BOOK REVIEWS


Islam is now widely acclaimed to possess, within its own value frame, a viable economic system to meet the needs of modern society and state. It must be noted that Islamic economy is not just the name of the abolition of *Ribā* and the Introduction of *Zakāt*. In modern times, Islamic economy, as it is true of any other system, cannot thrive to achieve its objectives unless a carefully designed monetary and banking system is evolved within its own value standard. This is what is aimed at in this work as pointed out by the author himself in the introduction (p. 26). The author is perhaps fully correct in his observation that the economy of the modern Muslim countries is now in a formative stage. Therefore, in his opinion, there is still time to build up their economy according to their own value system, otherwise with the passage of time Islamic formulation of the economy will be difficult. In the present work, the author does not claim to have fully dealt with all aspects of Islamic economic system. He has focussed only on the issues related to money and banking, which, in modern times, admittedly play the pivotal role in the distribution of resources as well as in the growth of economy.

The book comprises nine chapters in which an attempt has been made to draw a non-interest bearing monetary and banking system which would essentially differ from the conventional interest bearing system.

The first chapter which discusses about the goals and strategies of the Islamic system serves as a preamble to what the author is going to delineate in the following chapters. According to the author, the Islamic system may not apparently differ from particularly capitalism in the objectives of people's economic well being, mobilization of resources, high economic growth. Nevertheless, the true application of Islamic system will feature in its commitment to spiritual values and human brotherhood of its own standard. It has been rightly pointed out that in the Islamic perspective people's economic well being does not mean their material prosperity only; it means that the vice-gerent of God finds adequate means to utilize his abilities for the betterment of his ownself, his family and the society at large. Similarly, high economic growth through the production of inessential goods that creates imbalance between the poor and the rich has no place in the Islamic system.

Inflation is a major source for economic disequilibrium in the society. In the Islamic system where *Qard ḥasan* is extendible without profit/interest, stability in the value of money must be maintained. The author, however, does not see any harm in allowing some relaxation in the value of money with other monetary and financial
measures to offset relaxation. The real stability in the value of money can be achieved only if the industrialized nations adopt a saner policy which, to many, is a remote possibility. The hope, therefore, is reposed in an all out effort to be jointly taken by the Muslim countries in this regard.

The author does not seem to agree with the suggestion made by the CII report in allowing indexation of financial assets, because in his view the indexation is not the real cure for inflation and is comparable to Ribā. It is not clear how the author does not see any harm in some relaxation in the value of money while in the same breath he holds indexation as comparable to Ribā. However, he is not opposed to indexation of salaries and wages as a temporary corrective measure.

It has been adequately emphasised that the strategy to achieve the cherished objectives of Islamic economy should neither invite intervention of laissez faire economy, nor should a state coercive power be invoked. The author, however, while acknowledging individual freedom in all mundane affairs, recommends for an Islamic state to utilize all tools of direct and indirect control to the extent essential for the achievement of justice oriented goals of Islamic economic system. In view of the author, therefore, reorganization of banking and monetary system on Islamic lines is not the only tool for achieving the objectives of Islamic ideals of economy; it is an important ingredient of the total change including moral transformation and political reform in which a positive role of the stage is indispensable.

Chapter 2 discusses the nature of Ribā, one of the important sources of unjustified earning prohibited by the Shari‘ah. While not disputing the notion that interest on loans is also covered by the Quranic prohibition of Ribā, one would probably be constrained to agree with the author’s indication that Ribā-al-Nasi‘ah refers (only) to the interest on loans. This seems an oversimplification of the large mass of Ribā traditions in the Ḥadīth compilations, Qurān commentaries and fiqh works. It has been held almost unanimously that Ribā al-Nasi‘ah arose principally out of the Jāhiliyyah practice of transaction in which an increase used to be stipulated on the deferred price of the commodity. Interest on loans, however, is included in the corpus of Ribā al-Nasi‘ah, because in both the cases it is the time factor that is accounted for in exchange of a Ribā increase on the price of the commodity or interest on the principal. It is perhaps at a much later date that Fakhir al-Dīn al-Rāzī and Abū Bakr al-Jaṣṣāṣ categorically held that interest on loans also was a Jāhiliyyah practice and included in Ribā al-Nasi‘ah.

The author’s statement; “Thus Ribā al-Nasi‘ah and Ribā al-Faḍl are both essential counterparts of the verse: God has allowed trade and prohibited Ribā (p 61) appears to be a sweeping statement, because according to the great majority of the jurists, it is the Ribā al-Nasi‘ah, i.e. Ribā al-Jāhiliyyah which is the purport of the Quranic prohibition of Ribā. Ribā al-Faḍl does not have the same degree of illegality as the Ribā al-Nasi‘ah, because of the former’s prohibition by the Sunnah, and not by the Qur’ān. The author also should have taken into account that a number of companions including Ibn ‘Abbas did not consider Ribā al-Faḍl as prohibited mainly because no tradition from the Prophet, in this behalf reached them.

While tracing the modes of Ribā practices as prevalent during the Jāhiliyyah period, the author appears to have successfully refuted the notion that the Quranic prohibition of Ribā relates to the interest on consumption loan only and that interest on production
loan is outside the purport of the Quranic verse. In fact, as the author has shown, most of the *Ribā* based transactions mentioned in the classical works were related to business and production loans.

