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Makmor bin Tumin



## Editorial

We thank God for being able to publish the third issue of IJRCS in time. In this issue, we, as usual, blend the ideas and thoughts of a group of authors with diverse interests and specialisations in order to present an Issue of five articles, one Viewpoint and one Book Review to our readers. Despite the variety, it is possible to work out a kind of link that relates one article to the others in a certain way. My task is partly to establish albeit broadly this relative coherence.

At the broadest level, one may notice that the two vocations or niches of our Journal namely ‘religion’ and ‘civilisation’ are maintained. It is quite obvious that each of the published articles contains in one form or another one or both of these niches with varying degrees of incorporation. For instance, while Berghout and Saoudi’s writing is directly related to both civilisation and religion elements, Zejno’s “Educational Policy and Educators’ Academic Integrity” is of a broader relevance to them.

Looking at the themes and issues addressed by the authors, we are of the opinion that the order of this Issue’s articles can be arranged as per published sequence that we believe reflects certain logical flow. With regard to the published works, the following remarks are hoped to be helpful in introducing each of them.

Dwight D. Eisenhower is quoted to have said, “Civilisation owes to the Islamic world some of its most important tools and achievements... the Muslim genius has added much to the culture of all peoples.” In this context, Abdelaziz Berghout and Ouahiba Saoudi’s article entitled “Concept of Civilisation and Sustainable Development: A Maqasidic Orientation” explicitly elaborates the concept of civilisation and links it to the two contemporary concerns namely sustainable development and maqāṣid al-shāri’ah. In their paper, the writers stress that the nature of Islam posits that “civilisation is an integrated and multi-faceted social phenomenon involving, intellectual, social, socio-economic, cultural, spiritual, moral, material and other aspects” and, for this reason, the

Islamic concept of civilisation should be viewed in connection with all other social phenomena. As a result, the study of civilisation from an Islamic perspective should promote an integrated approach or framework. Since civilisation in Islam is both holistic and balanced, an analysis of the current effort at achieving Sustainable Development Goals from the Maqasid framework is relevant.

Perhaps a more specific exploration into the thinkers' views on civilisation is needed to provide more insights into the concept of civilisation and/or any other related concepts such as the concept of 'history' which is instrumental in the development of civilisation. In this context, Siddiqui's "The Re-construction of Ibn Khaldun's Grand Design of History-Making: The Underlying Metaphysical Cause" serves this purpose. Siddiqui claims that "Ibn Khaldun, in his attempt to construct the scientific causal narration of history, became a reductionist by concluding once ambiguous phenomena of how 'history becomes' to two interconnected causes - 'ijtima' and 'asabiyyah.'" Having established this point, the writer attempts to do two things: first is to expose the Grand design of history-making by connecting Ibn Khaldun's different dimensions as part of a comprehensive theory, and second is to reconstruct the Grand design of history by eliminating the identified logical problem. The writer claims that the 'final cause' of history i.e. the active and dynamic concept of time cannot be reduced further and is said to be defensible scientifically and philosophically.

The macroscopic discourse on civilisation and religion is normally seen to take place mainly at the theoretical and conceptual level as reflected, for example, in the writing of Berghout and Saoudi. Its manifestation at the microscopic or practical level, however, can be found in the actual societal programmes and activities. "Peace Building in Communities: Experiences of a Muslim Female Social Worker in Cultivating Inter-Faith Awareness in Australia" by Amnah Khalid Rashid & Ishtiaq Hossain represents the latter case. Setting their paper's background in the United Nations' (UN) debate and expanded definition of peace-building as well as the UN Resolution 1325 which was to be implemented through National Action Plan by the signatories, the writers looked into the community level peace-building mechanism that took place in multicultural societies. The discussion on the mechanism to build social cohesion through inter-faith dialogue, awareness and

education was based on Australian case. More specifically, the paper elucidates a Muslim woman's experience in building peace in her community. The case refers to the works of Dr. Nora Amath and her organisation, namely Australian Muslim Advocates for the Rights of All Humanity (AMARAH), and the study looked at the approaches and strategies employed by AMARAH "to build trust between Muslims and non- Muslims in inter-faith dialogue towards building peace and tolerance among the communities in Brisbane."

It used to be said that "Every civilisation depends upon the quality of the individuals it produces" (Frank Herbert). This I believe applies in almost all human activities the one of which concerns the quality of education and knowledge. Along this line, Bukuri Zejno provides an insight from her study of "Educational Policy and Educators' Academic Integrity" which aims at looking into a number of aspects within the educational system that are found to stimulate plagiarism and academic dishonesty among the educators and academic professionals. The paper tries "to dig into the roots of that problem and investigate what are the potential causes of it."

Standing at the opposite end of civilisation and religion which promote progress and peace is what might be attributed generally to 'negativity' in its various forms. This can be affiliated to such terms as underdevelopment, chaos, backwardness, wars and even one of the most popular terms in the conventional study of civilisation namely barbarism. The article by Babayo Sule, Muhammad Aminu Yahaya and Usman Sambo entitled "Global Agenda and the Politics of Double Standard: War against Terrorism or War of Terrorism?" inclines towards an analysis of this negativity particularly in the 21st century. This theoretical paper looks at the "double standard in the fight against terrorism where the world dominant powers that shouldered the war against terrorism and have identified the phenomenon as a threat to the global peace are also found in the act of committing atrocities globally equivalent to the terrorists' activities or even worst." The paper suggests that the meaning of terrorism has been given according to the perception and manipulative views of the international media and globalists to subsequently justify their double standard actions.

In her Viewpoint, Claudia Seise discusses the age of adolescence from an Islamic perspective under the title “Thinking the Age of Adolescence: An Islamic Perspective.” She argues that “from the Islamic worldview’s perspective, there does not exist a split-liminality between physical maturity on the one side and mental and emotional maturity on the other side as can be found in our contemporary societies.” She illustrates this by taking example of teaching prayer and explains how one should teach his/her children to become holistically mature.

For the Book Review section, Makmor bin Tumin provides us with a review of Nurcholish Madjid’s work “Treasures of Islamic Intellectuals.” Madjid, an Indonesian scholar, has assembled works of some Muslim thinkers of different periods such as that of Al-Kindi, al-Ashaari, al-Farabi, Ibn Sina, al-Ghazali, Ibn Rusyd, Ibn Taymiyyah, Ibn Khaldun, al-Afghani and Muhammad ‘Abduh. Apart from providing a lengthy introduction to the book, Madjid also discussed the principles of Islam and the development of Islamic thought particularly in jurisprudence after the time of the Prophet Muhammad (PBUH) by highlighting the importance of the practice of *ijtihad* or Islamic rationalism thereafter.

Since I am going to reach retirement age before the publication of next issue, I would like to take this opportunity to thank all for their various forms of assistance and contribution to this Journal. In particular, thanks are due to the University and my Faculty for having trust in me to manage and oversee the publication of this Journal from its inception. My mandatory appreciation and thanks certainly go to all members of the Editorial Board especially our very hardworking and dedicated Editor, Dr. Elmira Akhmetova and very cooperative team members including Assistant Editors, Dr Alwi Alatas and Sr. Norliza Saleh, and Book Review Editor Dr Kaoutar Guediri. Thanks are also extended to all contributors and readers as well as those who are not mentioned here. I seek your indulgence for any shortcomings that might have happened during my time. I wish the new Editorial Team good luck and success in their future undertakings.

I would like to end my words by sharing a saying attributed to Franklin D. Roosevelt which reads, “if civilisation is to survive, we must cultivate the science of human relationships - the ability of all peoples, of all kinds, to live together, in the same world at peace.” Having been



oriented in social science disciplines, I believe that the spirit of this kind of thought deserves to be shared and fully pondered. The world might have advanced to an unprecedented state of achievements through advancement of knowledge, science and technology which are supposed to make human life and existence on this earth better. Looking at what is happening in the world today, however, a question may be raised as to whether the world is moving towards the right direction to guarantee peace, happiness and security, which are very much expected and cherished by all humans in all civilisations. Are we at all having a civilisation right now?

**Hazizan Md. Noon**  
**Editor-in-Chief**  
**December 2019**

# Concept of Civilisation and Sustainable Development: A *Maqasidic* Orientation

Abdelaziz Berghout<sup>1</sup> and Ouahiba Saoudi<sup>2</sup>

**Abstract:** This paper discusses the concept of “civilisation” and “civilisational sustainable development” with special reference to *maqasid* and values system in Islam. Islam, in its very nature, posits that civilisation is an integrated and a multi-faceted social phenomenon involving intellectual, social, socio-economic, cultural, spiritual, moral, material, and other aspects. The concept of “civilisation” refers and links to several other social phenomena, such as development, progress, human association, *umran*, *tamadun*, *maqasid*, and values. Hence, studying civilisation from an Islamic perspective demands an integrated approach or rather, a civilisational framework or model. This paper addresses the following points: the concept of civilisation and civilisational development from an Islamic perspective, mapping the civilisational model for a balanced civilisation and development, *maqasid* framework, sustainable development goals, and reviving the civilisational vision of Islam as a precondition for civilisational development. This paper explains the leading role of the Islamic view of civilisation in the progress of society. Furthermore, it highlights the urgency of a contemporary understanding of Islam that envisions it as a project for a civilisation of creativity, balance, justice, peace, and progress. Additionally, this paper follows textual analysis and library research to discuss the main aspects that make the general framework of civilisation from an Islamic perspective; a topic of more merit and interest to the Islamic world and its development, today. The findings show the need for an integrated Islamic model of civilisation and development. The main

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<sup>1</sup> *Abdelaziz Berghout* is from Department of Fundamental and Interdisciplinary Studies, Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia, 50728, Kuala Lumpur, Malaysia. He can be reached at [berghout@iium.edu.my](mailto:berghout@iium.edu.my).

<sup>2</sup> *Ouahiba Saoudi* is from Department of Fundamental and Interdisciplinary Studies, Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia, 50728, Kuala Lumpur, Malaysia.

peculiarities of civilisation in the Islamic perspective are value-loaded, balanced, comprehensiveness, *maqasidic*, and flexible. Additionally, it has been clearly established that, inter alia, human factors, values, *maqasid*, sustainable development goals, modern know-how, technological means, managerial capabilities, and governance are essential elements in the Islamic model of civilisation.

**Keywords:** Civilisation, Civilisational Development, Sustainable Development Goals, *Maqasid* Framework.

## **Introduction**

This article addresses the questions of civilisation and sustainable development from an Islamic perspective. To provide a comprehensive framework for such a study, one has to first analyse the concept of civilisation and development, and articulate the concept of civilisational development. In general terms, the ultimate goal of any human society is to undergo the process of civilisation and reach certain levels of human association and advancement in accordance to its own vision of life and social aspiration. Therefore, one may say, at the first preliminary theorisation, that civilisation is the result of balanced transformation of society towards high degrees of development. However, for this transformation to occur, there is always a need to have a sound, comprehensive, and balanced model of civilisation. Without such a model or paradigm, the society will not be able to undergo a systematic transformation resulting in civilisation and development. Many human societies in the past and recent times have undergone the process of transformation through adopting different models of development and civilisation.

Muslim society is also another clear case of civilisational development. Indeed, similar to many other religions, Islam has provided a vision for civilisation. By its very nature, the Islamic view of development and civilisation is integrative, value-laden, balanced, and comprehensive. Furthermore, the civilisational vision of Islam stresses the urgency of a balanced eco-system and integrative environment of development.

Textual analysis and library research are utilised to discuss the main aspects that make the general framework of civilisation from an Islamic perspective. Furthermore, some classical and selected contemporary Islamic works on the questions of civilisation and development would be referred to, in order to scrutinise the main principles of civilisation. The significance of this study stems from the nature of the topic. It is one of the most pressing issues of a more merit and interest to the Islamic world and its development today. The work shows the need for an integrated Islamic model of civilisation. As a process, civilisation from the Islamic perspective requires more than worldview and a system of values. It also needs the implementation and transformation means, tools, and know-hows similar to any other civilisation.

This article is subdivided into the following sections: the concept of civilisation and civilisational development from an Islamic perspective, mapping the civilisational model for balanced development and reviving the civilisational vision of Islam, and civilisational education as a pre-condition for the renewal of the *ummah*.

## **General Exposition of the Concept of Civilisation: An Integrative Approach**

In order to provide a clear analysis of the concept of civilisational development from an Islamic perspective, it is important to define both the meanings of civilisation<sup>3</sup> and its development.

### **1. *The Concept of Civilisation: General Definition***

In certain Arabic literatures, the term “civilisation” is used to mean “presence viz.-a viz. Absence, sedentary viz.-a viz. Bedouin” (Al-Afriqi, 1311). Al-Bustani, one of the prominent experts of Arabic

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<sup>3</sup> It is worth noting that there are different utilisations of the term “civilisation” in the Muslim world. The Arabs have coined the following integral terms for civilisation, viz., human association, urbanisation which means progress or development. The Persians have coined two terms for civilisation, namely, *urbanisation* and *human association* (Byle, 1949). The Malays of Malaysia and Indonesia unanimously use the word *urbanisation to indicate the meaning of civilisation* (Beg, 1980).

language, defined civilisation as “an infinitive means staying in a city and opposite of Bedouin, also the inhabitant of the cities and villages” (Al-Bustani, 1970). Moreover, the term “civilisation” was literally used in the Western tradition to mean, “civilisation is derived from the Latin word *civites*, which means a city, and *Civis*, which means the inhabitant of a city. Or *Civilis*, which means civility or what, is related to the inhabitant of a city. Or used to mean a citizen” (Weiner, 1973, p. 613). It is obvious that one important aspect of civilisation is living in cities or creating cities that transform into big civilisational entities and communities. Emphatically put,

whatever else their function, cities were places where upper classes of early civilisations lived...they were the main location of high-level political and administrative activities, specialised craft production, marketing, long-distance trade, higher education, artistic and cultural achievements, conspicuous display, court life, and religious rituals (Trigger, 2003, p. 121).

In a broad sense, the term “civilisation” connotes sophisticated and advanced forms of human association in which people share a common life and work together to achieve certain levels of advancement in different aspects of life, such as the moral and material aspects. Indeed, the other important aspect of civilisation is human cooperation and interaction. When a human group reaches this level of inter-dependability on each other at the individual, group, and societal levels, civilisation becomes more ingrained into the society’s fabric and culture. In other words, as interdependence of people increases with the increasing division of labour, everyone becomes increasingly dependent on everyone else” (Powell, 2011).

The term “civilisation” is also used to denote “a land or house inhabited, peopled, well peopled, well stocked with people and the like; in a flourishing state; in a state contrary to desolate or waste or ruined; a land colonised, cultivated or well cultivated; a house in a state of repair” (Lane, 1968, p. 2155). Here, the concept of civilisation shows the importance of the state of stabilising or settling in a place, land, or house, which indicates that “stability” is demanded in the civilising process as it provides the basic foundations of a civilisation. Furthermore, the state of development and flourish is another indicator

of the state of civilisation of a society. In another definition, civilisation denotes “a building, a structure, an edifice; or perhaps the act of building” (Lane, 1968, p. 2156). The latter adds another important aspect related to the civilising process. It conceives civilisation as an act of building which requires a vision and plan for action and construction. In other words, civilisation can be a process of constructing a state of progress and stability in the human life (Berghout & Saoudi, 2018).

To sum up, the term “civilisation,” in its literal meaning, has various connotations. The most relevant definitions to our analysis are stabilising in a land, constructing a state of development, and presence vis-à-vis absence and staying in a city. Even though all these aspects are important in the concept of civilisation from an Islamic perspective, it is equally important to complement our study with a more scientific meaning of civilisation. In this context, civilisation should be approached as a process or a project to achieve certain levels of moral and material balance and development. Hence, borrowing some technical definitions of civilisation would assist in discerning its in-depth meaning as process and project (Berghout & Saoudi, 2018).

## ***2. The Concept of Civilisation: The Social Phenomenon***

The term “civilisation”, in its technical definition, has various meanings depending on the background, vision, approach, and social context. For instance, sociologists, psychologists, anthropologists, and historians used to define civilisation in different ways in respect to their area of specialisation. In a broad sense, the term “civilisation” means, as Ibn Khaldun<sup>4</sup> puts it, “the necessary character of human social organisation.” In this context, the term underlines the social dimension of the civilising process which stresses the human characters and qualities. In other words, civilisation is a state of human development and organisation, which reflects a certain kind of personality and human gathering that function as a systematic body to achieve certain objectives.

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<sup>4</sup> Ibn Khaldun (1332-1406) was born in Tunisia. He is considered to be the pioneer in introducing the science of human association from an Islamic perspective.

In a different context, Taylor (1988) provides one of the most comprehensive definition of civilisation saying it is a “degree of fairly advanced culture, in which the arts and sciences, as well as political life are well developed, provides an additional perspective” (p. 117). On another note, Jary and Jary (1991) argued that civilisation is,

a well-established, complex society. Crucial characteristics of a civilisation would include the emergence of towns and cities; an increasingly specialised division of labor; and the development of trade, manufacture, and commerce, and centers of local and national political and legal administration, systems of communication, literacy, and an elite culture of artistic and religious expression.

Accordingly, it is obvious that that the notion of civilisation has to do more with human accomplishments in various aspects of life. Furthermore, it has social, psychological, and cultural dimensions.

### ***3. The Concept of Civilisation: An Islamic Perspective***

To further elucidate on the Islamic view of civilisation, one may refer to the seminal works of Malik Bennabi (d. 1973), who made civilisation as one of the major themes of his thought and contribution to the world of Islam. His usage of the concept of civilisation was dynamic and contextual. He articulated in different contexts and perspectives, leaving an expanded dynamic understanding of what civilisation stands for. In all his usages, Bennabi (1993) underscored the importance of the functional and practical aspect of civilisation. He stressed the dynamic role of civilisation as a social action that enables the society to become a witness over other nations and advance in all aspects of human association. By his account, civilisation cannot progress harmoniously unless it stands on two important poles; that of the moral aspects and that of the material aspects. He argues that, like many other scholars, civilisation demands the equilibrium between the spiritual and the material, and finality and causality. Furthermore, he noted that civilisation cannot be defined or studied from one perspective; it is a multifaceted phenomenon in which several factors and elements play an interconnected function. This forms the complex concept of civilisation (Bariun, 1993). In other words, civilisation consists of

integral parts that function to form the whole of the integrated shape and system.

On another aspect, Bennabi (1992) stresses the intellectual and psychological aspects of civilisation. In this context, civilisation functions as a process; civilisation helps the individual to annihilate the primitive features and negative elements within themselves, causing improvements in their personal and social context. Put in psychological terms, civilisation provides a psychological and mental force that re-organises the human capabilities as well as the human vital energy directing it to respond to the needs of social development. Furthermore, civilisation is in its essence “an idea....and a project for a systematic work. It is aspiring towards activating the social capacities in order to face the crucial problems of a society” (Bennabi, 1986, p. 116).

Taken together, all these definitions help determine the necessary elements needed in the civilising process. From the first definition, one could see that civilisation needs the balance between the moral and material aspects. From the second definition, civilisation requires organisation and planning. It is a process. Moreover, the third definition explains the essence of civilisation as an idea and a project for accomplishing certain missions in a given time and space. In substantive terms, civilisation could be analysed from various angles. It consists of several integral dimensions that vary based on the point of focus, ranging from literal, socio-cultural, socio-economic, spiritual, to civilisational.

#### **4. *The Concept of Civilisation: Social and Intellectual Aspects***

It is equally important to highlight the functional aspect of civilisation in which the social and intellectual dimensions are relevant. At the social level of analysis, civilisation is “the total result of the moral and material conditions which grant a given society the possibility to offer each one of its members, in every stage of his existence from childhood till afterlife, with necessary social assistance requested for his growth in this stage or in the other” (Bennabi, 1991, p. 43). Accordingly, and as made very clear in this definition, civilisation in its true sense, is a social dynamic force which plays an important role



in developing the individual and society as well. It is a high state of development resulting in providing the necessary needs of life for the society.

This societal aspect of civilisation is important in the Islamic perspective. It is society that generates civilisation and assists the individual to play their role in history as a transformation agent. It is society that provides the real context and aspiration for individuals to embark on a civilising process and developmental activities. Indeed, it constitutes the progressive milieu that helps the individual to carry out their responsibilities in the form of a mission. Islam advocates a civilisation where balance is maintained between the spiritual and material, as well as the individual and societal forces. Indeed,

the relation between the individual and society has been regulated in such a manner that neither the personality of the individual suffers any diminution or corrosion... nor is he allowed to exceed his bounds to such an extent as to become harmful to the community...In Islam, the purpose of an individual's life is the same as that of the life of the community, namely, the execution and enforcement of Divine law and the acquisition of God's pleasure (Bennabi, 1991).

The social dimension of civilisation represented in the strong social relations network is important in the civilising process. In this aspect of civilisation, man learns how to live within a group and acquires the essential elements of living in society, forming with others the social relations network. This network is crucial in any civilisational development (Bennabi, 1985). In addition to this social aspect of civilisation, the intellectual dimension is also important. Ideas are important to spark and guide the civilisation process. Bennabi (1988) argues that civilisation is,

The product of a substantial idea, which inspires to a pre-civilised society the vital drive that, penetrates it onto the historical movement. Thus, the society constructs its intellectual system in conformity with the original pattern of its civilisation. It is rooted in an original cultural ambiance, which will decide all its characteristics viz. a-viz. other cultures and civilisations (p. 41).

The above passage shows the significance of ideas in formulating a civilisation. In general terms, creative ideas help make a vision of civilisation, develop a civilisational project, and shape the intellectual characteristics of society. Indeed, ideas are the premier factors, which drive society into the threshold of history; they assist it to accomplish its mission and to carry out its responsibilities in a given historical moment. Moreover, ideas enable the members of the society to play their roles on the civilising process (Bennabi, 1988). On the basis of the above analysis, civilisation appears to be a complex phenomenon with multi-dimensions which require an integrative approach in dealing with it. Therefore, for a better understanding and articulation of the civilisation process, we need to reconcile its integral parts in order to constitute its entire dynamic structure of what we call civilisation.

### **The Notion of Civilisational Development: The Islamic Perspective**

Having outlined a general framework for the definition of civilisation, the study now provides a definition of civilisational development as the central focus of the present work. In general terms, civilisational development is a result of collective and systematic human endeavours aspiring towards building a civilisation in its multi-dimensional meaning. The latter includes many aspects, such as intellectual, moral, spiritual, social, economic, technological, ethical, material, and cultural advancements. All this development happens according to the worldview of the society and its social context. Thus, civilisational development does not happen haphazardly or occurs in a vacuum; rather, it is a process that demands scientific orientation. It is a process that has a goal and an end. That is to say, ‘development’ has as its goal a fuller and/or greater and/or better situation attained through the expansion or attainment of defined possibilities” (Machowski, 2003, as cited in Skowroński, 2008). As a process, development involves, among other things, having vision, mission, objectives, strategies, plans, approaches, and activities geared towards achieving progress at all levels. In more specific terms,

sustainable development conceptualises the different elements of civilisation in a holistic manner. It takes in the management of natural, economic and human resources, spatial planning, institutional solutions, the

moral dimension, the shaping of awareness and the choice of a defined life model (Piontek, 1999, p. 120).

Islam, as a comprehensive way of life, offers an integrated model and framework for civilisational development. It provides a balanced developmental model that is value-laden and comprehensive (Berghout, 2013). Like most advanced models of development today, Islam addresses the question of development from an integrated perspective, stressing on the importance of balance between the martial and spiritual aspects of civilisation. In this model, the approach to development and civilisation is holistic and balanced. It is holistic and comprehensive in the sense that aspects, such as socio-political, economic, religious, cultural, educational, scientific, technological, and civilisational are interconnected and dealt with comprehensively. Additionally, while it stresses the comprehensiveness of the developmental model, it also regards the balance between spiritual and material forces as essential character of real development.

Furthermore, the civilisational model that Islam advocates establishes and further advances the importance of both human and religious elements in the pursuit of development. In other words, “it points to the need for the spiritual development of humankind, and for an exchange of the goals of development from the material centred to the non-materialistic” (Skowroński, 2008, p. 120). By doing so, this model posits that issues like civilisational vision, religion, ethics, culture, spirituality, technology, and education are central to development. As a matter of fact, the Islamic civilisation, in its glorious moments, was a real manifestation of aspirations and projections of Islam as a balanced civilisational developmental model calling for spiritual, material, technological, scientific, economic, social, cultural, educational, artistic, and aesthetical progress.

### **1. *Islamic View of Civilisational Development***

In today’s age of globalisation and technological advancement, more than any time before, the question of balanced development becomes of more interest and merit, particularly to the developing world. The world of Islam, like others, engages in the process of development aspiring towards achieving progress at all levels. As such, what is

needed for the civilisational development, in general, is a clear vision and model of development that suits the traditions of respective people and nations as well as responding to their present and future aspirations.

In a global perspective, civilisational development is a complex process. As such,

any process of global sustainable development must perforce entail fundamental changes in the attitudes and behaviour manifested by human beings—as compared with those characteristics of the industrial and technological era. Having at its disposal ever greater technical and technological possibilities and ever greater speeds with which information can be transferred and people moved about, humankind needs to make the necessary psychological and moral adjustments to such a state of affairs. From the point of view of its axiological and ethical content, sustainable development entails a moral obligation towards other forms of life (i.e. nature) and other human beings, be these living now or yet to be born. Sustainable development requires ethical maturity and a fundamental enlargement of the intellectual potential of the global society, as well as further appropriate development of science and technology” (Skowron’ski, 2008, p. 123).

Ethical and intellectual maturity is crucial, particularly in a situation of imbalance, such as in the movement of today’s present human civilisation, whereby the martial, technical, and technological aspects suppress and befall the ethical, spiritual, and moral aspects of life. Hence, an Islamic perspective of civilisation becomes of more merit and benefit not only to the Muslim world but also to the entire humanity.

Any study of Islam as a way of life would eventually lead to the discovery of a well-articulated set of civilisational values and principles. Islam advocates a set of values, such as trustworthiness, integrity, work as a form of worship, excellence, justice, fairness, brotherhood, mercy, respect, cooperation, consultation, quality, piety, sincerity, caring, sharing, moderation, etc. As a matter of fact, it is these values that make the Islamic model of development distinctive

from others. With these values in the very core of Islam, development becomes more human and value-loaded, paving the way for a friendlier and integrated model.

In fact, it is those values that made it possible for Muslims to build a balanced Islamic civilisation that lasted for long centuries and bridged the world of old civilisations with those that came after Islam. It was able to nurture quality people and culture for civilisational development. The human models that the Islamic civilisation nurtured echoed the real civilisational values of Islam that have been referred to earlier.

