethical consumption behavior is timely and relevant in the Muslim world. In addition, research shows that values and beliefs are strong predictors of policy opinion and policy support (Shworm, Bidwell, Dan and Dietz, 2010; Milbrath, 1984). Clarification and information on the values that people hold for their environmental behavior could provide direction for policy-makers in trying to find solutions to current environmental problems and to advance development in policy and management.

In Malaysia, ethical consumption behavior is one of the neglected facets of a Malaysian Muslim life. We missed it at individual as well as at institutional level – at home, in school, at work, in the Friday's sermons, in a socio-religious gathering, and in the religious-based environmental movements. Hence, a preliminary study was conducted in a Muslim majority township, i.e., Bandar Baru Bangi (BBB) Malaysia (a recently crowned as 'knowledge city'), on their ethical consumption ethics. This paper discusses findings from the actual study on: (a) the consumption ethics of Muslims in BBB Malaysia Township; and (b) the contextual aspects that encourage or discourage the Muslims to consume ethically. The ethical consumption behavior measured is categorized into two categories: (a) pre-cycling; and (b) reuse & recycling, while the contextual aspect measured is categorized into four categories: (a) social; (b) religion (Islam); (c) economy; and (d) politic.

Methodology

Quantitative approach with a cross-sectional study as a research design was adopted in this study as data were collected only at one point of time for the same respondents, and a quantitative survey questionnaire was employed to tap information on the consumption ethics of Muslims in Bandar Baru Bangi (BBB) as well as on the influence of the contextual aspects. Hence, a set of questionnaire was distributed to 563 Muslims from various demographic characteristics in BBB, and 178 of them responded. Of the respondents, 2.4% were below 20s, 73.7% were between 21-40 years old, and 24.0% were 41 years old and above. Many of the respondents were males (58.1%), and more than half of the respondents (52.1%) were single. Overall, the sample was well educated: 74.7% had tertiary education, 15.1% had high school certificates, 9.6% had secondary education, and only 0.6% had a primary education. Of the respondents, 57.0% were blue collar workers earning monthly RM 3,000 and less; 26.9% were white collar workers earning monthly more than RM 3,000 while the remaining 16.1% were not employed. In addition, 48.8% of the respondents had 1-3 household members, 39.3 had a total of 4 to 6 household members, 10.7% had 7 to 9 household members, and another 1.2% had 10-12 household members. Fifty point five percent owned the house that they live in, 10.7% owned the house but were still paying off a mortgage, 34.3% rented from a private landlord, and 4.5% rented from a public housing authority. Bungalow (single unit house) dwellers consisted of

15.2% of the respondents, 6.7% were in semi-detached houses, 51.7% were in terrace houses, 13.0% in apartment blocks, and 13.4% lived in flats.

The questionnaire was divided into three sections, i.e., Section A: Pre-cycling; Section B: Reuse and Recycling; and Section C: Demographic Information. The survey instrument was based largely on variables found important in the literature on the issues of ethical consumption behavior. Five-likert scale from 1 = strongly disagree to 5 = strongly agree was used in this study.

Reliability test was conducted to check on the reliability level of questionnaire items while validity test was conducted to check on whether or not items loaded above 0.30 and whether or not each item loaded with its proposed constructs.

Frequency analysis was conducted to identify the frequency of ethical consumption behavior performed by respondents and the influence level of contextual aspects on the respondents' ethical consumption behavior. Additionally, Pearson Correlation was utilized to measure the significance, direction (positive or negative), and strength of the relationship between the contextual aspects and ethical consumption behavior of the respondents.

Results

Reliability and validity tests of 21 items, 5 scales each, were conducted using SPSS Version 19. Cronbach's Alpha value obtained shows the reliability of the items are high (0.907). Alpha value more than 0.7 indicates that items for ethical consumption behavior and contextual aspects constructs used in the research instrument, i.e., the questionnaire, have a high consistency and stability (Table 1). Meanwhile, the test of validity shows rotated component matrix in two components which all items loaded above 0.30 and each item loaded with its proposed constructs. *Eigenvalue* for ethical consumption behavior and contextual aspects constructs is more than 1.0, and Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy is also high at 0.825 indicates that items used in the research instrument are appropriate to measure the constructs under study (Table 2).

Table 1: Results of Reliability Analysis

Scales	Item	Min	Standard Deviation	Cronbach Alpha Value
				.907
Ethical Consumption Behavior				
Pre-cycling	10	2.7753	.59665	.915
Reuse and Recycling	11	2.7697	.68707	.909
Contextual Aspects (pre-cycling):				
Social	10	2.6854	.92175	.895
Religion (Islam)	10	2.3483	1.00396	.895
Economy	10	3.0056	.81993	.898
Politics	10	2.2360	1.01983	.894
Contextual Aspects (reuse & recycling):				
Social	11	2.8483	.98263	.892
Religion (Islam)	11	2.2921	1.06514	.895
Economy	11	2.7640	.94507	.892
Politic	11	2.1404	1.07222	.892

Table 2: Results of Validity Analysis

Variables	Construct 1	Construct 2
Ethical Consumption Behavior:		
Pre-cycling	-.015	.818
Reuse & Recycling	.190	.770
Contextual Aspects:		
Social:		
Pre-cycling	.661	.446
Reuse & Recycling	.662	.530
Religion (Islam):		
Pre-cycling	.834	.089
Reuse & Recycling	.830	.108
Economy:		
Pre-cycling	.578	.511
Reuse & Recycling	.739	.380

Politic:

Pre-cycling		.831	.115
Reuse & Recycling		.875	.079
Construct	<i>Eigenvalue</i>	% Variance	% Cumulative
Contextual Aspects	5.492	54.916	54.916
Ethical Consumption Behavior	1.328	13.277	68.193
KMO			.825

The ethical consumption behavior of Muslims

For pre-cycling behavior, the majority of respondents (50.6%) performed pre-cycling activities ‘sometimes and rarely,’ 42.5% of the respondents ‘always and most of the time’ performed pre-cycling activities while only 6.9% ‘never’ performed pre-cycling activities. Amongst pre-cycling activities that are ‘always and most of the time’ performed by the majority respondents are ‘minimizing waste by using every bit of the food that they prepare for their family and throwing away as little as possible’ (80.4%) and ‘buying a bulky pack rather than a small pack for products that their households consume in quantity’ (73.6%). Another 68.0% were ‘sometimes and rarely’ ‘buying canned drinks or glass bottled drinks, rather than plastic bottled drinks’ and ‘buying a handkerchief rather than tissues, or washable nappies rather than disposable nappies.’ However, the pre-cycling activity ‘using their own bag when going shopping, rather than one provided by the shop’ recorded a highest percentage of ‘never’ performed the activity amongst the respondents (24.2%) while the activity ‘buying a handkerchief rather than tissues, or washable nappies rather than disposable nappies’ recorded 14.6% of the respondents ‘never’ performed the activity.

Table 3: Results of the Pre-cycling Activities

Variables	Always & Most of the Time (%)	Sometimes & Rarely (%)	Never (%)
1. Shop at a flea market, or a second hand shop for your household.	27.5	66.3	6.2
2. Buy refillable items for your household such as ink pens, perfume, or dishwasher liquid.	58.9	35.4	5.7
3. Buy fruit and vegetables loose, not packaged, or with as little packaging as possible.	43.3	51.7	5.0
4. Use your own bag when going shopping, rather than one provided by the shop.	20.3	55.5	24.2
5. Buy products because either the products or their packaging can be used again rather than those that can only be used once.	37.1	59.0	3.9
6. Buy products with the phrase “environmentally friendly” on the label.	36.6	57.3	6.1
7. Buy canned drinks or glass bottled drinks, rather than plastic bottled drinks.	30.3	68.0	1.7
8. Buy a bulky pack rather than a small pack for products that your household consumes in quantity.	73.6	25.8	0.6
9. Minimize waste by using every bit of the food that you prepare for your family and throwing away as little as possible.	80.4	18.5	1.1
10. Buy a handkerchief rather than tissues, or washable nappies rather than disposable nappies.	17.4	68.0	14.6
Total Average (%)	42.5	50.6	6.9

For the reuse and recycling behavior, 46.3% of the respondents performed reuse and recycling activities ‘always and most of the time,’ 42.5% of the respondents ‘sometimes and rarely’ performed the activities and another 11.3% of the respondents ‘never’ performed reuse and recycling activities. The majority of the respondents (75.3%) were ‘always and most of the time’ performed the activity ‘re-use plastic items such as bottles, bags, containers and so forth,’ but they were ‘sometime and rarely’ performed the activities ‘recycle food cans, drinks cans, or foil’ (59.5%), ‘sort out their household waste according to whether or not it is recyclable’ (57.9%) and

‘take old recyclable items to a recycling center’ (57.3%). Meanwhile, the top reuse and recycling activity ‘never’ performed by the majority of the respondents (44.9%) was ‘compost their household organic waste.’ The only reuse and recycling activity performed by every respondent, whether ‘always and most of the time’ (75.3%) or ‘sometimes and rarely’ (24.7%), was ‘re-use plastic items such as bottles, bags, containers and so forth.’

Table 4: Results of the Reuse and Recycling Activities

Variables	Always & Most of the Time (%)	Sometimes & Rarely (%)	Never (%)
1. Try to get something repaired rather than buying a new one.	66.3	33.2	0.5
2. Take old recyclable items to a recycling centre.	25.8	57.3	16.9
3. Sort out your household waste according to whether or not it is recyclable.	32.0	57.9	10.1
4. Re-use paper, cardboard, junk mail, magazines, or newspapers for other purposes such as wrappers, artwork, or to light the fire.	67.5	30.3	2.2
5. Feed animals such as your pets, livestock, wild birds, stray cats and so forth with your household organic waste.	62.9	28.7	8.4
6. Compost your household organic waste.	6.8	48.3	44.9
7. Freeze food leftovers for another meal, or unexpected guests.	42.1	50.0	7.9
8. Re-use plastic items such as bottles, bags, containers and so forth.	75.3	24.7	0.0
9. Recycle food cans, drinks cans, or foil.	25.8	59.5	14.7
10. Re-use textiles such as old baby clothes for a new baby.	44.4	43.4	12.4
11. Recycle or re-use glass bottles and jars	60.1	33.7	6.2
Total Average (%)	46.3	42.5	11.3

The influence of contextual aspects on the ethical consumption behavior of Muslims

Almost 60.0% of the respondents stated that contextual aspects have a ‘very strong’ and ‘strong’ influence on their ethical consumption behavior’s decision making, i.e., for pre-cycling and reuse and recycling behaviors.

Majority of respondents (82.6%) reported that economy had a ‘very strong and strong’ influence on their decisions to perform pre-cycling activities followed by social aspect (64.0%), and 49.4% of the respondents reported that politic had ‘some and little’ influence on their decision to perform pre-cycling activities. Hence, economic and social aspects were the biggest influence (either ‘very strong and strong’ influence or ‘some and little’ influence), respectively, on the majority of respondents’ decision to perform pre-cycling activities. Additionally, only 1.1% respondents reported that economic and social aspects had ‘no influence’ on their decision to perform pre-cycling activities (Table 5).

Table 5: The Influence Level of Contextual Aspects on Pre-cycling Activities

Variables	Very Strong & Strong Influence (%)	Some & Little Influence (%)	No Influence (%)
Social	64.0	34.9	1.1
Religion (Islam)	51.7	44.4	3.9
Economy	82.6	16.3	1.1
Politic	46.1	49.4	4.5
Total Average (%)	61.1	36.3	2.7

For reuse and recycling activities, the majority of the respondents (71.3%) reported that social aspect had ‘very strong and strong’ influence on their decision to reuse and recycling. Economic aspect was also reported by many respondents (69.1%) to have influenced immensely on their decision to reuse and recycling. Meanwhile, political aspect was reported by many respondents (52.8%) to have ‘some and little’ influence on their decision to reuse and recycling. Again, social and economic aspects were the most influential on the decision of respondents on whether or not to reuse and recycling. Additionally, only 2.3% of the respondents reported that they were not influenced by both social and economic aspects (Table 6).

Table 6: The Influence Level of Contextual Aspects on Reuse and Recycling Activities

Variable	Very Strong & Strong Influence (%)	Some & Little Influence (%)	No Influence (%)
Social	71.3	26.4	2.3
Religion (Islam)	48.9	44.9	6.2
Economy	69.1	28.6	2.3
Politic	39.9	52.8	7.3
Total Average (%)	57.3	38.2	4.5

Pearson correlation demonstrates that the two categories of ethical consumption behavior have a positive correlation and statistically significant with all four categories of contextual aspects (either $p < 0.01$ or $p < 0.05$).

Results of Pearson correlation analysis illustrate that pre-cycling activities had a positive and significant relationship with all four contextual aspects (i.e., social, economy, and politic at $p < 0.01$; and religion [Islam] at $p < 0.05$). However, the correlation for economic aspect was weak ($r = 0.33$), and correlations for social, religious (Islam), and political aspects were very weak, i.e., $r = 0.28$; $r = 0.18$; and $r = 0.20$, respectively.

Table 7: Pearson Correlation between Contextual Aspects and Pre-cycling Activities

		Pre-cycling
Social	Pearson Correlation	.282**
	Sig. (2-tailed)	.000
Religion (Islam)	Pearson Correlation	.179*
	Sig. (2-tailed)	.017
Economy	Pearson Correlation	.326**
	Sig. (2-tailed)	.000
Politic	Pearson Correlation	.199**
	Sig. (2-tailed)	.008

** Correlation is significant at 0.01 (2-tailed)

* Correlation is significant at 0.05 (2-tailed)

Pearson correlation analysis conducted between reuse and recycling behavior and the contextual aspects resulted in a positive and significant relationship with all four contextual aspects at $p < 0.01$. The correlation with the social aspect was modest, i.e., $r = 0.51$ while for the religious and

economic aspects the correlations were weak with $r = 0.32$ and $r = 0.40$, respectively. For the political aspect, the correlation was very weak with $r = 0.29$.

Table 8: Pearson Correlation between Contextual Aspects and Reuse & Recycling Activities

		Reuse & Recycling
Social	Pearson Correlation	.509**
	Sig. (2-tailed)	.000
Religion (Islam)	Pearson Correlation	.324**
	Sig. (2-tailed)	.000
Economy	Pearson Correlation	.403**
	Sig. (2-tailed)	.000
Politic	Pearson Correlation	.290**
	Sig. (2-tailed)	.000

** Correlation is significant at 0.01 (2-tailed)

* Correlation is significant at 0.05 (2-tailed)

Thus, the findings illustrate that: (a) For pre-cycling behavior the majority of respondents (50.6%) performed ‘sometimes’ and ‘rarely’ while for the reusing and recycling behavior 46.3% of the respondents performed ‘always’ and ‘most of the time’; and (b) Almost 60.0% of the respondents stated that contextual aspects have a ‘very strong’ and ‘strong’ influence on their ethical consumption behavior’s decision making. Pearson correlation demonstrates that the two categories of ethical consumption behavior have a positive correlation and statistically significant with all four categories of contextual aspects (either $p < 0.01$ or $p < 0.05$). Hence, it can be said that all four categories of contextual aspects, i.e., social, religion, economy, and politic influenced the decisions made by the respondents on whether or not to perform and practice ethical consumption behavior such as pre-cycling, reuse and recycling activities in their daily life.

Discussions

The present study (based on the survey data) found that, among the contextual aspects, elements of the economic aspect such as price of consumer products, subsidies, taxes etc., were related statistically significantly to ethical consumption behavior the strongest. The relationship was positive, meaning that the more the participants were influenced by the economic aspect to behave in an environmentally ethical way, the more they were likely to perform ethical

consumption behavior. This finding supports the finding by Yaacob (2009) in that the economic aspect strongly influenced the ethical consumption behavior of respondents compared to the other contextual aspects. In other words, economic decision making dominates. The finding of the present study also agrees with the findings of previous studies. Many authors (Ebreo et al., 1999; Hess, 1998; Mainieri et al., 1997; Moncrief, 1973; Oskamp et al., 1991; Schwepker & Cornwell, 1991; Shrum et al., 1994; Shrum et al., 1995; Thøgersen, 2000; Wilber, 1998) have agreed that the economic aspect is a strong influence on environmental behavior. The most likely reason for the economic aspect being a positive influence on environmental behavior, according to Mainieri et al. (1997), is that an increase in the prices of products encouraged consumers to reduce wasteful practices. Additionally, Yaacob (2009) found that the higher the price of consumer products in the market the more environmentally ethical behavior is performed by respondents. Yaacob (2009) further explained that the economic aspect would likely to influence environmentally ethical behavior more if the respondents were economic migrants who came to a certain location to start a new life, they did not have much, financially, to start with. For this reason, more often than other reasons, they had to perform ethical consumption behavior to simply economically survive in that new location, more so if the cost of living was amongst their prior concerns as in the case of Bandar Baru Bangi (BBB). In addition, their belief that wasteful behavior is sinful, along with the vendors green policy (such as supermarkets around BBB), have also pushed them to adopt ethical consumption behavior.

Besides the substantial influence of the economic aspect on respondents' ethical consumption behavior, the survey found that the social aspect was also significant in its relation to ethical consumption behavior. Although the social aspect was tested along with the economic aspect which respondents regarded as much more important for their pre-cycling behavior but the social aspect was a stronger influence on the respondents' reuse and recycling behavior compared to the influence of the economic aspect. The finding of the present study support the claim by Oskamp et al. (1991) that contextual aspects, i.e., social extrinsic influences, as used in this study are the most useful predictors of environmental behavior though not as strong as social intrinsic influences on environmental behavior according to Ebreo et al. (1999), Mainieri et al. (1997), and Shrum et al. (1994). The respondents were equally influenced by various elements of the

social aspect – family members like their children and their wives, wider community members like their neighbors and friends, and mass media like television and newspapers.

The reason for the respondents to be influenced by their children and their wives could be because Islam teaches that every member of a family has a role towards each other, and they must consult each other for a better decision in their daily routines including in performing ethical consumption behavior. Islam emphasizes that raising children as good practicing Muslims is among the priorities of the Muslim community members. Muslims believe that strong Islamic and cultural values inculcated since childhood and through traditional family values are important to assure them to be good Muslims including towards the environment. A head of a family felt necessary to educate and train family members to follow a healthy way of life – spiritually, morally and physically. Those who were influenced by their neighbors and friends could be because they shared the ethical consumption values of the wider Malaysian communities. They found that ethical consumption behavior is parallel to Islamic values, and al-Qur'an encourages them to learn what is good from other people including from those who are not in the same faith as theirs. The probable reason for the participants to be influenced by the media could be because Malaysian mass media paid a lot of attention to environmental journalism by constantly airing environmental programs on their television channels and publishing comments on various environmental issues in their newspapers.

On the other hand, the results of the present study's quantitative survey illustrate that, compared to the economic and the social influences, the religious and the political aspects were the weakest in influencing ethical consumption behavior of the Muslim respondents although both aspects were related statistically significantly to the Muslim respondents' ethical consumption behaviors.

The religious aspect, as mentioned above, relates significantly with ethical consumption behavior although not as strong as the economic and the social aspects. Many studies have found that general environmental concerns do not correlate highly with specific environmental behavior (Huebner & Lipsey, 1981; Mainieri et al., 1997; Oom Do Valle et al., 2005; Shrum et al., 1994; Thogersen, 2000; Wall, 1995). Therefore, since religions are seen as providing general reasons for being concerned about the environment, rather than specific motives for ethical consumption

behavior, the weak religious influence on ethical consumption behavior, probably reflects the fact that a general attitude cannot usually be used to predict a specific behavior (Ajzen & Fishbein, 1980). Another possible explanation of the quantitative survey results, in that the participants reported that the religious aspect was not a strong influence, is that the questionnaire asked only about the influence of religious figures – imam, *ustaz* and their religious teachings. Yaacob (2009) found that the results of the qualitative interviews indicate that the participants did not find such religious figures explicitly teaching the relation between their religion and the environment let alone the relation between their religion and ethical consumption behavior such as pre-cycling, recycling and reusing. Yaacob (2009) also found that one of the religious figures, asked via email questionnaire, also admitted that although “Islam has provided the basis for ethical treatment of the environment by making man the caretaker of the resources and prohibiting wasteful use of these resources,” the efforts by religious figures in raising awareness on the issue among the Muslims was lacking. Hence, had the Qur’an and *Sunnah* been put in the questionnaire as additional elaboration in the category of religious aspect the quantitative survey results might have been different as we would have the opportunity to see their expression of personal understandings of Islamic teachings of the Qur’an and *Sunnah* that cover the protection of the environment and showed their ability to relate the teachings to their ethical consumption behavior.

However, another reason for the reported lack of religious influence by the respondents is generally Muslims are taking for granted their religion as central to their way of life. They are constantly reminded by the Qur’an (words of Allah) regarding (1) the concept of *tawheed* that every aspect in life is integrated, and (2) the basic ethical values like justice, honesty, helping the weak etc. to be applied in their daily routine. Thus, religious influence, to them, is almost in no need of mention as far as their ethical consumption behavior and their daily actions to and interactions with the other environmental elements around them are concerned. This probably explained why religious influence was not their response to the question of what made them perform ethical consumption behavior. To them, their economic reasons for performing ethical consumption behavior, for instance, are part and parcel of their religious duties – economic issues are a concern not in contrast to but as part of their religious worldview. In other words, to

them, social, economic and political influences are not separate from their religious influence; rather, their religion governs the influences on their ethical consumption behavior.

Similar to the religious aspect, the results of the survey data showed that the political aspect was statistically significantly related to ethical consumption behavior of the respondents but its influence on the ethical consumption behavior of the respondents was very weak. This was probably because the economic and social aspects were so much more important than the other contextual aspects. In the absence of the economic and social aspects, or if the contextual aspects were tested separately, the political aspect may be a significant influence (Thøgersen, 2000). Future research could test this. Furthermore, political aspects such as funding and regulations were probably not being implemented consistently enough and politicians and political parties were not strongly influencing ethical consumption behavior (Dunlap, 1991; Van Liere & Dunlap, 1980).

Additionally, the political aspect was not reported to be very influential probably due to the fact that, in Malaysia, ethical consumption behavior such as pre-cycling, reuse and recycling are encouraged but not required due to the location and type of refuse disposal facilities not always being practical. Furthermore, the reported lack of political influence probably due to the lack of enforcement as many regional or district councils in Malaysia do not implement the policies related to ethical consumption behavior, i.e., pre-cycling, reuse and recycling behaviors, satisfactorily. The little influence that the political aspect had on ethical consumption behavior of the respondents centered on the role of Malaysian local governments in managing household solid waste – the implementation of systematic collection of disposals to bring environmental awareness into the household around Malaysia, and also some influence from Greenpeace which is not a local non-governmental organization (NGO) probably because publicity in the media was much better about such an international NGO compared to the local environmental NGOs. Policies, laws and regulations had a limited influence on ethical consumption behavior probably because they were too complicated for the respondents to relate to their ethical consumption behavior. In addition, respondents had little influence from political parties and politicians, i.e., almost none of the political parties in Malaysia championing issues on the environment let alone issues on ethical consumption behavior.

Conclusion

This study provides empirical information that economic solutions to the economic causes of environmental degradation lie with community members, such as Muslims in Malaysia, who are all consumers. In addition, unlike the previous studies that tested the influence of the social aspect, the religious aspect, the economic aspect, and the political aspect separately this study tested the contextual aspects together. Thus, this study was able to answer the question on which of those contextual aspects was the most significant when they were compared with each other. This present study illustrates that a majority of ethical consumption behaviors were performed by the majority of respondents at least at the rate of ‘sometimes and rarely,’ and their ethical consumption behaviors were reported to be influenced by mostly economic and social aspects compared to religious and political aspects. These findings could be utilized by relevant parties such as religious figures, religious institutions, political parties, and politicians to devise a mechanism in mobilizing the community, the Muslim community in particular, to perform ethical consumption behaviors.

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**COMPARATIVE STUDY OF ISLAMIC AND WESTERN PERSPECTIVES
ON WELL-BEING INDICATORS**

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ABSTRACT

Well-being is a subjective state and is evaluated through various life domains. A prosperous life is one whereby an individual may effectively play his role, free from disease and threat of danger as well as able to carry out daily activities without much hindrance. Well-being is also evaluated by living conditions such as good health, sound financial situation and harmonious social relations. This shows that there are several indicators to measure well-being. From the Islamic perspective, there are three key indicators of life well-being, i.e., basic needs (*al-daruriyyat al-khams*), secondary needs (*al-hajiat*) and need for facilities (*al-tahsiniyyat*), which cover inner and external elements of human life. In the Western perspective of public welfare, well-being is associated with the extent human needs may be fulfilled. The indicators of well-being cover material aspects, education, health, safety, participation, subjective (inner/spiritual) well-being and social relationships. Comparatively, there are some similar indicators of well-being between the Western and Islamic perspectives in the field of psychology developed in the West. However, there are very significant differences in the factors and indicators of well-being in Islam which covers well-being in this world and the hereafter, in addition to emphasis on the factors of human relation with God and between humans.

Keywords: Well-being, basic needs (*al-daruriyyat al-khams*), secondary needs (*al-hajiat*) & need for facilities (*al-tahsiniyyat*)

Introduction

Islamic teachings and *shariah* (law) encompasses all aspects of life. It is the guideline and reference to evaluate, compare, measure and determine the good or bad of something. Shariah was revealed to safeguard five basic matters for mankind, i.e., to preserve religious faith, life, mind, descent or generation and dignity. Therefore, for each act of a human who professes to be guided by the *shariah* of Allah SWT, it is required that these five matters be observed and safeguarded. This is to ensure man's well-being and happiness in this world and the hereafter.

Regarding well-being and happiness, Islam does not desire that humans should live in this world in difficulty, poverty and suffering. Allah as the Creator has provided the basic materials for life's necessities. If one observes Allah's statement in the following surah and verses, he will understand that whatever is on the land, in the sea and sky are for man's needs. First in surah al-Nahl verse 14, which means: *“And it is He who has subjected to you the ocean, so that you may eat there of flesh that is fresh and tender and bring up from it ornaments to wear with which to adorn your persons. And you can see ships ploughing their course through the waves. (All this are provided) so that you may seek His bounty and be grateful.”*

In another verse, Allah SWT states in surah al-Jathiyah verses 12 and 13 which mean: *“It is Allah who has subjected to you the ocean so that ships may sail upon it by His command, so that you may seek of His bounty and render thanks to Him. And He has subjected to you (for your benefit and use), all that is in the heavens and on the earth as (a gift and bounty) from Him. Surely there are signs in this (proving His generosity and power) for people who think”.*

And in surah Yasin verses 72 and 73, Allah SWT mentions which mean: *“And We have subjected these to them, so that some of them they may have for riding and some for food. And they may have various other benefits and drinks from them. Will they not then be grateful?”*

All the above verses state that whatever yields harvested from the sea such as fish and pearls and from the land such as vegetation and animals are created by Allah for the sustenance and convenience of mankind in this world to enable them to discharge their duties properly, i.e., to worship Allah and to rule and govern the world.

The issue is whether well-being and living in comfort are subject to man's ability to gather and utilize all provisions for his self-interest, or is there any other factor which may realize his well-being and if there is, which yardstick should be used to evaluate and determine well-being. These are the issues which will be elaborated in the following discussion:

Meaning of Well-being

The word well-being etymologically originates from the root word *well* and connotes feeling good and healthy, peaceful and prosperous, happy and restful, protected from disaster, difficulties, disturbances, diseases and so on. Well-being means safety, easy life, peace and tranquility⁵⁵. Linguistically, well-being includes inner elements such as feelings of peace and tranquility, as well as external elements such as safety from disaster, disturbances, diseases and life difficulties.

In terms of terminology, there are several definitions submitted by scholars and religious scholars. Al-Shirazi mentions that well-being is attaining what is desired by the self until it is felt by the psyche⁵⁶. Ibrahim bin Hamd al-Qa'id states that well-being is the feeling of peace and tranquility, satisfied and contented (*qana'ah*) with Allah's determination of him as the Governor, Creator and Giver of bounty⁵⁷. Ibn Maskawiyah presents well-being as perfect or complete goodness covering the physical and spiritual⁵⁸.

The definitions submitted by al-Shirazi and Ibrahim bin Hamd al-Qa'id focus on well-being as derived from the inner human factor, whereas Ibn Maskawiyah's definition covers both physical and spiritual elements. Based on the above descriptions, it can be concluded that well-being is a state of fulfilled physical, spiritual and social needs which make up a perfect or complete life enabling man to develop his self-potential and carry out his social functions.

Western researchers also have a definition of well-being. It is "*The degree to which basic needs are met. Basic needs referring to that which is essential for survival, health, the*

⁵⁵ *Kamus Dewan*, 2005, page. 1411.

⁵⁶ al-Faqih, 1428 / 2007, *al-Akhlak Bayn Jidalayah al-Din Wa al-Falsafah*, page. 267.

⁵⁷ al-Qa'id, 1417 H, *Daliluka al-Shakhsi Lissa'adah Wa al-Najah*, page. 27.

⁵⁸ Ibn Maskawiyah, *Tahdhib al-Akhlak*, , page. 72 ; www.meshkat.net/node/23194.

avoidance of harm and proper functioning” (Zimmerman, 1992). Kruger (2011) also has a definition, that is, well-being is about happiness, being wealthy, having a successful career and many other elements in daily lives. Well-being can be divided into three; subjective by nature, absence of negative factors and global assessment in various life domains (Kruger, 2011). Further, Zimmerman (1992) states that well-being is “the state of being healthy, happy and free from want. “ Well-being also refers to “a composite of satisfaction in such life domains as marriage, job, leisure, family and housing” (Zimmerman 1992)

Types of Well-being in Islam

Islam categorizes well-being into two types, well-being in this world and in the hereafter.

1. Well-being in this world

Islam views life in this world as temporary, a bridge leading towards an eternal abode in the hereafter. Therefore, Islam urges Muslims to do as much good deeds as possible for happiness in the hereafter and to work diligently and zealously for well-being in this world. This is emphasized by Allah in surah al-Qasas verse 77 which means: *“But seek, with the wealth which Allah has bestowed on you, the reward and happiness of the Hereafter. Do not forget your share (of the needs and provision) from this world, and be good (to others) as Allah has been good to you (by giving you more than what you needed)”*.

Wahbah al-Zuhayli in his commentary on the above verse states: “do not neglect the enjoyment and pleasures of this world which are permitted by Allah such as enjoyment of food, drink, attire, home and marriage (family)”⁵⁹. In order to realize well-being in this world and happiness in the hereafter Abdullah bin Umar reminds: “work for the good in this world as if you will live forever, and do good deeds for happiness in the hereafter as if you will die tomorrow morning”.

For Muslims, well-being and happiness in this world does not lie in the fulfillment of only physical and material needs and desires such as eating good food, living in a comfortable home and possession of transport vehicles, but well-being in this world very much depends on

⁵⁹ al-Zuhayli, 1418 H/ 1998 M, *al-Tafsir al-Munir*, Vol. 20, page. 161.

the fulfillment of spiritual demands such as good relations with Allah which will create feelings of calmness, tranquility and peace in the soul as well as harmonious relations.

2. Well-being in the Hereafter

The hereafter is the final destination of this long journey of human life. This journey begins from the world of the womb, the temporal world, the grave or underworld until the world beyond, that is the eternal hereafter. Well-being and happiness in the hereafter is determined by obedience to Allah during life in this world implemented in the form of worship to Him through obeying His commandments and not violating His prohibitions. The hereafter is the place to harvest the fruits of good acts done in the temporal world. Abundant good done in this life will be rewarded with well-being and happiness in the hereafter. In contrast, numerous sins and wrongs in this world will be recompensed with torment and doom.

Factors and Indicators for Happiness in Islam.

Human creation is made up of five main elements, namely body, mind, soul, self and heart. This matter is emphasized by Allah SWT in many of His commandments in al-Quran. However this article only refers to two of the elements, i.e. the human body and soul. The soul originates from Allah, the body from earth. In surah Sad, verses 71 and 72, Allah explains the process of human creation as in the following meaning: *“And remember the event on high, when your Lord said to the angels: “I am about to create man – Adam from clay. “When I have fashioned him fully, and breathed into him of My spirit (from my creation), fall you down before him in “prostration”.*

Body and soul have needs and demands which require fulfillment, if a person wishes well-being and true happiness. The requirements of the soul will be discussed as an inner factor and the needs of the body will be described as an external factor.

1. Inner Factor

What is meant by inner factor is the requirements of the soul, psyche and heart which anyone who craves for true happiness and well-being in this world is obliged to fulfill. Some of the inner elements are:

a. Faith in Allah

True faith in Allah without any element of *syirk* (associating partners with Him), that He is important to be worshipped, He is the Creator of the universe and everything in it, He is the Provider of sustenance to all creatures and to Him belongs whatever is in the earth and the skies. Faith alone is not sufficient unless accompanied by the practice of various forms of righteous deeds. Integration between faith and righteous deeds will create a sense of tranquility in the heart and a good life in this world.

Allah promises in surah al-Nahl verse 97 which means: “*As for anyone, whether it is a man or woman, who does what is right, and is a believer, most certainly We shall cause him to live a good life*”.

Sayyid Qutb in his commentary of this verse states: “The reward for righteous deeds accompanied with faith is a good life in this world. A good life does not necessarily mean material wealth and comfort. It may take the form of other than material wealth because in this life there are many other matters which may make up a good life, comfortable and sufficient, that is, belief in Allah’s pleasure and protection, good health, peace of mind and tranquility, happiness, blessings, domestic happiness, love and affection with others”⁶⁰.

b. Remembrance of Allah

Performance of various forms of worship, constant remembrance of Allah and meditating on His Greatness as well as participation in knowledge events are the key to happiness and well-being in the human heart. In surah al-Ra’d verse 28 Allah emphasizes: “*These are, those who believe and whose hearts find restfulness in the remembrance of Allah. Surely, in the remembrance of Allah all hearts find restfulness*”.

Imam Muslim⁶¹ narrates the hadith of Abu Hurairah from the Prophet (pbuh) which states: “There is not a people who gather in one of Allah’s houses, and read al-Quran and understand its meaning but will descend on them peace of mind, mercy covers them and angels surround them and Allah mentions them as people near to Him”.

⁶⁰ Qutb, 1419 H/ 1998 M, *Fi Zilal al-Quran*, Vol. 12, page. 2193

⁶¹ Muslim, *Sahih Muslim*, Hadith Num. 2699.

c. Gratitude and Patience

Howsoever the life of a person is, whether rich, poor, healthy, sick and so on, in Islam, all of them are tests from Allah. In surah al-A'araf verse 168 Allah says: “*And We tested them with blessings and misfortunes*”. As man cannot avoid these two matters, the Prophet (pbuh) taught the Muslims the concepts of gratitude and patience. Gratitude is used to interact with the gifts of Grace by utilizing them appropriately in accordance with the will of Allah and the Prophet (pbuh). Patience is used in facing trials and matters one dislikes and would prefer to avoid. By using these two concepts, life becomes always normal.

The Prophet (pbuh) is very pleased and impressed with the faithful who feel gratitude to Allah and exercise patience in his life, because both concepts create a better life, “make the affairs of the believer impressive, if he gets opportunities, he is grateful, that is the best attitude for him. If he runs into difficulties, he exercises patience, which is the best attitude for him”⁶².

d. *Qana'ah* (Contentment)

Qana'ah is an inner attitude which reflects satisfaction and happiness with what is available. A person who is blessed with *qana'ah* (contentment) always enjoys himself. Well-being does not lie in abundant wealth but in abundance of preferred attributes in the self, such as contentment. Imam Muslim⁶³ narrates that the Prophet (pbuh) said: “Indeed, a person who has embraced Islam is successful, his sustenance suffices his needs and Allah tosses into his heart contentment with what He gives”.

A person who fails to instil *qana'ah* (contentment) in his heart will find it difficult to achieve well-being. The Prophet (pbuh) advised and reminded Hakim bin Hazam, “O Hakim, indeed your wealth is like sweet green vegetables, wealth will be blessed for

⁶² Muslim, *Sahih Muslim*, Hadith Num. 2999

⁶³ Muslim, *Sahih Muslim*, Hadith Num. 1054

whoever takes it according to his needs, but whoever takes it with greed, the wealth will not be blessed for him, He will be like one who eats but will never be full”⁶⁴.

2. External Factor

Life well-being and happiness will not be complete or perfect unless supported by external factors such as the following:

a. Good Health

Good physical health is inseparable from well-being and happiness. Only with good health can a person work diligently to reap happiness in his life. A good and healthy person supported by peaceful conditions under control and possessing good and sufficient food is as if he has gained a boon or blessings in various forms in this world. This is emphasized by Prophet Muhammad (pbuh) in his saying narrated by Imam al-Tirmidhi⁶⁵: “Whoever among you gets up in the morning in a peaceful condition at home, in good health and has food for that day, it is as if he has gathered the world (boon) in all aspects”.

The importance of good health is seen in al-Quran whereby Allah enjoins His servants to eat *halal* (permitted) and nutritious⁶⁶ food not in excessive amounts⁶⁷ but suitable for the body’s requirements. The Prophet (pbuh) reminded that the stomach should not be full from eating, but its space should be divided into three, one third for food, one third for drinks and the rest for air⁶⁸.

b. Peace

Peace is a basic factor which is very much needed to create well-being whether at the level of the individual, family or society. Without guarantee of peace, life is meaningless, the individual cannot realize his self-potential and society will find it difficult to develop because life is haunted by anxiety and fear when peace is uncertain.

⁶⁴ Muslim, *Sahih Muslim*, Hadith Num. 1035

⁶⁵ al-Tirmidhi, *Sunan al-Tirmidhi*, Hadith Num. 2346.

⁶⁶ al-Quran, Al-Ma’idah 5: 88.

⁶⁷ Al-Quran, al-A’raf 7: 31.

⁶⁸ Ibn Majah, *Sunan Ibn Majah*, Hadith Num. 3349.

In order for society to enjoy well-being, Islam strictly prohibits Muslims from hurting others through speech or action⁶⁹, intimidating other Muslims⁷⁰ and pointing sharp weapons⁷¹ at friends even in jest because this may adversely affect feelings of security and peace.

c. Good Family Members

A family usually comprises of parents and children. A harmonious reciprocal relationship among family members will create a life of happiness and well-being. Each member knows his or her role. A righteous wife is not only loyal and obedient to her husband but also supportive in the form of good advice or even materially, as well as comforting in difficult times. A righteous husband not only provides for the family materially and emotionally, but also lends a helping hand to his wife in house chores.

Even if a loving relationship is in order between spouses, well-being may still be threatened if children are not well-behaved. Well-being will be enhanced if children show obedience and respect to parents. Whoever is blessed with a righteous wife or husband and good children has achieved well-being in this world. This is emphasized by the Prophet (pbuh) in his speech as narrated by al-Busiri⁷².

d. Tolerant and Accommodating Friends and Neighbours

Humans are sociable creatures who like socializing, possibly with office colleagues or neighbours. If good friends and neighbors are mutually tolerant, respectful and helpful, life will be serene, peaceful and prosperous, because no one is perfect, and humans cannot live alone. If one has such friends and neighbours as abovementioned, he has gained one step in the ladder of well-being. This was stated by the Prophet (pbuh) as narrated by al-Suyuti and al-Busiri⁷³.

⁶⁹ Al-Bukhari, *Sahih al-Bukhari*, Hadith Num. 6475. Muslim, *Sahih Muslim*, Hadith Num. 41, 42.

⁷⁰ Abu Daud, *Sunan Abi Daud*, Hadith Num. 5004.

⁷¹ Muslim, *Sahih Muslim*, Hadith Num. 2617

⁷² Al-Busiri, 1419 H/ 1998 M, *Ithaf al-Khairah al-Muhrah*, Vol. 4, page. 457.

⁷³ Al-Suyuti, *al-Jami' al-Saghir*, Hadith No. 3460. Al-Busiri, 1419 H/ 1998 M, *Ithaf al-Khairah al-Muhrah*, Vol. 4, page 457.

e. Possession of a Home and Vehicle

A house is a basic life necessity. It is the place to live, to gather as a family, protection from rain and shine, and a place of rest at night after working in the day. A comfortable home is usually big, spacious, with enough rooms and attractive space arrangement, a compound decorated with beautiful landscape, and equipped with a comfortable vehicle to facilitate going to work or visiting, attend invitations and go for recreational activities. Whoever has acquired and been blessed with the above matters, has achieved and enjoyed well-being in this world. This is expressed by the Prophet (pbuh) in his speech as narrated by al-Mundhir⁷⁴ which means as follows: “Among the signs of well-being are good neighbours, a comfortable vehicle and spacious home”.

f. Source of Income in Home Country

Humans have many needs in life. The more dependants there are, the more varied the needs become. Thus, a job is needed as a source of income to meet needs. The best place of work is closest to home. In this way, responsibilities can be properly discharged towards parents, children, wife and persons under one’s charge. If something sad or good happens, one can promptly meet them. If the workplace is far from the family, parents and loved ones, life feels empty. Thus, as narrated by al-Busiri⁷⁵, the Prophet (pbuh) explained that one of the characteristics of well-being is that a person’s source of income is in his own country not far from his family.

Indicators of Well-Being in Islam

It is not sufficient to measure well-being in life solely in economic terms. In Islam, there must be at least three aspects fulfilled in order for there to be true well-being, i.e., guaranteed basic necessities, fulfillment of wishes and availability of facilities.

⁷⁴ Al-Mundhir, 1421 H, *al-Tarhib Wa al-Tarhib*, Vol. 4, page 119.

⁷⁵ al-Busiri, 1419 H/ 1998 M, *Ithaf al-Khairah al-Muhrah*, Vol. 4, page 457.

a. Guaranteed Basic Needs (*daruri*)

Basic needs (*daruri*) means the requirements which must be met by each individual⁷⁶ such as needs for food, clothing, place to live, guaranteed security of life and intellect, and need to perform worship.

In order to meet the requirements for food, clothing and place to live, Allah obliges His slaves to make efforts, as Allah states in surah al-Jumu‘ah verse 10: *“Then when the prayer is finished, then disperse through the land (to carry on with your various duties) and go in quest of Allah’s bounty and remember Allah always (under all circumstances), so that you may prosper (in this world and the hereafter)”*.

In order to ensure safety for life, Islam prohibits the killing of humans without just cause. In surah al-An’am verse 151 Allah warns: *“And you must not take life which is forbidden by Allah, except for a just cause (which is allowed by the divine law)”*.

Mental health is important to produce pithy ideas and sound opinions. Thus, Islam forbids the consumption of alcohol, drugs and other substances which can damage the mind. Further, for the spirit and heart to feel peaceful and serene, Islam obliges Muslims to perform *ibadah* (worship) such as *solat* (prayers), *zikr* (remembrance of Allah) and reading al-Quran. Whoever has only recently fulfilled this basic need will have a very average quality of life but this does not hinder him from gaining spiritual well-being.

b. Adequate Fulfilment of Needs

Wishes and expectations is the second stage of needs which must be fulfilled to create well-being. It concerns matters required to facilitate, support and complete the basic needs (*daruri*).

In order to facilitate humans to obtain food, clothing and a place to live, there must be available various job opportunities with commensurate salaries. Limited job opportunities cause unemployment which brings various social crises.

⁷⁶ al-Zayyat, t.th. *al-Mu’jam al-Wasit*, Vol. 1, page. 538. Parhat, 2005, *Mu’jam al-Tullab*, page 349.

In order to secure life and property so that society may implement activities in all fields in peace and harmony, there must be in place a system of control or regulation to create a peaceful and conducive environment free from moral decadence, such as a police force, security guards, hospitals, health clinics, medical doctors, midwives, trained nurses and so on.

In order for the mental faculty to think properly and produce sound ideas and concepts, an educational institution is required beginning from the lower stages right up to university level. And so that the implementation of *ibadah* (worship) may be properly discharged, as an effort to gain peace of mind, there is a need for the construction of mosques, prayer halls, Quran memorizing centres and religious schools. Those who have attained fulfillment of matters which support the basic needs have reached the stage of a satisfactory quality of life.

c. Fulfillment of Complementary Needs

When basic needs are guaranteed and the abovementioned support requirements are met, life is considered worthy of living. However, to bring up life to the stage of well-being, it needs to be equipped with additional requirements termed as *tahsiniyat* or *kamaliyat* to complement perfection of well-being. Some of the requirements categorized as complementary (*kamaliyat* / *tahsiniyat*) are the availability of infrastructure for telecommunications, transportation and recreation to reflect on nature. With the fulfillment of the three forms of complementary requirements, the quality of life achieves the level of well-being.

Well-being from the Western Perspective

In the Western perspective, indicators of well-being may be categorized into two aspects: objective and subjective well-being.

1. Objective well-being

Objective well-being means observable facts such as academic achievement, family income, family structure and health status⁷⁷. It involves measurable factors (in numerical value) such as amount of family income, level of education and type of residential home⁷⁸. Besides these, objective well-being includes medical records and national statistics on matters such as infant/children mortality rates, criminal records and drug/substance abuse⁷⁹.

a. Material

Material well-being is objective. In evaluating well-being in material terms, physical requirements which enable humans to develop properly and material possessions, particularly basic necessities, should be considered.

b. Requirement for Services

According to Pedace⁸⁰, well-being also takes into account the extent that services can be enjoyed in daily life. For example, transport services, health services, religious activity centre, shops close to home and clean water supply.

c. Education

Education is one of the aspects of development. Everyone has the right to get an opportunity for education. Therefore, well-being in terms of education is usually evaluated by knowing whether a person has been given the opportunity to attend school during school age.

d. Health

The health dimension in human well-being covers matters related to a balanced diet, nutritious food such as fruits, vitamin intake and medical supply at home for illness.

⁷⁷ Haq, R & Zia. Multidimensional wellbeing: an index of quality of life in a developing economy. *Social Indicators Research*, 86, DOI: 10.1007/s11205-012-0186-6. 2013

⁷⁸ Camfield L, Streuli, N & Woodhead M. Children's Well-being in Contexts of Poverty: Approaches to Research, Monitoring and participation. Young Lives Technical Note No. 12, August. 2008.

⁷⁹ Pollard, E. L. & Lee, P. D. Child well-being: a systematic review of the literature. *Social Indicators Research*, 61: 59-78. 2003.

⁸⁰ Pedace. L. Child Wellbeing in England, Scotland and Wales: Comparisons and Variations. The Family and Parenting Institute, London. 2008.

2. Subjective Well-being

Subjective well-being relates to the experience, feelings and thoughts of the individual's own perspective⁸¹. The yardstick for subjective well-being involves matters related to perception, feelings and experience⁸². Subjective well-being may also mean personal feelings concerning material, family, health, academic and other aspects of life⁸³

a. Family Relations

Family relations form one of the elements of subjective well-being. This is because the quality of such relationships may be evaluated based on individual experience, feelings and thoughts. The matters evaluated in family relationships are respect, praise, assistance, consensus and sense of fun. An individual cannot live alone but needs others for love and affection. An unfulfilled need for love and affection may adversely affect well-being in life.

b. Subjective Well-being: moral, psychosocial, spiritual

Subjective well-being covers spiritual, moral and psychosocial aspects, involving subjective feelings towards oneself, family, peers and members of the wider society. Some positive elements are happiness, affection, liking and friendliness and some negative elements are hatred, jealousy, feeling marginalised, feeling cheated and distrust.

c. Involvement or Participation

The need for involvement or participation is one of the requirements for individual self development. In order to ensure well-being is not adversely affected, an individual should have the opportunity to join in activities with family, friends and society.

⁸¹ Haq & Zia. 2013

⁸² Camfield et al., 2008.

⁸³ Statham J & Chase E. Childhood Wellbeing; A Brief Review. Briefing paper 1, August, Childhood Wellbeing Research Centre. 2010.

