



[Journal of Academic Research for Humanities \(JARH\) Vol. 1, No. 1 \(2019\)](#)

REVIEW OF BOOK

“Madhab, Siyasat aur Alm-e-Islam, Mutabadil Biyania”

By

Dr. Muhammad Farooq Khan

Published online: 30-12-2019

Ms. Isma Gul

Master Research Scholar
Fatima Jinnah Women University
(Pakistan)

Email:

ismashahzadi1122@gmail.com

Dr. Syed Alam

Assistant Professor
Fatima Jinnah Women University
(Pakistan)

Email: aftab.alam@fjwu.edu.pk

Introduction of the Book

The book Mutabadil Biyania is written by Dr. Muhammad Farooq Khan, who was a psychiatrist and a great scholar of Islam (The Express Tribune, 2010-10-03), He was also a writer and a columnist (Farooq, Al Mawarid,). The original title of this book is “(Madhab, Siyasat aur Alm-e-islam) Mutabadil Biyania” the book is published by Iqbal International Institute for Research and Dialogue, International Islamic University, Islamabad. It is composed by Mumtaz-ud-din, Husnul Amin, and Muhammad Younas, and printed by Sohail Altaf Printers Rawalpindi. Its publication date is January 2019. It has 452 pages. Its language is Urdu and writing style which used is Nastalik. It is in hard cover. Its ISBN is 978-969-7576-49-4. (Farooq, 2019, 4)

Keywords:

Madhab, Siyasat aur Alm-e-Islam, Mutabadil Biyania, Dr. Muhammad Farooq Khan, Government Policies.

Previous Information

First of all we briefly discuss the previous information related to the writer of book and then more discussion on book.

Brief History of Writer

Dr. Muhammad Farooq was a psychiatrist, religious man and the vice-chancellor of the University of Swat(Farooq, 2019, 45). Due to his opposition toward Islamic militancy and suicide bombings he was very famous. It was also the reason of his murder. His basic education was from his district Sawabi. After studied in Medical, he specialized in psychiatry. He opened his private clinic in Mardan. Because of his services, he was rewarded by *Sitara-e-Imtiaz*. He often participated in television talk shows and criticized on radicals, describes suicide bombs and attacks as an act of non-Islamic. In his youth he remained the action member in Islamic *Jamiat-i-Tulaba*, later on also associated with *Tehrik-e-Insaf* for specific time. (Farooq, 2019, 61) He lived like an untrained warrior and died as a martyr. He always criticizes the militant and terrorist. He never worries of death threats. He was a complex and a multifaceted personality. He was also a political activist, Intellectual and religious scholars, a writer and columnist, always stand for truth and justice.

His Mission

- His mission was, to glorify the dignity of Pakistan.
- To defend, the problems of Muslims, and struggle for the welfare of humankind.
- Pakistan which is in lower position due to the decline of moral values, need to be adopt Islamic moral values in order to survive in the world.
- To develop the science of democracy in Muslim nations, by the peaceful settlement of disputes and by progressing in science and technology.(Dawn Newspaper July 14, 2019)

Writer's Assassination

He was assassinated on 2 Oct 2010 in his clinic at Baghdad (Mardan), when two armed young men arrived in his clinic, and opened fire at him. A great loss for the nation,

“Police quoted eye witnesses as saying that two armed men entered Dr. Khan's clinic, in Baghdada locality, saying that they were patients, but as soon

as they saw the Doctor they opened fair, killing him on the spot”.(Farooq, 2019, 246)

Publications

He wrote dozen of books on several issues the main area of his interest was Quranic study and Islam.

His Books Including;

- Kashmir issue (English & Urdu)
- Pakistan and the twenty first century (Urdu)
- What is Islam? (Urdu)
- The question of modern mind and reply of Islam (in Urdu)
- *Jihad, Qital* and Islamic world (in Urdu)
- Dialogue with the west (in English)

Writer's Point of View on Subject

According to him, religion provides basics of everything and there are always two valid aspects of in any religious matter. The aspect which is easier in practice, he makes it part of his view.