Indeed, throughout the course of Islamic history, except in periods of the decline of the Islamic civilisation, the Muslim world has learnt the lesson that whenever Muslims undermined these civilisational<sup>5</sup> values, their understanding and practice of Islam reflected deficiency and disequilibrium. Therefore, it is always vital to stress those values, particularly those addressing the question of civilisation and development from an Islamic perspective. Hence, it is insufficient, from an Islamic perspective, to consider development only from material, physical, technological, and scientific aspects but also from ethical, moral, intellectual, spiritual, cultural, and civilisational aspects. Therefore, the core feature of the Islamic vision of development lies in this balance and equilibrium without which the whole process of development becomes futile.

This idea of balance in the developmental modal of Islam has been the focus of the Qur'an and the practice of the Prophet (PBUH) and those who followed his guided path. Thus, we find Muslim scholars, ever since the times of Ibn Khaldun in his celebrated initiative of the science of human association, calling for the revival of Islamic civilisation and the civilisational dimension of Islam stressing the above-mentioned values of development. In modern times, too, the

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<sup>5</sup> The term "civilisational" is used in this study to mean an integral, comprehensive, realistic, universal, balanced, and a creative kind of understanding of Islam. Consequently, when one attaches the adjective "civilisational" to the expression "Islam", it indicates that Islam is presumably considered as a civilising religion with the power to build a civilised human social construction and culture.

contributions of thinkers, such as Malik Bennabi, bear witness to the need for revivification of the civilisational values of Islam.

Moreover, there are numerous Muslim scholars<sup>6</sup> who have contributed to the development of more comprehensive views of the civilisational model of Islam, stressing the need to project it as an all-encompassing way of life and as a civilisational model for balanced development. Even though some of these works have not used the term “civilisational development,” or the civilisational vision of Islam, they still reflect the civilisational aspects and values of Islam.

Having said that, it is so far clear that the question of development from an Islamic perspective requires not only a better understanding of the core values of Islam but also possessing capabilities to manage it systematically in real situations; that is to say, one has to have the capabilities, skills, and expertise for the management of the development process. Accordingly, there is a need to envisage a mapping of the developmental model so as to see its requirements and demands. In the process of building a civilisation based on sustainable development, the important tasks include:

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<sup>6</sup> You may refer to: Seyyid Qutab, *This Religion of Islam* (Egypt: Al-Manar Press, 1967); Seyyid Qutab, *The Characteristics of the Islamic Concept* (Delhi: Hindustan, 1984); Abul A'la Mawdudi, *Towards Understanding Islam*, Translated and edited by Khurshid Ahmad (Pakistan: The Islamic Foundation A.S. Noordeen, 1979); Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, First Edition, Edited and annotated by Saeed Sheikh (Lahore: Institute of Islamic Culture, 1986); Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, First Edition, Edited and annotated by Saeed Sheikh (Lahore: Institute of Islamic Culture, 1986); Abul Hasan Ali Nadawi, *Islam and the World*, 2<sup>nd</sup> Edition, Translated by M. Asif Kidwa'i (Lahore: Sh. Muhammad Ashraf, 1973); Malik Bennabi, *The Question of Ideas in the Muslim World*, Translated, annotated with a Forward by: Mohamed El-Tahir El-Mesawi (Kuala Lumpur: Islamic Book Trust, 2003); Muhammad Baqir Al-Sadr, *Our Philosophy*, Translated by Shams C. Inati, Forwarded by Nasr Sayyid Husayn (London: The Muhammadi Trust, 1989); Mutahhari. Ayatullah Murtaza, *Fundamentals of Islamic Thought: God, Man and the Universe*, Translated by Hamid Algar (Berkeley: Mizan Press, 1985); Mutahhari. Ayatullah Murtaza, *The Human Being in the Qur'an* (Tehran: Islamic Propagation Organisation, 1983); Abdul Hameed Siddiqi and Muhammad Saeed Siddiqi in their work '*The Islamic Concept of Religion and Its Revival*', First Edition (Lahore: Kazi Publications, 1980).

1. promotion of humanity's individual and collective information and knowledge;
2. the linking of the eco-social utility of the work institutions and organisations do with the level of income obtained as a result of that work;
3. the mastering of the skills involved in long-term forecasting, as well as the faithful valuation of work and the consequences of other changes in our surroundings;
4. the establishment of flexible bases (including as regards information) that may head off threats to eco-socially suitable management;
5. the mastering of the skills to recognise the situation regarding quality of life on the basis of ecological knowledge and
6. the mastering of the skills to steer processes of change in humankind's natural environment.

From the above passage, it is obvious that priority is given to technical skills, and the financial, physical, scientific, and social aspects of the civilisational development process. The moral, spiritual, religious, and other intangible cementing elements are not visible. Hence, the next section shows how Islam projects a development that is based on a balance between the martial and spiritual demands of development.

## ***2. Mapping the Civilisational Development Model of Islam***

The above section has thus far shown that the Islamic developmental model stands for balance and calls for the amelioration of all new means and technologies without undermining the roots and main principles of the religion and tradition. Moreover, the Islamic model stresses the following aspects and elements:

- a. An integrated, balanced, and all-encompassing civilisational vision, whereby civilisational aspirations play a crucial role;
- b. the dynamic role of human capital in development;

- c. cementing the function of values and ethical norms in the orientation of development;
- d. the significance of education, knowledge, capacity-building, and learning as a pre-condition for any development process;
- e. the importance of the culture of creativity in creating the psycho-social environment required in any civilisational development;
- f. a moderate and balanced method of approaching and solving problems of development;
- g. a strategic and systematic knowledge of development management;
- h. the capability to measure and monitor progress, impact, and outcomes of the developmental policies and plans;
- i. possessing the know-how and technological means and tools;
- j. considering the local, regional, international, and global environment in managing development; and lastly,
- k. developing a flexible set of policies, regulations, and guidelines that facilitates and creates the entire environment for development to take place and achieve its strategic objectives.

Furthermore, the civilisational model takes Islam as its main guiding framework while opening the horizon to benefit from other sources of human civilisational expertise and achievements. The illustration below maps the main aspects of the Islamic model of civilisational balanced development:



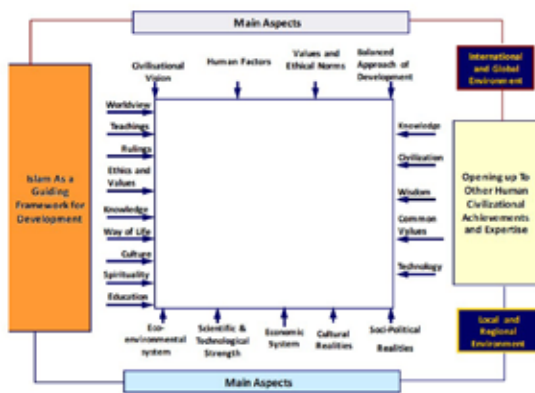


Figure 1: Mapping of the Islamic view of civilisational development

What is important to be stressed from the above illustration is that Islam creates the spirit of inclusive developmental approach, whereby its noble teachings guide the entire processes of development. The latter are guided by the civilisational values of Islam, such as equality, justice, righteousness, freedom, tolerance, forgiveness, humanity, brotherhood, cooperation, solidarity, love, trustworthiness, progress, good governance, time management, etc. More than that, Islam considers all sincere efforts and activities which fall within the ambit of establishing a balanced civilisation as a form of worship and obedience to God.

Having outlined the various aspects of the civilisational model of development, stressing the role of Islam as a guiding source of enlightenment, the next section highlights the main principles and foundations of the Islamic worldview. These guiding principles are essential in any developing process that is in accordance with Islam and its teachings (Berghout & Saoudi, 2018).

### 3. *Civilisation and the Need for Applied Virtues*

In the process of building a civilisation, applied virtues and noble values function as guiding principles and educative norms that annihilate the non-acceptable characteristics and negative elements

within the human personality, leading to improvements on character, lifestyle, behaviour, cultural expressions, and human relations at large. This, in turn, contributes directly to the development of society through the refined character and efficiency of individuals at all levels. Indeed, applied virtues and noble values teach us the art of living together with other races, people, cultures, and religions. Furthermore, we should be mindful of the importance of religion as one of the main sources of ethics and virtues, especially in the Islamic worldview and religion. Indeed, the history of Islamic civilisation has provided an applied example of how religious ethics and virtues mould the entire personality, society, and civilisation. In general terms, religious values assist us as a group to acquire the essential elements of living in society and forming with others the social relations network.

To go one step further, one may claim that the real objective of reviving Islamic civilisation is to create the societal environment and integrated culture in which high qualities of human personality are moulded and translated into activities resulting in improvements on our political, social, economic, educational, cultural, scientific, moral, and technological endeavours. In religion, there are many noble values that each and every individual need to understand, internalise, and practice. For instance, virtues and noble values, such as sincerity, respect, the spirit of neighbourliness, trustworthiness, valuing time, simplicity, caring, patience, the spirit of cooperation, helpfulness, forgiveness, gratitude and affection, loyalty, and sense of community make the core edifice of any human association. Here, each and every one of us, the ordinary people and leaders, by the very virtue of being a Muslim must ask themselves, how much of these virtues and noble values is practiced in our daily life.

As a general statement, the researchers may safely claim that the practice of these virtues and values constitute the core edifice of reviving Islamic civilisation. In line with this, one may elucidate that virtues and noble values play a role on reviving Islamic civilisation through, firstly, good personality development. Here, the Islamic values and virtues contribute to the development of intellectual, spiritual, social, moral, and leadership aspects, Secondly, the Islamic virtues and values encourages to develop social relations and cultural cohesiveness, and thirdly, help spread aesthetics, arts, and a balanced lifestyle, resulting in a more dynamic and integrated society.

### **Applied Virtues: Winning the Battle of Heart and Souls**

Another important role of applied virtues is to help form a new culture of relations that is based on respect and understanding. In other words, the virtue of winning the battle of souls and hearts first. It is a call not for physical, material, and geographical expansion but primarily a call for the conquering of hearts and souls. Indeed, what befalls the current human civilisation is not the lack of technology, sciences, innovation, and advancement but mainly the shortage of applied virtues and noble values in action.

Islam, as a religion and way of life, offers an integrated model and framework for civilisational development. In fact, it is the reservoir of virtues and noble values of Islam which made it possible for Muslims to build a balanced Islamic civilisation that lasted for long centuries and contributed immensely to world civilisations. Today, the Islamic world needs to revive its wealth of virtues and values so as to put it at work as one of the main factors of development. In this respect, the researchers believe that the Malay world with its unique position and model of balanced civilisational development can play a pivotal role in the reviving of Islamic civilisation. The researchers believe that institutions of education and learning, institutions of cultural and social development, and the religious institutions ought to play a greater role in making applied virtues and noble values as the deriving and balancing force behind all endeavours of civilisational development. In this respect, it should be clear that applied virtues and noble values shall not be a subject matter of a theoretical science or subject to be taught in confined classrooms, but it must be a subject of personality, character empowerment, and refinement in the real world situation making an impact on people, relations, culture, development, and the reviving of Islamic civilisation.

### **Civilisation and the Concept of Sustainable Development Goals**

On another note, it seems worth mentioning the new concept of Sustainable Development Goals (SDGs) mooted by the United Nations. As we discuss the concept of civilisation and development, it is important to refer to these SDGs in order to link them to the civilising process. In this context, one may mention the 17 Sustainable

Development Goals (SDGs) which are introduced and adopted by all 193 United Nations Member States. The main aims of the SDGs revolve around eradicating poverty, obtaining prosperity, and protecting the environment and planet. It comes under the 2030 Agenda for the transformation and saving of our world, namely, The 2030 Agenda for Sustainable Development. The United Nations Development Programme (UNDP) is entrusted with the task of leading the drive to achieve the SDGs by the year 2030. The 17 SDGs are:

- 1) No Poverty, 2) Zero Hunger, 3) Good Health and Well-being, 4) Quality Education, 5) Gender Equality, 6) Clean Water and Sanitation, 7) Affordable and Clean Energy, 8) Decent Work and Economic Growth, 9) Industry, Innovation, and Infrastructure, 10) Reducing Inequality, 11) Sustainable Cities and Communities, 12) Responsible Consumption and Production, 13) Climate Action, 14) Life Below Water, 15) Life on Land, 16) Peace, Justice, and Strong Institutions, 17) Partnerships for the Goals (UN, 2015).

Scrutinising the 17 SDGs shows their importance and applicability to the civilising process. All these goals are part and parcel of the civilisation. In fact, any contemporary civilisation must, by the very nature of human basic needs, address these SDGs. In other words, any human society endeavouring to build a civilisation should take these SDGs as indicators of moving towards the higher levels of civilisation. The next illustration reflects all 17 SDGs.



Source: United Nations web site

Given the importance of fulfilling these SDGs in the process of building a civilisation and developing society, we need to see them in the light of the Islamic worldview and *maqasid*. It is moderately clear that the SDGs have not put strong emphasis on the dynamic role of ethics, values, virtues, cultural norms, and religion on the civilising process and sustainable development of society. Therefore, the SDGs should be observed within the framework of the *maqasid* perspective and value system. In fact, the *maqasid* framework does not only address the 17 SDGs but it may include any other human needs and wants as long as it protects religion, life, intellect, wealth, and progeny. On religion, spirituality, ethics, and morality, it sets a whole system of protecting human society and civilisation in its religious, cultural diversity and richness, family, and people. It considers the value system and ethical norms as the balancing factor in human sustainable development, without which, all the SDGs fall apart. Furthermore, it sets a tall stand-alone value, i.e. of progeny to protect human life, human families and societies and its values, well-being, roles, and development.

The *maqasid* framework, also under the protection of wealth, includes not only monetary values and assets but also the protection of environment, universe, and all that is surrounding us in the seas, earth, and skies. On the other hand, and most importantly, the *maqasid* value system provides balancing standards on which the SDG can accept or not accept against the *maqasid* values. For instance, the goals of justice, equality, fairness, education, dignity, and respect of humanity are all defined and protected within the framework of *maqasid*. Hence, adopting the *maqasid* values system will open more horizon for the study of civilisation and sustainable development goals within a value-based framework.

### ***Civilisational Development: The Urgency of Reviving the Civilisational Vision of Islam***

There is no doubt that Islam provides a comprehensive and value-laden framework for civilisation development. However, the long centuries of the decline of Islamic civilisation and its creativity has led to some sort of confusion over its dynamism in our contemporary context. Indeed, the culture of inertia that resulted from the decline crippled Muslims and hindered their contemporary civilisational role and as

a major contributor to world civilisation. Therefore, there is a need to revive the civilisational vision of Islam that paves the way for the culture of creativity and innovation (Berghout & Saoudi, 2018).

Certainly, those Muslims wanting to revive back the dynamism of Islamic civilisation need to address the misconception about the role of Islam in civilisational development. At this juncture, one has to stress that Islam is not the cause of inertia, as being portrayed by some quarters, but it has always been the source of enlightenment and guidance to those who approach it properly.

Indeed, Islam has never been an obstacle on the way of dynamic, balanced, and comprehensive progress of nations and people. On the contrary, it was a major contributor to the development of human civilisation. Islam strongly advocates technological (Berghout, 2010), scientific, cultural, economic, and civilisational progress and calls for a balanced development in all spheres. It propagates the common human values, such as protection of life, intellect, property, freedom, justice, peace, mercy, balance, integrity, and security. In line with this, as a guiding framework for balanced civilisational development, Islam stresses, among other things, the need to strive for balanced civilisational progress and development. Allah declares:

But seek, with the wealth which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: But do thou good as Allah has been good to thee, and seek not occasions for mischief in the land (Al-Qur'an 28: 77).

Therefore, for the Islamic civilisational model to bear its fruits and contribute to balanced civilisation and development, Muslims should play their role in understanding and implementing it at both individual and collective levels. Hence, the question of reviving the civilisational vision of Islam is relevant and need to be addressed accordingly. For the civilisational model of development to achieve its goals, Muslims need to rediscover and apply the civilisational vision of Islam. By civilisational vision, this study refers to the integral, comprehensive, and well organised frame of reference which allows for effective study, analysis, interpretation, and generation of ideas and solutions related to the problems of development, based on the teachings of Islam. It should

be clear that empowering the Muslims with the civilisational vision of Islam means possessing the ability to deal with problems, situations, and civilisational phenomena from a more systematic, integral, comprehensive, and balanced way. It is the ability to see things from different facets and use integrated approaches in addressing issues and problems of development (Berghout & Saoudi, 2018).

Certainly, the civilisational vision “maintains that each one of the exclusionary approaches, or paradigms, used in the study of the human condition presents a mere facet of the complex reality” (Rajae, 2000, p. 44). Therefore, to have a complete picture of any given phenomenon, one has to consider all its facets and aspects (Berghout, 2005), otherwise, it is impossible for a one-sided or segmented approach to provide us with a comprehensive view of any social phenomenon. Hence, as we go through the experiences of many Muslims today, we observe the tendency of this one-sided mind-set, claiming hold of the truth while undermining the rest of the views and aspects. This tendency creates a culture of exclusiveness towards others and overlooks vital factors which affect the civilisational development of the Muslim *ummah*. Therefore, the absence of civilisational vision in many practices leads to the segmentation of our practices and decisions in real life situations (Rajae, 2000).

Put more emphatically, the civilisational vision “requires an ecological perspective- a sense of the whole, along with the sensitivity to how things relate to one another. That seems to be missing as we approach the twenty-first century” (Gaddis, 1999; as cited in Rajae, 2000). This missing element in our practical culture creates many problems when it comes to our understanding and implementation of the teachings of Islam. Therefore, empowering people with the civilisational vision of Islam becomes imperative. Indeed, undermining the very many factors and aspects that constitute the core of the civilisational vision of Islam may end up in fatal consequences to the entire *ummah*.

It is so far clear that reviving the civilisational vision is an important step towards realising development. Muslims should be able to revive and implement the civilisational vision of Islam in guiding the processes of development. The civilisational model of development should be holistic, systematic, balanced, and practical. Taken together, these

characteristics reflect a vision that is more realistic and developmental in nature. This is why the approach of Islam to development covers all aspects of human and social life, stressing on creating civilisational value and progress for the entire mankind. Additionally, its main aspects are values-driven, educational, humanistic, and cultural. Taken together, these aspects show the importance of the civilisational vision and its role in reviving the dynamic role of Islam and its contributions to the development of the Islamic world and mankind at large.

## Conclusion

Though the paper is concise, it managed to put forward some ideas on the integrated concept of civilisation and sustainable development. It has also advanced the idea of linking the civilising process and sustainable development to the framework of *maqasid* and the value system of Islam. Civilisation, seen in the light of *maqasid*, has great objectives and goals, and addresses the real issues and problems of humanity and civilisation. It has the balancing power of values, ethics, and applied virtues.

The *maqasidic* framework makes it possible to build communities and civilisations with values and ethics in the core of their vision, goals, and aspirations, making it possible to see a human civilisation of virtue, development, responsibility, fairness, justice, honour, respect, equality, and balance. Therefore, it is highly recommended that researchers and institutions specialising on civilisational and sustainable development studies to embark on in-depth research on areas, such as *maqasid* and sustainable development goals, applied virtues and the civilising process, the five values of *maqasid* and sustainable development goals, approaches to balancing civilisation and sustainable development, education and sustainable development, culture and sustainable development, and religion and sustainable development.

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# The Reconstruction of Ibn Khaldun's Grand Design of History-making: The Underlying Metaphysical Cause

Naseeb Ahmed Siddiqui<sup>1</sup>

**Abstract:** In his attempt to construct the scientific causal narration of history, Ibn Khaldun became a reductionist by concluding that the once ambiguous phenomena of how “history becomes” is the result of two interconnected causes: *ijtima*’ and *‘asabiyyah*. Firstly, this article tries to expose the Grand Design of History-making by connecting Ibn Khaldun’s different dimensions as part of one comprehensive theory. However, there is a logical problem in Ibn Khaldun’s proposal of causal narration of interdependency between causes, which is impossible to solve scientifically and philosophically. Hence, this article attempts to reconstruct the Grand Design of history by eliminating that logical problem. It has been reduced to a proposed final cause that cannot be reduced further. This final cause is an active and dynamic concept of Time, which has been proposed and defended scientifically and philosophically by engaging in different branches of natural, philosophical and cognitive sciences, hence validating the claim and its complete cycle. It might be a new approach to justify History-making with a scientific concept of Time, though it does not rule out the possibility of such arguments. Therefore, it is intended to open a new possibility to view the formation of history and civilisation by the omnipresent phenomenon of time and its role, which is inherently metaphysical and goes against the modern concept of History-making.

**Keywords:** Ibn Khaldun, *ijtima*’, *‘asabiyyah*, the role of Time in History-making, Grand Design of history, Problems in Ibn Khaldun’s theory.

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<sup>1</sup> *Naseeb Ahmed Siddiqui*, Ontario Tech University, 2000 Simcoe Street North Oshawa, Ontario L1G 0C5, Canada. He can be reached at [siddiquinaseeb@gmail.com](mailto:siddiquinaseeb@gmail.com).

## Introduction

Abd Ar-Rahman Ibn Muhammad Ibn Khaldun al-Hadrami of Tunis . . . an Arabic genius who achieved in a single “acquiescence” of less than four years’ length, out of a fifty-four years’ span of adult working life, a life-work in the shape of a piece of literature which can bear comparison with the work of Thucydides or the work of a Machiavelli for both breadth and profundity of vision as well as for sheer intellectual power . . . in the Prolegomena (*Muqaddamah*) to his Universal History he has conceived and formulated a philosophy of history which is undoubtedly the greatest work of its kind that has ever yet been created by any mind in any time or place (Toynbee, 1955, pp. 321-322).

The historical thought process of the West was framed to free itself from non-historical constituents in order to build an autonomous, obvious, and vindicated worldview. Furthermore, this worldview struggled to obviate transcendental ingredients from the analysis of history, which is nothing but a conflict of History against the philosophy of history (White, 1959). Therefore, the Western worldview rejects the amalgamation of values given by history and, instead, it argues for a much higher ideal goal that can be achieved by calling upon the actions of the society. Western philosophers tried to balance the outcome of such narratives by being neither optimistic nor pessimistic but by intentionally providing ample space for human errors in this process to accomplish that ideal. Nonetheless, this idea burdened Man with the responsibility of his own fate without turning to anyone else, a complete isolation from metaphysical arguments (Mommmsen, 1951; White, 1959). This most challenging abstraction of the idea of history, which is based on some fundamental pre-occupied notions, was understood as a humanitarian disaster that is visible in the form of omnipresence dilution of Man, society, and nature.

The absolute absence of metaphysical ingredients from history constructs a secular outlook of history and Man. However, Ibn Khaldun’s idea of history challenges this modern outlook, especially in his book, *Muqaddimah*, which is considered as one of the greatest works ever produced (Toynbee, 1955). For Ibn Khaldun, Man occupies a central

role but he did not burden him to lead the torch of History-making without any external force. Nevertheless, it has been argued that Ibn Khaldun did not attempt to include the Man in the construction of his History-making because, on one side, there was a God he could not know and, on the other side, there was an anthropic idea of society he does not care about. Due to these competing forces, Ibn Khaldun was compelled to unravel abstract mechanisms in the historical materials to support his version of History-making (Busch, 1968; White, 1959). This juncture where Ibn Khaldun was denied access to Islamic ingredients while constructing his abstract mechanisms is the point of inquiry. It is in this historical context and debate that Ibn Khaldun will be analysed. Before that, a cursory review of the related work is necessary to appreciate the methodology of this article.

Wali al-Din 'Abd al-Rahman Ibn Muhammad Ibn Khaldun al-Tunisi al-Hadrami (732-808 A.H./1332-1406 A.D.) was born in Tunis on 1 Ramadan (according to the Muslim calendar). His education was in traditional sciences as per the cultural norms then, but due to his gifted capabilities, he held several key positions throughout Islamic empires. He lived during the fragmentation and cultural dissolution of the Arab Muslim world. A recent biographical study on Ibn Khaldun by Allen James Fromherz has cleared shadows from his personal as well as political and sociological life, which was previously vaguely available in the literature (Karamustafa, 2011). Ibn Khaldun is widely acclaimed for his unorthodox methodology and bold claims in his unmatched works. Being in a North African environment that saw tremendous change during his lifetime, Ibn Khaldun has provided fundamental constituents for his understanding of the rise and fall of empires (Albertini, 2019; Fudge, 2019). Considering the different aspects of his encyclopedic literary work, he has been extensively studied even in a modern scientific context (Gamarra, 2015). The notion of encyclopedic is a negative proclivity as it proposes an unsystematic amalgamation of different fields narrating a theory of History-making. A theory that is very much differentiated internally cannot justify a possible reduction in one another. The methodology employed so far, which is the selection of one part of a comprehensive theory by Ibn Khaldun, remains the main deviation from the original methodology he employed to state the mechanical chain (Dusuki, 2006; Kalpakian, 2008). The core point reveals that various aspects of Ibn Khaldun's comprehensive theory or

social sciences, such as sociology, anthropology, economics and the like (Boruch, 1984; Dusuki, 2008), are delinked from each other, which ultimately result in an unintentional denial of the mega-project Ibn Khaldun tried to propose. Such individuality came into existence not in vain but due to the compartmentalised approach to study human progress as part of the decentralised philosophy of sciences without unity. As a result, even after a dedicated study by Baali (2005), who analysed 300 books of Ibn Khaldun, there is no consensus on whether Ibn Khaldun was a sociologist, economist, political philosopher, political scientist or anthropologist (Baali, 2005; Dhaouadi, 1990). One possible answer that a proponent can give is that he was all of them. Nevertheless, that claim will not solve the problem of the undifferentiated and differentiated character of Ibn Khaldun's new science.

This brings about another question: what if Ibn Khaldun became all of them for the sake of developing a Grand Design — a new science that is able to amalgamate all these individual fields? These individual fields are not a character to link only with Ibn Khaldun as a person. On the contrary, each of them represents one of the necessary attributes of human progress. In developing this new science to better understand human progress, Ibn Khaldun was sometimes a historian and sometimes an economist. On a broader scale, by being an expert in each field, he was trying to build his notion of understanding the human race. That is why Ibn Khaldun's new science has no parallel in time. He cannot be compared with any other individual, except by only one of his expertise. The compared individuals can only represent and understand one attribute of human progress, according to their expertise. One can check this claim by analysing various individuals that have been compared to Ibn Khaldun; they do not show any unity in understanding human progress (Mohammad, 1988). Plato's idea of an ideal human society neither represents the actuality of human progress nor highlights the mechanistic chain of why a society behaves the way it does. Hence, in his description of a just city, Plato puts forth that a just society is one in which “justice is doing one's own work, and not meddling with what is not your own” (Plato, 433 a-b).

