

CONCEPTUALISING *‘IBĀDAH* IMPLICATIONS FOR PRIORITISATION IN THE CONDUCT OF MUSLIMS’ AFFAIRS

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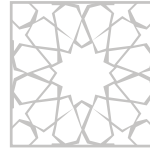
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A B S T R A C T

The classification of Muslim affairs into *‘ibādāt* and *mu‘āmalāt*, by later *fuqahā*, has been misconstrued by many; accordingly, many Muslims are putting the cart before the horse in their daily activities. Though they perform the acts and handle the issues they consider to be in the realm of *‘ibādah* with full devotion, they neglect or rather handle with levity the issues which fall in the category of *mu‘āmalāt*, considering to be of less importance, not minding the fact that the former can hardly be accomplished without the latter. Apart from this, the influence of secularism which separates spiritual and mundane activities has greatly affected the mindset of most Muslims leading them to consider the socio-economic culturo-civilisational and political endeavours to be devoid of Islamic guidelines. This paper, therefore, intends to shed light on the comprehensiveness of the concept of *‘ibādah*, its connectivity with all affairs in all spheres of life, and to analyse the value of various acts of life *vis-à-vis* classification of *Sharī‘ah* rules, with a view to understand their implications for prioritisation in the conduct of the Muslims’ affairs. The paper concludes that each and every affair of a Muslim’s life conducted in light of the injunctions of Allah and the Prophetic *Sunnah* is *‘ibādah* though the pillars of Islam, because of their pivotal role, specific formats and repeated performance seem more prominent. To arrive at this conclusion, textual, jurisprudential analyses and phenomenological approach based on event observation have been used, while a juxtaposition of *‘ibādāt* and *mu‘āmalāt* issues has also been made so that highly rewarding activities might not be ignorantly substituted for less-rewarding ones due to a narrow conception of *‘ibādah*.

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TRANSITION TO SECULAR THOUGHT IN EUROPE

LESSONS FOR MUSLIMS

A PRELIMINARY STUDY IN THE LIGHT OF ISLAMIC SOURCES

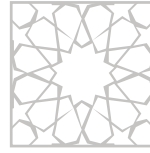
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A B S T R A C T

Europe's loss of faith in God and Christianity, referred to as the "Death of God" by Nietzsche, as per Eurocentric narrative, occurred due to the emergence of rational and scientific ways of thinking, and rejection of superstition. A careful study of historical factors, however, ranks this narrative to be superficial. The Protestant Reformation—the most momentous event in European history—set the chain of events in motion which eventually led to the secular modern European societies. It was not rational thought, but the abuse of power, and the ruthless fratricidal wars, that led to loss of faith. Examining the step-by-step details of this historical transition, leads to a large number of lessons for Muslims. This paper attempts to highlight certain ingredients of this transition which are especially important to Muslims in the struggle to resist the encroachment of secular thought into Islamic societies. In particular, it will stress on those teachings of Islam which can possibly create barriers against the replication of the European history which led to the loss of faith.

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GUIDING US POLICY TOWARDS MUSLIM WORLD RAND CORPORATION'S TWO DOCUMENTS*

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A B S T R A C T

The Muslim World After 9/11 and *Building Moderate Muslim Networks*, two comprehensive monographs, guiding U.S. policy towards Muslim world after 9/11, were produced by, one of the largest Think Tanks of the US, the RAND Corporation in 2004 and 2007, respectively. The authors posing the pivotal question, "How can the United States respond to the challenges and opportunities in the Muslim world?" suggest "a number of social, political, and military options," wherein Education is avowed to be "one of the main battlefields." They suggest "to derive lessons from the experience of the Cold War, determine their applicability to the conditions of the Muslim world today, and develop a 'road map' for the construction of moderate and liberal Muslim networks," who are said to be "a majority in most Muslim countries and communities." However, the majority of Muslim masses do not seem to fit into "the criterion of moderate Muslims" given by the authors. Here, selections from the two monographs are being reproduced, with due credit and appreciation, for wider circulation of report's invitation for comments in the academic community for necessary analysis, debate and evaluation on the criterion of promotion of justice and peace for all: an objective shared by Islamic as well as the founding U.S. values and ideals and the necessary foundation for a truly pluralistic world. The selections are preceded by an introduction briefly describing the said objective in the Islamic teachings and the U.S. founding documents.