Conclusion

Well-being from the Islamic perspective is measured by the inner and external elements. The element of inner needs fulfilled through external needs makes man's life complete or perfect. In Islam, human life does not end with death but in the hereafter. But well-being in this world does not guarantee happiness in the hereafter. Well-being in the hereafter needs to be sought while humans are still in the temporal world. Allah SWT has provided the basic materials or foundation (guidelines) for well-being or human happiness in this world to be harnessed in seeking happiness in the hereafter. Humans who neglect this opportunity are great losers who live in vain. There are very significant differences in the factors and indicators of well-being in Islam and the Western in the field of psychology developed in the West. Well-being in Islam, covers well-being in this world and the hereafter, in addition to emphasis on the factors of human relation with God and between humans.

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THE RESPONSE OF THE MALAY SOCIETY TOWARDS THE ABOLITION OF THE OTTOMAN CALIPHATE

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ABSTRACT

The institution of ‘Ottoman caliphate’ was abolished by Mustafa Kemal in the year 1924. This event shocked the whole Islamic world, including the Malay society. Objections were submitted against the abolition of the caliphate, especially within the Muslim society in India and set the caliphate movement actively in motion. The abolition of the caliphate, seen as a protector of all Muslim people, was a huge loss. On the contrary, there was a group which supported the abolition when the caliphate institution was manipulated by some of the Allied Powers after the Ottoman empire experienced defeat in World War 1. These two differing perceptions showed that the abolition of the caliphate evoked its own response from the Malay society. This paper uses the qualitative methodology through document analysis of research-related sources. The findings of this research show that the Malay society was not isolated from international issues of the Muslim ummah of that time and also showed their response. The criticism against the abolition of the caliphate was justified on the basis that the said institution is the symbol of Muslim unity and strength which should be safeguarded.

Key words: *Response, Malay society, abolition & Ottoman caliphate.*

Introduction

Good relations existed between the Ottoman empire and the Malay society. The reality of this was felt on both sides due to the religious and political relationship. The Malay society was concerned about the developments in the Ottoman empire ever since the 16th century.⁸⁴ Tribute and pleas for aid were submitted to the Ottoman empire in dealing with Western colonisation. The reign of Ottoman empire ended when Mustafa Kemal⁸⁵ abolished the caliphate institution

⁸⁴ A. Reid, “Sixteenth Century Turkish Influence in Western Indonesia,” *Journal of Southeast Asian History*, 10/3 (1969): 395-414.

⁸⁵ Mustafa Kemal was born in the year 1881 in Salonika, Macedonia. His father Ali Reza was a clerk in the Customs Department and later involved himself in wood business. He once volunteered in the war with Russia from 1876

and established the Republic of Turkey. This study uses the qualitative methodology involving document and research data analysis. The findings of the study show that the abolition of the caliphate institution by Mustafa Kemal in the year 1924, evoked a reaction or response from the Muslim world, including the Malay society.

The Abolition of the Ottoman Caliphate

The era of Mustafa Kemal's rule showed his liberal views and hostile attitude towards Islam. After decades, the Ottoman empire experienced a Western-styled reformist era, in which the caliph position was threaten when it was considered no longer relevant with the modern development⁸⁶. Mustafa Kemal asserted that the caliphate position was a threat to security and efforts to achieve harmony and progress. The caliphate institution was also seen as competing with the Turkish republic he founded.

On review, the Greek colonisation of West Anatolia after World War 1, was met with great opposition from Mustafa Kemal. On the 9th September 1922, the military of Mustafa Kemal succeeded in recapturing Izmir and the Dardanelles Straits. On 11th October 1922, the treaty of Mudanya was signed by the Allied Powers in agreement to surrender control over Istanbul, Thrace and Dardanelles Straits to the Ottoman empire. Mustafa Kemal later made the decision to remove the powers of the sultan and separate it from the caliph position ahead of the Lausanne Treaty.⁸⁷ The issue which emerged was whether the Istanbul administration had the capacity to rule after the war ended. In a cabinet meeting on 31st October 1923, Mustafa Kemal explained that there was only one way to settle the issue, that is, to remove the sultan's powers. On 1st November 1923, the Grand National Assembly (GNA) granted the legislation to separate the sultan's powers from the caliphate.⁸⁸

to1877. His mother Zubeyde Hanim strongly held to religion. Had six children but four died, except Mustafa Kemal and his younger sister Makbule. He was awarded the title 'Ataturk' which means Father of the Turks, by the Grand National Assembly in November 1934, that is, when legislation was passed that all citizens carry their family surnames. See A. Mango, *Ataturk* (London: John Murray Ltd., 1999), 8-11, 30.

⁸⁶ L. Kinross, *Ataturk: A Biography of Mustafa Kemal* (New York: William Morrow and Company, 1965): 364.

⁸⁷ Fatma Muge Gocek, *The Transformation of Turkey Redefining State and Society from the Ottoman Empire to the Modern Era* (London: I.B Tauris, 2011): 21.

⁸⁸ S. Tufan Buzpinar, "The Question of Caliphate Under Last Ottoman Sultans," in *Ottoman Reform and Muslim Regeneration: Studies in Honour of Butrus Abu-Manneh*, eds. Hzchak Weismann and Fruma Zachs (London: IB Tauris, 2005): 17-36.

The legislation to effect the removal of the sultan's powers from the caliphate was discussed from March 1920, that is, since the occupation of Istanbul by the Allied Powers. The new provision in this legislation also gave the GNA the power to appoint qualified family members to hold the position of caliph. When the administration of the Ottoman empire was taken over on the 17th November 1922, Sultan Muhammad VI (1918-1922) was on the British warship 'Malaya' going towards Malta. His Majesty then proceeded to Mecca as a guest of Sharif Husayn. An edict (*fatwa*) was then issued stating that Sultan Muhammad VI had betrayed his position as caliph and bay'ah (an oath of allegiance) was then issued to select his successor. Abdul Majid II, that is, son of Prince Sultan Abdul Aziz was appointed as the next caliph.⁸⁹

Mustafa Kemal asserted that the caliphate institution would threaten the security and efforts to achieve harmony and progress. He believed that the colonial powers would surely feel threatened and would manipulate the Muslim ummah if the caliphate institution was not abolished.⁹⁰ Nevertheless, Mustafa Kemal realised that the abolition of the caliphate would be a bigger issue which would provoke a reaction as compared to removal of the sultan's powers. This action was closely related to the whole of the Muslim ummah as compared to only the Turkish people and thus needed meticulous planning and time.

The caliphate institution was then seen as competing with the republican system. Beginning with the establishment of the republic, the caliphate institution began to be contested. Since the end of 1923, there were widespread rumours that Mustafa Kemal and the GNA would abolish the caliphate. However, Caliph Abdul Majid II (1922-1924) refused to resign and insisted that his position be confirmed and added that he would not interfere in politics. Meanwhile, Fethi Bey, the Head of the GNA denied allegations that they would abolish the caliphate and wrote to Abdul Majid urging him not to resign.⁹¹ Caliph Abdul Majid II was,

⁸⁹ S. Haim, "The Abolition of the Caliphate and its Aftermath," in *The Caliphate*, ed. T. W Arnold (London: Routledge & Kegan Paul Ltd., 1965): 205-244.

⁹⁰ Mohammad Sadiq, "The Turkish Revolution and the Abolition of the Caliphate," *International Studies* 28 (1991): 205-244.

⁹¹ Nurullah Ardic, *Islam and the Politics of Secularism: The Abolition of the Caliphate (1908-1924)* (Ph.D. Thesis, California: University of California, 2009): 481.

however, still making efforts to perpetuate his powers. This issue attracted the attention of Aga Khan⁹² and Amir Ali⁹³, who wrote to Ismet Pasha and supported the separation of the caliph's position from the Ottoman empire. They requested that the caliphate institution be placed in a position which would represent the Muslim ummah as a whole.⁹⁴

The letter from Aga Khan and Ameer Ali formed the external support which Mustafa Kemal received in his endeavour to abolish the caliphate institution.⁹⁵ The motion to abolish the caliphate was discussed within the GNA. There was a heated debate. Most of the assembly members disagreed with Mustafa Kemal's motion. Among the objections brought up was from Rauf Bey, one of Mustafa Kemal's senior officers. He was of the view that the Turkish people were still loyal to the sultan and caliphate. Nevertheless, Mustafa Kemal still endeavoured to win support so that the proposal brought up would be accepted by many.

Mustafa Kemal's action to abolish the caliphate system was also opposed by a group of Young Turks. Ali Fuad Pasha and Kazim Karabekir voiced out their objections through writing in newspapers and magazines. Mustafa Kemal, later appointed his friend, Fethi Bey to deal with the said problem.⁹⁶ Finally, the caliph position was considered no longer important to the Turkish

⁹²Sultan Mohamed Shah Aga Khan III or Aga Khan was born in the year 1877. He was appointed as Imam of Syiah Ismailiah in Bombay in the year 1885 at the age of 8 succeeding his father Aga Ali Shah. Aga Khan was taught by his mother, Shams al- Muluk and his uncle, Aga Jangi Shah. Aga Khan received his early education in Bombay learning Arabic, Persian languages and also was exposed to the English language. In the year 1898, Aga Khan visited Europe and formed a close relationship with the British. His involvement at international level began when he was appointed as President of the League of Nations in the year 1937 in Geneva. In the year 1957, Aga Khan passed away in Geneva and was laid to rest in Aswan, Egypt. He left two surviving sons, that is, Prince Ali Khan and Prince Sadruddin. See Farhad Daftary, *A Short History of the Ismailis Traditions of a Muslim Community* (Princeton: Markus Wiener Publisher, 1998): 199-204.

⁹³ Amir Ali (1849-1928), was a student of Karamat Ali. He furthered his studies in England in law. Served at the Bar Council in Inner Temple and excelled in his career. Amir Ali was later appointed as Chief Magistrate in Calcutta, Member of the Indian Legislative Council, Bengal High Court Judge and Privy Council Judicial Committee Member, London. Even though seen as one of the pillars of British rule in India, he was also a prominent Muslim actuator at the end of the 19th and early 20th centuries. His career was much inspired by prominent figures and cooperated with Agha Khan in playing a role in the abolition of Ottoman empire in Istanbul in 1924. Among his writings are *Short History of the Saracens* (1889) and *Spirit of Islam* (1922) which explains Islam to the West. See Aziz Ahmad, *Studies in Islamic Culture in the Indian Environment* (Oxford : Clarendon Press, 1964): 86-87.

⁹⁴ R. H. Davison, *Turkey* (New Jersey: Prentice Hall, 1968): 119; Afzal Iqbal, *The Life and Times of Mohamed Ali* (Lahore: Institute of Islamic Culture, 1974): 322-323.

⁹⁵ Hamid Enayat, *Modern Islamic Thought - The Response of the Shi'i and Sunni Muslims to the Twentieth Century* (Kuala Lumpur: Islamic Book Trust, 2001): 81.

⁹⁶ Muhammad Rashid Feroze, *Islam and Secularism in Post-Kemalist Turkey* (Islamabad: Islamic Research Institute, 1976): 85.

people. On Friday, 29th February 1924, Caliph Abdul Majid II attended a celebration in Selamlık for the last time as caliph of Ottoman empire. The establishment of the Turkish Republic had caused overlapping of the republic's administration with the caliphate institution. Mustafa Kemal took advantage of the fourth GNA celebration to announce his proposal to eliminate the caliphate institution based on three factors, that is, the Republic of Turkey must be protected from any threat, the principle of unity in administration and education must be implemented to defend Islamic teachings, as well as, that religion must be stopped from being a political tool.⁹⁷

Mustafa Kemal and his administration took the stand to eliminate the role and position of the caliphate through the voting process. On 3rd March 1924, the voting process was held within the GNA and the outcome was the decision to abolish the caliphate institution and to exile the royal family. The Governor of Istanbul and military officers announced the said deposition. On 4th March 1924, Caliph Abdul Majid II with his family boarded a special train to Switzerland. The whole family was instructed to leave the Ottoman empire.⁹⁸ Shortly on arrival in Switzerland, Caliph Abdul Majid II issued a press statement through telegraph regarding the future of the caliphate institution. He rejected the GNA decision and asserted that the body did not have the jurisdiction to abolish the caliphate which belonged to the whole Muslim ummah, adding that the Turkish people were still loyal to the caliphate. Abdul Majid also explained that the GNA decision was illegal as it betrayed its promise to the Turkish people and also breached the national principle of power and politics.⁹⁹

The Response of the Malay Society towards the Abolition of the Ottoman Caliphate

The abolition of the caliphate by Mustafa Kemal had a deep political impact on the Muslim world, especially in India. They were worried with the increasing British influence over Sharif Husayn of Hijaz who claimed the caliphate institution was rejected by the Muslim ummah. The Malay society, though on a smaller and limited scale, regretted with the news. This was especially so to among those who were quite well-educated and resided in Penang and Singapore.

⁹⁷ S. J Shaw and Ezel Kural, *History of the Ottoman Empire and Modern Turkey Reform, Revolution and Republic, the Rise of Modern Turkey 1808-1975* (Cambridge: Cambridge University Press, 1977) 2: 369; L. Kinross, *Ataturk: A Biography of Mustafa Kemal* (New York: William Morrow and Company, 1965): 385.

⁹⁸ H. C. Amstrong, *Gray Wolf Mustafa Kemal an Intimate Study of Dictator* (New York: Minton, Balch & Company, 1933): 186; P. Mansel, *Sultans in Splendour* (London: Andre Deutsh Limited, 1988): 123-125.

⁹⁹ Ardic, *Islam and the Politics of Secularism*, 488.

In these two islands, there was no sultanate institution which would have limited the sympathy of the Malay society for the Ottoman empire as in the Federated Malay States and Unfederated Malay States. Besides, the society in these two islands constituted of Arabs and Indian Muslims who were not characterised as ‘pure Malays’ and were more exposed to developments occurred in the Muslim world.¹⁰⁰

Since the coming of Islam, the Malay rulers had adopted certain titles which had Islamic characteristics. The ruler of Pasai, that is, Merah Silu took the title of ‘Sultan.’ In Kedah, Terengganu and Johor the title ‘Khalifah’ was inscribed on their currency. The laws of Pahang (Hukum Kanun Pahang) stated the position of the king as a Muslim caliph and laid down the duty of the ruler of Pahang to administer according to Muslim law. Pahang then was declared as an Islamic state and was under the rule of Sultan Abdul Ghafur Muhaiyuddin Shah.¹⁰¹

Malacca also used the title of ‘Khalifah,’ for instance, Laws of Malacca (Undang-Undang Melaka) stated that Sultan Mahmud Shah was named as ‘Khalifah al-Mukminin.’ In line with his position as a Muslim caliph, the ruler of Malacca made efforts to administer according to Islamic law. The Malay Annals (*Buku Sejarah Melayu*) stated that Sultan Mansur Shah had advised his son, Sultan Alauddin Shah to administer according to Allah’s laws.¹⁰² The title ‘Khalifah al-Mukminin’ was also used by the kings of Kutai and Pasir in east Kalimantan. And the sultanate of Tidore, Maluku used the title ‘Khalifat al-Mu’azzam’ or ‘Khalifah al-Mahfuz.’

The title of caliph was also inscribed on coin currency by the sultanates of Malacca, Johore, Trengganu, Kedah and Pahang. In the history of currency of the Terengganu sultanate, the title of caliph was inscribed on the back of the coin while on the front was inscribed the names of Terengganu rulers. This practice was implemented during the rule of Sultan Zainal Abidin I (1725-1738), Sultan Zainal Abidin III (1793-1808) and Sultan Muhammad Syah (1836-

¹⁰⁰ Aziz Ahmad, *Studies in Islamic Culture in the Indian Environment* (Oxford: Clarendon Press, 1964): 65-66; Mohammad Redzuan Othman, *Islam dan Masyarakat Melayu - Peranan dan Pengaruh Timur Tengah (Islam and Malay Community – The Role and Influence of the Middle East)* (Kuala Lumpur: University of Malaya, 2005): 139.

¹⁰¹ A. Milner, “Islam and Malay Kingship,” *Journal of Royal Asiatic Society of Great Britain and Ireland* 1 (1981): 46-70; J. E Kempe and R. O. Winstedt, “A Malay Legal Digest Compiled for Abd al-Ghafur Muhaiyuddin Shah, Sultan of Pahang,” *JMBRAS* 21 (1948): 1-67.

¹⁰² Ismail Hamid, *The Islamic Hikayat* (Bangi: Penerbit Universiti Kebangsaan Malaysia, 1983): 24.

1839).¹⁰³ The titles Sultan and Khalifah were already infused to be part of the Malay society. Thus, it can be generally summarised that the abolition of the caliphate institution was seen as likely to attract the attention of a small segment of the Malay society.

The response of the Malay society towards the abolition of the caliphate can be traced through efforts to revive the institution. In Penang Island a society was set up and named the Caliphate Assembly (*Perhimpunan Khilafah*). This society issued a declaration therein the duty of every Muslim to revive on Islamic government system. In addition, the Caliphate Assembly held a few meetings. During the last meeting, a voting process was held to gauge support for the revival of the caliphate institution. The outcome of the said vote found 72% were for and 28% opposed the said proposal.¹⁰⁴

In spite of support for the caliphate movement, the legality of the resolution by the Caliphate Assembly in Penang Island was disputed by Noor Mohd Hashim.¹⁰⁵ The argument that he had put up was the lack of information on the assembly such as the complete addresses, names of committee members and occupations of those who had signed the agreement. According to Straits Settlements Laws, each assembly must have complete information on the members and their activities. Thus, he advised the Malay society not to accept the resolution of the Caliphate Assembly until its legality is proven. Noor Mohd Hashim was able to bring up arguments on the laws of the Straits Settlements based on his specialization and wide experience in the field of law.¹⁰⁶

¹⁰³ Auni Abdullah, *Islam dalam Sejarah dan Politik di Alam Melayu (Islam in History and Politic in the Malay World)* (Kuala Lumpur: Nurin Enterprise, 1991): 5-6.

¹⁰⁴ *Lembaga Melayu (Malay Board)*, No.2961, 23 May 1924.

¹⁰⁵ Noor Mohd Hashim bin Mohd Dali was born in Penang in August 1880. He received Malay and English education. Joined the civil service in Penang in 1898 and was transferred to Singapore in 1899. Noor Mohd Hashim, active in forming football society and volunteer corps in Singapore, was among one of the Malays offered a high position by the British, as Deputy District Officer in Balik Pulau, Penang and as Member of the Legislative Council of the Straits Settlements in 1939. See William Roff, *The Wandering Thoughts of a Dying Man The Life and Times of Haji Abdul Majid Zainuddin* (Kuala Lumpur: Oxford University Press, 1978): 81. Noor Mohd Hashim was active in writing for newspapers and magazines. Other than his debate on the caliphate issue which was published in *Lembaga Melayu (Malay Board)* and *Pengasoh (The Educator)*, he also contributed writing for *Al-Ikhwan (The Brotherhood)*. See *Al-Ikhwan*, 1(1), 16 Sept. 1926: 6-10; *Al-Ikhwan*, 2(1), 16 Oct. 1926: 7).

¹⁰⁶ Mohammad Redzuan Othman, *The Middle Eastern Influence on the Development of Religious and Political Thought in Malay Society 1880-1940* (Ph.D. Thesis, Edinburgh: University of Edinburgh, 1994): 207; Ermy Azziaty Rozali. *Turki Uthmaniyah: Persepsi dan Pengaruh Ke atas Masyarakat Melayu 1876-1924. (Ottoman-Turk: Perception and Influence on Malay Community 1876-1924)*. (Ph.D. Thesis, Kuala Lumpur: University of Malaya, 2010): 432.

The debate on the caliphate issue met with response among the Malay society. The magazine *Pengasoh* (The Educator) re-published an article by the Caliphate Assembly of Penang Island which was published in Lembaga Melayu (Malay Board). *Pengasoh* also printed a detailed commentary by Noor Mohd Hashim, who disagreed with efforts to revive the caliphate with the argument that if God had so willed that the caliphate was to be a legacy it would have been specified in the Qur'an as in the case of wealth inheritance. He also supported the efforts of Mustafa Kemal, who had made reforms in the Ottoman empire and was on the right path to develop his nation.¹⁰⁷ The abolition of the caliphate institution had given strength to the Ottoman empire which moved on as an independent nation.

Pengasoh also explained factors which triggered Mustafa Kemal to abolish the position of the caliph as an information for the Malay society. The factors were that the caliph position gave no benefit to the citizens of the Ottoman empire. Moreover, the reform through emulating the West was seen as a good recourse in planning national development and progress. Thus, the existing system of government should not be perpetuated. The Muslim world should not be proud of only symbols of strength and power but must have the real strength and power, to command the respect and admiration of other people.

The success of Mustafa Kemal in liberating the Ottoman empire from the Allied Powers which occupied Istanbul after the World War 1 was seen as a victory to be proud of. Mustafa Kemal's action was considered as an appropriate at that time when the sultan was being manipulated by the enemies, that is, the Allied Powers. In addition, *Pengasoh* also supported the leader of the Hijaz, that is, Syarif Husayn b. Ali to be appointed as the caliph of the Muslim world. It was felt that being responsible for administration of the Hijaz and of Arab descent, qualified him for that position. *Pengasoh* also hoped that their appeal would be well received by the Muslim ummah in the Malay World and also in India.¹⁰⁸ The Malay society's acceptance of Mustafa Kemal's efforts was shown through their interest and admiration towards the figure. For

¹⁰⁷ *Pengasoh (The Educator)*, 143(6), 1924: 1-6.

¹⁰⁸ *Ibid.*

example, the young Malay generation were enthusiastic in buying portraits of Mustafa Kemal sold in Indian Muslim shops.¹⁰⁹

The abolition of the caliphate became an inception to the evolution of the secularisation process in the development of a modern Turkey state which distinguished it from the government of the Ottoman empire. The Turkish revolution saw the abolition of the caliphate as an evolutionary process in Muslim politics and rejected the symbol of Islamic identity. The argument which justified the abolition was deduced from the premise that the institution was actually political and not religious. The philosophy behind this situation implicitly showed that secularism was an important ideological component to topple down the Ottoman empire.¹¹⁰

The response of the Muslim community in the Dutch East Indies also showed interest in the abolition of the caliphate. After World War 1, the power of the Ottoman empire was threatened. The position of the sultan which was highly esteemed as the Caliph of the Muslim ummah was removed by Mustafa Kemal. Thus, the Muslim community in the Dutch East Indies felt it was their responsibility to hold discussions and find a resolution. As a result, after Egypt held a Caliphate Conference on March 1924, a Caliphate Committee was set up in Surabaya in October 1924, chaired by Wondosudirjo from Sarekat Islam and K.H.A Hasbullah.

Furthermore, the third Islamic Conference held in Surabaya on December 1924 decided to send a delegation to Cairo, Egypt, comprising of Surjopranoto representing Sarekat Islam, Haji Fachroddin from Muhammadiyah and K.H.A Wahab from the traditional ulama' group. The conference was however postponed. The delegation from Java was more attracted to the developments in the Hijaz which witnessed Ibn Saud successfully ousting Sharif Husayn from Mecca in the year 1924. This action was supported and opposed by the Muslim society in The Dutch East Indies because it was considered as a rivalry for the caliphate position.¹¹¹

¹⁰⁹ L. R. Wheeler, *The Modern Malay* (London: George Allen & Unwin, 1928): 180.

¹¹⁰ Sadiq, "The Turkish Revolution," 28-30.

¹¹¹ Deliar Noer, *The Modernist Muslim Movement in Indonesia 1900-1943* (Oxford: Oxford University Press, 1973): 222-223.

Muhammad Hatta in commenting on the abolition of the caliphate appealed to the Muslim ummah to act urgently in seeking an approach to resolve the caliphate issue.¹¹² He also reminded readers of Bintang Islam (Star of Islam), that the caliphate issue was not only the responsibility of the Turkish people. The Malay society of the Dutch East Indies should also endeavour to seek replacement for a new caliph and they should not lag behind in discussing this matter.¹¹³

In the year 1924, a representative from the Caliphate of the Whole of India Conference, that is, Hussein Mardin came to the Malay World with a mission to promote Pan-Islamism by setting up Jam'iyatul Ittihad al-Islami. Hussein's presence was the outcome of a conference held in Bombay in March 1923 which was also attended by delegates from the Dutch East Indies. The conference decided to send a representative to Java. The ensuing development concerning this mission could not be clearly known although it sufficiently shows that this region was not isolated from developments at the international level and the rest of the Muslim world.¹¹⁴

Seruan Azhar (The Call of Azhar) published information on the Caliphate Conference held in Mecca to discuss the position of the Islamic caliphate. The representatives who came from the Dutch East Indies were Haji Abdul Karim Amrullah and Sayid Abdullah Ahmad.¹¹⁵ Complete information on the Caliphate Conference held on the 13th May 1926 was also published. On the first conference day, the agenda was to hold a meeting among delegates. The majority of them were prominent religious figures from Muslim states. In addition, there were also delegates from Western states such as France, Spain and Britain as an observer delegates of the conference.

¹¹² Muhammad Hatta was one of the prominent political figures in Indonesia. Together with Sukarno, he became a pillar to the independence movement for the republic. Held the position of Vice-President and also Prime Minister. Muhammad Hatta was born on 12th August 1902 in Bukit Tinggi, Sumatera in a wealthy family which strongly practised Islamic teachings. Hatta received his religious at an early education level and Dutch stream secondary schooling. In 1922, Hatta left for Holland to continue his studies at the Rotterdam School of Commerce and succeeded in getting his Master's degree. However, he did not complete his doctoral studies due to his activity in the political world. See George T. Kahin, "In Memoriam: Mohammad Hatta (1902-1980)," *Indonesia* 30 (1980): 113-120.

¹¹³ M. F. Laffan, *Islamic Nationhood and Colonial Indonesia the Umma Below the Winds* (London: Routledge Curzon, 2003): 212.

¹¹⁴ H. Aqib Suminto, *Islam di Indonesia Politik Hindia Belanda Het Kantoor Voor Inlandsche Zaken* (Singapura: Pustaka Nasional, 1985): 95.

¹¹⁵ *Seruan Azhar (Appeal of Azhar)*, 8 (1), 1926: 139-140.

On the second day, the Caliphate Conference discussed the problems of the Muslim world and the issue concerning the French siege of Damascus city, Syria and persecution of the Muslim ummah. On the third day, the conference decided that the caliphate affair could not be discussed following the absence of major Muslim countries such as Turkey, Afghanistan and Persia due to an internal conflicts in the states need to dealt with. Thus, as no decision could be made concerning the position of the caliphate, the Caliphate Conference decided to adjourn to a future date to determine the caliph position.¹¹⁶

The Caliphate Conference also received participation from Peninsular Malaya, that is, Sayid Hassan bin Ahmad al-Attas and Sayid Abu Bakar al-Attas.¹¹⁷ Both of them attended the Caliphate Conference as representatives of Sultan Abu Bakar, Johor. In addition, Sayid Muhammad Aqil was accompanied by his cousin Sayid Ahmad bin Umar and two of his sons, that is, Sayid Muhammad Ali and Sayid Abdullah who represented Peninsular Malaya at the conference. Sayid Hassan al-Attas expressed sympathy on the issue of abolition of the caliphate. He distributed two monthly periodicals containing developments of the caliphate movement in Egypt to the Muslim community in Peninsular Malaya. One of the periodicals, that is, the October issue contained an appeal to the Muslim ummah to give full support to resolve the caliphate issue.¹¹⁸

In addition, there are records of notes on a plan to organize an Islamic Conference in Singapore in the personal collection of a prominent young generation figure, that is, Sheikh Tahir Jalaluddin. The aforementioned plan of those notes were written in Arabic by ‘Abd al-Haq al-‘Alawi in Singapore. This document clarified the importance of the caliphate institution, that is, a

¹¹⁶ *Seruan Azhar (Appeal of Azhar)*, 9 (1), 1926: 162-164.

¹¹⁷ Sayid Hassan Ahmad al-Attas was born in Kampung Maulana Pekan, Pahang nearby the palace of vizier Tun Ali in 1832. His father Sayid Ahmad Hassan al-Attas originated from Hadramaut and became a merchant who travelled to Peninsular Malaya. Together with his grandfather, Sayid Zain, he resided in Pahang in early 19th century. Sayid Hassan was also a well-known trader in Johor. He formed his own company Al-Attas and Co. at No. 6, Jalan Pahang, Johor Bharu. Dealt in property business by constructing an endowment (waqf) building of shops, offices and houses. In addition, Sayid Hassan also believed in the importance of education. He invested in building three private schools, that is, Madrasah al-Attas in Johor Bharu, Madrasah al-Attas at Ketapang and Kuala Tekal in Pahang See Sayid Ali Mohamed al-Attas, *Allahyarham Sayid Hassan al-Attas* (Johor Bharu: Waqf Publisher of Almarhum Sayid Hassan bin Ahmad al-Attas, 1984): 11; Mahayuddin Yahaya, *Sejarah Orang Syed di Pahang (The History of Syed People in Pahang)* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1984): 77.

¹¹⁸ Mohammad Redzuan, *The Middle Eastern Influence*, 335.

system inherited by the Muslim ummah. The conditions for the appointment of a caliph were also discussed in detail as well as the method of implementation which could revive the caliphate institution.¹¹⁹

Efforts to set up the Caliphate Conference and also the unity of the Muslim ummah continued until in the mid-20th century. Sheikh Tahir Jalaluddin also fought for the same cause. He received an invitation from the society Jama'at al-Ukhuwwah al-Islamiah, Pakistan as a Malay ulama representative to attend the Islamic Conference held in Pakistan on the 18th February 1948. The purpose of organising the conference was to discuss efforts to strengthen *aqidah* (creed), to establish Islam as a way of managing problems at the international level, and to consolidate unity and strength of the Muslim ummah.¹²⁰ Sheikh Tahir Jalaluddin's personal collection of records show that he had kept some information on the caliphate institution and the Islamic conference. He was also one of the Malay ulama actively following the development of the caliphate issue at the international level. However, his stand on the issue of establishing a caliphate institution in the Malay world could not be determined.

Another prominent figure in Peninsular Malaya, Zainal Abidin bin Ahmad (Za'ba) also brought up his view on the issue of the caliphate in Istanbul. He stood by his opinion that the caliph position ought to be perpetuated and that the British must respect and recognise Istanbul as an Islamic city. He supported the Muslim ummah's action in India in the caliphate movement which objected British intervention and demanded for justice.¹²¹ Reports of British intelligence also showed that Za'ba subscribed to two newspapers, that is, The Muslim Standard published in London and also The Light. Both of these papers were inclined towards the caliphate issue. The effect of the support and inclination towards the caliphate issue had Za'ba alleged as "a clear

¹¹⁹ *Personal Collection of Letters of Sheikh Tahir Jalaluddin*, National Archive Malaysia, File: 193/10/vol.SP10/1128).

¹²⁰The society of Jama'at al-Ukhuwwah al-Islamiah, Pakistan was led by Sheikul Islam Allama Shabbir Ahmed Usmani as President and assisted by four deputy presidents, that is, Mr. Chowdhry Khaliquzzaman, Mr. Tamizuddin Khan, Prof A.B.A Haleem and Dr. Malik Umar Hayat Khan. This society also had a specific committee and had its headquarters at 343 Nazareth Road, Garden East, Karachi-5, Pakistan. See *Personal Collection of Letters of Sheikh Tahir Jalaluddin*, National Archive Malaysia, File: 193/10/vol.SP10/74.

¹²¹ Adnan Nawang, *Za'ba dan Melayu (Za'ba and The Malays)* (Kuala Lumpur: Berita Publishing Sdn. Bhd., 1998): 201.

religious fanatic” and “the moving spirit in trying to establish throughout Malaya a strong feeling of Muslim unity and a Muslim empire.”¹²²

The caliphate movement and the political development which happened in the Ottoman empire evoked difference of reactions. Based on British reports, part of the Malay society showed interest on the developments of the issue.¹²³ The lack of interest among the Malay society in the abolition of the caliphate issue was because of the institution was not so important to them. Even though the Malay society respected the Ottoman empire, the reality was that the institution did not arouse loyalty to the extent which could be considered as representing the great Islamic leadership, in the true sense of the word.¹²⁴

The abolition of the caliphate by Mustafa Kemal had an impact on the royal family of the Ottoman empire who had to live as ordinary people. This situation attracted the attention of al-Ikhwan (The Brotherhood) which exposed the situation of the former Ottoman royal family to the Malay society. As a strong supporter of Mustafa Kemal’s reforms, al-Ikhwan saw the attempted suicide by the former Queen Saniyah Hanim who could not bear to suffer as a lesson to the Muslim ummah and the Malay society. The lesson to be learnt was not to pride oneself with wealth and status. Al-Ikhwan clearly supported the parliamentary system of the Turkish republic as portrayed in the following poem:

Sangatlah berkuasa kudrat Tuhanmu (Your God’s power is so great)
Mengubahkan segala kehidupan kamu (Changing the whole of your lives)
Kaya kemiskinan tidak sempat jemu (Wealth and poverty do not last)

Yang berkekalan itu dua perkara (Only two things last)
Ilmu dan kerja kebajikan saudara (Knowledge and charity for brothers)
Manfaat kaum watan negara (Benefiting the citizens of the state)

¹²²C.O 537/917; *Appendix in Malayan Bulletin of Political Intelligence*, 11 January 1923, line 60; and 18, November 1923, line 101.

¹²³ C.O 273/518; “*The Malayan Bulletin of Political Intelligence*”, no.8, October 1922.

¹²⁴ Mohammad Redzuan Othman, “Pan-Islamic Appeal and Political Patronage: The Malay Perspective and the Ottoman Response.”. *Sejarah (History)* 4 (1999): 97-108.

*Kekallah Parlimen tidak boleh cedera (Long live Parliment from harm)*¹²⁵

The efforts of al-Ikhwan in exposing the unfortunate plight of the former Ottoman royalty was a lesson to the Malay society that power cannot be perpetually owned. The coverage on the developments of the former Ottoman sultan and his family showed that reports concerning them were still of high news value. The conclusion drawn here is that the abolition of the caliphate did receive a response from the Malay society and even though the caliphate institution of the Ottoman sovereignty had ended, there was still an interesting aspects to study the situation of the sultanate which they admired and once pinned their hopes on in the past.

Conclusion

The abolition of the caliphate institution by Mustafa Kemal ended the sultanate rule of the Ottoman empire. He saw the caliphate institution as an obstacle for Turkey to achieve progress at par with Western powers. His action shocked the Muslim world including the Malay society which looked up to the Ottoman caliphate. The abolition received a response from the Malay society which was also involved in conferences to discuss the issues including the revival of the caliphate institution for the Muslim ummah. Generally, it can be seen that the abolition of the caliphate received a response from the Malay society which was concerned about the Ottoman caliphate once highly esteemed by them in the past.

¹²⁵ Queen Saniyah Hanim was the wife of Sultan Muhammad VI who escaped to Egypt after he was deposed from the sultan's throne of Ottoman empire. Saniyah Hanim led a life of hardship and was unable to get any aid after the demise of Sultan Muhammad VI. As a result of suffering in life, Saniyah Hanim later attempted to commit suicide by jumping into the Nile River. However, she was saved by bystanders. See *Al-Ikhwan*, 2(1), 16 Oct. 1926: 7.

**THE CONCEPT OF INTERACTION
BETWEEN ISLAMIC AND OTHER CIVILIZATIONS**

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ABSTRACT

The interaction between civilizations is the meeting of relations and communication between two or more civilizations in the sharing or exchange of ideas, knowledge and cultures towards the development and progress of a civilization. This has been proven in the case of the Islamic civilization in the middle ages, whereby the interaction between the Islamic world and the surrounding civilizations had brought about the development and glory of the Islamic civilization which was highly admired by contemporaneous civilizations and by modern Western researchers of Islamic history and civilization. In this respect, the objective of this research is to study the concept of interaction between civilizations, specifically of the Islamic civilization. In addition, this research seeks to show the forms of interaction between world civilizations and models of interaction which have formed the basis for interaction between the Islamic and other civilizations. The research methodology adopted is a qualitative approach using a historical and hermeneutic study with the analysis of data obtained from document sources. Research results find that the interaction between civilizations is the underlying foundation for the development and progress of a civilization if it applies appropriate and positive interaction. Positive interaction includes dialogue, cooperation and sharing. In contrast, negative interaction includes conflict and confrontation which will only result in antagonism and destruction between

civilizations. Research finds that the Islamic civilization had established a policy of positive interaction with the surrounding civilizations leading to its development and progress. Furthermore, the model which appears to be similar in basis to the form of interaction between the Islamic civilization and other civilizations is a concentric model.

1.0 INTRODUCTION

Every civilization which exists in this world interacts or has relations with other civilizations in fulfilling social and national needs. Interaction is an essential element in the development and progress of a civilization. Similarly, the Islamic civilization had also achieved its golden age in the middle ages as a result of interaction with other civilizations such as the Greek, Persian, Indian and Chinese civilizations. This interaction involved political, social, economic and intellectual aspects of the Islamic civilization (Zulkiflee et al 2011: 31). According to Roziah Sidik (2012: 4), the expansion of Muslim territories in Egypt had brought about interaction between the Islamic civilization and ancient Egypt and Greek civilizations, particularly in the intellectual field. Furthermore, the conquest of Constantinople during the rule of Sultan Muhammad II had also brought about the interaction between the Islamic civilization and the Greek civilization in social, development and intellectual aspects.

An analysis of forms of interaction was carried out by Kuzyk and Yakovets in *Civilizations: Theory, History, Dialogue and the Future*. However, the forms of interaction analyzed are not identified with any of the renowned world civilizations. Only a general form of civilizational interaction was discussed. According to Kuzyk and Yakovets (2006: 157), the interaction between civilizations may occur in five forms, i.e., dialogue, cooperation, partnership, confrontation and conflict. Historically, the Islamic civilization is seen as interacting with other civilizations through positive forms of interaction such as dialogue, cooperation and partnership. Even though interaction occurred as a result of territorial expansion and warfare, most of it did not lead to the destruction and exploitation of the local society. This is so because the Muslim society adheres to the values of Muslim law (*shariah*) and civil society, such as tolerance, justice and openness.

Hence, in this research the concept of interaction between the Islamic and other civilizations is analyzed. In addition, this research also shows the different forms of interaction in a civilization, particularly the different forms of interaction applied by the Islamic civilization and the model on which it is based.

2.0 CONCEPT OF INTERACTION

Interaction is defined in *Kamus Dewan* (2007) as an action or active relationship between one another and also as a response or reaction between two or more parties influencing each other. In the context of interaction between civilizations, Zulkiflee et. al (2011: 32) explain that it is a social process which results from encounters between cultures and civilizations or between bearers of the cultures and civilizations, or even encounters which may happen without the bearers. It is analogous to the social interaction between two parties. Social interaction is explained by Cairns (1974: 4) as an interaction which happens when organizations tend to exert an influence on each other. An interaction does not only involve the reaction of one party but it also stimulates the second party to react or respond. Furthermore, Garton (1992: 11) explains that the social interaction is an activity which involves at least two parties who mutually exchange different experiences and knowledge. This social interaction according to Nash and Calonico (1996: 4), occurs because of the parties' intentions, wishes, reasons, motives and meanings. For example, when Islam began spreading to China, the Muslim society gained the first innovation of paper-making from the Chinese, whereas the Chinese scholars benefited from the medical work of Ibn Sina, *al-Qanun fi al-Tibb*, as a guide in their medical practice since the time of the Han Dynasty (Afifah 2002: 39).

According to Abd. Wahid and Faedah (2006: 14), the interaction between civilizations refers to relations, meetings, communications and so on between individuals, groups, societies and states, whether directly or indirectly. Such a relationship between civilizations has always occurred since long time ago and it generally happens due to the high degree of tolerance between civilizations (Osman et. al 2009: 20). However, interaction need not always occurs positively through dialogue, cooperation and partnership, but may be seen in a negative light such as in the form of confrontation and conflict causing hostility, war and domination (Kuzyk and Yakovets 2006: 157).

Therefore, interaction between civilizations may be summarised as meetings, encounters, relations and communications between two or more civilizations, in gaining, sharing or exchange of ideas, knowledge and cultures in the process of developing, expanding and advancing a civilization. Likewise, the Islamic civilization interacted with others such as the Greek, Persian, Indian and Chinese civilizations to develop, strengthen and advance in political, social, economic and intellectual landscapes.

In this regard, Afifah (2002: 35-40) states that there are four main factors which form the driving force for the interaction between civilizations, including the Islamic civilization, i.e., the factors of ruler, religion, commerce and knowledge. The ruler is an individual who plays an important role in encouraging inter-civilisation interaction. In fact, the ruler also determines whether an interaction would be positive or negative. For example, Prophet Muhammad (pbuh) was the best ruler in establishing interaction with other civilizations. This was evident in the good relations between Muslims and al-Najjashi, the ruler of Habshah (Ethiopia). The praiseworthy leadership of Prophet Muhammad (pbuh) in educating the Muslims had attracted the attention of al-Najjashi in giving them protection when they migrated to Habshah (Ethiopia). Another example is Sultan Muhammad II who was also a ruler who chose positive interaction through dialogue and cooperation with the Greek and other European civilizations. He was the patron for Greek scholars who produced intellectual works, such as Geogrius Amirutzes from Trabzon and he also sent a group of students to Europe such as Italy to study. The attitude of such rulers in the Islamic civilization, according to al-Siba'i (2005: 65-66), was based on the values of *shariah*, i.e., al-Quran and al-Sunnah as well as the moral values of tolerance, justice, compassion, honesty and responsibility which had made the interaction positive.

Additionally, the propagation of religions such as Islam, Christianity, Buddhism and Hinduism was another main factor in encouraging interaction. The adherents of these religions made efforts to spread their religions in the belief that their respective religions was true. The spread of Islam was through education, preaching and territorial expansion. In fact, Islam had spread throughout the world ever since the messengership of the Prophet Muhammad (pbuh) to the present day in accordance with Allah's (s.w.t.) statement:

“And we have sent you (O Muhammad pbuh) not but as a mercy for the
‘Alamin (mankind, jinns and all that exist).”(Surah al-Anbiya’: 107)

Thus, the interaction which occurred due to the factor of preaching Islam was for the purpose of realizing the above command in delivering mankind from the darkness of ignorance into the light of truth.

Orientalists, however, allege that Islam was spread by the sword. This misrepresentation of Islam was disseminated by the Orientalists to discredit or tarnish the image of Islam. Allah (s.w.t.) Himself says,

“There is no compulsion in religion. Verily the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, all-Knower.” (Surah al-Baqarah: 256)

Thus, it is clear that Islam spread through peace and not coercion as alleged by the Orientalists. Even though the spread of Islam was through territorial expansion, the societies in those territories were not forced to convert to Muslims, but were given a choice to embrace Islam or pay *jizyah* (tax for protection) and they remained in their original faiths. For example, in al-Andalus where Islam was spread, the original inhabitants who were Christians and Jews were allowed to keep their faiths and not forced to be Muslims.

In addition, knowledge was also a main factor of interaction between civilizations. This is proven by the interaction in the intellectual field between the Islamic and Greek, Persian, Indian and Chinese civilizations which created excellence and progress in the Islamic intellectual field in the middle ages. The golden age achieved by the Islamic civilization was comparable to the other civilizations, including the European civilization. In fact, the Islamic civilization rendered great service to the European civilization through interaction in the middle ages in bringing Europe out of the Dark Age towards Enlightenment and Renaissance. Ever since then Europe (West) has become superior and advanced.

Besides that, interaction of the Islamic civilization in the field of knowledge is evident in the inclusion of Persian, Christian and Jewish scholars in the Islamic civilization who collaborated with Islamic scholars in advancing the intellectual field of Islam (Sarton 1975: Jil. 1: 589-590; Roziyah 2012: 8; Roziyah and Wan Kamal 2012: 269). Some of the non-Muslim scholars who have contributed greatly to the Islamic intellectual field were Jurjis ibn Jibrail ibn Bakhtiyashu (Persian), Hunayn ibn Ishaq (Christian), Yuhanna ibn Masawayh (Christian), Masha'Allah ibn Athari (Jewish) and Geogrius Amitruzes (Christian). In addition to gaining knowledge in sciences such as philosophy, mathematics, astronomy, geography and medicine, interaction in the intellectual field also led to contribution in innovation to the Islamic civilization, i.e., the innovation of paper-making from the Chinese civilization in the 8th Century AD (Zulkiflee et. al 2011: 175-176).

Another factor which brought about interaction between the Islamic civilization and other civilizations was commerce. Commerce is an important activity in the economic growth of a civilization. Commercial activity takes place whenever demand exceeds supply in a local society for goods which probably are in short supply or are not available in the civilization. For example, the demand for spices in Arab territories led to commerce between the Arab World and India as well as the Malay World. And the demand for silk led to commercial relations between the Islamic civilization and the Chinese civilization. According to Mahyudin (1998: 529), it was reported that there were trade relations between Arabs and Chinese since the 3rd Century AD when Arab envoys were sent to the palace of the Wei Kingdom. According to Chinese records, Chinese ships had reached the Persian Gulf and traded in the port of Siraf in the 5th Century AD.

Hereby, it is clearly shown that the four factors, i.e., ruler, faith, knowledge and commerce were important in leading to the interaction between the Islamic and other civilizations. However, there are also side factors such as war, migration, marriage and geography which become part of the driving force to the interaction between civilizations.

3.0 FORM OF INTERACTION

The interaction between civilizations is closely related to political relations, military, socio-culture, economics, technology and ecology. A positive form of interaction such as dialogue, cooperation and partnership involves political relations, whereas negative interaction includes conflict and confrontation involving politics and the military. The forms of interaction which took place between civilizations will be discussed such as those explained by Kuzyk and Yakovets (2006: 157).

1. Dialogue

Dialogue is a situation whereby two parties engage in peaceful negotiations and discussions to resolve a problem, for their mutual benefit. A dialogue may bring benefits in various aspects such as mutual understanding between civilizations, avoidance of hostility, increase in tolerance and opening the way for cooperation between civilizations (Kuzyk & Yakovets 2006: 157). Mohamad Zaidin (2013: 119) in defining ‘dialogue’ explains that “it is a form of discussion between two parties who represent beliefs, ideologies and views on a certain issue, in an ethical and harmonious atmosphere in order that mutual good and benefit may be achieved together”.

Moreover, Mohamad Zaidin in his study (2013: 195) on the dialogue of civilizations, quotes Sa‘id al-Nursi’s view which states that knowledge plays an important role as a unifier of civilizations. This is proven through the dialogue between civilizations which occurred in the middle centuries during the golden age of intellect in the Islamic civilization. At that time dialogues clearly took place when Muslim rulers such as Caliph Abu Ja‘afar al-Mansur (754-775AD) encouraged foreign scholars such as al-Nawbakht (d.777 AD) and Jurjis ibn Jibra‘il ibn Bakhtiashu’ (d.771AD) from Persia to involve themselves in contributing to the intellectual field in Baghdad (Roziyah 2012: 4-5; Goodman 1990: 478 & 480). Besides, Abu Ja‘afar al-Mansur also fostered a dialogue with the Greek and Byzantium civilizations by sending a group of his scholars to Byzantium colonies such as Sicily and Cyprus to obtain Greek works that had been archived there (Roziyah 2012: 5).

2. Cooperation

The cooperation between civilizations had taken place in the form of assistance in resolving contemporary problems for the mutual benefit of both parties (Kuzyk & Yakovets 2006: 157). For example, the cooperation between the Islamic kingdom and the Christian kingdom in North Africa i.e., between Musa ibn Nusayr (640-716AD), Umayyad governor in North Africa and Julian, Christian governor in Cueta. Julian requested assistance from Musa ibn Nusayr to overthrow King Roderick, a cruel and ruthless ruler in the Iberian Peninsula. His request was gladly granted by Musa ibn Nusayr who had the intention of expanding the Muslim territory in the West. Thus, Musa ibn Nusayr prepared his forces to oppose King Roderick, while Julian prepared his vessels to carry the Muslim army across the Straits of Gibraltar. Julian also supplied information on the position of the Peninsula. This cooperation between the two parties succeeded in overthrowing Roderick's kingdom in the Iberian Peninsula (al-Maqqari 1968: Jil. 1: 250-252).