Chapter 3 gives a brief idea of the probable needs of business financing that are supposed to serve as effective alternatives to interest oriented loan financing in any economy that allows private entrepreneurship. It also briefly discusses that joint stock companies, partnership business (*Mudārabah* and *Sharīkah*) and even sole proprietorship ventures can be run with equity participation. The author’s idea that a sole proprietor requiring financing shall have to sacrifice his sole proprietorship right by turning into a *Mudārib* is understandable.

In equity financing instead of loan financing the author foresees a wide dispersal of ownership with equitable distribution of income and wealth. To safeguard the interest of small share holders who are least inclined or may not have the opportunity to participate in decision making process, the author advocates appropriate reforms to minimise the malpractices of management especially in socially desirable big enterprises.

Chapter 4 suggests some socio-economic measures that are necessary for the success of *Ribā* free economy. In the first place, Dr. Chapra desires a total transformation of the existing Muslim societies according to their own value system based on justice, cooperation and eradication of evils and oppression. But as it is very difficult to give a concrete definition of extravagance and conspicuous consumption particularly in a society of unequals, Dr. Chapra suggests that the above spirit is to be inculcated by individuals; it cannot be thrust upon from the above. His notion that national and international debts are not sufficient for the elimination of ultimate sacrifice, cannot be denied. But in the complexity and interdependence of the present world economy, particularly when the Muslim nations are in developing stages and have to keep themselves in the proximity of this or that political and military interest, how they can dispense with debts is not answered from practical point of view.

The author’s recommendation of a change in the concept of “Efficient use of saving” deserves attention of the investment policy makers. In the capitalistic system, equalization of marginal returns on all investments is the test of efficiency. While in an Islamic economy, priority should be given to the production and distribution, as suggested by the author, of essential needs of the society before the funds are available for other purposes. For the elimination of *Ribā* from the commercial and industrial organizations, introduction of equity base and is widening in these concerns, as suggested by Dr. Chapra, is perhaps the only alternative.

According to the author, unless the tremendous powers exercised by the present banking institutions are drastically reduced, banks operating within *Mudārabah* and *Mushārakah* framework may lead to become even more powerful than the conventional commercial banks, among which adoption of widely owned equity base for the banks appears to be most important, because this will be instrumental for the dispersal of ownership of wealth and will help reduce its concentration.

After discussing in some detail the techniques and advantages of *Ribā*-free (*Mudārabah*) based banking, the author concludes that the only sufferers from the proposed scheme will be:
the privileged borrowers who will have to pay rate of profit more than the lower rate of interests they now pay to the banks.

(b) users of bank services now yielding no social return.

(c) bank share holders who now earn more than their normal return on equity.

The author also asserts that the general public would benefit through a goal oriented allocation of credit as well as through the Mu
\textit{\textipa{darabah}}
projects diverted to the state.

In Chapter V the doubts that are generally raised against the viability of interest free economy have been discussed. The author thinks that the charge that in an interest free economy, there is the least possibility of efficient utilization of resources is baseless, because in the Islamic system the allocation of resources will also not be free. The rate of profit will rather act as an optimal criterion for the allocation of resources. The author also thinks that the broad based profit sharing would be able not only to effectively utilize the resources but also would reduce concentration of capital and power in the hands of big capitalists.

However, as Ralph theory that the money rate of interest does not rule the roost and the money rate is irrelevant to investment decision (quoted by Dr. Chapra) is yet to be proved by empirical evidences, so is Dr. Chapra’s Islamic idea of profit expectation.

In an Islamic economy, Dr. Chapra believes that in order to offset the effects of time preference, erosion of inflation, future uncertainties about income and consumption, the savers will certainly look forward to equity investment avenues of Mu
\textit{\textipa{darabah}}
and Mush\textipa{arakah}, joint stock companies and other equity oriented financial management institutions. He, however, hastens to add that this will be possible where the savers will not find any alternative except that of holding savings idle.

The present interest based system indeed helps only the bigs to become bigger because of their more credit worthiness than the medium and small entrepreneurs. But the author expects that the criterion of profitability in equity based system will naturally urge the credit giving institutions in the high yielding concerns irrespective of big or small, in which the bigs will not be able to monopolize any business. In addition this will help allocate resources evenly and reduce concentration of wealth and power.

The author is perhaps right in his view that the fluctuating rate of interest and its erratic behaviour is responsible for instability in the economy. In his opinion, in a wholly equity based system, the share of the entrepreneurs or the financiers cannot fluctuate violently as the interest. He, however, does not claim that the elimination of interest and introduction of profit and loss sharing would totally change the level of uncertainty. It is only expected that profit and loss sharing system would neutralize the influence of instability of distributing its consequences among all parties.

In the profit and loss sharing system the fear of erosion of the losses in the enterprises may appear to be a discouraging factor for the savers. The author dispels this fear by assuming that such losses would be offset by the total profitability of all the enterprises that might be undertaken by bank’s Mu
\textit{\textipa{darabah}}
investment.
According to the schemes as suggested in this work demand depositors will not earn any profit on their deposits. To ensure safe return of their deposits, a demand deposit insurance scheme has been proposed.

