

How Islam lost its way

Yesterday's achievements were golden; today, reason has been eclipsed

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If the world is to be spared what future historians may call the "century of terror," we will have to chart a perilous course between the Scylla of American imperial arrogance and the Charybdis of Islamic religious fanaticism. Through these waters, we must steer by a distant star toward a careful, reasoned, democratic, humanistic and secular future. Otherwise, shipwreck is certain.

For nearly four months now, leaders of the Muslim community in the United States, and even President Bush, have routinely asserted that Islam is a religion of peace that was hijacked by fanatics on Sept. 11.

These two assertions are simply untrue. Every religion is about absolute belief in its own superiority and the divine right to impose its version of truth upon others. In medieval times, both the Crusades and the jihads were soaked in blood. Today, there are Christian fundamentalists who attack abortion clinics in the United States and kill doctors; Muslim fundamentalists who wage their sectarian wars against each other; Jewish settlers who, holding the Old Testament in one hand and Uzis in the other, burn olive orchards and drive Palestinians off their ancestral land; and Hindus in India who demolish ancient mosques and burn down churches.

The second assertion is even further off the mark. Even if Islam had, in some metaphorical sense, been hijacked, that event did not occur three months ago. It was well over seven centuries ago that Islam suffered a serious trauma, the effects of which refuse to go away.

Where do Muslims stand today? Note that I do not ask about Islam; Islam is an abstraction. Maulana Abdus Sattar Edhi, Pakistan's preeminent social worker, and the Taliban's Mohammad Omar are both followers of Islam, but the former is overdue for a Nobel Peace Prize while the latter is an ignorant, psychotic fiend. Palestinian writer Edward Said, among others, has insistently pointed out that Islam holds very different meaning for different people. Within my own family, hugely different kinds of Islam are practiced. The religion is as heterogeneous as those who believe and follow it.

Today, Muslims number 1 billion. Of the 48 countries with a full or near Muslim majority, none has yet evolved a stable democratic political system. In fact, all Muslim countries are dominated by self-serving corrupt elites who cynically advance their personal interests and steal resources from their people. None of these countries has a viable educational system or a university of international stature.

Reason, too, has been waylaid.

You will seldom see a Muslim name as you flip through scientific journals, and if you do, the chances are that this person lives in the West. There are a few exceptions: Pakistani Abdus Salam, together with Americans Steven Weinberg and Sheldon Glashow, won the Nobel Prize for Physics in 1979. I got to know Salam reasonably well; we even wrote a book preface together. He was a remarkable man, terribly in love with his country and his religion.

Despite widespread resistance from the orthodox, the logic of modernity found 19th-century Muslim adherents. Some seized on the modern idea of the nation-state. It is crucial to note that not a single Muslim nationalist leader of the 20th century was a fundamentalist... Pressed from outside, corrupt and incompetent from within, secular Muslim governments proved unable to defend national interests or deliver social justice. They began to frustrate democracy to preserve their positions of power and privilege. These failures left a vacuum that Islamic religious movements grew to fill -- in Iran, Pakistan and Sudan, to name a few.

And yet he died deeply unhappy, scorned by Pakistan, declared a non-Muslim by an act of the Pakistani parliament in 1974. Today the Ahmadi sect, to which Salam belonged, is considered heretical and harshly persecuted. (My next-door neighbor, an Ahmadi physicist, was shot in the neck and heart and died in my car as I drove him to the hospital seven years ago. His only fault was to have been born into the wrong sect.)

One of two Pakistani nuclear engineers recently arrested on suspicion of passing nuclear secrets to the Taliban had earlier proposed to solve Pakistan's energy problems by harnessing the power of genies. He relied on the Islamic belief that God created man from clay, and angels and genies from fire; so this highly placed engineer proposed to capture the genies and extract their energy.

Today's sorry situation contrasts starkly with the Islam of yesterday. Between the 9th and 13th centuries -- the Golden Age of Islam -- the only people doing decent work in science, philosophy or medicine were Muslims. Muslims not only preserved ancient learning, they also made substantial innovations. The loss of this tradition has proven tragic for Muslim peoples.

Science flourished in the Golden Age of Islam because of a strong rationalist and liberal tradition, carried on by a group of Muslim thinkers known as the Mutazilites.

But in the 12th century, Muslim orthodoxy reawakened, spearheaded by the Arab cleric Imam Al-Ghazali. Al-Ghazali championed revelation over reason, predestination over free will. He damned mathematics as being against Islam, an intoxicant of the mind that weakened faith.

Caught in the viselike grip of orthodoxy, Islam choked. No longer would Muslim, Christian and Jewish scholars gather and work together in the royal courts. It was the end of tolerance, intellect and science in the Muslim world. The last great Muslim thinker, Abd-al Rahman Ibn Khaldun, belonged to the 14th century.