According to his view, all the orders which come down several hundred years ago can also be practicable today. We have to take care of our society and international condition. Our approaches should be progressive. (Farooq, 2019, 242). He says that alternative ways are always present, closing of one way does not mean, there is darkness everywhere. (Farooq, 2019, 72)

His statement about terrorism is that, there is no future of terrorism because it is an un-natural way. One day, these organizations self-determine that their strategies are wrong and will lose the availability of man power for suicide attacks. (Farooq, 2019, 72)

Addressers of the Book

The literature of book *“Mutabadil Biyania”* address to the politician, Ulama, great thinkers, columnist, all the learned and responsible personalities who are directly or indirectly authoritative and speakers. He addressed to the scholars, wise personalities and politician of Muslim Ummah by saying that the challenge before then is that, instead of raising slogans they have to think on serious issues.¹ In other place he said that, the entire politician, intellectualists, scholars, columnist and especially, General Pervez Musharraf has the responsibility to make their mental picture first about the state affairs and then present it before the world. (Farooq, 2019, 143)

He also address to the whole Islamic world, to adopt my proposed appreciation that when all Muslims

will stand firmly in a strong position, they will have strong arguments to convince others and thus in different places, the right of freedom movement can be managed correctly.

Methodology of Book

The writer's methodology in the book is unbiased and fair; focus on the realities and truths. He used the primary and secondary sources, help with Quranic verses, examples and historical events. His literature is based on description and analytical study.

His style is sophisticated, use common language, practical examples, and try to understand the relationship of religion with changing society in a new angle.

Additional Information

- The book *Mutabadil Biyania* by Dr. Muhammad Farooq Khan is categories in twelve chapters under which various sub topics are discussed.
- The book is dedicated to all those scholars, thinker, martyrs who obtained right to martyrdom and presented their lives in the struggle against extremism and terrorism.
- The book is started with dedication, content list, preface and writer's political view.
- There is no footnotes mention in any page of book and no proper method of references is adopted. In some places he gave a brief reference.
- There are so many "word mistakes" while composing the book as (page 81, line no 4), in the page no 84, line no 11), (page 91, line 15), (page. 13, line no 4), (page. 111, line no 1), (page. 113, line no 7), (page 122, line no 10), (page. 130, line no 12), (page. 211, line no 2), so many other wordily mistakes which create problems during study for a reader.

Vision of the Writer on Subject Matter (In the words of writer)

According to my opinion, the two basic sources of religion are the Quran, Sunnah and the authentic Ahadith. Apart from this, all things can be helpful for the understanding of religion but not provide basics in any religious matters. If there are two valid aspects, I take the aspect which is easier for the Ummah to act. If we take the modern perspective, I am the bannerer of moderate religion and human's pardoned connotation. I have no contradiction

among wisdom, nature of human conscience, science and Islam because the source of law is same. Democracy is a part of my faith and belief, this is the order of religion and that is the path of harmony, development and unity. When we accept Islam by our free will and by adopting the instruction of religion in our collective system, we accept the democratic path. This is the Islamic system near to me; there are ten collective moral values by adopting these values, every nation can be dignified and respective nation. These values are:

Democracy, justice, merit, honesty, hard work, abiding law, dialogue, education, health and the spirit of serving of the deprive class. Rest of all, are subject of it. The society in which these values survive, the society will be so tremendous and more valuable. Muslim Ummah is deprived of all these values. A large group of Islamic world ensures that they are getting conspiracies against each other's. If anyone comes to hack here, we find America's hand in it. It is actually a mentality to escape from our responsibilities shortcomings, mistakes and flaws. The real root of our troubles is within us, not outside. Other people only get advantage from our weaknesses. For me, each superpower has the only goal to keep its position. He can do everything to achieve this goal. This is the reason that every superpower would be enemy of every other country at once, also keep working relationship and friendship. That is why America is an enemy of Pakistan from one side to a particular aspect, and also our friend with a specific aspect. According to me, there are five basis issues in Pakistan. The first problem is the lack of democracy. 17th constitutional amendment has expended for the next ten years. It is the main mistake of MMA to note for it. The second issue is the absence of living debate on the interpretation of Islam. The PPP and PML like parties are not ready to give importance to it. And religious parties declare their interpretation to Islam. Our third problem is lack of provincial autonomy. Real provincial autonomy is essential for the survival of this country. Our fourth issue is Kashmir, and the damage which we bear due to our non-realistic views and mistakes toward this issue. Our fifth issue is the fundamental collective moral values, the same ten attributes, which have already been mentioned above the democracy, honesty, hard work, merit, justice abiding laws etc. are those

affairs we have need to pay serious attention otherwise no slogans will be able to profitable.

