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**Original Article**

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**INFORMAL ECONOMY AND ANTHROPOLOGICAL THOUGHT: A QUALITATIVE  
STUDY IN CONTEXT OF KAMRANGIRCHAR IN DHAKA DISTRICT**

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**Abstract:**

Bangladesh is a developing country of the third world. Overpopulation, poverty and unemployment are three major obstacles of being developed. In absence of insufficient employment, proper skill and education, people have to select the way of self-employment for their survival. Thus, informal economy emerged in Bangladesh as a means of subsistence. Although informal economy is based on little enterprize with a low capital, it plays a great role in GDP(Gross Domestic Product) and GNP(Gross National Product).The informal sector accounted for more than the 40% of total gross value added of Bangladesh in2010.Sufficient documentation and opportunity can make it as the dictator of national development. Based on a labor force survey of ADB(Asian Development Bank),approximately 89% of the total number of jobs in the labor market are informal jobs.(Country report of Asian Development Bank,2010 ).But the significance of informal economy is not known to all and cannot extend in lack of study and authority's concern. Therefore, the key objective is to assess and explain the scope, significance and socio-economic context of informal sector through multidimensional analysis. Kamrangirchar has been selected as the study area.

**Key Words:**

*GDP, GNP, Black Market, Crime  
Economy, Underground Economy,  
Easy Entry, Dual Economy,  
Economic Flow, Information Flow,  
Enforcement Mechanisms.*

## **1. Introduction**

The study of informal economy becomes one of the most important research issues for developing countries including Bangladesh. Kamrangirchar, located on the bank of the river-Buriganga, is an area of Dhaka city. It has been included into Dhaka south city corporation in recent time. Kamrangirchar is widely known as Dhaka city's 'waste Dumping' area (First news, article 67). This consists of three wards-55,56,57, including a police station. According to the census of 2011, the area of 3.5 square k.m. of kamrangirchar contains 93,000 people and population density is around 26500 people. This data contrasts with DAP-Detailed Area Plan which reported that 263000 people live in kamrangirchar during 2010 which will reach 368000 on 2015 (First News, article 67). Literacy rate is only 28.56% (Banglapaedia, 2007). According to the slum study and census of NIPORT-National Institute of Population Research (2006), Kamrangirchar has been announced as the largest slum of Dhaka Metropolitan city (NIPORT, 2006). Stinky rubbish, poisonous smoke and hideous sound of small factories have made this area ineligible for inhabitation. Additionally, emission of trash in the river has polluted it. Only a few years ago, perhaps after 88, people are increasingly growing up here. It is said that the whole area of kamrangirchar stands on the heap of trash. Here, majority of the people came from the southern part of Bangladesh. Average 6-7 people crowd in a single room where air and light are inadequate. Factories of different sizes and products are situated in it. Larger such as Iron and plastic factories are operated formally by paying revenue to the government. On the other side, smaller such as the factories of balloon, plastic reprocessing, bakery and cell renewing are informal and do not encompass the tax regulation of government. Besides, a lot of small-scale business, like tailoring business, beauty parlour, handicrafts might be found here. Most of the male adult and child members of the family work inside and outside of the area as rickshaw puller, day-labourer, factory worker and vehicle labourer. Most of the female members work as garments worker, factory worker and salesman in the market.

## **2. Study Tool**

This study is outlined following anthropological methods and is very much Qualitative in manner. Then this is analytical rather than descriptive. One month extending fieldwork has been conducted to collect firsthand data from the study area. Both purposive and snowball sampling methods has been used to select informants. Key informants have been selected based on a longtime personal contact within this area. Two aged men and a middle-aged

woman are selected as key information. By selecting 10 informal sectors (4 of male majority, 4 of female majority and others 2 of child majority), about 50 semi-structured and unstructured interviews have been conducted. The first 4 male sectors include rickshaw puller, factory workers, Day laborer and small business entrepreneurs. The latter four female sector include garments worker, market salesman factory worker and small business entrepreneurs. Two child's majority sectors are vehicle laborer and factory workers. Considering the request of informants and moral ethics, nick name has been used and some information has been concealed which in case may be sensitive. Sometimes information associated with such kinds of work are hidden in fear of governmental interfere, in some cases I used verbal autopsy to get information. Besides these primary data, some secondary data sources are used from several essay, websites etc. This study is also based on massive field notes and audio records.

### **3. Informal Economy**

Informal economy is a major part of the total economy, especially for the developing countries. The economies where tax is not imposed by the government or is eliminated by the participants, and which are not estimated into GNP and GDP. Most often these are small scale and self-employed enter prizes that remain unrecorded. Two factors are important behind the growth of informal economy. The first is the lack of available employment within formal sectors. A self-employment and independent occupation which is beyond the control of government are often expected by the citizens. Informal economy is often called the economy of poor people. The central features of informal economy are following:

- Lack of formal law.
- Easy entry.
- Small capital.
- Unrecorded enterprises.
- Lower skilled workers.
- Far from public control.
- Out of tax regulation.
- Socially and economically insecure.
- Lack of Insurance.

#### **4. Background**

Anthropology, from its emergence, focus on those behaviors and institutions which are not recorded. In this sense, the growing informal economy of the developing countries after 2nd World War drew much attention of the discipline. But this does not mean, informal economy is a recent phenomenon. Economic anthropologists who study the unorganized economic activities, have done several researches on informal economy.

Stuart Plattner in his famous edited book 'Economic Anthropology' (1983) discuss the differences between formal and informal sectors. His work clearly define informal economy and its characteristics. Besides, he showed the informal sector as very much potential for the development of a country.

M. Estelle Smith made a review named 'The informal economy' based on several characteristics of informal economy provided by Uzzell, Matters and some other scholars. This review defines informal economic sector as consisting of those activities that capture resources by 1) Increasing private access to community resources beyond the normative allocation. 2) Partially or totally evading public monitoring or entry into the general accounts as well as any obligatory or reciprocal corporate assessment (that is, tax). In short, the primary participants in this sector are producers of good and services who provide some marketable commodity that for various reason escapes enumeration, regulation or other types of public monitoring or auditing. He also cited that this definition is framed in terms of the current world system of nation state. But its essential could easily be applied to non-state societies like hunting and gathering group, autonomous village units, chiefdom, and of course city state, if these are occurred outside the legitimacy of social unit (Stuart Plattner, 1989).

In 1971, Keith Hart, an anthropologist working on development project in Ghana, suggested that most third world countries had not one but 'Dual Economies (meaning formal and informal, rather than the more familiar traditional and modern economies; (see hart, 1073). Here, Hart argued that the majority, if not all, of such countries had dual economies-formal and informal, the distinction based essentially on that between wage-earning and self-employment (1973:68). Small scale, informal production of goods and services did not conflict with large scale modern production; the two parts of the economy complemented each other (Stuart Plattner, 1989).

The more comprehensive discussion emerged from R.T. Naylor, the professor of Economics Department in McGill university. He named informal economy as 'Underground' economy' in his essay 'The Rise and the Fall of Underground Economy'(2005). There is no underground economy in the sense of interrelated black markets with their own production system, distribution methods, information flow, financial institutions and enforcement mechanisms. In fact, what exists, is a set of disconnected activities of varying degree of illegality, typically the work of a person who conduct both legal and illegal transaction in different proportion at a different time. Firstly, he divided the economies of a country into three patterns:

- Economic activities done by religious and charitable organizations which is funded or aided by government. Here production are not included in GNP(Gross National Product) and GDP(Gross Domestic Product). Tax are not implied.
- The domestic or voluntary economies where goods and services are produced, wage is not paid, tax are not collected. But these economies has a great contribution in GNP and GDP.
- The third is Market economy which formed three sectors:

a) Formal economy: The economy in which legal goods and services are produced in legal way, is recognized by government and where taxes are implied. These economies are documented in public survey and estimated into GNP and GDP.

b) Informal economy: The economies in which legal goods and services are produced illegally, are unrecognized by government, where taxes are not implied and remain unrecorded in public survey. Although, these economies have a great contribution in GDP and GNP, but are not estimated. In Bangladesh, it cannot be said that goods and services are produced illegally in informal sector. Rather, most often government is not desirous to control them.

c) Crime economy: These economies are of two types based on their contribution on GNP and GDP. One includes those social crimes like stealing and robbing. Though, it results in personal profit, do not produce any new goods and service. Only the booty are transferred from one place to another. Therefore, it has no contribution on GDP and GNP. The other type includes those crimes through which goods and services are produced and distributed in black market, and are forbidden by the law of state such as: smuggling, the business of Coken, Afim and Heroine, human trafficking etc. These economies are opposed by the law, but have contribution in GNP and GDP.

Besides, Naylor believes that these economies are mutually interrelated and dependent. They make a complex network among themselves. Thus, they can resist the regulation from government. (R.T.Naylor, 2005)

## **5. Findings**

From the study, several points have been discovered that encompass the multidimensional aspects of Informal economy in kamrangirchar. Ratio of sampling and case study are included for the clear explanation.

### **5.1 Emergence of Informal Sector in the Given Area**

Increasing population and poverty impede our development process. On the other side, formal sectors cannot meet the demand of employment for the growing population. Furthermore, the majority of the formal jobs are associated with semi to high skilled workers while unskilled workers are associated with informal employments. Hence, people have to choose alternative-the way of self-employment. In the study area, most of the people that I interviewed, have come to live here in quest of subsistence and self-employment. Indeed, all of the reasons behind their shift from village are often sociologically called push factors such as extreme poverty, unemployment, natural disasters (e.g. river erosion, flood and cyclone, etc.) also by forceful displacement from their early residence. Sometimes, it may be assumed that they have come here for their attraction to maintain city lives. Their dresses, lifestyle can strengthen such kinds of assumption. But these factors might be considered as their adaptation rather than considering 'pull factors'.

In given area, 32 respondents out of 50, refer to their extreme poverty as the root behind their appearance in kamrangirchar. 11 of them indicate lack of employment opportunity as the main factor behind their arrival. Other 7 informants alluded that they came after being affected by flood and river erosion.

Abdul Khalek, a rickshaw puller of 45 years old, lives with his wife and two daughters in a slum of Ashrafabad. He is living here for only five years. Before, he lived in his ancestral village of Madaripur district. He was a sharecropper and couldn't maintain his family with his little earning. Aiming at a better earning, he came to this

area. He drives a rent rickshaw. He thinks that he is better than earlier. But sometimes, it is difficult to pass away. His anguish is that the rent of rickshaw is excessive.

Fifty years old widow woman named Shirin, lives with his two sons in Rasulpur. She lived in Shariatpur and did not go to school any time. Her husband died during 2002 from cancer. she came here with her husband in 1998 when their house and cultivable land was flooded.

Illiteracy and lower education rate often fueled poverty and unemployment. These factors directly and indirectly force people to get into informal sector. For hardship in family, death of the head earning member, high cost of education process and materials and lack of skills needed for formal sectors job, many of them have to choose informal activities. About 70% of the total did not pass primary education, 10% are completely illiterate and others 20% left education after reaching S.S.C and H.S.C.

MD. Sohel, a young boy of 20, came to this area 7 years ago from his birth village Gouronodi of Barisal. His father became disabled in a road accident in Kumillah when he was in class five. He has two younger brothers. Leaving school in his childhood, he came here to seek a job. He works as factory worker in Alinagar now. He says that he had no way to continue his study anymore.