This premise is perfect for an ideal society that unfortunately does not exist; hence, the conclusion of a just society in the realist world is impossible. On the other hand, Jean Jacques Rousseau's call for natural accretion of human development was not at all near to the truth (Halsted,

1969). Similarly, Ibn Khaldun diverted away from such ideation about human progress. His methodology was scientific and based on the mechanistic chain in greater detail. He was not a proponent of saving the phenomena concept (Duhem, 1985) but a man of causal explanation, which is a contemporary issue. However, his causal narration in its micro detail falls into clear ambiguities that somehow built a foundation that cannot be considered as a final explanation. There must be a single final cause behind the science of *'umran*, or History-making. This article proposes the final and ultimate cause lacking from Ibn Khaldun's new science of *'umran*. This final cause is inherently metaphysical, which counters the modern view of historical thought process that is devoid of transcendental ingredients. First, the conceptual framework of *'umran* will be discussed in some length, followed by the exposition of the final cause. However, this inquiry is philosophical in its core.

### **Exposing the Grand Design of *'Umran***

In order to understand the new science of the Grand Design of history of Ibn Khaldun, one has to delve into the pure definitions of *ta'rikh* and *'umran* because that is the ultimate goal of Ibn Khaldun. *ta'rikh* means "history" and *'umran* means "construction" (Arnason & Stauth, 2004). Construction means the construction of history, not mere civilisation or culture. That is why this concept can be reduced to the study of any civilisation or culture as a tool but cannot be reduced to the subjective origination in a specific civilisation. As explained below, it is a universal tool that is not specific.

In *Muqaddimah*, Ibn Khaldun defines *ta'rikh* as a "chain of reports (information)" of human affairs. Logically, history is made of human affairs, which define its structure. It is natural that reports can be true and false; this enables the possibility that any report can be disputed for its true and false premises. Reserving this method of true and false, Ibn Khaldun defined the criteria, that is, "untruth naturally afflicts historical information" (Ibn Khaldūn, 1967, Book 1, *Kitab al-Ibar*). This then poses the issue of how authenticity is determined in something by nature. Firstly, Ibn Khaldun proposed the answer in the form of partisanship, prejudice and flaw in narrators, all of which are subjective and individually initiated by something internal to it. Secondly, he figured out the astonishing factor that belongs to the "very nature of the

various conditions arising in the civilisation” (Ibn Khaldūn, 1967, Book 1, *Kitab al-Ibar*). He explained that if one knows the nature of events along with the circumstances and requirements of existence, then one can distinguish between truths and falsehoods. Based on this logic, Ibn Khaldun put forth his grand aim of the new science of *‘umran*:

The normative method for distinguishing right from wrong in historical information on the grounds of (inherent) possibility or absurdity is to investigate human social organisation, which is identical with civilisation. We must distinguish the conditions that attach themselves to the essence of civilisation as required by its very nature; the things that are accidental (to civilisation) and cannot be counted on; and the things that cannot possibly attach themselves to it (Ibn Khaldun, 1967, p. 38).

For Ibn Khaldun, the truth of history lies in the core of human social organisation, which he distinguished from civilisation. In the very nature of civilisation, there is a process and progress inherently caused by the conditions. This process and progress preceding the conditions is the problem of the statement. This begs the question, what does he mean by conditions?

Whatever the conditions are in Ibn Khaldun’s theory, they certainly affect civilisation. Conditions can be explained by following the mechanistic view of the causal relation. History is made by humans as an individual existence but forms an identity that has no physical form and structure to be conditioned. This non-physical structure of history at every moment changes through some “conditions (states)” linked with each other. These active conditions are actually building history. In a more precise manner, through the transition from one condition to another, history is coming into being. Ibn Khaldun, in this context, proposed the concept of *‘umran*. It is challenging to describe the existence of *‘umran* in terms of physical, non-physical or metaphysical identity but it does have a form until the cause is known. The moment one thinks of the cause, the form of *‘umran* loses its identity.

It is known that *‘umran* exists but no one can change its origin. This concept comes into sharp contradiction with natural philosophy, which, as stated by Aristotle, propagates that, “form is the ultimate



principle of change.”<sup>2</sup> In the natural world, form does not diminish by thinking of the causes but this is not the case in *'umran*. Nature works as part of a design to achieve its ultimate form, the perfect state. However, the following concerns arise: Where does *'umran* stand at this horizon? Does the process of history or world construction have any perfect form of underlying condition or state? Could there be something like a perfect state at which history construction can end?

History or world construction that is preceded by its conditions cannot be the final cause. The conditions itself must come into existence by something else. However, for Ibn Khaldun (1967), the final causes of *'umran* in the making of history presents “as a mixture of elements, *ijtima*’ and *'asabiyyah* are the same for a being.” *Ijtima*’ here means assembly or gathering, whereas *'asabiyyah* means solidarity or group feelings; both of them are the underlying factors giving conditions to *'umran*. For Ibn Khaldun, *Ijtima*’ *Insani* (social cohesion) is necessary for humans, without which they cannot survive. He explained that it is human nature to have a desire for food, for which they need power and resources. Resources cannot be materialised single-handedly, which naturally creates the need for fellow humans to cultivate that desire. Forced by the natural human desire given by God, individuals came into contact with other fellow individuals to form *ijtima*’ (assembly). Ibn Khaldun similarly presented *'asabiyyah* as being necessary, hence equally placing it with *ijtima*’. He argued that without *'asabiyyah*, there is no mission; a kingdom cannot come into existence. However, as per the premises of Ibn Khaldun, *ijtima*’ and *'asabiyyah* are a mixture of a being made of elements. Hence, the Grand Design of Ibn Khaldun, which is his new science *'umran*, comes into existence through two natural phenomena in humans: *ijtima*’ and *'asabiyyah*. In his causal explanation, Ibn Khaldun became a reductionist by proposing only two things at the core of his new science. Just as an event is composed of cause and effect, Ibn Khaldun prescribed *ijtima*’ and *'asabiyyah* as each other’s cause and effect but without affecting their own individuality. The reaction of these two creates the existence of *'umran* — the ultimate explanation of human progress.

Therefore, the history or world construction is a product of humans by their default proclivity for *ijtima*’ and *'asabiyyah*. Each one has its

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<sup>2</sup> De Anima 416a9-13.

own individuality that is different in characteristics. Here lies the main problem with Ibn Khaldun: is it the inclination towards solidarity that forms the assembly or is it the assembly that prompts the existence of solidarity? The kind of premises that Ibn Khaldun proposed belongs to the unavoidable human nature, that is, man by nature is political, history differs for people by means of getting existence. The point that must be noted is that by informing his premises for the conclusion of History-making, Ibn Khaldun looked into different perspectives of *ijtima'* and *'asabiyyah* and their associations. Thus, it described the psychological, economic, political, geographical, anthropological, sociological, and religious aspects of history initiated by humans. These and some other related factors that Ibn Khaldun uncovered while exposing the History-making are not random but a very regular part of history. The exciting thing that comes into existence through this new science is the very regularity in the History-making. This methodology can be used as a tool to study any particular civilisation. For argument, Ibn Khaldun explained two forms of human organisation, namely *Badawa* (*rural society*) and *Hadara* (*urban society*) (Ibn Khaldūn, 1967).

According to Ibn Khaldun, *Badawa* life is based on strong *'asabiyyah* forming *ijtima'*. People live together for the necessity of life without thinking about any extension in the means of production. By the time the production of means becomes overly demanded, luxury and power dominate the society and it becomes *Hadara*, a human organisation lacking solidarity. It remains a form of assembly without any soul of *'asabiyyah* to complete that human organisation. Ibn Khaldun, by undertaking such an extraordinary task, reduced the once unknown phenomenon of History-making into material variables. It is perplexing to know that a non-physical structure can be explained through a mechanistic causal chain. This is what the Grand Design of History-making.

### **The Problem of History-making**

However exciting the explanation of Ibn Khaldun may be, the individual concepts of *ijtima'* and *'asabiyyah* are ambiguous. He proposed that both *ijtima'* and *'asabiyyah* are *dharura* (necessity). However, if both are *dharura*, what is the cause of this? It does not apply to humans as they are by nature causing both of them simultaneously. It will be

a forceful decree on the free will whereby humans have no choice but to behave in certain ways. Adopting the view of nature, which is considered by Ibn Khaldun to be God-given, does not solve the problem at this junction. It poses two major objections: firstly, it will not explain how the God-given attributes function or how God himself became part of humans and; secondly, it will claim that because it is God-given, He knows what humans are going to do as He instilled in them the very attribute. This simply means that humans are bound by the very attribute God has given them, which result in control over every action they do, be it right or wrong. So, humans can blame God for their misdeeds by such an argument. It should be known that there is a major difference between fate and determinism. Fate has one unavoidable outcome, whereas determinism proclaims to contain micro details of events as part of massive chains of causes and effects (Bobzien, 2001; Broadie, 2001; Long & Sedley, 1987). Hence, it seems incoherent to state that by nature, humans must adopt *ijtima'* and *'asabiyyah*, forming the so-called lazy argument. The lazy argument claims that for any event, if it is unavoidable it will happen, otherwise the opposite will happen (Marko, 2011).

Ibn Khaldun seems to follow this line of premises because if humans have something, then it must be delivered, regardless of human concerns. Humans are not immaterial mechanical causes linked to infinity. On the contrary, they are able to form their own causes based on the effects of being an intellectual species. The difference lies between something that is caused by humans and something that has caused humans to act in a particular way. *Ijtima'* and *'asabiyyah* are caused by humans but there is no negation that something has caused humans to produce *ijtima'* and *'asabiyyah*. That something must be an identity existing in the world, for which Ibn Khaldun composed his two premises. That something can also be justified as a final cause, terminating all possibilities of further investigation on the causal chain.

There is no denial that cause and effect can be simultaneous, as philosophers have maintained this view. However, it is also impossible to label any of them, *ijtima'* or *'asabiyyah* as a cause of others. Based on Aristotle's definition of priority in the physical universe, there are only five ways it occurs: (a) what belongs to priority in time. For example, Plato is prior to Aristotle; (b) what belongs to the *being* whose sequence cannot be reversed. For example, Unity is prior to two: its existence does

not depend on two but two depends on one. A father exists than prior to the son but the opposite is not possible; (c) what belongs to priority in science and oratory. For example, a word is prior to a sentence; (d) what belongs to natural priority because of the love and respect of someone; and (e) Fifth, a prior cause is necessary for the existence. For example, to say “man is” is correct but not because it is the cause of the existence of the “man”. Rather, it is “man’s” existence that decides the correctness of that statement. Hence, it is a real cause, not the statement. Man’s existence is prior to its declaration (Aristotle, 1984).

In order to ascribe priority either to *ijtima’* or *‘asabiyyah*, one has to assume the precedence of one in time. However, following the methodology of Ibn Khaldun, it is impossible to claim the priority of one before the other in time, without which cause cannot produce its effect. This simply entails that neither *ijtima’* nor *‘asabiyyah* can be the other’s cause. Moreover, if it is assumed that *ijtima’* and *‘asabiyyah* are simultaneous, being each other’s cause and effect without priority in time than a major objection will come to Ibn Khaldun. It will return to the medieval debate of the world’s pre-eternity that was solely based on the argument that cause and effect are simultaneous and the priority of cause lies in essence and rank, not in time. This premise ultimately proposed that the world is eternal and God is the creator or is prior to creation in terms of essence and rank but not in time — God and the world are eternal. This is against the scientific facts and even Al-Ghazzali attacked this concept in his masterpiece, *Tahafut al-Falasifah* (Ghazzali & Marmura, 2000; Moad, 2015).

Similarly, it is a self-evident problem that *ijtima’* and *‘asabiyyah* are caused by each other. If the principle is taken for granted that two individual identities could be each other’s cause and effect, and then by all means there will be no dispute in the claim of science that natural law is governed without any preceding cause, as Stephen Hawking said:

To ask what was happened before the universe began is like asking for a point on the earth at 91 degrees north latitude. We are on the inside of the great sphere of space and time, and while we can see to the boundaries, there is nothing beyond to see if only because there is nothing beyond. One should just say: the Universe is (Hawking & Mlodinow, 2010).

This is not just an ordinary claim; it is in fact a direct denial of God from the natural world. The confusion Hawking's statement made — one that is common in the scientific community — is in the formulation of the question of creation. It does not make sense to convert a logical question into a smart question by saying “there is nothing beyond” because from the beginning, science has struggled to find the answer to the logical question of why the universe came into existence, not “the universe is”. For that very question, every domain of the physical universe must be studied with great care, which is still ongoing but completely based on available data. Now, when it comes to the initial point of creation, with no data in hand to hypothesise something, it is propagated that one should simply believe “the universe is” without further asking by what means. It is a sheer contradiction to the methodology of science and also absurd to the human reason, which always seeks satisfaction to the fullest extent. What sort of analogy can be made when science demands no questioning because it has no data to provide an answer. With the same line of argument, it would be an injustice to Ibn Khaldun if the logical absurdity of *ijtima* and *asabiyyah* is taken for granted in its current understanding. The aim of science must be to reduce the chain of causality to an ultimate cause, after which it cannot be reduced further. For the new science of the Grand Design of History-making, this article aims to reduce the logical problem to an ultimate and final cause — Time.

### **The Final Cause of the Grand Design**

There are two different perspectives on how the cognitive parts of humans came to be as they are. The first perspective supports the idea that the human brain is a product of natural selection. It proposes that certain physical features and behaviours were acquired by organisms for survival; those that survived pass on these traits to their offspring. The traits of an organism produced by natural selection are called adaptation (Cosmides, 1989). The second perspective claims that the brain is the product of a very complex process and its different cognitive capacities are the outcome of the problem-solving methods that occurred during environmental evolution. This process of human cognition is called evolutionary psychology (Barkow, Cosmides, & Tooby, 1995). Additionally, adaptive behaviour and knowledge

occurred through social learning, which distinguishes human cognitive capacities and range (Cosmides, 1989). From such a long process of natural accretion of cognitive capacities, it must be asked where *ijtima* and *'asabiyyah* would situate.

The article proposes a new approach to understand the process of History-making. Birth, growth, and death are the most beautiful truths of this universe. The explosion of the dwarf planet at Chandrasekhar limit (Chandrasekhar, 1931), the formation of new stars and the chain of populated species on earth are three phenomena that have no exceptions. Although distinct qualitatively, they are not unlinked. On the fundamental level, each step is connected by a single cause and identity, which is Time. *Ijtima* and *'asabiyyah* are a part of cognitive qualities and, hence, must belong to one of the processes. As per the new proposal, whether or not one considers natural selection or evolutionary psychology with social learning as a major part, one thing remains the same and omnipresent in all the processes and that is Time. Before attempting to expose how time can become the ultimate cause, it is important to first explain time itself.

Time directly corresponds to the relation between various existences in the universe. It provides set patterns of events for each existence. Celestial clocks are only a symbol, having no real contribution in those set patterns. On the contrary, it is time that is solely responsible for those activities. The companion of Alexander, Androsrhens noted that plants raise and lower their leaves with a set pattern for night and day. The same finding was reported by Jean-Jacques d'Ortous de Mairan, an 18<sup>th</sup>-century French philosopher, when he analysed leaf movements in a dark room. He noted that even in the dark room, the leaves rised as they would during the day and fall as they would during the night (Klarsfeld, 2013). Similarly, Swedish botanist, Carolus Linnaeus, reported that different species have a different set pattern and they do not deviate from that pattern based on a pre-determined time. He noted that different species opened their flowers at a different time of day and he could tell the time by observing the flowers in his own gardens; this is now known as circadian rhythm (Kyriacou, 2002). The same set pattern was noted in insects, mostly in terms of hormone production. Certain important hormones responsible for insect moulting, such as *prothoracicotropic*, *ecdysteroids*, and *juvenile*

hormones, are the foundation of the circadian system and central to the timekeeping of insects pattern (Saunders, 2002). The moment any white dwarf reaches 1.4 times the mass of the sun, it explodes and gives birth to a supernova, and that limit before explosion is called Chandrasekhar limit (Chandrasekhar, 1931). All the planets follow a set pattern of time, which none can deviate from. These planets are all different, ultimately resulting in different velocities and mass in space. There is a different span of life for different creatures living in the same environment, which is so-called the space-time continuum. The life span of a common house mouse is four years; it is 38 years for cats, 42 years for polar bears, 62 years for horses, and 86 years for Asian elephants. Similarly, the mean life span of the W boson particle is  $10^{-25}$  seconds but for the moun and anti-moun particles, it is  $2.2 \times 10^{-6}$  seconds. In 1961, Robert Dicke, a physicist, proposed that our universe must be at least 10 billion years old, hence humans are at least that old as well. However, the universe cannot be older than 10 billion years or else, in the near future, the fuel of stars would have been used and one requires hot stars for the sustainment of life. Even this assumption is not as close to the real predicted value of 13.7 billion years as per the Big Bang theory but the point is that it is classified with the exact working of time (Hawkins & Mlodinow, 2010).

If it is true that such extraordinary phenomena are happening all around, then it must be asked what is making so many differences in the life span of different beings. When one mentions life span, it means that each and every event happening to various categories of species takes place but with different time, as each species live their respective full phase of events of life. Such bizarre nature that differentiates events and the experiences of time among individual species cannot be due to space-time, be it flat or curved. Since all are living according to the modern view in a space-time that is common to all, then how can the same space-time classify events of individual existence? Such phenomena are far from the prediction of space-time. In space-time, only space is playing the role; —it is flat where there is less mass and curved where there is high mass—but time is only following one path (vertical) inside the light cone (Halliday, 2014). If only space defined the world line of individual existence and Man have control over space, why does not he make uniformity within existences? The limit is set by nature and humans can play with self-made existence; for that, they

can set both space and time as per their will but that is not possible with natural individual existences, even for space.

Time can be understood from historical changes in the nature of space and history. There were numerous changes in history, including earth for example. According to the Milankovitch theory, there were ice and warm ages that repeated their pattern every 41,000 years (Weart, 2008). This huge pattern resulted in a drastic shift in the earth's ecology and ecosystem, replacing green places with dry lands and rivers with deserts. One example is the ongoing research on the Arabian Peninsula, which states that the area was supposedly green before. Apart from scientific proofs on this green Arabia, it is interesting to find a prophecy in the teachings of the Prophet Muhammad (PBUH) that Arabia will become green again (Al-Bukhari, 1997, Book-5, Hadees-2208). Similarly, from a historical point of view, civilisations came into existence at a certain point in time, developed, and met their end. Amazingly, for this to happen, there were changes in every domain of the earth and nature. Humans discovered things on earth that existed since the beginning but did not touch them as it seems these things were waiting for their true owner. Everything changed then, from how one sees the world to how one acts towards fellow human beings and nature. Such changes were not accidental but came into existence through a process of change in nature and society (René, 1996). All domains of human life and nature adjusted themselves to make it happen. One can find plenty of evidence in the Babylonian civilisation, Greek civilisation, Roman civilisation, Islamic civilisation, the British Empire and others. One can now ask the following questions: were all these changes initiated by space? Can such thinking be a rational argument to satisfy another rational being? If space has nothing in its own nature to initiate something without another cause, then what is there that is responsible for such strange modification everywhere in the universe? There is no other option except Time itself that is creating, changing, and relating new existences.

The active and dynamic role of Time can be sensed from one simple example, which is how time changes the whole space-time continuum for individual events. It is very simple to calculate the distance covered by a vehicle by increasing and decreasing its speed but both of them are related to space, which ultimately tells how much time it will take to reach a specific distance. Until now, time is considered as a paralysed



dimension of a space-time continuum. Now, when time is fixed, the speed will then change with distance accordingly. The point is that both speed and distance are part of space and by keeping time fixed, one is changing both the speed and distance, not just the speed. The unit of speed is meter per second and distance is taken in meters. Both are related to space travel and depend on time to make sense or else speed with only meter unit is nothing but distance. On the contrary, time's unit is second, hour, and the like. It does not depend on any other unit to make sense of its individuality and existence yet it shapes others. In the physical universe, each and every thing has got a certain limit that cannot be crossed off and these limits are set by the so-called immutable laws. For example, the motion of celestial objects is fixed, so any change is unthinkable and, hence, immutable. On the other hand, in order to leave the earth's gravity, there is a minimum escape velocity (Logsdon, 1998) set by nature due to gravity but that limit can be surpassed by deciding the time. Space vehicles can be launched by specifying the time. The problem is not the achievable velocity but the time itself that sets a limit in which nature will not allow crossing. So it is not possible to set a minimal time limit that cannot be achieved by the vehicle. This poses a problem on whether humans are struggling with space to control time or if time is controlling the space.

Each and every thing has got its destination fixed initially, but now it can be debated how it happened without delving into whether it happened or not because birth, growth, and death are the most beautiful truths of this universe. Death is not ascribed to space, speed or mass; it has only one cause, which is Time. One can ask whether quantum or classical physics can determine the precise time for an individual's death. The response is that science knows with certainty some of the particle's life expectancy (decay). This is the sole junction of the wrong premise because if science knows the decay rate or particles' life expectancy, then why is science unable to predict the life expectancy of humans, who are composed of the same particles? Why can science predict some of the natural occurrences without analysing the timeline of that occurrence? At this junction, the real contribution of time can be realised and also justified by all means (Siddiqui, 2018; 2019). Keeping the above role of time in the natural world, the process of Ibn Khaldun's science can now be described.

### The Process of Final Cause

The process of a newborn baby can be described in terms of natural selection, evolutionary psychology, and social learning (Barkow et al., 1995; Cosmides & Tooby, 1997). A newborn baby in a forest will survive as per natural selection and he will adapt to the environment of that particular forest. In this situation, his consciousness about good and bad, the way he decides his food and living standard and, most importantly, his approach to learning the purpose of life and nature will dramatically differ with a newborn baby who grew up in a settled human society. The consciousness of both babies will differ in every aspect of psychology. The baby who grew up in the forest would most probably not have any kind of consciousness about *ijtima* or *asabiyyah*. It is possible that his consciousness about *ijtima* and *asabiyyah* differ in terms of their qualitative definitions, as described by Ibn Khaldun, such as kinship. In the absence of any second human, what type of kinship will these two newborn babies develop through their natural attributes? Each will simply become adaptive to the conscious mind of the environment and would even altogether dislike the idea of *asabiyyah*. One can say Ibn Khaldun cannot be judged based on a restricted example.

A newborn baby is free of any social heritage. Without understanding, he first notices elders and their teachings. He tries to recognise people around him in an unconscious manner without knowing their real definition. Slowly, after recognising his own power of consciousness, he learns the meaning of language, people, right and wrong, customs, and culture, not through natural selection but through evolutionary psychology and social learning. During this process of transformation from an unconscious child to a conscious man, he will learn about the meaning of *ijtima* and *asabiyyah* and how they are linked, along with reason as to why humans must live together. He will even learn how people can be gathered in the name of different ideologies, not mere kinship or blood relation.

The above discussion reveals that, by nature, *ijtima* and *asabiyyah* are not a part of humans. On the contrary, they have been adopted through one of the natural methods described above, if one were to justify the new science of Ibn Khaldun on scientific terms and condition. They are a part of a process initiated by something else even before the individual became aware of his own consciousness. Now, whatever method one

employs to explain the process of *ijtima'* or '*asabiyyah*, there is one thing that remains constant from birth to death and that is the active role played by Time.

The first thing that influences a newborn baby is time; without knowing its real definition, he would already start to flow in time. Then he notices the environment around him has grown and even if he does not consider the age of people, he would see that they are somewhat bigger than him and he can use his senses to update his initial consciousness. In human society, he sees that people around him are bigger, older, and dying, and so from the beginning he starts to define his life in terms of growth. This feeling of growth and death strongly pushes him to acquire the necessary equipment (qualities) to survive. For that purpose, according to the environment of any specific place, he creates consciousness to find ways to grow as much as he can. No one wants to die simply for the sake of dying. His consciousness would become stronger through the emotional and rational relations he sees in society. This is how the consciousness of *ijtima'* and '*asabiyyah* became an indispensable part of one's own belief. These added parts of different attributes are not forced by nature. On the contrary, they are included in life by rationalisation, which is based on the continual growth of the individual.

When it comes to the social learning, the conscious man becomes firm that growth and death cannot be surpassed but the struggle to continue that growth is not easy. He would know the process in advance, that is, the most beautiful truths of nature but he would remain the same. Here, "sameness" refers to his "I"-ness; he was born as "I" without consciousness but time forces him to grow. After gaining consciousness, he is growing but still remains as "I". With time forcing him even harder to reach his final growth, he eventually dies when he achieves his final growth but his "I" still remains the same. The change was in his process to achieve that known truth (death) through another known truth (growth) and both of them are forced by the active time. As an active agent, time is shaping the space-time continuum and providing the consciousness of growth and death forces the cognitive dimensions of humans to adapt what is necessary for them.

From the third perspective, which assumes that the man has no time, what will then be his cognitive capacities? In the absence of time,

he will, firstly, not recognise the very truth of growth, which will also be a denial of death. Secondly, following that denial of growth and death, it is impossible to develop cognitive capacities. This type of situation will not create the concept of *ijtima* ' or *'asabiyyah*. However, this does not mean that the man will not grow, as time has its own active role to play, whether or not humans recognise its active role in their timeline. Just as in animals, there will be growth without consciousness, following a set pattern of the timeline. Time distinguishes as per the consciousness of each species: those that are able to change their own domain of timeline will do so, whereas the rest will merely follow the set pattern.

As argued before, the aim of science must be to reduce causal narration until the final cause is found, which exists in the world but cannot be reduced further. The argued final cause and its effects are well known throughout the universe. It is not "saving the phenomena" concept (Duhem, 2015) but it does fulfil the requirement of explaining the process of History-making. No identity like that of aether and Dalton's atomic theory is proposed here, which somehow explained and predicted the phenomena but later on tend to be wrong (Braver, 2007; Cruse, 2003). Due to the vacuum in the methodology of science to reach the truth, many leading scholars have abandoned the single methodology, which has resulted in the emergence of dualism in the method of science to know the truth. Paul Feyerabend, a contemporary of Thomas Kuhn, included sacred scriptures in the pluralistic methodology (Mitroff & Feyerabend, 1976). Triggered by the uncommon claims of physics, Robert Oppenheimer, Erwin Schrodinger and others have also turned to Oriental doctrines for the solution of dilemmas brought out by the scientific theories (Capra, 2010; Schrödinger, 1983). This methodology even entered a metaphysical discussion, such as the concept of separability posited to every point of space-time (Maudlin, 2009). The aforementioned facts of science's own methodology posit constraints. As Feyerabend said, "the events, procedures, and results that constitute the science have no common structure" (Mitroff & Feyerabend, 1976).

Hence, both the physical and cognitive perspectives were seen with regard to the Grand Design of History-making in order to avoid the logical absurdity of *ijtima* ' and *'asabiyyah*. It has been argued against the perspective of modern science that the proposed hypothesis of active and dynamic time is able to explain the causal narration to all the processes of History-making. It is strictly a reduction of causal chain

to its final point, after which there is nothing found that can explain the cause. Taking inspiration from the scientific methodology and science in general, the Grand Design of History-making by Ibn Khaldun came to its final restructuring without leaving any vacuum in further causal reduction whatsoever.