Content of book

- *Mera Siyasi nazriya*
- *Madhab aur Riyasat*
- *Madhab aur Siyasat*
- *Madhab aur Samaji Rawaiye*
- *Musalman aur Dhashat Gardi (Mutabadil Biyania)*
- *Muslim Riyastu mein Nizam-e-Hukmarani*
- *Musalman, Muslim Mumalik aur Kharja Policy*
- *Muslim Riyasty aur America*
- *Taleem-o-ta'alam*
- *Arab Israel Tanaza*
- *Haquq-e-Niswah*
- *Pakistan 21swe Sadi ki Janib*

These are the titles under which related subjects are discussed. Now we present the summary of some important chapters.

Theme of Main Articles

Now, we will present the theme of important topics.

“*Hasba Bill kiya Ha*”

The author presented the details of the “*Hasba bill*” which presented by government to the Khyber Pakhtunkhwa assembly in 2003. It appears that it has three types of options, one of which is already the part legal rules and there is no need to make a new law. Such as government’s protection, security etc. the other part is, to make rules regarding our society as regarded, Friday respect, negligence etc. The third part that is, illustration on the disobedience of parents, as an example. This list of favorite things can be delivered to the municipalities very easily and it can also be extended further such as Discouraging drugs to use.

The fact is that, countries such as Pakistan and especially for the province of Khyber Pakhtunkhwa, this bill is unnecessary and harmful. Such bill cause complication for us. Religious leader of Pakistan should be kept away from such things.

Author presents the alternative statement, in which he clarified the various qualification of the provincial ombudsman, the eligibility of ombudsman’s authorities and various other important points.

Rawyati, Muhtadil aur Liberal Tabeerat-e-Islam mein Farq

According to writer, four questions have been very important in Islamic world today. Which has the authority to implement Islamic instruction? What is the status of democracy in Islam and its boundaries? Third question is that, what is the right of women? And the fourth question is what the conditions of *jihad* are as warfare? On these four questions, there are three important idealist, traditionalist, moderate group and liberals. There are differences among the viewer of traditionalists, moderate and liberal perspectives.

In the view of traditionalist, an Islamic state has the authority to legislate and punish all the orders and instructions of religion, whether they belong to individuals or collectively. The actual thing is Islam not democracy. Their approach to *jihad* is that every group of sincere Muslims gets the right to control their discretion and wage *jihad* according to their priorities, there is no need of the permission of state. The idea of moderate views is different in their opinions, they says that the Islamic government has the power to legislate for the “*Hudood Punishment*” and apart from these, no right of making laws and punishments. To achieve all other positive values and goals the method of Dawah (*Tabligh*) and voluntary preparation of society can be developed. Their approach toward *jihad* is that *Jihad* is only allowed to the government and not allowed to the government to violate the agreement with the enemy.

The third view is of liberals that the true basis of Islam is on beliefs, the remaining rules change with time and conditions. Real significance is not of words but of the soul. According to the circumstances, law is litigation; apparently it may not be according to the words of Islam. In their opinions, democracy is the most important requirement of today. Their vision on the war as a *jihad* is that, this task is only of the government, any armed group does not have right to announces war against any other country.

(*Madhab aur Siyasat*) *Secularism aur Pakistan*

The classical definition of secularism is “state and government are exceptional to the religion and religion is limited to the individuals belief” today it has two major interpretation; its first expression is secularism of United States and United Kingdom.

Every religion is respected in these countries. The general public is provided all the necessary formalities in implementing their religion. The rest of laws and constitution are strictly separated from religion. There is no official religion of America. The example of second interpretation of secularism is of France, any prominent collective religious symbol is considered contradictory to the secularism. In this brand of secularism, religious prayers are not included in shared celebrations.