## **5.2 Male and Female as Wage Labour**

Formal Sector is in fact a male dominated sector in context of our Bangladesh. But what about the informal sectors? The study of the given area revealed that male and female equally participate into the informal activities. Moreover, in some cases, women are larger in number than that of men. The work patterns also overlap in informal sectors which is less common in formal sector. Male and female wage earner are doing the same work combinedly in factories mills and other workplaces. About 35 wage earners have been found out of 50 respondents which consists of 16 women and 19 men. Most of the women work as garments worker, factory and mill worker, market salesman, day labor etc. Conversely, most of the men work as rickshaw puller, factory and mill worker, garments worker and day labour, etc.

In context of Kamrangirchar, there are several reasons behind women's much employment and participation into informal activities. These are following:

- Acquiring personal and economic freedom in decision making within the family.
- This is problematic to maintain the family with the single earnings of the male member of the family.
- As Informal enterprises are operated with little capital, a few wage is paid. Hence we know that the market price of women' labor is very cheap. So, Entrepreneurs often choose women as better for the little wage job.

- Women are much more interested to work for a little wage rather than men.
- The presence of women are more than men in workplaces.

Rajia Begum and his husband Kamal live in Khalifa ghat of Kamrangirchar. Both of them work outside. Rajia works in a plastic processing mill where maximum workers are women and her salary is only 4000 tk. per month. Her husband works as an automobile mechanics outside kamrangirchar. He earns a little more than her. Rajia has to work harder and longer than her husband. Besides, she takes care of her children and cooks for her family. Rajia informed that her decision is also important within her family in recent times. But, when she was unemployed, she was repressed.

### **5.3 Male and Female as Entrepreneurs**

Following gender category, informal economy shows different natures in study area. In case of capital formation, business idea, females are more positive than male. Here, it is found more common that women make capital from their secret savings. Most often, the business ideas are their own. They keep accounting cost more accurately than that of male entrepreneurs and can extend their business more quickly. About 5 out of 7 entrepreneur women have made capital from their own savings, where only two women have took microcredit from local NGOs.

Hafiza khatun, a women of 28, living in Muslimbag of Kamrangirchar. she has a business of adornment conjugation like joining neckless, chain, crown and pendant, etc. she started her business without any capital. She took some adornment parts from a local businessman who sells those in local markets. She got some wage for her labour. One day, she made a capital to start her own business. Then, she took a rental room to run it and appointed some neighboring women as wage worker. Now, she is a business entrepreneur who produces adornment in her own factory and distribute these products in the local markets. Currently, about 15 women work in her little factory.

Lutfa Begum, a woman of 40, living in Borogram area of kamrangirchar, runs a business of child clothes and handicraft. She purchases the pieces of clothes from garments which she uses to make varieties of child dress and handmade products. Around 7 women and 2 men work in her small factory. She earns almost 10 to 15 thousands per month. She states that she does not start her work without advance from the party.

As opposed to, men form their capital by selling their ancestral land, taking microcredit, borrowing money in high interest and selling or gaging the adornment of their wives. They take more risk and their management skills are often lower in quality. Therefore, they often fail to extend their business. Around 5 out of 8 male entrepreneurs have made their capital by selling their land, 1 entrepreneurs by borrowing money and last 2 by mortgaging the adornment of their wives.

Shahalam sheikh who runs a shoe factory in Ashrafabad. He began it with the money which he borrowed from a lender at high interest. After that, he took microcredit from two of local NGOs. The situation is now pathetic. He has deplored that he has to pay about the half of his monthly income as repayment to the NGO and money lenders. That's why he neither extend his business nor leave it since he has to pay every month.

#### **5.4 In Workplace**

In recent times, men and women both work outside their home. This is also true for the study area. But, as, women have to maintain family too such as cooking, child caring; they often choose the area closer to or within their house. Almost all of the women entrepreneurs increasingly are establishing business firms within their house or closer to it. The workers they employ are their neighboring housewives or girls. Even, sometimes, the buyers of their products are also neighboring men and women. But the conditions of the workplace must vary in some respect. The workplaces are relatively better than men, if we consider the environment and recreation as inevitable factors to the work. Women workers get both things effectively. Hearing music and watching television are often common. Besides, they can look over their children from the workplaces. Around 9 out of 16 women workers satisfy with their workplace. Other 4 have complaint and the last 3 feel that it is o.k.

Rupali Khatun is an entrepreneurs of a beauty parlour. Few years ago, she worked in a beauty parlour of Hazaribag when she was unmarried. She left it after marriage. She has a child of two years now. But, the family do not run well by the single income of her husband. Consequently, she has arranged her own parlour in a rental shop nearer to the house in Alinagar. She has employed two of her neighbor girls to run the business.

Another women, Amena runs a tailoring business in Khalifabag. She employed almost 6 girls. She asserts that once her TV waste for a few days. Some of the girls were totally absent those particular days. She think it harder to keep them into work without television or music box

On the other side, Men's workplace are relatively poor environmentally or recreationally. It may be mentioned that men choose Giza, gambling as a means of entertainment. I have found it many times that most of the porn consumers of the kamrangirchar are young boys who work in these factories. After livelong work in mills and factories, they crowd in local mobile video shops. Approximately 70% of the male workers think that their workplaces are not well. They get no facilities of recreation. Sometimes, it is difficult to evacuate in workplace as it has not such necessary provision.

Rakib Hossain, a factory worker, lives in Ashrafabad. Age 21. He feels quite angry with his owner who do not give him a single moment free in workplace. He think he has no recreation. He has to do machinery work in loud sound and polluted air often strangle him inside it.

Shayla Khatun, a garment worker, lives in Khalifa ghat. Her husband is a rickshaw puller. Her neighbor informed me that her addicted husband beat her every night. Sometimes, he stays outside of home and passes his time with sex workers.

### **5.5 Child Labor**

Informal Economy is the largest source of child labor. In kamrangirchar, every informal activity includes children as workers. The key reasons for employing them are as: their labors are cheap and they are also easy to control. A large share of these children work in boat and tempo as helper. About 4 out of 6 children that I interviewed, work as helper of vehicles, 1 as trash collectors and final 1 as worker of balloon factory. All of them are of ill-health. Their conditions are miserable. There are a number of child welfare organizations and some NGOs run some educational course for them and provide different facilities. Inspire of so so, you will not find a sign of any progress. Another mentionable point is that having work for day long in a miserable and polluted environment, they have no longer any desire to begin schooling or to learn anything.

Alim, a boy of only 8, live in Ashrafabad slum and works as tempo helper. His father has died. His mother works as a house maid. He earns 200tk per day. But I think this work is very much risky and harder, for him. His elder brother Selim of 12 years old, works in balloon factory. His entire body is colored with the chemicals of balloon.

### **5.6 Transformation into Formal Economy**

All the income come from informal activities may not be lumped under taxation rule such as rickshaw pulling, trash collection and also hundred of such activities. However, there are a lots of informal business like run a factory, mill and shop, etc which fall into taxation rule. But two questions arise in this respect that why government do not record it or collect tax from these? And why people do not transform their activities into formal? Answer to the first one is that these informal economic activities keep a continuous economic flow or transaction within the country. Without this transaction banking sectors will be totally valueless. That's why, though government is being concerned of these sectors, do not interfere. In contrast, the person, engaged in informal activities, thinks it as unprofitable to pay tax. Additionally, they believe it will face much of restriction from the law of government. Around 3 entrepreneurs out of 5 who have enough income which is under taxation, are unwilling to transform their business as formal. Others 2 replied that they have not enough income to give tax. They have trade license, so nothing is necessary else.

Ali Hussain, owner of a chemical factory in Ashrafabad area. He confess his business fall under taxation. He do not give so. But he has to pay policeman every week. He believes that his business is recorded, government will mark it as illegal and will case against it.

### **5.7 Informal Economic Network**

Here, I want to mention a significant point of R.T. Naylor who stated that informal economy forms a complex network where informal economic activities are interrelated or mutually dependent. Therefore, these activities can escape the eye of government. I only desire to emphasize in this point when the business is out of state law. Here, unlawful informal activities are interrelated. In research area, I found that business activities those are unrecognized by government, have a good relationship with police and local leaders who help them to run illegal business with taking monthly amount. Often, their raw material comes from black market and products are also distributed in the black market.

### **6. Recommendation**

Informal economy may be potential for our development. Lack of identification, official statistics and records, the significance often remains invisible. While there have been a few previous attempt to measure informal employment using residual-based approach, no survey is designed in Bangladesh only prior to the initiatives of ADB (Asian Development Bank) measuring the contribution of informal sector in our economy. Therefore, sufficient attempts must be made to study this sector deeply and to reveal its out weight.

Our government and national organizations should give more concern on it, especially on counting these activities into GNP. If GNP is consistently underestimated, the data on unemployment is likely overstated.

Informal economies need a better working condition and security arrangement for the participants.

Besides, authority has to monitor child labour as soon as possible for they lead a difficult life in Dhaka city.

### **7. Conclusion**

The informal economy plays a significant role in the labour market, contributing a large share to the total employment in Bangladesh. It has been evident that majority of the working poor of the study area subsist depending on these employments. However, informal employments

may not be sufficient for a standard way of living. Because, these activities often come with lower income, hazardous working condition and without any kind of social security. In contrast, some people are likely shifting to informal sector where the income and other opportunities are more than the formal employment. In this sense, it can call in question the logic of welfare state and of taxation system. Also, informal employment is a central place of women employment and empowerment. So, it may provide a significant contribution to women right movement. Finally, I hope that this essay constructed from the anthropological view, will assist the future policy and programs on poverty reduction and on welfare of the informal participants.

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**Original Article**

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**RIVER EROSION AND THE SOCIO-ECONOMIC CHANGES OF VILLAGERS IN  
PADMAPUKUR AREA**

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**Abstract:**

The families of Padmapukur village who have been settled after the riverbank erosion are being victim of dysentery. There has been a long change in their socio-economic situations. And these changes are happened within i.e. family, ancestral lands and households. But despite of social changes, the inhabitants of this village are living in the eroded areas. As a result, they have to lead a miserable life even, thus the socio-economic conditions of number of families are becoming worsen day-by-day. It has been found in the study that many people had in their different professions before the riverbank erosion and later became day laborer. Those families had two houses and a kitchen now they are living under a one room which is very close to the kitchen. Many of them have long been forced to change their professions and even relocate their positions. But these types of changes are still happening over there.

**Key Words:**

*River Erosion, Socio-Economic  
Changes, Village Area.*

## **1. Change in the Case of Family Type, Homesteads and Arable Lands**

After the riverbank erosion, the households those who came to the village of Padmapukur were the residents of the western part of the other village. These families had their own lands. They inherited the land of the estate from the fathers. The land included in their ownership up to 1-10 bighas. Thus, a significant change is noticed in the ownership of houses before and after of the riverbank erosion. Apart from riverbank erosion, many of these former ownerships have also been changed. Many families were used to live jointly and in these cases the ownership of the house was in the name of the head of the family.

Basically, the changes in the ownership pattern have not happened suddenly. A few years before the breakdown of rivers, the ownership of the houses have been changing. The arable lands are being destroyed by one after another by riverbank erosion. Crops production has been decreased. The financial condition of the family has become increasingly worst. Changes in the profession and labor transition continue to occur. As a result, joint family turns into nuclear families. Thus, when the impact of riverbank erosion began to fall, the joint family was forced to break into a single family.