All of the above discussions are attempts to de-construct and argue against the modern isolation of any metaphysical ingredient in the construction of History-making. Ibn Khaldun reduced ambiguities by reducing causes to two inter-related phenomena. By resonating the idea of Ibn Khaldun, this article further simplified these two causes to a final cause, which is Time. However, based on the scientific approach of this article, the final cause, which is inherently Time, establishes the metaphysical assertion of Ibn Khaldun in History-making. The ontological being in time (Siddiqui, 2018; 2019) is a direct claim of God, who says, "I am the time and in My hands are the nights and the day" (Al-Bukhari, 1997).<sup>3</sup>

## Conclusion

The comprehensive theory initiated by Ibn Khaldun, named the Grand Design of History-making, is unveiled and shows the necessary elements that were considered by Ibn Khaldun as a core of his philosophy. It is revealed that Ibn Khaldun has been studied from several different perspectives but they have not successfully conveyed his true idea. Once all these perspectives are amalgamated together, as per his methodology, it is seen that the de-linked arguments posed by Ibn Khaldun at different places describe the one single underlying Grand Design of history –'umran — whose causes have been reduced scientifically to two individual identities: *ijtima* and *asabiyyah*. Ibn Khaldun materialised the causes of an uncommon phenomenon that can be tested. However, there is a logical absurdity in his reductionist approach, which proposes combining *ijtima* and *asabiyyah*. This article reconstructed the theory

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<sup>3</sup> Bukhārī, Tafsīr, 45:1, Tawhīd, p. 35; Muslim, Ṣaḥīḥ, Alfāz, pp. 2, 3; Dārimī, Adab, p. 169; Aḥmad b. Ḥanbal, Musnad, II, pp. 238, 272. However, it must be noted that this does not mean that time is equal to God, neither in the sense of essence nor in the sense of existence. Time may be taken as an attribute of God, among others.

of *'umran* by proposing a final cause that is able to avoid that absurdity on the basis of scientific and cognitive methodology. The aim of science must be to reduce causal chain to a final cause that cannot be reduced any further. Hence, the final cause of the Grand Design of History-making is existential Time, an active and dynamic identity possessed by each existent in this universe but cannot be explained experimentally. This Time is inherently metaphysical and can reconstruct Ibn Khaldun's Islamic Grand Design of History-making against the modern worldview of historical thought process.

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# Peacebuilding in Communities: Experiences of a Muslim Female Social Worker in Cultivating Interfaith Awareness in Australia

**Amnah Khalid Rashid<sup>1</sup> and Ishtiaq Hossain<sup>2</sup>**

**Abstract:** In 2007, following a lengthy debate, the United Nations (UN) expanded the definition of “peacebuilding” to not only be comprehensive, but more crucially described as a long-term process involving different actors and institutions. The UN also encouraged the acceptance of many of the indigenous approaches and strategies in managing different types of conflicts. In the expanded definition, women became recognised as a key factor in peacebuilding. Their participation was encouraged by adopting the UN Security Council Resolution 1325 (UNSCR 1325), which was to be implemented through National Action Plan by signatories. This paper focuses on the community-level peacebuilding mechanism in multicultural societies to build social cohesion through interfaith dialogue, awareness and education in Australia. Using interview method to relate a Muslim woman’s experience of building peace at the community level, the paper describes the works of Dr. Nora Amath and her organisation, Australian Muslim Advocates for the Rights of All Humanity (AMARAH). The paper analyses the approaches and strategies used by AMARAH to build trust between Muslims and non-Muslims through interfaith dialogue towards building peace and tolerance among the communities in Brisbane, Australia. The remarkable success of community leaders like her in maintaining openness to communication, respect and tolerance won her the Australian Peace Woman of the Year Award, 2015.

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<sup>1</sup> *Amnah Khalid Rashid* is a Research Manager at the Finterra, Blockchain Technology Company, Malaysia

<sup>2</sup> *Ishtiaq Hossain*, (corresponding author) is an Associate Professor at the Department of Political Science, Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia. He can be contacted at: [ihossain@iium.edu.my](mailto:ihossain@iium.edu.my)

**Keywords:** Peacebuilding, women, Dr. Nora Amath, AMARAH, Australia.

## **Introduction**

“For generations, women have served as peace educators, both in their families and in their societies. They have proved instrumental in building bridges rather than walls,” stated the late Kofi Annan, the then-Secretary-General of the United Nations (UN), at the opening session of the UN Security Council Debate on Women, Peace and Security in New York on 24 October 2000.

In the post-9/11 era, religious minorities, particularly Muslims, have often experienced fear and have also become the target of distrust in multicultural societies. This schism between the majority and minority groups living in such societies has often resulted in tension between these two groups and has led to the polarisation of “us” versus “them” in these societies in general. In Australia, the focus of this dichotomy is largely over the rights of Muslim women to wear headscarves as well as issues of their exclusion from and lack of participation in mainstream Australian society. It would be natural to say that, overall, the Australian community interpret the cultural diversity among the Muslims as being permitted by Islam. This misinterpretation has led to the stereotyping of Muslims, especially Muslim women, by ordinary Australians. The Australian Muslim Advocates for the Rights of All Humanity (AMARAH) is an organisation based in Brisbane, Queensland. Its founder, Dr. Nora Amath, is a sociologist whose research focuses on religion and inter-community relations in Australia. Dr. Nora is highly active among the Muslim community in Australia. She is also a consultant to the Australian government on Muslim affairs. She is one of the foremost Australian Muslim women who has taken up the difficult task of changing the negative attitudes of ordinary Australians toward their fellow Muslim Australians. The membership of AMARAH is not exclusively confined to Muslims. In reality, this is an interfaith organisation that strives to educate the ordinary public through effective dialogue between members of different communities in order to help construct and rebuild broken peace at the community level in Brisbane. This paper examines the concept of peace building and the approaches and strategies adopted by AMARAH to achieve it at the community level. It focuses on the idea of inclusive peace, which emphasises the role

of women in the long-term process of peace building. This study also aims to examine the implementation of UN Resolution 1325 (UNSCR 1325) through Australian Action Plan. This paper chronicles the various initiatives undertaken by AMARAH in the fields of dialogue, education and awareness campaigns at the grass roots level in order to mitigate conflict and achieve social cohesion in the peacebuilding process in Australian society.

According to the 2011 census, 476,000 Australians (representing 2.2 % of the population) stated Islam as their religion (Hassan, 2015). Even though 40% of these Muslims were born and brought up in the country, they also comprise the most heterogeneous community, having originated in 183 countries (Hassan, 2015). A report titled “Australian Muslims, A Demographic, Social, and Economic Profile of Muslims in Australia 2015” revealed apparent existing income gap between Muslim Australians and the Australian population as a whole. Muslims tend to earn significantly less, both at the household and individual levels, although the majority of them have at least a Senior Secondary Certificate of Education (SSCE) or a Master’s degree. They are also less likely to own or to purchase a house than the average Australian. A quarter of all Muslim children in Australia live in poverty, compared with 14% of all non-Muslim Australian children. Muslims have a higher unemployment rate than the general population and are less likely to be in the labour market. Elderly Muslims are significantly more likely to be disabled or in need of assistance with core activities than Australians in general. However, a survey of personal wellbeing and community connections reveals that Muslims feel similar levels of wellbeing as Australians in general, except that Muslims are less likely to feel safe (Hassan, 2015).

A survey jointly conducted in 2015 by the University of Western Sydney, Charles Sturt University and the Islamic Sciences and Research Academy on incidences of racism in Sydney concluded that Muslims in Australia experience racism three times higher than the national average (BBC, 2015). The survey found that 57% of respondents have experienced racism. In spite of the high levels of discrimination, most Muslims still identified themselves as Australian and felt a sense of belonging to the country. Perhaps, more importantly, 86% of the respondents believed that relations between Australian Muslims and non-Muslims were friendly. Another finding from the same survey

indicated that the unemployment in Muslim respondents stood at 8.5%, which is much higher than Sydney's average of 3.7%. Additionally, 62% of those surveyed had experienced racism in the workplace or when seeking a job (BBC, 2015). George Brandis, the former Attorney-General for Australia, acknowledged the problem and warned,

The worst thing we could do is to alienate the Muslim community. They are our fellow citizens and they are our necessary partners in combating this menace. Australia is the most successful multicultural society in the world and the Muslim community is a very important element of the Australian society. The fact that a very small minority of fanatics defy the teachings of the Islamic religion by engaging in terrorist crime, whether overseas or in Australia should not reflect upon the Muslim community (Hurst and Brandis, 2015).

Several Muslim and non-Muslim organisations alike, independent individual efforts and social corporate bodies such as ACET-Global have taken up the cause of building peace. Many have taken the task of coordinating the effort of the Australian government and different communities, including the Muslim community, to integrate yet retain their respective cultural and religious identities by organising workshops, programmes, and community services. Hence, maintaining a strong national identity requires sustaining and building peace to curb radicalisation and promote development within the Muslim community in a diverse Australia.

### **The Concept of Peacebuilding**

Broadly speaking, the concept of peacebuilding refers to a set of values, relation skills, analytical frameworks and social processes to create sustainable, just and peaceful communities. The term is not new as the idea and practices are deeply rooted in all cultures and communities to prevent, reduce, transform and recover from different forms of tension and conflict in societies. Moving away from the traditional meaning of creating peace between two armed groups, the United Nations in 2007 expanded the definition of peacebuilding to encompass women's role and declared it as,

a range of measures targeted to reduce the risk of lapsing or relapsing into conflict by strengthening national capacities at all levelled for conflict management, and to lay the foundation for sustainable peace and development. Peacebuilding strategies must be coherent and tailored to the specific needs of the concerned based on national ownership and should comprise a carefully prioritised, sequenced, and relatively narrow set of activities aimed at achieving the above objectives (Decision of the UN Secretary General, 2007).

In his seminal report entitled *An Agenda for Peace*, the then-UN Secretary General Boutros- Boutros Gali pointed out that peace can be viewed from two perspectives. First, it consists of a wide range of activities associated with capacity building, reconciliation and societal transformation. Second, it is understood as an umbrella concept that encompasses not only long-term transformation early efforts, but also peacemaking and peacekeeping. In this view, peacebuilding includes early warning and response efforts, prevention of violence, advocacy work, civilian and military intervention, humanitarian assistance, ceasefire agreements and the establishment of peace zones.

Peacebuilding emphasises the fact that it is a long-term process that occurs after a violent conflict has either diminished or come to a halt. Therefore, peacebuilding refers to the phase of the peace process that takes place after peacemaking and peacekeeping. Peacemaking is the diplomatic effort to end violence between the conflicting parties, move them towards nonviolent dialogue and eventually reach a peace agreement. Peacekeeping, on the other hand, is a third-party intervention (often, but not always done, by military forces) to assist parties in transitioning from violent conflict to peace by separating the fighting parties and keeping them apart. These peacekeeping operations not only provide security, but also facilitate other non-military initiatives (Maiese, 2003). Long-term peacebuilding techniques are designed to fill this gap and address the underlying substantive issues that brought about the conflict in the first place. Various transformation techniques aim to move parties away from confrontation and violence are used towards political and economic participation, peaceful relationships and social harmony (Doyle and Sambinis, 2016). This long-term perspective is crucial for the prevention of violence and promotion of peace in

the future. Thinking about the future involves articulating desirable structural, systemic and relationship goals. These might include sustainable economic development, self-sufficiency, equitable social structures that meet human needs and building positive relationships (Lederach, 1997, p. 7).

The following are the three major dimensions of peacebuilding:

1. **The Structural Dimension:** This focuses on the social conditions that foster violent conflict. Many note that stable peace must be built on social, economic and political foundations that serve the needs of the populace (Haugerudbratten, 2016). The root causes of conflict are complex. In many cases, crises arise out of systemic roots. These root causes of conflicts can be over land distribution, which could be a result of environmental degradation, and unequal political representation. Hence, parties must analyse the causes of conflict before initiating social structural changes.
2. **The Relational Dimension:** This centres on reconciliation, forgiveness, trust building and future imagining. According to Lederach (1997), “it seeks to minimise poorly functioning communication and maximise mutual understanding” (p. 82). One of the essential requirements for the transformation of conflicts is effective communication and negotiation at both the elite and grassroots levels. Through both high- and community-level dialogues, parties can increase their awareness of their own role in the conflict and develop a more accurate perception of both their own and the other group’s identity (Maiese, 2003). As each group shares its unique history, traditions, and culture, the parties may come to understand each other better. International exchange programmes and problem-solving workshops are two techniques that can help to change perceptions, build trust, open communication, and increase empathy.
3. **The Personal Dimension:** This centres on desired changes at the individual level. The main argument here is simply that if individuals are unable to undergo a process of healing, there would be broader social, political, and economic repercussions (Maiese, 2003). Peacebuilding requires attention to these psychological and emotional layers of the conflict, “The social fabric, which is mostly destroyed in a war must be repaired, and trauma must be dealt

with on the national, community, and individual levels” (van der Merwe and Vienings, 2001, p. 343). At the national level, parties can accomplish widespread personal healing through truth and reconciliation commissions that seek to uncover the truth and deal with perpetrators. At the community level, parties can pay tribute to the suffering of the past through various rituals or ceremonies or even the enactment of memorials to commemorate the pain and suffering that has been endured. Strong family units, which help to rebuild community structures and moral environments, are also crucial.

### **Peacebuilding Agents**

Peacebuilding measures involve all levels of society, which require a wide variety of agents for effective implementation. These agents advance peacebuilding efforts by addressing functional and emotional dimensions in specified target areas, including civil society and legal institutions (Maiese, 2003). While external agents can facilitate and support peacebuilding, it must be ultimately driven by internal forces; it cannot be imposed from the outside. John Paul Lederach’s model of hierarchical intervention levels explain the various levels at which peacebuilding efforts occur (Lederach, 1999, p. 37). Visualising peacebuilding as a pyramid provides a simple way to explain the people involved at each level: the top elite, the middle-range, and the grassroots. The top-level elite leadership comprises the key political, military, and religious leaders in the conflict. They are the primary representatives of their constituencies and are, therefore, highly visible. The middle-range leadership has leaders of mid-level NGOs (non-government organisations) and GOs (government organisations). They mostly function in leadership positions but are not necessarily connected with formal government or major opposition movements. The leadership at the grassroots level is involved in local communities and usually comprise members of indigenous NGOs carrying out relief projects, health officials, and refugee camp leaders. These grassroots leaders represent the masses as they personally witness and experience the daily struggles of finding food, water, shelter, and safety in violence-torn areas.



## **Community as an Approach to Peacebuilding**

Community-based approaches (CBA) seek to empower local community groups and institutions by giving the community direct control over investment decisions, project planning, execution and monitoring through a process that emphasises inclusive participation and management. The basic premise for demand-led approaches is that local communities are better suited to identify their shared needs and the actions necessary to meet them. Taking charge of these processes contributes to a sense of community ownership, which can contribute to the sustainability of interventions. Community-based approaches are relevant across many sectors. They can be applied to individual community-level projects or as a component of wider national programmes. They can be focused primarily on achieving development outcomes, such as service delivery and good governance. Community-based peacebuilding interventions often seek to: transform relationships; collaborate with a wide range of actors beyond the development community, including diplomatic actors and, in some cases, parties to the conflict; and link to broader peace strategies. A project that aims to achieve development outcomes, such as service delivery, could be seen as a peacebuilding project if it seeks to bring together groups across conflict divides to work together to fulfil the need for services. The following are some possible types of community-based approaches for peacebuilding:

1. **Security Community-based Policing:** This approach brings together the police, civil society and local communities to jointly take responsibility and develop solutions for local safety and security.
2. **Socioeconomic Recovery Community-based Approaches:** These approaches are designed to provide services (particularly health and education), infrastructure, natural resource and environmental management, livelihoods and employment generation.
3. **Media, Communication and Civic Education Community:** This approach includes radio stations and other forms of media that broadcast in multiple languages to promote dialogue and debate on key issues in society. Many also seek to promote reconciliatory processes and civic education. Community video units are another form of participatory communication whereby people present their own ideas on key issues.

4. **Traditional Justice and Reconciliation:** Traditional approaches to justice and reconciliation often focus on the psychosocial and spiritual dimensions of violent conflicts. They are also often inclusive, with the aim of reintegrating parties on both sides of the conflict into the community. This important component is considered as an integral step in healing community relationships.
5. **Heritage and Cultural Preservation:** Initiatives designed to preserve culture in disaster and conflict-affected contexts have included community forums in order to allow for the articulation of local needs, quick responses on the ground, and increased social capital. Communities have also been involved in inventorying their culture, which has contributed to preservation and a sense of national identity (Haider, 2009).

### **Types of Community-Level Institutions**

At the core of community-based approaches to peacebuilding is the representative community institutions, which can serve as a forum for discussion, decision making and implementation of decisions. Such institutions act as intermediaries between communities and local and national authorities as well as between communities and external development agencies and implementing organisations. These are explained by Colletta and Cullen (2000) based on their peacebuilding experiences in Rwanda and Cambodia in the following ways:

1. **Association:** a group of people, frequently from different kin groups, who work together for a common purpose and have a visible identity mainly through sector associations that facilitate self-help, mutual help, solidarity, and cooperation. They usually have clearly delineated structures, roles, and rules within which group members operate.
2. **Cooperative:** an autonomous voluntary association of people that work together for mutual economic, social, or cultural benefits through a jointly-owned and democratically controlled enterprise.
3. **Civic association:** a type of political organisation whose official goal is to improve neighbourhoods through volunteer work by its members.

4. **Community-based Organisation (CBO):** an organisation that should ideally be representative of the community.
5. **Village Leadership:** an official, traditional, and informal leader at the local level. Official leaders include the communal chief and the local government administration. Traditional leaders are usually individuals who are revered for their religious or spiritual attributes. Informal leaders enjoy influence over the community due to wealth, special skills or charisma. Official and traditional leaders play key roles in local political, social, religious, and welfare activities.

The community-based approach to peacebuilding can be explained as a grassroots initiative. In this initiative, a variety of actors such as religious leaders, community leaders, and individuals are involved. They try to make a difference to community groups that are struggling for their voices to be heard. They would also try to uphold the rights of Muslim women living in a Muslim minority community. To ensure women's participation in peacebuilding, the UN Security Council adopted UN Security Council Resolution 1325 (UNSCR 1325) and all signatory countries are expected to implement the articles and clauses therein through developing National Action Plans. Australia signed this Resolution in 2012 and is currently encouraging the participation of women under the country's National Action Plan on Women, Peace and Security (2012-2018) and learning by regularly monitoring and giving awards annually on the progress made.

### **Australia's National Action Plan on Women, Peace and Security (2012-2018)**

The UN Security Council Resolution 1325 (UNSCR 1325) that was adopted in 2001 on women, peace and security is considered as a landmark resolution and a great victory for women activists in lobbying the Security Council and UN member states for its adoption and implementation. As of January 2016, 55 nations have a National Action Plan (UNHCR, 2016). However, on its 15th anniversary, many countries either remain non-signatory, are in process of implementing the Resolution or are still developing and executing their National

Action Plans. There is much that still needs to be done in getting women to be accepted and included in the process of peacebuilding.

The UNSCR 1325 Security Council Resolution 1325 (United Nations, 2016) reaffirms the important role of women in the prevention and resolution of conflicts, peace negotiations, peacebuilding, peacekeeping, humanitarian response and in post-conflict reconstruction. It also stresses the importance of their equal participation and full involvement in all efforts for the maintenance and promotion of peace and security. The Inter-Agency Network on Women and Gender Equality established the Inter-Agency Taskforce on Women, Peace and Security, which is chaired by the Special Adviser on Gender Issues and Advancement of Women. In 2003, the Taskforce developed an Action Plan on the implementation of the resolution and contributed to the preparation of the Secretary-General's study. In 2009, the Australian government funded the Women's International League for Peace and Freedom (WILPF) in order to understand the national consultations on the development of a National Action Plan. WILPF Australia collaborated with other Australian women's NGOs in working out the details of both a discussion paper and final report on developing an Australian National Action Plan (Government of Australia, 2016), and subsequently the government ratified the Resolution in 2012. The Australian National Action Plan on Women, Peace and Security 2012–2018 recognised the important role of non-government and civil society organisations as a wealth of expertise in the implementation of UNSCR 1325 and related resolutions. The Australian government affirms the need for a gender perspective into all stages of the process of peacebuilding through the following five main themes:

1. Prevention: It incorporates a gender perspective in conflict prevention activities and strategies and recognises the role of women in preventing conflict.
2. Participation: It recognises the important role that women already play in all aspects of peace and security. It calls for enhancing women's meaningful participation, both domestically and overseas, by striving for more equal representation of women and men in Australian peace and security institutions, and working with international partners to empower local women to be involved in formal peace and security processes in fragile, conflict and post-conflict settings in which Australia is operating.

3. **Protection:** It aims to protect the human rights of women and girls by working with international partners to ensure their safety, physical and mental wellbeing, and economic security and equality, with special consideration for protecting women and girls from gender-based violence.
4. **Relief and Recovery:** It calls for ensuring that a gender perspective is incorporated in all relief and recovery efforts in order to support the specific needs and recognise the capacity of women and girls.
5. **Normative:** It attempts to raise awareness about and develop policy frameworks to progress the Women, Peace and Security agenda. It also attempts to integrate a gender perspective across government policies on peace and security (Government of Australia, 2016).

The Australian government plans to see through the following strategies in order to advance the Women, Peace and Security agenda:

1. Integrate a gender perspective into Australia's policies on peace and security;
2. Embed the Women, Peace and Security agenda in the Australian government's approach to the human resource management of Australia Defence Force, Australian Federal Police and deployed personnel;
3. Support civil society organisations to promote equality and increase women's participation in conflict prevention, peacebuilding, conflict resolution and relief and recovery;
4. Promote Women, Peace and Security implementation internationally; and
5. Take a coordinated and holistic approach domestically and internationally to Women, Peace and Security (Government of Australia, 2016).

### **The Experience of Dr. Nora Amath**

In 2015, the Women's International League for Peace and Freedom (WILPF), an UN-affiliated organisation, named Dr. Nora Amath as the Peace Woman of the Year in recognition of her work towards building peace among different community members in Australia. She has championed the cause of creating awareness among ordinary Australians about Islam through her community work and activities of her organisation, the Australian Muslim Advocates for the Rights of All Humanity (AMARAH). A graduate of International Islamic University Malaysia (IIUM), she went on to win a scholarship to pursue a Master's degree at Bond University in Australia and later earned a PhD from Griffith University. She has authored several articles and a book entitled *The Phenomenology of Community Activism* (2015). Her journey towards community involvement began when she got married and settled with her family in Brisbane, Queensland, Australia. She first became involved in community activities when members of her friendly neighbourhood in Brisbane would meet for small talks and casually agreed not to fence their homes so as to allow their children to play freely. The horrific 9/11 terrorist attacks in New York and the widespread intense media coverage tested the small peace-loving Muslim community living in Brisbane. With so many terrorist reports in the media, questions then arose as to whether the residents of this small community in Brisbane should fence their homes to protect their children and homes and also if their trust and peace would be broken. Fortunately, the compassion, understanding and acceptance shared in the neighbourhood never led to putting up fences. This inspired Nora to deeply respect her neighbourhood, after which she began building trust, creating awareness and spreading love by speaking to ordinary people in her neighbourhood. The post-9/11 period created a tense atmosphere of wars in Muslim countries and drawing a line on tolerance in a debate on democratic values was not easy in a multicultural nation such as Australia.

Dr. Nora Amath spoke at the community level in order to present Islam in a positive light. The aim of these talks were to dissipate tension and hostility against Muslims living in Australia. This was certainly not an easy task, given the general context of anti-Islam sentiments sweeping through Australia soon after the 9/11 attacks. She faced numerous problems in convincing members of the Brisbane community

to begin an interfaith dialogue. She was about to give up her efforts when, by chance, a Brisbane City Council community development officer introduced her to Pastor Dave Andrew. Nora's efforts to build interfaith dialogue began simply with trying to establish a relationship on common ground so that respect and trust could be built among the members of the Brisbane community. This was necessary so that theologically challenging topics in Christianity and Islam, such as Jesus and *jihad*, could be discussed. It is well known that peacebuilding must be based on the empowerment of people to take a community development framework as the basis for their work. This was aimed, in Nora's own words,

i) [for] creating a safe open space, ii) [for] peace-making with a culture of acceptance, which extends more than tolerance; iii) expresses respect for our common humanity, which enables people to engage one another authentically, emphatically, and appreciatively; iv) listening to one another talk about our faith; v) learning from each other to grow in our faith; not seeking to convert others to our religion, but all of us seeking to be converted to God, so that we may love God more wholeheartedly, and love our neighbours – not only our friends, but also strangers, even enemies – as ourselves; vi) not judging each other and each other's traditions, but encouraging each other to judge our traditions in the light of our sacred call in the common word to love God and love our neighbours as ourselves (On-line interview with Nora Amath, 22 January, 2016).

One of the first interfaith events that Dr. Nora and AMARAH set up was a gathering for both Christians and Muslims to come together over an evening meal during the fasting month of Ramadan. It taught people from another tradition on what they understood about the role of prayer and fasting in their spiritual practice. For many, this method of listening and learning from one another was a radical departure from the usual way they engaged in interfaith dialogues in which they were expected to listen to a lecture and correct each other. Sometimes, these meetings ended disastrously. For example, when Nora and others went to an Anglican Church in Brisbane to discuss the topic titled "How Christians and Muslims Can Live In Peace," they were met with an angry mob who, with clenched fists wrapped in Australian national flags, called

for the Aussies to ‘Resist Islam’. On that occasion, all they could do was to pray for grace to absorb the hostility of the demonstrators and animosity. At other times, their meetings could only be described as miraculous, such as when Nora went to a Pentecostal Church to talk on the same abovementioned topic. There, she and other members of AMARAH were greeted with a barrage of curious questions about Islam, which they must have answered to their satisfaction. The Churchgoers, especially the pastors, were so moved by Nora’s arguments that once she finished her talk, the Senior Pastor walked down the aisle to the front of the church, knelt at Nora’s feet and asked for her forgiveness for his prejudice.