Islam and secular system are common in systematic issues. Both religions tolerate and believe in the equality of human justice, democracy and peace, because all these values are the heritage of humanity. At present, there are two political interpretations of Islam. The present interpretation of religion presents religion as, self-determination, immortal behavior, compulsion and non-tolerance. It's another interpretation in which democracy, tolerance, freedom of conscience and the dialogue is considered to be the fundamental criterion of Islam. The proper way is that such people stand up with the participation in politics rather than being the founder of Islam's human friend and moderate construction.

(Madhab aur Samaji Rawiye) "Americe asa Kun kar rahy hain"

News about cartoons, published in US newspaper Washington Times, in which Pakistan was shown as a faithful puppy, and other news published in the weekly news in which the feelings of Muslims were confiscated, sacred text of Quran were desecrated. The reason behind America's such activities is that an extremist sect in the United States is the ideological opponent of Muslims, including a sectarian YAK of Christian and a large number of Jews.

Strategy against such actions is that, Muslims usually gave the response to such actions that can lead to more hatred and actions against them. Ultimately loss will be to the Muslims. Therefore on such occasion, Muslims should not respond to psychologically, because till now they are not able to engage in it, rather they learn lessons from each such tragedy. The strategy is that we promote democracy, achieve the important national objective of science and technology, justice, integrity, merit and so on. The attitude of patience and tolerance adopt until the bricks answer is not worth to the

stone.

Insaf ki Bat

In Islamism and Muslim nationalism, when every action of man is judged on the principle of Islam and stress every time and every occasion on justice, but when he becomes nationalist, half speech expose truth and hides half of reality. Today all Islamic world and Pakistan have adopting the same attitude toward the superpower America. They bring in front of us all the evils of the United State. Therefore all their talks become uniform and unfair. It is important that our discussion and analysis of every nation and of America are based on purely objectionable and fair. Provocation may be beneficial for temporary politics but it is a poison for the present and future for a nation.

Gherat Ky Name py Qatal

The classical definition of "Murder" is that "a woman is killed by an extremely close relative for example, brother father or husband in connection with another man" (Farooq, 2019, 152). According to the Pakistani law of *Qisas* and *Diyat* the heirs of decease has the right to forgive the killer or get blood money from it. A few years later, the courts realized that the lives of many thousand women were risked by its behavior and they are still being helpless. Generally, a conspiracy in this kind of murder is that a person (son) will be killing and he will be forgiven by another person (father) as *wali* of deceased. Many sincere and qualified people raise their voice against it, and human right organization tried to make awareness in such cases. As a result the honor killing was declared as intentionally killing (*Qatal-e-Umd*). When this amendment was presented in the parliament, the ruling party and MMA said that this amendment is non-Islamic so, it was rejected because the stand point of Islam is that the relatives of Muslims are the guardians therefore, they keep the right to claim against the killers or not. The second position is contrary to that, every murderer is not just a crime against the deceased's relatives but also murder of whole humanity and crime against the state as well as society. So in every such incident government is guardian, because state is responsible for the establishment of peace in society. From the both views, the second view is more relevant to the spirit of Islam because it creates *fasad fil aradh*.

(Musliman aur Dhashat Gardi) Dhashat Gardi kiya ha

The definition of terrorism near the author is that "terrorism is an act in which the innocent people, in the war through armed move are killed intentionally". The American and European definition of terrorism is that every terrorist act which is against to the act of ordinary people by a non-government armed organization is called terrorism. In one place, the involvement of non-local people in the war freedom makes it a terrorist. Many Muslim countries are excused to the west that they helped for a long time to the terrorist organizations. The organizations which are called terrorists by the United States are refused to call themselves terrorist. They say that they are struggling with the arm forces for independence and through this struggle they are forced to government of a country. The author's criticism on the American is that, to killing the non-armed people is wrong. How much their objectives may be high, but the history is that the killing of unarmed people is wrong because with the wretched government, the revenge and reaction of entire nation grew, and the difference between oppressors and oppressed vanish.