Meanwhile, the rest of the world moved on. The Renaissance brought an explosion of scientific inquiry in the West. This owed much to translations of Greek works carried out by Arabs and other Muslim contributions, but they

were to matter little. Mercantile capitalism and technological progress drove Western countries -- in ways that were often brutal and at times genocidal -- to rapidly colonize the Muslim world from Indonesia to Morocco. It soon became clear, at least to some of the Muslim elites, that they were paying a heavy price for not possessing the analytical tools of modern science and the social and political values of modern culture -- the real source of power of their colonizers.

Despite widespread resistance from the orthodox, the logic of modernity found 19th-century Muslim adherents. Some seized on the modern idea of the nation-state. It is crucial to note that not a single Muslim nationalist leader of the 20th century was a fundamentalist.

However, Muslim and Arab nationalism, part of a larger anti-colonial nationalist current across the Third World, included the desire to control and use national resources for domestic benefit. The conflict with Western greed was inevitable. The imperial interests of Britain, and later the United States, feared independent nationalism. Anyone willing to collaborate was preferred, even the ultraconservative Islamic regime of Saudi Arabia. In 1953, Mohammed Mosaddeq of Iran was overthrown in a CIA coup, replaced by Shah Mohammad Reza Pahlavi. Britain targeted Egypt's Gamal Abdel Nasser. Indonesia's Sukarno was replaced by Suharto after a bloody coup that left hundreds of thousands dead.

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The lack of scruple and the pursuit of power by the United States combined fatally with this tide in the Muslim world in 1979, when the Soviet Union invaded Afghanistan. With Pakistan's Mohammed Zia ul-Haq as America's foremost ally, the CIA openly recruited Islamic holy warriors from Egypt, Saudi Arabia, Sudan and Algeria. Radical Islam went into overdrive as its

superpower ally and mentor funneled support to the mujaheddin; Ronald Reagan feted them on the White House lawn.

The rest is by now familiar: After the Soviet Union collapsed, the United States walked away from an Afghanistan in shambles. The Taliban emerged; Osama bin Laden and his al Qaeda made Afghanistan their base.

What should thoughtful people infer from this whole narrative? For Muslims, it is time to stop wallowing in self-pity: Muslims are not helpless victims of conspiracies hatched by an all-powerful, malicious West. The fact is that the decline of Islamic greatness took place long before the age of mercantile imperialism. The causes were essentially internal. Therefore Muslims must be introspective and ask what went wrong.

Muslims must recognize that their societies are far larger, more diverse and complex than the small homogeneous tribal society in Arabia 1,400 years ago. It is therefore time to renounce the idea that Islam can survive and prosper only in an Islamic state run according to sharia, or Islamic law. Muslims need a secular and democratic state that respects religious freedom and human dignity and is founded on the principle that power belongs to the people.

Muslims must not look to the likes of bin Laden; such people have no real answer and can offer no real positive alternative. To glorify their terrorism is a hideous mistake: The unremitting slaughter of Shiites, Christians and Ahmadis in their places of worship in Pakistan, and of other minorities in other Muslim countries, is proof that all terrorism is not about the revolt of the dispossessed.

The United States, too, must confront bitter truths. The messages of George W. Bush and Tony Blair fall flat while those of bin Laden, whether he lives or dies, resonate strongly across the Muslim world. Bin Laden's religious extremism turns off many Muslims, but they find his political message easy to relate to: The United States must stop helping Israel in dispossessing the Palestinians, stop propping up corrupt and despotic regimes across the world just because they serve U.S. interests.

Americans will also have to accept that their triumphalism and disdain for international law are creating enemies everywhere, not just among Muslims. Therefore they must become less arrogant and more like other peoples of this world.

Our collective survival lies in recognizing that religion is not the solution; neither is nationalism. We have but one choice: the path of secular humanism, based upon the principles of logic and reason. This alone offers the hope of providing everybody on this globe with the right to life, liberty and the pursuit of happiness.

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More than a partner in development

MOHAMMAD AMJAD HOSSAIN

DESPIITE economic downturn of 1990's Japan has continued to maintain as world's most robust economy and today the average income of a Japanese is \$ 23400 which is second to average income of an American. Japan today ranks as the second largest economy with the ten biggest banks in the world. It has distinguished itself as one of the leading countries in disbursing overseas development assistance (ODA) and as world's leading creditor country. As a matter of fact Japan stepped up its aid programme in the late 80's. In 1993, its development assistance budget exceeded \$11 billion and thus superseded the United States as the world's largest donor of economic assistance. As a result, Japan is the only country in Asia which is the member of world's powerful economic block-G7.