Studies have shown that 80 families out of 100 families have been affected by river erosion more than once. Of these 80 families, there are no arable lands of 60 families. All of their arable lands have been swallowed by the riverbank erosion. As a result, there are no more lands for their crops production. In the research area, 15 families were found that they were live together in a joint family before the disaster, after the riverbank erosion, all of them got into a single family. Apart from this, 40 families have also been found with no houses that were also damaged by river's breakdown.

### **1.1 Changes in Profession**

Most of the people in the research are are involved in agriculture and fishing's occupations. In the case of farmers, the main occupation of the head of the family was agricultural works. After the riverbank erosion, their profession is changed. The amount of cultivable lands of the farmers is decreased even sometimes land was destroyed by the river. In order to survive they have taken with various occupations. Someone who had a minor occupation before, it is now a major profession. However, Labor has also been shifted with the change of professions. At present, people have been involved in fishing profession though previously they used to cultivate their own lands. With the income of other family members, they used to meet other basic needs of the family.

However, studies have shown that the family heads are interested in keeping agriculture as their major occupation. There are also some reasons beyond this. Aged and family heads do not know any other work except agriculture. But the labor of other members of the family is changing. They do not want to take agriculture as a major occupation for them. They want to learn a good work and reside in Dhaka or any other cities that does not have to rely on agriculture or arable land.

The economic condition of two families was in such position that they had only a few plots of arable lands. However, foods and other expenses of families can not ever be met with these crops in a year. This family has long been involved with the vegetables business. Even after the riverbank erosion, the only source of income was the raw materials business. But their economic condition was not much worsened than before.

Before the danger, women used to work in the field. In addition to rice cultivation, crops of two seasons like Rabi and Kharip were also produced. At that time women used to work in the field with men. But after the natural calamities, there has also been a significant change in women's profession. During the disaster, women usually do the construction of new houses along with other household works while men are descended only to the supporting roles to women. After the riverbank erosion, women not only doing household chores but also playing a role as family income provider.

Among 100 respondents, the changes of profession for 50 respondents have been made significantly. And out of those 50 respondents, 4 respondents have become day labourer from businessmen. Thus, previously, whose professions were agriculture now they are involved in business. Now 18 of them are involved in agricultural works. Previously, they were involved in agriculture profession. On the other hand, the numbers of fishermen have currently been decreased. For example, 19 people who were involved in fishing occupation now they are working in the daily wages. And the main reason is that gradually the river is becoming fishless.

In the families, the profession of boys has also been changed like women. And the average ages of these boys are about 15-26 years. Before the riverbank erosion, they were associated with both academic and agricultural activities. Due to rapid changes of profession caused by riverbank erosion, the economic conditions of those families have been deteriorated. In order to meet the challenges they typically get involved in any profession.

## **1.2 Residences**

The main objective of the survivors is to find out a new habitant after the disaster. In this case, those who have money they can easily go away somewhere but those who have lost everythings-need to take shelter for someone's houses which is deplorable. After the loss of everything in the riverbank erosion, survivors attempt to settle in the neighborhood or of approximately 5-6 miles within the area (Akhter, 1999: 16)

Because they usually hope that once they would be able to return their houses. However, whether they will be able to return or not it totally depends on the family's economic solvency, social status, family standard, network etc.

Due to riverbank erosion, the families were not only deprived of their houses, property and other related materials, but also specially separated from their respective kinships, friends and neighbours, which they could not immediately meet up. Eventually they became victims of a psychological crisis and suffering (Elahi et al., 1991).

At present, some of the families have settled in Padmapukur villages that earlier belong to Western area of the same village. Out of 100 respondents, 40 people are facing the collapses of the houses. Of these, 15 people's houses have been swallowed by this calamity. Of these, 5 families are living in their neighbours homes. And 3 other families are staying at the middle of the village buying lands. And the remaining 7 families are staying on the embankments. These seven families do not have their own lands.

## **1.3 Food Habits**

During the disaster, a difference on food habits is seen compare to normal time. Besides, the situation remains unfavourable. But food is essential for survival. A discussion has carried out in order to find out the foods habits changes of the victims. Out of 100 respondents, all of them opined that no attention was given to eating foods during the mishap. Since no one's mind was good at the time of extreme danger. Because everyone has to run quickly to get rid of the trees, to cut down the trees and to remove all other essential items from houses to find out a safest place. But some of the families could have survived those have some stocked rice and pulses. And for those who did not have anything in the houses, they had to go through a lot of difficulties during the era of riverbank erosion. It is known that some of the families have eaten twice in a day.

Apart from this, the study area is situated far away from upazila so relief could not be reached on time. Basically, the problem is very strong in coastal areas. It has also been found that

those who did not have money in their hands had to borrow money from others to provide foods. Some of them sell livestock and run the family, provide food and other necessities.

#### **1.4 Diseases and Health Problems**

The outbreak of several diseases has been noticed based on the occupation and environment of the people of the researched areas. For example- dizziness, cholera, diarrhea, fever, typhoid, bloodbill, cough, flux, itching etc.

However, the intensity of cholera, fever and itchy are more common. The outbreak of the three diseases is found severely during the last disaster of the Padmapukur village even a woman was died.

People affected by riverbank erosion usually believe that due to the illness, there has been an impact on family as well as the other things and even in the family are stopped if the woman becomes sick. Because the whole works of household like cooking, raising and rearing children is dependent on women's shoulder. But unfortunately women can not take care of their own health due to the increases in household chores during disaster. Besides, women usually take the responsibility for taking care of children and old people in the family.

After the disruption of the river, the condition of which is fairly good, they can easily take consultations from the doctor. But for those who have no money they would not able to go doctors and take medicines. Since the power of the body is the only source to survive, they compelled to sell different things in the houses and even sometimes borrow money from neighbours for the treatment of diseases.

There are no hospitals in Padmapukur village or even any hospitals or medical centers in between two kilometers of the research area. That is why there is no provision for the treatment of people affected by this region. So the villagers have to go to nearby village for treatment. In the absence of medical treatment only two women of this village died during the last erosion of the river.

#### **1.5 Economic Activities**

Most of the families of Padmapukur's river erosion, based on livelihood, depend on agriculture and day-to-day basis. Most of the 100 respondents are involved in agriculture and day labor by professionally. However, before the river erosion, most of the people of this area had occupation of agriculture. Then people used to live on the basis of agriculture. But after the breakdown, a variation can be seen in the profession. If someone is involved in business, he also works with daily wages. There are so many residents that they spend a specific time

outside of the village only in search of work. But considering the ages, a difference is seen on works. Thus, financial variations were seen of Padmapukur village.

In the research area, it was found that a person main occupation is shopkeeper; along with that he works on the daily basis in others land.

But after the riverbank erosion, young boys and girls were seen to be involved in various activities for the purpose of suppressing money skipping their education.

### **1.6 Other Variabilities of Households**

Riverbank erosion brings different types of changes among different classes of people in the area. Almost all classes of people lose their homes, land and so on. Various changes of livelihood of the peasants took place mainly due to the changes in labor. The most change is noticed now for the farmers. These changes express the lower standard of living.

Once agriculture was the main area of income for farmers. Families those who have not involved with agricultural sector were much more comfortable. They do not have to change their profession. But this new labour can not play a special role in improving the quality of their life. The changes that occurred due to river erosion and labor changes in the peasant family have been found in my studies.

After breaking the bank of river, it is not possible for them to recover the changes overnight. All the families had more than one house for accommodations. At present the number of house has been reduced. Previously the families who used to feed the cows in a room, now they keep thses animals under open sky. And the place is very smaller than it was before.

Previously, most of the family used to produce rice and winter crops. But now their association with agriculture has decreased. Labor has also changed. As a result, the material has changed in the making of their houses. So that many families have been used bamboo sticks in making the fences of home. Again, they do not have the ability to repair some of the houses. Many people have no capacity in building their house more than once. The fence of the house was broken. They said "we would not have had such a situation if the riverbank did not break".

Since most families used to rearing cows in convenience of their household activities, they had an impact on their families all the time. In addition to the cultivation of land, this animala were considered as a source of income. Sometimes they earn more by selling cow's milk even, some people used to keep cows to sell at a high price during Eid-ul Adha-the second highest Muslim festival. But now their land has disappeared in the river. They are not all involved in agricultural activities. As a result, they are deprived of this extra income opportunity.

### **1.7 Support from the Relatives**

In spite of some real conditions due to social, cultural and situational reasons, homeless families expect a safe shelter as well as all kinds of support from very close relatives at the time of their disaster. When the riverbank breaks down, everyone is busy with themselves. There is no time to look after others. However, the tendency of being stayed nearby is noticed.

According to the Muslim Family Law, a married woman is inherited to her father's wealth. For various reasons, women maintain good relations with their dynasty's members so that they come forward with the possibility of moral, financial and other assistances in the time of danger (Rahman: 2009).

During the time of riverbank erosion, each family helped to their relatives by any means. Especially in supplying foods and accessories and consulted them mentally to recover the losses. Moreover, they always look after their condition. Generally, some families became shelterless in riverbank erosion and then take shelter at relative's houses. Some people have to pay some money for the cost due to stay in the house.

## **2. Changes in Administrative Structure and Judicial System**

Another aspect of the river erosion is the administrative structure and the dynamics of the judicial system. Generally, judicial system in rural areas is carried out by the Imam of the mosque or by the prominent people of the village.

Controversy in the village of Padmapukur depends on various issues. For example, on the field of cultivation, the animals' livestock (poultry, chicken, goat, sheep, and cow) wasted crops. There are more conflicts between land and family is observed. However, after the breakdown, there is a lot of conflict and disputes are seen determining the direction of lands.

It is found in Padmapukur village that if there is a dispute over any minor issue is occurred in the village, then the issue may up to reach the chairman of the union. And if there is an earlier antagonism with someone, and if he is involved in politics, then the conflict increases and becomes fatal. Thus, changes in the administrative structure are being seen in the rural areas.

### **2.1 Occupying Chars**

As per the Bangladesh Bureau of Statistics (BBS) report of 1997, the soil of chars formed in the river basin region is more fertile. Information from Bangla Peadia can be seen that the chars of Bangladesh are divided into five sub-areas (Alam, 2004: 101-121). Such as:

- ✓ Ganges River

- ✓ Jamuna River
- ✓ Padma River
- ✓ Upper Meghna
- ✓ Chars of lower Meghna (Akhter: 57-76).

Apart from these chars, there are other chars such as the old Brahmaputra and the Teesta River Chars. But these chars are made up of very little land compared to the main river chars. According to the 1993 statistics, the total amount of land in Bangladesh was 1722 sq km (Ahmed: 10-42).

Many chars in most of the rivers of Bangladesh are made. But their natural environment is very sensitive. If it exists this year it may not in the next year. Besides, there is a scope of inundated as well. Due to monsoon floods, these chars become fertile. This fertility usually lends itself to unsuspecting refugee populations to stay there.