Jihad aur Dhashat Gardi: Bunyadi Mubahis

The author in his column, "*Jihad* versus Terrorism" criticizes on the Hamdul Allah Qureshi's point of view and explained the actual vision of Islam on *Jihad* and Terrorism. The author's point of view on *jihad* is that, the announcement of *jihad* can only be managed by a government. If there is a Muslim's agreement with a party, the violation of agreement should not be done by Muslims. *Jihad* is allowed only against oppression. If Muslims weak as country's army and by its peoples. It should be accompanied by its most diplomatic political and international relations to combat the war and fight with the invaders.

(Musliman, Muslim Mumalik aur kharja policy) Maghreb ki Islam dushman ka Asal Jawab

In the newspaper of "Umland Austen" 30 September 2005, published cartoons against Islam in Denmark, some of them were contained blasphemous material. There is nothing published against the Jews, one reasons is there civilization and economic growth. Ninety present of Jews not follow the sharia of Moses, instead they completely follow western

civilization and where anything punish by western press against the Jews, Jews economically boycott that institution. In this way the institution has left no alternative way except to apology.

Blaspheme is not considered a crime in western countries, so the step that Muslims can take is, they demand for the law to considered blaspheme as a crime in western countries. As long as the west does not make the lawful legislation, the Muslims government and the people consider the west as their enemy and they will also work with them in the work of extreme compulsion. The second step is that we have to avoid the use of western objects continuously but quietly.

Long term measures are three, democracy and the progress in science and technology. This world is the world of power, until we do not have power and will not be unite, we will not be able to compete with the enemy.

Bartanwi Muslmano ky Nam Ak Ahm Khat

The author presents few strategies to the foreign country's Muslim, to adopt those measures which will be beneficial for the Islamic world. First thing is that, to acquire the highest scientific education, secondly, increase you in communal moral values and gave them victory over the honesty, hard work and punctuality of time. Thirdly, live peacefully in society and abiding laws. Criticize others but doing justice. It may bring a healthy change in the Islamic world.

Pakistan Salamti Council mein Apna Moqaf Badli dy

According to Dr. Farooq India will become the permanent member of Security Council sooner or later, because of four reasons. The first reason is that India represents the 20% population of the world. The second thing is that, it is the largest world democracy and it is the only example in a large developed world. The third fact "nuclear power is the main reason" and the fourth reason is, its need is feeling everywhere.

At present, four countries namely, India, Japan, Germany and Brazil are campaigning for the permanent membership in Security Council. India has a great success in it. Pakistan's concern is that, if India became a permanent member of Security Council, it will get a clear victory in conflict with Pakistan. The position of Pakistan near the author should also be that India and Brazil as well as

Pakistan and Indonesia should also be made permanent members of Security Council.

Muslim Mumalik mein Jamuri Rawiye

It is important to get up, to grow up and develop the status of self-determination in the world. Allah says that whatever trouble you receive by the hands of people, comes from the earnings of your own hands. For the past several years, the speech of every Muslim religious leaders begin with the condemnation of the Americans and cursing them, as in our own self we do not have any problems. Does America say us to avoid the merit system. Does we force to become corrupt instead of honest. The fact is that these are our own weaknesses, as long as we do not want to change ourselves, our days with not change.

The 1/3 of this book, highlight the relationship of muslim world to the American and other Muslim countries as the book's title show that this book also present to a whole Islamic world. In the relationship of Pakistan with America, writer tries to deliver the message that we have to overcome our shortcomings, and weaknesses instead of blaming to America and others. We have to firmly adapt to the Islamic teachings such as justice, honesty,

hardworking, merit and other such kind of moral values which leads Muslim worlds to the peaks of progress. This most important chapter is mention in the last part of book utabadil Biyania.

References

- The Express Tribune, "Noted religious scholar shot dead in Mardan".(2010-10-03)
- "Dr. Muhammad Farooq khan Contributor" Al Mawarid, The Foundation of Islamic Research and Education
<http://www.drfarooqkhan.com/index.php/about/view/my-mission>
- "Moderate scholar Dr. Farooq Killed in Mardan" Dawn Newspaper July 14, 2019, (October 03,2010)
- Farooq, M. (2019). "Madhab, Siyasat, aur Alm-e-Islam Mutabadil Biyania". Islamabad: Iqbal International Institute for Research and Dialogue, international Islamic University, (2019)