The author believes that in loss and profit sharing system, banks themselves being the entrepreneurs with their expertise to evaluate the proposed projects, will be more vigorous and careful than the conventional banks. The difference between them that unlike the conventional banks which predetermine a rate of profit, the Islamic banks will not declare it beforehand. Through the exercise of expertise both move to the same direction.

In the Islamic value system, the author asserts, that there is no justification for subsidised services to the rich and the poor alike. In his view ways and means other than subsidise must be found to help those who are really in need of help.

After amply discussing the adverse impact of domestic and external borrowing of funds, which are not used for investment in real assets, but simply to meet current expenditures, to purchase unnecessary defence hardware or to finance unproductive projects, the author emphasises on the need of sacrifice and austerity, particularly by the rich, if economic development and general wellbeing are to be pursued, because the easy availability of interest based borrowing tend only to weaken the urge for sacrifice.

In Chapter I to V, the author has delineated the objectives, rationale and mechanism of the Islamic banking system. Chapter VI to IX taken as a whole are devoted to the development of an institutional framework aimed at actualizing Islamic Banking as a viable system as compared to the interest based conventional system. The author, however, reminds the readers that the institutional framework which he is going to suggest may appear to be the same as that of the conventional system. But in view of the objective, mechanism and scope these institutions will be entirely different.

In the formulation of Dr. Chapra, the central bank should be the pivot of the Islamic banking for implementing the country's monetary policy. It should be given adequate power to supervise not only the commercial banks, but also all financial institutions. For this purpose, the author suggests to review all existing laws relating to financial institutions and amend to reconstitute them in the light of the Islamic teaching. Since in the Islamic banks, the commercial banks and other financial institutions will be partners in business, the central bank cannot be an onlooker only.

The central bank should be empowered with adequate controlling authority over the commercial banks and financial institutions in respect of their credit allocation because the commercial banks and financial institutions through their participation in profit and loss sharing are going to take greater risk than the conventional system. To ensure autonomy for the central bank, the author advises its commercialization although to a limited extent, by allowing it to have its own source of income to finance its expenditure. While discussing some essential features that should be characteristic to Islamic banking system, the author disfavours a single monopolistic banking institution as was the U.S. style unit banking system under a few large holding companies with enormous political influence and power. In his view, the ideal solution lies in the creation of small and medium sized economically viable banking institutions, but not so powerful to exercise unhealthy influence over the National economy. Moreover, as the Mudārabah
ventures would generally be of small and medium size, the small and medium sized banks
would be most suitable in this framework.

Dr. Chapra does not see any harm in allowing creation of derivative deposits by the
Islamic banks also. It is known that through the rolling nature of derivative deposits, the
conventional banks and their stock holders earn profits out of all proportions. This profit
may be regarded as a means of earning by utilizing others' money with no share for it.
Therefore, one would perhaps be justified to ask whether the derivative deposits are akin
to Riba. However, the proposition to develop Islamic economy in the capitalistic frame-
work perhaps has urged the author to recommend certain measures to offset the undue
economic advantage in favour of the privileged few. Of the measures suggested by him
the following two are of some significance:

a) The total of central bank deposit and derivative deposits should be considered as *Muḍārabah*
advances to the commercial banks. This will enable the central bank to divert a share earned through the derivative deposits.

b) Diversion of a substantial share of the profit to the social sector according to an agreed formula.

The author believes that the low equity base in the conventional banks and interest
oriented saving schemes are responsible for scarce resource mobilization in the Muslim
countries. In his view, the Islamic banks by broadening their equity base should be able
to attract greater participation of the people in resource mobilization. Similarly possi-
bility of getting *Halāl* return on savings will penetrate deep into the majority of the Muslim
masses and incline them to save in the banks. These are only assumptions and yet to
be proved, by empirical evidences, when the Islamic banks are raised paradoxically parallel
to the conventional banks.

Chapter 6 is by far the most important one, because it is devoted to develop an
institutional framework which, in the opinion of the author, is essential for the implemen-
tation and working of Islamic monetary system, as have been delineated in the first five
chapters. The author, however cautions the readers that the proposed framework may
apparently look as similar as that of the conventional interest oriented system. But
institutions raised on the proposed lines would essentially be different in their objectives,
mechanisms, powers, scope and finally in their responsibilities. It is obvious that the pro-
posed system, operating within an equity financing framework, will need new technique,
proper supporting institutions, different auditing methods and changed legal framework.
Therefore, according to the author, the central bank will have to play the role of an
innovator, adviser to the government as well as to the financial institutions, and also as an
educator of the society.

For optimizing resource mobilization the author urges the Islamic banks to find out
other shariah approved investment avenues such as lease financing, investment auctioning,
*Bay' Mu'ajjal*, *Bay al-Murabahah*, Hire-purchase, Investment on Normal Rate of Return,
Time Multiple Counter Loans, special loan facility etc. We may refer here to the CII
reports, Government of Pakistan, which, in view of practical difficulties in actualizing fully
the schemes of profit and loss sharing, has recommended also the above mechanisms of
transactions claimed to have been given legal sanction by the shari'ah.
Dr. Chapra, however has certain reservations with regard to the above mechanisms. On the permissibility of lease financing his view that leasing is generally allowed by the Fuqaha eventhough the Shariah does not allow a fixed change on financial assets... gives an impression that the Fuqahah sometimes went beyond the limits of Shari'ah. This notion tends us to believe that the works of the Fuqahah, particularly their Ijtihad, are not parts of the Shari'ah, which perhaps none will accept.