Who belong to the wake up zones (chars)? This is a complex question. In fact, this land do not belong to anybody, anyone can use these areas, those who can not be owner, works for others. Under the law, the owner of this land will be government, but who will go to the explanation? According to the Ordinance of the State, 1972, 'Khas land' usually rising in the river, belongs to the government. And the rules of the settlement of this land go to the landless. But the policy never works, and is not allowed to do. Because the land awakened in the river is not registered, there is no record in the papers, so why would the question of partition be raised? And if the government survey team goes out, the 'attention' is given in the first part. The survey team does not go to the field physically, and thus the land becomes divided at their willingness (Daily Khulna News).

In the research areas, 15 families found that there is no habitation after the riverbank erosion, but most of them hope to get their land back in the chars. Although the victim of the riverbank erosion, wapda (embankment) is now awakened, but the sufferers does not posses to take the lands. Because after the breakdown, people do usually busy doing their jobs. However, their hope is that if the local government takes initiative to get them back the lands, then they will get it. But they have no plans to take the chars (Halder: 69-82).

## **2.2 Immigration**

Families often choose the city or adjacent areas as place of habitation first. Because the affected families, due to the breakdown of the river, usually go to the town for lack of work in the village. But in Padmapukur village it has been found that for a short time people have

been permanently staying in town. For example, they are in the city for six months of the year. Six months later, they come to the village. But they are employed in different occupations. Analyzing the theoretical aspects of migration, it can be seen that immigration has two forms.

A) Immigration to seek shelter

B) Immigration to seek livelihood (Halder & Bulbul, 2000: 45).

In the study area, 15 families in Padmapukur village have been shifted from breakaway areas to other places in the village, but they have initially stayed in the village in search of livelihood. However, there are two more types of migration cases.

A) Immigration keeping family distance

B) Immigration with family (Halder & Bulbul, 2000: 47).

Head of the family usually migrated to the town in search of employment, has left the family. They are mainly located in Khulna city and other cities of the country. However, the people of this area have the highest number of jobs for their families in Dhaka and its surrounding cities. Here they adapt themselves to any minimum work.

However, people of all classes do not participate in this migration. Most of the people are from the middle class. These people are mostly affected by river erosion. Besides, they do not find any type of work during the breakdown. After a certain time they returned to their own area.

Some affairs are seen when migration is done elsewhere with the family. In this case, due to both shelter and livelihood, people affected by riverbank erosion generally to migrate. Migration within family is seen among all the people. Here people from all classes of high, middle-class and low paid move here and there. Although low paid people leave the area demanding their shelter and livelihood. On the other hand, main aim of the upper and middle class is to teach their future generation, so they migrate.

However, it is seen in many affected areas that those who have political intimacy with the local government will get benefits during breakdown, they do not go anywhere despite the difficulties.

However, one thing has been observed in the study area, whether the family will decide wherever to migrate or not it will depend on the decision of family head.

In the study area, one family has found that most of the family members were involved in the trade of fishing, but now their homes are broken into the river as the family moved to the city in search of work.

### **3. Case Studies**

#### **3.1 Case Study: 1**

##### **“Where will I go from the Father's land”**

Abul Sana-55. He was a farmer in profession. The number of his family members is six. His used to live with wife, three girls and one son. Abul was the only son of his father. At once time Abul's house was filled with cows, ponds filled with fish. After all, Abul was happy with his family. But his happiness did not last long. Suddenly his wife had a plague disease. Day by day his wife started to dry. Before Abul's father Karim died, he left 10 bighas of land for Abul. Due to Abul's wife being ill, Abul could not save her wife by paying less than 5 bighas of land.

All of a sudden, sorrow came down to his family. On the rest of the land, he again started to produce crops, but result was not satisfactory live previous years.

But suddenly, his happiness was triggered by riverbank erosion. In the last erosion of Kodabak river, two-thirds of the land of his house was destroyed. During the river erosion, Abul had to pass through a very difficult time. It was very unfortunate that a little girl and boy had to overcome their hardships. At the time of breakdown, Abul lost all of his belongings.

After the disruption of the river, initially, they moved to nearby village Choramukha, a nearby villiage, but returned a few days later. Now Abul is working with the wages of daily basis. During the river erosion, various government and non-governmental organizations were financially supportive, which were far less than the requirements.

Abul's biggest relief is that he can still pick up the house in his own place. Most victims were not able to do that. With the help of the Vulnerable Group Feeding (VGF), victims were financially assisted for several times. They also offered rice, pulses, oil and some other daily necessities.

#### **3.2 Case Study: 2**

##### **“Conduct family with own income”**

Monowara Khatun-35. Father Mofiz Fakir. Monoara studied till the 5th grade. Monowar was married to Kalam Gazi, the eldest son of Hakmat Gazi, of the neighboring village. After 5 years of marriage, Monowar lost her husband. Then Monowar's life came down under the sad shadow. Meanwhile, Monwar's two daughters borne. Later, she separated from her father-in-law family. Even from the rights of her husband's property. Later, Monoara went to Padma Pukur with her two daughters to her former village. She gets some part of his father's land and

settles there. They were sent to school. Then Manojara started to do business. But the river erosion embraced her happiness.

Monwara received a plot of land from her father was also destroyed by riverbank erosion. In the last few years, due to breakdown of the river, almost all parts of his areas have been disappeared in the river. There is only one room to roam and stay-eating work together. Suddenly her older daughter got married to the son of her sister. But their family is not well. They are also victims of riverbank erosion. Then Monowara works as a laborer. Then begins with her life with little girl.

During the river erosion, many NGOs helped and cooperated with money and emergency reliefs, but it was inadequate compared to the requirements. Monoara Khatun used to rearing chicken and cow for profits. But now it is not possible due to lack of space. The present house is also very dangerous. As a result, now there was a house and a kitchen before the trouble was reduced.

During the breaking of the river, he could not pay much attention to eating and drinking. Moreover, the state of mind was not as good at all. Although there was always rice and pulses in the house. During the era of disaster, Red Cross helped them in returning cards.

The card holders who got the help were in that position. 8 kg rice, 5 kg pulses and 3 kg soybean oil. But she did not get help from NGOs. She hoped that she would get back to the land when the char would awaken. Though she does not have the same situation as before, she thinks that she has some respect because she still has room in her own place.

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**Original Article**

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**PATRIARCHY ON GENDER SOCIALIZATION AND REPRODUCTIVE HEALTHCARE:  
BANGLADESH PERSPECTIVE**

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**Abstract:**

This is a study on the women of Bangladesh particularly the rural women, their deprivation of rights and denial of reproductive healthcare services in a patriarchal society like Bangladesh. The study deals with gender socialization made by patriarchy, and assesses the impact of patriarchy on women's reproductive healthcare. It reveals that patriarchy maintains men's control and domination over women through gender socialization and deprives women of their rights including reproductive healthcare. In patriarchy, gender socialization is used as a means of depriving women's reproductive rights and healthcare. Women also internalize the patriarchic rules and justify their own deprivation of rights. Thus, all-grabbing patriarchy determines the fate of the country's women— they are dominated, exploited and discriminated by men.

**Key Words:**

*Patriarchy, Gender Socialization,  
Healthcare, Bangladesh.*

## **1. Introduction**

Bangladesh is a male-dominated society which is popularly labeled as ‘patriarchy’ in the feminist literature. Women in Bangladesh are dominated by a patriarchal system, which enforces the social and economic dependence of women on men and prescribes the relative lower status of women. Although there has been steady progress in reducing gender inequality in different sectors like education, health, employment etc. but there exist a huge inequality in these sectors of Bangladesh; participation of women in these sectors is very low compared to their male counterpart. Gender inequality has appeared as the major barrier in achieving the development targets. There are many examples in Bangladesh that even educated husband tortures his wife both physically and mentally. Sometimes it goes to the worst situation that is killing even in the socially and economically high-status people. This type of offence is committed for dowry, extra marital relationship, for being ill-behaved person, frustration, and many more. Even some people beat their wives only for their inhumane pleasure and nothing else. Rape, eve teasing, acid throwing, unequal medicare facilities, limited educational scope, ignorance, forceful *purdah* or veil, early marriage, early pregnancy, prohibition on free movement and social gathering, inequality between girl and boy child are few examples of violence against women. The worst situation in this respect is in the rural area of the country where the largest section of the population lives in. Patriarchal social system prevailing in Bangladesh is responsible for these. The study, however, has been designed to focus on the conditions of patriarchy in rural Bangladesh, its role in gender socialization and how it affects every aspect of women’s life including their reproductive rights and healthcare. In this study, special emphasis has been put on how women’s reproductive healthcare and behavior is shaped by gender socialization.

## **2. Methodology**

Secondary sources have been used as the source of necessary data, information, ideas, analyses and concepts. The sources include books, journals, academic articles, newspaper, statistical yearbook, government documents, published or unpublished research reports and other social artifacts. In some cases, data and analyses based on personal experiences have been used in the study although these are no way alternatives to social scientific research.

### **3. What is Patriarchy**

Patriarchy literally means the “rule of the father” which comes from the Greek *patriarkhēs*, "father of a race" or "chief of a race, patriarch" which is a compound of (*patria*), "lineage, descent" (from "father") and "I rule". Historically, the term patriarchy was used to refer to autocratic rule by the male head of a family. However, in modern times, it more generally refers to social systems in which power is primarily held by adult men.

By the term patriarchy or patriarchal social system we understand the authority of family/household is held by a male member or male members. In that type of social and cultural system women have very few or no authority or power over anything and they cannot take active participation in family decisions. In this type of system women are neglected, dominated, violated, tortured by men. Women have less freedom in these societies.

Patriarchy is a well-known concept in the third world countries where women’s progress has yet not achieved. It affects every sphere of lives like economy, education, employment, social structure, norms, thoughts etc. People define the term “patriarchy” from various dimensions. According to *Macmillan Student Dictionary of Society*, “patriarchy refers to particular organizations of the family in which fathers have power of life and death over family members; a weaker version points to the father’s right to exact obedience and punish disobedience.” Thus “father-right” may be viewed as the absolute authority of the male in the domestic domain, extending in extreme cases to the power of life or death over the women and children within the domestic unit, or more commonly the unilateral right to dispose of their property, the right to take decisions on behalf of the whole domestic group, and so on.

Patriarchy is a social system in which males hold primary power; males predominate in roles of political leadership, moral authority, social privilege and control of property; in the domain of the family, fathers or father-figures hold authority over women and children. It implies the institutions of male domination and entails female subordination. Many patriarchal societies are also patrilineal meaning that property and title are inherited by the male lineage. In the familial sense, the female equivalent is matriarchy. The root of patriarchy is very much deep rooted; as a result, in today’s modern world also shows its ugly face even in highly educated society. Patriarchy is reflected through social system, norms and values, religion, art and literature, social artifacts, and so on. In other words, all these are the means of establishing and consolidating men’s rule over women.

#### **4. Patriarchy on Gender Socialization**

Gender is socially and culturally constructed. Before the time of birth, a human being's sex or sex organ determines whether it is a girl or a boy child. But the construction of gender is not that. With the growing age a girl learns how to behave, wear dress, to be polite, gentle, and far from aggression, introvert, play some specific games, do that, do not do that etc. It is a social construction organized around biological sex. Individuals are born male or female, but they acquire over time a gender identity, that is what it means to be male or female. Usually, family and society teach the girl to be a girl/woman rather than a human. On the other hand, it is the boy who learns how to be more aggressive, rough and tough, extrovert, should play some tough games, and so on. This is the construction of gender. Patriarchy is established and consolidated through gender socialization.