At the community level, creating harmony and solidarity against threats and provocations become essential to restoring confidence among members of the community and this is necessary for long-term peacebuilding. It is usually the small incidents that, when left unattended, may grow into distrust, which leads to conflicts within the community. Such was the case involving three separate incidents of *hijab*-wearing women who were taunted, stalked and assaulted in Logan, Brisbane, in 2007. To create cohesion within the community and develop confidence to replace distrust, Christian pastors organised a Christian leaders’ meeting at Kuraby Mosque, also known as Masjid Al Farooq, to stand publicly in solidarity with the Muslim community. A group of 20 Christian leaders from various denominations — Anglican, Catholic, Orthodox, Lutheran, Quakers, Waiters, Churches of Christ, Salvation Army, the Uniting Church and the Wesleyan Methodist Church — came from around Logan and South East Queensland where the attacks on Muslims had occurred. The Muslim community were relieved and some even wept to hear Christian leaders say that day that: “We are all people of faith. An attack on any of us because of our religion is an attack on all of us. All of us have the right to feel safe on our streets and in our homes. All of us have the right to practice our faith freely without fear. We appeal to every member of our community: Stop this harassment, stop these attacks, and stop this climate of suspicion.” This clear and simple message went viral on media, sending waves of content and peace.



### **Australian Muslim Advocates for the Rights of All Humanity (AMARAH)**

In 2006, Dr. Nora Amath set up the organisation, AMARAH, to formalise and expand on her activities. AMARAH supports and encourages the positive engagement of Muslims on issues of concern for the whole of humanity. It is not exclusively for Muslims and, hence, encourages and welcomes people of different faiths, no faith or orientation. The organisation focuses on issues of human rights, civil rights, social rights, environmental responsibility and Islamic awareness, though interfaith dialogue remains one of its strongest activities. Since AMARAH's establishment in 2006, the organisation has developed strong relations with other diverse religious groups and organisations based on values of compassion, hospitality and embracing differences. AMARAH has also been involved in a number of multi-faith cooperatives and participated in different levels of dialogue initiatives, including dialogue of life, dialogue of collaboration, dialogue of theological discussion, and the deeper dialogue of religious experience.

According to Dr. Nora, AMARAH's approach to interfaith dialogue is inspired by Chris Marshall who argues that "the best way to initiate change in the consciousness of mutually hostile groups towards peaceful coexistence is by the building one-to-one friendships among individuals of both sides" (On-Line interview with Dr. Nora Amath, 22 January, 2016). It is not about the clergy, leaders or scholars of different religions attempting to impress one another about their own faith. Rather, it is about people of faith and no faith simply sitting down with one another, truly listening to one another's stories and learning from one another. The organisation provides the setting for such an interaction by hosting an annual *iftar* (breaking of fast) during the month of Ramadan, inviting their society's homeless and less fortunate residents to St. Andrew's Anglican Church. It has become a sought-after event to meet and make new friendships from different faiths and backgrounds. AMARAH's programme of educating the public and creating awareness about Islam and other faiths has been exemplary. In 2010, AMARAH undertook an interfaith project aimed at a discussion on spirituality involving community issues and different traditions. It also worked on projects with other organisations to develop inclusive communities, such as the seven-month project titled "Spirituality, Conversations and Community-Building" with MISBAH, a Christian organisation. A total of 150

participants from diverse minority religions were invited for reflection and discussion and, later, a book was launched based on interfaith reflections and discussions. In all its activities, AMARAH attempts to create a safe space for people to come together, share their similarities, embrace diversity and work for the common good.

AMARAH believes that it is important for the organisation to take a lead in creating respect, understanding and harmonious co-existence with people of other religions and even with no religion in living in their area. They are busy developing an exciting project that focuses on the concept of being responsible for neighbours. The project aims to create a Memorandum of Understanding (MOU) between the different places of worship around the Kuraby, Eight Mile Plains, Rochedale and Underwood suburbs of Brisbane. These suburbs are rich in cultural and religious diversity. The project is in partnership with West End Refugee Collective, The Waiters' Union and MISBAH. It has generated a good deal of interest among others in the areas around Brisbane as well as the Oasis Centre, the Marion Mosque and the Pilgrim Church in Adelaide. AMARAH's Board members and volunteers are highly sought after by others in the community and are invited frequently to be speakers and panellists at workshops, seminars, conferences, church gatherings and so forth. Dr. Nora has been invited to speak at the Brisbane Writers Festival, the International Unity in Diversity Conference, the Australian and New Zealand Anabaptist Conference, the Young Christian Leadership Conference, the Sea of Change Conference, International Community Development Conference on Community, The International Inter-faith Asia-Pacific Summit: One Humanity, Many Faiths, and the Asia-Pacific Symposium on Women, Faith and a Culture of Peace.

Dr. Nora's dedication to Islam is comprehensive. She explains on the teachings of Islam and speaks about human rights. She also emphasises interfaith and inter-community dialogue. She has served on the boards and committees of various community organisations and institutions, including the Islamic College of Brisbane Advisory Committee, Muslim Community Reference Group (a Queensland State Government initiative), Democrats Youth Steering Committee, Ethnic Community Council of Queensland Youth Advisory Committee, Believing Women for a Culture of Peace, Al-Nisa' Youth Group Inc., the Multicultural Advisory Council to the Queensland Government and Sakina (a crisis accommodation shelter for women escaping domestic violence). In

recognition of her services to the community, she received the prestigious award of Australian Muslim Woman of the Year in 2006. In both 2007 and 2012, she was awarded the Australia Community Award. In 2015, she was recognised as the Peace Woman of the Year, awarded by the Women's International League for Peace and Freedom. She also worked as an Electorate Officer for in local elections in Queensland. Having developed a reputation as a competent and dignified ambassador for Islam in Australia, she is frequently invited to present on various topics of Islam, multiculturalism, and human rights.

In conclusion, peacebuilding is unique to each community with its own sets of conflicts rooted in differences and issues related to culture, religion, ethnicity, history and progress. Solutions cannot be imposed externally; they need to be understood and tackled locally so they may provide valuable learning and practice experiences. Local community leaders and local organisations have better chances of success in sustaining, building and maintaining peace, as proven by AMARAH and Dr. Nora Amath along with Pastor Dave.

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# Educational Policy And Educators' Academic Integrity

**Bukuri Zejno<sup>1</sup>**

**Abstract:** Academic integrity is an issue that has received tremendous attention and continues to be an intense area of research involving all levels of scholarship, mainly due to the impact of its opposite concept and academic dishonesty on the reputation of an institution or the members of that institution, be it students or academicians. However, while most researches deal with plagiarism by students and other unethical practices, not much is being said about this phenomenon among staff and academics. In order to find effective solutions to a problem, it is essential to dig into the roots of that problem and investigate what are the potential causes of it. Therefore, building on previous research, this paper uses an analytical approach to look at a number of aspects within the educational system that are found to stimulate plagiarism and academic dishonesty among the educators and academic professionals, such as lack of awareness, pressurizing circumstances, deficiency in the application of concepts of justice and equality, as well as non-compliance with the underlying worldview upheld by the educational institution. This paper attempts to give suggestions about the measurements that need to be taken into consideration by the educational system and policy makers, in the quest of providing long-term solutions that can lead to a culture of academic integrity, particularly for Islamic educational institutions.

**Keywords:** Academic Integrity, Academic Dishonesty, Educational System, Islamic Worldview, Knowledge, Professionalism.

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<sup>1</sup> *Bukuri Zejno* is an Assistant Professor at the Department of Fundamental and Inter-Disciplinary Studies, Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia (IJUM). He can be contacted at: bukuri\_z@iium.edu.my.

## Introduction

In recent years, significant concerns have been raised internationally about the violation of the standards of academic integrity among members of the academia. Although an extensive amount of research has been dedicated into looking at the issue from various aspects, incidents of academic dishonesty and plagiarism among the academicians continue to obtain substantial media coverage (Martin, 1989; Kanan, 2019), not to mention those that are swept under the rug for different reasons and justifications. The most common unethical practices include lifting whole passages from someone else's work, claiming ownership to someone else's writing, or using power and position to force someone include one's name as a main or co-author for a publication, without having made any considerable contribution to the production of that publication or research.

While these issues have received immense attention at the present time, literary ownership was not a known concept until the 16<sup>th</sup> century, when writing started to be seen as a trade, profession, and money-making mechanism. Instead, copying, borrowing, imitating, and referring to another's work, were not only not seen as something bad or unethical, but was promoted, encouraged, and considered as something to be proud of (Howard, 1995; Hansen, 2003). There are indeed, until today, cultures and communities, which regard knowledge and writing as having no ownership and as something that should circulate freely for the benefit of all mankind. However, a new perception started to take place with the introduction of the copyright laws (although copyright and plagiarism are not the same concepts) and, later, with the clear guidelines on the correct use of sources. In recent years, plagiarism and academic dishonesty are considered serious offences, which not only can ruin an academician's reputation and career but can also have legal consequences.

Although there is no direct reference in the *Shari'ah* (Islamic Jurisprudence) related to intellectual property, its ruling can be derived by the general principles of ownership laid down on it. However, differences of opinion exist among the contemporary Muslim scholars about the acceptability of this concept by the *Shari'ah*. Several scholars, particularly from the Hanafi school of thought, are of the opinion that intellectual property is not a tangible commodity on which the principle

of ownership can be extended (Malkawi, 2013). They view intellectual property as something that is not in line with the Islamic principles of sharing and acquiring knowledge, as it prevents others from gaining knowledge. On the other hand, other scholars do not think that *Shari'ah* extends ownership to tangible objects only. Just as Mufti Muhammad Taqi Usmani has highlighted, they believe that,

the concept of intellectual property does in no way restrict the scope of knowledge, because the law of copyright does not prevent a person from reading a book or from availing of a new invention for his individual benefit. On the contrary, the law of copyright prevents a person from the wide commercial use of an object on the ground that the person who has invented it by his mental labor is more entitled to its commercial benefits, and any other person should not be allowed to reap the monetary fruits of the former's labor without his permission. The author of a book who has worked day and night to write a book is obviously the best person who deserves its publication for commercial purposes. If every other person is allowed to publish the book without the author's permission, it will certainly violate the rights of the author, and the law of copyright protects him from such violation of rights (Usmani, n.d.).

Although information technologies and the Internet have made plagiarism and other forms of academic dishonesty tempting and very easy, it is the same technologies that have, at the same time, made their detection easy. Many schools and universities all over the world invest extensively on plagiarism detection services, such as Turnitin, in order to combat academic dishonesty among students and academicians. While it is true that these services provide a quick and systematic way to check on the originality of academic writing (Mulcahy & Goodacre, 2004), there are plenty of contradictions surrounding this practice. Its opponents argue that plagiarism detection sites and software violate writers' intellectual property rights as the papers they submit for scanning are saved in the databases of the detection companies (Robelen, 2007). Additionally, most of these sites are commercially-oriented and not only use "the content of others for financial advantage without the consent of owners of that content" (Townley & Parsell, 2004, p. 273). The same company that owns Turnitin, for instance, has come up with WriteCheck, which Murphy (2011) describes that WriteCheck basically

gives students the ability to check their written work against the products' shared database, allowing students to perfect their plagiarism enough to avoid Turnitin's detection upon submission to instructors.

Another controversial issue is the inability of this system to identify the source material from written materials, while categorising writings according to percentage copy, which "may allow unacceptable amounts of plagiarism to pass undetected while flagging problems with assignments which do not contain plagiarism" (Emerson, Rees, & MacKay, 2005, p. 22). The opponents also argue that considering every writer as a potential plagiarist is not any more ethical than the practice itself. Thus, they suggest the solution should not be found in technology alone. Instead, emphasis should be put on building personal and intellectual integrity (Kavanaugh, 2003), and changing the "focus from technology to community", as well as "from vice to virtue" (Townley & Parsell, 2004, p. 276). This could provide more long-lasting and positive effects.

This paper builds on a previous research, where the author has identified the factors that influence plagiarism and academic dishonesty, based on which, suggestions can be made in order to find long-lasting solutions that can be used to combat and minimise the occurrence of such practices, especially in an Islamic educational institution of higher learning. Among other factors in the research, Educational System emerges as a significantly influential theme, which consists of several sub-themes. The factors that influence the practice of plagiarism, identified within the educational system are lack of awareness, pressurising circumstances, injustice and inequality, and the worldview (Zejno, 2018). The following section will attempt to indicate the role that the educational system can play into curbing unethical academic practices by suggesting solutions to the above factors that stimulate such practices among the academic community of educators.

### **Creating Awareness**

A great deal of plagiarism happens unintentionally, either because there is inadequate training on the correct ways of borrowing information from other sources, or because there are numerous grey areas surrounding the concept of plagiarism (Price, 2002; Epstein, 2006; Howard & Davies,



2009; Zejno, 2018). Although one may assume that academicians are already trained professionals in academic writing, there can be various hindrances that may complicate the writing experience.

For instance, an academician who has been studying, teaching, reading, and writing extensively on a particular field or area of study may find it difficult to draw the line between what he/she may consider common knowledge and what needs to be credited to a particular source. The writer may form a way of thinking that merges the language and phrases read from different sources together, thus making it difficult to differentiate between one's own terminology and the borrowed ones. Disparities among experts in the area of plagiarism as well as among various educational institutions on a clear definition of what consists of plagiarism and what type of knowledge can be considered common, sow confusion and allow for individual interpretations, justifications, and rationalisations. Nelms (2003) says that "the definition of plagiarism remains unsettled. Writing handbooks, institutional plagiarism policies, and teachers have come to no firm consensus on what plagiarism is, which explains why students remain confused about plagiarism" (p. 3).

Moreover, many educators and academicians are not natives to the language they write in, and use English, for instance, as their second language. Therefore, second-language writers, be it students or academic staff, may face difficulties imposed by language barriers when it comes to writing academically, which is complex in structure and requires a high language proficiency (Howard, 1995; Pennycook, 1996; Pecorari, 2015). In this way, writing becomes a challenging experience, forcing the writer to rely heavily on other sources, while not having the intention to cheat or involve in any unethical practice.

Another factor that has been found to influence the way a writer views information usage and borrowing is culture. Western culture is more individualistic compared to many non-Western cultures, which are collectivistic in nature (Bloch, 2008). Cultures, such as the Chinese or Muslim cultures, have always encouraged and valued some form of imitation to express respect to and continuation of the path of knowledge acquisition. The principles and beliefs formed in these cultures can play a significant role on the writers' perception of originality, thus casting more confusion on an already complex issue, such as plagiarism.

Taking into consideration all these factors that may lead to unintentional plagiarism, the educational system needs to, firstly, decide on the definition that should be adopted, based on the criteria that best suit the national or institutional philosophy. Subsequently, awareness campaigns should be organised in every educational institution, whereby all matters related to plagiarism should be made known to all academic staff and students as well, through organising workshops. These workshops should not be only informative and theoretical in nature, but should contain writing courses, which offer practical training and hands-on experiences on the correct and safe ways of using and crediting information in an appropriate manner that depicts academic integrity. Such workshops should be made compulsory for every academic staff upon entry or as a requirement for promotion. Similarly, written materials or easily accessible web instructions should be made available to the whole community of scholars by each educational institution.

Looking at this from an Islamic perspective, the educational system should aim at enhancing and encouraging the development of the element of expertise in a Muslim's character, highlighted in various instances throughout the Islamic traditions. The Holy Qur'an makes mentions this kind of trait as a qualification for employment in Surah al-Qasas:

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ

One of the women said, "O my father, hire him. Indeed, the best one you can hire is the **strong** and the **trustworthy**" (Qur'an 28:26).

The strength mentioned here, does not necessarily refer to physical strength only, but also to the strength of mind and the expertise in which one carries out a certain task in the best possible way, and the one who can be trusted with the responsibility. Thus, the workshops organised for Muslim academicians should be able to link the awareness and knowledge about the correct ways of using information in academic writing with the Islamic concept of being *qawiyy*, i.e., possessing strength, ability, and proficiency. Placing the trust to the honest and trustworthy person is supported as well by the following saying of the Prophet (PBUH):

عَنْ مُوسَى الْأَشْعَرِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْخَازِنُ الْأَمِينُ الَّذِي يُؤَدِّي مَا أُمِرَ بِهِ طَيِّبَةً نَفْسُهُ أَحَدُ الْمُتَصَدِّقِينَ». (صحيح البخاري، كتاب الإجارة، باب اسْتِئْجَارِ الرَّجُلِ الصَّالِحِ، رقم الحديث: 2260)

Abu Musa al-Ash'ari (r.a.) reported the Prophet as saying: “**The honest treasurer** who gives willingly what he is ordered to give, is one of the two charitable persons, (the second being the owner)” (Sahih Bukhari, the Book of Hiring, Chapter: To Hire a Pious Man, Hadith: 52).

Therefore, highlighting on this kind of personality trait and placing importance on acquiring the necessary information that will place someone at the position of expertise in the subject matter should be the aim of the awareness programs organised by the Islamic educational institutions, in order to promote a healthy academic culture.

### Minimising Pressurising Circumstances

No matter how ethical people may be, if they are put into too much pressure, they may decide to make choices which they would have never made in normal circumstances. Carucci says in his article, “Why Ethical People Make Unethical Choices,”

unfettered goal setting can encourage people to make compromising choices in order to reach targets, especially if those targets seem unrealistic. Leaders may be inviting people to cheat in two ways. They will cut corners on the way they reach a goal, or they will lie when reporting how much of the goal they actually achieved (2016).

Therefore, when the requirements assigned in the form of Key Performance Indicator (KPI) are unrealistic, the academicians will be forced to compromise their ethical standards, as it will be seen as the only way for survival. In almost every educational institution, the main criterion for academic promotion and even renewal of the contract is research and publications. When this growing demand is combined with the teaching workload, the large number of students for each section, the need to make teaching more engaging and interactive for the Millennial or Gen Z students, the community service, and not to

put aside the family responsibilities of the educators and academicians, it sets a target that is impossible to be reached if one attempts to work with a high level of professionalism, responsibility, and ethicality. For instance, there are lecturers at IIUM, who need to teach between 250-350 students per semester. Besides dealing with the assessment procedures for this large number of students, they also need to conduct researches, attend conferences, publish articles, supervise postgraduate students, and engage in community service. On top of that, the reduction of funds for higher education has not only reduced the hiring rate of full-time and part-time lecturers (Sheith Khidhir, 2017), but it has also made the funding of research difficult, whereby securing research grants has become a struggle on its own. It is not surprising if quality time with family may be missed and the responsibility of the children's education be handed to schools alone.

Faced with this situation, the academic staff would have to compromise on the quality of both, teaching and research. Thus, a level of dishonesty would become unavoidable in their teaching experiences, at the expense of their students, as well as in their research ethics and academic writing, at the expense of their own reputation, or even the reputation of the institution which they represent or are affiliated to. On an even higher context, the Muslim academicians would find themselves in an ethical dilemma, in which they would be forced to compromise on their religious principles, causing, at the same time, a spiritual inner strife and conflict. Although the intention here is not to justify unethical choices, people whose hearts are not at peace, who live with the fear of losing their job, not getting promoted, or not being able to provide for their families, not because they are not working hard enough but because the targets are set too high, might feel pressured to make choices and decisions that contradict with their moral values and, in a normal situation, would yield a completely different response. Furthermore, those whose level of religiosity or God-consciousness would not allow them to compromise their religious principles even in the most difficult situation, would put themselves into so much pressure that it would eventually lead them to deteriorating health.

Organisational leaders and, particularly, educational policy makers need to understand that it is not always bad people who make unethical choices, but rather incompetent management and its unrealistic goals that create the pressure, which leads to such choices and sets the

organisation and its employees up for failure; at least an ethical one. Thus, another main step to confront the issue of plagiarism in academic writing among the educators, would be to set realistic requirements in terms of performance indicator, which are achievable and less pressurising. This would include a reduced workload - a moderate number of teaching credits, as well as a specific number of students for each section; more flexibility for research and publications, with regards to the number of publications required, as well as to the indexation factor of the publications; and providing the staff with a choice to focus on either teaching or research, based on preference and expertise. This division and balancing of responsibilities are highlighted in the Holy Qur'an, when Allah (SWT) says:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا  
فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious (Al-Qur'an 9:122).

This verse shows that although going into battle in the cause of Allah (SWT) is one of the most noble things, not everyone should dedicate their time and effort to do the same. Different groups can focus on what they can do best to benefit others and share the responsibilities without missing out on the rewards, as doing so, would have the same value in the eyes of Allah (SWT). Moreover, this would allow each group to focus at their own responsibilities, as well as decrease the amount of stress and pressure, which would lead to better results and efficiency.

### **Establishing Justice and Maintaining Equality**

Just as the saying "injustice breeds injustice" goes, if the employees do not feel that there is enough justice and equality - that every staff receives the same treatment, with equal opportunities offered to all, and that everyone is equal before the law - it is hard to imagine, let alone establish, a culture of integrity for any organisation. A vast body of literature on organisational behaviour has shown a strong relationship between justice and ethics in an organisation. Carucci says that unethical

organisational behaviour is likely to happen “when an organisation’s processes for measuring employee contributions is perceived as unfair or unjust” (2019). Ambrose, Seabright, and Schminke (2002) found injustice to be the main cause of workplace sabotage. Khattak, Khan, Fatima, and Ali Shah (2018) also concluded that there is a positive relationship between negative emotions and deviant workplace behaviour.

There are several areas where educational policies of an institution can create an environment of distrust and dissatisfaction among the employees, who feel they are not treated fairly and justly. One of the instances is when employee performance is not measured in the same way for all the staff. There are cases where, for indistinct reasons, certain employees are promoted without fulfilling many of the criteria necessary for promotion, while others are not being promoted, although they might have many times surpassed the fulfillment of the criteria. Other cases may be comprising of marginalisation of certain groups or minorities within the academic environment. This can refer to the institution having issues in dealing differently with local and international staff, whether by assigning lower requirements, or by not imposing any penalties for non-compliance with the regulations of the institution for the local staff, in contrast with the international staff. Furthermore, there can be cases where particular members of the academia are able to escape consequences or punishment for academic misconduct, i.e. plagiarism, simply because they are superior or powerful individuals, or provide, as what Martin (2008) calls, “gift authorship” to other powerful individuals by including their names as authors or co-authors without them having made any substantial contribution to the work. This is done not only to please them, but in the case when they are caught for plagiarism, they can get away with it or at least minimise the consequences of their unethical perpetration, because the names of powerful people are involved in the issue. All these instances may lead to the academic staff to perceive their work environment as unjust and will diminish their motivation to work hard and with integrity.

The role of the educational policy makers for every institution is that they should address all these issues thoroughly, in order to obtain the trust of its members and create an environment based on justice, which can have a long-term impact in creating a culture of academic integrity. Recognition of contributions should not, in any case, be given based on

any other criteria, such as position, links, or nationality, but based on merits and integrity. Justice is one of the core concepts in the Islamic Law (*Shari'ah*), whereby, as stated by Doi (1998), each human being is respected “through various social arrangements that are in the common interests of all members” (p. 8). The rules of the *Shari'ah* provide equal treatment to all individuals and each one of them is equal before the law. He further says that,

Judicial power, according to *Shari'ah*, must always operate in conformity with equity, even to the benefit of an enemy and to the detriment of a relative. *Shari'ah* does not allow the slightest modification in the rule of perfect justice, or any form of arbitrary procedure to replace it. It firmly establishes the rule of law, eliminating all differences between the high and the low (Doi, 1998, p. 10).

This stance affirms that since perfect justice without compromise is granted even to an enemy, there is no question that members of the same community, who share the same faith and goals, should be treated with the highest sense of equity and justice, which in turn will produce a climate of trust and integrity, as well as a sense of belonging and attachment within that community.

### **Compliance with the Underlying Worldview and Philosophy**

The constant emphasis on the importance of the acquisition of knowledge and education in the Islamic tradition has contributed immensely to the flourishing of great, well-grounded scholars during the Islamic Golden Age and continues to be a factor of motivation on individual and institutional levels to the present time. The Western educational system not only fails to provide or gives the wrong set of answers which contradicts Islam about the fundamental questions related to the Creator, the Universe, and human existence, but also sets different standards and goals of knowledge acquisition, which are in accordance with its ideology and worldview.

Yuce has noted that the world today is a depiction of an educational system devoid of belief. The tremendous developments in science and technology as a product of this educational system “have so far done very little to supply the needs of heart, spirit and sentiments” and led to

“deterioration in the human values” (2019). These are the consequences of a generation who have been brought up to think of the universe as “a world existing without a Creator, aimlessly, and meaninglessly”, having “no connection...and not recognising their Creator’s authority... assuming themselves completely independent and irresponsible and therefore...liable to crimes and violations of rules and rights” (Yuce, 2019). Individual and societal peace can be made possible only through the education of moral and spiritual values, or as Al-Attas (1979) has stated, through a comprehensive and integrated approach, whereby faith guides the training of all the human faculties and dimensions for a balanced personality.

Entrusted with such responsibility, in line with the Islamic worldview, the Muslim educators need to incorporate Islamic ethics and integrity into the academic curriculum. They should not be simply instructors or facilitators. Instead, they need to play the role of the *Murabbi*, which means to lead by example, be role models for and impress their students, through their character, so as to guide them to goodness and help them grow in every aspect of their personality - be it spiritual, social, or rational - enabling them to successfully play all the roles they are entrusted with in their life as responsible human beings.

Since the Western educational system does not share the same vision and principles with the Islamic model of education, simply copying its goals and standards, and applying them to the Islamic educational system, would not be functional and lead to contradictions. It would also be, as Yusof (2009) has stated, a form of “plagiarism” of those concepts into our system. Many of the standards imposed on our Islamic educational institutions, such as university ratings, number of publications, or journal metrics indexed by Scopus based on the impact per publication, do not portray personalised standards that comply with our vision of education. Instead, they lay unnecessary pressure on the Muslim educators, which may prevent them from fulfilling their role as *Murabbi*, by not providing them with the platform to put emphasis on building and developing the balanced personality of their students, and therefore, disabling them from achieving the very aim of Islamic education.

Thus, an Islamic educational system should be built on pillars of standards, principles, values, and means obtained from the Islamic worldview. Pillars imported from another



educational system, however established and of good reputation that system might be, which is based on a different worldview, would be contradicting and create confusion in the application of those standards, principles and values. An institution that claims to hold Islamic principles in its roots, should abide by those principles by first asking the questions, what are our intentions, why are we searching for knowledge, how should we go about searching for that knowledge? Searching for knowledge should not be to the extent where one should be pressurised into being unethical just to reach certain standards set by other institutions, that even though might be of higher prestige, do not hold the same principles as an Islamic institution... An Islamic educational system should be able to instill on the students the kind of self – consciousness, which would help them acquire knowledge not only by learning skills but integrate them with a noble character and moral conduct (Zejno, 2018, pp. 9-10).

Doing things differently and in accordance with the Islamic worldview, philosophy, vision, and mission of education, would provide the Muslim educators with an *ummatic* sense of belongingness and empowerment, as well as endow the Islamic educational system with the opportunity of leading the way, as opposed to following. This practice of “walking the talk” in every aspect can be the answer to problems of ethics and provide long-term solutions that can lead to a culture of academic integrity.