* Full text of the two monographs is available online at: website at: <https://www.rand.org/content/dam/rand/pubs/monographs/2004/RAND_MG246.pdf>; <<http://www.rand.org/pdfrd/pubs/monographs/MG574/>>.



*THE MUSLIM WORLD AFTER 9/11**

Preface*

The tectonic events of the past three years—September 11 and Operation Enduring Freedom, the global war on terrorism, and the war in Iraq and its aftermath—have dramatically affected the Muslim world and attitudes toward the United States. However, some of the dynamics that are influencing the environment in Muslim countries are also the product of trends that have been at work for many decades. The continuation of these trends will make management of the security environment in the Muslim world more difficult in years to come and could increase the demands on U.S. political and military resources. Consequently, it is important to develop a shaping strategy toward the Muslim world that will help to ameliorate the conditions that produce religious and political extremism and anti-U.S. attitudes. This RAND Corporation study has several purposes: (1) to develop a typology of ideological tendencies in the different regions of the Muslim world, in order to identify the sectors with which the United States can find common ground to promote democracy and stability and counter the

* This monograph, containing a Preface (pp. iii–iv); Summary (pp. xvii–xxvii), Overview (pp. 1–68); Ten Chapters (pp. 69–478), Appendix (pp. 479–490), spans over xxxx+525 pages. The research described in this report was conducted in the Strategy and Doctrine Program of RAND Project AIR FORCE under the sponsorship of the Deputy Chief of Staff for Air and Space Operations, U.S. Air Force (AF/XO), by eight Researchers, Angel M. Rabasa, Cheryl Benard, Peter Chalk, C. Christine Fair, Theodore Karasik, Rollie Lal, Ian Lesser, and David Thaler, all associated with Rand corporation. It was published by RAND corporation in 2004. We are publishing some parts of it, with due acknowledgement and appreciation, for wider circulation of reports' invitation for comments in academia. Full text of the report is available online on RAND Corporations' website at: <https://www.rand.org/content/dam/rand/pubs/monographs/2004/RAND_MG246.pdf>.

* Angel M. Rabasa, Cheryl Benard, Peter Chalk, C. Christine Fair, Theodore Karasik, Rollie Lal, Ian Lesser, and David Thaler, *The Muslim World After 9/11* (Santa Monica, CA: Rand Corporation, 2004), available online at: <https://www.rand.org/content/dam/rand/pubs/monographs/2004/RAND_MG246.pdf>., pp. iii–iv.



BUILDING MODERATE MUSLIM NETWORKS*

Preface*

The struggle underway throughout much of the Muslim world is essentially a war of ideas. Its outcome will determine the future direction of the Muslim world and whether the threat of jihadist terrorism continues, with some Muslim societies falling back even further into patterns of intolerance and violence. It profoundly affects the security of the West. While radical Islamists are a minority almost everywhere, in many areas they hold the advantage. To a large extent, this is because they have developed extensive networks spanning the Muslim world and sometimes reaching beyond it, to Muslim communities in North America and Europe. Moderate and liberal Muslims, although a majority in most Muslim countries and communities, have not created similar networks. Moderate Muslim networks and institutions would provide a platform to amplify the message of moderate as well as some measure of protection from violence and intimidation.

Moderates, however, do not have the resources to create these networks themselves; they may require an external catalyst. With considerable experience dating back to the U.S. efforts during the Cold War to foster networks of people committed to free and

* This monograph, containing a Preface (pp. iii–iv), Summary (pp. xi–xxiv), Ten Chapters (pp. 1–146), and Two Appendixes (pp. 147–170), spans over xxxii+183 pages. The research described in this report was sponsored by the Smith Richardson Foundation and was conducted under the auspices of the RAND Center for Middle East Public Policy, by four Researchers, Angel M. Rabasa, Cheryl Benard, Lowell H. Schwartz, Peter Sickle, all associated with Rand corporation. It was published by RAND corporation in 2007. We are publishing some parts of it for wider circulation of report's invitation for comments in academia with due acknowledgement and appreciation. Full text of the report is available online on RAND Corporations' website at: <<http://www.rand.org/pdfrd/pubs/monographs/MG574/>>.

* Angel M. Rabasa, Cheryl Benard, Lowell H. Schwartz, and Peter Sickle, *Building Moderate Muslim Networks* (Santa Monica, CA: Rand Corporation, 2007), pp. iii–iv.