Gender learning is started from the birth of a child. Early aspects of gender learning by infants are almost certainly unconscious. The toys, picture, books and television programs with which young children come into contact all tend to emphasize differences between male and female attributes. Toy stories and mail order catalogues usually categorize their products by gender. Even some toys which seem 'neutral' in terms of gender are not so in practice. For example, toy kittens or rabbits are recommended for girls, while lions and tigers are seen as more appropriate for boys. From the very childhood, girls are given the kitchen toys and dolls those indicate that when they grow old, their roles would be as the homemaker or housewife and devoted mothers. On the other hand, little boys are given the toys like gun, car, plane, football etc. those clearly tell them about their outside work, their role as fighting heroes or villain, public place worker, and so on. Thus, different toys make their consciousness differently that means different gender.

In the third world countries, there are some fairy tales (*Rup Kothar Golpo*) those are cruder and roughly indicate gender differentiation in those stories. By listening those Bengali fairy tales a little girl can easily imagine herself as the soft, beautiful, charming, mind blowing character illustrating in those fairy tales and of course make the dream of her dream boy as heroic, soldier type, rough and tough personality who can do anything with his strong masculine power depicting in those fairy tales. Who is responsible for a girl's imagination? Is it the family, environment, society, school, parents, relatives, the writers, the global world, the toy factories or who else? It is the entire process through which little boys and girls raise, live their daily lives. Their learning process is subtle but goal-centric— gender construction.

Still today television has been playing a very much significant role in making child psychology everywhere in the world. The children's most frequently watched cartoons show that virtually all the leading figures are male, and the males dominate the active pursuits depicted. Needless to say that cartoon plays significant role in child socialization as well as gender socialization. Similar images are found in the commercials that appear at regular intervals throughout the programs. Much interesting matter is that there are some kids who specifically like to watch the advertisements of different products. Those advertisements are in most of the cases very much gender biased. These teach that beautification is much more needed for girls/women to attract men and for this reason there are many products which certainly increase a woman's beauty and can attract men easily. Those advertisements clearly depicts that the girl who is not fair and beautiful has in fact no value in society dominated by men. So, if one wants to be more valuable and precious in front of the society, she must use the product. By showing all these shameful programs at national and international levels, we only raising some groups of children who are going to build up some misconceptions in their little minds and those misconceptions harm their lives in various ways. All these obviously create sharp gender differences.

Schools play a significant role in gender socialization in all societies. By the time they start school, children have no clear consciousness of gender differences. Schools are not usually supposed to be differentiated by gender. But in practice, an array of factors in schools affects girls and boys differently. There are still differences in the curricula girls and boys follow. Boys and girls are often encouraged to concentrate on different sports. The attitudes of teachers may subtly or more openly vary towards their female as compared to their male pupils, reinforcing the expectation that the boys are expected to be the 'performers', or tolerating greater rowdiness among boys and girls. The scene is totally same in the context of Bangladesh. Though it is a Muslim country, many school authorities do not allow sharing same class room for both boys and girls. There are thousands schools in this country those strictly obey the different school timing for girls and boys. Co-education system is also strictly controlled in favor of gender socialization. In many respects, boys and girls are to study different subjects, dress up differently, and behave differently. All those matters affect the very small brain of the boys and girls. They start to think about the differentiation among them and try to find out the root cause of their differences; at last they find that it is their 'gender', their 'sex' which makes them different. Thus, differential behavior of school teachers, school management and entire environment consolidates gender learning. Such

learning is subsequently reflected in work place, family, society and everywhere of men-women interactions.

Because of caring, mothering and nursing roles of women they are primarily absorbed in domestic activities and thus become the sacrificers. If someone is to scarify in the family it is the part of women to do this. This is very much common and general scenery in Bangladesh. If a child becomes ill, it is the responsibility of mother to take 1 day or more days leave from office. But responsibility to children is equal for both father and mother. For all these reasons, it is thought that it is useless to take female employee in the job sectors as they have so many 'problems' and it is assumed that they will not provide proper service to the company or job place. High officials give priority to male people or in some cases unmarried women as unmarried women have not much of family problems. In many job sectors it is seen that job circular specifically mentions that female candidates should be unmarried. Because married women have many responsibilities to their families, husbands and children. As a result, those women cannot perform properly their job responsibilities. But they do not mention the same thing about the male people. Although some job circulars specifically encourage female candidates to apply and commit to keep the respective organization's stance free from gender bias, but ultimately they prefer male candidates for the sake of job's nature, which is expected to be better performed by male.

In the surrounding of household, women make themselves busy with cooking, cleaning, washing, caring people, serving happiness to the family members but all those hard workings are totally ignored. These works are treated as 'invisible work' and for these reason, they are the unpaid labours in the atmosphere of family. Housework in its current form came into existence with the separation of the home and workplace. The home became a place of consumption rather than production of goods. Domestic work became 'invisible' as 'real work' was defined more and more as that which receives a direct wage.

Women everywhere still do most of the work around the house, and poor women spend more time on housework than rich women. Women do most of the housework even when their male partners do not go out to work. The connection between masculinity and privileges is maintained by these men. Women usually or most of the cases do all of the household works like personal care, household activities, cleaning, washing, caring for and helping, household children, caring for and helping non-household children, work and work-related activities, helping in child education, consumer services, professional and personal care services, household services, government services and civic obligations, making variety of foods,

eating and drinking, make good relationships with neighbors, socializing, relaxing and leisure, sports, exercise, recreation, religious and spiritual activities, taking care of sick and older persons of household, volunteer activities, telephone calls, and so on. Unfortunately, all these works are called nothing in a patriarchal society. And these are absolutely unpaid works. Activities performed at home are not socially recognized as 'work' 'productive activity' rather these works is treated as 'no work' 'women's work', and so on, and for those reasons no cash money is paid. If anyone asks a child or sometimes even adult person about their parents' profession, the child or adult usually answer that the mother is doing nothing. Even it also happens in the case of husbands. Husband also says that his wife does nothing rather than saying, yes, my wife is doing her works, she is a housewife. Such non-recognition of women's labor is the root cause of denial of their contributions to family economy. From this ground, women are deprived of family resources whenever necessary to spend for their own purposes. Women are called as the 'poorest of the poor'; even in rich family poor women may live because of unequal treatment between men and women. In Bangladesh most of the cases we can see that even if women earn themselves, they have not much power to expend those money by own wish. Financial decisions, the most strategic decisions, are made by male members particularly the male head of the family. Consequently, women are deprived of this economic rights.

The rural women are involved with both biological and social reproductive activities but none of their works are valued properly. A survey shows that a rural woman works 12-14 hours in average in a day whereas a man works 10-11 hours. Even their work environment is not conducive for good health because they are to work in non-hygienic environment. But as per definition of work, women's works are labeled as 'non-economic' 'non-productive' 'no works' 'women's works' 'invisible works', and so on. As women's works are not recognized as work, therefore, women are treated in the family and society accordingly. They are considered as 'dependent' (parojibi) and consequently they are deprived of their rights. Interestingly, even some rural women themselves do not consider their works as works; they think that 'real works' are done outside home and done by men. Such internalization of patriarchic learning obviously undermines women's rights and creates a psychic circle from which they cannot come out.

In the domain of family decisions, income-expenditure related decisions are the most vital and strategic but women have hardly access to these decisions. It is believed that male members are the sole income-earners, so they should monopolize in making decisions in these sectors.

In all other areas of family decisions, women's participation is negligible irrespective of their demographic background. We have found that even an educated and income-earning woman also under the rules of patriarchic decisions making. Thus, men-women differential and discriminative participation in family decisions makes women's rights including reproductive ones meaningless.

In gender socialization, particularly in rural Bangladesh, the role of the family is the most dominant and all-pervading. But family system itself is an instrument of oppression and domination. All the rules and regulations of the family favor male members instead of establishing equality. Therefore, the family does not bear same meaning to both male and female members and does not build same future for them. The authority system of the rural family is hierarchically ordered in which a male member monopolizes the family powers. He is treated as the 'owner' of the family. He distributes the family resources and works. He is the ultimate source of the family authority. No members of the family can deny his authority. Particularly, denying the family head is impossible for a female member rather his authoritarian rule on female members is more real. Other male members also have domination over female members because they are 'male'. Distribution of food and services in the family are unequally distributed between male and female— male get more and female get less. Similarly, healthcare services available in the family are also unequally distributed between male and female— male get more and modern healthcare services and female get less and traditional-nonscientific services.

### **5. Patriarchy on Women's Reproductive Healthcare**

In a patriarchal society like Bangladesh, women are not the real owner of their own body rather men particularly husbands are the true owners. They use their respective wife's body according to their sweet wills. A wife plays her role as sex provider without any question and excuse. A woman's physical survival also depends on her husband. Her health and healthcare even reproductive rights and healthcare are also regulated by husband and patriarchic rules.

In many parts of the country women have still been made victims of domestic violence. A recent survey conducted by Manusher Jonno Foundation (MJF) reveals violence against women is rising both in rural and urban areas. Conducted in October 2012, it covers 1210 households of 91 villages to collect data on violence against women. According to the survey, 49 percent of the married women are beaten up or verbally abused for not doing what their husbands ask them to do. The scene is more cruel in the "educated society" where a woman

cannot say anything or raise any voice thinking that “*pase loke kisu bole*” (if people say anything) or “*na pari koite, na pari soite*” (neither I can tolerate, nor say something). Though these women are academically educated, they have their well social status and respect in society which they do not want to lose. So, according to them, it is good for them to be silent.

<b>Forms of violence</b>	<b>Frequency</b>
Physical torture	37.2%
Psychological violence	32.1%
Victims of financial violence	2.8%
Encountered sexual violence	1.2%
Violence hampered education of the children	17.6%
Did not protest against violence	8.2%
<b>Total</b>	<b>100%</b>

**Table 1: Forms of Violence against Women According to MJF Survey**

Source: Ananta Yusuf, “A Call to Men”, Star Magazine, *The Daily Star*, Friday, April 25, 2014, p. 27.

**Table 2: Men’s (Rural and Urban) Attitudes Toward Violence against Women by WHO Survey**

<b>Attitudes</b>	<b>Frequency</b>
Rural men believe a husband has the right to mildly beat his wife	89%
Urban males surveyed held the same view	83%
Urban men believed that one needs to be tough to become a real man	93%
Rural men believed that one needs to be tough to become a real man	98%
Urban men thought women need to tolerate repression to save their families	50%
Rural men thought women need to tolerate repression to save their families	65%

Source: Ananta Yusuf, “A Call to Men”, Star Magazine, *The Daily Star*, Friday, April 25, 2014, p. 27.

The above mentioned (Table 1) data shows that 37.2 percent women are the victims of physical violence or torture by their husbands, 32.1 percent women are the victims of psychological violence, 2.8 percent women are the victims of financial violence, the number of women who encounter sexual violence is 1.2 percent, 17.6 percent violence hampered education of the children and 8.2 percent women do not protest against violence. According to WHO Survey, 89 percent rural men believe a husband has the right to mildly beat his wife, 83 percent urban males surveyed hold the same view, 93 percent urban men believe that one needs to be tough to become a real man, 98 percent rural men believe that one needs to be tough to become a real man, 50 percent urban men think women need to tolerate repression to save their families and 65 percent rural men women need to tolerate repression to save their families. A BBS survey report shows that as many as 87% of currently married women in Bangladesh have ever experienced any type of violence current husband and this figure is 89% in the rural area. And 77% of women of Bangladesh reported any type of violence in the past 12 months and this figure is 79% in the rural area. Under such a condition of violence against women and men's negative attitude towards women no social service for women including reproductive healthcare would be available to access. In reality, negative social attitude of patriarchy toward women is the root cause of violence against women and denial of women's reproductive rights and healthcare.