## **Conclusion**

The discussion throughout this paper has attempted to point out that plagiarism and other forms of academic dishonesty among the academic staff may not always be the result of a wicked personality. Instead, they may be imposed by the weaknesses and flaws within the educational system and in the institutional administration of policies. In order to devise possible strategies that can lead to the solution of problems, it is imperative that a thorough analysis be carried out to define and explore all the possible aspects of the problem. Thus, building on previous research, the author has made an effort to suggest a number of strategies and measurements that educational policy makers can take

into consideration for creating a culture of academic integrity, especially for Islamic educational institutions.

Organising hands-on workshops to create awareness and provide practical assistance on the correct ways of borrowing and using information from other sources is one of the strategies that can minimise the prevalence of unintentional plagiarism. Moreover, minimising pressurising circumstances and setting realistic targets can also prevent people from making forced unethical choices simply because they see it as the only way for survival. Furthermore, fair treatment, justice, and equality can create an environment of trust that produces, in return, a culture of integrity. Finally, the academic practices of an institution should be in line and in accordance with its underlying worldview, so as to not create confusion and contradictions that would arise by simply following or copying standards from other institutions that uphold a completely different set of visions and missions.

It is evident that the role of the educational system and educational policy is fundamental in providing the right platform for minimising the occurrence of unethical academic behaviour among the educators and academic staff. When the strategies devised for dealing with this influential factor, i.e. the educational system, can be combined with strategies that deal with other aspects that influence academic dishonesty and plagiarism, it can create an institutional environment characterised by and in accordance with the Islamic principles of honesty and integrity. It is hoped that the suggestions of this paper will be of service to educational policy makers in dealing with academic dishonesty and creating a sustainable culture of integrity.

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# **Global Agenda and the Politics of Double Standard: War Against Terrorism or War of Terrorism?**

**Babayo Sule<sup>1</sup>, Muhamad Aminu Yahaya<sup>2</sup> and Usman Sambo<sup>3</sup>**

**Abstract:** The resurgence of global terrorism in the 21<sup>st</sup> century compelled for the adoption of war against terrorism as one of the major agenda of globalisation championed by the world powers of the US and her allies. This paper is a theoretical conceptual analysis of the double standard in the war against terrorism whereby the world dominant powers that shouldered the war against terrorism and have identified the phenomenon as a threat to global peace are also found committing atrocities globally, equivalent to or even worse than the acts of terrorists. This paper used secondary sources of data collection such as books, journals, Internet sources, and other documented sources. The data obtained were presented and discussed using thematic content analysis for discussions and findings. The paper discovered that terrorism has been specified and defined differently according to the perceptions and manipulative views of the international media and globalists whereby an act of committing grievous crimes and terror attacks from one side of the world is identified and tagged as terrorism, while the same act from another side of the world, particularly that of the global powers, is overlooked as a minor crime or posthumously rebranded in a softer terminology. Thus, the paper recommends that for a proper war against terrorism to succeed on a global scale, there is a need for justice, equality and fairness in identifying and dealing with global terrorism.

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<sup>1</sup> *Babayo Sule*, (corresponding author) is from Department of Political Science, Faculty of Humanities Management and Social Sciences, Federal University Kashere Gombe, Gombe State, Nigeria. He can be contacted at: babayosule@gmail.com.

<sup>2</sup> *Muhammad Aminu Yahaya*, is from Department of Public Administration, Faculty of Arts and Social Sciences, Gombe State University, Nigeria.

<sup>3</sup> *Usman Sambo*, Department of Public Administration, Faculty of Social and Management Sciences, Yobe State University, Nigeria.

There is a need for the world countries to cooperate in dealing with genuine terrorism, both domestically and internationally, irrespective of the victims and aggressors for equal treatment and justice.

**Keywords:** Double Standard, Global Agenda, Globalisation, Politics, Terrorism, War.

## **Introduction**

The world is undergoing wars of terrorism and wars against terrorism, which threaten the co-existence of mankind with calamities and havocs (Al Hageel, 2002, p. 19). Terrorism has been identified as the manifestation and reaction of grievances from the aggrieved segments of society and its usage depends on how one perceives the term (Smith, 2012, p. 6). The term “terrorism” is not a new phenomenon at the global centre stage and did not manifest in the current times. History has shown that terrorism and violence has predated the current major world religions. Indeed, it is believed that the word “terror” has been in use for over 2100 years (Matusitz, 2013). Different dissenting groups, individuals, and movements were engaged in the act of terror and terrorism in several parts of the globe at different times due to political oppression, economic suppression, religious persecution, social discrimination, cultural emasculation, and many other causal factors (Norwitz, 2009:2).

Globalisation is a stage in world history in which the entire world has become unified and disentangled in terms of politics, economy and communication, with the centralisation of the Western neoliberal agenda at the centre of the argument (Heywood, 2011, p. 2). The agenda of globalisation includes the liberalisation of the economy at the global centre, promotion of liberal democracy, gender equality, eradication of poverty, war against terrorism, arms control and disarmament, and environmental safety (Heywood, 2011). Global agenda is being promoted by the great powers, particularly the US and her allies, after the demise of their rival, USSR, from the Cold War unconventional espionage (Friedman, 2000).

This paper is a critical examination of one aspect of the global agenda, which is the war against terrorism and all its ramifications, particularly

the double standard, hypocrisy, and conspiracy that are involved in it. The investigation in this paper is expected to come up with a new paradigm in the perception, usage, and clear understanding of the term “terrorism”. The champions of the war against terrorism are the US, her Western allies, and their followers in other parts of the world, including Muslim countries that have surrendered to the whims and caprices of their prejudices and distortions in the identification of what is terror, who is a terrorist, and what activities constitute as terrorism. Many writers (Robinson, 2002; Vittori, 2011; Whittaker, 2004) have tried in vain to justify Islam and Muslims as terrors and perpetrators of terrorism across the globe. However, there are other scholars (Chomsky, 1989, 2000; Mamdani, 2000; Flynt, 2004; Mamdani, 2004) who have identified the proponents of the war against terrorism as the terrors and perpetrators of terrorism themselves. Thus, this study investigates the phenomenon of terrorism from the perspectives of its definition and usage, history, incidences, and nature and level of involvement of the global actors in terrorism.

## **Methodology**

This conceptual study used a theoretical approach in the explanation and interpretation of the context of study. A qualitative method was used in the data collection and analysis. The authors relied on secondary sources such as existing books, articles, and Internet sources for data collection. This was because of the nature of the topic is too broad, complex, conflictual, and complicated for data collection using primary sources. It was practically impossible to collect primary sources for this study, except if the topic were narrowed down to the local or national level and studied a specific group or an event. However, since this study has widened its scope to the global level, it is more appropriate to use the available data. However, this does not mean that this study is similar to previous studies or it has no contribution to knowledge. The authors have carefully identified an area of study that is not given adequate attention in its subject matter and dwelt in it as a contribution to the body of knowledge. The key contribution of this study is a perceptual deconstruction and re-interpretation of the usage of the terms “terrorism” and “terror” globally, in addition to exposing the hypocrisy, insincerity, and double standard in addressing the problem of global terrorism.



The data generated from the secondary sources are discussed, analysed, and interpreted using the qualitative method, specifically content analysis, in which the words and information generated from the secondary sources are explained and interpreted based on the understanding of the authors and the current existing knowledge on the area of study. Additionally, the theories used in this study are integrated in the discussions and findings since this paper is a conceptual theoretical research study.

### **The Framework of Analysis**

This study adopted four theories from the international relations perspective, namely Realism, Conspiracy, the Clash of Civilisations and the Doctrine of Modern *Jahiliya*. The first theory explains the rationale behind the formation of a global world and the policing of international affairs by the US and her allies. The second theory highlights the hidden agenda behind terrorism and the war against terrorism. The third espouses the aggressive agendum of the Western scholastic position on the relationship of civilisations and the last theory interprets how and why the Muslims found themselves in the current predicament at the global intersection of civilisations and hegemonic domination.

### ***Realism Theory of International Relations***

Realism dominated the discourses of international relations from the 1940s to 1960 as a counterchallenge against Idealism. The theory emanated from American scholars as a normative approach and a policy-oriented ideology. However, despite its origin in modern times, Realism has its philosophical root in the writings of philosophers, such as Confucius in China, Kautliya in India, Niccolò Machiavelli in Italy, Thomas Hobbes in England, and Georg Wilhelm Friedrich Hegel in Germany. All of the above philosophers stressed the relevance of power in domestic and international politics. The 21<sup>st</sup> century realist scholars or proponents include Reinhold Niebuhr, Nicholas J. Spykman, Frederick L. Schuman, Hans J. Morgenthau, George F. Kennan, Arnold Wolfers, Henry A. Kissinger, Raymond Aron, and Robert Strausz-Hupe (Dougherty & Pfaltzgraff, 1971, p. 64).

Realism contends that there is no basic harmony of interests among the nation-states. This is because nation-states have diverse objectives that are conflictual in nature, some of which have resulted in a war. There is a gradation of capabilities of nation-states in an international conflict and the level of capability determines or influences the outcome of the clash. The national power, including the military and non-military components, of a country shapes international relations. Due to the difficulty in achieving world peace through harmony and cooperation, other means should be adopted. According to the Realists, this proposed strategy is the balance of power, which could prevent a nation-state from attaining international hegemony. Realists also assume that morality is not applicable to political actions (Dougherty & Pfaltzgraff, 1971, p. 64).

The doctrine of anarchy and power politics advocated by the Realists have been countered later by the neo-Realist, Kenneth Waltz, who made a reversal of their postulations and, instead, suggested that despite national interest, power politics, and capabilities, nation-states still share similar interests and features in terms of the search for peace, value, and dignity of mankind (Waltz, 2001, p. 7). To this end, Waltz suggested a looser version of Realism in which power politics can be minimised and harmony be introduced to combine the two approaches together (Donnelly, 2005, p. 35). It should be emphasised that Waltz (2001) did not dismiss the essence of power in the interactions of nation-states in modern times. He only suggested for an integrated approach that will see the lesser use of power where possible as a means of achieving peace and harmony in the international system.

From the above assumptions, it can be understood that Realism has shaped the essence of the supremacy and imposition of the global agenda by the US and her victorious allies from the Cold War after it secured international hegemony. Realists believe that international politics is about national interest and a nation-state with superior power should use it to gain her goals at all cost. The promotion of the global agenda, particularly the war against terrorism, can be perceived from the viewpoint of Realism assumptions. Without superior power and hegemony, the US and her allies could not launch the global war against terrorism, especially when terrorist activities take place presumably in far-away countries that might not affect the US and her allies. Indeed, the occurrence of attacks in US soil and recently in European countries

have been attributed to the exportation of the war against terrorism to the lands of the aggrieved insurgents, which in turn prompted retaliation and the expansion of global terrorist networks (Mamdani, 2000; Al Hageel, 2002). Furthermore, if the identified terrorists possessed an equal power to that of the champions of the war against terrorism, the war would not have been operating by now in a conventional manner. It would have been similar to a Cold War or peaceful negotiation.

### ***Conspiracy Theory***

Conspiracy theories are subjects of conspiracy themselves. It is an intellectual discourse with two clear distinctive contradictory views: those who agree and believe in the conspiracies and those who reject all the supposed conspiracies. Irrespective of one's persuasion in the matter, it cannot be denied that subterranean and clandestine plots, plans, activities, and global agenda are at stake. Some of them surfaced long after they have occurred, some were exposed before the D-day, and others escaped unnoticed. One of these conspiracies that is debated thoroughly by scholars is the conspiracy of the 9/11 World Trade Centre attacks and the aftermath, which is the war against terrorism. Many scholars from all schools of thought and from all parts of the world have made attempts in presenting compelling evidences to prove that the 9/11 and many other terror attacks were domestic and inside jobs; these scholars include Americans such as Noam Chomsky and Larry Flynt, David Icke, Mahmood Mamdani, and others.

One of the leading writers in conspiracy theory is David Icke. In his numerous works such as *Who Rules the World*, *The Biggest Secret* (1998), *Children of the Matrix* (2001), *The Reptilians*, and many others, Icke reveals how a secret group of people planned the perfect means of ruling the world and controlling the global economy and politics. He emphasised that these groups can kill in whatever manner to achieve their desire, including sponsoring terrorism or war of terrorism.

Some sets of theories emerged after the 9/11 attacks in the US to debunk or establish the disconnect between the purported sponsor of the attack, Osama bin Laden, and to link the terror attack with an insider job. One of these works is that of Tobias and Foxman (2003), which highlight a global network of anti-Semitic conspiracy theorists

who blame Jews and Israel for the 9/11 terrorist attacks. North (1986) believed that there is a conspiracy to create a new world order and that must be achieved using a planned conspiracy. Allen (1971) stressed the fact that conspiracies exist at the global level, but none dare call it as such because they would be ridiculed and all their attempts to establish facts would be viewed in error by a hidden hand in the attempt to block the populace from the reality on clandestine plans. Thus, the above efforts by Allen (1971) was to establish the existence of conspiracies in contradiction to the champions of anti-conspiracy theorists who deny any clandestine plan to rule the world or sponsor any evil in an obscured way.

A more elaborate explanation of conspiracy theories is the one presented by Dubay (2006) in what he termed as “false flag” conspiracy theories. He stated that events such as the First World War, the Second World War, the Pearl Harbour attack, Operation Northwoods, the Vietnam War, the Oklahoma City bombing, and 9/11 attacks were all designed internally by some hideous covert individuals who are determined to steer the world in accordance with their whims and caprices. All the above submissions are efforts in establishing evidence towards the existence and activities of conspirators despite numerous attempts to debunk and disabuse the minds of those who believe in such events. Other writers have come closer to the establishment of conspiracy theories but are more vulgar and factual in their approach. Those who have established a clear connection between terrorism and anti-terror agents include Chomsky (2000) and Mamdani (2004).

### ***The Clash of Civilisations***

The thesis presented by Samuel P. Huntington in 1996 on the “Clash of Civilisations” set the foundation for intellectual arguments on the global scale on the conflicting nature of the world order and world peace. Huntington (1996) argued that the future of world conflicts would not be based on politics, economy, and military but on the clash of civilisations, which would cause major threats to world peace and the only way to ensure peace and avoid war globally is an international order based on civilisations.

Huntington (1996) further argued that the world order has been shaped and guarded by different civilisations periodically from the emergence of powerful kingdoms in the history of the world. He concluded his discourse on the notion that the two contemporary major civilisations — the Eastern and Western civilisations — will seek domination on a global scale and the clashes between them will lead to war, conflicts, chaos, and threat to international peace. The Eastern civilisation, specifically the Arab/Islamic civilisation, challenges Western (American/European) civilisation on many aspects and in many perspectives. Since the two major civilisations contradict each other to some extent, there are tendencies for serious clashes. While Kissinger (2015) agrees with Huntington's submission and still sees relevance in it, Nefeily (2009) dismisses any clash as amoral, uncultured, and a weird assumption that will never lead to global harmony and cooperation. Instead, he settles for dialogue of civilisations, which he believes can close the gap and harmonise the differences.

Based on the above assumptions and postulations, this study realised that some of the alleged terror attacks on the Western world that are perceived to have emanated from Eastern terrorists is a clear manifestation of the predicted clash by Huntington (1996). The Western world intruded on the Muslim world and generated the foundation for the crises in modern times with their colonial exploitation. This argument can be traced back to the Golden Age of Islam (7<sup>th</sup> century C.E.) when the spread of Islam affected the West through preaching, trade merchants, and conquest. Western retaliation through the Crusades (10<sup>th</sup> century C.E.) led to the conquest and domination of the East by the West. The last effort to outwit each other came in the early 19<sup>th</sup> century when the West colonised the Eastern world. The economic and political asymmetrical arrangement fostered by the West aggrieved the Eastern world. The superior firepower of the West and the weaknesses of the East currently could not allow for a conventional confrontation. The organised terror attacks allegedly committed by Easterners on the West is a reaction against the perceived threats and injustice of the world order perpetrated by the West. It is the continuation of the clash through other means, as suggested by Huntington (1996).

### *The Doctrine of the Modern Jahili Society*

In his famous work, *Milestones*, Sayyid Qutb (1990), one of the founding fathers of the Islamic Brotherhood movement in Egypt, established the fact that contemporary Muslim societies are living in a *jahili* form of society, one that is more pronounced than the pre-Islamic Arabian *jahiliyyah*. He argued that fornication, adultery, alcoholism, gambling, usury, divorce, and other forms of sins that were practised during the *jahiliyyah* period have re-surfaced among the more formidable and more advanced Muslim *ummah* in Muslim societies.

Qutb (1990) emphasised that the contact of the Muslim world with Western civilisation succeeded in bringing more harm than good. This was because the Muslim world became emasculated by Western culture due to embracing Western economy and some Western political ideas such as Marxism and Darwinism. He further argued that Western civilisation could not rescue the West itself from social malaise, social stagnation, and moral corruption, much less other affected civilisations.

In contrast to Huntington's (1996) view, Qutb (1990) posited that there will not be any clash of cultures, civilisations, or conflicts between the East and the West. The West had already started adopting Eastern values, particularly the Islamic financial system. Qutb (1990) believed that the solution to the dilemma of the Muslim world is easy, specific, readily available, and precise; it is none other than reverting to pure Islamic teachings and Islamic socioeconomic, political, and cultural settings. Since other civilisations, such as the West, are turning to Islam for a solution due to the failure of their own civilisations, it would be more feasible if Muslims were to also refer back to their root, retrace their footsteps, and reorganise their society based on the pure principles of Islam. Failure to do so will throw the Muslim *ummah* and its civilisation into a jeopardy where dangerous movements, ideas, and a *jahili* living style will dominate the Muslim world.

Qutb (1990) was right in his discourse because the failure to adhere to the strict teachings and pure practice of Islamic principles in the Muslim society has led to dangerous movements and organisations that are classified today as terror groups and other related terms. Despite all the provocations from the West against the Muslim world, an organised instruction in Islamic teachings and principles may handle the issue perfectly and in a sublime manner than reacting through violence

and a clandestine sponsor of global terror network by both misguided Muslims and external conspirators.

### ***The Theories in Perspective***

Glancing through the telescopic view of the above four theories or frameworks of analysis, one can see that all of them can plausibly explain the context and focus of this study. For instance, Realism postulates that international relations and international politics is all about national goals and national interest and this can be achieved using power and other available means. The justification of this is Mamdani's submission that the Cold War between the US and the USSR from the 1940s to 1980s compelled the US to create modern terrorism. When it comes to conspiracy theory, even though there are controversies and rebuttals of the existence of conspiracies by some section of intellectuals, the compelling volumes of evidence speak otherwise. Even the 9/11 attacks and other attacks before and since are perceived in this way by many people. Muslims were used as a scapegoat in an attempt to win a silent war of civilisation, as postulated by the clash of civilisations theory by Huntington (1996). This is because the main threat and an obstacle to the unchallenged ascendancy and supremacy of Western hegemony is the East, specifically the Muslim world, which failed to disappear despite all the internal and external dominations and challenges. It is applicable in the context of this study because if Qutb's (1990) assumptions have some truth to them, then the Muslim world cannot afford to be in a deep ocean of sin and *jahili* life as it faces all sorts of conspiracies against Islam, including sponsorship of terrorism.

Thus, this theoretical paper uses the above four theories in the analysis and discussion of the findings thoroughly. The four theories, going by the above interpretations, are interwoven and disentangled, with each of them overlapping one another in explanation and the context of analysis and interpretation.

### **Literature Review**

In this section, an attempt was made in the critical examination and explanation of the subject matter of study using the available scholastic

views. The literature is discussed in thematic forms, which consists of detailed explanations of the global agenda, terrorism, terror, types of terrorism, forms of terrorism, and a brief overview of global terrorism in perspective, in addition to a succinct discussion of the term “civilisation”.

### ***Global Agenda and Global Politics***

Globalisation is believed to have been the era in which the entire world transformed into a single global unit with interconnectivity through digital communication and fast movement of goods and services across the globe in a rapid manner that was never witnessed in the history of mankind (Heywood, 2011, p. 6). Globalisation, just as other stages of world politics and rivalry, came with its own positive and negative aspects. It is believed that globalisation was ushered in by the agenda of the “New World Order” (NWO) that is championed by some globalists who believe that the world economy, politics, culture, and structure require new settings and new order. The NWO is believed to have been the sublime arrangement of world powers since more than 100 years ago to transform the entire world into a single unit with one politics, one economy and one agenda (Wells, 1940). Kissinger (2015, p. 12) argued that the NWO is the replica of the Westphalian system adopted by the Western world for hundreds of years before the modern time, which is based on a balance of power and checks and balances. In the history of the world, the Westphalian system of maintaining peace has been re-emerging in the present time where a unique agenda was put in place, either advertently or inadvertently, for the peaceful co-existence of mankind (Kissinger, 2015, p. 22).

In the current era, the global agenda has been identified mainly to have included the liberalisation of the economy, liberal democracy, human rights advocacy, arms control and disarmament, gender sensitivity, environmental control, eradication of poverty and disease, global security, and war against terrorism (Sule, 2005, p. 67). On closer scrutiny, one can view that this agenda is purposed with good intention towards the survival, wellbeing, peaceful co-existence, and progress of mankind. However, the arguments and different view of this study demonstrates that the agenda is pursued with double standard, hypocrisy, and deception. One of the above agenda that is taken as the focus of this study is the war against terrorism, which has been thoroughly



investigated in this study to determine how genuine, how decisive, how successful, and to what extent it is successful. The overall discussions and analysis of this study is presented in the following pages.

### ***What is Terrorism?***

Terrorism is a term that is difficult to define or conceptualise, especially when one considers its ambiguity in usage and the parties that are involved. There are different perceptions, understanding, identification, sentiments, and meanings that are attached to the term across the world. The main reason for the difficulty in defining terrorism is political interest because many people perceive the term with vested interest by identifying or attaching its meaning to selected perpetrators (Nathanson, 2010, p. 25). The word “terrorism” was first coined during the French Revolution when a group of rebels called the Jacobins adopted the term to reflect their own actions. It was believed that the Revolution was carried out under the Reign of Terror, a campaign that claimed between 16,000 and 40,000 lives in the period of a year. In another view, similar to the above, the term terrorism was first used to refer to Robespierre and his colleagues in the popular committee known as the ‘Appalling Court’ involving the followers of Jacob Baradaï who freely identified themselves with the terms to refer to their activities (Al Hageel, 2002, p. 67). The Reign of Terror was thus seen as the consequence of the French Government. In modern times, terrorism refers to the killing of innocent people by non-state actors for diverse reasons. This definition is a clear manifestation of an attempt to conceal the fact that the state and its actors are engaged in terrorism of different kinds, which renders the definition as being incomplete, selfish, biased, and hypocritical in approach.

In a study by Simon (1994), it is found that there are currently more than 200 definitions of terrorism used by different sections in the world. The same study also reported that there are 212 discovered definitions of terrorism across the world. 90 of the total definitions are continuously used by governments and other related institutions. Terrorism has been viewed as any actual or threatened attack on innocent defenceless civilians, and obviously against soldiers, the police and politicians (Webel & Arnaldi, 2012, p. 11).

The most challenging issue in defining terrorism is acceptance. Many scholars (Naik, 2006; Deflem, 2004; Nathanson, 2010; Vittori, 2011; Whittaker, 2004; Chomsky, 1989) saw this difficulty. This is because the term is applied differently in equal circumstances and on different individuals and groups, even if the actions are identical in nature. It may be agreed that any act that threatens the peace, psychology and wellbeing of unarmed innocent people is an act of terror if it is perpetrated deliberately to instil fear. It is better to focus more on who is a terror than what is terrorism for it is an ambiguous and ambivalent term that is perceived and interpreted by the psychology of the interpreter, his culture, faith, and history. Terrorism can be perpetrated by a state against state, state against citizens, citizens against state, citizens against citizens, military coups, revolution and guerrilla warfare (Merari, 2007). However, this section will conclude with a well-rounded definition of terrorism given by Hoffman (1998) and Al Hageel (2002). Hoffman (1998, p. 6) described terrorism as an act of

Ineluctably political aim and motives, violent or, equally important, threatens violence, designed to have far-reaching psychological repercussions beyond the immediate victim or target, conducted by an individual or an organisation with an identifiable chain of command or conspiratorial cell structure, and perpetrated by a sub-national group or non-state entity.

Al Hageel (2002) defined terrorism in Arabic language with reference to “fear and horror”. He further argued that its linguistic definition is

To use violence and threats through different means and methods such as assassination, mutilation, torture, appeal and violence to secure some political ends and these political ends could be attempting to spread panic and fear to achieve political objectives (p. 70).

### ***Who is a Terror?***

The term “terror” originated from the Latin word *terrere*, which means to frighten or tremble. It is a synonym for fear, panic, anxiety, and discomfort. The word “terror” has been in use for over 2100 years,

beginning in ancient Rome to symbolise the coming of the Cimbri killers in 105 B.C. ([https://www.sagepub.com/sites/default/files/upm-binaries/51172\\_ch\\_1.pdf](https://www.sagepub.com/sites/default/files/upm-binaries/51172_ch_1.pdf)). A terror is a politically inclined individual who uses violence to threaten or expose the lives and properties of individuals to danger. The act is directed towards individuals, institutions, countries, and objects. It is an act carried out to gain popularity and public sympathy using crime as a prime weapon (Al Hageel, 2002, p. 77).

A terror is a person who causes fear or terrorism on his target victim. This include thieves, rapists, and all antisocial elements of society. Indeed, a policeman is a terror to the robber since he will panic at the sight of the policeman (Naik, 2006, p. 2). Nathanson (2010) supported this view by Naik (2006) that the word “terror” is diametrically opposed, depending on who carries out the act because while it is seen as an immoral act, other actions can be viewed as morally justified, just as in the above example of the policeman. A terror is a sick person who has the background of a sick culture and mass hatred towards violence (Kressel, 1996, p. 2). A terror is a deviant with special characteristics, such as expression of grievances, and a tendency towards aggression, such as harming an individual, killing, assaults, and other dangerous motives (Black, 2004, p. 9).

A terror is branded as a destructive dementia, an evil-minded person who wreaks havoc on innocent civilians (Whittaker, 2004, p. 14). Chomsky (1989) perceived a terror as a product of a culture of committing crime, irrespective of the perpetrator and the victim. In another view, Hughes (2002) identified a terror as any person who organises a clandestine plan to injure any unknown target, be it a political figure, an institution, a state, or any hated section of society. The ego and identity of a person determines his tendency towards inflicting harm on others in society and this is a psychological approach that is used to identify a behaviour that is terror-motive in nature (Arena & Arrigo, 2007, p. 14).

From the above definitions, it can be summed up that a terror is not an identity that is related to any religion, race, geography or origin. It is an act that, if carried out regardless of the political or social affiliation of the culprits, will inculcate fear and panic on the mind of the target and it is applicable to all within the context of this study.