3. Partnership

A partnership is a form of stable and prolonged cooperation without hostility between two cooperating parties (Kuzyk & Yakovets 2006: 158). The parties have common interests which do not adversely affect the relationship. For example, the competition between the Fatimid, Abbasid and Ummayad Caliphates in al-Andalus brought about diplomatic relations between Caliph 'Abd al-Rahman III and Porphyrogenitus, the Byzantine Emperor who was the main foe of the Muslim kingdom in the East. This partnership began in the previous century when Byzantine helped the Ummayad Caliph against the Abbasid Caliph and the exchange of ambassadors between them continued until the end of the 10th Century AD (O'Callaghan 1975: 119). The good relations between them led to the Byzantine influence in the architectural style of the Islamic civilization in al-Andalus (Imamuddin 1981: 178-179; El-Cheikh 2004: 59). They also had trade relations in terms of the import and export of goods (Noranizah & Ezad Azraai 2012: 67-68).

4. Confrontation

The confrontation among civilizations is the result of protracted antagonism in the geo-civilizational space which may possibly last for centuries without any warfare between two civilizations. However, confrontation may sometimes develop into conflict. For example, the confrontation between the United States and the Soviet Union after the Second World War

(1939-1945AD) had triggered the Cold War (1947-1991AD). Even though the two countries did not openly go to war, their hostility was evident from their race in inventing sophisticated weaponry and in achieving economic domination. The hostility between them also involved ideological differences, i.e., between capitalism and communism which led to the confrontation between North Korea (Communist) and South Korea (independent republic) from the year 1950AD to 1953AD (Abu Talib & Saleha 2001: 432 & 437).

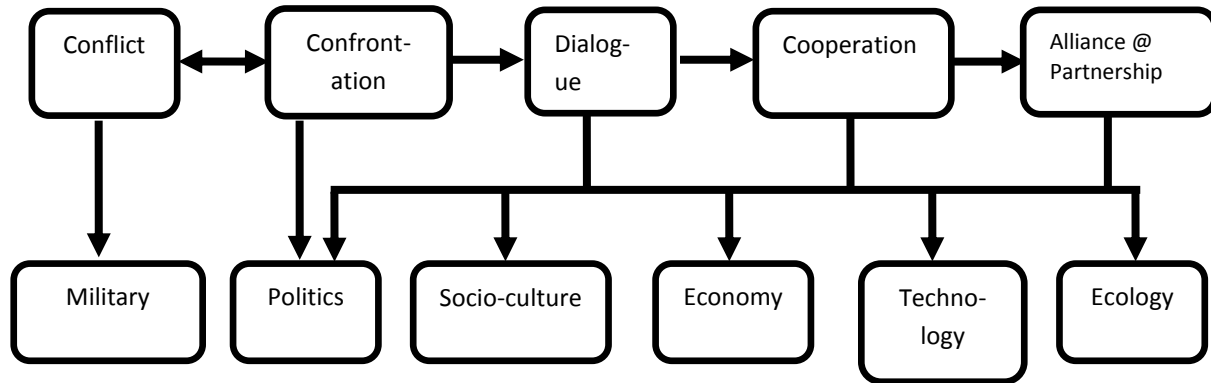
5. Clash/Opposition

Clashes or oppositions between civilizations involve military conflict at various levels from small civilizations to world civilizations. Conflict creates a new power balance between warring countries or between the conqueror and the vanquished country, maybe even leading to destruction so that the vanquished is wiped out from historical records along with the heritage structures of its historical civilization (Kuzyk & Yakovets 2006: 157).

Mohamad Zaidin (2013: 111) views a clash of civilizations as referring to a "conflict triggered between civilizations which leads to contradictions, disputes or even war caused by the factor of differences." A clear example is the First World War (1914-1919AD) and Second World War (1939-1945AD). The clash between the European civilization and other civilizations such as the Islamic, Indian and Asian civilizations led to the European desire to dominate and exploit the economies of other civilizations rich in profitable natural resources. However, intense competition between the Europeans and Asia (Japan) triggered the world war, causing devastation and destruction of numerous lives and property (Abu Talib & Saleha 2001: 402).

Based on the explanations of the forms of interaction between civilizations, it is clear that the history of the golden age achieved by the Islamic civilization applied positive, rather than negative interaction in forging relationships with other civilizations. This happened because the Muslim rulers and their society had been nurtured with Islamic *shariah* values such as tolerance, love and affection, justice, trustworthiness, honesty, responsibility and also openness based on *shariah* values. Thus, the golden age of the Islamic civilization was highly esteemed by other world civilizations and further stirred envy and dissatisfaction in European civilization. This caused the European civilization to zealously work on weakening and overthrowing Islamic

domination and undermining Islamic influence from reaching the rest of the world through confrontation and conflict of civilizations.



Forms and social sphere of interaction between civilizations

based on the theory of Kuzyk and Yakovets (2006: 157)

4.0 INTERACTION MODEL OF ISLAMIC CIVILIZATION

A model is an illustration used in explaining and describing a theory or information. Thereby, the interaction model of the Islamic civilization may be understood through the concentric model used by Mashhad al-Allaf (2006: 12) in explaining the form and method of interaction of the Islamic civilization with other civilizations. This model is seen as the foundation for the interaction process which took place in the Islamic civilization.

Al-Allaf (2006: 8) states that the Islamic civilization may be described as a concentric model with five circles, and the circle in the middle or centre as the core of Islam. He explains that the model has two characteristics, firstly, the circles in the model are not just concentric circles, but each circle surrounds the core as it is in the solar system. The centre or core represents *aqidah* (Belief or faith), i.e., strong adherence to al-Quran and al-Sunah. The second characteristic of this model is that if one likens the circle to a sphere whereby all the circles receive gravity attraction or gravity force from the centre, i.e., *aqidah*, then one finds that the circle nearest to the centre will receive a greater gravity pull than the circles further away from the centre.

Based on *The Epistimology Circles* (al-Allaf 2006: 9-10), this circle is divided into five parts, and the most important part is the centre. The centre represents the core of the Islamic civilization and for the other circles. This core represents adherence to al-Quran and al-Sunnah. The Islamic law (*shariah*) is represented in this core as having an effect on all the other circles in this model of Islamic civilization. It is not, however, like other supreme constitutions which influence all aspects of civilization. The core of the Islamic civilization is pure, absolute, complete, comprehensive, and suitable for all places and times. This core is not something which can be changed, added to and deleted from any parts by anyone because it is perfect for the purpose of man's understanding, thinking and reflection. Thereby, mankind has to make efforts to interpret and make judgments in life based on both al-Quran and al-Sunnah, as encouraged by the al-Quran itself.

The second circle of this model, after the core, represents knowledge related to al-Quran and Hadith, *Fiqh* (jurisprudence) and *Usul al-Fiqh* (sources of jurisprudence). Knowledge in this circle is for the purpose of interpreting the contents of the al-Quran, understanding the Prophet Muhammad's (pbuh) Sunnah and for the recitation of al-Quran. In this second circle we have the guideline for cleansing the soul (*Tasawuf* or sufism) and knowledge to interpret dreams based on al-Quran and al-Sunnah. This second circle also plays the role of solving problems which arise in an Islamic civilization, whether it be in social, political, economics or religious aspects.

Next, the third circle represents important knowledge for the Muslims such as Arabic language and philology. Both branches of knowledge are important for Muslims to understand the meaning and structure of the Quranic language in greater depth. Therefore, a study of Quranic Arabic is closely related to the knowledge of Arabic syntax and semantics in Arabic and Islamic literature. In addition, in the third circle there are other branches of knowledge such as history, genealogy, law, administration, social organization and economics to fulfill the life demands of Muslims. Islamic arts and calligraphy are also included in this circle.

Furthermore, the fourth circle represents the branches of knowledge such as mathematics, physical science, astronomy, geometry, medicine, pharmacy, agriculture, engineering and architecture. Even though this fourth circle is far from the core or centre, it still receives the

influence of the core and plays the role of proving the existence of the Creator, Allah (s.w.t.) and the laws of nature (*Sunnatullah*) which He has determined.

Finally, the fifth circle in the concentric model represents the branches of knowledge in theology, philosophy, how to practise *tasawuf* (sufism), the Islamic schools of thought, the non-Islamic sects and knowledge which had been absorbed or acquired or translated and transferred from other civilizations such as the Greek, Indian, Chinese and Persian civilizations. Here, we can see ideas and views which may challenge the core itself such as doubts, interpretations and arguments which arise. In this circle, there are also encounters between divine religions and non-divine religions as well as controversies which occur among religious groups. This circle sometimes supports the core, but may perhaps be challenged by current conditions resulting from the instability of policy.

Furthermore, according to al-Allaf (2006: 10-11), the centre or core of this model is closed in terms of this interaction. Only other circles interact dynamically, actively and openly with other cultures and civilizations, though not arbitrarily. For example, the second circle is cautious in its interaction with other civilizations because it is nearer to the core and the core influence is stronger. The third circle opens itself and interacts more freely with other cultures compared to the second circle, and it does so by allowing a number of non-Islamic elements to enter or permeate into the Islamic civilization. This interaction can be seen in the influence of the Aristotelian logic in the study of Arabic language, the influence of the Roman administration in the era of Umayyad caliphs, and the Persian cultural influence on Muslims, particularly, in methods of administration and governance in the Abbasid caliphate.

The fourth and fifth circles are the most free in interacting with other cultures and civilizations. The influence of the fourth circle on Islamic life is clear, whereas the influence of the fifth circle is very limited or restricted. As an example, the ways by which the Greek philosophy faced severe criticisms from Muslim scholars are clearly seen, such as in the works of al-Ghazali, *Tahafut al -Falasifah* and Ibn Taimiyyah (1263-1328AD) which criticised Aristotelian logic. Philosophy did not enter the world of Islamic civilization until the Muslim scholars and philosophers ruled out that logic and reason must not contradict its core. In fact,

reason and logic may also be used to defend the core in proving the truth and existence of Allah (s.w.t.) as the Creator of this world.

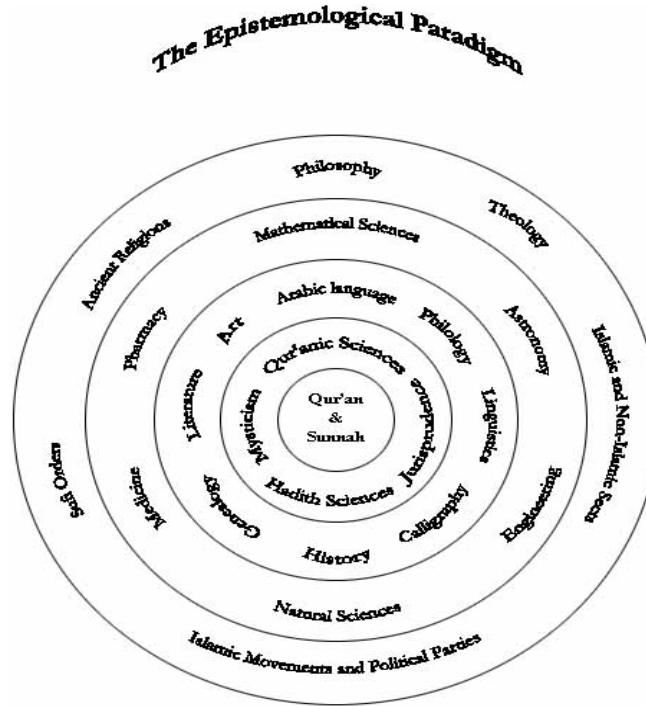


Diagram 1: Concentric Model formed by Mashhad al-Allaf as a model for the Islamic civilization and its interaction with other civilizations

5.0 CONCLUSION

Based on the analysis in this research, it can be concluded that the concept of interaction of the Islamic civilization was a positive relationship, forged with other civilizations which resulted in the golden age of the Islamic civilization in the middle centuries. To add, the foundation of the Islamic civilization which adhered to the values of *shariah*, i.e., al-Quran and al-Sunnah as well as universal values made the Islamic civilization highly esteemed. Even though the interaction involved the absorption of cultures and knowledge from other non-Islamic civilizations, this did not deviate or detract the Muslim society from their religious adherence. This is because all forms of absorption and transfer of culture and knowledge were filtered and aligned with Islamic requirements such as illustrated by al-Allaf in his concentric model. Hence, the concept of interaction between civilizations is seen as very essential and relevant in its application to the

daily lives of Muslims today who interact with various cultures and societies to achieve peace and prosperity. In addition, the concentric model is also very important to be applied within the Muslim individual, society and country today when surrounded by various ideologies, thoughts and new knowledge so that these may be filtered and aligned with Islamic precepts and principles to prevent deviation among Muslims.

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**THE APPLICABILITY OF AR-RAHN FOR MICRO ENTERPRISE SURVIVAL:
AN ANALYSIS FROM TAWHIDI ECONOMICS PERSPECTIVES.**

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ABSTRACT

Micro enterprise is a key for the economic and social growth in developing countries. However, the limited options of financing distract the ability of business survival. The needs for instant cash for business running drag the micro entrepreneurs to the informal financing from relatives and loan shark for the worst. As Ar-Rahn has grown in importance as an express Islamic financing instrument especially during the hard economic situation, it seems suitable to fill in the needs of urgent cash for micro entrepreneurs. Thus, this research objective is to analyse the roles of Ar-Rahn, within Tawhidi economics perspective as a medium of financing for micro entrepreneurs. Methodology of this research will involve both qualitative and quantitative method by using survey of fieldwork. Based on the unity of divine knowledge episteme, Tawhidi, the wholeness and comprehensive answer regarding roles of Ar-Rahn and why it is applicable for micro enterprises are expected.

Keywords: Micro enterprise, Ar-Rahn, Tawhidi Economics

**MODERN DEVELOPMENTS OF ARABIC
AS A LANGUAGE OF ISLAMIC CIVILIZATION**

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ABSTRACT

This poster aims to illustrate how Arabic has been developed focusing on its contribution to Islamic civilization. It is well known that Arabic has played a great role in Islamic history and became the lingua franca for Muslim scholars throughout the whole Islamic world. It seems that its function as a common language between Muslims, regardless of whether they are Arabs or not, has been strengthened in the modern era, especially since the Islamic revival movements have emerged. In order to consider the cultural and social backgrounds of the development of Arabic, the following main topics will be discussed. These are the "Importance of learning Arabic and the attitudes of Muslim scholars toward it", "Qur'anic Arabic in the Islamic world and the art of *al-Khaṭṭ*". As is apparent from the fact that Arabic coined many terminologies in the Abbasid era, it has the ability to deal with the changing times in any field. This is due to the merit of Arabic called *Lughā al-Ishtiqāq* (creating words by deriving from the basic three root letters). This poster will also show some aspects of the adaptation of Arabic vocabularies to the modern times from the point of cultural and civilizational studies.

**MAPPING THE REVIVAL OF HADITH SCIENCE
IN 20TH CENTURY MASHRIQ**

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ABSTRACT

For many reasons (taqlid) following the domain of Islamic traditional laws was the prevailing trend in the Islamic world until the Islamic revival occurred. However, for maintaining a good relationship with their Islamic heritage, Islamic reformers called for a return to the principle sources, namely the Quran and Hadith, and derive from them directly to cope with the present challenges. Thereupon we notice many hadith scholars who have invested their whole life's work into reactivating the role of hadith according to the aforementioned reformative mentality. However, this trend did not last too long; in the second half of the 20th century, we notice the emergence of two tendencies which transformed into sharply polarized approaches that consumed -and still occupy- a great deal of the time and efforts of the Hadith scientists and their disciples. We can name the first one the 'new traditional trend' as an opposite to the second one, which is the normal 'Salafi trend'. This poster's aim is to illustrate the current Hadith science rebirth movements according to the previous progress.

**RENOVATION OF CONTEMPORARY ZAKAT IN INDONESIA: TOWARD ISLAMIC
ECONOMICS OF PHILANTHROPY AND COMMUNITY WELFARE**

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ABSTRACT

The institution of Zakat is one of the most important sources of Islamic social welfare for poverty alleviation, especially in Indonesia, the country with the biggest Muslim population in the world. The government has some programs to reduce poverty, such as Raskin, a project that provides subsidized rice to low-income households, and Jamkesmas, a social assistance program that provides healthcare for the poor and near poor, cash assistance for the poor, etc. In spite of this, 11.66% of the population are still living below the poverty line and have a lot of poverty related problems, so it is quite natural to find philanthropy and community welfare services like Zakat being run by the people or government itself. Domestic politics have resulted in Zakat Act No.38/1999, which was then amended by Zakat Act No.23/2011. This new Act mandated a stronger integration of zakat management across in the country. This study attempts to focus on policy design and strategy to renovate contemporary zakat by collaboration between the government and private zakat institutions in Indonesia and estimate its potential.

**RESURGENCE OR NEW MAKING OF SECTARIANISM? SUNNI-SHIITE
IDEOLOGICAL CONFLICT IN THE CONTEMPORARY MIDDLE EAST**

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ABSTRACT

In the Middle East, sectarian conflicts within Islam have been highlighted in recent years. While they are often described as confrontations between the Sunnis and the Shiites, we should not grasp it in such a simplistic way. This study examines Sunni-Shiite conflicts in Iraq and the other Arab countries and clarifies the structure of religious ideological strife in the Middle East. When we focus on the Sunni-Shiite confrontation, Sunni Jihadism and Shiite revolutionism emerge as actual ideological forces. There are also Sunni conservative Islamic ideologies which protect an existing regime like that of Saudi Arabia, and they are in confrontation with the two radical ideologies. These three trends of ideologies struggle with each other in the Middle East. Moreover, such conflicts of ideology are created not only by the differences of religious conviction, but also with the intention of gaining political authority or an economic advantage by mobilizing religious sentiments. In order to understand these phenomena correctly, we need to pay attention to the Islamic revival, globalism, and the transformation of politics, economy, society and religion in modern times. Therefore, this study discusses the reconsideration of Sunni-Shiite ideological conflicts taking these concepts into account.

**CIVIL WAR IN SYRIA AS A VIOLENT MANIFESTATION OF ACCUMULATED
CONTRADICTIONS: REFLECTIONS ON ITS STRUCTURAL CAUSES**

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ABSTRACT

The civil war in Syria is the most serious problem in the current Middle East. Its warfare, casualties, displacement and destruction of society and human life have been devastating, and yet it has attracted far less attention from the international community than it should have done. It is estimated that the number of refugees and internally displaced people has reached to 40% of the entire Syrian population. This study tries to locate and analyze the structural causes which led to this violent manifestation of accumulated contradictions. Among the main causes, this study focuses on the following 5 elements; the segmentation of Syria (al-Sham), the authoritarianism of the Ba'th party, Taifiya (confessionalism), the transformation of Umma-Ethnicity complex to Nation-Milla complex and Jumluqiya (hereditary republic). After the segmentation of the region carried out by the Great Powers during the inter-war period and the independence of the Syrian Republic, Syria experienced coups d'etat again and again until the Ba'th party and Hafiz al-Asad came into the power in the 1960s'. The importance and resilience of religions in the region, coupled with the twisted imposition of Arab nationalism, brought complex religio-ethnic conditions. Jumluqiya, where a son automatically inherits the position of president of the republic, has also contributed to undermining the areas' governability.

**REVIVAL OF SUFISM AND TARIQA IN 19TH CENTURY SOUTH ASIA:
THE CASE OF MUJAHIDIN MOVEMENT**

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ABSTRACT

The Mujahidin movement was a religio-political movement in 19th century India. It opposed the authority of the Sikhs, and then the British. This movement was led by Sayyid Ahmad Barelvi (1786-1831) and Shah Muhammad Isma‘il (1779-1831). Sayyid Ahmad Barelvi was the founder of this movement. Shah Muhammad Isma‘il, one of the grandsons of Shah Wali Allah (1703-1762) was his follower and a powerful preacher of this movement. The Mujahidin movement was called “Indian Wahhabism” by British officers because of some similarities with Arabian Wahhabism. In fact, this movement was different from Arabian Wahhabism in terms of its approach to Sufism and the cult of saints. Sayyid Ahmad Barelvi and Shah Muhammad Isma‘il were influenced by the ideas of Ahmad Sirhindi (1564-1624) and Shah Wali Allah, and they described themselves as Tariqa Muhammadiya. In this poster session, I present the Sufic ideas of Sayyid Ahmad Barelvi and Shah Muhammad Isma‘il, the aspect of the Mujahidin movement as Tariqa, and their attitudes to the cult of saints.

ROLE OF RELIGIOSITY IN THE DEVELOPMENT OF PERSONALITY AND AS PROTECTIVE MECHANISM AGAINST DISOBEDIENCE

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ABSTRACT

This paper reviews selected articles on the role of religiosity in two main aspects: personality development and as protective mechanism against disobedience. In the first part, several studies consistently found that religiosity and personality are highly correlated. Agreeableness and Honesty-Humility are two main personality characteristics that reflect the personality of religious people. These findings correspond to the existing literature on Islamic principle of *akhlak vis-à-vis* personality that indicated the desirable and virtuous characteristics of people with faith. The second part is on the role of religiosity as a protective mechanism against various acts of disobedience. Reviews of selected work indicated that generally, higher religiosity cause the lower involvement in alcoholic drinking, tax evasion, depressive syndrome and drug usages. New studies on exploring the underlying process on causation effects of religiosity from Islamic perspective, on the personality development and as protective mechanism against different forms of disobediences are thus, strongly recommended.

Keywords: religiosity, personality, protective mechanism and disobedience

Introduction

We generally observe that religious people have different personality traits representation in comparison with the less religious people. Religious people are typically more serene, calm, less angeriness, more patience, more agreeable, more generous, easy-to-forgive others and more compliance, thus more obedience. On the other hand, less religious individuals are likely to be

seen as bad-temper, less cooperative, easy to quarrel, less patience, prone to follow desires, and thus probably more engaging in disobedience acts. Two basic assumptions underlie the present paper: First, personality traits representation of religious person differs from less religious individuals. This entails an interesting question – why do they differ and whether religiosity is one of the causal factors which influence personality traits development? Second, religious people tend to have stronger wills to avoid disobedience acts. The relevant question again is why and how does religiosity play a function of protective mechanism against disobedience?

In this paper, we intend to examine these two assumptions and perhaps, get plausible answers, by reviewing selected work in the area of religiosity and personality and with special focus among Muslim society. We also refer to selected work dealing with religiosity as significant variable in lowering the disobedience tendency. Our major proposition is that religiosity plays dual role - in the development of personality and as protective mechanism against acts of disobedience. This paper is divided into three parts. Part one is on religiosity and personality while the second part is on protective function of religiosity. The final part discusses future direction of research work in the area of religiosity.

Religiosity

Religiosity is an interesting concept when we perceive it as fundamental in determining human characteristics, thought and behavior. It refers generally to the degree of religiousness – to what extent one is following the religious injunctions, order and regulations. Its conceptual definition varies by scholars involved in the studies of religiosity including the Muslim scholars. Classical work on Islam described religiosity as multidimensional concept incorporating the beliefs and practices as fundamental and closely interrelated. Based on many discussions on the concept of religiosity, Al-Khalifah (1994) re-conceptualized religiosity as comprising of two interrelated dimensions - covert and overt dimensions. The belief (or covert) dimension represents an individual's full and sincere belief in God as the Creator of the universe and as the only One worthy of worship, and one's beliefs in His angels, books, messengers, the Day of Judgment and the hereafter and in fate. The second one is the conduct (or overt) dimension. It emphasizes the degree to which the belief dimension of religiosity is reflected throughout the believer's daily

behavior and actions via the full obedience and compliance to God's commands and the avoidance of those acts and behavior forbidden by God" (p. 4).

Similar perspective on religiosity dimension is proposed by Krauss et al (2006). Religiosity from Islamic perspective is defined in two main aspects - Islamic worldview and religious personality. The Islamic worldview reflects the Islamic *tawhidic* paradigm (doctrine of divine unity/oneness of Allah). It is deeply rooted in the understanding and realization of faith or *iman* within oneself. Thus, a person internalizing Islamic worldview is believed to possess the genuine and sincere belief in the existence of Allah, His messengers, the angels (malaikah), the Book (Quran), the Qada and Qadar concept. Religious personality, on the other hand, is the '*manifestation of one's religious world-view in righteous works or the particular ways that a person expresses his or her traits or adapts to diverse situations in the world*' (p. 240). Krauss et. al. perceive that religious personality is known as *akhlak islamiyyah* – Islamic notion of refined character. This is indeed close to the meaning of personality we focus in this paper.

Several other conceptual definitions of religiosity have also been proposed which are quite similar. Salleh (2012) define religiosity as 'the state of one's belief in God, characterized by his piety and religious zeal' (p.266). This indicates that if someone is pious and very obedient in observing the religious obligations and rituals, his or her religiosity is high. Tiliouine and Belgoumidi (2009) propose four categories of religiosity – belief, practice, religious altruism and religious enrichment. Belief is about faith matters such as believing in Allah, Judgment Day, Hell, Paradise and sacred Books. Religious practice dealing with practical matters like daily prayer, fasting, prohibition of alcoholic drinks, and others. Religious altruism refers to relationships with others like being good to parents, relatives and neighbours. The fourth one, Religious Enrichment, deals with activities that broaden religious knowledge and spiritual experience. These four dimensions are measured using Comprehensive Measure of Islamic Religiosity (CMIR) developed by Tiliouine and Belgoumidi (2009) for the use in Muslim society. If one scores higher scores on these four CMIR categories, the higher ones religiosity.

Taken as a whole, the basic concept of religiosity indicates that the creed (*iman*) is fundamental and crucial aspect of a Muslim's life as it influences the real life behaviors. *Iman*

affects how overall life including on how we treat our colleagues, family and even strangers, what and how we eat and drink and many others. Henceforth, religiosity play an important role in shaping our mind, building our personality and character, acts as the internal fuel and energy for a Muslim to obey obligations according to the guidelines and regulation prescribed in Quran and Sunnah. In the next part, we shall explain what personality is all about, briefly, and relate to the role of religiosity in shaping the personality of the Muslims.

Personality

Generally, personality is about our disposition or characteristics that differentiate our-selves from the other individuals. When we describe our colleagues as being humble, dislike open disagreement, being patience, being talkative, easily get angry and other personal qualities, we are indeed telling about one's personality traits. Such individual aspect of representation is found to be stable, consistent and has been shown to be linked with genetic factor (McCrae et al., 2000). Thus, personality term typically refers to personality traits. However, studies have also found that environmental factor also influence our personality development. In other words, personality might change due to internal or external environment or even both. One of theory explaining the environmental effect on personality development is Social Investment Theory (Roberts et al., 2005). It posits that our social investment in organized institutions like marriage, work and also religion are likely to affect our personality development represented by our thought, feeling and behavior – through a long period of time. Marriage, school or involvement in religious life and institution is known as external environment. On the other hand, internal environment refers to the inner ecology of human psyche, including the spirituality which developed through one's closeness to Allah SWT (or religiosity). Here, we foresee the likelihood that religiosity influences one's personality traits development.

Earlier work has been spent on understanding the basic characteristics and dimension of personality traits. One of the foremost and important characteristic is that personality traits are universal (McCrae & Costa, 2005) and this is well accepted by many researchers. However, scholars differ in the number of basic personality traits dimensions – some claim that there are three, five or even up to six dimensions. The most popular one is the Big Five model or Five Factor Model in that human has five shared, similar dimensions of personality – Neuroticism,

Extraversion, Openness, Agreeableness and Conscientiousness. The model has been confirmed in a wide range of cultures and languages, including American-English, Dutch, Flemish, Roman and Trisection Italian, German, Czech, Filipino, Japanese and Russian (De Raad 2000). It has been studied in a wide range of additional languages, such as Chinese (Yang & Bond, 1990), Hebrew (Almagor et al. 1995), Hungarian (Szirmak & De Raad 1994), Polish (Szarota 1995), Malay (Mastor et al. 2000), Greek (Saucier et al., 2005) and Turkish (Sommer & Goldberg 1999). Thus, the Big Five represents a “grand unified theory” for personality (Digman 1990). Most of the research on the Big Five is based on adults, but there is a growing body of evidence to support its applicability to adolescent's population. For example research on adolescence has found that the Big Five to be related to such diverse criteria and constructs as intelligence, school performance, future career success, stress and coping, social competence, and peer relationships (Lounsbury et al. 1999).

The other two models are HEXACO model and the Eysenckian or Big Three model. The HEXACO model suggests that human personality comprises of 6 major domains – Honesty-Humility, Emotionality, Agreeableness, Extraversion, Conscientiousness and Openness (Ashton & Lee, 2008; Lee & Ashton, 2004, 2005). Big Three model proposes Psychoticism, Extraversion and Neuroticism as the major dimension of personality (Eysenck, 1991).

Religiosity influences personality development?

We propose that religiosity is the best variable candidate to be associated influencing our personality development. As religiosity implies the degree of one's consciousness and closeness to Allah, it can be expected that person of higher religiosity tend to abide the religious injunction, duties and avoid what are being prohibited – as sign of close bonding with Allah. How does religiosity relate or contribute to the development of personality? In many religious books, the benefits of some religious obligations on personality characteristics of individuals are frequently mentioned. For instance, fasting helps develop patience and steadfastness, daily *solat* or prayer helps develop our meticulousness, commitment and punctuality. Going for Hajj also help one to develop steadfastness, strong, teamwork quality and being more considerate and compassion to others. Statements linking effects of religious rituals and obligations on personality are numerous, but nevertheless, there is still lack of studies proving these. One of the reasons could be due to

lack of measuring instrument such as Islamic religiosity instruments which are required for such studies.

Studying the effect of religiosity on many aspects of life requires valid, good measuring instruments. Before the year of 2000, there were no religiosity instruments for the Muslims since most the religiosity instruments were of Western and Christian based. But things have changed where there are now quite a comparable number of instrument measuring Islamic religiosity or religiosity from Islamic perspective. Growing number of studies have been done to prove with empirical findings of the relationship between religiosity and personality from Islamic perspective.

Research on religiosity and personality generally asks participants to complete religiosity and personality questionnaires and data were analyzed using the correlation and regression analyses. Religiosity instruments generally employ Likert-scale assessments since religious attitude and practices are appropriately measured along continuum of scale. We found in the selected studies that in general and consistently, religiosity is positively related to desirable personality traits. Table 1.0 shows some selected studies published beyond the year 2000 that we reviewed.

Table 1.0 : Summary of findings on religiosity and personality in the selected studies (2005-2014)

Studies	Muslim/Non-Muslim	N	Types of Respondents/ Country	Correlation between personality & religiosity	Religiosity Scale	Personality Model
Saroglou et al., (2005)	Non-muslim	221		(+) Honesty	Religiosity scale	HEXACO
Lee et al., (2005)	Non-muslim	164	College students USA	(+) Honesty-Humility	Religiosity scale	HEXACO
Abd Khalek (2013)	Muslim	227	College students Kuwait	(-) Psychoticism	Muslim attitude towards religiosity	Eysenck Big 3 Model
Aghbabaei & Arji (2014)	Muslim	507	College students, Iran	(+) Honesty-Humility	Muslim religiosity scale	HEXACO
Aghbabaei (2014)	Muslim	1,000	College students, Iran	(+) Agreeableness (+) Conscientiousness	Muslim religiosity scale	Five Factor Model

In the first paper we reviewed, Saroglou, Pichon, Trompette, Verschueren, and Dernelle (2005) found that the HEXACO model of Honesty subscale was related to higher scores on spirituality and religiosity. Another study by Lee et al. (2005) also found that among the HEXACO factors, Honesty–Humility is the strongest correlate of religiosity. Thus, religious individuals are generally humble and honest in their personality representation.

A study on relating religiosity and the Big Three personality model was conducted by Abdel-Khalek (2013) using 227 Kuwaiti Muslim undergraduates. The Arabic versions of the Eysenck Personality Questionnaire and the Muslim Attitude towards Religiosity Scale were used. Men were found to be higher than female on psychoticism on personality scale with a medium size effect. Psychoticism was negatively correlated with religiosity for both men and women. In addition, religiosity significantly correlated with extraversion (positive) and neuroticism (negative) in women. The only predictor of religiosity was low psychoticism in men and women.

Recently, Aghababaei (2014) used the Big Five model of personality in 4 studies among Iranian students (total N=1000) and found that religiousness is strongly associated with Agreeableness and Conscientiousness – replicating the findings of Piedmont (2005). This suggests that higher religiousness implies higher scores on agreeableness and conscientiousness. Evidence for the general factor of personality (GFP) was also found in the analyses of correlations among scores on the Big Five and religiosity. Also, a GFP was positively correlated with gratitude to God, interest in religion, intrinsic religiosity and extrinsic-personal religiosity, but not extrinsic-social religiosity. Another recent work using HEXACO model is by Aghababaei and Arji (2014) and found similar findings. Cumulatively, these studies suggested that religious persons in general, have desirable and pleasant personality profile.

Some scholars offer explanation on why religious persons are in good, pleasant personality. Emmons, Barrett, & Schnitker (2008) explain that religious persons would presumably be expected to report higher scores on Honesty-Humility (in the HEXACO model) because they are prosocial, empathic and because it is important for them to be fair and “honest”. Another explanation is by Eriksson and Funcke (2014) whom suggested that more religious people tend to make more positive self-judgments than less religious people, and one plausible hypothesis is that religious self-stereotyping is involved. Religious self-stereotyping implies inferring judgments about oneself from the stereotype of the religious group to which one belongs. According to Eriksson and Funcke, religious self-stereotyping is not about perceiving him or herself as good in all aspects but that goodness only applies to behaviour that reflects typical stereotype of religious people. This kind of stereotyping is akin to the other impression management.

Meta-analyses of studies from several countries have established that impression management scores consistently tend to be higher among the devoutly religious (Sedikides & Gebauer, 2010). The debate on how to interpret this finding is still ongoing, but we think there is compelling support for at least some of the effect being due to a tendency among religious people to enhance their self-descriptions (Burriss & Navara, 2002; Sedikides & Gebauer, 2010). A plausible mechanism is that religious individuals are motivated to perceive themselves as exemplary religious group members (Burriss & Jackson, 2000).

It seems that most of the reasoning on why religious people were higher on Honesty-Humility seems not purely religious and thus, superficial. In Islam, being honest and humility is among refined character or *akhlak* as enjoined by Prophet Muhammad SAW. Religious stereotyping may not be quite accurate to explain the positive self-judgement of religious person. Most of the time, positive self-judgment is used to increase the level of self-esteem. According to Islam, being honest is ordained in Islam and Allah is pleased with someone who is honest. Thus, current literatures on religiosity from non-muslim perspective seem to have a different perspective towards life, and perhaps life hereafter. The underlying premises are different. It has not been completely and satisfactory explanation on why religious people possess desirable and pleasant personality. We might think that there is causal relationship between the antecedents, which is religiosity, and the development of personality. Hence, future studies should focus on the causal analysis of the effects of religiosity on the development of personality.

Religiosity as protective mechanism

The aim of this part is to examine the extent to which religiosity especially within Islamic context, can be viewed as an effective mechanism against disobedience acts. To accomplish this, we will (a) review selected published work on the role of religiosity in preventing different type of disobedience acts, (b) discuss the possible mechanism on how religiosity functions as important internal force in preventing disobedience acts within a Muslim society, (c) lay out future research that will help expand the knowledge and importance of religiosity in managing our life accordingly. Summary of research work on the effects of religiosity on preventing disobedience acts is shown in the Table 2.

Table 2: Selected studies on religiosity and some disobedience acts

Studies	Muslim/Non-Muslim	N	Types of Respondents/ Country	Findings (Correlation of DA with religiosity)	Disobedience Acts (DA)	Instruments
Stack & Kposowa (2011)	Non-Muslims & Muslims	50,547	56 countries	Negative	Suicide	World Values/European Values Surveys
Kagimo et. al., (2013)	Muslims	1,224	Youth, South Africa	Negative	Alcoholic drinking Illicit sex	
Gomes et. al., (2013)	Non-Muslim	12,595	College students, Brazil	Negative	Alcohol, drugs & Tobacco	Frequency of Prayer etc
Arfken et. al., (2013)	Muslims	1,224	College students USA	Negative	Alcohol	Web-based survey
Unterrainer et al., (2013)	Non-Muslim	389	Community – drug user, USA	Positive	Drug	MI-RSWB
Burke et. al., (2014)	Non-Muslim	2,312	College students, USA	Negative	Alcohol	Core Alcohol and Drug Survey

Our first paper we reviewed is by Kagimo et. al., (2013) whose study was on the association between religiosity and behaviors, and the likelihood of reduction of new HIV infections among 1,224 Muslim youths. They found that respondents with *Sujda*, the hyperpigmented spot on the forehead due to prostration during prayers – sometimes observed among those who consistently performing *solat* (prayer) - were more likely to abstain from sex, be faithful in marriage, and avoid alcohol and narcotics. This is in line with the Quranic verse mentioning that *solat* (prayer) prevent oneself from doing *maksiat* (big and small sins). Also, this study found that those wearing Muslim cap which commonly seen as external indication of religiosity among men, were more likely to abstain from sex and avoid alcohol and narcotics. Females wearing the long dress (Hijab) also as an external sign of religiosity were more likely to avoid alcohol. This work shows that religiosity play its role as protective function against disobedience.

Another study is on the preventive function religiosity on alcohol consumption among Muslims. Arfkenet et. al., (2013) studied potential association of alcohol use with religiosity, personal proscriptive belief, and social influences among 156 Muslim U.S. college students. In unadjusted analyses, students who were lifetime abstainers were more likely to hold personal proscriptive belief than drinkers and scored high on religiosity scale. Lifelong abstainers were more likely to report fewer students, fewer Muslim students, and fewer of their friends drank alcohol. They also were more likely to report that they attended high school with more Muslims and currently live in neighborhoods with more Muslims. This shows the importance of surrounding or environment as one of the important factors in safe-guarding *iman* or maintaining religiosity. In this study, lifetime abstinence was associated with high private religiosity, personal proscriptive religious beliefs, and more proscriptive social influences.

Stack and Kposowa (2011) studied the relationship between religion and suicide acceptability using data from the combined World Values/European Values Surveys for 2000 (50,547 individuals nested in 56 nations). The results of a multivariate hierarchical linear model indicated that persons residing in nations with relatively high levels of religiosity, who are affiliated with one of four major faiths, are religiously committed, and are engaged with a religious network are found to be lower in suicide acceptability. The religious integration perspective, in particular, is empirically supported; affiliation with Islam is associated with low suicide acceptability. These are remarkable findings that support the positive role of religiosity on preventing suicidal cases, especially the work was conducted by the non-Muslim scholars.

Gomez et al., (2013) investigated the relationship between religiosity and drug use among Brazilian university students. In this study, 12,595 university students were divided into two groups according to their attendance at religious services: frequent attenders (FR; 39.1%) and non-frequent attenders (NFR; 60.8%). Individual multivariate logistic regression models indicated that drug use over the last 30 days was higher among NFR students even after controlling for demographic variables. NFR students were more likely to use alcohol and at least one illicit drug compared to FR students. Religiosity was found to be a strongly protective factor against drug use among Brazilian university students. However, more studies are needed to identify the mechanisms by which religiosity exerts this protective influence.

Later study by Unterrainer et. al., (2013) using a sample of addiction in-patients (N = 389) assessed by the Multidimensional Inventory for Religious/Spiritual Well-Being (MI-RSWB) and compared with a matched group of non-addicted community controls (N = 389). RSWB was found to be substantially lower in people with substance use disorders compared to the normal sample. Discriminate functional analysis showed that Experiences of Sense and Meaning, General Religiosity, and Forgiveness were the dimensions of RSWB that strongly distinguished the groups. Within the group of people with substance use disorders, RSWB was strongly positively associated with the personality dimensions of Conscientiousness, Agreeableness, and Openness as well as Sense of Coherence and positive Coping styles. The study suggests that therapeutic intervention programs focusing on building a positive and meaningful personal framework, akin to that of a religious/spiritual orientation, may contribute to positive outcomes in addiction treatment.

Recent study was done by Burke (2014) who found that religiosity is associated with lower alcohol use by college students. A modified version of the Core Alcohol and Drug Survey was administered online with a sample of 2,312 students. As hypothesized, self-identified religious and spiritual students differed significantly on key variables related to religious practices, alcohol consumption, and postmodern social values.

These studies have shown that religiosity, as the identified important variable in preventing disobedience. In fact, the type of disobedience shown here are mostly a serious one because they involve life. Suicidal attempt, drinking alcohol, drug misuse and smoking are all life-related risk behavior that could lead to death.

Discussions

This paper review selected work on how religiosity plays its role in developing personality and as of preventive measures against disobedience acts. We found that across different nation and religious affiliations, there was a consistent findings that religiosity is associated with good personality profiles. Personality profiles corresponded closely with religiosity measures across instruments, languages, samples, and methods of measurement. Religious persons of different

religion are likely to be those who are honest, humble, agreeable, but conscientious. Although samples were predominantly college students but generalizing it to the other population could be possible since the stability nature of personality traits. For example, compared to adults, old people were consistently considered less impulsive and lower in activity, more agreeable, and more likely to prefer routine (McCrae et al., 2005; Soto et al., 2011; Donnellan & Lucas, 2008). It seems that religious people may inherit some old people personality profiles like being more agreeable.

At this point, it is interesting to make initial analyses why religious people possess those desirable personality traits. The most plausible and parsimonious explanation for these findings is that religion generally guides their people to be good, although the principles underlying the teaching may differ. In Islam, for example, being honest or being truthful is part of religious teaching. Neglecting honesty or lying is thus, one form of sins. In Islam, good character or *akhlak* is among the fundamental aspect of good Muslims. Good character or personality is a product of most obligations especially the rituals. For example, *solat* or daily prayer is said to nurture the punctuality, discipline and meticulousness – that one is trained to observe the prayer on time, following the rules and regulation of the prayer and perform the prayer to the perfectness. So far, these are assumptions through the teaching of religion but a proper empirical support is needed. Also, fasting in Ramadan is meant for developing patience, trustworthy (that one can easily break a fast by eating secretly) and persistence. Mastor et al (2013) studied the effect of fasting in Ramadan and found the increase of positive emotion and patience throughout the month. This finding may help explain the positive effects of religiosity on the personality development as a whole. For further understanding the influence of religiosity on the personality development, more studies need to be conducted, especially within Islam and the Muslims.

On the role of religiosity as protective mechanism against the disobedience acts, we found similar results in all studies reviewed. Religiosity is associated negatively with alcoholic consumption, drug usages, smoking, illicit sex, and suicidal acts. Interestingly again, this pattern is similar across cultural and religious backgrounds – suggesting the positive effects of religiosity on human behavior. Perhaps the functional theorists put forward the importance of religion on the creation and maintenance of social order. They consider religion to be the basis

and source of social values and norms by which people are united and their behavior and activities are regulated (Durkheim 1951).

Future direction of studies

One important observation is that most of the studies we reviewed only provide correlational perspective between religiosity and personality. However, so far we could not answer the question of whether there is some causal influence of religiosity on personality (whereby religion makes one higher in Honesty–Humility, for example) or personality (particularly high Honesty–Humility) predisposes people to be religious. Future studies should be designed to investigate the mechanism of interaction between the different religiosity factors and sub-factors that contribute toward personality development.

Ideally we should study the effects of different religiosity dimensions in order to get a comprehensive picture of the effect of religiosity in preventing disobedience acts. In this paper, the reviews were on serious disobedience acts like suicide, alcoholic drinking, smoking and drug usages. It would be recommended that future studies can focus on other common disobedience acts like cheating, seeing pornography, disobey rules and regulations, not performing daily prayer, not fasting during Ramadan, talking bad about others, not covering *aurah* and many other common disobedience. These acts could be driven due to the weak religiosity – as the grand hypothesis of the future studies. If we were to study these phenomena among Muslims especially, the use of uniform measure of religiosity is thus recommended. Such a design would allow a direct and unambiguous comparison of the effects of religiosity on lowering the tendency to do prohibited matters. In sum, the study on the role of religiosity in developing personality and as protective function is deemed important and necessary in the near future.

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**ECONOMIC DISTRIBUTION IN ISLAM:
VIRTUES AND PHILOSOPHICAL IN NATURE**

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ABSTRACT

In mainstream economics, distribution concerns who gets what. “Who” refers to the personal distribution of income among individuals or the functional distribution of income among suppliers of productive factors. Also mainly concerned with the factors which affect the wealth of nations. Issues of justice, elimination of poverty and deprivation are secondary. On other side, Islam not only concern to who gets what, but also concern to how the human gets what equally and justify. Therefore this study uses an analytical approach to present principles and concept of justice distribution derived from the guidance of revelation; Qur’an and Sunnah. The study is derived into two main themes. The first one deals with theory of justice and a review on distribution theory in non-Islamic Paradigm, the second one is the taxonomy of economic distribution theory in Islam

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1. Introduction

Most standard textbooks today define "Economics" as "The science of how people make choices on the allocation of scarce resources to satisfy their unlimited desires."¹²⁹ That is a statement of the basic dilemma called "the problem of scarcity." The classical political economists recognized the problem of scarcity, but they were preoccupied with the economic life of the entire community - with the "wealth of nations.", as proposed by Adam Smith. They sought to identify the principles that underlie the production and distribution of wealth. As it is most often taught today, economics pays little attention to the distribution of wealth. Why the change? That is a question we will ponder as we go through this study. Because wealth distribution in fact is a central concern for economic, these shown from what the economist said when explained the definition of the economic science, they explain that economics is a science that teaches us how to manage the resources to fulfill human want, or how to distribute the resources to the society to achieve the welfare. For example, Samuelson defines economics as the "study of how societies use scarce resources to produce valuable commodities and distribute them among different people."¹³⁰

As the central concern of economic, means the distribution would lead us to the real problem faced human beings that is resources cannot met human need and want due to unequal or injustice distribution of wealth or income, not only because scarcity of resources. Related to the unequal distribution, at least there are two questions that we can come up with, *firstly*, the inequality of distribution was due to human intention ? *Secondly*, because of an error on the concept and mechanism of distribution? Based on these questions, it is necessary to us to discuss how distributive justice in economics really is and moreover how the concept of justice itself?

Today, many countries run into highly significant economic growth, but Why didn't economic growth reduce poverty? Gordon Berlin (2008) when analyzed economic growth un US in his article "Poverty and Philanthropy: Strategies for Change"¹³¹ states that there are four principal explanations:i) widening inequality as the returns to economic growth, which used to be shared with the bottom half of the income distribution, now accrue primarily to the top one

¹²⁹ See <http://quizlet.com/dictionary/economics/>

¹³⁰ Paul Samuelson, *Economics*, New York: McGraw-Hill, 1948

¹³¹ See Gordon Berlin, (2008), "Poverty and Philanthropy: Strategies for Change, www.mdrc.com

percent.ii) inflation-adjusted average wages and earnings that has had particularly devastating effects on those workers with low education level.iii) a persistent and pronounced decline in employment rates among men, and particularly among teenagers, and a related decline in full-year, full-time work; and iv) explosive growth in single-parent households.

Hasan (2006) represent that the rich countries' behaviour in protecting their economic ascendancy was revealed further when the detailed plan of actions, related to the 'Declaration on the Right to Development', calling for world food security, resolving the debt burden, eliminating trade barriers, promoting monetary stability, enhancing scientific and technical cooperation was favored by 133 countries and opposed by 11 OECD countries (including Canada, France, Italy, UK, US with one abstention- Australia) because the plan of action was deemed as an "imposition of one-sided obligation" (Nyamu-Musembi and Cornwall, 2004).