In Bangladesh particularly in the rural areas, use of contraceptive among female users is the lowest among adolescent girls. They have limited access to and use of contraception. The common causes of lower contraceptive use among married adolescent girls are ignorance, illiteracy, shyness, fear, religious sentiment, low inter-spousal communication on family planning. All these conditions are the creation of patriarchy. Adolescent girls do have little decision making power as many are uneducated and disempowered. Due to the social expectation to have children soon after marriage they start child bearing early, despite being children themselves. In patriarchal society a woman's major role is to perform reproductive function— to give birth of a child— not female child rather male child. Thus, a woman is used as an instrument of getting child. But men's negligible participation in the use of contraceptive methods puts adolescent wives at risk of unwanted pregnancy or pregnancy before her own body is ready for childbearing. Currently, the use of male methods is only 0.6 percent of the contraceptive prevalence rate. In many cases it is observed and heard that male people/husbands do not get sufficient pleasure during intercourse if they use condom or such type of thing and for this reason they are very much reluctant to use any kind of contraceptive.

Most of the husbands think (both educated and uneducated) that the use of contraceptive is totally the matter of women; it is their responsibility to ensure family planning. Patriarchy puts such a burden on women and thus makes women's health at risk.

A study conducted by the Bangladesh Institute of Research for Promotion of Essential and Reproductive Health and Technologies (BIRPERHT) show that majority (66.55%) of the teenagers married at 15-17 years of age had their baby delivered immediately after marriage. South Asian countries have high proportions of teenage pregnancies with a highest in Bangladesh that is 35%. Social, cultural and religious attitude towards girls encourages early marriage and to bear children early. A study recently conducted by Mnusher Jonno Foundation (MJF) reveals that the average age of child marriage is 15.53 years, 65% are married off under the age of 16 and 2.26% under 12. Of these child marriages, 26% took place due to insecurity, 19% poverty and 23% social custom. Out of the total 1237 victims of child marriage 55% belong to extreme poor families. All these victims of child marriage do not know even how to avoid a pregnancy, while others are unable to obtain condoms and contraceptives to do so. Teens when become pregnant unplanned are less likely than adults to be able to obtain legal and safe abortions to terminate their pregnancies. They are also likely to obtain skilled prenatal, childbirth and postnatal care. Teenage care is an important component of reproductive health. Improvement of their health means bigger outcome-improving maternal health and encouraging healthy pregnancy, reduction of maternal and child mortality.

In Bangladesh, many women die every day during childbirth. With the direct causes there are some indirect causes also. These indirect causes are called as non-medical causes which are illiteracy, superstitions, traditional belief system, women's lack of decision making power, poverty, lack of medicare facilities, religious barriers, gender or male-female discrimination, early marriage, domestic violence or violence against women and many more causes. Needless to say all these causes and conditions are the creation of patriarchy. Women are considered as 'second sex' 'second class citizen' 'unnecessary' 'less human' and accordingly medical facilities are provided to their healthcare including during childbirth.

It is said that malnutrition is the major cause of maternal and newborn death in Bangladesh. Though poverty alleviation is the first step to tackle malnutrition in general, maternal anemia should be addressed particularly as part of tackling malnutrition. Experts say around 45 percent women in Bangladesh suffer from anemia during pregnancy. Because of anemia, women face different types of complications like prolonged labor during delivery. Delivering

underweight child, maternal and neonatal death etc. are also the results of anemia. Lack of awareness among rural mothers in Bangladesh is alarming. According to the latest national Child and Mother Nutrition Survey (CMNS), only 30.9 percent of rural mothers have proper knowledge regarding the importance of exclusive breastfeeding in the first six months of life, and only 38.8 percent knew the proper age of complementary feeding. Most of the rural women are confined to home and they work in private sphere. As a result, they have little opportunity to be conscious about their health and healthcare. In Bangladesh, the children of poor families aren't getting the nutrition they need. Bangladesh has one of the highest malnutrition rates in the world. Female children are more malnourished than male is also consistent with higher female childhood mortality than males. Discrimination against girls in intra-family food and healthcare distribution are the major causes of child mortality in Bangladesh.

At least 45 million people in Bangladesh, almost one third of the population, live below the poverty line, and a significant proportion of them live in extreme poverty. The poverty rate is highest in rural areas, at 36 per cent, compared with 28 per cent in urban centres. Many people have an inadequate diet and suffer from periods of food shortage. Half of all rural children are chronically malnourished and 14 per cent suffer from acute malnutrition. Because of poverty, malnutrition and lack of proper healthcare 14 out of 100 babies in Bangladesh are born prematurely before 37 weeks of pregnancy and the rate is rising. Preterm birth complications are now the leading cause of death in newborns and accounts for 45% of all newborn deaths in Bangladesh which was 36% in 2000.

The poor nutritional status of Bangladeshi women and children undermines the health and wellbeing of all Bangladeshis. Health facilities in rural areas are poorly equipped to deal with children with acute malnutrition, nutrients and caloric food is not available. In Bangladesh, preterm birth risk could be reduced by close monitoring of women with history of child death and antenatal complications and encouraging women to seek antenatal care. Maternal nutritional status before and during pregnancy usually contribute to the risk for preterm birth. Improving quality care before and during pregnancy increased empowerment of women, especially adolescent girls and can help to reduce premature birth rates in Bangladesh.

Marriage during teenage or adolescence is unacceptably high in Bangladesh like many other developing countries. Because of lacking proper academic education, practical and scientific knowledge, unconsciousness, superstition, many poor parents in Bangladesh arrange marriage for their premature girls. As a result, adolescent pregnancy happens frequently in Bangladesh.

This leads to high maternal mortality and morbidity. According to **Prothom Alo**, the ratio of child marriage in Bangladesh is about 64%. WHO estimates about 16 million girls aged 15 to 16 years and two million girls under the age of 15 give birth every year. In Bangladesh, according to UNICEF's State of the World's Children 2009 report, 64% girls are married before they reach the age of 18. As a result, both maternal and child morbidity rates are increasing in the country.

Adolescent motherhood is associated with lower socio-economic conditions. Bangladesh is one of the third world countries of South Asia. It lacks wealth, education and many things but most importantly Bangladesh lacks awareness, awareness about the lives of the people. It is said that at least 85 percent people of Bangladesh live in the rural area. They have not enough knowledge and awareness about health and most importantly about reproductive health. These people have very much negligence to their daughters. They always show some different attitude to their girls which they usually do not show to their sons. These people think that it is useless to educate daughters. So, they arrange marriage for their daughters at very early age. At that early age those girls become pregnant and give birth children. Those children are not that much healthy rather they suffer from malnutrition and various diseases.

In Bangladesh, a web of factors including social, economic, cultural, and psychological causes coming into play which result in adolescent marriage and pregnancy is continuing year after year. Poverty is one of the main causes. The concept of dowry is prevalent especially in rural Bangladesh and poses as another economic factor that pushes many families to marry off their daughters early. Research suggests that long-term demographic effects of adolescent fertility may include longer family sizes since the timing of a first birth is usually an indicator for future fertility patterns. When a family is already struggling financially, an increase in the size of the family usually pushes the family into poverty.

Adolescent pregnancy impedes a girl's education and future prospects to function as an economically active member of the society. Although net enrolment rates are recently higher for girls than boys in both primary and secondary levels of education, drop-out rates are worrying. According to Bangladesh Bureau of Educational Information and Statistics (BANBEIS), drop-out rate for girls at secondary level stands 54 percent indicating that 54 percent of all girls who enroll in class 6 drop-out of school by the time they reach class 10. In fact, drop-out rates for girls start increasing from class 7; many girls leave school without completing the secondary education cycle as families want them to stop education and get married. This translates into a huge loss of public investment as public money is being spent

to educate these young girls. In Bangladesh, females have the advantage to educate themselves as our government gives female scholarship from the primary level to the H.S.C level. So, if any girl wants to take education, she can do it easily. But patriarchal dealing with female students in every sphere of life is the main obstacle in achieving female education.

In Bangladesh, rural people prefer marriage of their girls before reaching puberty because of lacking education, knowledge, financial solvency etc. and socio religious attitudes are also in favor of early marriage. A term ‘*shuvo kam*’ (good work) is popularly used to mean marriage and there is a proverb in the rural area “do not delay in performing marriage”. As a result, those little girls become pregnant at their very early age and give births under-weight, malnourished children. Sometimes maternal and child death take place because of this reason. Socio-religious culture regarding marriage created by patriarchy thus has been a cause of losses of women’s lives.

Rural-urban disparity in getting reproductive healthcare services is a common feature in Bangladesh. Pregnant mothers and children are the worst victims of inequalities simply because they are poor and live in villages where healthcare services are not available. Statistics shows that only 13% mothers get the services of skilled birth attendants during delivery period in the villages whereas the percentage is 37 in urban areas. Before delivery, 37% women living in the urban areas receive ANC (Antenatal Care) for four times, while only 14% village women can access it. Not only these, in all other healthcare services and facilities are also unequally distributed between the urban and rural women. Apart from the unavailability of health facilities in the rural areas, the main cause of such inequality between rural and urban women is the ugly face of patriarchy is acute in the rural areas.

## **6. Conclusion**

It is patriarchy that determines the fate of Bangladeshi women in every sphere of life. In a patriarchal society, the whole system is patterned in such a way that men’s domination over women can be maintained forever. It is an automatic process runs through the internalization of patriarchic rules, regulations, and prohibitions by women. To socialize women is the safest and least risky to achieve the goals of patriarchy. Thus gender socialization is the most significant and strategic means adopted by patriarchy. Social values and beliefs, religion and culture, language and literature, customs and traditions, institutions and procedures are built and developed to serve the purpose of patriarchy. Thus patriarchy patterns and controls the whole life of women including their reproductive healthcare. Women’s reproductive

healthcare depends on the sanction of all-grabbing patriarchy. Even the individuals (both men and women) who make policy and decision on health promotion and employed in delivering reproductive healthcare services are also not out of the control of patriarchic desire. Rather they subconsciously work as the agent of patriarchy. As a result, patriarchy becomes all-grabbing and all-pervading in its pursuits. The ugly face of patriarchy is more visible in a backward society where women's progress falls far behind. It is the fertile land for patriarchic operations. The women of rural Bangladesh are the typical example of this sort of backward women. They are the easy victims of patriarchy; they are deprived of their rights including reproductive rights and healthcare because of patriarchic domination, exploitation and discrimination.

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**Original Article**

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**THE ROLE OF A WITNESS IN THE JUDICIAL PROCEEDING: AN OVERVIEW UNDER  
CONVENTIONAL AND ISLAMIC LAW**

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**Abstract:**

Proper administration of justice ensures the rule of law in the society through the court process involved the vital role of the witness to testify. Therefore, it is necessary to make sure the fairness of the witness free from all sorts of fear and feeling of telling the truth of the case and free from all kinds of biasness as the fruitful conclusion of the case sometimes entirely depends on the witness's statement. In the article, it is strived for showing and explaining the position of witness in the judicial process, their categories and above all the process they are testified through different processes, stages and examinations with the limitations thereof and the court's powers and duties to that respect under the conventional and islamic law. It also aims and intends to enumerate the significance of the statement given by the witness which pave the way for ends of justice.