### *Types of Terrorism*

Al Hageel (2002, p. 196) identified four different types of terrorism, as follows:

1. **Terrorism of Colonialism:** this is occupation of natives' lands and enslaving them using force and violence, which was perpetrated by Western colonisers. The three centuries of colonial rule witnessed terrible terrorist incidences by the colonialists on the occupied nations, which led to the killings of millions of people. These colonialists included Britain, France, Portugal, Spain, Italy, Holland, Belgium, and others.
2. **Terrorism exercised by Tyrannical Powers:** this is a type of terrorism carried out by world powers who perpetrated injuries and killings on their subjects, both domestic and international, due to excessive use of power, as in the cases of Fascism, Nazism, Communism, and Capitalism.
3. **Terrorism of Settlers:** this is an act of terror undertaken by those who settled and occupied in a native land and displaced, enslaved, and terrorised the natives with killings, imprisonment and other dreadful crimes. A good example of this is the Israeli terrorism in the occupied land of Palestine.
4. **Terrorism of Racial Organisation:** this is a hate crime that is committed by one race against another, such as the case of the Bosnian Muslims in the former Yugoslavia, Hindus against Muslims in India and Kashmir, Russian atrocities in the Chechen Republic, Buddhist aggression against Muslims in Burma, the aggression of the Catholic-majority Filipino government towards the minority Muslims and the recent Chinese government crackdown on Uyghur Muslims.

### *Forms of Terrorism*

Al Hageel (2002, p. 85) identified four major forms of terrorism, as follows:

1. **Political Terrorism:** this includes colonialism, racial discrimination, aggression of strong states against weaker states, interference in the

national sovereignty of other countries, foreign occupation, and the use of violence against a certain section of society or state, which will result in migration and domination.

2. Economic Terrorism: this consists of exploitative and asymmetric international trade agreements, exploitation, and domination of national resources by foreign imperialists and imposition of detrimental economic policies.
3. Social Terrorism: this includes violation of human rights, deprivation, starvation, poverty, diseases, illiteracy, and oppression of a nation by international laws or a section of the nation that is oppressed by racial discrimination or abuse.
4. Cultural Terrorism: this is the forceful imposition of one culture upon another and the emasculation of peoples' cultures and societal norms through domination and propaganda as well as indoctrination, which will penetrate the adulterated culture gradually but vehemently and lead to distortions and social prejudices.

### ***History of Terrorism***

This study classifies the history of terrorism into four major periods, as follows:

1. Ancient Times: the first known record of terrorism in the ancient world is the one inflicted upon the occupied people of Mosul in the present-day Iraq by Assurnasirpal II, the King of Assyria (885-860 B.C.). This was followed by a series of assassination of Roman kings, beginning with Julius Caesar in 44 B.C. Other Roman emperors who suffered violent deaths include Caligula and Galba, the latter of whom was killed by German freedom fighters in 9 C.E (Whittaker, 2004, p. 20; Chaliand & Blin, 2007, p. 10). An early terrorist group was the Sicarii (67-73 C.E), a fundamentalist religiously-affiliated sect that fought the Roman occupation of Palestine and Jerusalem. Another terror group that emerged was the Assassins (originally called the Hashashins, an Arabic word for assassination) in the 11<sup>th</sup> century, a religious resistant movement against the Saladin (Salahuddin Al-Ayyubi). From the 13<sup>th</sup> to 19<sup>th</sup> centuries, the Thugs of India emerged from among the worshippers

of the Hindu goddess, Kali, the destroyer. These Thugs strangled sacrificial victims, robbed them, mutilated them and even buried them alive, all in the name of offer to the Kali. Their acts were estimated to have cost 20,000 lives annually.

2. Modern Time: The French Revolution in the 1790s is viewed as the root of modern terrorism. The perpetrators, who had a political motive, employed fear and murder to suppress opposition, which claimed the lives of thousands in the process (Whittaker, 2004, p. 31). The French Revolution coined the idea of modern terror though the emergence of mass violence and totalitarianism (Chaliand & Blin, 2007, p. 95). In this era, the French Revolution gave birth to the word “terrorism” and modern terror in world history.
3. Cold War: it is believed that the Cold War rivalry between the US and USSR was the decisive factor in producing contemporary global terrorism. Mamdani (2000) argued that the US created modern terror through the CIA during the Cold War era with the arming of the Taliban in Afghanistan to fight USSR. The unused weapons and strategy after the war were then targeted towards the US and her allies in the post-Cold War period after a political fallout. Flynt (2004) supported the above view that the root of modern terrorism was initiated and financed by the US after equipping the then-President of Iraq, Saddam Hussein, with biological weapons to destroy Iran and later Afghanistan to fight her enemy, which is the USSR. Al Qaeda and other terrorist networks were created, financed, and supported by the US during the Cold War rivalry (Flynt, 2004, p. 223).
4. The 9/11 and post-9/11 era: terrorism in modern times began to make headlines in the 1970s and became more pronounced in the 1980s. The main feature that characterised terrorism in this era is the identification and stigmatisation of one particular group with the act, which is Muslims and Islam. Terrorism in this era reached its pinnacle when on 11<sup>th</sup> September 2001, Al Qaeda was alleged to have attacked the World Trade Centre and the Pentagon in Washington D.C., US. It is believed from the statistics that about 5000 people were killed, which was more than the death toll by the terrorist Irish Republican Army in 35 years ([https://www.sagepub.com/sites/default/files/upm-binaries/51172\\_ch\\_1.pdf](https://www.sagepub.com/sites/default/files/upm-binaries/51172_ch_1.pdf)). The US

President, George Bush Jr., declared war against terrorism in 2001 and since then, the terror attacks traced to Muslim groups and Al-Qaeda intensified in many parts of America, Europe, and other places in the world. Other dangerous terror groups emerged, such as ISIS in Iraq and Syria, Al-Shabab in Somalia that has been operating since 1990s but became formidable in the post-9/11, Mujahideens in Mali, Boko Haram in Nigeria, Niger, Chad, and Cameroon, and AQIM or Al-Qaeda in the North Africa.

### ***Concept and Dimensions of Civilisation***

Civilisation is a concept that has been extrapolated by various historians, scholars, and analysts as well as religious commentators and interpreters. It simply denotes a culture, process of development, history, heritage, and positive contributions of a given society, religious group, kingdom, and empire in the history of the world (Kissinger, 2015). Civilisation, in Huntington's view (1996), is a history, culture, and by-product of a given empire that dominated global politics for several years. He further argued that it is a subject of debate and clash between the contending competing civilisations in modern times, particularly with specific reference to the Eastern (Arabic/Islamic) and Western civilisations. However, in a contrary view, Nefeily (2009) countered Huntington's view that competing civilisations do not require clash or confrontation. Rather, it is dialogue that is most necessary in the quest towards achieving global peace, harmony, and security.

Joseph (2012) emphasised that civilisation is a history that is discovered by archaeological exercises and discoveries that establish a linkage between the people's past and the present. Civilisation is considered as the period or foundation in which humanity learned to shape its environment through cultivation, metal works, and modern shelter and continues in its organisation and innovations so that mankind can be better and organised (Coppens, 2013). Civilisation is a phenomenon that is shaped by the environment, culture, history, interactions, and values of a given society, in addition to faith or religion, as in the case of Islamic civilisation (AlKhateeb, 2014). Civilisation is viewed as the mirror in which one can view the ancient world and their historical activities and, in the same way, establish a link with the current societies and the influences of their activities and relationship (Beard,

2018). The undertaking conditions of societal policy, interconnectivity, culture, and businesses are the factors that led to cultural interactions across the world and among nation-states and civilisations historically and contemporarily, which is referred to as civilisation (Saran, 2018). Read and Alexander (2019) predicted and warned sternly that the current civilisation will collapse because it has a terminal issue of climate instability. However, Read et al. (2019) postulated that one positive aspect of this civilisation is that it will sow a seed of its inheritance and that it will somehow manage and transform itself in the future.

The above scholastic views indicate that civilisation is simply a process and a set of activities and values that a society, a faith or an empire provide to the world and is a dominant heritage that is identifiable and related to that particular society or faith. This is the reason why Huntington (1996) suggested that the introduction and innovation of science and technology by the Western world established it as the best civilisation ever in the history of the world. That is what Nefeily (2009) disputed Huntington through the identification of the interpolation of the Islamic culture and civilisation in the Western world and its permanent contribution to the Age of Renaissance. Either way, civilisation will continue to flourish from different societies and faith, provided that the world continues to exist. The desire for political and economic supremacy internationally will also set different civilisations against each other, as presented by Huntington (1996) and Kissinger (2015).

## **Discussion and Analysis**

In this study, efforts were made to establish the connect between the global champions of the war against terrorism and the root of terror attacks factually and also to disconnect the stigmatisation that “all terrorists are Muslims but, not all Muslims are terrorists”, which is a modern maxim used to shift the entire blame of terrorism on Islam deliberately with undue course to history and reality. It should be considered that in the discussion and analysis, this study found that there was a connection between terrorists and their movement in modern times with the NWO agents or the champions of the global agenda, including the war against terrorism. Furthermore, this study made a good attempt in identifying some direct wars of terrorism perpetrated by the advocates of anti-



terrorism themselves. It has been established that there are currently acts of terror that are taking place in the territories of the global fighters against terrorism that are ignored by the public, shielded by the media, and protected by the propagandists. This study further disclaimed and deconstructed the position that Muslims are the actors behind global terrorism in contemporary times. While not disputing the fact that some established evidences pointed towards some misguided unscrupulous Muslims who misinterpreted the concept and applicability of *jihad* in theory and practice, thereby making a mockery and evil of Islam before its enemies in the name of “Holy War”, the true teachings of Islam debunked their position, as reiterated by several scholars, and their actions cannot be misinterpreted to refer to the position of Islam or Muslims across the world. All these are discussed in the following sections.

### **Cold War and the Root of Modern Terrorism**

One of the arguments that labelled the current war against terrorism as a double standard is the nature in which modern terrorism was created by the US and her allies during the Cold War between the US and the USSR, as supported by abundant evidence. For instance, Flynt (2004) narrated that,

In a world that gets its news from television, if there’s no camera around when it happened, it didn’t happen. That’s one of the reasons why Americans don’t know much about the rest of the world. The fact that the public wasn’t paying attention is how, in the 1980s, Reagan and Bush the First could arm Osama so he could fight Russians in Afghanistan, and then, when Osama turned those arms against us, Bush II could express single-minded explanations like ‘these people hate freedom’. Same with the US arming Saddam against the Iranians, ignoring him when he used poison gas against the Kurds, then suddenly deciding that he is the lynch pin on the axis of evil and we have to take him out (pp. 176-177).

Going by the above view, one can establish that if the root of modern terrorism emanated from Osama Bin Laden and his Al Qaeda network, then the US is the direct sponsor of modern terrorism in our contemporary world. So, what is the US and her allies now fighting if

not for their double standard and hypocritical deception of the world? Furthermore, the theories used in this study can be visible here. In the first place, Realism postulates that national interest and the use of power to achieve national objectives is the main principle of international relations. The US and her allies might have armed Osama bin Laden to fight the USSR and Saddam Hussein to weaken the neighbouring Iran for national interest. In the second instance, the conspiracy theories reveal that there are clandestine plans across the globe by some powers to establish the NWO and to disguise the sponsors of terrorism indirectly through the arming and financing of Osama by the US. In the third instance, the clash of civilisations by Huntington (1996) is visible in the Cold War between the US and USSR, which led to proxy wars and arming of terror groups that, in turn, created conflicts across the globe. In the fourth instance, the Doctrine of Jahiliya by Sayyid Qutb (2000) is applicable in the context of the emergence of Osama bin Laden and Al Qaeda that were sponsored by the US, and the war between Iraq and Iran. If the Muslim world adhered to the strict teachings of Islam universally, there may not be such conspiracies and communal clashes among the Muslim *ummah* that would lead to war and allow the enemies to intervene. In another similar view,

The Reagan administration privatised war in the course of recruiting, training and organising a global network of Islamic fighters against the Soviet Union. To take one example, the University of Nebraska received a \$50 million grant from USAID to produce children's textbooks. Here is a question from a 3rd grade Mathematics book, presumably for 9-year-old: 'One group of Mujahideen attack 50 Russian soldiers. 20 Russians are killed. How many Russians fled?' The 4th grade Mathematics book follows with this question: 'The speed of a Kalashnikov bullet is 800 metres per second. If a Russian is at a distance of 3200 metres from a Mujahideen and that Mujahideen aims at the Russian's head, how many seconds will it take for the bullet to strike the Russian in the forehead? (Mamdani, 2004, p. 16).

The above quotation reveals how the US sponsored the Taliban government and the headquarters of the so-called Al Qaeda in the 1980s due to Cold War rivalry with the Russians. From a theoretical perspective, Realism puts forth that international politics is entirely

about national interest and balance of power is achievable through all capable means that are available. The use of Afghanistan to fight a proxy war with the USSR was understood along this line. In the second instance, the conspiratorial move to sponsor Afghanistan and its educational system to brainwash the Afghans into fighting the US's enemy is part of a wider global conspiracy that is unravelling in our modern time. In the third instance, even though the clash of civilisations propounded by Huntington (1996) focused on the East and West, it can also be applied to the clash between capitalism and communism that led to the creation of modern terrorism. In the fourth instance, Qutb (2000) believed that the Muslim world is living in a form of *jahili* that is more formidable than the pre-Islamic Arabian *jahiliyyah* and that has led to the erosion of Islamic values, to the extent that Afghani Muslims would unknowingly rely on the US for the creation of a future terror group. The Cold War has been recognised as the pretext for the emergence of modern terrorism by other scholars, especially because,

During the Cold War years, the standard pretext for terror and aggression was communism, a highly flexible notion, as the victims recognised. Against the background of large-scale aggression and terror, actions that would be considered major crimes if perpetrated by others are mere footnotes: for example, the murder of 80 Lebanese in the worst terrorist atrocity of 1985, at the peak of fury about 'international terrorism', a CIA- initiated car-bombing targeting a Muslim leader. Or the destruction of half the pharmaceutical supplies of a poor African country (Sudan) in 1998, with a death toll that is unknown, and uninvestigated: Washington blocked a UN inquiry. The bombing was legitimate, the editors of the New York Times explained, because the US has the right to use military force against factories and training camps where terrorist attacks against American targets are being prepared. The reaction would presumably be different if, say, Islamic terrorists were to destroy half the pharmaceutical supplies in the US, Israel or some other favoured states (Chomsky, 2000, p. 10).

The above submission exposed the double standard in the war against terrorism and justified the theoretical underpinnings of this study in all their ramifications. The first theory, which is Realism, suggested that national interest is the dominant theme in international relations that is

pursued using power and national strength at all cost. The US perpetrated terror, as evidenced above, and justified its actions in which any such attacks by unfavoured groups would be tagged as “terrorism”. In the second theory, the conspiracy of attacking and terrorising a perceived enemy by the powerful US and her allies is the same way in which terror groups are sponsored and shielded when they satisfy the interest of the US. In the third theory, the clash of civilisations is palpable where the global hegemonic powers of capitalism and communism are engaged in the clash of economic and political ideas of civilisations, leading to the sponsor of splinter covert groups. In the fourth theory, the neglect of the pure principles and teachings of Islam threw the Muslim *ummah* into the abyss of doom and retrogression globally, which gave impetus for the creation of terrorism, stigmatisation, and conspiracy by the enemies of the Muslim world.

### **War of Terrorism by Global Hegemonic Powers**

The 9/11 attacks set the foundation for the current and renewed declaration of the war against terrorism on the global scale. However, from the first declaration of the war against terrorism, a double standard and hypocrisy of the highest order ensued. For instance, some of the worst crimes of the late 20<sup>th</sup> century could have been ended swiftly by the powers that declare the war against terrorism, but they ignored the war. A good example is the colonial exploitation and subjugation in which millions of innocent people were killed, millions more were exported as slaves, native land resources were plundered, and forced labour and exploitation were perpetrated by the colonial rule of Britain, France, Germany, Italy, Portugal, Holland, and Belgium across Africa, Asia, and South America (Chomsky, 2000).

The imperial interests for domination and exploitation of the world economy compelled them to fight the First World War, which was believed to have cost approximately 20 million lives, and the Second World War, which claimed around 40 million lives. More than 400, 000 innocent people died from the atomic bombs dropped by the US in the two Japanese cities of Hiroshima and Nagasaki alone in the Second World War. In the same period, the anti-Semitic movement in Germany under Hitler’s Nazism claimed six million Jews in the process (Naik, 2006). All these havocs that wrecked mankind on a global scale were

unprecedented in the history of the world and were overlooked with impunity, relegated in a hypocritical and double standard manner.

War on terrorism can take many dimensions, as observed by Chomsky (2000) above. Many large-scale atrocities in the 20<sup>th</sup> century could have been averted if the so-called champions of the war against terrorism acted proactively. For instance, the Balkan crisis in the former Yugoslavia where Bosnian Muslims were tortured, murdered, raped, unsettled, and persecuted by the Serbian Christians and claimed around 350, 000 lives were ignored by the great powers (Chomsky, 2000, p. 34). In East Timor of Indonesia, more than one million corpses were recorded in the massacre by the Indonesian government, which was supervised and supported by the US in the process (Chomsky, 2000, p. 52). In Colombia, the US provided military aid worth USD\$300 million to the Colombian government to support the massacre of unarmed peasants by the paramilitary terrorist group. A report found Washington D.C. guilty of terrorism in Colombia (Chomsky, 2004, p. 66). Other atrocities involving the active collaboration or participation of the US from the 1970s to 1990s include Cuba, Laos, Cambodia, Nicaragua, Vietnam, and Sudan (Chomsky, 2000).

Since the recent declaration of the war against terrorism after the 9/11 attacks, the US has killed more innocent victims than the total number of those killed by terrorism across the world. A study confirmed that the US has killed more than 20 million people in 37 victim nations since the Second World War. It also revealed that the US military forces were directly responsible for about 10 to 15 million deaths during the Korean and Vietnam Wars and the two Iraq Wars, including Indochina (Cambodia and Laos). In the recent wars, it is estimated that the US killed between nine and 14 million people in Afghanistan, Angola, Democratic Republic of Congo, East Timor, Guatemala, Indonesia, Pakistan, and Sudan ([www.globalresearch.ca/us-has-killed-more-than-20-million-people-in-37-victimnations-since-world-war-ii/5492051](http://www.globalresearch.ca/us-has-killed-more-than-20-million-people-in-37-victimnations-since-world-war-ii/5492051)). *The Guardian* reported that the Iraq War has claimed more than 1.5 lives from 2001 to 2018; 48 percent of the victims were children and 34 percent were women civilians, both of whom were killed by US soldiers ([www.theguardian.com/world/2018/mar/19/iraq](http://www.theguardian.com/world/2018/mar/19/iraq)). In another separate report, it is estimated that civilian casualties in the US war in Afghanistan reached 170,000 and the estimated cost of war reached between USD\$31 and USD\$60 billion, which invited sharp

criticisms, both nationally in the US and internationally. In addition, it is estimated that the death toll in the Syrian proxy war currently fought between the US and Russia is around 470,000, with more than 3.4 million refugees living in under terrible conditions ([ipfs.io/ipfs/QmXoyvizjW3WknFiJnKLwHCnL72vedxjQkDDP1mXWo6uco/wiki/casualties\\_of\\_the\\_Syrian\\_civil\\_war.html](https://ipfs.io/ipfs/QmXoyvizjW3WknFiJnKLwHCnL72vedxjQkDDP1mXWo6uco/wiki/casualties_of_the_Syrian_civil_war.html)).

The above statistics of the war against terrorism by the US and her allies indicate that the theories adopted in this study are a plausible explanation of the context of this study. For example, the first theory, Realism, stresses that international relations are all about national interest and power display and this accurately describes how the US is terrorising weaker countries and identifying any interest that is against the US as a terrorist attack, even when the scale of their destruction is higher. In the second theory, the conspiracies of deception and double standard concerning the direct and indirect sponsorship of wars on a global scale by the US and other great powers reveal that there is an ongoing hidden agenda beyond the superficial level. In the third theory, the clash of civilisations prophesied the emergence of a conflict between the East and West and that has been the exact current reality of global politics whereby Eastern countries are targeted for external attacks and aggression, either directly or by identifying them as terrorist havens. In the last theory, Qutb (2000) revealed that the neglect of Islamic teachings in the Muslim world has led to the emergence of a *jahili* system that is worse than the former *jahiliyyah* experience. This has become the genesis of the decline in relevance of the Muslim *ummah* and unless and until they resort to the pure teachings of Islam, their enemy will continue to win, as witnessed in the attacks in Afghanistan, Iraq, and Syria.

### ***Double Standard in the Identification of the War against Terrorism***

Mamdani (2000, 2004) argued that the stigmatisation and double standard involved in the war against terrorism is the root cause of its failure. In the first place, while there are many terror groups in the US, in European countries, in Asia, and South America and from various religions, ethnicity, and race, Muslims were singly identified and classified as terrorists on the global level. According to Mamdani (2000), Muslims themselves are classified into “good Muslim” and “bad Muslim” and

Islam is categorised into “political Islam” and “fundamentalist Islam”. All these classifications are tantamount to the choice of the Western world in determining who is a friend of the US and her allies and who is her enemy among the Muslims. A Muslim who relinquishes his/her culture and religious teachings is a friend and a “good Muslim” and vice versa. Studies reveal the existence of powerful terrorist groups creating lethal havoc in the US and other parts of the world and from other religions, apart from Islam, but were neglected and not covered by the media and propagandists of the war against terrorism.

The Pirates, Vikings and Teutonic Knights were ancient terror groups that were active for thousands of years and were not identified with any particular religion; they operated before the resurgence of Islam in the Arabian Peninsula (Underwood, 2009, p. 17). The Italian Red Brigades operated between 1964 and 1986 and committed harmful acts of terror in the country (Smith, 2009, p. 28). The Irish Republican Army has been in existence for more than 60 years and has been attacking government buildings, innocent people, and other public places for many decades in an attempt for political liberation (Hoyt, 2009, p. 59). Valla and Comcowich (2009, p. 177) argued that domestic terrorism in the US may be forgotten or overlooked by the media but it is not gone. They further argued that terrorism in the US soil is as strong as Al Qaeda and their havoc can match that of Al Qaeda because they are using sophisticated methods of attacks, including chemical and biological weapons of mass destruction and targeting public buildings and other places of worship. Maggio (2009, p. 193) further analysed that the Armed Street Gangs in the US are terrorist groups that are still operating with a potential threat equal to that of external terrorism. Another terrorist group in operation in America is the Virginia Paintball Jihad Cell synonymous with the above groups (Emerson, 2009:205). Another terror group in the US is a Christian movement called the American Christian Apocalypticism, which attacks abortion clinics, places of worship, and other public gathering places in the name of religious extremism (Demy, 2009, p. 229).

In a study conducted by *The Independent* newspaper that was released on 23rd June 2017, it was discovered that the majority of those who attacked the US are not Muslims. The study concluded that most of the designated terrorist attacks are right-wing extremists, not Muslims. A joint report by The Nation Institute’s Investigative Fund, a non-profit

media centre, and the Centre for Investigative Reporting examined about 201 designated terrorism incidents in the US from 2008 to 2016. The results revealed that the so-called right-wing extremists attacked twice more than what was linked to Islamist domestic terrorism. The report identified only 63 incidents that were linked to Islamic terrorism, incidences such as the San Bernardino shootings and Boston Marathon, among others. At the same time, right-wing extremists, often referred to as white supremacists, were responsible for 115 attacks within the same period. The report concluded that Donald Trump's obsession with radical Islamic terrorism is irrational (Sampathkumar, 2017).

The above selected cited examples prove that terrorism has been given stigma, certain groups are identified and isolated as terrorists, while other groups with obvious terror motives are deliberately ignored for political reasons and the double standard nature of the NWO. The theories applied in this study are justified. The Realism theory of international relations emphasises on the use of power and balance of terror to secure national interest and the champions of the war against terrorism can go to any extent to advance their national interest at the expenses of other weaker countries. This gave impetus for the conspiratorial theory of using or sponsoring violence and terror abroad, such as in Afghanistan, to justify the attacks later after the interest is exhausted. In the case of the clash of civilisations between the East and West, the reaction of the perceived Muslim terrorists has been justified from the perspective of the terror inflicted on the East by the West during colonial domination, oppression, subjugation, and exploitation. If the atrocities of the colonial exploiters have not been identified as terrorism, then the identity of the terrorists is enshrouded in double standard and hypocrisy. Lastly, based on Sayyid Qutb's (2000) the Doctrine of Jahiliya, the Muslims found themselves in the dilemma of stigmatisation and terrorism due to abandoning the pure teachings and principles of Islam, which previously succeeded in upholding the image and dignity of Muslims globally during the Golden Age of Islam. Abandoning the Islamic values relegated Muslim societies into the current malaise of identity, political relevance, economic prosperity, and even peace and security in their respective countries.



### *Media and Global Conspiracy in the War against Terrorism*

Media propaganda is a contributory factor in the war against terrorism by the US and her allies. According to Chossudovsky (2005), “the propaganda apparatus feeds disinformation into the news chain deliberately.” Their main objective is to fabricate an enemy by making terror warnings appear genuine and presenting terror groups as “enemies of America.” The campaign for the war against terrorism then becomes a media consensus. Despite being independent of the military intelligence apparatus, the corporate media becomes an instrument of manipulation in the global totalitarian system (Chossudovsky, 2005).

The champions of the war against terrorism are the direct or indirect owners of the corporate media and big media houses across the globe. Their strategy of suppressing the presentation of the truth and realities of the war against terrorism or even the term “terrorism” itself, is to terminate at will any journalist who reported them or to deter journalists from presenting the truth. Another method is to sanction and block media outlets from showing or presenting facts as they are. This was how the US media was blocked from a genuine reporting of the 9/11 attacks (Baldwin, 2018).

The above view was earlier critically espoused by Schechter (2003) when he opined that a merger occurred between the Western media and the Pentagon, upon which the media was trained for war propaganda. In his view, the military-media merger succeeded in producing the war against terrorism on a global scale and it prepared the audience to accept what was presented. On the eve of the US war against Iraq, the United Nations and its inspectors were discredited by a massive onslaught and a campaign of calumny from the media in the US. From March 2003 to 24<sup>th</sup> March 2003, 15 bungled stories were presented by the media, suggesting that Iraq was defeated and Saddam was killed. A diversionary story was also created about journalists being the targets of the enemy. This created public sympathy and mass gullibility in accepting news from the media as a sacred truth. The looting of Baghdad was deliberately ignored by the media and, instead, journalists being murdered became the central story. Indeed, the television coverage of the Iraq War was a deception and a media conspiracy that presented half-truths and half-lies to the viewers (Schechter, 2003).