The UN took another initiative in 2000 to expedite achievement of goals of development, in the form of UN Millennium Development Goals (signed by all 189 member countries) to halve extreme poverty, end hunger, reduce child and maternal mortality, and reverse the spread of diseases like malaria by 2015. To meet these goals the donor nations have to increase their aid budgets, if not fulfil their promised 0.7% to ODA¹³²

The richest and the largest donor, USA, contributed 0.1% of GNI in 2000 which increased to 0.16% in 2004 (or to \$18b). Estimates show that the amount of aid required by the poor countries to achieve the MDG targets is \$135 to \$195 billion per year for the period of 2005 to 2015 which is about .44 to .54 percent of the rich-world GNI (Sachs, 2005: 299)

Meanwhile Islam is not only a religion but a complete way of life that was revealed to humanity by our creator who is most knowledgeable, wise and just. Islam was revealed as a practical religion to be implemented in our daily life since it covers all aspects of human life. As such, when implemented honestly and correctly, Islam provides solutions to all problems that are

¹³² Actually, the UN Commission on International Development argued for donors to provide .7% of their GNP (Gross National Product) by 1975 in aid. At the 1992 Earth Summit the donors renewed their pledge. But they cut their aid budget in the next five years dropping to an all time low of .22% of GNI (Gross National Income) in 1997 (UNDP, 2005: 84). Only five OECD countries, Norway, Luxemburg, Denmark, Sweden, and the Netherlands, ever achieved the UN target of .7% of GNI as ODA

faced by humanity. One of the most widespread and dangerous problems faced by humanity is that of poverty, hunger and starvation. Millions of human souls on this planet are living under extreme poverty and very inhuman conditions.

Social and economic distribution justice is as old as Islam itself, and have always enjoyed a special place in the societies. The oldest justice distribution institution, is the waqf or Islamic endowment, combined some features of philanthropy, social service agency, economic security, and supposed a political voice competing with that of the ruler. Many Muslims, however, believe though the secular world is struggling to create a 'norm', there are revealed directions for philanthropy and social security in Islam. In the Islamic code of property relations, a property owner's right to property is limited by the good of the community- if the owner is incapable of understanding this limitation the control over property is liable for removal. God has made all that is in the earth subservient to human kind¹³³, but human being is not allowed freehold title; they are the trustees- not the absolute owners (Naqvi, 1981:87).

On these several issues, this paper attempts to analyses some concepts regarding the justice distribution theory in western and Islamic perspective, and conceptualises the distribution theory from the Islamic perspective by producing suggested Qur'anic guidelines and comparing to the western perspective.

2. Theory of Justice in Western Economic Thoughts

A just and equitable distribution of income and wealth, based on several western economic thinkers such as Eckhoff's (1974), Walzer (1976) and Rawls (1976), depends on the concept of justice of the whole society and centralized to Aristotle's Nichomachean Ethics (1976). As a matter of fact Richard Posner (1981) in His Recent book argues that economics in the form of his wealth-maximization theory, provides the soundest ethical basis for the organization and operation of social institutions¹³⁴ Thus, this subject is not independent but it is closely related to

¹³³ QS.22:65

¹³⁴ Richard Schmalbeck, The Justice of economics: An Analysis of Wealth Maximization as a Normative Goal, A Book Review, read more on <http://scholarship.law.duke.edu/cgi/viewcontent.cgi?article>

the worldview and ideology of the community even more the civilization.¹³⁵ That is why appears the distinction of the definition and limit of equality distribution, i.e. capitalism advocates unlimited freedom and right of private property in the field of production and inequality in the distribution of wealth,¹³⁶ while the other school i.e. communism favours a complete abolition of individual liberty and private property and at the same time wants economic equality among people.¹³⁷ Islam in the same time have their own worldview and perceptions pertinent to the issue of what is justice or how to achieve the fairness in community. This is important part of the basic of distribution theory should be discussed before the theory itself. That is why this study started in discussing the theory of justice [then the discussion shall start with basic of distribution theory then the theory itself)

Basically, the scholars [e.g. Frankena (1962), Feinberg (1973), Elsters,(1992), Miller (1999)] agree that "justice" is a set of universal principles which guide people in judging what is right and what is wrong, no matter what culture and society they live in. Justice is one of the four "cardinal virtues" of classical moral philosophy, along with courage, temperance (self-control) and prudence (efficiency). (Faith, hope and charity are considered to be the three "religious" virtues.) Virtues or "good habits" help individuals to develop fully their human potentials, thus enabling them to serve their own self-interests as well as work in harmony with others for their common good. The ultimate purpose of all the virtues is to elevate the dignity and sovereignty of the human person.¹³⁸

¹³⁵ Several authors such as Dean (1994) when defined normative social theory, he said normative social theory is any set of doctrines that prescribes what human societies ought to be or how they ought to be governed, and the affords a standard for the critical appraisal of existing arrangements”Also Michael D Russel (n.d) in his paper “The Economic Agenda of Catholic Social Teaching: The Framework for a Normative Social Theory” declares that today’s two most powerful worldviews are religion and economic systems, specifically Christianity and capitalism in the case of Western civilization. He also said theologians and some economists believe the science of economics should accept theology into its ranks and take ethical considerations into account when formulating theory and models.

¹³⁶ Refer to capitalists’ view such as Samuel Freeman from University of Pennsylvania who says that rights and liberties are basic of preconditions on the pursuit of other social values, such as economic efficiency, the general welfare, and moderating the degree of inequality in the distribution of income and wealth. See Samuel Freeman, *Liberalism, Capitalism, and Libertarianism*, p.2, <http://www.law.nyu.edu>

¹³⁷ Refer to several views for example Nell and O’Neill (1972) who say on behalf of liberation view that to achieve equality of, society must have the right, at least ultimately, as communists believe, to decide what each person is obliged to contribute to the common good see James P. Sterba, ed., *Justice: Alternative Political Perspectives* (Wadsworth, Belmont, CA, 1980), pp. 33-40, 200-10

¹³⁸ See Center for Economic and Social Justice, *Defining Social Justice*, <http://www.cesj.org>

Justice issues are now widely invoked to improve theoretical and empirical analysis in nearly every field of economics.¹³⁹ Incorporated to economics, justice touches the individual person as well as the social order, encompasses the moral principles which guide us in designing our economic institutions. Later, these institutions determine how each person earns a living, enters into contracts, exchanges goods and services with others and otherwise produces an independent material foundation for his or her economic sustenance. Therefore, the scholars should agree on the ultimate purpose of economic justice. Scholars, like Novak (2000) suggest that one of the purpose is to free each person to engage creatively in the unlimited work beyond economics, that of the mind and the spirit. Based on the concept of justice as mentioned before, there are two terms of justice in western social thought, Economic justice and Social Justice. Economic justice touches the individual person as well as the social order, encompasses the moral principles which guide us in designing our economic institutions. These institutions determine how each person earns a living, enters into contracts, exchanges goods and services with others and otherwise produces an independent material foundation for his or her economic sustenance. and Social justice encompasses economic justice. Social justice is the virtue which guides us in creating those organized human interactions we call institutions. In turn, social institutions, when justly organized, provide us with access to what is good for the person, both individually and in our associations with others. Social justice also imposes on each of us a personal responsibility to work with others to design and continually perfect our institutions as tools for personal and social development.¹⁴⁰

However, the answer to the question “who should have what?” (a question that is related to justice in economics) is not clear yet. It is the moral delineation between persons’ self-interests and what exactly constitutes as “fair”, “just” or “equitable” distribution (we will use these terms interchangeably) in justice terminology it seems employed with considerable flexibility, and fairness arguments are sometimes even made by both parties on opposite ends of a dispute. Konow (2003) describes that there are at least three reasons for this. *First*, a large part of the literature on justice involves *prescriptive* theories: theories attempt to characterize a phenomenon

¹³⁹ A recent review on this subject appears in Richard Posner (1981), *The Economics of Justice*, Cambridge, Mass: Harvard University Press.

¹⁴⁰ The term “social justice” was first used in 1840 by a Sicilian priest, Luigi Taparelli d’Azeglio, and given prominence by Antonio Rosmini-Serbati in *La Costituzione Civile Secondo la Giustizia Sociale* in 1848

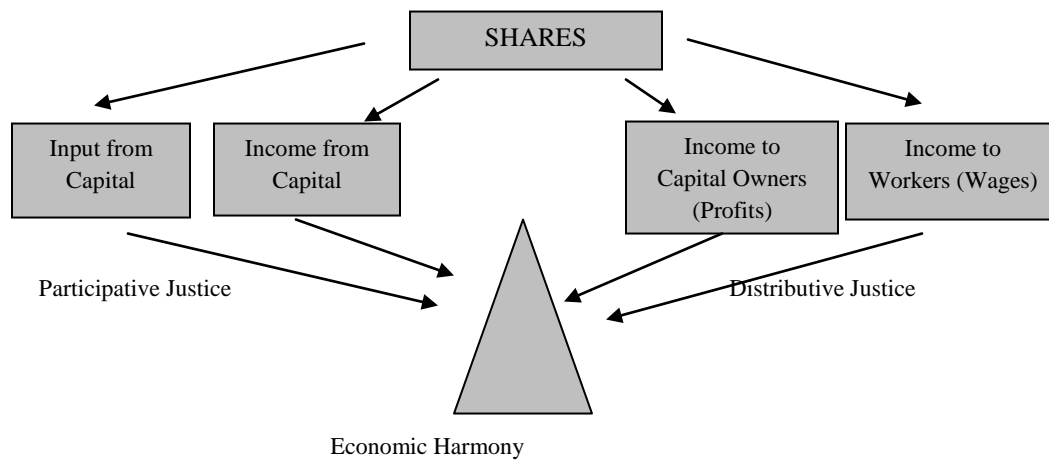
in general terms, and prescriptive theories concern what “ought to be.” *Second*, source of variation in justice terminology refers to everyday usage and is more patterned than the differences in prescriptive theories of justice. There are different *senses* of justice that pertain to the specificity of ethical principles being addressed. This distinction can be traced as far back as Aristotle, who wrote that “justice and injustice seem to be used in more than one sense.” He identified justice that “is not a part of virtue but the whole of excellence or virtue” versus “justice as a part of virtue.” In other words, in a very general sense, justice refers to the whole of ethics such that “fair” can be equated with “good” and “unfair” with “bad.” *Finally*, justice arguments are often put forth, not to promote justice, but rather to further the interests of the party employing them. Indeed, skeptics of justice often cite such self-serving arguments as evidence justice is nothing more than cloak for self-interest.

Due to above reasons, a number western philosopher such as Thomas Hobbes (1651) believed distributive justice requires that a society's product should be distributed in proportions to men's merits¹⁴¹. Hobbes (1651) and Hume (view justice as mutual advantage while Kant (1785) and Rousseau (1762) view it as impartiality. But in a full market society there in no measure of a man's merit other than what the market will award him. So any actual distribution is by definition a distribution in proportion to men's merits, and hence just; it cannot be judged by any non-market standard. Hobbes set the tone of all subsequent liberal theories. Lockes (1695) developed Hobbes theory. Karl Marx (1848) emphasized on need in a very diverse context. Mill (1848) relying on competition markets agreed with the traditional liberal theories of distributive justice. Green (1884) like Mill could see no alternative to the market to correct distributive injustice.

Like every system, justice on economic involves input, output, and feedback for restoring harmony or balance between input and output. Within the system of economic justice as defined by Louis Kelso and Mortimer Adler (1958), there are three essential and interdependent principles: The Principle of Participation, The Principle of Distribution, and The Principle of Harmony.

¹⁴¹Thomas Hobbes, *Leviathan* (London: J.M. Dent, 1651), p. 66.

Diagram 1: The Three Principles of the Kelso-Adler Theory of Economic Justice



Like the legs of a three-legged stool, if any of these principles is weakened or missing, the system of economic justice will collapse. Since economics is the study of the allocation of goods to people, normative economics, and economic ethics, are practically co-extensive with the concepts of economics, distributive or social justice. The terms “social justice,” economic justice” and “distributive justice” all denote a formal concept in political and economic thought which has to do with a transfer or realignment of resources or rights (leading themselves to resources) from one group to another by a government.¹⁴²

The problem of distributive justice is, in fact, universal and permanent. If someone benefits from anything, one can ask why this benefit does not accrue to someone else, by transfer of the object or by some compensation. Moreover, the reasons given for the answers – since justice has to be justified, just precludes arbitrary – are numerous, although they regroup in a few broad categories. Yet, the first important distinction is between the multifarious issues of *micro justice* which are specific as regards goods, persons, reasons, and circumstances, from the question of *macro justice* which applies general rules to the allocation of the bulk of goods and resources (this can include, for instance, property rights and the effect of the main large taxes and transfers on income distribution). It is also sometimes fruitful to distinguish a domain of “meso justice”

¹⁴²The specific term “social justice” can be traced no further than the 1840s to the work of the Italian papal advisor d’Azeglio, *La Costituzione Civile Secondo la Giustizia Sociale* (1848).

that refers to goods that are specific but important and can concern everybody (such as education and health). The importance of issues of micro justice (or meso justice) is often trivial but can be vital (e.g. the allocation of rare organs for transplant).¹⁴³

Elements of justice inspire four corresponding theoretical categories (or families) in to which each of the theories is placed and analyzed. The category *equality and need* covers theories that incorporate a concern for the well-being of the last well-off members of society including egalitarianism, social contract theories (chiefly Rawls), and Marxism. They inspire the Need Principle, which calls for the equal satisfaction of basic needs, the *utilitarianism and welfare economics* family comprise utilitarianism, Pareto Principles, and the absence of envy concept, which have grown out of consequentialist ethics, or the tradition in philosophy and economics that emphasizes consequences and end-states. They are most closely associated with the Efficiency Principle, which advocates maximizing surplus. The category *equity and desert* includes equity theory, desert theory, and Robert Nozich's theory. Together they inform the equity Principle, which is based on proportionality and individual responsibility. The *context* family discusses the ideas of Elster, (1992); Frey and Stutzer, (2001a), Kahneman, Knetsch, and Thaler, (1986); Walzer, (1983); and Young, (1994), among others. This fourth family does not generate a distributive principle but rather deals with the dependence of justice evaluation on the context, such as the choice of persons and variables, framing effects, and issues of process. To Sum up, according to Konow (2003) the main theories of Justice in distributive categorized as in Table 1.

Table 1: Theories of Justice Distributive in Western Economic Discourses

	Paradigm and Contributors	Basis of Justice
A	Egalitarianism Social contract Marxism	Equality & need
B	Utilitarianism Pareto principles Absence of envy Efficiency principle	Utilitarianism & welfare Economics

¹⁴³For instance, Rawls's (1971) "Justice as fairness" or "social justice" refer to macrojustice. Elster's (1992) *Local justice* is concerned with cases of micro and mesojustice.

C	Equality theory Desert theory Robert Nozick's theory	Equity & desert
D	Kahneman, Knetsch, and Thaler theories of local Justice Walzer Elster H. Peyton Young Bruno Frey & Alois Stutzer	Family of Context theories

3. Distribution Theory in Non-Islamic Paradigm: A Review

Distribution theory in economics concerns with the nature of a just allocation of goods in a society. According to Encyclopedia Britannica,¹⁴⁴ economically, distribution theory understood as the systematic attempt to account for the sharing of the national income among the owners of the factors of production - land, labor, and capital. Distribution is the species of exchange of which produced is divided between the parties who have contributed to its production. A society in which incidental inequalities in outcome do not arise would be considered a society guided by the principles of distributive justice. The concept of fair allocation includes the available quantities of goods, the process by which goods are to be distributed, and the resulting allocation of the goods to the members of the society. Often contrasted with just process, which is concerned with the administration of law, distributive justice in economics concentrates on economic outcomes.

In general terms, distributive justice refers to the perceived fairness of one's outcomes and can be defined as the fair and comparative assignment of rewards, both economic and non-economic, to recipients (Cohen and Greenberg, 1982). Economic rewards consist of all those rewards that are translated to the increased financial well being of the recipient; while non-economic rewards are translated to improved working conditions and social benefits (Deutsch, 1985). Recipients include individuals, small or large groups, and complex social organizations. When reward is allocated or a decision is made, people often make a judgement whether or not the outcome was fair. A perception and judgement of distributive justice by society members enhances structural legitimacy, motivates individual efforts, and encourages the people to cooperate in the pursuit of societal goals. This perception or judgement is referred to as a

¹⁴⁴<http://www.britannica.com/EBchecked/topic/166188/distribution-theory>

distributive justice because traditionally has been an assessment of how resources are distributed or allocated to each individual. Kolm (1996) argues that justice is justification, and hence rationality in the normal sense of the term: for a valid reason, or justified. To him there are two extremes: i) Full process freedom. "to each according to his work" justifying free markets yet requiring public sector to implement free exchange and agreements compared by "market failures" (the liberal social contract). ii) Full or complete redistributive justice: equalizing the effects of all resources, approximated to help the most miserable, when equality is impossible.

However, since the term "Justice" has no singular meaning or definition, multifaceted interpretations of the tenets of distributive justice by individuals participating in the social exchange process is usually the source of conflict during reward allocation. Different views of distributive justice are often in conflict with each other in any given situation. Therefore linked to the theory of justice that we have mentioned above, then we provide some theory of distribution in economics was developed in the west as follows:

3.1. The Marxian Theory

In contrast to crude egalitarian communism, Marx developed his vision (which is discussed extensively in Coby (1986) and Rothbard (2000) of true communism which is to be more than a simple negation of private property; it is to be 'a positive abolition' which 'assimilates all the wealth of previous development'. Coby (1986) asserts that true communism should, of course, bring distributive justice, but Marx's vision goes far beyond that, it is to be a society where man becomes a true human being, free not only from all forms of external, (i.e. economic, political, cultural, etc.) oppression and manipulation, but also free from internal self-oppression and self-manipulation.¹⁴⁵ It was strengthened further by Erich Fromm (1974) who said that "Communism is the abolition of human self-alienation, and the real appropriation of human nature through and for man".¹⁴⁶ Fromm (1974) was further also stressed that : "For Marx the aim of socialism was the emancipation of man and the emancipation of man was the same as his self-realization.

¹⁴⁵Marx defines human nature is man's unique laboring capacity and his relationship to the natural environment as determined thereby. The promise Marxism makes-the second component of its vision-is the liberation of the individual effected and expressed through creative, nonalienating labor. Marxism claims not only to serve the interests of the community but to accomplish as well the development of the individual. Marxism purports to be more individualistic than even liberalism.

¹⁴⁶Op.cit. p.127

Hence, the aim of socialism was the development of the individual personality." Or in Marx's words: "The suppression of private property is therefore the complete emancipation of all the human qualities and senses."¹⁴⁷

These extensive quotations are intended to demonstrate that although Marx was very critical of the injustices and inequalities of the capitalist income distribution, his view of socialist and communist income distribution did not imply an egalitarian leveling off all incomes. As noted by Oldrich Kyn (1976), Marx never specified exactly which income inequalities should be eliminated and which should remain, but it may not be difficult to draw some inferences from his views. Generally, Marx argued that all types of income inequality are based on artificial, man-made stratification of society into classes, racial or ethnic groups as well as inequalities resulting from the usurpation and the exercise of political and social power and from the specific forms of the operation of the capitalist market economy. These inequalities should be eliminated. On the other hand, the income differentials which are based on the natural differences in physical and mental abilities, in acquiring skills and knowledge, and possibly also differentials resulting from personal preferences (e.g. Between work and leisure) would remain. It seems clear that Marx would not opt for income equality if it was to limit personal freedom and the full development of individual potential or if it sacrificed talents to barrack type uniformity. Also, as noted Fromm (1974.) Marx argued that ascetic self-deprivation would not be acceptable as a tool for eliminating inequality, because it would almost surely have to be achieved by ideological mass manipulation, rather than by a truly voluntary manifestation of personal preferences.

Therefore, there are three basic reasons why Marxist justify income inequality: *first*, personal differences in the quantity of work measured either by its duration or by energy expenditures that each individual contributes to society. These differences may result from different physical endowments of individuals i.e. From biological or genetic factors, as well as from differences in attitudes toward work and preferences between work and leisure, i.e. Primarily from cultural or 'social environment' factors.

¹⁴⁷Op.cit. p.132

Second, personal differences in the quality or complexity of work. These may result from different mental endowments of individuals, which may be due both to biological or genetic factors as well as differences in skills and knowledge acquired by experience or education. *Third*, differences in the costs of reproducing labor power of a particular kind. According to the Marxian theory, labor which creates value is divided into two parts: necessary and surplus labor. Necessary labor is used to cover the reproduction costs of labor power and as such should be the main determinant of wages. This is relevant especially for income differentials of workers with different levels of education. It is more costly to reproduce the more educated labor power therefore wages and salaries of people with more years of schooling should be higher. However, the fact, that a considerable part of the cost of education in socialist countries is paid by the government rather than by individuals, may weaken this line of reasoning. It may seem surprising, but probably fair to conclude, that the Marxian normative view on income distribution under socialism, although based on totally different theoretical and ideological postulates, leads to conclusions very similar to those reached in human capital theory.¹⁴⁸

At the same time, Marxian theory also highlighted the source of income equality which should not exist in socialism. The reasons for this inequality are: *first*, probably most objectionable to Marxists is income inequality based on unequal distribution of wealth: (i) Marxists [see for example, Wolff (2006) and Howard (2002)] regard the income from owning property as a truly undeserved, exploitative return¹⁴⁹; (ii) for functional reasons, Marxists [see for example, Hoppe (1996), and Murray (1991)] believe that under socialism private property should not exist¹⁵⁰; and (iii) they (such as Hoppe (1996)) object to private property as a source of

¹⁴⁸ Human capital theory that was developed by Adam Smith and Alfred Marshall, although it was not until the middle of the 20th century that Gary Becker and others developed a theory of human capital. This theory, according to which a person's level of education and experience determine his or her (labor) income, was originally envisaged in a microeconomic context, but has subsequently been applied to macroeconomics. Look forward on Wößmann, Ludger (2000), Specifying human capital: a review, some extensions and development effects, Kiel Working Paper no. 1007 (<http://www.uni-kiel.de/ifw/pub/kap/2000/kap1007.pdf>).

¹⁴⁹ See also André Gorz, "On the Difference between Society and Community and Why Basic Income Cannot by Itself Confer Full Membership." In Philippe Van Parijs, *Arguing for Basic Income* (London: Verso, 1992).

¹⁵⁰ In communism, the end of relations based on force, on violence and the universal antagonism of each against all ...will presuppose the end of ownership rights over people and things. The abolition of private property means putting an end to their foundations: the domination of the "other" (man or nature); appropriation, which only perceives the other in relation to utility; and the generalized degradation of the relations between men and also between the latter and nature. One will no longer be able to "use and abuse" something, whatever it is, just because one owns it. Nothing will belong to anybody anymore. A thing will be defined by its use. see <http://libcom.org/library/communism-points-consideration-linsecurite-sociale>

income because it tends to maintain or increase income inequality. Wealthier people have access to better schools and to jobs which bring them higher incomes [refer to Hess (1984) and Benabou (1998)], and people with higher incomes accumulate wealth faster than those with lower incomes [refer to Saastamoinen (2006) and Deiniger et.al (1997)].

Second, results from the power structure of society. The communist party apparatchik¹⁵¹, government official or central planner may deserve higher incomes than average workers if their jobs require more experience and higher-level of education, but they should not earn more simply because they belong to the upper layers of the power hierarchy. *Third*, Marxists should also find objectionable income inequality based purely on sex, race or ethnicity. Such income differentials are discriminatory, and have nothing to do with a person's contribution to society. *Fourth*, finally Marxists would probably object to income differentials resulting from persistent disequilibrium between supply and demand in the labor market. According to the original Marxist view all parts of a socialist economy should be rationally planned ex ante so that supply and demand for individual categories of labor should always be in equilibrium.

Hence, at least there are ten points as a result from Marx theory of justice and income distribution:¹⁵² a) The abolition of the property/ownership of land. b) Income tax to be graded to income – the more an individual earned, the more they paid. The less you earned, the less you paid. c) Abolition of all rights of inheritance. d) The confiscation of all property of immigrants and rebels. e) The centralization of all credit into the hands of the state by means of a national bank with state capital and an exclusive economy. f) Centralization of all means of communication and transport into the hands of the state. g) The extension of factories and the instrument of production owned by the state. Bringing it into cultivation all land not being used that could be and an improvement in the fertility of the soil. h) The equal obligation of all to work and the establishment of industrial and agricultural armies. i) The combination of agriculture and manufacturing industries with the gradual abolition of the distinction between

¹⁵¹ [Russian](#) colloquial term for a full-time, professional [functionary](#) of the [Communist Party](#) or government; *i.e.*, an agent of the governmental or party "apparat" (apparatus) that held any position of bureaucratic or political responsibility, with the exception of the higher ranks of management. [James Billington](#) describes one as "a man not of grand plans, but of a hundred carefully executed details." See James H. Billington, *Fire in the minds of men*, Transaction Publishers, 1999, [p. 455](#)

¹⁵² Marx and Engels, *Communist Manifesto*, trans. By S. Moore (Chicago, 1945), pp. 42-3.

town and country by the more equable distribution of the population over the country. j) Free education for all children in public schools. The abolition of child labor in factories; an educated child would be better for society in the long term, than a child not educated. Those who supported Marx said that his beliefs gave the working class hope of a better life. They said that the workers would be inspired by an intellectual who was on their side and who was fighting their cause. In 1898, the Russian Social Democratic Party was formed to expand Marx's beliefs in Russia. Marxism was a difficult belief to apply in Russia as the nation was primarily an agricultural nation and Marx had based his beliefs on an industrial society such as Germany or Britain. The conservatism, lack of any education and superstition that existed in the rural areas of Russia meant that Marx was less than enthusiastically welcomed – even with his promise of land reform. Marx had based a great deal of his support on the industrial workers – and it needed people in Russia to organise these people. Some tried to organise trade unions that were easily infiltrated by the police. It needed Lenin to make the industrial workers a more dynamic group capable of pushing through a revolution.¹⁵³

3.2. Neo Classical Theory

Neoclassical economics is a term variously used for approaches to economics focusing on the determination of prices, outputs, and income distributions in markets through supply and demand, often mediated through a hypothesized maximization of utility by income-constrained individuals and of profits by cost-constrained firms employing available information and factors of production, in accordance with rational choice theory.¹⁵⁴ Neoclassical economics is a set of implicit rules or understandings for constructing satisfactory economic theories. It is a scientific research program that generates economic theories. Its fundamental assumptions are not open to discussion in that they define the shared understandings of those who call themselves neoclassical economists, or economists without any adjective. Those fundamental assumptions include the following:¹⁵⁵ (i) people have rational preferences among outcomes; (ii) individuals maximize utility and firms maximize profits; and (iii) people act independently on the basis of full and relevant information. Theories based on, or guided by, these assumptions are

¹⁵³ See http://www.historylearningsite.co.uk/karl_marx.htm

¹⁵⁴ Antonietta Campus (1987), "marginal economics", The [New Palgrave: A Dictionary of Economics](#), v. 3, p. 323

¹⁵⁵ E. Roy Weintraub. (2007). Neoclassical Economics. The Concise Encyclopedia Of Economics. Retrieved September 26, 2010, from http://www.econlib.org/library/Enc1/Neoclassical_Economics.htm

neoclassical theories. Thus, we can speak of a neoclassical theory of profits, or employment, or growth, or money, or income distribution between factors of production

In the 1890s one of the great advantages of the neoclassical, or the marginal productivity theorists, theory of distribution is that it treats wages, interest, and land rents in the same way, unlike the older theories that gave diverging explanations. (Profits, however, do not fit so smoothly into the neoclassical system.) A second advantage of the neoclassical theory is its integration with the theory of production. A third advantage lies in its elegance: the neoclassical theory of distributive shares lends itself to a relatively simple mathematical statement.

John Bates Clark (1891), John A. Hobson (1891), Knut Wicksell (1893), Philip Wicksteed (1894), and others made Ricardian diminishing marginal productivity into a general principle for determining the value, hence the income shares, of *all* productive factors. What workers and capitalists get is determined by the value of their respective contributions to output. Thus, did marginal productivity theory more closely join value theory - the determination of price - to the theories of production and distribution. Marginal productivity theory also recasts the question of who should get what: a general theory of factor pricing, which regards all inputs as contributing value to output, tends to make all productive factors commensurate.

However, key elements of Smith and Ricardo's distribution scheme remained intact. In particular, marginal productivity theory carried over the Ricardian emphasis on distribution as a matter of productive function, and the identification of suppliers of productive factors with membership in the laboring, landowning or capitalist classes.¹⁵⁶ Clark (1899)., for example, insisted that, though "the issue [of unfair distribution] is personal . . . It is settled by a knowledge of purely functional distribution" The emergence of the marginal productivity theory of distribution did little to change the tradition of "submerge [ing] the theory of personal income distribution within the grander themes of labor, capital and land" (Shorrocks, 1987).

¹⁵⁶ In *Principles of Political Economy and Taxation* (1817), Ricardo's first sentence says "The produce of the earth...is divided among three classes of the community..." He defined these classes as owners of the land, owners of capital (machines, tools, etc.), and the owners of labor power who do the work

Refer to Encyclopedia Britannica, the basic idea in neoclassical distribution theory is that incomes are earned in the production of goods and services and that the value of the productivity factor reflects its contribution to the total product. Though this fundamental truth was already recognized at the beginning of the 19th century (by the French economist J.B. Say, for instance), its development was impeded by the difficulty of separating the contributions of the various inputs. To a degree they are all necessary for the final result: without labor there will be no product at all, and without capital total output will be minimal. This difficulty was solved by J.B. Clark (c 1900) with his theory of marginal products. The marginal product of an input, say labor, is defined as the extra output that results from adding one unit of the input to the existing combination of productive factors. Clark pointed out that in an optimum situation the wage rate would equal the marginal product of labor, while the rate of interest would equal the marginal product of capital. The mechanism tending to produce this optimum begins with the profit-maximizing businessman, who will hire more labor when the wage rate is less than the marginal product of additional workers and who will employ more capital when the rate of interest is lower than the marginal product of capital. In this view, the value of the final output is separated (imputed) by the marginal products, which can also be interpreted as the productive contributions of the various inputs. The prices of the factors of production are determined by supply and demand, while the demand for a factor is derived from the demand of the final good it helps to produce. The word derived has a special significance since in mathematics the term refers to the curvature of a function, and indeed the marginal product is the (partial) derivative of the production function.

This functional distribution did not pass without prominent criticism. Edwin Cannan (1905) argued that “poverty (before this not mentioned at all about poverty) is a question of persons rather than of categories” Irving Fisher’s *Elementary Principles of Economics* (1912) argued that, with respect to the personal distribution of income, “no other problem has so great a human interest as this, and yet scarcely any other problem has received so little scientific attention” (Dalton, 1920). Hugh Dalton (1920) wrote:

“While studying economics at Cambridge in 1909–1910 . . . I gradually noticed that most ‘theories of distribution’ were almost wholly concerned with the distribution as between

'factors of production.' Distribution as between persons, a problem of more direct and obvious interest, was either left out of the textbooks altogether, or treated so briefly, as to suggest it raised no questions. . . ."

According to Marginalists theory the conflict between different classes does not exist any more. All factors have the same right to receive income according to their marginal productivity. Wages are no any more linked to a subsistence level, but they are linked to the marginal productivity of labour, that is to its contribution to the production process. This rule satisfies two principles, (i) The principle of efficiency (only factors who contribute to the process can obtain a remuneration). (ii) The principle of equity (the remuneration is ethically correct if determined by the productivity of the factor).

Author Giuseppe Bertola, et.al proposed the study of the functional distribution coincides with the study of the markets of the factors of production, since it is in these markets that prices and quantities are determined. The problem is to construct a theory of supply and demand for factors symmetrical to the theory of supply and demand of goods. The demand is derived. The key variable in this context is the quantity of output. Hence, the allocation of resources and the distribution of income among factors of production can be viewed as if they were generated by decisions of representative consumers and producers.

3.3. Keynesian Thought

Keynesian theories of income distribution contain two common features: (i) the independent of investment, which is based on investment decision made in some earlier period, from propensities to save, and (ii) A propensity to save out of profits that is greater than propensity to save out of wages. The extent to which microeconomics elements and the activities of governments have been introduced into these models has varied. There is as well an important distinction between those versions of post Keynesian theory that deal with the determinants of the rate of profits [Kaldor, (1955-56), Pasinetti, (1962)], and those that deal only with the level of profits and with profit shares [Kalecki, (1971); Riach, (1971); Asimakopulos, (1975)].

The formers, since they are restricted to situations of long-run equilibrium, make possible direct comparisons with other theories of distribution in particular, the neoclassical theory- that are defined for positions of long-run equilibrium. On the other hand, post Keynesian distribution theories concerned primarily with the determinants of the level of profits and with profit shares can concentrate on short-period situations that cannot, in general, be characterized by long-period equilibrium. It is in this latter setting that Kalecky and Keynes developed their concept of effective demand.

The principle of the Multiplier has been introduced by Keynes for the purpose of an employment theory that is to explain why an economic system can remain in equilibrium in a state of underemployment (or of a general under-utilization of resources). It could be alternatively applied for a determination of the relation between prices and wages, that is to a theory of distribution, if the level of output and employment is taken as given

- We shall assume a state of full employment so that total output or income (Y) is given.
- Income may be divided into two broad categories: Wages and Profits (W and P), where the wage earners' marginal savings is supposed to be small in relation to those of the capitalists

From these studies of justice distribution we may sum up the western idea of distribution concept in economic, and we may say there are five premises that underlay it:¹⁵⁷

- Each individual has a good that demands respect, and individuals are due rights in order that they may pursue those goods (a crucial premise for modern liberalism).
- Some share of *material* goods makes up the rights due.
- The fact that everyone deserves this can be justified rationally, and in secular terms.
- The distribution of this share of goods is possible or practicable, not merely utopian.
- The state, not only private persons or organizations, ought to guarantee the distribution

4. The Taxonomy of Economic Distribution Theory in Islam

To obtain a comprehensive understanding of the theory of distribution in Islamic Economic, in this section we divide the discussion into two sections. Section one discusses philosophical basis

¹⁵⁷Samuel Fleischacker, *A Short History of Distributive Justice*, Harvard University Press, 2004, 1-11.

of distribution theory in Islam. This section covered four principles; *Tawhid* Principle, Justice Principle, Ownership principles and *Al Ihsan* principle. Section two will discuss related to Instrument and model of Distribution. The sections as below:

4.1. Philosophical Basis of Distribution Theory In Islam

Basically, if we carefully examine the theory of distribution in Islam developed on four major components as philosophical Basis that cannot be separated one to another. The five components are: Tawhed Principle, Justice Principle, Ownership Principle, *Al Ihsan* Principle, Maqashid Shariah Principle.

We can track the basis of these four components on Qur'an and Sunnah, and see that each component is un-separated to create the theory of economic distribution in Islam, as follows¹⁵⁸:

4.1.1. Tawheed Principle

The actual word 'Tawheed' cannot be found in the Holy Quran, however, it appears in the Sunnan of Ad-Daaruuqutnee, volume two, in the book of Zakaat, Hadith 2034. Therein, it was reported that 'Abdullah Ibn 'Abbas said:

'When the Holy Prophet sent Mu'aadh to the Yemen, he (pbuh) said to him: you will come across the People of the Book (Christians and Jews), the first thing you should call them to is Tawheed, (the Oneness of Allah) and should they know this, then inform them that Allah has made it obligatory upon them to pray five time per day ...'

This suggests that *Tawhid* and distribution of wealth are closely linked. Qur'an also say:

*"Establish worship and pay the poor-die and obey the messenger, that haply ye may find mercy."*¹⁵⁹

Distribution actually is relationship between human, between the have and the needy. That's why The Holy Quran delineates a Worldview of a single Humanity, purporting a single origin, purpose and destiny enshrined in the semantic of Tawheed or unity,

¹⁵⁸The verses provided here not all but some only to represent other verses that convey the same concept as basis of distribution in Qur'an

¹⁵⁹QS.24:56

*'All mankind were once one single community; [then they began to differ -] whereupon God raised up the prophets as heralds of glad tidings and as warners, and through them bestowed revelation from on high, setting forth the truth, so that it might decide between people with regard to all on which they had come to hold divergent views. Yet none other than the selfsame people who had been granted this [revelation] began, out of mutual jealousy, to disagree about its meaning after all evidence of the truth had come unto them. But God guided the believers unto the truth about which, by His leave, they had disagreed: for God guides onto a straight way him that wills [to be guided].'*¹⁶⁰

Furthermore, at the heart of the Muslim social consciousness there is the belief that all humans are born into the Tawhidian or Unitarian principle, otherwise referred to as *al-Fitrah*. and the *al-Fitrah* best understood to be 'human conscience' as the Prophet (pbuh) saying:

*'Righteousness is good character and sin is that which bothers the conscience, so much so that you do not wish others to witness you engaging in the act.'*¹⁶¹

So, The Tawhed in the social justice context is derived from the goodness of individuals to serve humanity through generosity of spirit and selflessness and all of the good human traits of which the Holy Prophet, Muhammad (pbuh) was the best exemplar.

4.1.2. Justice (*al Adl*) Principle

Generally, the Qur'an brings three terms, *adl* (justice), *qist* (equity/ fairness), and *meezan* (balance/scale) to signify justice and equity. The word of "Justice" is synonymous to the word of "Adl" in arabic. Etymologically, the root of word' *adl* is a *mashdar* (Gerund) form of the verb '*Adala-ya'dilu-'Adlan-wa' udûlan-wa'adâlatan*. The noun means always justice. As an adjective it means rectilinear, just, or well balanced; it thus applies both to beings and to things. The narrow dictionary equivalents for Justice and Equity are the words *Inshaf*. *Inshaf*, is commonly used in the meaning of Justice in Persian, Urdu, Turkish and other Muslim languages that have borrowed heavily from Arabic. But the word Insaaf has its root in the concept of dividing equally in halves. This is not always Just or Equitable. The words '*Adl* and *Qist* are more comprehensive,

¹⁶⁰QS.2:213

¹⁶¹Narrated by Muslim

represent two of God's ninety-nine Beautiful Names and are extensively used in the Qur'an. The Qur'an, therefore, does not use this word in the sense of Justice or Equity and mentions another words which convey to the same premises word "Adl". Those words are "al Qisth", "al wazn", and "al wash". All these words numerous and repetitive. Word "adl" repeated in various shapes 35 times, "al Qisth" repeated 24 times, "al Wazn" repeated 23 times, "al Wash" repeated 5 times.¹⁶²

The root meanings of the word 'Adl represents the sense of Justice, Equity, Fairness, Non-Discrimination, Counter-Balance, to Rectify, Put in Order, Evenness, Proportion and the like. The Islamic concept of 'Adl is very comprehensive and implies fairness and equity in every thing a person says or does. It covers the comments we make, the judgements we pass, the way we handle our responsibilities and obligations to others, the way we deal with people, the way we handle differences, the way we treat others whether they are members of our family, friends, relatives, strangers or enemies. Fairness, equity and justice must be a hallmark of human behaviour in all of these areas. While reiterating Allah Subhaanahu wa Ta`aala's commands that He had always commanded the followers of earlier prophets, Allah says in the Holy Quran,

*"And when you speak, be just, even if it concerns a close relative."*¹⁶³

He especially commands God-fearing people to watch what they say,

*"O believers! Have Taqwa and say only the words that are appropriate."*¹⁶⁴

Those who deride, ridicule or insult others or use offensive names and epithets for others, they were told:

"So, those who do not repent, they indeed are the Zhaalimeen (unjust, wrongdoers, inequitable, transgressors)." ¹⁶⁵

In a detailed advice that the Prophet, Sallallahu `alaihi wa sallam gave to Mu'adz, he ended with the following words:

¹⁶²Muhammad Fu`ad Abdul , (1981), *Mu`jam Mufahhros Li alfaadhil Qur`an*, Beirut, Daar al Fikr

¹⁶³QS.6:152

¹⁶⁴QS.33: 70

¹⁶⁵QS.49:11

“Should I inform you of something on which everything else depends?”

Then, he held his tongue out and said, *“Control it!”* Mu’adz wondered if we would be held accountable for what we say. Then addressing him in a frank, loving words of Arabic idiom, he replied,

*“It is the harvests of their tongues that will cause people to be dragged on their faces or noses into the fire.”*¹⁶⁶

The Messenger of Allah also said:

*“The fair and just people who are equitable: in passing judgements, in dealing with their family members and in using the authority delegated to them, will be on the pulpits of Noor in the audience of Allaah SWT.”*¹⁶⁷

Even in the treatment of the children there must be fairness and justice, regardless of who their mother is and regardless if they are males or females. The Messenger of Allah, Sall Allaahu `alaihi wa sallam said:

*“Treat your children equally when gifting or giving things. Were I ever to suggest giving preference to anyone, I would have suggested it to be given to the daughters.”*¹⁶⁸

One of the primary goals of Islam being the establishment of an ideal peaceful and fair society, justice has been extremely emphasized in the Holy Qur’an. Knowing how people drift towards injustice, the Holy Qur’an advises Muslims to let justice triumph over all other emotions, feelings and attitudes. Muslims are told:

*“O believers, be the enforcers/establishers of justice, giving witness for the sake of Allah, even if it is against yourselves, your parents or your kith and kin. Whether they are rich or poor, Allah has more rights than any on them. Do not let pursuing your desires come in the way of being just.”*¹⁶⁹

¹⁶⁶Report ed in Musnad Ahmad, At-Tirmidzee and Ibn Maajah)

¹⁶⁷Abdullah Ibn ‘Umar in Muslim

¹⁶⁸Reported from Ibn ‘Abbaas by Sa’eed Ibn Mansoor in his Sunan and by At-Tabaraani in Mu’jam Kabeer

¹⁶⁹QS.4:135,also QS.5:8

Justice is the first victim when an individual, a community or a state is overtaken by self-interest, favoritism for their own or by anger, revenge or hate against others. When that happens, the party on the receiving side of injustice reacts with similar attitudes, perhaps even more strongly. Al-Ghazali and Al-Shatibi [(see Zarqa (1980) and Ghazanfar and Islahi (1990), Siddiqi (1996) and Islahi (2005)] see the whole structure and content of *shariah* geared to achieving human welfare through the demarcation of spheres of liberties-and-violations associated with the pursuit of diverse ends in life in particular, the goals of *din* (religion), *nafs* (life), *aql* (intellect or reason), *nasl* (family), and *mal* (property). The concept of limits¹⁷⁰ set by God on individual freedoms in these areas is critical. These limits are set so as to promote *masalih* (social utilities or welfare), that is, all activities or things that help achieving these goals equitably and prohibit *mafasid* (disutilities) which detract from (justly) obtaining these goals. In case there is a conflict of interest, there are rules of precedence to help resolve such conflicts, with the key objective remaining *maslahah al deen wa al-dunya*, ‘goodness of this life and the Hereafter.

4.1.3. Ownership Principle

In Islam, the concept of ownership is one an important principle of faith. As God created man as the *Khalifah* (vicegerent) on Earth, He endowed him with ownership (*milikiyyah*) rights over properties (*maal*) so that he can execute his duties and obligations to himself, family, society and God in a halal and just way. The object of ownership, i.e. mal, must be “something of value, permissible and capable of being possessed”(Qadri, 1973). Mal in the Arabic language signifies whatever in effect a man may acquire and possess; whether that is corporeal (*'ayn*) or usufruct (*manfa'ah*); such as gold, silver, animal, plant and benefit gained out of things such as the riding of vehicles, the wearing of clothes and the residing in houses etc. On the other hand, whatever a man cannot possess, cannot linguistically be regarded as mal. Al-Ghazali implies *Maal* as the element whose presence makes a person rich and its absence makes him poor. In other words, riches and poverty are determined based on the presence or absence of wealth. He considers maal as one of the Necessities (al-dharuriyat) that Shariah aims at protecting and at the same time the most serious fitnah (temptation) of this world (dunya).¹⁷¹

¹⁷⁰ QS.9:12

¹⁷¹ Al Ihya, V. 3, p. 231.

For instance, birds in the sky, fish in the water, trees in the forest, and mines in the secret depth of the earth are not linguistically considered mal.¹⁷² In the light of the juristic definitions¹⁷³ of mal we may now determine certain characteristics which qualify things as mal: (i) In order for a thing to qualify as mal it has to be, in the words of the Mejlle (Art. 126), naturally desired by man. In other words, in modern terminology, it must have commercial value; (ii) It must be capable of being owned and possessed; (iii) It must be capable of being stored; (iv) It must be beneficial in the eyes of the Shari'ah; (v) The ownership of the thing must be assignable and transferable.

The term rights (*huquq* pl. of *haqq*), on the other hand, means something that can be justly claimed, or the interests and claims that people may have by law. According to al-Zuhaili (1985), *haqq* is what the law recognises for an individual to enable him to exercise a certain authority or bind others to perform something in relation to him. He further maintains that *haqq* sometimes relates to mal, e.g. the right of ownership (*haqq al-milkiyyah*), and the right of easement (*haqq al-irtifaq*) in adjacent land particularly with respect to rights to passage, water and development. Sometimes it may not relate to mal, rather it may denote some legal authority or claim due to someone who possesses such *haqq*, e.g. the rights of custody and guardianship upon a person of incapacity.¹⁷⁴

In another place, Az Zarqa (1967) defines ownership as control over of something or something owned. Ownership is a relation ship between human and good recognized by Sharia "Ownership" (*Milkiyyah*) is actually derived from the Arabic root word of "*Malaka*" which means to have. In Arabic the "*al milk*" means authorization of people on something (goods or property) and it is in his grasp both real and legally. Authorization dimension reflected in the form that the person has something good means having control over the goods so he can use it according to his will, and no one else, either individually or institutionally, which can stone wall stop him from making use of items. For example, Ahmad has a motorcycle. This means that the bike is in Ahmad authorization and grasp. He is free to use it and others can not stop him and his way of

¹⁷²See az Zuhaili, p. 171.

¹⁷³See Mahmassani (Sobhi Rajab), 1983, *Al-Nazariyyah al-'Ammah Li'l-Mujibat wa'l-Wuqud*, Beirut: Dar al- 'Ilm Li-1-Malayin, 3rd edn, p. 8.

¹⁷⁴See az Zuhaili, p.42

enjoying the bike. The concept of ownership in Islam based on several verse in Qur'an, among as:

*"All that is in the heavens and on the earth belong to Allah s.w.t."*¹⁷⁵

*"To him belongs whatever is in the heavens and on earth."*¹⁷⁶

*"His is the Kingdom of the heavens and the earth and all that lies between them."*¹⁷⁷

*"It is He who has made the earth manageable for you so traverse you through its tracts and enjoy of the sustenance which he furnishes, but unto Him is the resurrection"*¹⁷⁸

Islamic concept of ownership has unique characteristics which is different to other economic system. Ownership in Islam are bound and relative not absolute. Relative here refers to the fact that the human ownership in fact is not the actual ownership (genuine, real) because, in Islam, everything in this world is God ownership, He is the Sole proprietor of the universe and everything. What is now owned by a human in essence is God's own and for the time being "given" or "entrusted" to them. In this context the special relationship that exists between the goods and the human (as owners) still bear in ownership dimension, because control and freedom to exploit and use it according to his will, but the rules or how to use the goods is set by the real owner. This impression can be captured for example in zakat obligations, appeal to infak, and feeding the poor. The fuqoha classify ownership into two types; Full/perfect ownership (*Milk at-Tamm*) and Semi/un-perfect ownership (*Milk an-Naaqis*). Two types of ownership refers to the fact that man, in his capacity as the owner of an item can take and utilize the substance of good, or use any value of good, or both. Full ownership is ownership for goods and benefits as well. While Semi ownership is only has for substance or benefits only. Both types of ownership have consequences. The implication of ownership in Islam is that the right of man over things is limited and qualified. Everything is subservient to the God's law and will. Man is entrusted the role of being a vicegerent. Thus, he has to deliver and fulfill that trust with utmost care and in the manner outlined in the Shari'ah law. From this classification there are three kinds of ownership in Islam: (i) Absolute ownership (ii) Public ownership (ii) Private ownership.