**Key Words:**

*Judicial Proceeding, Conventional  
Law, Islamic Law.*

## **1. Introduction**

Witness is an important constituent of the administration of justice. Anyone with information about a crime or fact might have to come to court to answer questions about what they saw, heard or experience. To testify in a court case, a person must be able to explain what he knows, understand the lawyers' questions and answer them. By giving evidence linking to the charge of the offence the witness performs a sacred and public duty of assisting the court to discover the truth. This is the reason why before giving evidence he/she either takes an oath in the name of God or makes a solemn affirmation that he/she will speak the truth, the whole truth and nothing but the truth. He sacrifices his time and takes the trouble to travel all the way to the court to give evidence. The witness should, therefore, be treated with great respect and consideration as a guest of honour.

## **2. Definition of a Witness**

In the Oxford Dictionary 'witness' is defined as a person who sees an event, typically a crime or accident, take place or a person giving sworn testimony to a court of law or the police or a person who is present at the signing of a document and signs it themselves to confirm this. No particular definition of witness is set out in the Evidence Act, 1872. However, a witness is one who can give a firsthand account of something seen, heard, or experienced: In Islam, a martyr is termed *shaheed*, شهيد. *Shaheed* appears in the Quran in a variety of contexts, including witnessing to righteousness, witnessing a financial transaction and being killed, even in an accident as long as it doesn't happen with the intention to commit a sin, when they are believed to remain alive making them witnesses over worldly events without taking part in them anymore.<sup>1</sup> Witnesses, in a *sharia* court system, must be faithful, that is Muslim. Male Muslim witnesses are deemed more reliable than female Muslim witnesses, and non-Muslim witnesses considered unreliable and receive no priority in a *sharia* court.

## **3. What Judicial Proceeding is**

Nowhere in the Evidence Act, 1872 'judicial proceedings' are defined. But the term includes any proceeding in the course of which evidence is or may be legally taken on oath.<sup>2</sup> Legal definition of Judicial Proceeding can be stated as procedurals and hearings before a court, or a tribunal or administrative board that performs a judicial function. Judicial proceedings also

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<sup>1</sup> Quran 3:140.

<sup>2</sup> Section 4(m) of the *Code of Criminal Procedure, 1898* ;(Act no. V of 1898)

refer to any proceedings that take place in a court of law in which a judge presides. The judge, essentially, enforces the rules of the courtroom. The proceedings can be either criminal or civil. The judge need not even be the one making the final decision on the case in order for proceedings to be considered judicial proceedings. In *Sharia* judicial proceedings have significant differences from other legal traditions, including those in both common law and civil law. *Sharia* courts traditionally do not rely on lawyers; plaintiffs and defendants represent themselves. Trials are conducted solely by the judge, and there is no jury system. There is no pre-trial discovery process, and no cross-examination of witnesses. Unlike common law, judges' verdicts do not set binding precedents under the principle of *stare decisis*, and unlike civil law, *sharia* is left to the interpretation in each case and has no formally codified universal statutes. The rules of evidence in *sharia* courts also maintain a distinctive custom of prioritizing oral testimony.

#### **4. Significance of Testimony of Witnesses**

Islam insists on giving *Al-Bayyinah* to the court and makes it obligatory when given as witness to Allah so as to secure the life, property and interest of man.

*“The witness should not refuse when they are called on (for evidence).”<sup>3</sup>*

That’s why if in consequence of court’s order a witness refuses to testify then it would amount to an act of contempt of court and disobedience to the lawful authority.

*“Conceal not evidence, for whoever conceals it his heart is tainted with sin and Allah knoweth all that ye do.”<sup>4</sup>*

According to Abi Dam, when the testimony of a person is required by a judge (or court) thereafter such testimony or evidence and the adducing thereof become an *amanah* (trust) and also *fard ain*.<sup>5</sup>

However, in our conventional legal system section 132 of the Evidence Act emphasis on giving evidence by saying that a court may compel a witness to answer any relevant question even if the answer is incriminating to a penalty but at the same time it guarantees that no legal action can be taken against the witness for the statements, if true. So anyone thought as witness to a legal proceeding is under obligation to make it to the court for the sake of ensuring justice and the court can compel such witness in giving evidence.

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<sup>3</sup> Quran, 2:282

<sup>4</sup> Quran, 2:283

<sup>5</sup> Ibn Abi Dam, Al-Qadi Shahabuddin Abi Ishak Ibrahim ‘Abdullah Al-Hamdani Al-Humawi, *Kitab Adab Al-Qada*, Matba’ah Al-Irshaad, (Bagdad: 1984), 1<sup>st</sup> edition, vol.1, p. 125

## 5. Ordinary Witness

An ordinary witness is someone who personally saw or heard something about the crime who must answer the lawyers' questions and tell the judge what they saw or heard. All these evidences are treated as oral evidence and it must be direct.<sup>6</sup> Oral evidence as to the existence of any material thing, supplemented by an order to produce that thing in court for inspection.<sup>7</sup> The aforesaid views upheld in the islamic legal system as a witness shall only testify to what he had heard or seen. Allah says,

*“O Ye who believe! Stand out firmly for justice, as witness to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor. For Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well acquainted with all that ye do.”*<sup>8</sup>

This ayah explains witnesses summoned to court shall appear as witnesses for Allah and not for the litigants or without regard to the fact that it could be injurious to the witness. Only the truth is encouraged to embody in the court for fair trial of the case.

## 6. Expert Witness

Evidence is received in court only of facts,<sup>9</sup> from various sources where expert opinion is also accepted so as to ensure justice. An expert is a person who has special knowledge and skill in the particular fact calling to which the inquiry relates.<sup>10</sup> The evidence of an expert is admissible only when the court has to form an opinion upon a point of foreign law, science or art or as to identity of handwriting or identity of finger impression.<sup>11</sup> The expert opinion should be taken cautiously as often they are called by a party with prior consultation that requires very often the cross-examining of the expert. Opinions as to existence of right or custom,<sup>12</sup> as to usages, tenets,<sup>13</sup> and on relationship<sup>14</sup> are sometimes relevant to the court for a

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<sup>6</sup> Section 60 of *the Evidence Act 1872* ;(Act no. 1 of 1872)

<sup>7</sup> *Phani Bhusan Halder vs. State* 27 DLR 254

<sup>8</sup> Quran, 4:135

<sup>9</sup> Rahman, Dr. Rafiqur , *Law of Evidence*, (Dhaka :1993, Nuruzzaman Choudhury), p. 86

<sup>10</sup> Gupta. K.K Singh, *The Indian Evidence Act, 1872* (Lucknow :1967, 2<sup>nd</sup> Edition, Eastern Book Company), p. 117

<sup>11</sup> Ibid. p. 116 & section 45 of *the Evidence Act 1872* ;(Act no. 1 of 1872)

<sup>12</sup> Section 48 of *the Evidence Act 1872* ;(Act no. 1 of 1872)

<sup>13</sup> Section 49, Ibid.

<sup>14</sup> Section 50, Ibid.

judgment. However, under Islamic Law it is termed as *Al Rayu Al Khabir* and also recognized as accepted evidence.

“And before thee also the messengers We sent were but men, to whom We granted inspiration: if ye realize this not, ask those who possess the message (wisdom).”<sup>15</sup>

This *ayah* of the Holy Quran emphasizes on the importance of giving expert opinion. The judge who is faced with a perplexing issue should, therefore, inquire from a person who is skilled in such an issue. This was also the practice of the Companions of the Prophet (Sm.). *Ulamas* are agreed that opinion of the expert binds the court.

## 7. Child Witness

A child who is prevented from understanding the question put to him or from giving rational answers to those questions by reason of tender years is not a competent witness. No particular year of age is required to be a witness. Before a child of tender years is asked any question bearing on the *res-gestae*, the court should test his capacity to understand and to give rational answers and his capacity to understand the difference between truth and falsehood<sup>16</sup> and reliability of such child's evidence depends on facts of the case.<sup>17</sup> Where the guilt or innocence of a person depends upon the evidence of a small boy, the testimony should be recorded in the form of questions and answers.<sup>18</sup> The only thing that requires to be done is to scrutinize his evidence with care and caution to see whether it suffers from any inconsistency. To base conviction upon his evidence it is prudent to seek corroboration.<sup>19</sup> However, in islamic parlance, *baligh* (age of majority should be a condition before someone's testimony can be accepted.<sup>20</sup> The *Hanbalis* also accepts the testimony of a child in injury cases on the condition that the child's testimony must be given before he or she leaves the scene of the incident because such circumstances will show that the child is speaking the truth and still remembers the event well. A report quoting Ahmad Bin Hanbal relates that the testimony of a child will be allowed if the child is above ten years old. Ibn Hamid upholds this opinion of Ahmad bin Hanbal except *hudud* and *qisas* cases.<sup>21</sup>

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<sup>15</sup> Quran,16:43

<sup>16</sup> *Rangu Mia* 7 DLR 564

<sup>17</sup> *Muhammad Afzal* PLD 1957 (WP) Lahore 788

<sup>18</sup> *Emperor vs Haria Dhobi*, AIR 1937 Pat. 662; 172 IC 780

<sup>19</sup> *Gadu Mia vs The State* 44 DLR 246

<sup>20</sup> Abdul Qadir Audah, *Al Tashri Al-Jina* 'i Al-Islami, Matba'ah Al-Madani, (Egypt: 1963), vol 2, p 403.