The terror conspiracy is promoted and advanced on a global scale through the terror deception by the Western/US media, which decides who is a terror and who is not based on the ideology of the champions of the war against terrorism (Marrs, 2012). Mamdani (2005) supported the above view that political Islam was projected in the West under the guise of the war against terrorism to select “our guys and the despise”. The media is found to be supporting the war against terrorism through the well-chosen eloquent language of persuasion. For instance, on the eve of the Iraq War, MSNBC, NBC and Fox News had pre-prepared answers that were tagged as “Operation Iraqi Freedom” (Goodman & Goodman, 2004). Similarly, during the Iraq War, the BBC, a British media outlet, was found to have covered stories of Iraqi looting instead of projecting the plights of the journalists’ abuse (Schechter, 2003). Keith (1997) opined that the Western media is the mind-controlled assassin of our time. The power of misinformation is an old poison in a new bottle, which continues unabated through media lies, myths, and deceptions (Foxman, 2007). The Iraq War is a specific case of how the media failed US citizens and the world at large due to the special watchdogs for the suppression of dissent, concentration on bias, and introduction of sceptic test to prevent a balanced coverage (Dadge, 2006). In the Nigerian experience of terrorism, the media, especially in the southern part of the country, and international media outlets that are covering the terrorist events emphasise on describing the attacks as being perpetrated by Islamic terrorists. This is even when many non-Muslims and Southerners were caught or apprehended several times in the process of instilling terror in mosques, churches, and other places, as observed by Isaiah (2011).

## **Conclusion**

This study concludes that terrorism as a term is not a new concept or phenomenon in the world but has become more pronounced since the 9/11 terror attacks. Muslims are stigmatised as terrorists and are identified with terrorism in the modern era even though the establishment of the foundation for modern terrorism during the Cold War was spearheaded by the US and her allies. Domestic terrorism and other atrocities committed by those who claim to have declared war against terrorism is worse than actual terrorism itself. The most

aggravating aspect is the hypocrisy, double standard, and deception that heralded the war against terrorism, which made the war unsuccessful and even provoked hostilities by many sections in the world. In order to successfully eradicate all forms of terrorism, or at least minimise them, the following measures are suggested:

1. A harmonious and sincere position should be taken on all armed groups across the world, irrespective of religious, national, racial, and linguistic affiliation;
2. World powers must desist from their unnecessary external aggression and the sovereignty of weaker states must be respected;
3. Muslims must resort to the pure teachings of Islam and Islamic principles in their daily dealings to extricate themselves from the social malaise of jahili life; and
4. A neutral body or international agency should be established to independently carry out war against terrorism and keep check of the hegemonic powers to avoid war and ensure collective global peace and security.

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## Viewpoint

### *Re-Thinking the Age of Adolescence - An Islamic Perspective*

Claudia Seise <sup>1</sup>

**Abstract:** This viewpoint discusses the age of adolescence from an Islamic perspective. It is argued that from the Islamic perspective, a split liminality does not exist between physical maturity on the one side and mental and emotional maturity on the other side, as can be found in our contemporary societies. The example of teaching prayers serves as an example to illustrate how we should teach our children to become holistically mature.

**Keywords:** Islam, adolescence, Islamic worldview, *mukallaf*, education, Muslim children

### Introduction

I recently attended a talk by Dr. Adian Husaini, alumni of the Institute of Islamic Thought and Civilisation, International Islamic University Malaysia (IIUM), and the founder of a *pesantren* (Islamic boarding school in Indonesia) called At-Taqwa, in Depok, Indonesia. The talk was delivered during a program organised by the Indonesian students' association at IIUM. During this talk, Husaini mentioned that at his *pesantren* in Indonesia, they try to prepare their *santri* (students) as early as possible to become responsible members of society and of the Muslim community. According to him, young Muslims should

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<sup>1</sup> *Claudia Seise*, Ulu-IIir-Institute, Indonesia. She can be reached at [claudia@seise.de](mailto:claudia@seise.de).



be educated to take responsibilities for their actions in line with their biological ripening. This includes seeking knowledge from an early age, especially during the years following the entrance to the biological sign of adulthood. He mentioned critically that young adults are often treated as children and that this creates a schism inside the young adult. This in turn leads to unsocial behaviour and social issues, such as teenage pregnancies. This talk motivated me to reflect more about the issue of adolescence, especially from an Islamic perspective.

In this short article, I would like to share my thoughts on this interesting topic. This is a first exploration into this broad topic and more reading and researching is necessary to arrive at a final conclusion. However, I publish this short piece with the aim to generate discussion on the importance of how to educate, train, and treat our young Muslims. My main questions for discussion are: Does a time period, such as adolescence, between childhood and adulthood, exist in our Islamic tradition? How can we improve future generations by following the principle of teaching prayers to our children explained to us by the Prophet Muhammad (PBUH) in a more general way? Furthermore, can we improve our Muslim societies and the social dilemmas we are facing, if we prepare our children in such a way that their biological, mental, and emotional ripening go hand in hand? I will begin by providing a short insight of the academic impetus that caused what I refer to as split liminality. Then, I will shortly discuss what it means to become *mukallaf* in Islam, continued with examples from Islamic history. Lastly, I argue that the example of teaching prayers should become the guideline in raising Muslim children to become young, responsible, and balanced adults. This article ends with concluding remarks concerning how we can put the discussions from this article into practice in our universities.

### **Split Liminality**

Today, children become adults twice: first, as physical adults when they experience biological ripening, and second, as mental and emotional adults at a later age. In their laws, most countries in the world place this mental and emotional adulthood between the ages of 18 and 21 years. With this split liminality, as I refer to it, numerous social issues arise. The introduction of a new stage of childhood, where the child is biologically an adult but is still mentally a child can be traced back

to the studies by G. Stanley Hall and, more recently, to Elizabeth B. Hurlock.

The work of the American psychologist, G. Stanley Hall (1844-1924), has influenced contemporary thought on early adulthood and adolescence immensely. He was the author of *Adolescence* (1904) where he made the claim that mental growth proceeds through evolutionary stages. It was Hall who introduced the idea of a stage in-between, i.e. adolescence, where young people are physically grown-up but mentally and emotionally not stable and cannot be held responsible. Other non-Muslim authors have also found that the category of adolescence (or early adulthood) has not been present before the twentieth century (Demos & Demos, 1969). The idea of an additional category or an in-between stage, i.e. adolescence, was a response to certain social phenomenon in society, especially in the family institution that took place in the United States at the end of the nineteenth century, and was closely related to industrialisation. It was in 1900 when Hall and his students made adolescence the focus of psychological studies (Demos & Demos, 1969). With her book, *Developmental Psychology: a life-span approach*, Hurlock (1968) added significantly to this focus in psychology. She explicitly distinguishes adolescence as a developmental stage before maturity and adulthood. Regarding sexual maturity, Hurlock (1968) writes that adolescence has a definite and focalised sexuality (p. 455). This shows that an explicit split is made between sexual maturity and mental and emotional maturity. However, what happens when we make this distinction? Essentially, we have sexually active children (because according to Hurlock, adolescents are more developed children) that do not understand what they are doing. This is an extremely disturbing idea. Huseini (2018) also pointed out this problem by arguing, "So, all criminal offenders, including the most sadistic one, are still referred to as children because they are below the age of 18 years" (p. 124).

The idea of a physical adulthood that is not in line with the mental and emotional development is reflected in contemporary law concerning adulthood, especially when it comes to criminal actions. In most countries today, teenagers who commit crimes are treated differently to adults, regardless of how atrocious their crimes might be. Therefore, the question is, why do 'teenagers' behave in such a strange, unpredictable, and often illogical way? According to Adian Husaini, the reason is, firstly, because their parents did not prepare them properly

for the new phase of adulthood in their life. Secondly, their parents do not and/or cannot let go of their children and ‘release’ them into their adult life. They still want to treat their children as children because they need them to fill their own emotional gap (Winterhoff, 2008). That is why, in the words of a Muslim friend of mine, parents pamper their children until they are 30 years old. Children are not prepared mentally and emotionally for taking responsibility at the age when their bodies are becoming mature.

A very unfortunate development and reality of the phenomenon of split liminality that separates the outer (*zahir*) from the inner (*batin*) aspect of a human being in our societies, including Muslim majority countries, is the rise in premarital relationships and its related social issues. The splitting of physical maturity and mental and emotional maturity denotes the secularisation and de-spiritualisation of the human being. Allah created everything in balance. In Islam, becoming mukallaf is not a purely physical act but a holistic development of the child becoming an adult who is now responsible for all of their actions, thoughts, and feelings, as I will explain in more detail below.

### **Becoming *Mukallaf***

According to Islamic rulings and Islamic scholars, a child becomes responsible for their actions, referred to as *mukallaf*, when their body shows the first signs of adulthood. For a boy, that is his first seminal ejaculation, usually in the form of a wet dream, and for a girl, it is her first menstruation. As soon as they reach this point in their life, they are required to perform all the obligations Allah has made compulsory on the grown-up Muslim; that includes fasting during Ramadan and the five daily prayers. These young Muslims are now responsible for all of their actions. They will be rewarded for their good deeds and will earn sins for their bad deeds. It does not matter how old or young a Muslim reaches this point in life. He or she is required to perform the obligations because the physical signs are just an outer manifestation of the ripening of the whole human being.

This can be easily understood when looking at the example of the obligatory prayers. The performance of prayers is something that not only involves the body but the whole being. Ideally, a person should

perform their prayers not only through physical movements but should establish an emotional and mental connection to the Creator. The prayers involve movements, speech, emotions, as well as a spiritual connection. We have to ask, why has Allah made prayers compulsory when the first physical signs of a young Muslim's adulthood are visible? In his talk, Adian Husaini argued, and I agree with him, that Allah knew that with the physical signs, the invisible mental and emotional signs, should also have been developed to the stage of *mukallaf*, a person who can take complete responsibility for their actions. Therefore, the young Muslim should not only be an adult in their physical signs but should also be able to be at the stage of *mukallaf* mentally and emotionally. Adian Husaini further argued that this in-between stage that we know today where children have become physically adults but behave like children, is a stage not known to earlier generations.

Today, we have two artificially separated liminal experiences, as described above. The first is the liminal experience on the physical level where young peoples' bodies are the bodies of adults and demand the 'food' of adult bodies. The second is the the mental level, where young people today have often not reached this level. They act in unexplainable and often unpredictable ways. It seems that they experience some sort of dissonance between their bodies and their minds. What causes this dissonance? I assume that it is most likely the way these young people have been raised and have not been prepared to become mature in their mind and emotions. Since we see our young adults as children and we treat them as children, they will act as children. However, physically, they are adults. Their bodies produce 'adult hormones'. Thus, we, as parents have not equipped our young adults on how to deal with these changes and that might be the reason why "moodiness [...] reaches its peak during adolescence" (Hurlock, 1968, p. 223).

### **Examples from Islamic History**

When we look to the past and to our Islamic history, we cannot find this gap between the physical, mental, and emotional development. Many of our great scholars were very young when they sought sacred knowledge and became scholars, according to our contemporary standards. In Islam, to become a scholar, one should not only have obtained the knowledge of the *din* but must also show that they inculcated this knowledge in

their everyday life and actions. In addition, the scholar must show exemplary behaviour (*akhlaq*).

Imam Shafi'i (born 150 H / 767 CE - 204 AH/ 820 AC), for example, had memorised the Qur'an by the age of seven (or nine). He was given permission to issue fatwas by the age of fifteen or eighteen. Many of our classical Islamic scholars were very young when they engaged in the thorough study of Islam. Imam Al-Buhkari (194 AH/ 810 AD - 256 AH/ 870 AD), for example, travelled to Mekkah at the age of sixteen to perform Hajj and stayed there for another six years to study. Furthermore, Imam Bukhari narrates that the Khalifah Umar ibn Abdul Aziz said that a child becomes an adult at the age of fifteen (Husaini, 2018, p. 125). These are just a few examples from the rich Islamic history.

Another prime example of the missing gap between the physical, mental, and emotional development is the mother of the believers and wife of the Prophet Muhammad (PBUH), Aisha (may Allah be pleased with her). She was young (among the Islamic scholars, different opinions exist on her actual age) when she became the wife of Prophet Muhammad, and a great amount of time was spent as the wife of the Prophet, in the age of what we refer to as adolescence today. Did the blessed wife of Prophet Muhammad experience unexplainable mood swings and illogical emotions? There is no mention about any kind of these strange behaviours. Despite her young age, Aisha is referred to as the mother of the believers. She stood by the Prophet (PBUH), and showed exemplary wise and thoughtful behaviour. Were these Islamic scholars exceptions?

### **The Example of Teaching Prayer**

As Muslim parents, we have clear guidelines in preparing our children to enter the stage of early adulthood. Our Prophet (PBUH) explained to us that we should teach our children to pray at the age of seven and we should make sure that they are praying regularly at the age of ten (Hadith Abu Dawud). If we understand prayer as an obligation that combines the physical (outer) as well as the mental and emotional (inner) aspects, we can derive a clear guideline concerning how to prepare our children for early adulthood. By the age of seven, the child should be taught to start taking responsibilities for their actions, not only with regards to prayer.

As prayer combines both the outer as well as inner aspects, we also have to train the inner world of our children. From the age of seven, we have to prepare them for becoming *mukallaf*. At the age of ten, our children should be prepared to be *mukallaf*. This means that they also have to be mentally and emotionally prepared to be responsible. They have to know the importance of seeking sacred knowledge of the *din*. They have to understand how to handle their bodies and emotions responsibly, the importance of spreading Islam (*dakwah*), and the responsibility of caring for the less fortunate. The well-known companion, Anas ibn Malik, came to the Prophet at the age of ten. His mother brought him to become the servant of the Prophet and to be trained and educated under him. At the age of twelve, Anas attended the battle of Badr and participated in eight invasions, later on. This shows that Anas was educated emotionally, mentally, and physically to be able to part-take in these kind of activities, which we would consider inappropriate for young Muslims today.

### **Concluding Remarks**

Keeping the above discussion in mind, we should reflect on how we can implement treating the young Muslim adults in our societies. Should we re-think on how we can teach and treat our adult university students and take the Islamic worldview as our guideline? It is essential to understand that our university students are not children anymore, and we should not treat them as such. They should and can take responsibilities, and should be able to express their opinions, views, and arguments. They should be allowed to have different opinions and write a critical thesis as long as they continue to position their argument within our Islamic framework and etiquette. We have to engage them in active and interactive discussions in the classroom; encourage them to express their opinions and guide them to have fruitful and inspiring conversations, discussions, and writings.

According to our Islamic understanding as shortly outlined above, our university students are *mukallaf* for around five to seven years if undergraduate students, and much longer, if they are post-graduate students. In the eyes of Allah, they are responsible for everything they do and do not do. If Allah sees them as being adults, why should we treat them differently and impose rules and regulations on them that

belittle them to being children? We need to let go of our young adults and release them in the responsibilities Allah has imposed upon them. Allah holds our adult students accountable for their prayers and actions in general and expects them to understand what it means to be *mukallaf*. Why do we not do the same?

In conclusion, I have presented first thoughts on how we can re-think the age of adolescence, keeping our Islamic worldview in mind. Further research is inevitable and future discussions are welcomed.

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## **Book Review**

### **Nurcholish Madjid (Editor) - Treasures of Islamic Intellectuals (2019, First published in 1988)**

by Makmor bin Tumin, *Department of Administrative Studies and Politics, Faculty of Economics and Administrations, Universiti Malaya, 50603, Kuala Lumpur, Malaysia. E-mail: makmor@um.edu.my*

Any discourse on contemporary Muslim Intellectualism or philosophy should begin with looking into the Hellenic influence, especially during the 2<sup>nd</sup> Islamic Century under the Abbasid Caliphate, particularly during the period of al-Makmun. Earlier, Christianity had begun to gather pace, especially from the works of Augustine. While it is true that it was only during the Middle Ages, such as in the 12<sup>th</sup> and 13<sup>th</sup> century that Europe began to open its doors for high theological and philosophical debates, especially through the contribution of Thomas Aquinas and Albertus Magnus, today's Europe is different from the Middle East as far as material civilization is concerned.

What has brought “backwardness” in the Muslim World? Was it the result of the teachings of Islam itself, or rather the exploitation of imperial powers? Going beyond such questions of teachings and exploitation, Nurcholish Madjid brings readers to a rational discourse. He hypothesizes that the presence of countless Muslim philosophers in the Islamic world is proof that rationalism has also been part of the day-to-day life of educated Muslims in the Middle East as well as Andalusia in Western Islam.

Nurcholish Madjid, an Indonesian scholar, compiled great works by Muslim thinkers, beginning from as early as 2<sup>nd</sup> Century Islam through the works of Al-Kindi, al-Ashaari, al-Farabi and Ibn Sina. He further presented works of the next generation of Muslim thinkers such as al-



Ghazali, Ibn Rushd, Ibn Taymiyyah and Ibn Khaldun, before going on to al-Afghani and Muhammad Abduh, who are known to be modernist Muslim thinkers.

Before discussing each work, Nurcholish provides a long introduction, presenting the principles of Islam and how leaders after the Prophet Muhammad (PBUH) such as ‘Umar al-Khattab made “brave” decisions when it came to jurisprudence. ‘Umar is considered as the first to have practiced *Ijtihad* (interpretation), implying the importance of rationalism and how it has been practiced by the close *sahabah*. Centring on Sunni belief, the author provides a discussion on the different extremes in Islam such as the Khawarij (those believing in strict followings of its manifestation in form) and Murji’ah (those who focus on substance and care little about form) in one opposite extreme, and the other being those such as the Qadariyah (Free Will) and Jabariah (Predestinarian).

The philosophical dimension of the book begins with the presentation of one of Al-Kindi’s major work, *Fi wahdaniyat Allah wa tunahiy jism al-‘alam* (*On the Oneness of God and the Limitation of the Body of the World*). Al-Kindi tackled the actual and potential of things and how such concept, if carefully understood, could help Muslims to better understand the idea of God. Aristotle’s work obviously had some influence on Al-Kindi’s thought, especially on the idea of metaphysics. While it is true that Quranic teachings are still followed, Neoplatonism began to make its impact on the Islamic theological (Aqidah) debate, which had led to the development of Rationalism by the Mu’tazilites. Al-Kindi made the attempt to both Islamise and Arabicise the Greek’s debate on the metaphysical world. In the process, he also tried to explain Islam and God through syllogisms. His move in the philosophical world opened a door to Neoplatonism. Neoplatonism which was popularized by Plotinus had influenced not only the realms of theology and philosophy, but to a great extent, the world of Sufism, especially non-conventional *Tasawwuf* through the ideology of *The Emination of Monism or Singularity*.

Immediately after discussing Al-Kindi’s idea, Nurcholish brings the readers’ attention to Abu Hassan Ali Bin Ismail al-Ashaari’s thoughts, popularly known as Ashaarism. Using rationalism, the latter rejected the foundational aspects of the Mu’tazilites’ rational thought of which

he was once a follower. He managed to defend the Islamic faith which he believed would be further corrupted by philosophical movements. However, Al-Ashaari's approach of rationalism was also challenged when he was accused of deviating from the tenets of Islam. Using samples of al-Ashaari's work, *Risalah fi istihsan al-khawd fi 'ilm al-kalam* (A Treatise on Appropriateness of Inquiry in 'Ilm al-Kalam), where he defended his school of thought, popularly known as 'Ilm al-Kalam, Nurcholish Madjid tries to show how Al-Ashaari was *true to Islam*. Readers might be eager to know the editor's (Nurcholish) own view on the thinkers' thoughts as compiled in this book. This aspect is lacking and could only be found in very few paragraphs for each thinker in their introduction. Al-Farabi and Ibn Sina's works also merit Nurcholish' attention. In general, he mentions how the concept of *Nubuwwah*, at least at a philosophical level was defended by al-Farabi when he responded to Plato's concept of "Philosopher King" with "Prophet King". Al-Farabi benefited a lot from translation projects funded by the Abbasid caliphate and the contribution of Christian scholars such as Hunayn Ibn Ishak and his son, Ishak Ibn Hunayn, as well as Yahya Ibn Matta. Al-Farabi's work on "*Ihsha' al-'Ulum*" (Enumeration of the Sciences) which was selected by Nurcholish Madjid in his book, opened the door for European and Western people at large to the point that he was known as 'the fine flower'. His works were quoted by Muslim and other scholars such as Maimonides. Al-Farabi's work which was compiled by Nurcholish is about the level of knowledge on Allah, politics and the categories and purposes of theologians (*Mutakallim*).

Next, Nurcholish Madjid focuses Ibn Sina's work, *Risalah Fi Ithbat al-Nubuwwat* (*Treatise on Proof of Prophetic Inspiration*). In his work, Ibn Sina highlighted the prophets' knowledge, the Revelation and the universal intellect of the philosophers, which he believed may have the power to discover the truth, parallel to the prophets' knowledge. Ibn Sina further developed the knowledge on logic (*'Ilm al-Mantik*) which was popularized by Aristotle. It should be noted that while a majority of traditional Muslims believe that the metaphysical world (unseen world/ *'Ilm al-Ghayb*) is inconceivable to the human mind, philosophers such as Ibn Sina, al-Farabi, al-Kindi and to a certain extent, al-Ashaari, believed that the domain of *'Ilm al-Ghayb* should and must be explored for those capable of exploring them. Muslim philosophers

use the term active intellect as a tool of accessibility in answering the question of conceivability of the human mind on 'Ilm al-Ghayb, which became the central pillar dividing the so-called traditional Muslims and philosophical Muslims. This divide continues until today.

Nurcholish also mentions the significance of Greek literature in the Islamic World, especially Aristotle's writing. However, the discussion on how such works have been criticized among jurists and the Hanbali school was not neglected. Some of the criticisms were on the value of the Quran, questioning how Greek works were used to guide human beings to the truth. Al-Ghazali appears to have found the balance between the two traditions; Quranic and Hellenic. Al-Ghazali, as portrayed by Nurcholish, developed a heterodox view of Islam, believing that every dimension of human conceivability should go in line with Muslim Intellectualism, as the teachings of the Qur'an and Hadith must not be compromised. Al-Ghazali believed in the power of intuition over active intellect to connect to other worlds. Al-Ghazali's work, *Fayasl al-tafriqa* (The Criterium of Distinction) was selected for readers' attention. In this work, he conceptualised five different meanings of existence, in which the failure to understand it may create a huge debate on what is the truth and even invite the problem of accusing others as infidel.

Al-Ghazali's work did not stop rationalism to flourish, as Ibn Rushd went on to underline the concept of double truth, arguing that both methods (divine revelation and active intellect) could bring man to the same truth. Nurcholish selected Ibn Rusyd's *Fasl al-Maqal fi ma bayn al-Hikma wa al-Shariah min Ittisal* (On the Harmony of Religions and Philosophy) as reference. It discusses three hierarchies of the path of truth; demonstrative, dialectic and rhetoric. He believes that both philosophy and/or jurisprudence can lead us to the truth. It appears that it was through Ibn Taymiyyah that the synthesis of Quranic and Hellenic thought was further developed after al-Ghazali. Al-Farabi, Ibn Sina and Ibn Rushd believed that through active intellect, the human being could access the metaphysical world. However, Ibn Taymiyyah stressed on the importance of the Qur'an and Hadith. Nurcholish Madjid says that if it is lovable through the privilege of *Qashaf* (Spiritual Experience), the unseen world is accessible, not through rationality. As described in Ibn Taymiyyah's work, *Ma'araj al-Wushu'* (Stairs of Reaching), the belief on the power of rationality has gone too far, thinking that Greek

thinkers such as Aristotle had explained everything about reality. He wants Muslims to stick to the authenticity of Islam as expressed in the Qur'an and Hadith. We have seen so far that the pendulum of rationality in the Islamic world had swung from Hanbali's and the jurisprudence group to the Mu'tazillites, to Ashaarism and then to another direction with al-Farabi and Ibn Sina. The same pattern can be seen with Al-Ghazali, Ibn Rusyd, Ibn Taymiyyah, and Ibn Khaldun.

Ibn Khaldun's *On Knowledge and Its Various Types, On Teaching and Its Methods and Aspects, and on the Various Things Associated to Them*, is later presented by Nurcholish in the book. In his work, Ibn Khaldun emphasised on the importance of knowledge. In fact, he considered knowledge had to be shared on a grand scale, just like industries. This applies to all kinds of knowledge, both religious and secular. Generally, Ibn Khaldun too did not open doors for human rationality, unlike al-Farabi, Ibn Sina and Ibn Rusyd. However, his method of interpreting history has created a debate, as he seems to reject stories which cannot be logically proven. It seems that rationalism has died out at least in the Sunni world, while Iranian philosophers such as Mulla Sadra began producing works that developed a new trajectory of philosophy in Islam. Hence, Nurcholish works on reviving the discussions on modern Muslim thinkers, selecting works of Jamaluddin al-Afghani and Muhammad Abduh. Both al-Afghani's *Ummah of The Past and Present, and The Remedy for its Diseases* and Muhammad Abduh's *Muqaddimah: Risalat al-Tauhid (Introduction: The Theology of Unity)*, provided a good discussion and medium for the Muslim ummah to look at the strength of their religion. However, it appears that both works did not capture the element of modernism which was known to have been produced by them and was often controversial. Perhaps, the works were the product of their different age of intellectuality. In his work, al-Afghani emphasised the importance of holding on to faith, and Muhammad Abduh tackled the concept of tawheed, following the previous method of theologians (dialectic) and the importance to understand the practices of early Muslims.

Al-Afghani and Muhammad Abduh's works that hint to favour the West sparked huge debates. Therefore, Nurcholish brought in the thoughts of Hamid Algar and Maryam Jameelah, critics of Muslim modernist groups, especially followers of al-Afghani and Muhammad Abduh. Both Algar and Jameelah were Muslim converts

that emphasised the Quranic practice to be applied in all spheres of life. Whatever the case, the 10 works of Muslim thinkers compiled and discussed by Nurcholish in his introduction prove that rationalism has always been at the centre of traditional Muslim teachings.

What had brought the Muslim world to “backwardness”? Nurcholish argued that it was not the question of rationalism, but rather lack of technological capabilities that had brought the Muslim World to a vicious cycle of “backwardness”. The industrial revolution proved that Muslim societies were unable to compete against the growing powers of Western Europe, both economically and militarily. It is true as stated by Nurcholish that the Sumerian society that had once lived on the banks of the Tigris and Euphrates Rivers contributed towards better agricultural technology in irrigation and ploughing systems, benefitting the Muslim world. But how could irrigation and ploughing compete with steam engines and machines in industrially dense societies? One wonders why there was no technological progress between Mesopotamian civilisation and the Industrial revolution, a question which was not answered by the author.

*Treasures of Islamic Intellectuals* is an interesting book that highlights the importance of rationality while reminding readers to return to the roots of Islam; the Qur’an and Hadith. Muslim thinkers should learn from the industrial problem which had led to the rise of Western power and the gradual demise of the caliphate system in the Islamic World. This book should be read to appreciate the highly praised rationalism in the Muslim World.