The author also thinks that investment auctioning as suggested by the CII is not different from that given to justify interest, because the financing banks take no risk, but they are assured of a predetermined profit.

Dr. Chapra, keeping in line with many other scholars, think that transactions like Bay'Mu'ajjal, and Murabaha although held lawful by the Fuqahah, may lead to a camouflage of interest, hence the Council of Islamic Ideology has recommended a cantous use of these methods of transactions with which Dr. Chapra seems to have agreed. He however, gives perfect legitimacy to Bay'Mu'ajjal and Murabaha if the risk of transaction and transfer of purchased goods rest with the financier. Here one fails to understand how the risk of profit and loss has been regarded as legitimizer of Bay'Mu'ajjal, because it is a sale with deferred payment in which a rate of profit is assured and loss is anticipated only in case of bankruptcy.

Our author appears to be reluctant to consider investment on the basis of normal rate of return as fully permissible in the eyes of the Shari'ah, if the normal rate of return refers to a past rate. He, however, does not see any harm if the rate of return is determined with reference to the actual return in the Mu'qarib's business during the Mu'qaribah period, because it is possible to determine the normal rate of return in accordance with some formula. Whatever the case, the principle of investment on the basis of normal rate of return immediately takes us to the suggestion that modern experts with the required expertise can probably anticipate the amount of profit in certain standard businesses, hence prefixation of a rate of profit in such case will not be considered as unlawful interest.

In addition to commercial banks, the author suggests creation of a wide range establishment of non-bank financial institutions (banks, trusts, credit unions and cooperative societies etc.) to mobilize savings through equity and Mu'qarabah deposits and make them available to prospective investors. In the opinion of the author, these institutions should be medium sized with well spread equity base so that they can check concentration of wealth and power. These institutions will use the funds to acquire equity in other businesses and extend advances. Thus they will help bring together finances and entrepreneurs which is the crux of the Mu'qarabah scheme, and they should help spread ownership of business and reduce concentration of wealth.

It must be mentioned that in the interest oriented capitalistic banking system, the depositor plays a passive role in banking system because of its more or less uniform rate of interest which is considerably smaller than the total amount of interest earned by them and the profits earned by the borrowing entrepreneurs. This ultimately results in a tendency to provide funds at lower rate of interest to larger borrowers because of their creditworthiness, which contributes substantially to unhealthy concentration of wealth.

Dr. Chapra hopes that markets compulsion will induce the Mu'qarib to declare a
competitive rate of return on their shares and Mudārābah deposits and will not resort to any undesirable devices to underrate profits. He, however, recommends to rationalize the tax system so that it does not have a built in incentive to cheat the government, the banks and the NBFIs. Dr. Chapra also recommends that these institutions should be developed under the rigours of certain specific guide-lines, so that they do not become bases for concentration of wealth.

Taking notice of the fact that the Commercial banks and NDI-Is because of their profit motivation naturally will not be interested to finance a number of small sector economy, the author recommends establishment of special credit institutions by the governments to extend either Mudārābah advances and Qarāḍ Ḥasan.

In the case of the abolition of interest and of the absence of interest bearing government securities, a number of vital changes in the instruments for equating money supply with its demand would be inevitable. Chapter 7 discusses this issue in outlines. The author thinks that initially the abolition of interest and the levy of Zakāt would help reduce the speculative demand of money and bring greater stability to its total demand.

Fiscal deficits, credit creation by commercial banks and monetization of balance payments surpluses are regarded to be the main causes for excessive monetary expansion in the under-developed Muslim countries, resulting in intolerable inflation. The author advises the Muslim countries to recover from fiscal deficits by two methods: (1) by minimizing extravagance and unproductive government expenditure (2) by raising adequate finances through taxation. Uneven sectorwise taxation formulated to serve group interests should be avoided.

The author proposes some regulatory devices to offset inflationary effects which are inevitable in credit creation by commercial banks. He however, thinks that the absence of interest itself will serve as a regulating mechanism to neutralize the inflationary effects of credit creation. The question of credit creation and the concept of derivative deposits how far are compatible with the interest free banking perhaps requires a thorough examination.

Chapter 8 briefly re-evaluates Islamic monetary and banking system as delineated in the previous chapters. Abolition of Ribā has been the main theme throughout. In author's formulation, however, the proposed system would produce better results only within the framework of the Islamic value system comprehending individual human being and the society as well.

While again touching on the points of capital formulation, growth and stability, the author reasserts that if interest is abolished, the total return on capitals would be much higher (profit + interest) to be justly divided among the capital and the entrepreneur. This seems to be true in the framework of profit motive. The author also expects that abolition of interest would introduce discipline in the government expenditure, because an easy access to interest based finance would not be possible. The author finally hopes that the Islamic system would not only minimize unjustified investment and reduce inequality, but also perform better in resource allocation, savings and capital formation and stability. He, therefore, asks for a sincere and whole hearted trial by Muslim countries.

