

Raihan's 10 husbands & Mis-interpretation of Islam

BY
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Introduction:

Ms. Nandini Hossain (Editor of SATRONG) has rights to express her views relating to Islam in her essay entitled "Purush Sasit Dharme Bikalanga Nari (Man's Religion has made handicapped Women)." Every woman is the part of mankind's motherhood. We have to respect to our Matri-jati (motherhood). No man including a prophet could be born without a mother. Islam taught, "You will find heaven or paradise in the food steps of your mother." Mother is so precious in Islam. Today's so called Islamic fundamentalists sow the seeds of violence in the minds people and assaulting our mothers, sisters and daughters in Bangladesh, India and Pakistan. Every human mind (men & women) is the seat of Allah or God. No religious people has right to spoil the seat of Allah or human minds. In the name of Islam Mr. Raihan must not attack that "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood." Muslims have to surrender to the will of Allah. Muslims or Ms. **Nandini should not surrender to the will of Mr. Raihan.** Is Mr. Raihan representative of Allah and Prophet of Mohammad? Mr. Raihan is blinded by his darkness of ego. Ms. Nandini has the right to life, liberty and security of person. How dare Mr. Raihan spoke of false speech **of ten husbands relating Ms. Nandini.** What are you talking or writing about! Are you mad? In the civilized world Mr. Raihan should not attack Ms. Nandini in writing words of 10 husbands.

Is Islam a peaceful way of life or surrender to the Will of Allah? It does not matter what you call it. Islam remains what it is whatever label you may put on in assaulting women or abused Ms. Nandini (as an example of 10 husbands) in Mr. Raihan's essay or article? To hate Nandini is not Islam. To love Ms. Nandini as our sister is Islam. In the same way Universal Truth or Islam needs no label, it is neither matter nor mind. It is not monopoly of Mr. Raihan. When, for instance, we meet a man or women, we do not look on him or her as a human being, but we put a label on him or her, and regard him or her with all the prejudices associated with that label in our mind. Mr. Raihan is so fond of discrimination labels that he even goes to the length of putting him on human qualities and emotions common to all. Mr. Raihan, Ms. Nandini, Ms. Fatema and Mr. S. Barua are all brothers and sisters of mankind.

Islam means human beings (Asraful makhlukhat) have to surrender to the will of ALLAH and have to conquer (Jihad) darkness of selfishness, greed, hatred, delusion and our mental evil forces within (Holy Qur'an 78 : 32). Every religion follows the same idea. But human beings are killing each other in a name of religion. We have to kill our evil forces within. Relating to Prophet Muhammad, the writers explain in details "The Koran was Muhammad's grand argument because it was, in effect, a living miracle."

(The Vision of Islam, page X X i). Prophet Muhammad was the founder of Islam who changed world history in 20 years. The analysis of the theme used to show the superiority of the Arabs, (p.xviii) or to denounce the conflicts and schisms in the Islamic community (p. xxiv) and is a major step forward in the analysis of this complex hadith (p. xxv) material. Relating to religion (p. xvii) this collection of readings from the Qur'an is designed to help non – Muslim Westerners approach this glimpses of the sacred book .

It seems that there is some ambiguity in the introduction (p. xxxviii.) where it indicates that the differences between Jews and Christians are insignificant both are treated as belonging to the same monotheistic group that preceded the Muslims in world history.

“THE VISION OF ISLAM” is a thought provoking Islamic textbook of Sachiko Murata and William Chittick. It is an account of the various developments in the modern explanations of the Islamic studies. It covers a wide field and is well documented. The authors' title of the book “The Vision of Islam “ suggests the Islamic standpoint of the authors in viewing the riches of Islam are offered to the West in this accessible, annotated translation of glimpses of the Qura'an and Islamic values. Their (authors) right efforts of interpretation, editing and collection reveals the depths of Islamic spirituality.

Foundation of Islam: Five Pillars of the Islamic Life

Relating to part one as I read, understand all authority to rest in Allah. Even in the Five Pillars of Islam The Qur'an occasionally addresses prophet Mohammad directly warns, exhorts, cajoles and explains the true religion to the believers (The Shahada, p. 9). Concerning Salat,(p.11). As we read, “say, do you order me to worship something, other than Allah, you ignorant people (39:61)” Zakat is an alms tax.(p.16). So the Qur'an proclaimed, “They assign to Allah, a share of the crops and livestock he has created. (6 :137). **There are fasting in Ramdan and should not be “lying, backbiting, slander, ungodly oaths and looking with passion.”**(p. 17). There are sixth pillar is Jihad and Mujahada, self dedication for the cause of God. Sharia and Sin explained according to the Islamic tradition and literature.

The Vision of Islam is a collection of Introduction, The Qur'an, Messenger of ALLAH etc. four parts and ten chapters, select glossary, Appendix, notes and Index. The authors commented, “In a very deep sense, *Islam is the Qur'an, and the Koran is Islam.* The basic interpretation of the Koran is provided by Muhammad himself (pp.x).” The authors' knowledge of Islam and their wide scholarships have rendered insightful analysis, synthesis and at times straight personal interpretation of the position and strength Islam has in relation to other faiths and the (material) world. But they (authors) confessed, “Naturally, we as authors have our own lenses. In fact, some people may criticize us for trying to find Islam's vision of itself within the Islamic intellectual tradition in general and the Sufi tradition in particular.” (pp.xiii).