¹⁷⁵QS.4:126,134,

¹⁷⁶QS. 16:52

¹⁷⁷QS. 5:120, 43:85

¹⁷⁸QS.67:15

Linked to ownership and wealth distribution (*Huquuq 'alal Maal*) Al-Ghazali further divides the religious benefits into three types on how to use the wealth (*Maal*):¹⁷⁹

- What the Muslim spends on himself and which is directly or indirectly related to the devotional activities: the examples given are the pilgrimage and jihad which are among the most important devotional activities. The basic necessities of the life such as food, clothes, shelter and marriage, are means without which the devotional acts cannot be done properly. They are, therefore, part and parcel of the worship process based on the ruling which stipulates that "whatever is necessary for the accomplishment of a *wajib* (an obligatory act) is also a *wajib* (compulsory)".
- What he spends on the others in Shariah recommended ways like paying for needed services rendered to him, giving charity, offering hospitality, and even giving away to protect his honor.
- What he spends for the public interest in the form of *Waqf* such as mosques, schools, hospitals and bridges... as it is well known that these kinds of expenditures are of the nature to ensure continuous rewards to their authors. From all expenditure enumerated above, worldly benefits could be derived; however they are not the main motives.

4.1.4. *Al Ihsan* Principle

The concept of *Ihsan* means that a Muslim is a responsible person and a person of quality where he does things in a very good manner, in a complete sense, in a nice and tasteful way and is never satisfied with anything other than a quality job in all that he/she does, motivated by realizing that Allah prescribed *Ihsan* to everything and to all deeds. *Ihsan*: "it's to worship Allah as you are seeing Him and while you see Him not yet truly He sees you." This is the Prophet's definition of the term "*Ihsan*", and it signifies that a person, who is characterized with *Ihsan*, does everything perfectly as he sees his Master watching him. Allah, Most High, says:

*"Nay, whoever submits his whole self to Allah and is a doer of (Ihsan) good he will get his reward with his Lord; on such shall be no fear, nor shall they grieve."*¹⁸⁰.

¹⁷⁹ See Abdou Diaw, 2009, p.8-9

¹⁸⁰ QS.2:112

*“Allah commands justice, (Ihsan) the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that you may receive admonition.”*¹⁸¹

*“Serve Allah, and join not any partners with Him; and do (Ihsan) good to parents, kinsfolk, orphans, those in need, neighbors who are near neighbors who are strangers, the companion by your side, the way-farer (you meet) and what your right hands possess: for Allah loves not the arrogant, the vainglorious.”*¹⁸²

There are three important concepts of Islam: Islam, *Iman*, and *Ihsan*. *Ihsan* is one of the most important principles of Islam. The Qur’an has more than 66 verses on this subject. Actually the whole Qur’an guides to *Ihsan*, which means doing everything in an excellent manner and it also means doing the acts of charity and kindness. The best definition of *Ihsan* comes in a Hadith, in which the Prophet, peace and blessings be upon him, says:

*“(Ihsan is) it’s to worship Allah as you are seeing Him and while you see Him not yet truly He sees you.”*¹⁸³

In prayers and in relation to Allah, feel His presence. In relations to parents, honor them, be thankful to them and do your duties towards them. In relations to other relatives, recognize their rights, be good to them and help them if they need help. In relations to people in society, who are weak, needy and poor, be charitable and nice to them. In human relations in general, be good to others. Even those with whom you disagree in matters of faith, present to them the message, but have no aggression towards them:

*“But because of their breach of their Covenant, We cursed them, and made their hearts grow hard: they change the words from their (right) places and forget a good part of the Message that was sent them. You will not cease to find them - barring a few - ever bent on (new) deceits. Pardon them, then, and overlook (their misdeeds): for Allah loves those who are kind.”*¹⁸⁴

¹⁸¹ QS.16:90

¹⁸² QS. 4:36

¹⁸³ Narrated by Bukhory.No.48

¹⁸⁴ QS.5:13

In relations to the whole world including vegetables, animals and even inanimate things, do not waste, do not misuse or abuse, and be thankful to Allah.

*“Do no mischief on the earth, after it has been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good.”*¹⁸⁵

The Prophet, peace and blessings be upon him, said,

*“Allah has prescribed that you do everything in an excellent and nice manner.”*¹⁸⁶

Finally, Just do good, because Allah loves those who do good things:

*“But do good; for Allah loves those who do good.”*¹⁸⁷

The concept of *Ihsan* has been understood differently by various Islamic scholars. For example, some scholars explain *Ihsan* as being the “inner-dimension” of Islam whereas shariah is often described as the “outer-dimension”. *Ihsan* is excellence in worship, work, and in social interactions. For example, *ihsan* includes sincerity during Muslim prayers and being grateful to parents, family, and God. On the authority of Omar, who said: “One day while we were sitting with the messenger of Allah (pubh) there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journeying were to be seen on him and none of us knew him. He walked up and sat down by the prophet. Resting his knees against his and placing the palms of his hands on his thighs, he said:”O Muhammed, tell me about Islam”. The messenger of Allah said: “*Islam is to testify that there is no god but Allah and Muhammed is the messenger of Allah, to perform the prayers, to pay the zakat, to fast in Ramadhan, and to make the pilgrimage to the House if you are able to do so.*” He said:”You have spoken rightly”, and we were amazed at him asking him and saying that he had spoken rightly. He said: “Then tell me about Iman.”He said:”*It is to believe in Allah, His angels, His books, His messengers, and the Last Day, and to believe in divine destiny, both the good and the evil thereof.*” He said:”You have spoken rightly”. He said: “ Then tell me about *Ihsan.*” He said:

¹⁸⁵ QS.7:56

¹⁸⁶ Narrated by Muslim. No.3615

¹⁸⁷ QS.2:195

“It is to worship Allah as though you are seeing Him, and while you see Him not yet truly He sees you”.¹⁸⁸

Ihsan has many dimensions. *Ihsan* is worship. Recall the Prophetic traditions. When asked to define *Ihsan*, he said, “*Ihsan* is to worship God as if you see him, and if you do not see Him, know that he sees you”. *Ihsan* is reflected in creation. All creation is *Ihsan* from Divine love. The rain that sustains life is *Ihsan*. To a scientific mind, creation offers countless signs to divine transcendence. Creation is also a trust so that humankind may exercise its mandate as divine trustee on earth. So, protect the environment.

Ihsan has its reward built into it. *Ihsan* is the basis of sound economics, as in *qard al hasan*. *Ihsan* is mercy as when you forgive a wrongdoer. God commands justice and mercy. *Ihsan* is mutual support. Mutual support is the basis of seeking out and building a community. *Ihsan* is one of the strong foundation to develop the justice distribution of wealth in society. *Ihsan* is the cement that has held together the Islamic civilization. By living according to the concept of *Ihsan* and by applying it to all that a Muslim does, he/she will be rewarded and showered with mercy and forgiveness from Allah the Almighty. Furthermore, by doing that, a Muslim will ensure that he/she will pass the test and be amongst those of the best conduct.

Principle of *Ihsan* should be reflected on Muslim economic behavior, i.g. income distribution or always trying to share his surplus income to the others (who has the right). In other world if principle of *Ihsan* applied to income distribution will represent that¹⁸⁹:

- Islam is not leave the weak and helpless peoples of the society for the market competition sitting passively and looking into their problems indifferently. It knows and understands that they have been denied the equal opportunities for various historical, social and natural reasons. It perceives why they have become unable to make both ends of their life meet. Quite different from the cruel and brutal capitalistic methods of making the weaker, the deprived and the backward classes of the society scapegoats of the intense competition by blatant misappropriation of the theory of survival of the fittest in the

¹⁸⁸ Narrated by Muslim

¹⁸⁹ See P.P Abdul Razak, (2012), *Basic Philosophical Precepts of Islamic Economics*, p.9-10

socio-economic realms. Islam approaches the problem from humanitarian level. Islam recognizes the competition and understands it as the wheel of the civilization as well. At the same time, it does not want to ignore the weaker sections who have been pushed back in the intensive competition by and between the well to do competitors as well. So, it has determined certain rights for such weaker classes in the surplus income of the rich and forward classes of the society. Quran say,

“ There is no restriction on the blind, the lame and the sick (and the like of any handicapped who cannot work as an ordinary person) if they eat from any house as it is their right.”

- Islam unlike Marxian Surplus value theory, is not solely dependent on the price of the finished product. On the contrary, it evaluates a person's economic status using the measuring rods of both income and the time period. Through this, Islam says that it is the obligation of the trustees of the surplus income to provide the needy and the poor to meet their basic necessities of the life and Islam requires the state makes its own responsibility to ensure the protection of such rights. By fixing one year time period for calculation of the surplus income, Islam wants to take into consideration of short and long term economic problems of the trustees of the surplus income while assessing his/her economic status.
- Islam does not discourage acquisition of wealth and becoming its trustees. On the contrary, it works as an additive and a catalyst in converting the saving into the investment. The rich who gives out the right of the deprived in their property every year cannot help thinking of channeling their saving into a kind of productive investment. This has to be looked upon from another angle also that Islam prohibits interest as well. The right of the deprived in the surplus income of the rich together with the prohibition of interest works as an effective catalyst in turning the saving into the investment and generating thereby the economic growth both in its micro and macro levels. Interest, apart from being a moral graveyard, is a dead end of an economic transaction whereas each and every economic transaction which Islam has made lawful ensures various streams of value chains and long cycles of diverse economic transactions. Apart from prohibiting the commoditization of money and renting it thereof which has no intrinsic

and inherent utility entailing from its entity itself, Islam sees it abhorrent to extract any thing additional on a lent and loaned (same thing given and taken back) thing since it does not create any other economic opportunity for anybody other than the lender while bartering and/or buying a thing (exchange of money or some thing with something else) creates long cycle of economic opportunities for the supplier of the raw materials, manufacturer, distributor, transporter, trader and buyer. Each of these clients has got its own cycles of economic transactions as well.

In fact, in case of linked to distribution of *Maal* (property) justice consists of *Ihsan* principles which one would like to apply to one's own self if in a similar situation. Qadri (1995) then contrasts '*adl*' with *ihsan* in detail. The summarize of discussion where '*adl*' is distinguished from *ihsan* as table below:

'Adl (justice, equity)	<i>Ihsan</i> (benevolence, kindness)
<ul style="list-style-type: none"> - Equity is to give as much as is due and to take as much as is due. - Equity is that one should enjoy oneself and let others enjoy as well - It is equity that one should live for oneself as well as for others. - Equity is equality and the condition of faith. 	<ul style="list-style-type: none"> - Benevolence is to give more than is due and to take less than is due. - Benevolence is that one should sacrifice one's sense of personal enjoyment for the enjoyment of others. - It is benevolence that one should live only for Others. - Benevolence is unconditional sacrifice and the perfection of faith

Iqbal (2006) argued that the discussion on the table above at least in its external form, this understanding of justice comes very close to the Golden Rule to which the Western Kantian or welfare liberal concept of justice refer. Note, however, that as Musgrave (1985) states, the Golden Rule as an exclusive basis for deriving a theory of justice results in an asking for an equal division of the cake. That, under normal circumstances, would come under benevolence from an Islamic perspective rather than justice. The balancing act is another saying by the Prophet Muhammad (*pbuh*):

*"Jebreel kept on commending the neighbour to me so that I thought he would make him an heir"*¹⁹⁰ .

¹⁹⁰ Narrated by Abu Dawud, No.5133

Nevertheless, this was not done. Furthermore, the blueprint of justice is, as such, specified in the *Shari'ah* rather than left for human reason to speculate from a single principle or two.

4.1.5. Maqashid Shariah

Al-Maqhasid al-Shari'ah is a manifestly important and yet somewhat neglected discipline of the Shari'ah. The Shari'ah generally is predicated on benefits to the individual and the community, and its laws are designed to protect these benefits and to facilitate the improvement and perfection of the conditions of human life (Kamali, 2012). Fundamentally, Maqasid al-Shari'ah reveals the dignified view of Islam which has to be observed entirely, not partially, as Islam is an absolute and integrated pattern of life and its purpose includes the complete life, personal and public; in this world and the Hereafter (Ibn Ashur, 2006; Kamali, 1998). Therefore, a profound perception of Maqhasid al-Shari'ah involves serious obligation of each individual and community to justice and social welfare. The outcome of such profound perception would be society where every individual (or group) will work together with each other rather than compete, as proper achievement in this life is to obtain the ultimate happiness (*falah*) (see Kamali, 2008a). Accordingly, barely maximization of profits cannot be the only driving goal of a Muslim society. Maximization of profit must go hand-in-hand with attempts to ensure healthy human awareness, justice, and fair play at all levels of human interaction (*mu'amalah*).

According to the one of *Maqhasid shariah* is preservation of wealth, Islam facilitates the preservation through the distribution system that ensure circulation of wealth; to make sure that wealth does not concentrate in a few hands. The Qur'an lays down clear rules for the distribution of the "*Anfāl*" (the Spoils of War), the "*Fai*" (which technically means the "property abandoned by the enemy or taken from him without a formal war), and "*Warāthat*" (Inheritance). Of the "*Fai*" the Qur'an says:

*"Fai' belongs to Allah, to His Apostle, and to kindred and orphans, the needy and the wayfarers in order that it may not (merely) make a circuit between the wealthy among you..."*¹⁹¹

¹⁹¹ 59:7

Similarly, “*Anfāl*” have to be distributed according to the rules laid down in The Qur’an.¹⁹² Thus, there are set rules for the distribution of the state money and property among the needy and indigents. The Qur’an has severely condemned the hoarding of wealth. It says:

*“Who piles up wealth and layeth it by, thinking that his wealth would make him last for ever! By no means! He will be sure to be thrown into that which Breaks to Pieces”.*¹⁹³

Hoarding is condemned also because “the miser’s hoards block up the channels of economic service and charity, and the circulation of goodwill among men.” Thus, according to Islam, stagnation of wealth not only leads to uneven and unjust distribution of wealth among the members of a community; it also causes “hardening of the heart” which renders man callous and his “milk of human kindness” is gradually dried up till it becomes harder than a rock even;¹⁹⁴ it dries up feelings of love, sympathy, fraternity and justice which are among the basic values taught by Islam. As we have seen before, any valuables on which ‘*Zakāt*’ is not paid will become his torment on the day of Resurrection. Imagine a society which is devoid of all the emotions mentioned above, which lacks all tender feelings, the result will be self-destruction and man will be living his life at a level far below even the animal level. Islam wants to ensure equitable circulation of wealth among all the members of the society; wealth has to flow from the more privileged to the less privileged and only such a scheme can guarantee a truly welfare state in which each has according to his deserts and performance. Therefore in case of the payment of zakah, the main objective is to purify one’s wealth and the central justification for it is equal allocation of wealth to everyone. Consequently, Maqasid al-Shariah reveals the noble vision of Islam which must be observed entirely as Islam is an absolute and integrated way of life. In general, its goal embraces both individuals and societies for the good in this world and the Hereafter. It underlines benefits for both of them and its laws are devised to shelter these benefits and support progress and rightness of the setting of human beings on earth (Soualhi, 2008). The Holy Qur’an illustrates this notably when it underlines the leading rationale for sending the Prophet Muhammad (s.a.w) in verse:

¹⁹² QS.8:1, 41

¹⁹³ QS.104:2-4

¹⁹⁴ QS. 2: 264-65 where *The Qur’an* makes a beautiful comparison of those who spend for just show-off and those who spend for the good pleasure of none but Allah. It likens the hypocrite to “a hard, barren rock, on which is a little soil” and a true believer to “a garden, high and fertile”.

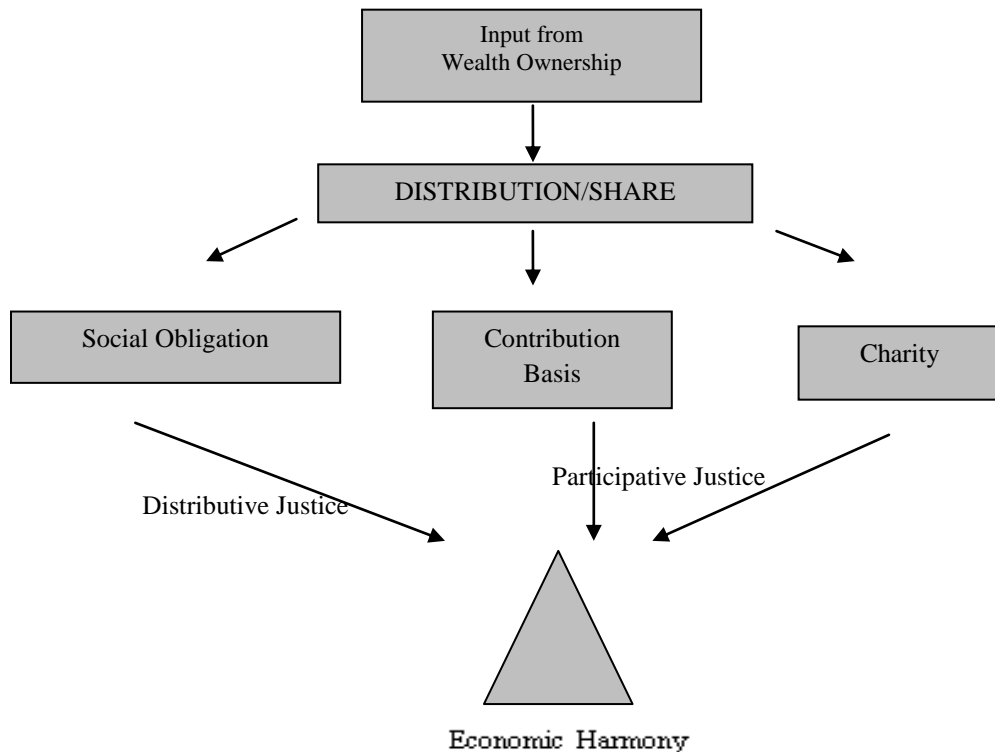
*“We sent Thee not, but as a Mercy for all creatures”*¹⁹⁵

Furthermore, it can be also observed in the Qur’an’s description of itself when it says

*“O mankind! there hath come to you a direction from your Lord and a healing for the (diseases) In your hearts,- and for those who believe, a guidance and a mercy.”*¹⁹⁶ .

5. The Instruments of Distribution in Islam

After we laid down the foundation of distribution and its objectives from Qur’an , we also take what the Al Qur’an provides regarding the instruments to ensure the mechanism on how the wealth or income distributed to the right places and settle up the justice always available in all degrees of societies. Based on the principles that mentioned in previous section, the instrument outright as a model of distribution accumulated and divided depending to the source of the wealth ownership, the instruments divided in three types: i) Social Obligation basis which covered Zakat, Inheritances, etc; ii) Contribution Basis which covered wages, profit,etc; and iii) Charity basis which covered Waqf, Shadaqah, etc, as presented in Diagram 2:



¹⁹⁵ QS.21:107

¹⁹⁶ QS.10:57

5.1. Social obligation Basis Instrument of Distribution

- Zakat

Zakat is an Integral part of Islamic belief. It is one of the five concepts necessary to believe to become a Muslim. Besides religious, Zakat is an economic concept and has Socio-Economic implications. First such measure is Zakat which is compulsory levy or tax collected from rich by the Islamic state or the community and distributed to or spent on the poor. Before understanding its significant role in the distributive system of Islam, let us have a glance through the relevant verses of the Qur'an and the Ahadith of Muhammad (PBUH), as below:

From the Qur'an:

“Establish worship, pay the poor-due, and bow your heads with those who bow (in worship).”¹⁹⁷

“Establish worship, and pay the poor-due and whatever of good ye send before (you) for your souls, ye will find it with Allah. Lo! Allah is Seer of what ye do.”¹⁹⁸

- The Inheritance

The basic principle of inheritance has been setup by verses 7 and 8 of chapter 4 of the Holy Qur'an. According to these verses, both men and women of a family would inherit the estate left by their parents and near relatives and something shall also be bestowed on kinsfolk, orphans and the needy who are present at the time of division of inheritance. These verses read:

“Unto the men (of a family) belongeth a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much – a legal share. And when kinsfolk and the orphans and the needy are present at the division (of the heritage), bestow on them therefrom and speak kindly unto them.”¹⁹⁹

The verse No. 11 of chapter 4 of al-Qur'an prescribes the shares of the children and parents of the deceased. This verse reads:

“Allah chargeth you concerning (the provisions for) your children: to the male the equivalent of the portion of two females, and if there be women more than two, then theirs

¹⁹⁷QS.2:43

¹⁹⁸QS.2:110, see also 6:141, 9:5,60,103, 22:41,78, 24:56, 30:39

¹⁹⁹QS.4:7-8

is two-third of the inheritance, and if there be one (only), then the half. And to his parents a sixth of the inheritance, if he have a son; and if he have no son and his parents are his heirs, then to his mother appertaineth the third; and if he have brethren, then to his mother appertaineth the sixth, after any legacy he may have bequeathed, or debt (hath been paid). Your parents or your children; Ye know not which of them is nearer unto you in usefulness. It is an injunction from Allah. Lo! Allah is Knower, Wise.’²⁰⁰

The verse No. 12 of chapter 4 of the revealed book of Islam prescribes the shares of the husband and wife in each other’s heritage. It also prescribes shares of the distant relatives in case the deceased leaves no children and no parents. This verse reads:

“And unto you belongeth a half of that which your wives leave, if they have no child; but if they have a child then unto you the fourth of that which they leave, after any legacy they may have bequeathed, or debt (they may have contracted, hath been paid). And unto them belongeth fourth of that which ye leave if ye have no child, but if ye have a child then the eighth of that which ye leave, after any legacy ye may have bequeathed, or debt (ye may have contracted, hath been paid). And if a man or a woman have a distant heir (having left neither parent nor child), and he (or she) have a brother or a sister (only on the mother’s side then to each of them twain the brother and the sister) the sixth, and if they be more than two, then they shall be sharers in the third, after any legacy that may have been bequeathed or debt (contracted) not injuring (the heirs by willing away, more than a third of the heritage) hath been paid. A commandment from Allah. Allah is Knower, Indulgent.”²⁰¹

5.2 Contribution Basis Instruments of Distribution

Islam allow and guarantee for every individual accountability for his actions done in this world. He would be rewarded for his good actions and punished for his evil actions in the hereafter. Accountability for individual’s actions is meaningless if the individual is not provided reasonable freedom to act independently. Therefore, Islam puts highest value on individual’s freedom of action in every field of human activity such as social, political, economic religious, moral, etc.

²⁰⁰QS.4:11

²⁰¹QS.4:12

Linked to the Islamic concept of equity in the distribution of income and wealth and its concept of economic justice, does not however require that everyone be rewarded equally, irrespective of his contribution to society. Islam tolerates some inequalities of income because all men are not equal in their character, ability and service to society²⁰². Therefore, distributive justice in Islamic society, after guaranteeing a humane standard of living to all members through the institution of Zakaat, allows such differentials in earnings as are in keeping with the differences in the value of the contributions or services rendered, each individual receiving an Income corresponding to the social value of the services he contributes to society.²⁰³

Islam recognise the contribution to output made by factors of production only by labour and therefore Islam does not allow the concept of exploitation of labour and no relation with the concept of surplus value as propounded by Marx. Islam places relationship between the employer and the employee under the concept of brotherhood and equal treatment of all individuals in society. Accompanied by economic justice such that everyone gets his due for his contribution to society or to the social product and that there is no exploitation of one individual by another. What a 'just' wage is and what constitutes 'exploitation' of labour needs to be determined in the light of the teachings of the Qur'an and the Sunnah. An employee is entitled to a 'just' wage for his contribution to output and it is unlawful for a Muslim employer to exploit his employee. The Prophet declared that three persons who will certainly face God's displeasure on the Day of Judgement are: one who dies without fulfilling his commitment to God; one who sells a free person and enjoys the price; and one who engages a labourer, receives due work from him but does not pay him his wage.²⁰⁴

5.2. The Charity basis Instruments

According to Veen (2009) Charity in Islam is not only about alleviating material poverty in the short-term through individual acts; rather, Islamic teachings focus on broader concepts of social and economic development as part of a holistic approach to human development. This acknowledges that charity alone will not solve poverty. An exploration of Islamic teachings on

²⁰² QS. 6:165, 16:71, 43:32

²⁰³ Muhammad Umer Chapra, *Islamic Work Ethic*, Al-Nahdah: Muslim News and Views Vol 3, Issue 4 (October December 1983)

²⁰⁴ Narrated by Bukhori

finance and justice suggests that Islam encourages an alternate set of trade rules and a different kind of financial system that discourages the exploitation of the poor and ensures a more equitable distribution of wealth. As the Prophet said:

“There is no person who does not have the obligation of (doing) charity every day that the sun rises.” Whereupon he was asked: “O messenger of God, wherefrom would we get something to give in charity (so often)?” To which he replied: “Indeed the gates to goodness are many: glorifying God, praising Him, magnifying Him, saying ‘There is no god but Allah’, enjoining the good and forbidding the wrong, removing any source of harm from the road, listening to the aggrieved, guiding the blind, showing the seeker his need, striving as far as your two legs could carry you and with deep concern to give succor to him who asks, carrying with the strength of your arms (the burdens of) the weak. All these are (acts of) charity which is an obligation on you.” And he added: “And your smiling in the face of your brother is charity, your removing of stones and thorns from people’s paths is charity, and your guiding a man gone astray in the world is charity for you”²⁰⁵

The following instruments provide a broad overview of the main forms of charity in Islam to ensuring justice and equitable distribution of wealth or income:

- Waqf
- Shadaqah
- Qardh al Hasan

Conclusion

Concept and system distribution is part of economic science, influenced also by the ideology and worldview forming its system and philosophy. Among the evidence is that the distribution system, Whether secular western or Islam, the both system emanate based on some principles, i.e principle of Justice. The Distintion between both is the principle of justice in western refers to the relatively human thought and desire of wealth, such as Aristoteles Nichomachean of ethic, meanwhile in Islam, concept of justice is always refers to Al Quran and Sunnah as two basic sources of human’s life. Beside justice principle, the economic distribution in Islam based on

²⁰⁵ Narrated by Bukhori and Muslim

several principles such as Tawhid principle, Ownership principle, *al Ihsan* principle, and Maqashid Shariah. Above these principles, the distribution system achieve the objective of Islamic economic it self, i.e equality and eradication of poverty. To ensure the achievement, the Islamic distribution establish some instruments as a practical model of dsitribution it self. Then, the instruments divided into three types according to distributive justice and participative justice: Social obligation, contribution basis and also charity basis. From this study, we can say also that the concept distribution in Islamic economic as a one proof of Islamic economic as the independent science, distinct from konvensional or secular economic.

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ENHANCING ENGINEERS: ENGINEERING ETHICS TO CARE FOR THE SOCIETY**Nooraini Sulaiman^{1,2}, Azami Zaharim^{3,4}, Hassan Basri^{3,4} & Khairul Anwar Mastor^{3,5}**¹Institut Islam Hadhari (UKM)²Senior Lecturer at Universiti Teknikal Malaysia Melaka (UTeM)³Principle Associate Fellow

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⁴Professor at Fakulti of Engineering & Built Environment UKM⁵Professor and Director at Center for General Studies UKM**ABSTRACT**

There are several ethical issues that arise in engineering. These issues arise due to the actions performed by engineers in their career. It is appropriate that engineers are exposed to ethical values so that they can apply the values when facing ethical dilemmas in the interest of the community and environmental sustainability. Engineers should feel responsible to give the society an added value using their engineering knowledge. This is the first rule of engineering ethics, and it should be the primary consideration when they weigh for ethical decisions. Engineers are not only responsible for their duties, but they also need to take into account the effects of work to himself, the society and the environment. There are some aspects of engineering professionalism, which are (1) sensitivity to risk, (2) awareness of the social context of technology, (3) respect for nature and (4) commitment to the society. Engineering is a noble profession when practiced correctly. Professional engineers should integrate ethics and morals in their career, for instance, being committed to excellence, creative, innovative, high in initiative and responsible for the self, society and environment. Engineers should be realigned to ensure continued improvement to meet the changing needs of the society. This indicates that Islamic ethics and moral values are indispensable to a good engineering career. Finally, the importance of humanities and the society in promoting this engineering ethics suggests that these disciplines are crucial in the professional education of engineers.

Keywords: engineering, ethics, society.

1.0 INTRODUCTION

Ethical issues involving the work of engineers had arisen in Malaysia. The related ethical issues that arise among engineers are those of decision making. According to Abdul Rahim (2003), among the issues that have arisen are the engineers' inability to understand the characteristics, causes or conditions that lead to the success or failure of a project. Engineers responsible for making morally relevant decisions are faced with three potential problems. One is the risk of moral negligence. This happens when an engineer feels that he is not morally accountable to the development of a project, such as causing pollution to the community at large. Another is moral recklessness. This takes place when a fact manifests itself but is disregarded. An example of moral recklessness is when an engineer knows for a fact that a structure is unsound but chooses to ignore the problem. The final one is moral blindness. An example of moral blindness is when an engineer knows that local workers on a national development project are being abused, but he does not see anything wrong with it.

Engineers create products and processes to satisfy basic needs for food and shelter. In addition, enhance the convenience, power, and beauty of our everyday lives. Engineering ethics is the study of the moral problems confronted by individuals and organizations involved in engineering. The ethic of engineering is wider in scope than the ethics of engineers. The moral problems surrounding engineering should interest each of us, for we are all affected daily by engineering projects having moral dimensions. The increasing attention now being given to engineering ethics has been the result, perhaps unfortunately, of some negative effects of technology. Engineering ethics is the discipline which examines the moral import of that creative activity. It explores the moral dimensions of technology from the inside.

There is an obvious similarity between the role and duty of an employee engineer as a faithful agent or trustee of the employer and the role and duty of a consulting engineer as an adviser to and, at times, agent of the client in professional engineering matters. Engineering has become a profession, and because professions, engineering included, have historically based their status and claims to a distinct status within society on "service to the public", there is presumption today that engineers do have special obligations to the society.

In addition, engineers are often confronted with a situation where there is a “conflict of interest”. According to Abdul Rahim (2003), the situation can easily be resolved, if the important details are announced in advance. Salient details about a project should be explained and made clear to the parties involved so as to avoid problems of ethics. The contract or agreement signed must be carefully written to avoid ethical questions. It is therefore imperative that engineers be skilful in the writing and administering of a contract.

2.0 DEFINITION

2.1 Engineer and Engineering

The word engineers is derived from the Latin *ingenium* (and thus obviously related to ingenious and, a connection less obvious but interesting, to engender or beget). The word is given a series of meanings. It was in use before the steam engine, its original meaning was “ an instance or product of ingenuity”. Likewise, the word “engineer” preceded the steam engine, and in its early use was attached to one who contrives, designs or invents, an inventor, a plotter. We now confine “engine” to engine as we know it and other meanings are seldom encountered. “Engineer”, however, when we couple to it the adjective “professional”, has retained its original meaning of one who contrives, designs, etcetera, because the professional engineer is by no means is by no means always associated with the engine (Carson Morrison 1982).

The definition of engineering adopted by the Accreditation Board for Engineering Technology (ABET) is the following (John Dustin Kemper 1982& Mike W. Martin 1983):

“Engineering is the profession in which a knowledge of the mathematical and natural sciences gained by study, experience, and practice is applied with judgment to develop ways to utilize, economically, the materials and forces of nature for the benefit of mankind”.

Engineering, by definition, is concerned with new things or new idea. A new idea may involve a combination of old components, but if a new and useful effect results from this combination, then invention has taken place.

2.2 Engineering Ethics

The engineering ethic as stated here is not specific, but it is nevertheless amenable to enforcement. It is readily possible for a body of peers to judge whether the action of a colleague is dishonest, dishonorable, or in violation of the public trust. Ethical norms need not be subject to the limits of law, they encompass a greater breath of human conduct than can be defined by law. Engineering is a scientific profession, yet the test of the engineer's work lies not in the laboratory, but in the marketplace (James H. Schaub).

Various things may be meant by the expression engineering ethics. In this paper engineering ethics will mean the examination of moral issues in engineering and the field of study which results from that examination. It centers on a normative or evaluation inquiry into how people and organization involved in engineering ought to behave, and what laws, codes of ethics, and institutional norms morally ought to be in effect. But it also involves conceptual inquiries aimed at clarifying the meanings of key ideas and issues and descriptive or factual inquiries designed to provide relevant factual information (Mike W. Martin 1983). The issues in engineering ethics are wider in scope than the moral problems confronted specifically by engineers. For they include the moral problems bearing on engineering faced by many other people, including consumers, managers, scientist, technical writers, lawyers, and government officials.

Engineering sorely needs a common engineering ethics, as the first step toward the unity that has so long been sought but never attained. The sharing of a moral foundation is a binding sense of idealistic motivation and purpose, would provide the single cornerstone upon which to build other blocks of commonality and cooperation. The engineering ethics as stated here is not specific, but it is nevertheless amenable to enforcement. It is readily possible for a body of peers to judge whether the action of a colleague is dishonest, dishonorable, or in violation of the public trust. Ethical norms need not be subject to the limits of law, they encompass a greater breath of human conduct than can be defined by law (James H. Schaub 1983).

Engineering has become a profession, and because professions, engineering included, have historically based their status and claims to a distinct status within society on “service to the public”, there is presumption today that engineers do have special obligations to the public.

According to Mike W. Martin (1989), engineering ethics is a study of the moral issues and decisions confronting individuals and organizations it related questions about moral conduct, character, ideals, and relationships of people and organizations involved in technological development.

Engineering ethics would refer to the set of specifically moral problems and issues concerning engineering. Engineering ethics would be the currently accepted standards endorsed by various group of engineers and engineering societies. The discipline of engineering ethics has the task of examining these accepted conventions to see if they are clear, justified, and sufficiently comprehensive.

3. DOMAIN OF ETHICS

The word ethics has several distinct although related meanings. The word ethics and its grammatical variants can be used as synonyms for morally correct. For example, people's action and principles of conduct can be spoken of as either ethical (right, good, or permissible) or unethical (immoral), and individuals can be evaluated as ethical (decent, having moral integrity) or unethical (unscrupulous). In this usage, engineering ethics would amount to the set of justified moral principles of obligation, rights, and ideals which ought to be endorsed by those engaged in engineering. Discovering such principles and applying them to concrete situations in the central goal of the discipline of engineering ethics. Sometimes word ethics is used to refer to the particular set of beliefs, attitudes and habits which a person or group displays in the area of morality (Mike W. Martin 1983).

These terms can be used as an aid to practitioners engage in the identification and structuring of ethical issues, a task K. Danner Clouser describes as “conceptual geography” (Rosa Lynn B. Pinkus 1997):

Ethics is a “generic term for several ways of examining the moral life”, Some approaches to ethics are descriptive and others are normative.

Morality is a social conventions about right and wrong human conduct that are so widely shared they form a stable (although usually incomplete) communal consensus.

Descriptive ethics (non normative) is a factual investigation of moral behavior and beliefs-the study not of “ what people ought to do but how they reason and how they act. Normative ethics (general) is “The field of inquiry that attempts to answer the question, “ Which action guides” are worthy of moral acceptance and for what reasons?. Types of action guides are theories, principles, rules, and maxim. They are used to assess the morality of action.

Normative ethics (applied) “Refers to the use of ethical theory and methods of analysis to examine moral problems in the professions”. Most professions articulate a professional code of ethics to specify role norms or obligations that professions attempt to enforce. Sometimes etiquette and responsibilities are spelled out. Theory is not actually applied but rather is involved to help develop specific action guides.

Meta ethics (non normative): The analysis of language of crucial ethical terms such as virtue, right, obligation, and responsibility. It examines the logic and the patterns of moral reasoning.

3.1 Ethics and Professionalism

Professionalism is a way of thinking and living rather than an accumulation of learning. Professionalism cannot be taught by stating a code of ethics nor by memorizing a set of rules. In the practice of engineering, most engineer, no matter whether they are employees or private practitioners, or whether they are in public enterprise, find that in their professional lives they encounter problems that are far removed from the technical and the impersonal. A definition of “profession” is a vocation in which a professed knowledge of some department of learning is used in its application to the affairs of others, or in the practice of an art founded upon it (Carson Morrison).

Professions are based on large knowledge foundations requiring extensive teaching, training, preaching and exemplifying. Professional skills are important to the well-being of a society. Professions are usually use ethical standards in their regulation processes. Professionals may

have autonomy in workplace. Hence, they are expected to utilize their independent judgment in carrying out their professional responsibilities (B.Karagozoglu 2007).

Engineering societies have followed other professional groups in developing official codes of professional ethical conduct. These codes serve a number of functions, which helps explain why they have been given so much attention (W. Mike Martin 1983). Codes provide a positive stimulus for ethical conduct and helpful guidance and advice concerning the main obligations of engineers.

3.2 Ethics and Morality

These words are both defined and differentiated in one golden sentence given us by Fowler: “Ethics is the science of morals and morals are the practice of ethics”. Ethics is the science by which people draw up sets of moral imperatives, the morals of an individual are the way in which he or she applies such a set of imperative in his or her actions (Carson Morrison 1982).

Rules of interaction can be listed as the etiquette (good manner), the law, moral and ethics. The etiquette contains codes of acceptable personel behavior and courtesy. The law is a system of rules established by authority. Morals are accepted standards of right and wrong. Ethics is a code or system of rules defining moral behavior for a particular society. Obeying the law is also a good manner and breaking the law calls for punishment. Ethics is considered within the general framework of morals (B.Karagozoglu 2007).

3.3 Islamic Ethics

Ethics generally refers to a science concerning to question of right and wrong in the human conduct, a normative science dealing with, “how things ought to be”. The Islamic term corresponding to this concept, though different in scope and nature, is “*ilm al-akhlak*. *Akhlak* in a broad sense, therefore, subsumes all actions that are characterized as “*amal salih*” in the terminology of the Quran (Haneef 2005). Moreover the exemplary moral life of the Prophet, according to Quran account, had articulated the various applications of Islamic morality and ethics to be followed and emulated by Muslims. The Prophet also described his mission as one of the endeavours towards establishing a perfect system of morality:

“I have been sent only for the purpose of perfecting good morals” (Hadith)

Most of the ethical rules of Islam that govern business life are the same as the ones that apply in every Muslim's daily life. Every Muslim is responsible for practicing honesty, keeping his words and being humble.

Islamic scholars traditionally classify Islam into four sections, such as creed, form or worship, dealing and morals. In fact, to study the Quran and the Prophet's Traditions closely and carefully is immediately to recognize that Islam is essentially a religion of morals and ethics in a most comprehensive and profound manner and that morality is one of Islam's major general characteristics (Yusuf al-Qaradawy 1995). Islam's concern with morals and good conduct is so great that the Quran does not find a better quality to praise in the Messenger of Allah. For instance Allah says:

“And surely you are of a great morality” (al-Qalam :4)

This matter of morality, refined ethics and codes of good conduct is integral to the Islamic system, teachings, creed, worship, dealings and even politics and economics in peace and war. Good manner and great morality enjoy a place of crucial importance in the structure of Islamic teachings.

The concept of morality in Islam centers around certain basic beliefs and principles. The dimensions of morality in Islam are numerous, far-reaching and comprehensive. The Islamic morals deal with the relationship between man and God, man and his fellow men, man and the other elements and creatures of the universe, man and his innermost self. The Muslim's moral obligation is to be a vivid example of honesty and perfection, fulfill his commitments and perform his tasks well, seek knowledge and virtue by all possible means, develop a good sense of social consciousness and nourish a feeling of human response, provide for his dependents generously without extravaganza and meet their legitimate needs (Hammudah Abdalati 1980).

4. RELIGIOUS BASES FOR ETHICAL ACTION

Most of the ethical rules of Islam that govern business life are the same as the ones that apply in every Muslim's daily life. Every Muslim is responsible for practicing honesty, keeping his words, being humble, etc. To serve humanity effectively, engineers must maintain a high level of

technical competence. However, such a high level of technical expertise without adherence to moral (ethical) guideline is as much a threat to public welfare as is professional incompetence (B. Karagozoglu 2007).

Our earlier selection of theories of right action did not include specific reference to moral imperatives based on religious belief. This was not an intentional slight, but rather a recognition of the fact that religious motivation can be the source of right action under any of the foregoing theories. Yet it need not be the sole source, and religious commitment is not synonymous with moral concern. It would surely be wrong to equate atheism, agnosticism, or a lack of interest in formal religious institutions with a lack of moral concern. It may be equally wrong to equate them with an absence of religious concern (Mike W. Martin 1983).

Religion can mean many things, from the quest for the metaphysical ultimate in the universe to the religious institutions which have grown around this quest. Religious practice can mean anything from passive participant in religious services to translations of a religious belief into right action. For our purposes the following wide definition, given by C.J. Ducasse, is useful:

A religion... is any set of articles of faith- together with observances, attitudes, obligations, and feelings tied up therewith—which, in so far as it influential in a person, tends to perform two functions, one social and the other personal. The social function is to provide motivation for the individual to conduct himself altruistically on occasions when his individual interest conflicts with that of society and when neither his spontaneous altruistic impulses, nor the sanctions of the laws or of public opinion, are potent enough by themselves or together to motivate such conduct. The personal function, on the other hand, is to give the individual in some measure the serene assurance out of which flows courage on occasions of fear, endurance in adversity, strength in moments of weakness, dignity in defeat, humility in success, conscientiousness and moderation in the exercise of power.

An ethical duty or obligation is a moral requirement to follow a certain course of action, that is, to do or refrain from doing certain things. It may arise from making a promise or an agreement or from entering a profession. For example, according to many engineering codes of ethics, engineers not only have a moral right to raise issues of wrongdoing outside their organizations,

but, additionally, they have an obligation to do so when public health and safety are at stake (Caroline Whitbeck 2011).

Perhaps the term faith implies more certitude than many religious seekers may have, in which case the term hope may not be amiss. In either case the words imply trust, trust that we can receive insight into what should govern right action and that we can be sustained in that action. There are some aspects of ethical behavior prescribed in the *Quran* and *Sunnah* such as honesty and truthfulness, sincerity, kindness, striving and hard working at work place. These aspects are important to practicing engineer in their profession.

4.1 Honesty and Truthfulness (*Sidq*)

Religion can influence ethical behavior and this is one of its basic social functions among Muslim engineer. Since obedience to such principles is basic to mutual trust, responsibility among human beings as well as to integrity within the personality, these are among the most emphasized qualities in Islam (Haneef 2005). Such a scrupulous adherence to truth includes absolute honesty and fidelity in all personal relationships and interactions, in business dealings and transactions, and in the administration of justice.

The Quran repeatedly stresses the values of honesty and truthfulness, for instance:

“O you who believe, be conscious of Allah and be with the truthful”.

(at-Taubah:119)

“(The virtuous are) those who honor their trusts and promises and those who stand firm in their testimonies...”

(al-Maarij :32-33)

The concern with truth telling extends far beyond the boundaries of the engineering profession. Religious and secular literature contain many injunctions to tell the truth. The importance of honesty in engineering practice is a major focus of their profession. For example, engineers shall be objective and truthful in professional report, statement or testimony. They shall include all relevant and pertinent information in such reports, statement or testimony (Charles E. Harris 2009).

4.2 Sincerity (*Ikhlas*)

Sincerity towards Allah should prompt him to whole heartedness in worship, to absolute honesty with himself regarding his motives and intentions, and so striving continually to weed out of his character has a trace of hypocrisy, greed, selfishness, envy or the desire for reputation or power. Term *ikhlas* literally means to purify, clarify, refine and remove all impurities. In the Islamic usage it refers to the inclination and attitude on the part of a person who in all his under takings, has the overriding consideration of gaining the pleasure of God in his mind. In other words, he does everything for the sake of God (Haneef 2005)).

The holy Quran sternly warns Muslim against ostentation and showing off:

“So woe to the worshippers who are neglectful of their prayers, those who want but to be seen. (al-Maa’un, 4-6)

Islam teaches that mere worldly gain should not be the inducement for doing a good deed. Furthermore, the motive of the deed should not be hypocritical. It should not be performed for show and fame, for obtaining return and deriving profit, but it should be solely for the purpose of obeying Allah’s command and seeking His pleasure. This called sincerity (*Ikhlas*) (Sulaiman Nadwi 1999).

Sincerely is a moral quality upon which the validity of action depends, whether the action relates to God or to man. Sincerely towards God must prompt a person to wholeheartedness in worship, to absolutely honesty with himself and to strive continually to weed out from his character all traces of hypocrisy, greed, selfishness, desire for reputation or power. Likewise the sense of sincerity can lead Muslim engineer to behave truthfully with people whom he deals in his profession or work place.

4.3 Kindness (*Rahmah*)

Islam teaches that human beings are all equally creatures of Allah, all sharing the same condition. The Muslim’s obligation is to live in cooperation, with his fellow men and to be helpful, kind just and compassionate toward everyone, regardless of whether they are of the same or a

different faith, race, culture or status (Suzanne Haneef 2009). Such virtues are stressed again and again in the Quran and the prophet *Hadiths* as for example the following:

“Allah will not show kindness to him does not show kindness to others”.
(*Hadith*)

Kindness, helpfulness, and compassion are among the most fundamental teaching of Islam. Islam urges Muslim especially an engineer to uphold these values when dealing with all human, whether Muslims or not. For instance, Quran said:

“O Prophet; say, my lord pardon and be kind and You are the best of the kind people”
(*al-Mukminun:118*)

4.4 Striving and Hard Working (*Jihad*)

Work and striving in the worldly realm are a very important part of the Muslim’s practice of Islam. Since administering the affairs of earth in the best possible manner in man’s responsibility, managing its resources, developing science, industry, technology, human potential and abilities, and mastering the entire multitude of skills necessary for the effective and smooth running of society are a religious obligation (Suzanne Haneef 2009). The Quran is explicit in stating that Allah’s help comes only to those who work and strive with commitment and sincerity:

“And those who strive hard for Us, We will most certainly guide them in our paths, for Verily Allah is with those who do right”.
(*al-Ankabut :69*)

“And we shall try you until we have known those among you who strive hard and who are patient, and until we test your record”.
(*Muhammad :31*)

Man as vicegerent of God must strive hard to establish a state of true servant hood to God as well as to master all the needed technical skill for managing the affairs of his worldly life especially in engineering profession. To do this, an engineer needs to work very hard and embark upon *jihad* (striving), intellectually, morally and technically (Haneef). Hence, Islam respects honest effort and work of any kind, and does not consider any necessary or useful endeavour as degrading. That is why the Quran states:

“Man shall have nothing but what he strives for”. (*al-Najm:39*).

Naturally, no development and progress is possible without hard work and effort.

5. ENGINEERS AS RESPONSIBLE PROFESSIONALS TO THE SOCIETY

What are the responsibilities of engineers to society? Viewing engineering as social experimentation does not by itself answer this question. For while, engineers are the main technical enablers or facilitators, they are far from being the sole experimenters. Their responsibility is shared with management, environment and society. Yet their expertise places them in a unique position to monitor projects, to identify risks, and to provide clients and the society with the information needed to make reasonable decisions.

At least four elements are pertinent (Mike W. Martin 1983), a conscientious commitment to live by moral values, a comprehensive perspective, autonomy, and accountability. Or stated in greater detail as applied to engineering project conceived as social experiments for example a primary obligation to protect the safety of and respect the right of consent of human subjects. An engineer also, awareness of the experimental nature of any project, imaginative forecasting of its possible side effects, and a reasonable effort to monitor them. Besides, they should be autonomous, personally involved in all steps of a project and accepting accountability for the result of a project.

It is implied in the foregoing that engineers should also display technical competence and other attributes of professionalism. Inclusion of the above four requirements as part of engineering practice would then earmark a definite style of engineering. There are some aspects of engineering professionalism, which are sensitivity to risk, awareness of the social context of technology, respect for nature and commitment to the society.