Chapter 9 draws a gloomy picture of the present Muslim societies which miserably
lack strength of character, strong bonds of brotherhood and incorruptible justice. Particular reference has been made to economic institutions that are legacies of the Muslim world's feudal or colonial past which are in clear conflict with Islamic ideals. The author, however, finds rays of hope in the reform movements that have been a source of awakening among the Muslims particularly after the second world war. But these movements, it is pointed out, have not yet been able to penetrate deep into the hearts of the Muslim masses due to foreign threats and largely due to the fact that the government machineries in the Muslim world are in the hands of secularist minority.

For the author, therefore, complete transformation and reform of the Muslims is necessary, which can not be achieved in a short period of time by coercion of the state or by regimentation. He urges the reform movements to continue their struggle to reorientate the society according to Islamic ideals. Meanwhile the Muslim governments should resort to gradual Islamization steps in all walks of life until actualization of their goals. This, the author considers a period of transition.

The author urges an immediate beginning in the field of money and banking system, which need not wait until fully Islamized environment is created. For the author, transformation of money and banking system according to the lines suggested by him could produce positive results even in the non-muslim countries. A number of concrete suggestions made by the author deserve consideration by the Muslim states for Islamic transformation of their existing monetary and banking system. Dr. Chapra, however, suggests not to effect any change hastily, because any abrupt action in this regard may jeopardise the whole process of Islamization of economy in the Muslim countries.

With regard to interest bearing transaction with the foreign countries, Dr. Chapra's perception is that it is through the honest and efficient efforts of the government concerned that the Muslim countries can reduce their dependence on foreign borrowing and thus averting the large chunk of the cause of interest. In his estimation, Islamic banking and monetary system, if actualized, could even attract foreign capitals.

The Book under review is perhaps the most enduring and integrative contribution on Islamic monetary economy and banking with a critical focus on the contributions made by the Pakistan Council of Islamic Ideology in their report on the elimination of interest from the Economy. As a matter of fact, Dr. Chapra's work is an analytical expansion of the Council's report which may well be regarded as the blue-print for the elimination of Ribā from Muslim economy. In delineating the problems related to the elimination of Ribā from banking and monetary system our author appears to have been fully guided by the experiences of modern economist, as well as by the dictates and ideals of Islamic economic traditions and juristic principles. The work, therefore, may be regarded as an indispensable hand book for those who are striving for Islamization of the economy, especially of the monetary and banking system. Two appendices: (i) on Ribā in the Qur'ān, Ḥadīth and Fiqh and (ii) On Fiqhī traditions on Muḍārabah, Muṣārakah and cooperation are highly useful additions to the work. In these two appendices, the readers will readily find exegetical and juristic references to many problems while consulting the book.

One of the pioneer Islamic economists, Professor Khurshid Ahmad's well-written foreword to the work under review is an excellent acknowledgement of the academic
Dr. Chapra has put in to expound the viability and superiority of equity based economy. We repeat in the words of Professor Khurshid Ahmad what one can hope from this work: "I am sure Dr. Chapra and other Muslim economists will continue to face the challenge that comes from the monetary system and develop more vividly the vision of an international monetary system that is free from Ribā and leads to the emergence of a just world economic order."

The Islamic Foundation, Leicester, U.K. deserves our congratulations for almost an errorless presentation of the work.

ZIAUDDIN AHMED
The last decade has witnessed the heightening and deepening of Islamic consciousness in Muslim communities throughout the world. The resurgence of the Islamic ethos is at once spiritual, social, economic, and political in its manifestations. The hallmark of the contemporary resurgence is a return to Islamic roots—the fundamentals of the faith as revealed and practised by the Holy Prophet.

The primary concern of this book is to examine the historical roots and patterns of Islamic resurgence and the forms of its manifestations in the crisis milieu of present-day Muslim society. It focuses its attention on political Islam and its revolutionary implications in the Arab world.

The author is of the view that the present phase of Islamic resurgence can be viewed as conforming to the cyclical appearance in times of crisis of revivalist movements reaching back to the Holy Prophet's era. Such a dialectical approach, reminiscent of Ibn-Khaldun is dictated not only by historical reality but also by the self view and worldview of today's Islamist movements. No surprise, contemporary Islamic fundamentalists view themselves as the direct successors and emulators of past leaders and movements of resurgence and renewal.

A diagnostic examination of the contemporary Arab-Islamic milieu reveals the existence of a societal crisis of multi-dimensional proportions. For over two centuries, the world has experienced a protracted crisis encompassing the socio-cultural, economic, political and most basically, the spiritual realms.