I have a question concerning Buddha, the authors commented, “Reading the account in Islamic terms, one can say that the Buddha saw Light itself, which is the source of all life, awareness, knowledge and joy.” (pp.90).

Concerning the Koran:

I could not agree with the authors, as they explained on the Koran,“ From the high point human of progress, the Koran appeared as a badly written mishmash of old sayings

and superstitions.” (p. xviii). There are contradictory points of the four pages writing essay on the Qur’an in this book. Time and tide wait for none. So the question arises we need to understand what is the present shape of the Qur’an and how the followers of Islam got the Qur’an in this shape. There is a long history to explain. However, ‘The Koran is a badly written mishmash of old sayings’ – is not the appropriate answer.

Islamic Wisdom:

The second part deals with *Islam and Iman, Tawhid, God, Angels, the Measuring out, the Message of the Prophets as well as Islam and other Religions*. Among them concerning the Islam the authors explained, “Submission to God. (p.340)”. And relating to Iman they (authors) wrote, ”Faith (Iman), the second dimension of Islam. Its objects are God, the scriptures, the prophets, the Last Day, and the measuring out. Typically, these are discussed in terms of the three principles: *tawhid, nubuwwa, and ma’ad*. The opposite of Iman is kufr. (p. 340).” Preaching is never without a purpose. Quranic tradition as based on a distinctive doctrine of God in relation to Ummah or the Muslim community. It is remarkable that authors indicated about Shariah, ”Literally, the “road leading to water; “ the revealed Law, which establishes the commands and prohibitions of the religion. It provides detailed explanations of Islam’s first dimension. It is based on the Koran and Sunna of the Prophet, to which other sources such as consensus and argument by analogy are added. (p. 344).

Doing Good and Doing Beautiful:

The third part deals with the Koranic Roots of Ihsan and the Historical Manifestations of Ihsan. The authors wrote, “Ihsan means doing what is beautiful, the third dimension of Islam.” As I read the book entitled *The Vision of Islam*, understand all authority to rest in God. The writers remarked, “We want to look at Sufism as one manifestation of *Ihsan*, of doing what is beautiful (p. 304) and “To embody the beautiful is to embody the qualities of God.” (p. 308).

Sufism:

What should we have to know concerning Sufism as one manifestation of Ihsan ?Sufi (mystical) movement developed as a reaction against the struggle for political power, Islamic legalism and the worldliness of an expanding and increasingly wealth of the Muslim rulers. This is a sincere attempt to rediscover the lost heaven at its deepest stage is called *Twssawwuf*. The Qur’an inserted that God created Adam in His own image. Then, the controversy arises did Sufis unite with God? Is there a path of meditation (*himmah*), should a Sufi attain an absolutely transcendent God! When a Sufi saint recites the Qur’an in ecstatic prayer it seems to hear the voice of God in deep absorption. Sufis discovered universal notion of ‘The Perfect Man’(al - insan ‘I – kamil, p. 246 – 247) and divine reality (al-Haqq) in the Qur’an for union with God. (Qur’an 50 : 16).

Definition of Sufism:

There is no doubt that woolen dress was already associated with ascetic and spirituality in pre-Islamic times. It is most remarkable that students of the Sufi studies (Islamic spiritualist and Mystical dimension) has been researched and rediscovered that

Muhammad's prophetic consciousness (53 : 1 – 12, 17 : 1, 81 : 19 – 25, and the Qur'an : God is immanent , 57 : 4, 4 : 108, 50 : 16, 2 : 186, 5 : 54, 2 : 115. There are also mystical practices : dhikr 33 : 44, peaceful heart 13: 28, and His the Lord 7 : 172.

Description of the Historical Situation:

The fourth part deals with the Islam in History, History as Interpretation and the Contemporary Situation. Since the telephone was invented and commercialized in the U.S.A. telephone systems have colonized the world. From this, the Internet and computer systems were born. But "Human civilizations are fleeting and illusory; God alone is real. (28: 88)." As the authors remarked (p.324), in this sense I highly admire the authors. There is also the question whether globalization challenges Islamic society. Today's globalization has changed the world at a fast pace and there are "things will not improve before the return of Christ. In other words, *Islam, iman and ihsan* will be increasingly difficult to actualize within the individual and society; "- as the authors suggested. May I acknowledge the suggestion ! To summarize, to establish an equilibrium between the destructive forces and unleashed when good clashes with evil. To attain **the "Garden and grape vines (78 : 32) we have to conquer the evil forces within.**

There is a minimum of criticism on the part of the authors, but there is sufficient for their purpose. The way in which the probing in this direction and now in that direction is portrayed makes a very valuable textbook, though some scholars may be surprised to find who their bed-mates are. The book is a valuable one, and every one should read it, who seeks to get a picture of the work of the scholars, and how and why they have reached out and studied in the ways in which they have done. There are sufficient documentations in the notes, index and bibliography to enable the reader to follow up recent studies and form his own conclusions.