5.1 Sensitivity to Risk

The engineers also face challenges in making decisions based on ethics. Engineers should feel responsible to give society what they have learnt in engineering. This is the first rule of engineering ethics, and it should be the primary consideration when they weigh ethical decisions. Engineering graduates apply their technical skills in a wide variety of legal, institutional, and environmental settings, acting as agents of technology-driven social change. While problem

solving has been a much-lauded hallmark of engineering education and practice, decision making is an equally necessary, if less publicized, skill that engineers are expected to possess. Decision making is made all the more complex by a number of technical, economic, environmental social and ethical constraints. In particular, environmental sustainability has given rise to a new framework of engineering analysis that is now an essential part of the work of engineers. For example, the trip bottom line approach to reporting systematically incorporates environmental sustainability, social impacts, labor considerations and economic costs in engineering decision making (Abbas El-Zein 2007).

To assess a risk, an engineer must first identify it. To identify a risk, an engineer must first know what a risk is. According to Charles E. Harris (2009) the usual engineering definition of risk is “a compound measure of the probability and magnitude of adverse effect”. The concern for safety is a common one for engineers. The relationship of safety to risk is an inverse one. Because of the law of engineering science and statistics, the more we accept risk in an engineering project, the less safe it will become. If there were absolutely no risk in a project, then that project would be absolutely safe. So safety and risk are intimately connected. A risk is the potential that something unwanted and harmful may occur. We take a risk when we undertake something or use a product or substance that is not safe. According to Mike W. Martin (1997), good engineering practice has always concern with safety.

5.2 Awareness of the Social Context of Technology

Technology has a pervasive and profound effect on the contemporary world, and engineering plays a central role in all aspects of the development of technology. Because of this it is vital that there be an understanding of the ethical implications of engineers' work (Mike W. Martin 1989). Engineers must be aware of their social responsibilities and equip themselves to reflect critically on the moral dilemmas they will confront.

There are three ways in which the special responsibility of engineers for the uses and effects of technology may be exercised. The first, is as individuals in the daily practice of their work. The second, is a group through the technical societies. The third, is to bring special competence to the public debate on the threatening problems arising from destructive uses of technology (James

H.Schaub 1982). The creations of engineers should not only be safe, but their impact on the environment should be considered also. In addition, to safety and environmental impact, engineers are expected to consider the overall impact of new technological devices and whether the net public good is enhanced in each case.

5.3 Respect for Nature

In their profession, engineers and firm can be concerned for environmental harm it poses a direct and clear threat to human health. We can call this a health-related concern for the environment. Engineers and firms can also be concerned about the environment even when human health is not directly affected. We can call this a non-health-related concern for the environment (Charles E. Harris 2009).

Engineers' and applied scientists' responsibility for the environment in some respects resembles the responsibility for safety, but new ways of thinking about the environment show the matter to be quite complex. Before 1970, the "environment" meant simply the surrounding, the assemblage of stuff nearby. Today, it also has the meaning of the combinations of factors, external to organism, that influence the flourishing or withering of those organisms (Caroline Whitbeck 2011).

5.4 Commitment to the Society.

According to Haneef (2005) the engineers should bear in mind to uphold the Islamic notion of building the earth and its resources (*imran*) for the betterment of man and sustainable perpetuation of his race. They also should adhere to the concept of *amanah* and human safety and his well being when developing the infrastructure, building and extracting the land resources and its management. Engineering societies have followed other professional groups in developing official codes of professional ethical conduct. These codes serve a number of functions, which helps explain why they have been given so much attention. The following are some of the more prominent of those functions, prominent with both their positive and negative consequences.

Engineering began when the human race did. From the moment when a rock was shaped into a sharp edge and become tool, or when energy was consciously directed to human use in the form of a campfire, engineering existed. As civilization developed, so did engineering.

6. FINDINGS OF A PILOT STUDY ON COMPLIANCE OF ENGINEERS WORKS ETHICS

A total of 35 engineers from Wilayah Persekutuan Kuala Lumpur, Putrajaya and Selangor participated in this pilot study by completing a set of survey consisting 5 factors compliance of engineers work ethics. The total responses in the real study include 750 engineers suggested by Department Statistic of Malaysia. Responses were gathered from a random sample of engineers in Malaysia. Engineers had to rate their acceptance on these factors from Not Acceptable (1) to Most Acceptable (5). Mean scores were used to determine their level of compliance.

Reliability test of the 5 items shows Alpha Cronbach Alpha of 0.90 which indicates high reliability.

6.1 Validity

A total of 25 items were produced by the set of survey consisting 5 item involving factors of compliance of engineers work ethics. Five constructs are inner-self factor (5 items), discipline and workplace regulations (5 items), environment(5 items), religion (5 items) and experience of engineering field(5 items).

Table 6.1: Items

Construct	Item No
Inner-Self	5
Dicipline and work place regulations	5
Environment	5
Religion	5
Engineering Experience	5

6.2 Factor Analysis

Construct validity was determined using exploratory factor analysis method. The results of factor analysis using Principal Component Method and Varimak Rotation Techniques.

6.3 KMO and Bartlett's Test

KMO refers to values used to measure data reliability. Small KMO value indicates the need to consider the use of factor analysis since the correlation between the original variables is not explainable by other variables. According to Kaiser and Rice (1974), have set the KMO value measurement criteria as:

0.9 = very good, 0.8 = good, 0.7 = sufficient 0.6 = deficient, below 0.5 = unacceptable (Sharma, 1996)

Table 6.2: Factor Analysis Result

Construct	Item No	KMO
Inner-Self	5	0.641
Dicipline and Workplace Regulations	5	0.733
Environment	5	0.554
Religion	5	0.706
Engineering Experiences	5	0.870

The results of the factor analysis indicates that the item factor analysis should be carried out and qualify for the next analysis of confirmatory factor analysis.

6.4 Reliability

Instrument reliability is a measurement for determining the consistency of the scores of each item. Consistency means that when the same items are tested multiple times on the same subject at different time intervals, the score result or answer obtained are the same or nearly the same. Reliability of the instrument is determined using the Cronbach Alpha internal consistency method.

Reliability test of the 5 items shows Cronbach Alpha of 0.90 which indicates a high reliability on the consistency of the responses.

Table 6.3: Reliability Test Result

Construct	Item No	Reliability
Inner-Self	5	0.627
Dicipline and regulation at workplace	5	0.790
Environment	5	0.723
Religion	5	0.780
Engineering Experience	5	0.920

The Cronbach Alpha internal consistency values are between 0.63 and 0.92. This shows that the instrument is good to be used in rating the factors that influence engineers' compliance to engineering ethical practices.

6.3 Correlation

Table 6.4: Correlation between the factors of engineers work ethic compliance

Construct / factor	Inner-Self	Dicipline at work place	Environment	Religion	Experience
Inner-Self		exist	none	exist	exist
Dicipline and regulation at work place	exist		exist	exist	exist
Environment	none	exist		exist	exist
Religoion	exist	exist	exist		exist
Engineering Experience	exist	exist	exist	exist	

Table 6.5:Correlations

		C1_mean	C2_mean	C3_mean	C4_mean	C5_mean
C1_mean	Pearson Correlation	1	.496**	.320	.601**	.425*
	Sig. (2-tailed)		.002	.061	.000	.011
	N	35	35	35	35	35
C2_mean	Pearson Correlation	.496**	1	.694**	.527**	.660**
	Sig. (2-tailed)	.002		.000	.001	.000
	N	35	35	35	35	35
C3_mean	Pearson Correlation	.320	.694**	1	.424*	.682**
	Sig. (2-tailed)	.061	.000		.011	.000
	N	35	35	35	35	35
C4_mean	Pearson Correlation	.601**	.527**	.424*	1	.506**
	Sig. (2-tailed)	.000	.001	.011		.002
	N	35	35	35	35	35
C5_mean	Pearson Correlation	.425*	.660**	.682**	.506**	1
	Sig. (2-tailed)	.011	.000	.000	.002	
	N	35	35	35	35	35

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 6.4 and 6.5 shows that the correlation between the factors of engineers' work ethics compliance. There is evident relationship between Inner-Self, Discipline and regulation at workplace, religion and experience. It also shows that there is no relationship between inner-self and environment factor.

7. CONCLUSION

Engineering is an important and learned profession. The members of the profession recognize that their work has a direct and vital impact on the quality of life for society. Accordingly, the services provided by engineers require honesty, impartiality, fairness and equity, and must be dedicated to the protection of the public health, safety and welfare. In the practice of their profession, engineers must perform under a standard of professional behavior which requires adherence to the highest principles of ethical conduct on behalf of the public, clients, employers and the profession.

The paper described and discussed many terminologies about engineering ethics. There are many examples of morals and ethical behaviors prescribed in the Quran and Sunah such as truthfulness and honesty, sincerity, kindness, striving and hard working at work place. The initial study shows that the priority list given by the survey are engineering experience, discipline and regulation at workplace, religion, environment and inner-self. Findings of the study show that the sample engineer have shown good level of compliance towards their profession and work place. Another interesting finding shows that engineers with lots of experience do comply to the sets of ethics in their profession.

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ISLAMIC PSYCHOTHERAPY APPROACH IN MANAGING ADOLESCENT HYSTERIA IN MALAYSIA

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ABSTRACT*

Hysteria which occurs among school adolescents in Malaysia causes adverse effects on social and psychological development of adolescents. This scenario is worrying because such occurrences also interfere with the teaching and learning process. Islamic psychotherapy has its own methods in dealing with hysteria to overcome adolescent psychological and spiritual problems. Hence, the purpose of this study is to identify the factors causing hysteria among adolescents and the Islamic psychotherapy approach as an early intervention process to prevent this hysteria phenomenon from occurring in schools. This research is in the form of a survey study using questionnaire as research instrument. A total of 122 school teenagers in Selangor, Malaysia are selected as respondents in this study based on hysteria experienced. Research results find that the main factor causing hysteria among adolescents is the psychological factor and the method of managing hysteria is the religious approach. On the whole, this study finds that early prevention may be implemented using Islamic psychotherapy method through the process of *tazkiyah al-nafs* (spiritual purification) and *riyadah al-nafs* (spiritual exercise).

Keywords: hysteria, Islamic psychotherapy, adolescent, *tazkiyah al-nafs*, *riyadah al-nafs*

INTRODUCTION

Hysteria is truly a social mystery, i.e., whether it is merely psychological disturbance or involves the influence of mystical elements. An individual who experiences hysteria frequently state that he feels loss of some bodily functions, and even loss of self-control. Moreover, when a person

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becomes hysterical, this contagious disturbance quickly spreads and afflicts a companion or group of humans physically near to him.

Hysteria is in scientific and medical terms categorised as a mental and psychiatric disease. This phenomenon is clinically analysed by the concept and characteristics referred as neurotic and somatoform disorders. In the Diagnostic and Statistical Manual of Mental Disorders IV (DSM-IV) which lists various mental disorders in psychiatric and clinical fields, somatoform or somatization disorders are divided into seven types, one of which is conversion disorder or commonly known as hysteria (DSM-IV 2004: 273, Mahmood Nazar 1990: 407). Somatoform disorder is a disturbance of physical symptoms without a clear physical cause and this disorder is characterised by physical symptom (pain) without physical disease or injury. It is triggered not by biological factors but by psychological factors. This disorder may be identified by two characteristics, i.e., conversion disorder and dissociative hysteria.

Conversion disorder and dissociative hysteria are behaviours which are converted or dissociated from the subconscious such as feeling paralysed or loss of sensory functions, feeling of instability, vulnerability to influence, loss of memory, cramps of body parts and so on, which in physical reality do not exist. Similarly with symptoms like aggressive behaviour such as screaming and physically struggling to break free or attempts to injure the self or others. Thus, hysteria in Western perspective is interpreted as neurotic disturbance which is mostly caused by an individual's inner factors such emotional disturbance, emotional stress, psychological conflict and so on. Long suppressed conflict is unconsciously transformed into disturbance of body functions through hysterical behaviour (Kendell 1982: 28). The symptoms shown are psychiatric symptoms, i.e., somatic disorder symptoms characteristic of conversion disorder and dissociative hysteria.

In the Western perspective, the concept of epidemic hysteria is also discussed. Epidemic hysteria is the phenomenon of group hysteria. Epidemic is defined as a cluster of symptoms marked by organic disease but with no identifiable symptoms. This type of hysteria occurs with two or more persons who share the same beliefs relating to the symptoms. It is synonymous with various names, including the terms mass hysteria, mass psychogenic hysteria and mass

sociogenic hysteria (Boss 1997: 233). Mass hysteria or epidemic hysteria is a global phenomenon. It has been known to also occur in other countries such as the United States, United Kingdom, Africa and Taiwan (Small et al.1991:1200, Bartholomew & Sirois 1996:18, Chen et al. 2003: 122). In Malaysia, hysteria also occurs epidemically in groups. In Malay culture and beliefs, epidemic hysteria and individual hysteria phenomena are regarded as disturbance by spiritual beings or possession by evil spirits. This view strikingly differs from the Western perspective (Amran & Haron 1995: 92, Noor Eisah 1994: 19).

Hysteria in Malay social beliefs in Malaysia is a symptom of being possessed by bad spirits or disturbance by spiritual beings. A part of the Malay Muslim society in the era of the 1970's to the 1990's was inclined to interpret this hysteria as bodily possession by spiritual beings (Noor Eisah 1994: 20). This belief arose because of the view that hysteria which afflicted women then was a sign of disturbance by evil spirits (Amran & Zulkarnain 1994: v, Roslina 1992: 71). This perception prevailed with the old generation and continues to influence the interpretation and understanding of hysteria to this day. Even though Islam has mostly rectified this belief, hysteria continues to occur and belief in disturbance by evil spirits still holds sway (Fariza Md.Sham et al. 2012).

Past research shows that there are three approaches in dealing with hysteria, i.e., by modern medical methods through psychiatrists, by Islamic treatment through religious healers, and by an Islamic psychological approach through Islamic psychotherapy (Fariza Md. Sham et al. 2012). An Islamic psychotherapy approach is preventive treatment implemented by adolescents themselves through applying spiritual and worship practices of Islamic teachings. Application of Islamic psychotherapy approach in the adolescent self guides him to face personal problems based on guidance from al-Quran and Hadith. The psychotherapy method which may be implemented is religious practice and purification of the soul. Muslim adolescents regularize spiritual practices decreed by Allah as a sign of faith in Allah and safeguard themselves from illegal and prohibited matters. Spiritual practices and good character (*mahmudah*) enable soul purification and bring peace of mind to help adolescents face various psychological and mental conflict, i.e. hysteria. There are some factors which predictably cause hysteria. The first factor which frequently underlies the occurrence of individual or group hysteria is the psychological

factor of emotional disturbance and stress. This psychological factor is frequently the basis for every occurrence of hysteria (Boss 1997: 236).

Psychological factor is one of the characteristics frequently found in each hysteria occurrence, in fact emotional stress, psychological conflict, anxiety, fear and panic are among emotional disturbances which lead to the phenomenon of individual or group hysteria (Dannielle 2007: 93). Excessive emotional stress is one of the causes of hysteria. In many cases, there are found early signs of psychological factor or psychological stress as the beginning or basis for hysteria to happen (Ramli Hassan 1990: 84, Mahmood Nazar 2001: 408). Thus, the purpose of this article is to identify the psychological factors and methods whereby adolescents may prevent hysteria through Islamic psychotherapy.

RESEARCH METHODOLOGY

The purpose of this research is to determine the causative factors and methods of managing hysteria among victims in schools in Malaysia through an Islamic psychotherapy approach. This research is a survey study with a data collection technique by questionnaire which uses a 5 point Likert scale to obtain information. Respondents comprise of 122 students who have experienced hysteria at several secondary schools in Selangor. Their selection is based on name-lists given by the schools with information on the schools from the Pejabat Pelajaran Daerah (District Education Office). The questionnaire used by the researcher has been tested earlier and the Alpha Cronbach reliability value obtained is .897 for the psychological factor and .954 for student preventive steps in Islamic psychotherapy. The Alpha Cronbach value obtained is high, i.e. > 0.8. Data obtained is analysed descriptively using *SPSS for Windows* software.

DISCUSSION OF RESEARCH RESULTS

Table 1: Psychological Factor

Item	Frequency	Percentage	Mean
1. I frequently experience stress or emotional stress.	38	31.2%	2.66
2. I am prone to anxiety without cause.	32	26.2%	2.59

3. I become hesitant and confused in taking action/making decisions.	42	34.5%	2.82
4. I am easily demoralised whenever something sad/scary happens.	53	43.4%	3.07
5. I experience excessive fear.	26	21.3%	2.48
6. I easily feel miserable /restless.	28	22.9%	2.48
7. I feel irritable and rebellious.	36	29.5%	2.63
8. I like to suppress my feelings.	55	45.1%	3.14
9. I easily feel extreme sadness.	38	31.1%	2.66
10. I am a very sensitive person.	38	31.1%	2.73
11. I prefer to be alone.	33	27.0%	2.46
12. I am easily dissatisfied over something.	37	30.3%	2.62
13. I feel stressed while studying.	27	22.1%	2.43
14. I feel traumatised by horrible events such as accident, death and etc.	39	32.0%	2.59
15. I feel angry about something.	29	23.8%	2.50
16. I have been disappointed in love.	22	18.1%	2.17
17. I am disappointed in my family.	32	26.3%	2.39
18. I am worried about my health.	44	36.1%	2.74
19. I am dissatisfied with my physical shape.	22	18.0%	2.25
20. I feel guilty over past mistakes.	54	44.2%	3.12
21. I feel lonely in life.	19	15.6%	2.20
22. I hate myself.	12	9.8%	1.76
23. I feel ashamed with myself.	19	15.6%	2.15
24. I am easily influenced by others.	29	23.8%	2.48
25. I easily panic and get flustered.	44	36.1%	2.75
26. I lack self-confidence.	38	31.2%	2.71
27. I frequently imagine something frightening (hallucination).	56	45.9%	3.09
28. I feel depressed and unhappy.	21	17.2%	2.21

Source: Questionnaire 2013

Based on Table 1, the aspect of emotional stress with the highest mean is “I suppress my feelings” (mean=3.14) and “ I feel guilty over past mistakes” (mean = 3.12) followed by hallucination or “I imagine something frightening” (mean = 3.09). These three items of psychological stress obtained the highest mean for the entire psychological factors. This finding is similar to the findings by Amran and Zulkarnain (1994) and (Fariza Md. Sham et al. 2012) that adolescents who experience mass hysteria show characteristics of suppressed feelings and hallucination of something frightening. They also feel frustrated because of guilty feelings over past mistakes. Guilty feelings over past mistakes are probably caused by bad experiences or something which they have done, about which they still have suppressed feelings. This attitude of suppressing feelings and feeling guilty in the self causes emotional stress and disturbance and is an aspect which leads to hysteria symptoms in the self.

The item “I imagine something frightening” (mean = 3.09), shows hallucination probably caused by fear and stigma of thinking about the source of hysteria which is said to be due to disturbance by spiritual beings. The emotion of fear stresses the psychological consciousness of the student and causes him to imagine the presence of spiritual beings. This finding is recorded by Tan (1963) and Teoh (1975) in the earliest hysteria occurrence in Malaysia, i.e., hysteria victims become hysterical because of extreme fear of the threat of supernatural powers present. Victims also allege seeing spiritual beings or evil spirits analysed by Tan as hallucination. Amran (1994) also finds in his study of hysteria victims that a person becomes hysterical because of fear of being possessed and thus becomes hysterical like his other friends. They imagine spirits entering their bodies to possess them. This heightened fear eventually triggers a mass hysteria.

This fear obtained a moderate mean for the item “ I experience extreme fear “ (mean=2.48). Muslim adolescents in a mass hysteria showed emotional disturbance of fear whether the fear already existed in them or arose at the time of hysteria. This is found by many other researchers, such as Small & Propper *et al.* (1991) and Small & Feinberg *et al.* (1994) that the psychological factor, feelings of fear and panic on looking at a friend afflicted with hysteria,

is the cause of mass hysteria. They also find that mass hysteria may spread through a social network, i.e., hysteria symptom is transferred from one individual to another in the same group which shares feelings of fear and panic. These characteristics fulfill one of the signs of mass hysteria Bartholomew (2002) i.e., hysteria symptoms may be spread orally, visually or by sound. Dannielle (2007: 45) also finds that in the phenomenon of mass hysteria, the psychological aspects most frequently found are emotional disturbances of fear accompanied by anxiety. The study by Amran (1990) also finds that a person becomes hysterical when he has feelings of extreme fear or sympathy on seeing his friend experiencing hysteria.

Other psychological factors which obtain a moderate mean are “I feel hesitant and confused in taking action or making decisions” (mean=2.82), “I lack self-confidence” (mean=2.71) and “I easily panic and get flustered” (mean=2.75). The factor of emotional stress is also a characteristic of emotional disturbance in a hysteria victim. Overall, the above psychological factors obtain a moderate mean and show characteristics and signs of psychological disturbance in a hysteria victim. The finding obtained also shows that emotional stress experienced by adolescents leads to hysteria. Thus, psychological factors may cause adolescent hysteria and are present in this phenomenon. Further, emotional disturbances frequently found among hysteria victims are feeling guilty and suppression of feelings, vulnerability to demoralization, sadness, anxiety, pressure, panic and susceptibility to influence.

Table 2: Preventive Steps taken by Students in Islamic Psychotherapy

Item	Frequency	Percentage	Mean
1. Perform Obligatory Prayers (<i>Solat Fard</i>).	75	61.4%	3.47
2. <i>Zikr</i> (Remembrance of Allah).	62	50.8%	3.18
3. Take ablution (<i>Wudhuk</i>).	76	62.3%	3.43
4. Chanting <i>Adhan</i> (Call for Prayer).	31	25.4%	2.57
5. Protect oneself by reading Quranic verses such as <i>Ayat Kursi</i> (Verse of the	61	50.0%	3.13

Throne).			
6. Regularly recite al-Qur'an.	48	39.3%	2.90
7. Supplicate (<i>Doa</i>) to Allah.	86	70.5%	3.70
8. Increase seeking forgiveness of Allah (<i>Istighfar</i>).	78	63.9%	3.48
9. Perform optional prayers such as prayers of intent (<i>hajat</i>) and repentance (<i>taubat</i>) etc.	24	19.7%	2.52
10. Keep Qiamullail (night vigil to perform optional prayers).	21	17.3%	2.38
11. Socialize with righteous people.	40	32.7%	2.84
12. Seek treatment from an <i>ustaz</i> or Islamic healer.	30	24.6%	2.62
13. Avoid being alone in an isolated place.	57	46.7%	3.14
14. Observe propriety and taboos in a strange or lonely place such as not to make noise, not to defile or to speak nonsense.	68	55.7%	3.45
15. Avoid committing vice and acts forbidden by religion.	69	56.5%	3.43
16. Safeguard character (<i>Akhlaq</i>) and personality (<i>Sahsiah</i>).	74	60.6%	3.50
17. Practise Islamic teachings in its entirety.	69	56.6%	3.43
18. Properly cover up one's person (<i>aurat</i>).	54	44.3%	3.24
19. Listen to advice from teachers and parents.	65	53.3%	3.39

Source: Questionnaire 2013

The Islamic psychotherapy practice which obtains the highest mean is “Supplicate to Allah” (mean=3.70) followed by “Safeguard character and personality” (mean=3.50) and “Increase seeking forgiveness of Allah (*istighfar*)” (mean = 3.48). These practices are frequently done by students who have experienced hysteria. Further, adolescents who have experienced hysteria, less frequently “keep *qiyamullail* (night vigil to perform optional prayers) (mean=2.38) and “Perform optional prayers such as prayers of intent (*hajat*) and repentance (*taubat*) (mean=2.52). This is based on moderate to low mean obtained for them. They also less frequently “seek Islamic treatment from an *ustaz* or an Islamic healer” for hysteria symptoms (mean=2.62). Further, a moderate mean is also obtained for other preventive steps. Infrequent practice of optional worship (*sunnah ibadah*) among adolescents is one aspect which influences prevention of hysteria among them.

Conclusion

Hysteria which occurs among adolescents is a phenomenon in societies of all countries. Research on hysteria began since long ago and psychologists say that the main cause of hysteria is the psychological factor of emotional disturbance. However, a society which holds on to traditional beliefs attributes hysteria to disturbances by spiritual beings or evil spirits. There are different ways to deal with hysteria according to fields of expertise. Modern medicine and psychology use psychiatric methods. Islamic psychology has found a method through regularizing religious practices, i.e. in Islamic psychotherapy. This research proposes a combination of the two approaches, i.e., psychiatric approach and Islamic psychotherapy to effectively manage and prevent adolescent hysteria.

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THE SUFISM OF THE “ANTI-SUFI”? IMAM BIRGIVĪ ON ISLAMIC REVIVALISM IN THE OTTOMAN EMPIRE

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ABSTRACT

This paper will examine Ottoman Islamic scholar, Imām Birgivī. It will further discuss Birgivī’s understanding of Sufis and *taṣawwuf* (Sufism). Studies on the Ottoman Empire have been mainly focused on its historical aspects, and its ideological aspects have been neglected. Although a form of Islamic revivalism known as the Kadizade movement has caught attention due to its social and political influence, the ideological figure of Imām Birgivī, who is the Kadizade movement’s spiritual founder, has remained unpopular among scholars. The Kadizade movement and Birgivī are known as vanguards of anti-Sufism, but as for Birgivī, while he criticizes some Sufis for their innovations, he has his own concept of *taṣawwuf*. His *taṣawwuf* focuses on the complete observation of the *sharī‘ah*. In his *Māqāmāt*, he states that following commanding the right and forbidding the wrong are the very foundations of Islamic belief. His *sharī‘ah* oriented *taṣawwuf* shows a unique structure when compared to what is commonly known as *taṣawwuf*.

Introduction

Studies on the Ottoman Empire have focused mainly on the historical aspects, while neglecting its ideological aspects. An Islamic revivalism movement known as the “Kadizade movement” which occurred in 16th-17th century Ottoman Istanbul has caught the attention of scholars because of its social and political influence and its similarities to the Wahhabi movement such as in its anti-Sufi discourses. The spiritual founder of this movement, Imām Birgivī (d. 981/1573), was thought to be a pioneer of anti-Sufism and a successor to Ibn Taymīya (d. 728/1328) who

influenced the Wahhabi movement²⁰⁶. However, recent study shows that a Naqshbandī Sufi leader endorsed the Kadizade movement²⁰⁷. Some scholars report that linking Birgivī with Ibn Taymīya is not based on actual textual research²⁰⁸. In order to rethink the true figure of Birgivī and the Kadizade movement, this paper will start by reviewing Birgivī's understanding of Sufis and *taṣawwuf* (Sufism) by referring his primary text.

1. Birgivī's Life and his Works

Birgivī's real name is Taqī al-Dīn Meḥmed. He was born in a small village called Balıkesir in 1523. His father was a famous scholar and the first person to introduce the Bayramīya order to the village. He went to Istanbul for further study and become a teacher (*müderri*s) in Edirne. While staying in Istanbul, Birgivī witnessed the moral corruption of the ulamā' and Sufis who were eager to gain high status and financial influence by giving and receiving bribes. Sufis who were very close to those authorities practiced dancing, singing, and saint veneration which didn't exist in the time of the Prophet Muhammad. Birgivī never ceased in his criticism of the corruption of those in authority, and later he was regulated to a small town called Birgi and became a teacher there. In 1573, a short while after moving to Birgi, he passed away in his 50's. Although Birgivī criticized saint veneration, his tomb is venerated among the people in the same way that the tomb of a saint would be treated²⁰⁹.

Birgivī left numerous works through his short life. He was a prominent Hanafī jurist, Arabic teacher, and Māturīdī theologian. 53 works have been found. 48 out of his works are written in Arabic, and 5 works are in Ottoman Turkish.

²⁰⁶ Alberto Fabio Ambrosio, "İsma'īl Rusūhī Ankaravī: An early Mevlevi intervention into the emerging Kadizadeli-Sufi conflict," p. 185 in John J. Curry and Erik S. Ohlander (eds.), *Sufism and Society: Arrangements of the Mystical in the Muslim World, 1200-1800*, Oxford: Routledge, 2012.

²⁰⁷ Dina Le Gall, *A Culture of Sufism: Naqshbandīs in the Ottoma world, 1450-1700*, New York: SUNY Press, 2005. p. 150.

²⁰⁸ Huriye Martı, *Birgivî Mehmed Efendi: Hayatı, Eserleri ve Fikir Dünyası*, Ankara: Türkiye Diyanet Vakfı, 2011, p. 65.

²⁰⁹ His tomb is visited by many Muslims in the same way they visit a saint's tomb. See the program of Samarkand TV, <https://www.youtube.com/watch?v=XGYGQ8drTWQ> (access: 2014. 05. 21)

2. Father of Islamic Revivalism in Ottoman Istanbul

The Ottoman Empire has generally been considered as the Golden Age of Islamic history, yet corruption had spread among the *ulamā'*. Many *ulamā'* sought wealth and higher status by giving and accepting bribes and they took money from their students for teaching Islamic studies²¹⁰. Sufis enjoyed music and regarded the spiritual leader (*shaykh*) as their absolute guide and never respected or followed the *sharī'ah*. Birgivī criticized these *ulamā'* and Sufis and some groups were inspired by his views and formed the Islamic revival movement. The movement inspired by Birgivī's treatise was expanded by a religious leader by the name of *Ḳādızāde Meḥmed* (d. 1045/1635), from whom the Kadizade movement would take its name. *Ḳādızāde* was probably the first figure who transformed Birgivī's primary religious challenge against Ottoman Sufi orders into political action²¹¹. This movement aimed to reestablish the Islam of the time of the Prophet Muḥammad, and tried to demolish all the innovations which had never existed in the time of the Prophet and the Salaf, especially the innovations among the Sufis. Later the Kadizade movement took a more direct physical action such as attacking Sufi's *tekke* (place for Sufi training, similar to *zāwiya*). Due to their intense attitude against Sufi and their enthusiasm for the revival of the Islam of the Prophet, the Kadizade movement has been considered as a "proto-wahhabi" movement in the Ottoman Empire, and Birgivī has been perceived as a successor of Ibn Taymīya²¹².

3. Birgivī's Ambivalent Attitude towards Sufism

Birgivī has long been considered as a successor of Ibn Taymīya and a icon of "Anti-Sufism". However, recent research shows that his attitude towards Sufi and *taṣawwuf* is actually quite ambivalent. Many researchers say that Birgivī was influenced by Ibn Taymīya, but actually he never quoted Ibn Taymīya's treatises in his works²¹³. In his most famous work *al-Ṭarīqa al-Muḥammadīya* Birgivī criticized some of the Sufis' behavior such as their dancing and listening to music, but he also respected some Sufi scholars such as Qushayrī (d. 465/ 1072) and Junayd (d.

²¹⁰ Emrullah Yüksel, *Mehmed Birgivī'nin Dinî ve Siyasî Görüşeri*, Ankara: Türkiye Diyanet Vakfı, 2009, p. 35.

²¹¹ Alberto Fabio Ambrosio, "İsmā'îl Rusūhî Ankaravî: An early Mevlevi intervention into the emerging Kadizadeli-Sufi conflict," p. 185 in John J. Curry and Erik S. Ohlander (eds.), *Sufism and Society: Arrangements of the Mystical in the Muslim World, 1200-1800*, Oxford: Routledge, 2012.

²¹² Madeline C. Zili, "The Kadizadelis: Discordant Revivalism in Seventeenth-Century Istanbul," *Journal of Near Eastern Studies*, Vol. 45, No. 4, 1986, pp. 251-269.

²¹³ Huriye Martı, *Birgivî Mehmed Efendi: Hayatı, Eserleri ve Fikir Dünyası*, Ankara: Türkiye Diyanet Vakfı, 2011, p. 65.

297/ 910). Is Birgivī an “anti-Sufi?”, or a supporter of Sufi? Does he have his own form of *taṣawwuf*? In order to understand the true figure of Birgivī, especially his understanding of Sufis and *taṣawwuf*, reorganizing his discourse about *taṣawwuf* through his treatises is required. In this paper, firstly Birgivī’s criticisms against Sufis will be introduced. Secondly his understanding of “true *taṣawwuf*” will be explained.

4. Birgivī as an Anti-Sufi

This section will explain the detail of Birgivī’s accusations against “deviant” Sufis. As previously mentioned, Birgivī is well-known for his firm stance against the lifestyle of Sufis and their behavior. In his Tafsīr called *Muqaddima al-Mufasssirīn*, Birgivī claims the interpretation of the verse 2:29 “He (Allah) created everything on the Earth for you” (*huwa alladhī khalaqa lakum mā fī al-Arḍ*) is different among Sufis. He claims that ignorant Sufis (*al-mutaṣawwufa al-jahalah*) understand this verse to mean that everything is permitted on the earth. They refer to the hadith “when Allah loves the servant no sin harms him²¹⁴” and insist that when extreme of love (*maḥabbah*) and gnostic knowledge (*ma‘arifah*) reach to the heart and it chooses faith over infidelity, visible service (*al-khidmah al-zāhirah*) will not be required, and religious taboos disappear²¹⁵. According to those Sufis, their religious ceremonies are comprised of speculation such as listening to mystical philosophy or reciting poems, and they are never required to perform Islamic religious practices such as daily prayers or fasting²¹⁶. Birgivī insists that those who claim such a thing are infidels. He says even the prophets, who had perfected their divine love, were commanded to obey divine law as well²¹⁷. Birgivī never stopped criticizing the Sufis who didn’t respect following the *sharī‘ah*. However, this doesn’t mean that he is against *taṣawwuf* itself.

5. Birgivi on True Taṣawwuf

In his tafsīr Birgivī introduces the “true” Sufis. Birgivī says the true Sufis who practice *sharī‘ah* (*al-ṣūfiya al-mutasharri‘ah*) divide Allah into two perfections. The first one is His essence, such as His existence, life and wisdom. These things belong to Allah alone and never require anything

²¹⁴ Same hadith is used in al-Suyūṭī’s work and al-Qushayrī’s *al-Risāla*.

²¹⁵ Al-Birgivī, *Muqaddima al-Mufasssirīn*, Manchester: Majalla al-Ḥikma, 2004, p. 377-8.

²¹⁶ Al-Birgivī, *Muqaddima al-Mufasssirīn*, p. 378.

²¹⁷ Al-Birgivī, *Muqaddima al-Mufasssirīn*, p. 378.

or any manifestation. The second one is His attributes. Birgivi calls Allah's second perfection the presence of the active names (*ḥaḍra al-asmā' al-fi'līyah*). He claims that even though this presence requires manifestation, the divine manifestation never appears in the object itself²¹⁸. This refers to the notion of “oneness of being (*waḥdat al-wujūd*). The mystical philosophy of *waḥdat al-wujūd* was invented by Ibn 'Arabī (d. 638/1240). The scholars who followed the concept of *waḥdat al-wujūd* believed that everything is a manifestation of Allah's divine existence. However, according to Birgivi such Sufis even believe that a thing which is considered as *ḥarām* is also a manifestation of Allah, and thus regard it as permissible, such as drinking wine. The Sufis of *waḥdat al-wujūd* believe in monism over dualism, and they often choose the ultimate reality (*ḥaqīqa*) of oneness of being rather than following the divine law. According to Birgivi the true Sufi never stands for such monism but believes in dualism which is based on the right and the wrong which are taught in the *sharī'ah*. He insists that the true Sufi will never consider everything is a manifestation of Allah and consider people to be permitted to do anything.

Birgivi's Maqāmāt

Birgivi's firm *sharī'ah* oriented *taṣawwuf* was clearly seen through his works, especially in his *Māqāmāt*. *Maqām* and *ḥāl* are traditional terms among Sufi scholars, which are used in order to indicate the stages of the spiritual path to reach Allah. For example, the Hanbalite Sufi 'Abdullah Anṣārī sets out 40 “stations” (*manāzil*)²¹⁹ such as awaking (*yaqḍah*), repentance (*tawbah*) and love (*maḥabbah*). As for Birgivi, he sets out four *maqām*; *sharī'ah*, *ṭarīqah*, *ma'arifah*, *ḥaqīqah*. He explains the relationship of these four *maqāmāt* as follows:

All these stages cannot be completed without *sharī'ah*. If his [the disciple's] *sharī'ah* is not complete, his *ṭarīqah*, *ma'arifah* and *ḥaqīqah* cannot be obtained either. Those who disrespect *sharī'ah* after completing other *māqāmāt* actually disrespect *ṭarīqah*, *ma'arifah* and *ḥaqīqah* too. As the Prophet says “*Sharī'ah* is a tree, *ṭarīqah* is its branch, *ma'arifah* is its leaf, *ḥaqīqah* is its fruit.” The knowledge about this is that *sharī'ah* is the basis and the others are its branches and leaves. Branches exist by the root. If the roots

²¹⁸ Al-Birgivi, *Muqaddima al-Mufasssirīn*, p. 379.

²¹⁹ *Maqāmāt*, *manāzil*, *madārij* are used as similar meaning in *taṣawwuf*.

disappear then the branches disappear too. It shows that servants never escape from *sharī'ah* at any stage (*marātib*). If a person believes that he is on the right path even though he exceeds the line of *sharī'ah*, he is one of the people who will perish (*hālikīn*) and will be among the losers (*khāsirīn*)²²⁰

Birgivī respects the stage of *sharī'ah* more than the other stages. Furthermore, he put commanding the right and forbidding the wrong (*amr bi-l-ma'rūf wa nahy 'ani-l-munkar*) as the highest rank of the stage of *sharī'ah*.

The important point [in this treatise] is the affirmation of Allah's oneness (*taṣdīq bi-wahdāniya Allah*) is following the right and forbidding the wrong. If you say that you believe [Allah] but you not do not practice doing right and avoid doing wrong, and don't fear the punishment for not practicing the divine law, then where is the affirmation of Allah (*taṣdīq*) in you!?²²¹

The affirmation of Allah's oneness is the basis of Islamic belief. Birgivī emphasizes that if people affirm Allah's oneness but never practice His divine orders, then they are not truly Muslim. In Māturīdī theology, faith only requires affirmation of Allah by the heart²²². Here, Birgivi requires more than just affirmation by the heart. Thus this Maqāmāt explains the true faith which is based on Birgivī's *taṣawwuf*.

Conclusion: Taṣawwuf as Completing Sharī'ah

This paper has briefly examined Birgivī's understanding of Sufi and *taṣawwuf*. He criticized some Sufis; their interpretation of Quran and their behavior. The main point of his criticism is Sufi's negligence in following Allah's *sharī'ah*. However, it doesn't mean he denied *taṣawwuf* itself, but he believed that following the *sharī'ah* was the essence of *taṣawwuf*. In his *Maqāmāt*, he set the stage of *sharī'ah* as the basis for other *maqāmāt* and the touchstone of true Islamic belief. This shows how he is not an anti-Sufi but he has his own concept of *sharī'ah*-oriented

²²⁰ Al-Birgivī, *Al-Maqāmāt*, pp. 2-3 (Ar) in Recep Tutar, *İmam Birgivi'nin Makamâtı ve Tercümesi*, Istanbul: Yasin Yayinevi, 2009.

²²¹ Al-Birgivī, *Al-Maqāmāt*, p. 6 (Ar)

²²² Aḥmad bin 'Awd, *Al-Māturīdīya: Dirāsatan wa Taqwīmīyan*, Riyad: Dār al-Şamī'ī, p. 453.

taṣawwuf. In the introduction, I mentioned that there was a Naqshbandī Sufī who supported the Kadizade movement. Regarding the Naqshbandī order, it is also widely known that they follow *sharī‘ah* more strictly than other Sufī orders²²³. Naqshbandī Sufis might find similarity in Birgivī’s concept of *taṣawwuf*. In this sense, I believe that Birgivī can be regarded as traditional *sharī‘ah* minded “Sufī” rather than a successor of Ibn Taymīya. However, like his Maqāmāt, Birgivī’s *taṣawwuf* has an unique structure as well. Further study is required to reveal this Turkish reformist, and to understand what was “*taṣawwuf*” in the 16th -17th century of Ottoman Istanbul.

²²³ Muḥammad Aḥmad Darnīqa, *Al-Ṭarīqa al-Naqshbandīya wa A‘lām-hā*, Trablous: al-Mu’wassasa al-Ḥadītha, 2009. p. 27.

THE ROLE AND CONTRIBUTIONS OF NON-MALAY MUSLIMS IN PROMOTING INTER RELIGIOUS DIALOGUE IN MALAYSIA

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ABSTRACT

Currently, the activities of inter religious dialogues have attracted many young Muslims in Malaysia to actively participate in these dialogues. Generally, the involvement of Malaysian Muslims in interreligious dialogue can be divided into two categories; namely the Malay Muslims, and the Non-Malay Muslims. The scopes and objectives of these inter religious dialogues are also different compared to what is carried out by the Western activists. Therefore, this article discusses the role and contributions of the non-Malay Muslims in Malaysia in three aspects. First, the issues or themes of their discussions in inter religious dialogues. Secondly, the relationship between their background and their views of involvement in inter religious dialogues was analysed. Third, the approaches of their inter religious dialogues were identified, which can be classified into personal approach, and public approach. Finally, their views on the prospect of inter religious dialogues in Malaysia and the preparations which should be done in promoting “the Malaysian way of inter religious dialogues” were looked into. The method applied in this article was mainly qualitative by analyzing their speeches, articles, and newspaper articles. Secondly, the data were supported by interviews with selected non-Malay Muslim activists. The author concluded that the role and contributions of non-Malay Muslims in inter religious dialogues enhance the participation of Malay Muslims in the dialogues with the non-Muslims in Malaysia.

Keyword: *Inter religious dialogues; inter religious dialogue themes, and inter religious dialogue approaches*

Introduction

Inter religious dialogue is among the current methods of interaction among a multi-religious community. Besides, it also has attracted the interest of intellectuals and researchers of religious movements. There is no doubt that inter religious dialogues have been actively organized in the European countries. However, this does not mean that inter religious dialogues do not happen in Muslim countries, especially in the Southeast Asia. The organization of these activities has shown the importance of inter religious dialogues in promoting the understanding and religious tolerance among the different communities and different religions.

In Malaysia, inter religious dialogues can be traced back in 1956, where the Pure Life Society was established. However, the involvement of the Muslim community was very rare compared to the non-Muslim activists. In fact, inter religious dialogues were organised in informal situations, such as during social activity programmes. With the development of the Malaysian society nowadays and the Islamic current issues, the activities of inter religious dialogues have increased. One NGO that is really active in such dialogues is the INSAF, which was officially established in 1986 (Khairulnizam Mat Karim, 2005). The latest developments have shown that there have been many NGOs that have actively organized inter religious dialogues. Among the NGOs are INSAF, IRF, Islamic Information Services & Foundation (IIS), IPCI, and ABIM. The interesting phenomenon is when the Malays too show keen interest to get involved in these inter religious dialogues.

Before proceeding to the issues mentioned above, it is necessary to define the concept of dialogue, as practiced in Malaysia. This study has identified the patterns of inter religious dialogues in the context of Malaysian multi-racial society with a special focus on the practices of IIS.

The concept of inter religious dialogue

Etymologically, the word “dialogue” derives from the Greek word that is “dialectic”, which means “discourse” in English (Reese, 1996: 175). On the other hand, the Kamus Dewan has defined that the word “dialogue” as “speech, discussion, consultation or exchange of ideas openly between two parties or more” (Noresah Baharom, 2000: 302).

In Arabic, “dialogue” is referred to “al-Hiwar”. According to Ibn Manzur, the word “al-Hiwar” can be defined as “al-ruju” or “return” (1990:217). This definition suggests that the word “dialogue” has no relationship with the word “al-Hiwar”. However, if we refer to other words that are used by Ibn Manzur, it seems that those words do refer to the meaning of “dialogue”. For example, the word “yatahawaruna”, which means, “they have a dialogue” or “they have exchanged opinions during the discussions”.

Hence, “dialogue” also can be defined as,

... a way of observing, collectively, how hidden values and intentions can control our behaviour and how unnoticed cultural differences can clash without us realizing what is occurring. It can therefore, be seen as an arena in which collective learning takes place and out of which a sense of increased harmony, fellowship, and creativity can arise (Bohm et al., 1991).

The Encyclopaedia of religion has defined “inter religious dialogue” as a “*conversation (dialogue) about the meaning of beliefs, rituals, and ethic...*”, while *The Harpercollins Dictionary of Religion* defines “inter religious dialogue” as “*a process of inter religious understanding that demands mutual respect and the requirement that a description of another’s religion be affirmed by the member of that religion*” (Jonathan, 1996: 317).

Based on etymology definition, the terms “dialogue”, “discourse”, “al-Hiwar” and “discussion” refer to “the exchange of ideas for a harmonious purpose”. This definition has given some implications that the dialogues or discussions always cover religious issues. Therefore, the participants in inter religious dialogues must be open and should be prepared to listen to different ideas and views, especially on religious issues.

Categories of inter-religious dialogues

Generally, there are two categories of dialogues; verbal or oral, and written or product. The verbal or oral form may occur at seminars, in discourse or public speeches or everyday

interaction between the Muslims and the non-Muslims. When the category of dialogue is detailed in the form of verbal or interaction, it can be presented in several forms, as follows:

a) Daily dialogue or dialogue of life

Dialogue in this category refers to the interaction and cooperation between the Muslim and the non-Muslim communities. The relationship may occur in various places, like in the market, school, universities, and offices, which are more informal. At this point, the dialogue takes place to meet their daily needs. Issues related to theology, such as divinity or prophetic, are not the aim of the community as the concerns are more directed to meet the daily needs of life.

This means that such a dialogue requires gathering and communication among the multi-religious societies. The results of everyday meeting may be able to build a community of understanding on the system of religions and values inherently due to differences between the Muslims and the non-Muslims. However, this form of dialogue has its weaknesses, especially when they have prejudices against each other, which eventually would create a negative image in their religions. For example, the West still think that the acts of terrorisms and violence as the actions of Muslims, while the Muslims consider that the West as Christians and Christians as the West (Ahmad Sunawari Long, 2003:65).

In relation to the invitation towards Islam, sometimes, this approach can bring interest among the non-Muslims to understand what Islam is, and the Muslims themselves should exhibit the best examples. The interest of individuals towards Islam is easily influenced through the actions of the Muslim community. If this is considered, the dialogue process can be used to ensure that the message reaches the target Muslims.

b) Social Dialogue

Social dialogue can be considered as a form of cooperation between the Muslims and the non-Muslims on certain issues that are agreed upon, such as the issues of poverty, loitering, road safety, and other issues related to the community. There is also a social observer who has adopted the term “dialogue acts”. This is based on the needs of multi-religious society to address its community’s issues together, either through the formation of a committee or any other

platforms, solely for the purpose of "common issues" (Ahmad Sunawari Long, 2003: 66). At this stage, the devotees would voice their opinions on their own religious attitude towards these issues. It is believed that if such a dialogue starts with their religious statement, then the result would be better. Furthermore, such a dialogue may not raise suspicion and distrust between the Muslims and the non-Muslims.

Through such dialogue, preaching the message of Islam can be applied. This is because the Muslims would be able to explain the stand and approach of Islam in dealing with these problems. Similarly, the non-Muslims too would voice their religious stand and approaches on the issues. Hence, for the betterment and harmony of the society, it turns out that Islam is a religion of peace that always encourages its believers (who want) to serve the community. This is consistent with the purposes of the following Qur'anic verse:

You are the best community ever raised up for mankind, enjoining what is right and forbidding what is wrong, and believing in Allah.

(Surah Al-Imran: 110)

We have not sent you (O Muhammad) except as a mercy to all the worlds

(Surat al-Anbiya ': 107)

This shows that the Muslims are ready to offer ideas of harmony through cooperation and dialogues with the non-Muslims.

c) Theological dialogue

This dialogue is more on theological issues, such as divinity, prophecy, revelation, and others. Through theological dialogue, each religion will spread their concepts of religions without making any distinction between the religions. However, those who are involved in this dialogue will indirectly make inferences by looking at the differences between the religions. Although some may consider that this dialogue may cause displeasure, it is good in the context to know each other better.