The contemporary Arab social setting is characterized by certain specific attributes of protracted and intense crisis, which constitute the catalysts that have triggered Islamic fundamentalist responses. The author feels that the identification of these catalysts requires two levels of investigation: (1) catalysts arising from crises peculiar to specific Arab states or sub-national groups and (2) catalysts stemming from the larger Arab crisis milieu. There are significant cross-national similarities between crisis conditions, which permit consideration of macro-level catalysts deriving from the larger crisis environment of Arab society. These crisis attributes may be classified into clusters; their dynamic interaction operates in a mutually reinforcing pattern, promoting social turmoil and political instability.
In its contemporary expression, the ideology of Islamic fundamentalism represents the culmination of accumulated revelation, tradition and practice going back to the Prophet Muhammad (PBUH). Thus the content of Modern fundamentalist ideology and its legitimization is consciously based on the selective interpretation of Islamic historical epochs. Indeed, present-day fundamentalist societies and movements seek to justify their very existence and mission by referring to divinely ordained duties and historical precedents, which reflect their peculiar historiography, combined with a deterministic self-view and world view. Consequently the burden of history lies heavily on the Islamist ideologues, as they strive to reconstruct the past in the present crisis setting, in order to shape the future.

The author suggests the following basic characteristics of the Islamist alternative which contribute to its drawing power at the mass level. As an ideology, Islamic fundamentalism

1. bestows a new identity upon multitude of alienated individuals who have lost their social-spiritual bearings,
2. defines the worldview of the believers in an unambiguous term by identifying the sources of “good and evil”,
3. offers alternative modalities to cope with the harsh environment,
4. provides a protest ideology against the established order,
5. grants a sense of dignity and belonging and a spiritual refuge from uncertainty; and
6. promises a better life in a future Islamist utopia, possibly on earth and definitely in heaven.

The drawing power of the Islamist societies stems from their success in combining theory and practice by attempting to implement the doctrinal precepts of the fundamentalist ideology in the context of their collective existence. Specifically, Islamist societies provide

1. a sense of brotherhood in a community of believers,
2. Specific functions to be performed by individual members, thereby defining their “stations in life” and according them self-respect,
3. mutual assistance and self-help in communal setting including health care, social service and financial help, and
4. a medium of political activism which ultimately promises to alter the “sinful” society according to Islamist precepts.

The power of Islamist ideology to attract adherents reflects its capacity to perform important social, political and psychological functions which have gone unmet by the authorities. The consequent vacuum in socio economic development and socialization has been filled by Islamist ideology and its purveyors. Thus, fundamentalism offers alternative
prescriptions to remedy social ills and an escape from alienation in a turbulent environment. As a mechanism for social mobilization, Islamist ideology can accommodate the political dissident as well as provide an escape from politics for those seeking spiritual salvation.

The prime targets of fundamentalist propaganda — the youth, new urbanites, political malcontents, tradionalists, and the lower strata — have already manifested considerable receptiveness to the “message”. However, at the present stage of evolutions, the outright resort to activism and violence has been infrequent. Yet, by all indications, the process of Islamist politicization is continuing at varying rates depending on the status of the group and the nature of the regime.

In its ultimate logic, Islamic fundamentalism rejects the very concept of the contemporary nation-state and its transplants in the Arab-Islamic setting. The Islamist challenge transcends the Arab states to include the modern nation-state system in its entirety, since fundamentalist Islam does not recognize national boundaries. In the context of the present socio-political crisis, the Islamist alternative has once again become credible with its moral fervour and political militancy. In the short period of five months from October 1983 to February 1984, Islamic fundamentalism had manifested itself in Lebanon, Kuwait, Tunis, and Morocco in various modalities of political action. In every one of these cases, the Islamist challenge to state was unambiguous.

The author visualises at least four functional modalities which characterise the emergence of contemporary Islamic resurgence:

1. A spiritual medium of escape from alienation:
2. An ideology of protest against socio-political injustice
3. An ideology of revolutionary mobilization and
4. The ideological foundation of a political community — an Islamic order.

In these functional areas, the Islamist alternative appears to possess varying degrees of viability. Clearly, fundamentalism has succeeded in providing a deep sense of spiritual belonging and brotherhood to millions of alienated and disfranchised Muslims. Indeed, the spiritual message of Islam has retained its vigour and socio-ethical relevance to modern life. No less significant has been the role of Islamic fundamentalism as an ideology of protest against arbitrary rule and socio-economic injustice. In the absence of other institutional and ideological channels of opposition, fundamentalism has provided a religiously sanctioned means for articulation of popular dissatisfaction.

The fundamentalist movement of today is in a fractionalized state in most Arab countries. Differences in ideology and tactics, no less than conflicts between leaders, have often promoted disunity among the Islamist groups. Ideological conflicts have resulted from diverse interpretations of Islam's original message as well as from differences in the social basis of various Islamist groups and leaders. Thus, the fundamentalism of the urban middle class tends to reflect its predominant interest in shoring up its eroding socio-economic status; hence, the inclination of the urban middle class to support the mainstream fundamentalism of Brotherhood and its affiliates. In contrast, the Islamism of
the rural lower-middle class and its newly urbanized offshoots is likely to display provincial primitivism, heterodoxy and revolutionary extremism. The greater revolutionary propensity of this class, relative to the urban middle class, could be the result of its deeper feelings of relative deprivation and more intense socio-psychological disorientation experienced in the urbanization process.