Japan's foreign policy, as it should be, is being based on pragmatic self-interest. Japanese domestic policy is also unique in the sense that the links between business, politicians, and the bureaucrats are much stronger than they were, for instance, in France during the period of De Gaulle. It may be that the shared

opinions of these groups coupled with hard work together in defining country's policy leads to Japan's successes since the end of Second World War. Following 11 September terrorist attack in the United States of America Japan is seen emerging as a normal country free of postwar restrictions as has been reflected in her destroyer, a mine-sweeper, a supply ship and three other warships patrolling to monitor shipping lanes in the Indian ocean and also as she dropped off tents and blankets for Afghan refugees.

Japan officially recognised Bangladesh on 10 February, 1972. But her relation with Bangladesh traces back to the pre liberation days. Japan's policy was to invest more in eastern part of Pakistan. As a result, steel mills, paper mills, rayon mills and fertilizer factories were established in East Pakistan with Japanese assistance. Another significant development that took place in Japan was the setting up an independent Bangladesh desk in their Foreign Office to monitor the developments during our war of liberation, which indicates of Japan's farsightedness. Hayakawa, a member of Japanese Diet became a household name in Bangladesh because of his steadfast support and assistance for the latter's war of liberation. It may be noted that Hayakawa being a President of Japan-Bangladesh Friendship Association paid a visit to Bangladesh immediately after Bangladesh achieved independence and was accorded rousing reception in Dhaka in recognition of

his service to Bangladesh. It is needless to mention that the Japanese media, both print and electronic, gave wide possible coverage to our war of liberation.

Since Japan established diplomatic relations with Bangladesh in 1972, the relations between the two countries have developed in depth and dimension over the years. Bangladesh has been continuously looking at Japan as a friendly partner in development. As a bilateral donor Japan remains the single major donor country to Bangladesh and Bangladesh turned out to be the sixth largest recipient of Japanese assistance. Japanese direct investment to Bangladesh may not seem significant compared to the possibilities that exist in Japan. Japan's financial assistance is not only channelled through the government but also through non-governmental organisations. Many non-governmental organisations receive financial assistance generously from the government of Japan for the benefit of rural people. The children organisation like Kachi Kanchar Mela, the country's oldest and biggest such organisation, also received Japanese assistance for expansion of its central office. The construction of two Bangladesh-Japan Friendship bridges linking the country's important motorways reflects the vision of assistance offered by the Japanese government which helped improve the communication system in the country.

On the international plane both Bangladesh and Japan hold identi-

cal opinions on important issues. However, Bangladesh caused some irritation in the relation when she contested against Japan for the post of a nonpermanent member of the Security Council in 1980. In fact Bangladesh won the seat defeating Japan. But it did not have any adverse effect on the bilateral relationship between the two countries as it has been embedded in the memory of the government of Japan the gesture shown by the government of Bangladesh when a


hijacked JAL passenger plane landed at Dhaka airport in 1977. The government of Bangladesh successfully negotiated on behalf of the government of Japan with the radical faction of Japan's Red Army for the release of the passengers on board the JAL plane.

Exchange of visits of official delegations, political leaders and parliamentarians between the two countries has strengthened the bilateral relations. It appears that the government of Japan has been

involved in assisting Bangladesh in every sector of the economy.

On the eve of the thirtieth anniversary of the establishment of diplomatic relations between the two friendly countries, it is the natural desire of the people of Bangladesh to see further development of the existing relation to the mutual benefit of the two peoples.

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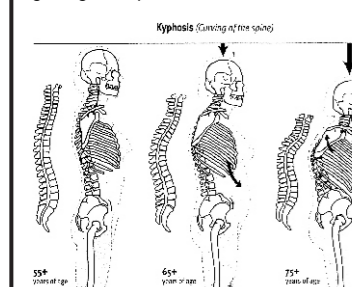


Dr. Rubaiul Murshed

All health information to keep you up to date

What is osteoporosis

Osteoporosis (porous bone) is characterised by a progressive loss of bone mass and a change in the architecture making them brittle and liable to break more easily. This is a very common disease which affects one in two women and one in three men over the age of 60, but it is also seen in younger people. It is important to develop strong bones in the first half of life to reduce the chance of getting osteoporosis later.



becoming weaker, until you have: fractures of any bone with little external force especially of the spine and limbs, including wrist and hip loss of height curving of the spine (kyphosis)

How do you know if you have osteoporosis?
If you feel you may be at risk of osteoporosis you should speak to your doctor. They may order a bone density scan on a special scanner. This test is simple, safe and painless and helps decide if treatment is needed. You may have to pay for this test.

What are the signs of osteoporosis?
Usually there are no signs or symptoms. You may not know that your bones are

What treatment is available for osteoporosis?
Treatment will vary according to your age, sex, previous medical history and the severity of the osteoporosis. Your doctor can advise on the best treatment so that you have less bone loss and improved mobility and quality of life.

Next: For your eyes only.