As far as Islam is concerned, a theology dialogue would provide high strength and confidence. This is because Islam has a clear answer on the matter. In fact, it appears to the author that theological issues should be explored more frequently by conducting more dialogues. There will be no question of conversion because the end result to this dialogue is mutual understanding and tolerance towards the differences that exist between the religions.

d) Academic Dialogue

Inter religious dialogue in the academic world commonly refers to the discussions that take place among the masters in a more organized manner. Such dialogues generally involve some figures to discuss a number of issues that have been determined. The ultimate goal of this dialogue is to create an understanding between the followers of various religious groups. The dialogue is a two-way approach as every religion or particular religious scholars would share the relevant facts and issues for the purpose of explaining the stance and religious views on certain issues (Ahmad Sunawari Long, 2003: 67).

e) Spiritual Dialogue

Spiritual dialogue refers to the religious experience that is joined together with other members or adherents of different religions. They may be involved in a ritual of meditation or any other religious rites performed by others. However, this spiritual dialogue does not obtain consensus among the theologians. This is because it involves aspects of practice and belief in a religion, which is difficult to be adapted, though for the purpose of experience. This means that in doing interfaith dialogue, the question of values, ethics, and culture should be considered (Thomas F. Michel, SJ, [http://www.sjweb.info/ Docs / dialogo / Dialogue ofliberation.doc](http://www.sjweb.info/Docs/dialogo/Dialogueofliberation.doc)).

As mentioned earlier, the Malays are not interested to participate in inter religious dialogues compare to the non-Muslim activists. One non-Muslim NGO is the MCCBHST that has always been concerned about the interests of the non-Muslims in Malaysia. The members of the MCCBHST are the Christians, Hindus, Buddhists, Sikhs, and Taoists. The MCCBHST was established in 1983 as a platform for the non-Muslims to give their suggestions and views on religious issues in Malaysia. Therefore, during the 1980s and the 1990s, the inter religious dialogues were dominated by the majority of the Malaysian non-Muslims. As a result, not many

Muslim NGOs organized inter religious dialogue events. However, most Muslim activities were concentrated on the Islamic dakwah, especially explaining Islam to the non-Muslims. This shows that the orientation between the Muslims and the non-Muslims' interaction had been based on dakwah activities. The Muslims were unaware that inter religious dialogue is part of dakwah.

This phenomenon was mainly influenced by the Muslim activities in the 1970s and the 1980s, whereby they concentrated more on dakwah movements. In fact, these activities were carried out among the Muslim community in creating Islamic awareness. This 1970s phenomenon was called "Islamic revivalism". Most of the issues and approaches in this era focused on purifying the Muslim community towards the Islamic values. During this period, a lot of dakwah programmes were organized by the Muslim NGOs. In the 1980s, the government established the International Islamic University as a manifestation of the integration of knowledge, introduced the Islamic Bank as an alternative for the conventional bank that is mainly based on riba, established the Islamic Takaful Company and the Malaysia Economic Development Charity as an approach to overcome poverty in the Muslim community.

The phenomenon and perception of Malays on inter religious dialogues during the 1990s were different as there were Muslims who were interested to participate in the inter religious dialogues. This was due to the current issues that were mainly on religious problems, such as apostasy, Interfaith Council proposal by the non-Muslims, and other demands by the non-Muslims that challenged the Malays when it touched on Islam. As a result, ACCIN was established as the Muslims' response to the non-Muslims' demands that there is a need of religious freedom. The ACCIN is a Muslim alliance as its members include ABIM, PEMBELA, and other Muslim NGOs to defend Islam in Malaysia. The emergence of Muslim Pro is the latest development while discussing the issue of religious freedom in Malaysia. This development is just a repetition of what had happened before, due to the issues of religious freedom in Malaysia. Therefore, in order to maintain the harmonious situation in Malaysia, the government has suggested inter religious dialogues as a mean to settle all the religious problems among the Malaysian multi-religious community.

The government, through the National Unity Department, has taken the initiative to have a meeting with the religious leaders in Malaysia to discuss religious issues. One committee has been set up on 24th February 2010, which is known as the Committee on Promotion of Understanding and Harmonious among Religious Community. There are four main agendas of this committee; namely, to manage the religious issues, to have a plan on common activities among the religious communities, to manage all the conflicts and integration issues. Hence, to ensure all the activities can be done systematically, four committees have been set up, and they are:

1. The committee of Understanding on Religious Issues
2. The committee of Common activities
3. The committee of Mediation
4. The committee of Activities with the government and society leaders

The current development has shown that the inter religious activities have received positive feedback from the community, especially among the Malays. However, the interesting point is that there are Malays who have got themselves involved in these inter religious programmes, either organized by the government agencies or the NGOs.

The involvement of the non-Malay Muslims in inter religious dialogues

As mentioned above, the participation of the Malay community in inter religious dialogues has not been very positive. This phenomenon is probably due to some factors: (i) most Malays regard that the inter religious dialogues in Malaysia are not very important compared to the other activities, such dakwah activities; (ii) there are government agencies, such as The State Religious Authority and the State Religious Departments, which can monitor the Islamic activities; (iii) due to lack of information about the inter religious dialogues and their significances; and finally, (iv) the inter religious dialogues have been regarded as part of Christian missionary agenda. In fact, there are some Malays who are against these inter religious dialogues from being organized in Malaysia because they consider that these activities make Islam equivalent to other religions.

This particular issue has been discussed interestingly by Robert Hunt (2009) in his article entitled “Can Muslims Engage in Inter religious Dialogue? A Study of Malay Muslim Identity in Contemporary Malaysia”. However, the author of the article was not interested in examining the mindsets of the Malays regarding inter religious dialogues. It was enough for the author to provide a brief scenario on the Malays’ involvement in inter religious dialogues, and the factors that contributed towards the reluctance among the Malays to be involved in inter religious dialogues.

When the development of inter religious dialogues are discussed in Malaysia, it is vital to include the involvement of non-Malay Muslims. The involvement of the Chinese Muslims and the Indian Muslims in dialogues has given some impacts upon the development of inter religious dialogues in Malaysia. In fact, some Malays have become interested to get involved in inter religious dialogues due to their contributions. One of the NGOs who are actively involved in inter religious dialogues is IIS that operates in Taman Setiawangsa, Kuala Lumpur. The main figure of IIS is Shah Kirit Kakulal Govindji or better known as Brother Shah. He embraced Islam in 1996, and has actively participated in *da'wah* programmes, especially among the non-Muslims (2012), and interestingly, most of the IIS programmes have attracted the young Muslims in Malaysia to be involved in its activities.

By organizing inter religious dialogues; the IIS also has joint programmes with other state Islamic agencies and Islamic NGOs. One of their programmes is the road show talk given by the international Muslim speaker, Dr Zakir Abdul Karim Naik, who is very popular in discussing the Christians-Muslims dialogues. This programme has received tremendous support, especially from the young Muslim generations. This programme has given a good trademark for the IIS volunteers to get involved in organizing international events.

If Ahmed Deedat is influenced by the book entitled “*Izhar ul Haq*”, which is written by Maulana Rahmatullah Kairanawi from Agra, India, Shah Kirit is influenced by Ahmed Deedat’s videos and dialogues, especially with the Christians. The skill of dialogue with the non-Muslims has developed systematically when he attended the course of Islam-Christian dialogue in India (7 July 2009). Due to that, Shah Kirit has used many skills, as practiced by Ahmed Deedat, and

later on, by Dr Zakir Naik. However, he has made some modifications in terms of the issues and the approaches of the dialogues in order to suit with the Malaysian context.

Besides, Shah Kirit regards that inter religious dialogues are a good approach in describing Islam to the non-Muslims in Malaysia. His views have also been shared by many Non Malay Muslims, such as Lim Joi Soon who used to be a Buddhist, and then, converted to be a Muslim. Lim Joi Soon is also actively involved in dialogues. What Lim has done is to focus on the Bible and make comparisons with what Islam says about God and many other issues as stated in both the Bible and the Quran.

The themes of Dialogue

Shah Kirit has discussed many issues regarding Islam and other religions. Among his favourite issues are the beauty of Islam, worship in Islam, the concept of God in Islam, and the role of women in Islam (Shah Kirit, 2012). Most of the issues are very popular among the Western when they discuss about Islam. According to Shah Kirit, all these issues can be discussed systematically in order to overcome the misconceptions about Islam. In addition, it is important to use the appropriate skills to explain all these issues to the non-Muslims.

The concept of God is among the popular issues which have always been discussed by Shah Kirit. As for him, there is room for no sensitive issue when one talks about Islam and other religions. Again, it is back to the way the Muslims express the concept of God to the non-Muslims. He bravely takes up the challenges to discuss this tough issue even though some Muslims regard the issue of God in religions should be avoided during inter religious dialogues. However, according to him, only an expert can discuss the concept of God and the panel members too must have deep knowledge about other religions to ensure that the discussions are conducted professionally. Based on his experience on this issue, Shah Kirit has always been invited by many organizers to become a panel member in inter religious dialogues. For example, in discussing the controversial issue on the use of the word “Allah” by the Christians in Malaysia, he used theological approach in responding to that demand. By using the apologetic approach, Shah Kirit argues that if Christians are allowed to change the word “Allah” in the Bible, automatically, they will accept

the concept of oneness of God. However, many Christians disagreed to apply the word “God”, but “Allah” (Sinar Harian, 2013).

Thus, if we study closely the themes of Shah Kirit’s, they clearly show that most of the issues do not differ much from Dr Zakir Naik’s. This famous Muslim speaker also talks about Hijab for Women, halal food in Islam, inheritance and Muslim consumptions, where he has compiled them in a book published by the Saba Islamic Media, one of the popular publishers in Malaysia (Zakir Naik, 2010). This is to suggest that what Shah Kirit has done is simply a continued effort that is carried out by Dr Zakir Naik and proves the influence of Dr Zakir Naik on Shah Kirit.

The background and world view

One argument probably why the Non Muslim Malays are actively involved in inter religious dialogues with the non-Muslims is due to the world view and their background. Before they embraced Islam, they have the knowledge about their own religions; Buddhists, Christians or Hindus. Their knowledge is not only based on their readings, but most importantly, their previous experience. This factor has made them more open and ease them to systematically discuss all the theology issues compared to their Muslim counterparts who have to study thoroughly and in great detail about other religions before they get involved in the dialogues. This background has given them a different perspective on dialogues compared to the Malays who are more concerned on *da’wah* activities rather than inter religious dialogues.

According to Shah Kirit (2009), the role of inter religious dialogues is to explain the beauty of Islam to the non-Muslims:

...dialogues are organized simply for the purpose to explain and to encourage the Muslims to dakwah upon the non-Muslims... At the same time, we also have the comparative study course, which is known as Friendly Comparative Religion (FCR).

Based on his statements, it clearly shows that for Shah Kirit, inter religious dialogues are part of dakwah activities. In the name of dakwah, every Muslims has a responsibility to perform it. In doing so, Muslims have to master some skills and have the knowledge about the others,

especially their religions. On this basis, the IIS has conducted FCR course to disperse knowledge to their members. The course is conducted simply as a tool for their members to master not only the knowledge, but also the ways or techniques of describing Islam to the non-Muslims.

The use of Comparative religion

The discipline of Comparative religion was introduced in Malaysia since the Department of Islamic Studies of University Malaya, and the Faculty of Islamic Studies in the National University of Malaysia were established in 18th May 1970. At the early stages, Comparative religion was taught as part of Usuluddin and Islamic Studies component subjects. The discussions were more on theoretical basis by analyzing the themes of books written by Muslim ulama', such al-Shahrastani with his famous book *al-Milal wa al-Nihal*, and other Muslim scholars. The significance of this subject was amplified when the International Islamic University was established in 1983, whereby this subject has also become a component of Usuluddin courses.

The interesting issue here is how this subject is used as a tool to propagate Islam to the non-Muslims. By analyzing the way IIS conducts Comparative Religion courses, there are at least two main purposes of using the Comparative Religion, namely, (i) to introduce Islam to the non-Muslim community in inter religious dialogues, and (ii) to show the open attitude of Muslims during the inter religious dialogues.

In doing so, the IIS has made the Comparative Religion as a compulsory subject to be mastered by all their members before approaching the non-Muslims. Based on the author's experience while listening to his lecture on Comparative Religion, he used the method of comparison and also his experience, especially on the Hindu Religion topics. By combining his experience and the theoretical concept of the Hindu Religion, the students who attended his lecture became more interested. Another dimension is that the IIS has succeeded in showing the significance of Comparative Religion in *da'wah* activities. Shah Kirit also inculcates critical approach while discussing the theology issues of religion. He does not only describe the history of the religion, but at the same time, make comparisons with Islam.

During the FCR courses, the members are also exposed to some regular questions posed by the non-Muslims, such as the role of women in Islam, apostasy issues, Islam and terrorism, and hijab in Islam. Most of the issues have been compiled by Shah Kirit in a book published by the Islamic Saba Media. By analysing all the questions, it gives some clues to the Muslims on how to response positively to all the issues.

The Approaches of Inter Religious Dialogue

In fact, there are many approaches in discussing the religious issues in inter religious dialogues. The popular approaches are comparative and content analysis, especially upon the books of religions, issue based, apologetic approaches, descriptive approaches, and question and answer approaches. For the purpose of this paper, the author discusses only three approaches, namely, the approach of comparative, the module approach, and the approach of questions and answers.

1. The Comparative approach

In any inter religious dialogue; the approach of comparative is very popular and very significant. Even the people understand more on the contents of the speakers if he or she can discuss comparatively about all the religious issues. For example, while discussing the concept of Prophethood in Islam and Christianity or Judaism, by comparing this concept between Islam, Christian, and Judaism, the readers or people will know clearly what are the differences and the similarities.

This method had been applied by Ibn Taymiyyah in his well known book; *al-Jawab al-Sahih* and other Muslim ulamas. Normally, the Muslims scholars will ask the nature of Christians' concept of religion and followed by their own analysis. Finally, the Muslim ulamas will explain the nature of theology concept in Islam. This approach is also discussed by Rahmatullah Kairanawi in his book *Izhar al-Haq*.

However, at IIS, they do not concentrate too much on the theoretical concept, such as the analysis of the themes of Shahrastani or Rahmatullah Kairanawi's books. What IIS has done is simply give the way on how to use the knowledge of FCR via inter religious dialogues with the non-Muslims. The popular approach in applying this comparative skills is in *da'wah* street. This

activity is regularly practiced by asking all IIS members to approach non-Muslims and ask them about their knowledge on Islam. Sometimes, their members wear a t-shirt with some popular questions at their back. This is one of the provocative approaches applied by the IIS.

2. The Module Approach

The IIS has applied this approach when they have published a book which written by Shah Kirit, entitled *Ask Brother Shah*. This book is a compilation of Shah Kirit's articles, which are published in *The Criteria* weekly, a Muslim newspaper. The main objective of this column is to give an accurate answer to the non-Muslims about Islam. However, this newspaper has been stopped since September 2008 due to financial issues.

The advantage of this approach is that it has become a guideline to the young Muslims who are keen to get involved in inter religious dialogues, especially in knowing what are the popular issues and how to answer questions precisely. This module also gives some ideas to any person who would want to know the problems faced by the non-Muslims when they talk about Islam. By analysing and reading this book, the Muslims would be prepared psychologically to face any challenges by the non-Muslims.

3. The Questions and Answers Approach

This approach gives the opportunity to Muslim speakers to provide the right points about Islam. At IIS, normally, the members will have a discussion on any issue regarding the dialogue. The senior members or those with more experience guide the young members by explaining to them the right answers to all questions. This approach reflects the mentor mentee system and it is very practical in preparing the young members to face tough questions when they meet the non-Muslims.

In other words, the questions and answers approach must use a common word; a word that can be understood precisely by anyone. This means that the members who would want to be involved in inter religious dialogues would have to avoid using difficult words. This is one skill, whereby the members of the inter religious dialogues would have to use a common word in describing a difficult issue in religion. That is because it is common that while discussing a religious issue,

the reader will face many terminologies and they have to understand and also ensure that the others understand as well. So, this skill is taught at the IIS by the senior members to the new members.

The prospect of dialogue in Malaysia

Based on the previous discussion on the development of inter religious dialogues, the author is confident that the inter religious dialogues in Malaysia have a bright prospect. This is due to the participation of many Muslim NGOs, the interest of the young Muslims, the organization of inter religious dialogue programmes, and also the researches that are conducted at the university level. With these phenomena, the word “inter religious dialogue” has been gradually accepted by the Malays in Malaysia, even though there are some who are doubtful of the effectiveness of inter religious dialogues.

At the university level, there are many inter religious dialogues that have been organized by the students’ associations. For example, from 13th until 15th Mac 1995, an inter religious dialogue was organized by the Centre of Civilization Dialogue, University of Malaya, from 2nd until 3rd December 2009 at Darul Ridzuan Islamic College, Perak; on 9th February 2010, by the National University Student Society, on 2nd Mac 2010 at the University of Technology PETRONAS, and other NGOs. These scenarios show good response from the young students at the university level. This will become a catalyst for the development of inter religious dialogues in Malaysia.

In addition, another factor for the escalating interest in inter religious dialogues is the books written on the issues of inter religious dialogues in Malaysia by Muslims researchers. This development broadens the knowledge among Malaysians about the concepts and the nature of inter religious dialogues. By analyzing the issues of the inter religious dialogues, it will provide a guideline and some ideas on how to conduct the dialogue and the importance of inter religious dialogues in the Malaysian multi racial society. Among the books are: *Islam and Confucianism: a civilization dialogue* (Osman Bakar, 1997); *Inter Religious Dialogue: Past Experience and the Contemporary Challenges* (Ghazali Basri, 2005); and *Inter religious dialogue from Quranic Perspective* (Ralai Awang, 2008).

Therefore, by organizing inter religious dialogues, the Malays and the Muslim community in Malaysia would be more confident that Islam is able to answer all the challenges. With creative approaches to be applied during inter religious dialogues, the Muslims have become aware of the significances of inter religious dialogues, especially in the dakwah activities.

With the experience and approaches of IIS, the author believes that it will create a new culture in discussing religious issues among the Muslim ordinary people. Before this, the inter religious dialogues were only run and discussed by experts at the university level or at any higher institution. However, IIS has made an effort to bring exposure to the Muslims that inter religious dialogues have great benefits to Islam if the Muslims can understand and master the skills that are needed to participate in an inter religious dialogue.

Conclusion

The discussion has shown the importance and the contributions of non Malay Muslims in propagating inter religious dialogues in Malaysia. The open approach has given more confidence to the Muslims in facing the challenges put forward by the non-Muslims. Even the culture of religious interaction can be flourished harmoniously among all Malaysians. At the same time, this will create religious harmony and religious tolerance. The most interesting part is how the subject Comparative Religion has become more popular due to the significance of this subject in inter religious dialogue activities.

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SHIPBUILDING INDUSTRY IN THE ERA OF SULTAN MUHAMMAD AL-FATIH

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ABSTRACT

The ocean had been foreign to the life of Ottoman society due to its native nomadic lifestyle of shifting from one green pasture to another. For this reason, the Ottoman society had lacked of experience and skills associated with the ocean, including shipbuilding skills, until Gallipoli was conquered in the year 1354AD after the society was first introduced to the shipbuilding industry. Henceforth, during the rule of Sultan Muhammad al-Fatih, the role of the shipbuilding industry became increasingly prominent, especially with the opening of Constantinople in the year 1453AD. However, the history of Ottoman shipbuilding industry lacked the attention it deserves in research in spite of being one of the important industries during Ottoman rule. Thus, the objective of this research is to analyze the extent of development in this industry during the era of Sultan Muhammad al-Fatih. This research adopted a qualitative approach through a historical study design and method of a descriptive analysis of authoritative sources in Ottoman studies. The research results showed that the shipping industry during the era of Sultan Muhammad al-Fatih was at a developmental stage in view of the fact that the technology used in shipbuilding was still under improvement in order to build bigger war ships or vessels with capacity to carry more guns and artilleries to equip the Ottoman naval fleet in preparation for war.

INTRODUCTION

The Ottoman Empire was one of the greatest Muslim empires with an outstanding civilization. The Ottomans, who originated from the nomadic Turkish Oghuz tribe, succeeded in creating a strong and massive empire which lasted for more than 600 years with diverse cultures and values. According to McCarthy (1999), the greatness of this empire lay on her strategic geographical position and excellent leadership of her sultans. Eventually, this empire became well-known in the worldwide.

Among the most prominent sultans in terms of leadership was Sultan Muhammad II, also known as al-Fatih, which means the Conqueror (1451AD-1481AD) after the siege of Constantinople in 1453AD (Mahayudin Yahaya, 1993). Babinger (1978), a scholar who studied his biography, once issued a statement that "...it cannot be denied that he was one of the most outstanding figures produced by the middle ages". In fact, there are several scholars of Ottoman history who highly value his leadership, particularly in the battlefield, such as Murphey (2008) who stated that the Conqueror "... was after all a very successful commander and clearly took pride in his achievements in the military sphere..".

The Conqueror had also been praised for his efficiency in managing the Ottoman Empire's economic affairs during his reign, as described by Karaman and Pamuk (2010), "One key period in the development of Ottoman state finances was the reign of Mehmed II (1444AD and 1451–1481AD) who successfully built up an emerging state dependent upon the goodwill and manpower of the rural aristocracy into an expanding empire with a large army and specialized central institutions". This statement, without a doubt, has raised his name as an icon figure in Islamic history.

Besides, he was also well-known as one of the Ottoman sultans who brought about much transformations and advancements in the Ottoman Empire. Starting with his success in opening Constantinople to all Muslims in 1453AD, progress occurred constantly under his rule, whether in politics, economics as well as social development. One of the transformations he brought about, which made the Ottoman Empire well-known throughout the world was through advances in science and technology, which gave a positive impact towards the development of this field in the following era under Sultan Sulaiman al-Qanuni when this field reached its peak in progress (al-Salabi, 2012).

Besides progress in the field of science and technology, development in other institutions and industries also took place in the Ottoman Empire, such as learning institutions, hospitals, weaponry and shipbuilding industries. However, among the institutions and industries mentioned, the one that is rarely discussed and with scarce information on its development in Ottoman history is the shipbuilding industry.

Ships or vessels were important to the Ottoman Empire for trade route security and in defending the empire from Byzantium which dominated the sea routes. In addition, the role of ships or vessels become prominent when the shipbuilding industry began actively operating in the 16th Century AD when the Ottoman Empire entered the age of sea explorations during the rule of Sultan Selim I (1512- 1520AD). In fact, this industry kept moving forward in the modernization era of Sultan Selim III (1789-1807AD). Even though the Ottoman history of ship and shipbuilding industry is hardly a subject of current research, particularly in the early era of the Ottoman Empire, and specifically, during Sultan Muhammad al-Fatih's reign, ships or vessels were frequently used in sea battles then.

The dearth of information on the subject is also noted by Imber (2009) who said that details on this subject are lacking and difficult to find, particularly of the Ottoman's classical age (before 17th Century AD). Hence, this study on the development of the shipbuilding industry is conducted to determine the situation of the shipbuilding industry under the rule of Sultan Muhammad al-Fatih as ships or vessels were essential in guarding sea routes.

HISTORY OF VESSELS IN THE OTTOMAN STATE UNTIL THE REIGN OF SULTAN MUHAMMAD AL-FATIH

History of Emergence of Ottoman Ships or Vessels

In the beginning, ships or vessels were something foreign in the Ottoman state. Before the Ottoman state was founded, the Ottomans were a nomadic Turkestan tribe known as Qayi, descended from Oghuz Turk. They shifted from one fertile pasture to another, riding horses or camels over land routes (McCarthy, 1999). Thus, they were not exposed to the sea or sea vessels in their lives. However, when the Ottoman state began to grow through a conquest and expansion policy envisioned by the founder of the Ottoman sultanate that is Sultan 'Uthman I (1299-1326AD), Ottoman society were finally exposed to sea routes and vessels. (Hess, 1970).

There are differences in opinion as to when exactly the Ottoman society exposed for the first time to the sea and vessels. Hess (1970) states that they were introduced to the sea and vessels in the 14th Century AD, without stating the exact year. Imber (2009) holds the opinion

that the first exposure to sea routes and ships occurred in the year 1354AD when Gallipoli was captured by them. In spite of this, Gulen's records (2010) state that the sea and ships were first introduced into the Ottoman civilization much earlier, in the year 1345AD when the Qarasi Emirate (a Turkestan race), which appeared after the fall of the Seljuk Sultanate of Rome government, was absorbed into the Ottoman state in that year.

For general information, Qarasi Emirate was situated in Mysia, from the coastal area of the Dardanelles Straits extending into the interior of Asia. According to Boswort (2004), this emirate had a small naval fleet. Thus, it can be concluded that the Ottoman state indirectly began to be exposed to the sea and ships as early as the year 1354AD through the absorption of Qarasi Emirate. However, the use of ships by the Ottomans is clearly recorded in history as having happened not earlier than 1352AD. This is based on cross-references to the writings of Gulen (2010) and records of al-Salabi (2012) as well as Kafadar (1995) who write that the Ottoman military navigated vessels across the Dardanelles Straits to the European side.

The Function of Ships or Vessels in the Ottoman State

In the beginning, ships or vessels were used by the Ottoman state for the purpose of crossing over from Asia to Europe and vice-versa, as well as supplying military reinforcement and necessities such as weapons and food during war. This is based on a recorded statement that in the year 1352AD, that the Ottomans had advanced into the Balkans, to Thrace through the Dardanelles Straits led by Sulaiman, the eldest son of Sultan Orhan I (1324-1362AD). Sulaiman with 40 warriors were the first to cross over to the west bank of Dardanelles Straits, took control of all the Roman vessels anchored there and steered them to the east bank in Asia. Later, Sulaiman commanded his military to use the same vessels to cross the straits and besiege as well as assault the city of Gallipoli (Gulen, 2010; al-Salabi, 2012; Kafadar, 1995).

However, when the Ottoman state increasingly expanded, the function of the ship or vessel also increased and was not limited to only crossing over and sending assistance. Gulen recorded (2010) that in the era of Sultan Muhammad I (1413-1421AD), there were maritime battles which involved Ottoman war vessels against Venice. However, he did not state the date or event in detail. According to him, in the era of Sultan Murad II (1421-1451AD), there were

sea battles involving war vessels. The battle referred to was, between Sultan Murad II and his own uncle, Mustafa, who attempted to seize the Ottoman throne. Based on Gulen's statements (2010), it is clear that the beginning of the 15th Century AD, ships or vessels were used not only in ferrying assistance but in wars as well.

Port, Shipyard and Shipbuilding Industry of Early Ottoman State

Before further discussion, the researcher would like to explain a little of the terminology. According to the Oxford Dictionary, a port means a town or city with a harbour or access to navigable water where ships or vessels may ply through load and unload. A shipyard means a closed area where ships or vessels are built and repaired. Based on the definitions given, the functions of port and shipyard are different; a port is a place for loading and unloading goods while a shipyard is a place for building or repairing ships or vessels. The shipbuilding industry refers to a place where vessel is designed and built.

By besieging and invading Gallipoli, the Ottoman army succeeded in capturing the city in the year 1354AD (Kafadar, 1995). In addition, through this conquest, the Ottomans also gained control of the ports of Tarnovo and Gallipoli (Gulen, 2010). These became the earliest Ottoman ports and between the two, port Gallipoli was more prominent and was always mentioned by Ottoman historians. However, shipbuilding had not yet commenced as in this era, Gallipoli only functioned as a port with no initiative taken by the Ottoman sultan to build a shipyard for building vessels.

There are a few factors for the above situation. First, after crossing Dardanelles Straits and capturing Gallipoli, the Ottomans advanced further to invade the European side. Obviously, ships or vessels were not needed during certain periods when the Ottomans were preoccupied with arranging a war expedition to Europe. One of the territories eyed by the Ottomans was Edirne, a large and beautiful city. After the capture of Edirne in the year 1360/1361AD, ships or vessels were almost not used anymore because in the year 1365AD, Sultan Murad I (1362-1389AD), had shifted the capital of the Ottoman state from Bursa to Edirne (al-Salabi, 2012).

As there was little use of vessels and the port at this time, and territorial expansion was focused on Europe, such as Macedonia, Bosnia, Serbia and Bulgaria, in the year 1366AD the Ottomans lost Gallipoli with its port to Byzantine. In spite of that, Gallipoli was returned to Ottoman dominion in the year 1377AD when the Byzantine army left Gallipoli without a fight due to the Ottoman's impenetrable fortress and gritty army's strong foothold at Thrace (Uyar & Erickson, 2009).

Even though, according to Gulen (2010) there were a few series of battles involving ships or vessels in the Asian Minor side, which occurred simultaneously with the military expedition on the European side in the year 1362AD, in the first year that Sultan Murad I ruled, the function of ships or vessels was still limited because battles as a whole were fought on land. Ships or vessels were used to transfer military reinforcements and war supplies from the capital on the Asian side across the Dardanelles Straits for the Ottoman army fighting on the European side. This caused the Ottoman sultan at that time to consider a shipyard as unnecessary. Those used ships or vessels were already available at the ports as well as captured enemy ships or vessels.

According to Imber (2009), at the end of Sultan Bayazid I's rule (1389-1402AD), the port of Gallipoli had become the largest shipyard in the Ottoman dominion. There were ships or vessels built and repaired there about the year 1392AD. However, other opinion states that the Ottomans had control of this shipyard much earlier, in the year 1390AD (Bostan, 2000). This shows that the shipyard first appeared during the rule of Sultan Bayazid I or perhaps earlier in view of the fact that early in his reign, the shipyard had already become the largest shipyard in the Ottoman dominion. According to Imber (2009), in the year 1402AD, the shipyard had a capacity for 40 ships or vessels. This indirectly shows that during the rule of Sultan Bayazid I, ships or vessels began to be an important instrument, requiring a shipyard to be built.

However, it cannot be ascertained whether the use of ships or vessels in battles began in the reign of Sultan Bayazid I. What is certain is that there are records which show that ships or vessels were used in maritime battles by the Ottomans against Venice in the reign of Sultan Muhammad I (1413-1421AD) as stated by Gulen (2010). In fact, the use of ships or vessels is more apparent and clear in the sea battle in the reign of Sultan Murad II (1421-1451AD). In spite

of this, it is uncertain how active the shipyard was during that battle, in view of the fact that the Sultan's uncle, Mustafa, with the help of the Byzantine army succeeded in seizing the shipyard at Gallipoli from the Ottomans. As a result of this, Sultan Murad II made a treaty with Genoa for supply of ships or vessels to fight against his uncle in this battle (Gulen, 2010).

The frequent capture of the Gallipoli shipyard slowed the development of the Ottoman shipbuilding industry. This indirectly causes difficulty in determining the development and technology of shipbuilding. What can be stated here is that the Ottomans probably used the same technology as the local shipbuilders in Gallipoli who applied more or less the same techniques in Venice. In addition the loss of this shipyard to the enemy's hand had caused difficulty to the Ottomans in building a naval army, separate from the land army, as efforts in shipbuilding could not be effected. However, during the rule of Sultan Muhammad al-Fatih, the future of ships or vessels and the shipbuilding industry changed and stepped into the era of enlightenment.

Ships or Vessels in the Reign of Sultan Muhammad al-Fatih

Before Sultan Muhammad al-Fatih (1451-1481AD) succeeded the Ottoman throne, the function of ships or vessels were rather limited. In the beginning, vessels were used as a transportation to cross over the Dardanelles Straits. Later, ships or vessels were used to transfer the military and war supplies such as food to battlefields whether from Asia to Europe or vice-versa without using them as war vessels. However, as the Ottoman dominion increasingly expanded due to its territorial expansion policy, the kingdoms in the European side, particularly Byzantine, began feeling the pressure.

In order to restrict the advancement of the Ottomans, Byzantine attempted to capture the port of Gallipoli several times to immobilize the Ottomans. The outcome of the imposed threat had caused the Ottomans to use ships or vessels not only as ferry transportation but also as war vessels. Thus, Gallipoli, which before was only a port, began to be equipped with a shipyard to build many war ships or vessels in preparation for war with the European kingdoms who dominated the coastal waters and seas. However, the shipyard was still unproductive and shipbuilding was retarded due to frequent enemy invasions and conquest.

During his reign, Sultan Muhammad al-Fatih apprehended that ships or vessels were very essential, not only to protect the Balkan and Anatolian territorial waters from enemy invasions, but also as the key to capture the city of Constantinople, which an obstacle to smoothen the administration of the Ottoman dominion because it acted as a barrier between the Asian and European sides of Ottoman dominion (Hess, 1970). Based on his own study, the previous failure of the Ottoman rulers to capture Constantinople was due to their attacking from a single direction that is only from the land alone (Babinger, 1978). Thus, in order to capture Constantinople, he needed a naval fleet to launch an attack from the waters of the Golden Horn Straits on the fortress of the city while blocking assistance from Byzantine's allies (Ezad Azrai Jamsari, Ammalina Dalillah Mohd Isa & Mohamad Zulfadzlee Abul Hassan Ashari, 2014).

In order to ensure the success of the military expedition, Sultan Muhammad al-Fatih emphasized on the shipbuilding industry. According to Agoston (2011), in the conquest of Constantinople, 145 vessels of various types were prepared and gathered to hinder enemy ships or vessels from entering or leaving and extending assistance to Byzantine. Further, Ottoman historians recorded that ships or vessels were carried over hills to enter the waters of the Golden Horn Straits. Through this strategy, the fortress of Constantinople city was penetrated and Byzantine was defeated, the city was taken and made the new Ottoman capital renamed as Istanbul. Through this success, Sultan Muhammad al-Fatih emphasized on the shipbuilding industry as well as naval weaponry to strengthen the Ottoman naval army (al-Salabi, 2012).

In the subsequent years, military expeditions frequently used war ships or vessels. In the year 1456AD, in a siege of Belgrade, Sultan Muhammad al-Fatih prepared a fleet of 200 ships or vessels complete with artillery, shields and crews. In a military expedition to take Trebizon in the year 1461AD, he mobilized a fleet of 300 vessels from the Black Sea. This indirectly shows how essential ships or vessels were to the Ottomans in their military expeditions, which together with their domination of the Black and Aegean Seas were instrumental in the emergence of the Ottoman state as a great maritime power feared by other European kingdoms (Hess, 1970).

SHIPBUILDING INDUSTRY DURING THE RULE OF SULTAN MUHAMMAD AL-FATIH

During the reign of Sultan Muhammad al-Fatih, ships or vessels became important instruments to the Ottoman state. According to Imber (2009), ships or vessels became instrumental in territorial expansion for the first time. Therefore, unlike previous rulers, shipbuilding activity became vibrant during Sultan Muhammad al-Fatih's rule. After the capture of Constantinople and turning it into the new Ottoman capital, there were two important sea routes which linked Ottoman territories with the Christian enemy territory, i.e., the Bosphorus Straits and Dardanelles Straits. Both straits were passages into Ottoman territory. Thus, defence of coastal waters needed to be further strengthened. This led to active shipbuilding by the Ottomans to improve the security of their territorial waters which indirectly altered the fate of Ottoman shipbuilding.

Shipyards

Before the capture of Constantinople by Sultan Muhammad al-Fatih, the Ottomans had gained a shipyard in Gallipoli which functioned and was responsible to produce ships or vessels for war (Hess, 1970: 1901). As discussed before, the shipyard was built for the first time till the end of Sultan Bayazid I's rule. The capacity, then was reached to 40 ships or vessels. However, under Sultan Muhammad al-Fatih's rule, the shipyard increasingly grew and was more active than before. Freely quotes Kritovoulos (2012) on how Sultan Muhammad al-Fatih prepared his maritime fleet in Gallipoli for the war to open Constantinople, as follows:

“Mehmet prepared the fleet, building some new triremes, repairing others that were damaged by time... In addition he built long ships, heavily armed and swift, with thirty to fifty rowers... Furthermore, he chose crews from all his coast-towns, Asiatic and European... for he attached greater importance... to the fleet than to the army... the total number of ships was said to be three hundred and fifty without counting the transports or those engaged in some other necessary services.”

This shows that the shipbuilding industry was intensely active at that time. After Constantinople was opened and made the centre of the Ottoman state, the shipyard at Gallipoli increasingly progressed through the addition of new ports constructed in the year 1463AD. These

were built to accommodate repaired or newly completed ships or vessels before being deployed to an area to be determined (Freely, 2012). In terms of capacity, the shipyard could build and repair as many as 200 vessels at any one time in preparation for war.

After Constantinople was successfully opened and made as the Ottoman capital, there were many dockyards with small boats left behind by Byzantine in the vicinity of Constantinople. Most of the dockyards were situated near the Golden Horn. Thus, to utilize the dockyards, a new shipyard was built, which later became the new base for the Ottoman naval army known as the Galata Shipyard before the name was changed to Royal Shipyard (Toraman, Guvemli & Bayramoglu, 2010). The exact date of its construction is unknown. However, according to Bostan (2000) this shipyard was built at the end of the 15th Century AD. It also contained some facilities, i.e., a mosque, several docks and hall of audience.

Both shipyards were the largest and most important to the Ottomans during the reign of Sultan Muhammad al-Fatih. In addition, there were several other smaller dockyards which functioned in building, repairing and supplying ships or vessels for war such as at Sinop acquired by Sultan Muhammad al-Fatih in the year 1461AD as recorded by Babinger (1978). Thus, it can be concluded that during the reign of Sultan Muhammad al-Fatih, the shipbuilding industry was highly active through the addition of new ports and the construction of a new shipyard. All these arose from his desire to build a great fleet of warships or vessels and to dominate sea routes as recorded by Kritovoulus and explained by Freely (2012):

“Then he gave orders that, in addition to the existing ships, a large number of others should speedily be built... He did this because he saw that sea-power was a great thing... For this purpose he got together as quickly as possible a great fleet, and began to gain control of the sea.”

Shipbuilding Technology

As stated by Imber (2010), records of the ship and the sea of the classical Ottoman state are not much discussed. So the sources of shipbuilding technology are difficult to ascertain in precise detail. In addition, changes have always occurred in the shipbuilding technology from time to

time during the era of Sultan Muhammad al-Fatih. This began from his strong desire to build a strong Ottoman maritime fleet. The technology before his rule cannot be ascertained. However, according to Hess (1970), early in his rule, the shipyard had applied Byzantine technology. This was possible because transfer of technology had occurred through Kritovoulus, a Greek historian from the Imbros Islands, who taught the Sultan the history of Byzantine shipbuilding. Through studying this history, the Sultan was able to elicit information on the techniques and technology of Byzantine shipbuilding. However, Hess (1970) does not share any further information on the techniques and technology of Byzantine shipbuilding.

Even after acquiring the Byzantine technology in shipbuilding, it was still not sufficient for Sultan Muhammad al-Fatih to rival ships or vessels used by the enemy who at all that time had dominated shipbuilding technology. Thus, after the capture of Constantinople, he himself sought for answers on the superiority of European war ships or vessels, particularly from Italy. The Sultan himself has attempted to learn from the country already advanced in seafaring, mainly Venice and Genoa, Italy which were the most advanced in shipbuilding. Indirectly, Ottoman shipbuilding technology was influenced by technology from Genoa and Venice (al-Salabi, 2012). But however, by the end of his rule, the technology once again developed. According to Agoston (2011), through the industrious efforts of Sultan Muhammad al-Fatih and his son, Bayazid I, the Ottomans had acquired the shipbuilding technology of the Mediterranean.

No specific individual was mentioned in the process of building war ships or vessels such as Urban (a cannon's master from Hungary) in the field of artillery industry. According to Imber (2009), this is because the individual who led shipbuilding was not named in Ottoman history due to the absence of shipbuilding experts in the service of the Sultan. According to Hess (1970), most invited shipbuilders comprised of carpenters, traders, merchants and ordinary sailors, gathered from the coastal areas of Ottoman territories.

However, the task of managing shipbuilding smoothly was given to the fleet commander appointed by Sultan Muhammad al-Fatih as provincial governor of the concerned territory. As examples, among the fleet commanders who had shouldered this responsibility were Mahmud Pasha, Hamza Pasha and Gedik Ahmad Pasha (Babinger, 1978; Bostan, 2000; Freely, 2012;

Imber, 2009). Imber (2009) states that the Ottoman state was very fortunate to be blessed with abundant raw material resources, some of which were necessary for use in shipbuilding, such as wood, metal to make nails, rope and cloth to make sails. On completion, the ships or vessels were fitted with heavy weaponry such as cannons. According to Agoston (2012), Ottoman vessels usually equipped with three artilleries. A center-line cannon and two smaller flanking culverins.

Even though some technologies of shipbuilding were transferred to the Ottomans, it was still not at par with the technology of the enemy, particularly Europe, because the enemy had the advantage of more experience and their own expertise in shipbuilding. Nevertheless, to rival the European fleet, particularly from Venice, Italy, Sultan Muhammad al-Fatih worked tirelessly on his own research to build bigger ships or vessels which could be fitted with more heavy weaponry for his fleet.

Types of Vessels Built

According to Soucek (2008), Ottoman vessels were categorised into two groups according to propulsion method. The first is *cektiris* or *cektirme*, i.e., an oared-ship or also known as long ship. The second is the sailing ship or round ship. *Cektiris* or *cektirme* is a vessel equipped with oars and is moved by human energy. It is also fitted with a lateen sail used when the wind blows (Agoston, 2012). A sailing ship fully uses wind power to sail. In the records of Ottoman maritime history according to the *Turkish Cultural Foundation*, there were more than 25 types of galleys and 12 types of sailing ship. These vessels were distinguished according to size, shape and capacity. These types were given specific names such as *kalita*, *kardiga*, *mavna*, *bastarda* for the *cektiri* or oared ships and *kuka*, *karaka*, *barca* and *kaylon* for the sailing ships (Soucek, 2008). However, not all the vessels were built during the rule of Sultan Muhammad al-Fatih. Some of them were built after the 15th Century AD.

It is quite difficult to ascertain the types of vessels built during Sultan Muhammad al-Fatih's rule, due to lack of records on the industry in Ottoman history. However the different types of vessels may be known from a few analyses of records on sea battles fought. Agoston (2005) states:

“The Ottomans employed some 200 ships, including 64 galleys, during their campaign against Belgrade in 1456, while against Negroponte they mobilized 280 galleys and fustes or small galleys. During their operation against Caffa in 1475, which resulted in the conquest of Crimea and the subjugation of the Crimean Khanate, the Ottomans employed some 380 boats, of which 120 were galleys and the rest “fustes, barche, pantarenee”. In May 1480, an Ottoman fleet of 104 vessels (including 46 galleys) arrived at Rhodes under the command of Mesih Pasha, a member of the Byzantine Palaiologos family. At around the same time, another Ottoman armada of 28 galleys and 104 light galleys and transport vessels, under the command of Gedik Ahmed Pasha, left the Straits and landed at Otranto on July 28.”

Kritovoulus, as quoted by Freely (2012), mentioned that in war preparations to conquer Constantinople, Sultan Muhammad al-Fatih *“he filled thirty triremes and armed them fully as for a naval fight... He prepared other ships to carry the equipment, and sent them up from Gallipoli to the Bosphorus”*. In another statement, Kritovoulus mentioned *“In addition he built long ships, heavily armed and swift, with thirty to fifty rowers... Furthermore, he chose crews from all his coast-towns, Asiatic and European... for he attached greater importance... to the fleet than to the army... the total number of ships was said to be three hundred and fifty without counting the transports or those engaged in some other necessary services.”* Further, Freely (2012) also writes that after failure to capture Rhodes Islands in the year 1479AD, Sultan Muhammad al-Fatih changed direction and focused his attention on Otranto in the year 1480AD. He sent his commander Gedik Ahmad Pasha with his fleet there. Freely writes that vessels used in the Ottoman fleet comprised of *“forty large galleys, sixty smaller galleys and forty freighters”*.

Based on the statements by Agoston (2005), Freely (2012) and Kritovoulus as quoted by Freely (2012), it can be determined that the type of vessels generally used in war were oared-galleys mentioned by Kritovoulus as *triremes* as well as sailing vessels which were less used. In order to know the features of the vessels used in this era, the statements of the aforementioned three scholars are referred to with an analysis by Soucek (2008). Not all features of the types of

vessels are clearly known as the names of the vessels differed in different languages. Agoston (2005) states that between the years 1453AD to 1480AD, the Ottomans used vessels called ‘galley’, ‘fustes’, ‘barche’, ‘pantarenee’ and also ‘vessels’. Out of these five names, only three are discussed by Soucek (2008) in his writings. Kritovoulus in his records described the type known as *triremes*, as a long-ship with 30 to 50 rowers and a vessel to carry war equipment and food supplies. Freely (2012) mentions the types of vessels used as large galley, small galley and freighter.

According to Soucek (2008), a long ship as well as *triremes* refers to a type of oared-galley. And a *galley* in Ottoman maritime history refers to *kadirga*. *Kadirga* is a term which originates from Byzantine Greek. Thus, it can be deduced that this vessel had its origins in Byzantine. Further, this vessel is an ordinary oared-galley with a medium size with capacity for only 25 or 26 thwarts. A *fustes* is a smaller sized oared-galley compared to the *kadirga* referred to by Freely (2012) as a *small galley*. It is also known as *Kalita* by the Ottoman society, a name of Italian origin. Its small size has the capacity for between 19 to 24 thwarts. This type is also commonly used by Mediterranean corsairs.

The features described by Kritovoulus, i.e., “*long ships, heavily armed and swift, with thirty to fifty rowers...*” fits the *bastarda* type of vessel, an Ottoman term or known by Freely (2012) as a *large galley*. It was called large because the oars exceeded 30 rows. According to Soucek (2008), *bastarda* originates from a Roman or Greek term, *bastarda* or *bastardella* which means hybrid ship. It was longer and could contain more than 36 thwarts. However, it was not as large or as wide as other types of oared-galley. From Kritovoulus’s description, it may be understood that *bastarda* could glide swiftly over the water surface. While a freighter as stated by Freely (2012) refers to what the Ottoman society called a *mavna*.

Mavna is the only term which originates from the Turkish language. It refers to a vessel frequently used to carry supplies. Kritovoulus described its use as a vessel to carry and transfer necessities in war. It was also known by the term *vessel*. It was a little smaller compared to the *bastarda*. In the following century, it was no longer moved by oars but by fully using a sail. A *barche*, as mentioned by Agoston (2008), is a confusing term, therefore its features are doubted.

It was probably a type of vessel given the name *barca* by the Ottoman society or barge by Western society. It was a type of sailing vessel which appeared at the end of the 15th Century AD. And finally, a *pantarenee* mentioned by Agoston (2005) seems to have no identifiable features.

Even though the Ottomans used both types of vessels, they preferred the oared-galley to the sailing ship. There were some possible reasons for this. The first factor which could explain this preference is that the oared-galley was longer and pointed or tapered enabling it to move faster on the water surface when attacking the enemy. Second, the oared-galley which needed human energy to move was easier to navigate, whether in halting or changing direction to the left or right, rendering its use more advantageous.

Third, most of the battles during Sultan Muhammad al-Fatih's rule took place in the narrow waterways such as the Bosphorus Straits, Marmara Sea and Dardanelles Straits, as well as medium-wide waters such as the Black Sea and Aegean Sea. Thus, a sailing ship which is wind-driven was observed as unsuitable because the lack of suitable winds blown which used for navigation. Thus sailing ships were not or were less used in Ottoman battles then. Besides that, unpredictable wind movement would make using sailing ships in battles difficult. This indirectly explained why the Ottomans preferred to use the oared-galley during the reign of Sultan Muhammad al-Fatih.

Sultan Muhammad Al-Fatih's Contribution to the Shipbuilding Industry.

Sultan Muhammad al-Fatih was responsible for the change of fate in the shipbuilding industry by his endeavours to make it active and move a step forward. His efforts included enlarging the shipyard and building a new one. He had first constructed a number of new ports at the site of the shipyard of Gallipoli to accommodate vessels with bigger capacity. Later, he built a new shipyard at the waters of Golden Horn to utilize the dockyards for small boats left behind by Byzantine. The new shipyard even had facilities such a mosque and an audience hall (Bostan, 2000).