The author concludes with the remarks that no state in the Arab/Islamic orbit, except Iran, can advance a divinely ordained claim to legitimacy. In view of the popular appeal of the Islamists' claim in the present crisis milieu, the state apparatus may not constitute an effective block to fundamentalism. In the face of protracted disorder, faction of the military could well assume power and proceed to establish an Islamic order with support from fundamentalist organizations. Alternatively, faltering ruling elites may resort to an evolutionary adoption of fundamentalism under pressure from powerful Islamic groups. Yet, an Islamist takeover in an Arab country does not guarantee success in establishing a viable political community. The Iranian case illustrates the multi-faceted problems that need to be solved to transform a revolution into a stable polity. In the Sunni fundamentalist context, doctrinal and policy controversies are likely to present major difficulties in the task of converting political theory into practical politics. The task of bridging the gap between Islamic doctrine and the requirements of contemporary society will require vigorous *ijtihād* by creative jurists and intellectuals. It is not at all certain that future Islamist leaders will be able to cope with complex economic and developmental problems and secure basic human rights for Muslims and non-Muslims alike. Indeed, like other religious and political ideologies, the Islamic tradition contains the prescriptions for both democracy and totalitarian autocracy. The ultimate shape of the future Islamic community on earth will be the pious Muslim and his capacity to practice the noblest maxims of his faith in tolerance and humility.
So far as is known this is the first thesis on Rumi submitted for a D. Litt to an Indian University by a Hindu scholar. It is a tribute to the universal appeal of a great mystic poet who writes for all mankind. The author deserves to be congratulated for his labour of love. The devotion with which he has pursued the study over a period of time will be commended.

In dealing at length with the life of Rumi the author has mostly reiterated the accounts of classical chroniclers. He has stated, for example, that Rumi founded the Maulvia order of Darveshes. Any authoritative work on the life of Rumi brings out the fact that the Order was established after the death of the poet. The author has accepted the royal lineage of Rumi. There is no truth in this theory which has been exploded. Rumi's meeting with Attar and the latter's influence is again accepted uncritically. Miracles attributed to Rumi are repeated faithfully. The atmosphere is one of devotion and exaggeration in praise.

The first five chapters are devoted to the life of Rumi. The second part of the book comprising four chapters, deals with his thought. A doctoral thesis by Khalifa Abdul Hakim, submitted to a foreign University, was published in the early thirties under the title of *Metaphysics of Rumi*. It was a critical introduction to the thought of Rumi by a student who was trained in philosophy. The author has covered almost the same ground without the clarity and brevity of Khalifa Abdul Hakim. Too many quotations by others tend to confuse rather than clarify the thought of Rumi. The tendency to indulge in lengthy discussions needs to be resisted. In the third chapter for example (pp 113-195) nearly a hundred pages have been devoted to brief biographical notes on as many as thirty two leading mystics preceding Rumi. Such a chapter should have been confined only to two or three who have a direct bearing on the subject.

The book abounds in awkward constructions of sentences. Had it been edited by a professional editor, it could have avoided with profit sentences such as those given below.

They have been selected at random:

"Baha Walad quitted Balakh with a band of about forty souls" (p. 10.)
Quitted is right but rarely used. The author uses it all the time.
"Sat on the place of his father" (p. 35)
"He spread the carpet of preaching and admonition" (P. 45)
"duty of giving religious sentences and admonitions". (p. 45)
"Some selected friend of him to this task". (p. 46)
"Jalal's reputation went far and abroad". (p. 46)
"... was an unlettered and a gold smith by profession". (p. 46)
"Qonya did not look him with an eye of respect". (p. 46)
All on a sudden Maulana sang this ghazal (p. 47)
... was always looked by him with an eye of endearment" (p. 47)
"which is generally mentioned with the name of him in the Poems" (p. 48)
"He specially mastered himself in metaphysics" (p. 63)
"As regards his behaviour and moral character.... he was the perfect man of his time." (p. 69)
"He was able to get the lamp of his heart enlightened through the oil of spiritual knowledge." (p. 69)
"Such that in his life whenever there occurred any event of blame and accusation, where the enemies would have been very much annoyed, he had never given any bitter reply, but tried to persuade them towards the right path by soft replies and cordial manners." (p. 71)
"With all that you say I am one with all." (p. 71)
"Rumi also hints to this profession of him" (p. 115)
"We mention also of some stories" (p. 173)

It seems that a scholar of Persian is literally translating from Persian into English—an effort which produces unfamiliar expressions, with the result that reading becomes a taxing and a tiring exercise.

We hope this basic aspect can be attended to in the next edition.

Altogether the book is a welcome addition to the literature on Rumi and should be read with interest by serious students.

DR. AFZAL IQBAL

This is the second publication of the Department of Archaeology and Museology of the King Saud University, Riyadh. The first publication was about Qarayat al-Fau (Al-Ansary, Qaryat al-Fau, 1982), the remains of which are situated towards the north of the Empty Quarter. The Qaryah flourished in the pre-Islamic era, being the capital of the state of Kindah which lasted from about the first to fifth centuries C.E.

The King Saud University has since continued its work of discovering the roots of its civilisation in the remains of Al-Rabadháh, a town of the Islamic era. This town, too, was situated, like Qaryat al-Fau, on an important route, connecting Iraq with Makkah.

The book under review is designed to report its findings about the early Arab-Islamic civilisation, on the basis of the archaeological excavations carried out at al-Rabadháh.

The University intends to publish separate volumes, which will deal with particular topics related to the archaeological discoveries during these first six periods of excavation, starting in 1979 (1980, 1981 and till 1984).

The route of al-Rabadháh lies about 200 kilometers north-east of Madinah in the foothills of Hijaz mountains. The area around al-Rabadháh is green, dotted with small trees. This area was once a Pastoral reserve (hima). The Caliph 'Umar Ibn al-Khattab was the first to declare it as such, reserving it for state camels and horses. The town was built in the middle of the hima. It came to be associated with the Prophets' (S.A.W.) companion Abu Dhar al-Ghifari who lived here from 30/650-1 till his death in 32/652-3. He also built a mosque there.

al-Rabadháh was one of the most important stations along Darb Zubaydhah (Zubaydah's Road), constructed by the Wife of Harun al-Rashid between Iraq and Makkah. The town reached its zenith during the Abbasid caliphate.

al-Rabadháh was destroyed along with Darb Zubaydhah in the second half of the third century A.H./nineth century C.X., as a result of the rebellion of the tribes against the Abbasid authority. The town was totally destroyed and deserted by its inhabitants in 319 A.H. after an attack by the Qaramatians, after flourishing for nearly three centuries.

The archaeological work during the six seasons (1979-1984) has unearthed remains of palaces, houses, market places and reservoirs along with shards of unglazed and glazed
ware, glass-ware, metal work, Islamic inscriptions and writings. Archaeological evidence shows that inhabitants of al-Rabadhah constructed houses with massive walls, which had foundations of hewn stones. These houses had circular and semi-circular towers. The walls were built of sun-dried mudbricks.

The inhabitants used an elaborate water storage system. Water tanks were constructed underground beneath the floors of the rooms and courtyards and water from wells and rains was stored there. The archaeological finds point towards a fairly advanced level of civilisation.

The book represents the efforts of the Saudi Academia to try to narrow the gaps found in the history of their country. The significance of the archaeological finds lies in supplementing the literary history, by providing more detail, and sometimes in correcting erroneous views. In the case of Al-Rabadha excavations, the non-literary history has not contradicted the literary history so far. The fact that Al-Rabadha is no more inhabited, has been a boon to the archaeologists, as they themselves admit, because the archaeological objects have been preserved, and their age has been determined with the help of the literary history with rather more certitude.

A lot of work has already been done. The archaeological investigations (in 1976) along the northern boundaries of Nafud desert located extensive series of probably the earliest stone-age settlement found so far; perhaps more than 150,000 years old. Qaryat al-Fau was a pre-Islamic settlement, while al-Rabadhah was an early Islamic town. Inspite of all these discoveries large gaps still exist which can only be filled by further archaeological investigations. The possible sites being Qurayya (probably the oldest irrigation network in Arabia), Wadi Sirhan, northern Midian and Taima.

The book under-review, like its predecessor Qaryat al-Fau is a fine presentation. It is beautifully printed and has considerable pictorial content. The specimens, though not many, are clearly portrayed. The narrative, too, is in a simple and matter of fact descriptive style. The description runs in both Arabic and English languages, which meet in the middle of the book.

MUHAMMAD NAEEM


In addition to brief reports on various seminars, conferences, colloquia, institutes and research progress in the field of Pakistan Studies, the Newsletter publishes guides and indexes of the holdings in the National Documentation Center, Lahore.

The present issue reproduces from its archives an Intelligence Report on the Muslim League session held in Lahore on 22-24 March, 1940. Among other things there is also a report about NDC's project on collection of official records on the constitutional developments in Pakistan from 1948 to 1977.

Publication of this quarterly newsletter shall be welcomed by all students and scholars of Pakistan Studies.

MUHAMMAD KHALID MASUD
NOTES & COMMENTS


I strongly agree with your closing comments that a comprehensive comparative study of the concept of the hijrah in various experiences is a very important research task that needs to be done.

It seems clear that the core conceptualization of hijrah remains relatively constant but that there are some significant variations in the way Islamic thinkers have utilized the term in presenting their da'wah in different historical contexts. Even two people who seem as similar as Shaykh Usman dan Fodio and Muhammad Ahmad al-Mahdi appear to have utilized the concept somewhat differently.

You suggest in your article (p. 68) that these two are closely connected, both in the Prophetic Sunnah and in the Qur'an. It seems clear to me that Dan Fodio also sees this close connection. However, while, as you say (p. 68): "In the Qur'an Hijrah and Jihād are mentioned frequently together," the two concepts are not ALWAYS associated with each other --- at least as it appears to me in a number of verses. It seems to me that the concept of hijrah is, in fact, rather clearly separable from the concept of at least a "military" jihād. Hijrah may be the action of genuine refugees who need to be provided for, it is the expected action of a believer who is oppressed for the sake of God.

I am thinking here, for example, of some of the Qur'an statements about muhajir--as in the believing women in 60:10 or the poor refugees in 24:22--who do not seem to be involved in jihad except insofar as they have exerted themselves to flee. One might also cite Lot's flight (29:26) as another hijrah without jihad. It seems to me that even the verses cited by Dan Fodio and mentioned in your article (pp. 65-66) imply a hijrah without a necessary jihad.

My question is: is this impression of mine correct? Are hijrah and jihād inseparable or is hijrah clearly possible without an obligation for Jihād?

DR. JOHN O. VOLL