In addition, he also held a dialogue with European countries such as Venice and Genoa, Italy well-known for their vast experience and long established shipbuilding industry, to learn new technologies. He also invited experts in shipbuilding from Europe to build Ottoman ships. By the end of his rule, the Ottomans were using the latest technology from the Mediterranean (Ammalina Dalillah Mohd Isa & Roziah Sidik, 2012). Furthermore, Sultan Muhammad al-Fatih became the patron of craftsmen or shipbuilders from Christian territories to settle down and build war vessels in the Ottoman state (Hess, 1970).

CONCLUSION

Under the rule of Sultan Muhammad al-Fatih, the shipbuilding industry gained special attention from the Ottoman state compared to previous times. In fact, it is said that from the beginning of Sultan Muhammad al-Fatih's rule, the Ottoman Empire had emerged as the new maritime power. This arose from the Sultan's strong desire to build a maritime fleet for the purpose of territorial expansion and the need to safeguard territories along coastal waters. The outcome of this was a vibrant shipbuilding industry. Nevertheless, the technology applied was still in the developmental stage compared to other maritime powers contemporaneous with it due to lack of technology and expertise in shipbuilding matters. According to Zorlu (2011), besides building oared-ships, Sultan Muhammad al-Fatih also attempted to build a sailing vessel or *galleon* which was 3000 tonnes heavy by replicating vessels from the fleets of Genoa, Venice and Aragon towards the end of his rule. However, these attempts ended in failure. The vessel sank the moment it was launched. Nevertheless, by his efforts and desire, Sultan Muhammad al-Fatih did succeed in building a naval army comparable in strength with European fleets. This led the Ottomans to move into a new era of sea voyaging and explorations which led to the emergence of the Age of Discoveries.

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ORIENTALIST METHODOLOGY IN THE STUDY OF ISLAMIC HISTORY AND CIVILIZATION

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ABSTRACT

The Orient frequently has been the subject of attention to Western researchers and scholars. In fact, such studies had been carried out since 10th Century AD and became more intensive between 19th and 20th Centuries AD, particularly in the intellectual, social, political, economic, cultural fields as well as the religion of Islam. The Western Orientalist views and portrayals on the Orient and Oriental society are collectively known as Orientalism. Unfortunately, in parts of Orientalist writings, there is some inaccuracy in the historical facts and distortion of reality of the East of that time, specifically in Islamic history. Therefore, the objective of this article is to clarify the definition of Orientalism and the history of its emergence as well as the methodology of Western Orientalism applied to Islamic history and civilization. The writing of this article uses a qualitative approach through a historical and hermeneutic study by analysis of data from documented sources. The results showed that most of the Orientalists propagating negative depictions and interpretations of Islamic history by showing Islam as a despotic civilization. This happens because most Orientalists are influenced by the writing style of Romanticism, whereby they imposed historical accounts of the Islamic civilization purely based on their own logic. Both these elements simultaneously render Orientalist writing to be Eurocentric by placing European (Western) society as more superior and more civilized than non-European societies, especially the Muslim society.

INTRODUCTION

There had been a long standing relations between the Islamic and European civilizations, particularly during the intellectual development of the Islamic civilization from the 8th to 12th Centuries AD. In this regard, the progress achieved by the Islamic civilization had attracted the European society's attention, which was in the Dark Age of knowledge back then, to visit

Islamic provinces to acquire knowledge from Muslims. Some of the earliest European scholars who came to the Islamic provinces were Gelbert de Oralic (938-1003AD), Adelard of Bath (1070-1135AD) and Micheal Scot (1117-1236AD). They had made serious efforts to master the Arabic language in pursuit of deep knowledge from the Islamic civilization such as in the fields of medicine, mathematics, astronomy, philosophy, geography and chemistry. They subsequently translated Arabic works, including al-Quran, into their respective languages, as a guidance for their societies in their homeland to gain knowledge.

This indirectly had brought about the emergence of a group known as Orientalists, i.e., researchers of the Orient, specifically of Islamic history and civilization. Their studies and views of the Orient and Oriental societies is known as Orientalism. However, based on a statement by Said (1978: 2), Orientalism does not function only as a form of discussion about the Orient, but is also a sign of European domination over the Orient. This statement is supported by a statement quoted from Zaqzuq (1989: 22) that in mid-19th Century AD, Europe had exploited Oriental studies with the aim of expanding their colonies in the East. In fact, the Orientalists were lucratively rewarded for conducting studies of Eastern countries, particularly Muslim countries.

The contents of records written by a minority of Orientalists on Islamic history and civilization are dubious by distorting facts on Islamic history and civilization which do not reflect the reality and truth. For example, it is said that the Prophet Muhammad's (pbuh) was a liar who had preached Islam based on the teachings of earlier divine scriptures. In fact, they also had distorted the history of the Companions (Allah's mercy be upon them) as well as the history of other Muslim dynasties. This is supported by a statement of Hanafi Hasan quoted from Habti (2010: 172) that Orientalists who had studied Islamic history and civilization had interpreted Islamic phenomena and Islamic history based on their perspective, imagination and fantasy. Orientalist writings based on imagination and fantasy are known as Romantic Orientalism. Mohammed Sharafuddin (1996: xxi) states that the main theme of Romanticism in their writings was to show that the Islamic civilization was a despotic civilization.

Based on a study by Nurliyana et al (2013: 93-94), the notion of despotism was one of the characteristics of the Eurocentric ideology disseminated by Europe (West) to patronize or

disparage non-European (Orient) societies. In addition, Orientalists stated that non-European societies were primitive, backward and uncivilized. This shows that the West had brushed aside and denied the progress Oriental civilizations had once achieved. For example, in a study by Almeida and Joseph (2004: 51-52) on *Eurocentrism in the History of Mathematics: The Case of the Kerala School*, they state that the Western Orientalists had denied the contribution of the Indian civilization and Islamic civilization to the development of mathematics. The reason given for this denial is that mathematics originated from the Greek civilization before it was transferred to the Indian civilization. Thus Greek mathematical knowledge is a legacy of the European civilization. This at once shows that the West attempts to deny the contributions of Oriental civilizations to the progress they had been achieved now. Therefore, the purpose of this study is to analyze the concept of Orientalism and its historical development as well as its methodology applied to Islamic history and civilization. This study focuses on Orientalists using the methodology, as influenced by Romanticism, to show Islam as a despotic civilization, and simultaneously, their role as agent to propagate Eurocentricism.

CONCEPT OF ORIENTALISM

Orientalism generally means academic studies carried out by researchers, particularly from among Christians and Jews in the West and East regarding Islam and Muslim societies from various angles such as history, *aqidah* (creed), *fiqh* (jurisprudence), culture and civilization, as well as studies of other Eastern (Oriental) civilizations. Al-Samuk (2010: 13) defines Orientalism as a study of Oriental languages such as Arabic, Persian and Turkish as well as of heritage, civilizations and of past and current conditions. Said (1978: 2) in his writing entitled *Orientalism*, stressed that Orientalism is a person's view and portrayal of the East and its societies. This view appears whether through teachings, writings and studies in the fields of anthropology, sociology, philology, history and so on, ontologically and epistemologically by putting a gap to distinguish the East from the West.

Zaqquq (1989: 1-2) terms Orientalism generally as a knowledge of the East or the Eastern world, and specifically as Western studies related to Islam whether in the field of language, history, *aqidah* (creed), *shariah* (Islamic law) or civilization. He refers to the term Orientalist as

a Western expert in the study of knowledge, regardless of their level of expertise in the fields of Oriental language, literature, civilization and religions.

The relation between Western research and the Oriental world, especially Islam, as stated by Said and Zaquq is supported by Sardar's definition (1999: 13) which states:

“Orientalism is a form of inward reflection, preoccupied with the intellectual concerns, problems, fears and desires of the West that are visited on a fabulated, constructed object by convention called the Orient”.

Similarly, Kamaruzaman & Ruzaini (2009: 10), states his definition of Orientalism as a form of Western scholars' understanding of the Oriental world. Further, an Orientalist is defined as a researcher, writer, teacher who focuses on the study and research concerning the Oriental world and civilization of its society, particularly relating to the religion of Islam.

Maryam Jameelah (1971: 105) states that Orientalism is not just an academic study of Islam and its culture, but through Orientalism, the West tries to shake the beliefs and principles of Muslims, particularly of the young generation, towards Islamic history and culture, and influence them to consider their faith and principles as obsolete. For example, Maryam Jameelah states that a group of Orientalists disseminated information that Islam brought by the Prophet Muhammad (pbuh) is based on Jewish teachings learnt by him from Buhairah, a Jewish scribe he met in Syam. He was also accused that he was attracted to Christian teachings of someone from the People of the Book in Syria.

This statement by Maryam Jameelah shows that Orientalism is a Western conspiracy to subtly manipulate the truth of Islamic history. Her statement is reinforced by Kamaruzaman & Ruzaini's (2009: 10) view that Orientalists have shown themselves as a subtle movement of Western scholars who constantly study Islam in every aspect of thought and civilization with the purpose of opposing Islam's development using the scholarly field as its method. Further, on examining Said's (1978: 3) view, Orientalism is not just a field of academic study, but according to him:

“Orientalism can be discussed and analysed as the corporate institution for dealing with the Orient-dealing with it by making statements about it, authorizing views of it, describing it, by teaching it, settling it, ruling over it: in short, Orientalism as a Western style for dominating, restricting, and having authority over the Orient” (Said 1978: 3).

Sardar (1999: 56) explains, if Orientalism is described in meta-narrative, he would liken Orientalists, who produce it, to a pack of wolves who make a concerted effort to destroy Islam, culture and civilization by tearing it down into shreds. Marshall Hodgson (Sardar 1999: 66) shares the same view regarding Orientalism by stating that it is a discipline of knowledge and discussion to maintain Western dominance over the East. He further states Orientalism as a grand narrative which not only to misrepresent Islam but to make the history of Islam a small tributary in the grand universal history of Western.

Nevertheless, the views on Orientalism as a contributor to the Western hegemony movement, particularly involving Islamic countries, was refuted by Bernard Lewis. In his writing entitled *Islam and The West*, Lewis (1993: 106-112) replies to the question and rebuts all allegations from anti-Orientalism figures such as Anouar Abdul Malek and Edward Said. As stated by Sardar (1999: 69), Lewis attempts to project Orientalism as a neutral, classical discipline, much too specialized to be amenable to criticism from the outside. Orientalism also does not have anything to do with European political issues and power and its imperialist agenda over Asia and Africa. He added that Orientalism was never involved in projecting the image of Islam as the darker side of Europe. In addition, according to him, the research and writings of Orientalists on the Muslim world were motivated by scientific curiosity about Arabs culture and society (Lewis 1993: 103; Sulayman & Samir 1984: 279).

In spite of this, what Lewis replied is possibly true. As stated by Zaquq (1989: 5) there are two different schools of thought in Orientalism, the first comprises of the church group and extremists who views Islam as a never-ending discussion and their writings are full of distortions and fabrication or myths. In contrast, the second school is more objective and academic because

they see Islam as a source of knowledge, such as science, medicine and philosophy, but unfortunately the latter school lasted only until the 17th Century AD and subsequently had been influenced by the former school, particularly in Orientalist writings relating to Islam and the Prophet Muhammad (pbuh).

Hence, Lewis's view of Orientalism as neutral and scholarly probably refers to the second school of thought. If this is true, then his views is no more relevant as the second school itself already influenced by the first school since the 17th Century AD. Nonetheless, the probability is too small for the second school to exist. Moreover, a study by Sulayman and Samir (1984: 279), rejects Lewis's view that Orientalism does not involved in politics and power issues, and found it contradictory to his own involvement in such issues.

Judging from Lewis's background, Sulayman and Samir (1984: 279) stress that Lewis himself had contributed to the field of Western and Israeli politics and economics through his writings. They state that Lewis had produced about 50 to 60 articles between the years 1956AD and 1967AD, i.e., at the time of the Suez Canal crisis and the Arab-Israeli conflict. Generally the articles he produced during this period is biased against the Arabs and the Islam besides expressing his support for the Israelis. Further, Iqbal (2008: 77) has also recorded Lewis's view siding the West in *The Crisis of Islam* (2008), in which he wrote that out of 57 member states of the Organization of Islamic Conference (OIC), only the Republic of Turkey was the longest-ruling democracy. He added that the two states of Iraq and Iran, which were anti-American regimes had succeeded in establishing a free and democratic government with American aid. All these show the importance of Orientalism's role in aiding and contributing to the agenda of Western domination over Muslim countries.

HISTORY OF ORIENTALISM AND THE MUSLIM WORLD

According to Sardar's analysis (1999: 18; Hourani 1991: 10) concerning a brief history of Orientalism in his book, *Orientalism*, it emerged in the 8th Century AD through the view of a Christian named Yuhanna al-Dimashqi (676-749AD). Yuhanna was a close friend of Caliph Yazid ibn Mu'awiyah (647-683AD). Yuhanna expressed his view of Islam by saying that Islam was idolatrous, by worshipping the Kaaba in Mecca. Further, he criticized the Prophet (pbuh) by

accusing him of irreligiosity and immorality. He stressed that Islam brought by the Prophet Muhammad (pbuh) was taken from the Old Testament and New Testament learnt from Buhayrah. Consequently, Sardar (1999:18) formed the view that Yuhanna al-Dimashqi's opinion on the Islam and the Prophet (pbuh) marked the simultaneous beginning of the emergence and the founding of Orientalism.

Nevertheless, Orientalism, the subject of current and frequent attention and discussion, involved Orientalist Christians and Jews from the West. Thus, by considering the definition by Zaqzuq (1989: 2), Yuhanna al-Dimashqi cannot be considered as the founder of Orientalism in this context in spite of his Christian faith because he was from the East. According to Najib al-Aqiqi (Zaqzuq 1989: 3), the historical development of Orientalism in the West began about the 10th Century AD, at about the time the Islamic civilization was in its golden age, particularly in the fields of intellect and innovation technological development.

The vibrancy of these fields of knowledge in that century, especially in al-Andalus and Sicily, had attracted the Christian groups from the West to interact with the Islamic civilization to learn and gain knowledge from Muslims. Among the early Western Christian scholars who came to al-Andalus were Gelbert de Aurillac (945-1003AD), followed by other scholars such as Adelard of Bath (1080-1142AD), Robert of Chaster (d.1150AD), Herman Alemanus (d.1172AD), Gerard de Cremona (1114-1187AD), Pierre le Aenere (1092-1156AD) and Michael Scot (1175-1235AD).

These scholars mastered Arabic language, and later translated al-Quran and other Arabic works into their respective languages (al-Siba'i 1979: 14; Kamaruzaman & Ruzaini 2009: 11; Sanuri 2009: 286). The translation was done for the purpose of introducing and developing Islamic knowledge of sciences to their respective societies. For example, Robert of Chaster and Herman Alemanus had translated al-Quran into Latin for the first time in the year 1143AD (Sonn 2011: 60). Likewise, Gerard of Cremona had translated the work of al-Kindi (801-873AD), *Fi al-'Aql* into Latin with the Latin title *De Intellectu* (al-Allaf 2003: 29). The importance of studying and deepening knowledge in Islamic sciences caused the Arabic language to be part of the curriculum an institutions of higher learning in Europe in the middle centuries such as in

Bologna (Italy) in the year 1076AD, Chartes (France) in the year 1117AD and Oxford (Britain) in the year 1167AD (Kamaruzaman & Ruzaini 2009: 12).

However, the glorious and progress of Islam in the middle centuries later challenged the status of the Christian in the West so much so that they made efforts to compete with and simultaneously attempt to overthrow Muslim territories in the West. In addition, opposing differences of ideologies between Islam and Christianity caused a great conflict between them. Sardar (1999: 17) states that Islam had no problem with Christianity and from its inception keep churches open and provided all the necessary guarantees for the survival of Christianity and its institutions in Muslim lands. But Christianity could not return this unifying courtesy. They cannot accept the purpose of the new revelation to an Arabian prophet, i.e., Prophet Muhammad (pbuh) over 600 years after the crucifixion and resurgence of Jesus who considered as the son of God. They also exclusively claims of the Christian message and of the Church, as the body of Christ, to be the vehicle of God's providence on Earth.

Hence, the spreading of Islam within 100 years and the achievements of Muslim civilization in the middle centuries became a crucial problem for the Christian. According to Zaquq (1989: 2), the propagation of Islam and expansion of Muslim territories in the East and West had opened the eyes of Christian leaders to Islam. Thus, they launched the Crusades on Muslim provinces beginning in the year 1097AD to reconquer Christian provinces once under Muslim rule, particularly Jerusalem, which they considered their *Holy Land* (Hourani 1991: 1).

In addition to regain provinces once under Muslim's control, the Christians also aspired to propagate Christianity among the Muslims. The recapture of al-Andalus was one of the missions of the Christian kingdom in overthrowing Muslim rule from their provinces under Muslim rule. Moreover, the position of al-Andalus in the West (Europe) caused it to be the main target of the Christians to wipe out Muslim rule and Muslims from there. The fall of al-Andalus occurred during the rule of Sultan Abu 'Abd Allah Muhammad XII (the last ruler of the Nasrid kingdom in Granada) and fell into the hands of King Ferdinand V and Queen Isabelle of the Castille Kingdom in the year 1492AD (Ezad Azraai 2004: 19). After the fall, the Muslim society

in al-Andalus were forced to convert into Christians under threat of banishment or severe punishment.

However, throughout the series of battles, the Christians had also experienced many severe defeats at the hands of the Muslim governments, particularly in the East. For example, the defeat in the battle against the Ayyubi army led by al-Salih Najm al-Din Ayyub (1205-1249AD) in the year 1249AD, in opposing the Mamluk army led by al-Malik al-Salih Rukn al-Din Baybars (1223-1277AD) in the years 1265AD to 1271AD and against the Ottoman army led by Bayezid I (1389-1402AD) in the year 1396AD in Nicopolis (al-Matwi 1982: 118-119; Maalouf 1998: 295-296 & 309-312; Madden 2013: 181-182). With the series of defeats experienced in the Crusades, the Christians finally admitted that Muslims could not be overpowered and overthrown through war and they also could not be made to apostasize through coercion (Sardar 1999: 23).

In this regard, the church groups gathered at the Vienna Conference in the year 1312AD, whereby Raymond Lull (1235-1316AD) from Minorque Island, Spain proposed that a Chair for Oriental languages, particularly the Chair of Arabic be established in institutions of higher learning in Europe in Paris, Oxford, Bologna, Avignon and Salamanca. The purpose of the Chair is to learn more about Islam and facilitate the Christian missionary in propagating Christianity among Muslims (Said 1978: 49-50; Zaqzuq 1989: 9 & 10; Sardar 1999: 23; Kamaruzaman & Ruzaini 2009: 14). By studying Islam, it would make it easier for the Christians to dominate and bring down the Muslims using Islamic knowledge itself. Lull emphasized, “to know more about Islam so as to be better equipped to expose its defect” (Kamaruzaman & Ruzaini 2009: 14). Thus, beginning with the stated conference, the Orientalism movement was officially launched and mobilized briskly in studying the Oriental language and culture by focusing on the study of Islam.

The dominating Muslims countries through imperialism and colonialism show the effective and useful to Orientalists research relating to Islam and Muslims culture. For example, Napoleon Bonaparte, through reading and analysis of Orientalist works such as the travel memoir of Comte de Volney entitled *Voyage en Egypte et en Syrie* (1787AD) and his other work *Considerations sur la guerre actuel de Turcs* (1788AD), with his French army succeeded

in occupying Egypt in the year 1798AD (Said 1978: 81-82; Iqbal 2008: 223). Furthermore, imperialism and colonialism of Muslim countries also involving other Western countries such as Spain, Holland, United States and Germany.

Zaqzuq (1989: 22-24) stresses that many Orientalists were involved in producing studies for the purpose of imperialism and colonialism. Among them was Karl Henrich Becker (1876-1933AD) who founded the journal *Der Islam* in Germany for the purpose of the German colonial policy in Africa. Germany succeeded in dominating some Muslim provinces there until the year 1918AD. Another was Wilhem Barthold (1869-1930AD) who founded *The Muslim World* (1922AD) for the purpose of expanding Russian colonies in Central Asia. Snouck Hurgronje (1857-1936AD) who once resided in Mecca and Indonesia had gathered information about the Muslim society and local cultures which was used for Dutch colonialism. This shows that the role of Orientalism was essential, and Orientalists were very effective in the realization of Western ambitions to dominate and overthrow Islam in order to redeem European defeat in the Crusades.

But after the Second World War, imperialism and colonialism activities were halted by a resolution issued by the *General Assembly of the United Nations* (UN) due to the impact of conflict among the Western colonial powers and the power struggle between the West and the East (Japan) which caused destruction and costs numerous lives such as the bombing of Nagasaki and Hiroshima. Thus, the assembly declared the right to be independent from colonies and their populations through the establishment of the *United Nations Special Committee on Decolonization* in the year 1961AD (Abu Talib & Saleha 2001: 476; Kohn & McBride 2011: 76).

However, the Christians and Jews did not stop in their mission to further weaken Islam and bring down Muslim countries when imperialism and colonialism ended. In fact, the Orientalism movement became more active through the dissemination of ideology in Orientalist writings and mass media considered necessary and suitable for today's modern situation. According to Hicks (2011: 142), Orientalists see 'liberal Islam' ideology as more suitable for current times in order to influence Muslims. It is an ideology with Islamic characteristics but in reality contradicts the true understanding of the creed of Islam because it adheres solely to al-

Quran but rejects the use of Hadith or Prophet's (pbuh) Traditions. Thus, it is an ideology which deviates from the true *aqidah* (creed) of Islam and is used by Orientalists to divide the Muslims, at once weakening the power of Islam itself by distancing Muslims from the true creed of Islam. This clearly shows the success of Orientalism in weakening the influence of Islam and increasing Christian influence in the eyes of the world.

In addition, the Europe realized that the colonization theory could not be continued and had failed to build universality and modernity of the non-Europeans, particularly the Muslim society. Thus, this opportunity was exploited by the Christians who introduced modern theories and modernization in resolving global issues, among which is the theory of Eurocentricism. This modernization ideology is not only to effect a transformation but also to form a discussion and viewpoint of the supremacy of Western culture, economics and politics (Habti 2010: 57). This causes today's society to view the Western (European) life ethics, culture, thought, economics and politics as the model for achieving modernization and modernity. This indirectly shows that the Eurocentricism mission has been successfully propagated by the Europeans in the mind of non-European societies, particularly Muslim society. Therefore, the ideology already propagated among the Muslim society today proves that Western efforts through Orientalism have succeeded in weakening Islam in comparison to warfare and domination.

ORIENTALIST METHODOLOGY TOWARDS ISLAMIC HISTORY AND CIVILIZATION

After reviewing the concept of Orientalism and its history which is closely related to the Muslim world and society, we next analyze the Orientalist methodology towards Islamic history and civilization, which frequently deviates and distorts the true facts. A. L. Tibawi (Sardar 1999: 56) states that most studies about Islam written by Orientalists have different methods based on their respective knowledge. The level of knowledge of each Orientalist can be determined through the sources of reference used as stated in the footnotes or list of references. By examining the sources of reference, we may determine whether the sources are authoritative or otherwise.

Further, according to Tibawi (Sardar 1999: 56), "it is, of course, one thing to be skilful in deciphering documents in Arabic (or Persian or Turkish) and quite another to be able to integrate

the material culled there-from into a historical contribution in the accepted professional sense. History in general is one of the most vulnerable of disciplines to the invasion of people from outside; it is often assumed that anyone who wields a pen can write history. In Islamic courses, the linguistic, literary and historical materials are so intertwined that scholars are prone to attempt too much and find themselves writing history, almost unconsciously, with scant qualification for the task”.

Although Orientalists use the methods of analysis and interpretation of these document sources, it still does not guarantee their authoritativeness and transparency in writing. This is because the method and style used by Orientalists in studying Islamic history and civilization are highly dubious or questionable, even though these scholars are professional in the field of research. This doubt is proven in a study done by Anouar Abdel-Malek (Sardar 1999: 60) on Orientalist methodology. According to him, there are four elements in Orientalism. Firstly, Orientalism focuses on past studies of Orient countries and cultures, history of its growth, period of developments and peak of progress to its decline, which is considered normal and inevitable phenomenon for any civilization.

The second is a study of the past Orient culture, i.e., linguistic and religious aspects separated from any social revolution of the relevant period studied. For example, Orientalists stated that the Arabic was studied as though it was a dead language. The third is when Orientalists produce a narrative style of Orient history as if to revive the historical situation of that time but they limit the narrative to only past glory. The history of the Orient ceases to be a life-enhancing force and is reduced to mere exoticism. After studying Oriental history and culture, the final stage is to neglect and deny any Eastern achievement and contributions in the intellectual and scientific fields by relegating them as insignificant in those fields (Sardar 1999: 60). For example, in a speech by Ernest Renan (1823-1892AD) in Sorbonne in the year 1883AD entitled “*Islam and Science*”, he alleges that Islam:

“is the close union of the spiritual and the temporal; it is the reign of dogma, it is the heaviest chain that humanity has ever borne... What is, in fact, essentially

distinctive of the Moslem in his hatred of science, his persuasion that research is useless, frivolous, almost impious...” (Habti 2010: 60).

Orientalist methodology is based on primary sources by referring to manuscripts collected from the Oriental countries and kept in European libraries. However, Abdul-Malek (Sardar 1999: 60) states that at the same time, Orientalism is also based on secondary sources comprising of reports by colonial administrators, missionary groups, travellers and fictitious writings, with clear defects and influenced by the spirit of ethnicism and European racism towards Eastern races. This group regards the Oriental society as an immoral, irrational, backward, violent, despotic, rigid, low, passive, childish or immature, effeminate and sexually excessive. In comparison, they feel that the European society is more honorable, rational, progressive, humane, great, active, creative, mature and manly (Azmi 2007: 36). This difference in the image between the Oriental and the Occidental is one of the elements of Eurocentrism (Amin 1989:101). Hence, this indirectly shows that Orientalism is a medium which is used by the European West in propagating the Eurocentric ideology.

Further, an Occidental, Hanafi Hasan, provides an explanation of Orientalist methodology which is almost similar to that of Abdel-Malek's. Hanafi (Habti 2010: 172) stresses that Western Orientalism has diminished Islam's importance in the fields of politics, economics and geography by using historical methods, analysis, projection and interaction in the study of Islamic history and civilization. According to him, the Orientalists have used the historical approach to research, gather and systematize Islamic socio-historical facts as well as the analytical method to analyze. The usage of historical approach has separated the basis of phenomena and events in Islamic history which have occurred from the authoritative texts of revelation, whether al-Quran or Hadith. In fact, they have analyzed the events based only on historical foundations. For example, phenomena which have happened to the Prophet Muhammad (pbuh) such as the events when the moon split into two, the Hijrah (migration) whereby a pigeon made a nest and laid eggs and a spider spun its web as soon as the Prophet Muhammad (pbuh) and Abu Bakr (muh) entered the Thur cave. Oruçoğlu (2012: 75) stresses that such phenomena cannot be explained using a historical approach because it is unsuitable to

be used in the study of the life of Prophet Muhammad (pbuh) and only the approach of al-Quran and Hadith can be used to analyze the phenomena that occurred.

In addition, Hanafi explained that Orientalists also use the theory of imagination and portrayal in viewing and interpreting events which occur in Islamic history and civilization, besides neglecting the real meaning of the phenomena including the reason for a revelation. For example, in the issue of Caliph Uthman ibn ‘Affan’s (muh) assassination, Orientalists presented a scenario whereby the assassination was masterminded by ‘Ali ibn Abi Talib (muh), Zubayr ibn al-‘Awwam (muh) and Talhah ibn ‘Ubayd Allah (muh) who were said to be unhappy with the appointment of ‘Uthman as Caliph (Dozy 1913: 31). This Orientalist accusation is seen as based on their imagination of the three Companions’ dissatisfaction because they were nominated but not elected as Caliph. In fact, the three Companions had agreed to the appointment and had sworn allegiance to ‘Uthman (muh) as Caliph and even ‘Ali (muh) himself was protecting ‘Uthman from the rebel group from Egypt who want to overthrow the reign of ‘Uthman (Ibrahim ‘Ali 2005: 155 & 165).

The Orientalist theory of imagination and portrayal is known as Romantic Orientalism whereby facts and narratives of Eastern history and civilization particularly that of Islam, are presented based solely on Orientalist imagination, not reality. Orientalism was influenced by Romanticism in the 18th Century AD and this style became pervasive in the 19th Century AD particularly after the Industrial and French Revolutions. According to Mohammed Sharafuddin (1996: xxi), the theme of the Romantic narrative which is frequently associated with Islamic history and civilization is despotism among its society. He stresses that the subject of despotism found in Orientalist writings was not just the theme of Romantic Orientalism but the main signpost for the movement.

Further, al-Dabbagh (2010: 7) states that the Romantic Orientalism movement became one of the methods used by the Orientalist in propagating deviation and wrong understanding of the Orient. Among the Romantic Orientalist scholars who have produced works on Islamic history were George Sale (1697-1736AD), Jean-Jacques Rousseau (1712-1778AD), Edmund Burke (1729-1797AD), Friedrich Schlegel (1772-1829AD), Reinhart Dozy (1820-1883AD) and

Ernest Renan (1823-1892 AD). An example of a work which displays despotism in Muslim society is the narrative of Reinhart Dozy (1820-1883AD) in his magnum opus, *Histoire des Musulmans d'Espagne* (1861AD) which was translated into English entitled *Spanish Islam: A History of the Muslims in Spain* (1913AD). Dozy (1913: 211) describes the rule of Arabs and Berbers in al-Andalus as frequently leading to despotism through a series of war and conflict. Thus, his view was that:

“a monarch could not govern Arabs and Berbers in any other way if violence and tyranny lay in one direction, disorder and anarchy lay in the other. The various tribes might have constituted so many republics – confederated, if possible, against their common foe the Christians of the North, this would have been a form of government in harmony with their instincts and traditions; but a monarchy was essentially ill-suited for both Arabs and Berbers” (Dozy 1913: 211).

Furthermore, according to Hanafi, the last of Orientalism's methodology is interaction. Interaction between the European civilization and other civilizations give rise to a new notion, that European (Western) culture is the only model for the other cultures. Further, Europe is considered as the source of authority and center of knowledge for other civilizations (Habti 2010: 173). For example, Almeida and Joseph (2004: 51-52) in their study, *Eurocentrism in the History of Mathematics: The Case of the Kerala School*, state that the Western Orientalist had denied the contributions of the Indian and Islamic civilizations to the development of mathematical knowledge. This is due to the Western Orientalist view that the origin of mathematical knowledge was the ancient Greek civilization before mathematical knowledge was transferred to the Indian civilization. The European civilization considers themselves as the heir of the Greek legacy, which implies that Greek mathematical knowledge belongs to the European civilization.

In that regard, the elements of Romanticism and despotism found in Orientalist methodology clearly became the key medium for propagating Eurocentrism. This Eurocentric ideology had developed rapidly in the 19th Century AD and had played a role in propagating the notion of the greatness and superiority of the European civilization and society. By employing the term *European Miracle*, European scholars and Orientalists state that the solution to the

problems of progress and modernization of a state and people was to make Europe as an example in terms of modernization, science, technology, attitude and behavior (Mazama 1998: 3). The solution to the problem of progress or advancement is aimed at the Oriental society, particularly the Muslim society.

CONCLUSION

It can be concluded that Orientalism is one of the main methods used by the West in propagating Christianity and Eurocentric ideology. It is for the purpose of undermining and discrediting Islam, simultaneously hindering and restricting the spread of Islam in the world. Differences in religious ideologies were the main source of conflict between Islam and Christianity. Thus, the West has used the academic field to dominate the world from Islamic influence by disseminating defamatory and negative portrayals of Islam and its society. Therefore, as Muslims, we need to have faith and believe in the true history of Islam as stated in al-Quran, Hadith and writings of early scholars. In this way, it will prevent us from being influenced by Orientalist propaganda and distortion. Consequently, we must expose the Orientalist falsehood and distortion of Islamic history and civilization as well as dispute and refute the negative views of Western Orientalists about Islam and Muslim society.

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REGIME STABILITY AND VULNERABILITY OF THE ARAB MONARCHICAL STATES: THE CASE OF HASHEMITE KINGDOM OF JORDAN

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ABSTRACT

Today there remain eight monarchies which have a significant existence in the Arab world. There are growing numbers of frameworks to analyze these political regimes, but these frameworks seem to be regional reductionist frameworks, especially, those of Gulf exceptionalism. Instead of using these frameworks, the speaker proposes a framework that is applicable to all of the Arab monarchical states. He sets seven viewpoints to analyze the stability and vulnerability of these states; anti-monarchical movements in the whole Arab world, and those within the monarchy concerned, defeats in wars, governmental revenue and distribution, the relationship between the royal household and the government, regime supporting base, and the succession crisis. Each of the variables is discussed through referring to the case of the Hashemite Kingdom of Jordan, which is an Arab-Islamic but a non-Gulf monarchy, showing the effectiveness of his framework. The framework needs further sophistication, but paves the way for putting all of the Arab monarchical states on a comparative perspective for Arab monarchies, going beyond Gulf regional reductionism. It is expected that broadening the framework to investigate more cases of Arab monarchical states would contribute to improving the framework.

Nowadays, there are eight monarchies in the Arab World, namely Bahrain, Jordan, Kuwait, Morocco, Oman, Qatar, Saudi Arabia, and the United Arab Emirates. This number corresponds to about a third of the number of states in the Arab world. This group of states has a substantial presence in the Arab world, but less attention has been paid to them than they deserve. The aim of this presentation is to present a useful framework to analyze these states' regime stability and vulnerability from a comparative perspective. In this presentation we will discuss these eight monarchies as the 'Arab monarchical states'. There are two reasons for this expression. First, the Arab monarchical states have different characteristics from monarchies in other regions in the

world. Second, I believe that it is possible to analyze the eight monarchies in a common framework that is not subjected to regional reductionist theory, in particular, a kind of Gulf exceptionalism.

Each of the monarchies has been influenced by British and French colonial policies. Five monarchies, that is, Bahrain, Jordan, Kuwait, Qatar, and the United Arab Emirates were built in the twentieth century, with the support of the United Kingdom. For example, the Hashemites, who led the Great Arab Revolt in the 1910s, built their monarchies in Jordan and Iraq with the support of the UK. The other three monarchies were already in existence before twentieth century, but their survival was also affected by the policies of the Great Powers. Saudi Arabia, whose present form was created in 1902 by Abdul-Aziz, relied on the alliance with Britain in order to counter the Ottoman grip.²²⁴ Though having changed into republics after World War II, Egypt, Libya, and Yemen were also formed due to the partition of the Ottoman Empire by the Great Powers. These facts present a great contrast to Western counterparts. A set of revolutionary movements since the end of the eighteenth century overthrew some monarchies, and the ones that survived transformed themselves into constitutional monarchies by the end of World War I. The selection and transformation process was within Western Europe, with almost no external factors affecting the process.

This historical colonial influence forced Arab regimes to be exposed from their birth both to Arab regional politics and the global political sphere. As for Arab regional politics, the worst enemy of Arab monarchical states was Arab nationalism. The typical example of the Arab republican state is the Nasser administration, governing Egypt from the mid-1950s to the early 1970s. Even Jordan and Saudi Arabia, once former enemies having competed for the Hijaz, allied to counter this enemy of monarchies. The antagonism between Nasser and the monarchies led to the intervention of both blocs into the Yemeni civil war in the 1960s. This intervention had two faces: it reflected the struggle for supremacy in the Arab world between the two blocs, especially between Egypt and Saudi Arabia; in addition, it had a connection to the Cold War, the struggle between the US and the Soviet Union. The Yemeni civil war was a “hot war” in the

²²⁴ Nonneman (2001) points out that huge amount of interaction were taking place between Saudi Arabia and the British empire in the 1900s, resulting in the Darin Treaty of 1915 (Nonneman 2001: 638-640).

midst of the Arab Cold War, between Moscow-backed Egypt and Washington-supported Saudi Arabia (Ferris 2013: 2). This two-tiered international structure has been characteristic of Arab monarchical states since its birth. Although the Cold War ended, even now the two-tiered international structure, a structure composed of Arab regional politics and global politics, has remained in the region.

As briefly outlined above, Arab monarchical states have their specific features compared to Western counterparts. So how can we make an analysis of this special type of regime? Some literature tries to tackle the issue by reducing it to regional features, in particular, those of the Persian Gulf. The Persian Gulf is characterized by its abundant oil production, dynastic monarchical system, which Michael Herb describes as one of the most important hallmarks of the Arab monarchies (Herb 1999). Rich oil production gives Gulf monarchies huge revenue, and those monarchies use the *rentier* earnings for gaining support from their citizens, despite the existence of non-democratic practices in the country²²⁵. Persian Gulf states share these two features, but Jordan and Morocco do not. They are not endowed with rich natural resources and gather much less revenue. Moreover, the structure of the monarchy itself differs with these two groups, that is, Gulf monarchies and non-Gulf monarchies. Herb finally argues that the non-Gulf monarchies are more vulnerable than the Gulf ones. However, the fact is that we can observe both types of monarchies at present, and the Arab Spring in 2011 showed the vulnerability of a Gulf monarchy, Bahrain. The dichotomy between Gulf and non-Gulf cannot fully explain current situation surrounding Arab monarchies.

Therefore, we need to explore a more sophisticated analytic framework for observing Arab monarchical states with regard to their regime maintenance and their vulnerability. Next we will focus on Jordan, a non-Gulf but Arab monarchy, which cannot be fully explained by the Gulf-reductionistic theories. I will attempt to integrate Jordan-centered theories and Gulf-centered ones into a more generalized theory, for the purpose of explaining the entirety of the Arab monarchical states. For this purpose, I will endeavor to make an analysis by setting seven explanatory variables for estimating those monarchies. The variables are, anti-monarchical

²²⁵ At present (May 2014), the Freedom House rates most of the Arab monarchical states as “not free,” except for Kuwait and Morocco (rated as “partly free”). For detail, see Freedom House (<http://www.freedomhouse.org/>).

movements in the whole Arab world, and those within the monarchy concerned, defeats in wars, governmental revenue and distribution, the relationship between the royal household and the government, regime supporting base, and the succession crisis. We will have a closer look at these variables.

Anti-monarchical movements in the Arab world. The most prominent example of these movements is Arab nationalism which reigned supreme from the early 1950s to late 1960s. Arab nationalism was the greatest menace to Arab monarchical states. Nasser threw out the Egyptian monarchy by a coup d'état with the support of his military colleagues, and constituted a Republic. He initiated the re-integration of the Arab world through his republican ideology. This movement exerted great influence not only over Arab monarchical states but over the whole Arab world. In this period, several monarchies were compelled to fall; Egypt in 1952, Iraq 1958, North Yemen 1962, and Libya 1969. Those states are spread all over the Arab world, from Maghreb to Mashreq, hence it is clear that this variable is significant for the survival of Arab monarchical states. We should be careful not to confuse anti-monarchical movements with all anti-regime movements. Government-oppositional movements are not always the same as anti-monarchical movements. For example, Ottaway and Muasher (2011) argues that Arab Spring protesters in Jordan demanded the government to reform, but did not demand regime change. Failure in governmental policy can be dealt with just removing the government, without removing the monarchy. Anti-monarchical movements need more than government-oppositional movements.

Domestic anti-monarchical movements. We have just looked at the effect of international anti-monarchical movements, but we should also pay attention to how international anti-monarchical movements are linked with domestic ones. International movements can fuel domestic ones through their radical ideology. This is the case of Arab nationalistic movements. Those movements posed threats to Arab monarchical states by supporting republican revolutionary ideology, resulting in the collapse of the monarchies I had referred to. This republican challenge also presented a great threat to the Jordanian monarchy, in the form of an attempted coup d'état in 1957, and "Black September" in 1970-71. The former was provoked within the military. Ali Abu Nowar, the chief of the general staff led the planned coup. This abortive coup failed thanks to the Bedouin units and officers loyal to the King Hussein (Heller 1977: 92). The latter is a civil

conflict in Jordan between Jordanian army and the Palestine *fedayeen*, which developed in Jordan after 1967. The *fedayeen* grew into a ‘state within a state,’ and urged King Hussein to suspect that they were planning to establish a revolutionary republic in Jordan (Nevo 2008: 224-225)²²⁶. Finally King Hussein sent his troops to the *fedayeen* and succeeded in expatriating them, but this event reflects the serious challenge to the Hashemite monarchy from republican groups.

Defeats in wars. Defeat in wars may weaken the legitimacy of a monarchy, resulting in its collapse. Two World Wars forced a number of monarchies to fall—for example, Austria, Germany, the Ottoman Empire, and Russia collapsed due to World War I, and Bulgaria, Italy, and Romania due to World War II. As to the Arab world, the Arab-Israeli War is of crucial importance. The defeat in the Arab-Israeli War of 1948-49 led to the aforementioned collapses of monarchies in the 1950s. The defeat in the Six-Day War in 1967 fueled the *fedayeen* movements in Jordan to pose a threat to the Jordanian monarchy. The Arab-Israeli conflict has involved the whole Arab world, and it has had a great influence on every regime in the region. Therefore Arab monarchical states are subject to the influence of Arab-world-wide conflict, which can be said to be a remarkable feature of these regimes. It may even be possible to say that Arab monarchical states’ vulnerability lies in the (consciousness of) unity of the Arab World, or that their vulnerability is reinforced by the two-tiered nature of the international structure surrounding Arab monarchical states.

Governmental revenue and distribution. Oil-exporting countries gain huge governmental revenue. This grants a country considerable autonomy for policy-making, in the sense that huge *rentier* revenue allows the government not to impose taxes, resulting in the absence of parliamentary restrictions on the government, due to the phrase “no representation without taxation” (Herb 1999: 256-259). However, just gaining huge revenue does not always stabilize the regime. Distribution of the wealth is important, as is shown by the fact that the oil-rich Iranian monarchy fell to revolutionary uprisings (Yom and Gause 2012: 83). In the case of Jordan, the state does not have rich natural resources, but has gained rents from direct state-to-state transfers. In the Transjordan era, Transjordan gained British subsidies until about the end of 1950s, then the U.S. and Arab oil monarchies supplied external aid (Milton-Edwards and Hinchcliffe 2009: 70-71). The rents are distributed not only to elites — tribal leaders, East Bank

²²⁶ Nevo (2008) discusses King Hussein’s thought by referring to his speech.

landowners, and members of the large state sector, but also to the masses, in the form of social services and employment (Brynen 1992: 80-81). However, the decline of hydrocarbon aid in the late 1980s led Jordan into a crisis, which was characterized by riots in the South, the area thought to be a traditional support base for the monarchy. This fact shows the importance of this variable for considering the vulnerability of regimes.

The relationship between the royal household and the government. There are two types of monarchies in Arab monarchical states: dynastic monarchies and linchpin monarchies (Lucas 2004). The former is the type of regimes in which members of the ruling families monopolize the highest state offices, distribute members within the state apparatus, and have developed mechanisms for the distribution of power among members (Herb 1999: 8; Lucas 2004: 108). Oil-producing monarchies (except Oman) are typical examples of this. On the other hand, in the case of linchpin monarchies, loyal members participate only in the political institutions of the monarchy and keep themselves at a greater distance from routine politics than members of dynastic monarchies, encouraging social pluralism and mobilizing it instead (Lucas 2004: 108). Jordan is a typical example of this type. According to Herb, dynastic monarchies are less vulnerable than linchpin ones. However, the strong opposition in Bahrain in 2011 suggests that the structure of a dynastic monarchy is not perfect, in the sense that it is impossible for the system to change the cabinet in response to any discontent toward governmental policy, though it is possible and is indeed frequently done in the linchpin monarchies (Gause 2013: 14). The dichotomy between dynastic monarchies and linchpin monarchies should be considered with reference to external pressures.

Regime supporting base. Yom and Gause (2012) argue that rallying diverse coalition of support is critical for Arab monarchies to survive. Overthrown monarchies such as those in Egypt, Iraq, and Libya did not form such a coalition of support (Yom and Gause 2012: 82). As for Jordan, Tariq Tell (2013) refers to the patron-client relationship between the royal household and the Bedouin tribes who mostly inhabited the South of Jordan. As Tell states, the patron-client relationship was created in the Transjordan era, in particular, through various reforms by Sir John Bagot Glubb (Glubb Pasha), a British officer who governed the desert area in the South of Jordan from the 1930s to 1956, when Jordanian King Hussein dismissed him (Alon 2005: 229-

233). From 1939 on, he commanded the Arab Legion, the regular army of Transjordan (and later Jordan), which he expanded by recruiting young tribesmen. To put it briefly, Bedouin tribes in the South functioned as loyalists for the monarchy and this support was critical for the survival of the monarchy. Moreover, the monarchy got support from Palestinians despite “Black September,” an incident of bloody confrontation. According to Susser (2000: 99), Palestinians in Jordan are well integrated into the state and they dominate the private sector of Jordan, having acquired a vested interest in the regime.

The succession crisis. Succession is the issue that monarchies face more severely than republics. Republics have infinite successors in theory — successors can be chosen from anyone in the country through elections. On the other hand, successors of monarchies are limited to its royal members. If all of the royal members were killed at once, or, if it happened that a successor was too incompetent to rule and lost the support of everyone, what would become of the monarchy? As to succession, the dynastic monarchies have more advantages than linchpin monarchies. Dynastic monarchies can choose competent successors because they can estimate much more eligible candidates through their performance in the state apparatus than in the case of linchpin monarchies (Herb 1999: 237-238). As to Jordan, Talal who ruled the country from 1951 to 52 and Hussein, who ruled from 1952 to 1999, faced the problem that the actual number of male Hashemite progeny was very limited. This urged them to amend the constitution to enlarge the practice of primogeniture, and in 1965 Article 28 was amended by Hussein (Kéchichian 2008: 359; Billingsley 2010: 124-125). Moreover, he established a family council to prevent family disputes in 1998 to prevent a succession crisis (Billingsley 2010: 125). However, the number of progeny is much smaller than that of other monarchies, and though the system for regulating family disputes exists, it is not as effective as the system of dynastic monarchy (Herb 1999: 233). The Jordanian monarchy is indeed vulnerable as to its future succession.

We have observed the issues of Arab monarchical states from the seven viewpoints mentioned. As I have illustrated, each of the viewpoints is related to the maintenance and vulnerability of monarchies. While the focus of this presentation is mainly on the Jordanian monarchy, these perspectives are all applicable to all of the Arab monarchical states. As you can see, today’s framework needs greater sophistication, for example, how much importance does each of the

viewpoints have? Are they equally important, or, are there some differences in importance among them? Moreover, what relationship is there among these viewpoints? Broadening this approach to all of the Arab monarchical states would be helpful for deepening the framework. Despite the aforementioned weakness, this approach has significance for the study of Arab monarchies, by shedding light on the non-oil-producing monarchies. This approach gives us a way for going beyond Gulf exceptionalism to a pan-Arab region theory.

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**THE PRACTICE OF SUFISM: A PIVOTAL
POINT OF ISLAMIC CIVILIZATIONAL STRENGTH**

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ABSTRACT

This paper discusses the issue of the practice of Sufism being the pivotal point of Islamic civilisational strength. Civilisation can simply be defined as a result of the reaction between human beings with the nature/environment and life whereas Sufism is a form of knowledge with which one may know about *tazkiyah-al-nafs*. Human beings have the potential to build and create a civilization and also the ability to destroy a civilization. Human beings that have undergone *tazkiyah al-nafs* would be able to contribute towards the creation and sustainability of a civilisation that is strong and is of high quality. On the other hand, human beings can also become a destructive agent that destroys the good values in the civilisation he lives in him. This paper also highlights the process of *tazkiyah al-nafs* and also the requirements in implementing the process of *tazkiyah al-nafs*. Based on the deliberation of this paper, it is concluded that the discipline of Sufism is the platform to produce noble human beings with virtuous values who would contribute towards the strength of a civilisation and that the practice of Sufism is pivotal to the strength of an Islamic civilisation.

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