<sup>21</sup> Ahmad Fathi Bahansi, *Nazariyyah Al-Ithbaat*, Sharikah Al-Arabiyyah Li Al-Tibaah, (Egypt: 1962), pp. 21-22

## 8. Female Witness

In the conventional legal system female are given the equal and similar importance to that of the male in testifying their statement in the court within the purview of section 118 of the Evidence Act. Female are competent witness in all cases be it civil or criminal and credibility of the testimony has the similar importance of the male. The only test laid down by the Act of the competency of a witness whether male or female is his or her capacity to understand and rationally answer the question put to him.<sup>22</sup> In islamic parlance, the testimony of two female witnesses is considered of a single male witness as to their level of understanding and this tendency of taking testimony made applicable to the cases involving property such as sale and purchase, *waqaf*, tenancies, gifts, *musaqah*, *mudaraba*, company law, bequests or property related crimes such as unintentional killing or compensation for injuries inflicted.<sup>23</sup> In many of the cases in islam male and female have been made witness differently and also number of witness required to prove the case is also different. Quranic verses as,

*“And get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her.”*<sup>24</sup>

## 9. Dump Witness

A dumb person need not be prevented from being a credible and reliable witness merely due to his/her physical disability. Such a person though unable to speak may convey himself through writing if literate or through signs and gestures if he is unable to read and write. When a dumb person is examined in the court, the court has to exercise due caution and take care to ascertain before he is examined that he possesses the requisite amount of intelligence and that he understands the nature of an oath. Evidence so given shall be deemed to be oral evidence.<sup>25</sup> But in case of a witness who is both deaf and dumb, there is no scope of giving any evidence as such witness cannot hear any question.<sup>26</sup> However, in islamic perspective the *ulama* are divided in their views as regards the testimony of a dumb witness where Imam Malik and Al-shafi are in favor of the acceptance of the testimony of dumb person so long as

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<sup>22</sup> *Abdullah Shah vs. The State* PLD 1968 Pesh 1

<sup>23</sup> A. Othman. Mahmud Saedon, *An Introduction to Islamic Law of Evidence*, (Kuala Lumpur: 2003, The Open Press), p. 64

<sup>24</sup> Quran, 2:282

<sup>25</sup> Section 119 of the *Evidence Act, 1872*; (Act no. 1 of 1872)

<sup>26</sup> *Moshed (Md) @ Morshed @ Md Morshed Alam vs. State* 53 DLR 123

the gestures of these persons are understandable with regards to matters like *talak*, *nikah*, *zihar* and *ila* but Imam Hanbal reject the testimony of such witness supporting the views that the gestures made do not reach the status of *yaqin* or certainty. Consequently, the signs of dump person can be accepted in time of emergency. The tendency of contemporary *ulama* is to accept the testimony of the dump on the basis of necessity because there are no other witness's present.<sup>27</sup>

### **10. Blind Witness**

A blind is a person of having no sight yet he may be a competent witness. He can depose on matters heard or perceived by him. The category shown for the qualified witness as to understand the question put to the witness allows the acceptance of blind's testimony. A blind can hear the other statement or can perceive the incidents by his senses. In islam, however, the testimony of the blind is rejected by Imam Abu Hanifah whereas Imam Malik, Shafi and Hanbali accept the evidence of the blind except in *hudud* cases. Al Shirazi have held that the acceptance of a testimony of a blind person is dependent on things that he could hear only and not things which are dependent on eyesight, e.g. witnessing a murder, robbery, *zina* etc. In cases such as these, the testimony of a blind person is inadmissible.<sup>28</sup>

### **11. Hostile Witness**

Generally a witness is presumed to testify in favour of the person for whose instance he is in the court. But notion sometimes to be proved as otherwise when the court permits the person calling the witness to cross-examine. In such a situation the witness sought to be declared as hostile, firstly, to the honorable court. Evidence of hostile witness can be rejected. There is no rule of law that the evidence of witness who has been treated as hostile must be rejected, either in whole or in part, or that it must be rejected so far as it favours the party calling the witness or so far as it favours the opposite party.<sup>29</sup> It should be remembered that a witness who is unfavorable is not necessarily hostile, for a hostile witness has been defined as one who from the manner in which he gives his evidence shows that he is not desirous of telling the truth to the court. In this circumstances, the court may in its discretion permit the person who calls a witness to put any questions to him which might be put in cross-examination by

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<sup>27</sup> Abdul Karim Zaidan, *Nizam Al-Qada Fi Al-Shariah Al-Islamiyyah*, Matba'ah Al-Ani, (Bagdad: 1984), p.185

<sup>28</sup> Ibid. p. 185

<sup>29</sup> *Suruji Mia* 2 DLR 114

the adverse party.<sup>30</sup> When a witness is cross examined by party calling him the whole evidence is to be taken into consideration.<sup>31</sup>

## **12. Accused as a Witness**

Formerly an accused was not competent to be a witness or testify on his own behalf and so could not be given oath. But after insertion of section 340<sup>32</sup> of the Code of Criminal Procedure, 1898, an accused shall be competent witness for the defence and may give evidence on oath in disproof of the charge made against him or any person charged together with him at the same trial. He cannot be called as a witness except on his request in writing and except for the defence. In other words, he has the option to examine himself as a witness for the defence and in such case he has to take oath and he is also liable to be cross-examined. An accused is not a competent witness for the prosecution and not compellable to give any evidence for anyone else. He may choose to remain silent entirely or to content himself with an unsworn statement, on which he cannot be cross-examined. The rationale of law is apparently to give accused a wholly free choice in the matter.

## **13. Retraction of Testimony**

At times it may happen so that an accused makes confession and afterwards at the trial retracts that. A mere subsequent retraction of a confession, when it was duly recorded and certified by a competent Magistrate is not enough to make it inadmissible in all cases. But it may create a doubt in the mind of court about its voluntary character and trustworthiness. That is why now it is settled rule of prudence that before convicting an accused on the basis of confession, which has been retreated afterwards, the court must see that it has been corroborated by some other independent evidence, though, no doubt, that a conviction without corroboration is not strictly illegal.<sup>33</sup> With regard to this question of retraction Islamic law prescribes several rulings that the judgment shall be postponed if it is made before judgment and if after retraction has been held after judgment is pronounced, a number of things will have to be considered; a) in cases of *hudud* or *qisas*, the execution of judgment should be stayed, b) no rule of stay where there are claims for losses or claims other than *hudud* or

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<sup>30</sup> Section 154 of the *Evidence Act, 1872* ;(Act no. 1 of 1872)

<sup>31</sup> *Fazlul Haq Sikder vs State* 1 BLC 173

<sup>32</sup> Subs. By Act XVIII of 1923, s. 89, for the original section 340 of the *Code of Criminal Procedure Code, 1898* (Act no v of 1898)

<sup>33</sup> *Abdul Ghani vs. U.P.*, AIR, 1973 S.C. 264

*qisas*. If a witness retracts testimony after execution of judgment, the judgment still stands. But the witness shall be subject to *qisas* if he purposely gave false evidence.<sup>34</sup>

#### **14. Accomplice and Approver as Witness**

An accomplice is a person associated with the accused at the time of commission of crime or he may be termed as a person who participates in the crime.<sup>35</sup> An accomplice shall be a competent witness against an accused person; and a conviction is not illegal merely because it proceeds upon the uncorroborated testimony of an accomplice<sup>36</sup> although an accomplice cannot corroborate himself.<sup>37</sup> Though the conviction of an accomplice cannot be said to be illegal yet the courts will, as a matter of practice, not accept evidence of such a witness without corroboration in material particulars.<sup>38</sup> The evidence of an accomplice does not demand outright rejection if there is no corroboration but, though, there is no legal necessity to seek corroboration of an accomplice evidence it is desirable that the court seeks reassuring circumstances to satisfy judicial conscience that evidence is true.<sup>39</sup>

#### **15. Husband and Wife as a Witness**

In all civil proceedings the parties to the suit, and the husband or wife of any party to the suit, shall be competent witnesses. Further, in criminal proceedings against any person, the husband or wife of such person, respectively, shall be a competent witness.<sup>40</sup> Thus it is pretty clear that the spouse of a person can be a competent witness against that person. Husband and wife are both competent witness against each other in civil and criminal cases. They are competent witness to prove that there has been no conjugation between them during marriage.<sup>41</sup> Although not mentioned in the Act, it has been held in several cases that provisions of this section are subject to Section 122, which makes the communication between a husband and wife privileged. The husband or wife of the accused is not allowed to testify against the accused, even if he or she volunteers to. The purpose of this rule is to

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<sup>34</sup> A. Othman. Mahmud Saedon, *An Introduction to Islamic Law of Evidence*, (Kuala Lumpur: 2003, The Open Press), pp. 69-70

<sup>35</sup> *Zafar Ali vs. State* 14DLR (SC) 174; 1962 PLD (SC) 320.

<sup>36</sup> Section 133 of *the Evidence Act, 1872* ;(Act no. 1 of 1872)

<sup>37</sup> 2 DLR (PC) 39

<sup>38</sup> *State vs. Ershad Ali Sikder and others* 56 DLR 185

<sup>39</sup> *Ibid.* p. 275

<sup>40</sup> Section 120, of *the Evidence Act, 1872* ;(Act no. 1 of 1872)

<sup>41</sup> *Shyam Singh vs. Shaiwalini Ghosh*, AIR 1947, Calcutta HC

protect the confidentiality of conversations between married couples and to keep peace in the home.

## **16. Witness's Character**

Character of a witness is always relevant and admissible because it affects his credit and is always material as it helps court to come to the conclusion whether his evidence should be treated as trustworthy or not. In this respect character includes both reputation and disposition. This is why section 146 of the Evidence Act allows any question in cross-examination, injuring the character of the witness even though the answer to such question might tend to criminate him but with a view to test his veracity, to test his position in life subject only to the limitations contained in section 148 of the Evidence Act. However, in civil cases character of a party to the suit is irrelevant and inadmissible<sup>42</sup> unless it affects the amount of damages.<sup>43</sup> On the other hand, in criminal proceedings the fact that the accused person is of a good character is relevant.<sup>44</sup> Similarly the accused's bad character is relevant unless evidence has been given that he has a good character, in which case it becomes relevant.<sup>45</sup> Where the bad character of the accused is itself a fact in issue, in such situation the accused may adduce the evidence as to the bad character of the victim or prosecutrix.<sup>46</sup>

## **17. Special Features of Witness under Islamic Law**

The person making the testimony in the court must be of a sound minded muslim. Quranic verses as,

*“O ye who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests- two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you.”<sup>47</sup>*

Again *ulama* are unanimous in their opinion that *baligh* (age of majority) should be a condition before someone's testimony can be accepted. Most important feature under this law is to be mentioned as the witness must be *adil* (just) with strong memory (*Al-Dabt*). Allah says,

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<sup>42</sup> Section 52 of the Evidence Act, 1872; (Act no 1 of 1872)

<sup>43</sup> Section 55, Ibid.

<sup>44</sup> Section 53, Ibid.

<sup>45</sup> Section 54, Ibid.

<sup>46</sup> Section 155, Ibid.

<sup>47</sup> Quran: 5:106

*“Thus when they fulfill their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you endued with justice, and establish the evidence (as) before Allah.”<sup>48</sup>*

He should be of a person free from slavery. It has been ordained in the Quran;

*“Allah sets forth the parable (of two men: one) a slave under the dominion of another; he has no power of any sort.”<sup>49</sup>*

The particular last one event to be noted here a witness should be someone who is trustworthy and of good character with good morals.

### **18. Witness’s Oath**

A major component of taking evidence is the way of taking testimony through a procedure following a formal oath before tender of the statement in the court which is frequently used in the court as *halafnama*. Oaths or affirmations are administered all Courts and persons having by law or consent of parties authority to receive evidence.<sup>50</sup> All oaths and affirmations shall be administered according to such forms as the Supreme Court may from time to time prescribe. And until any such forms are prescribed by the Supreme Court such oaths and affirmations shall be administered according to the forms now in use.<sup>51</sup> At present, witness’s in Dock customarily taking oath as saying ” hvnv ewje mZ” ewje, †Kv‡bv mZ” †Mvcb Kwie bv Ges mZ” ewjqv wg\_`v ewje bvÓ (*Whatever I testify is true, no true shall be hidden and no false shall be told as true*). If the party or witness refuses to make the oath or solemn affirmation, he shall not be compelled to make it, but the Court shall record, as part of the proceedings, the nature of the oath or affirmation proposed, the facts that he was asked whether he would make it, and that he refused it, together with any reason which he may assign for his refusal.<sup>52</sup>

In the same way such oath termed as *Al – Yamin* under Islamic law. In the Quranic verses, *Fulfill the covenant of Allah when you have entered into it, and break not your oaths after you have confirmed them; indeed you have made Allah your surety; for Allah knoweth all that you do”*.<sup>53</sup>

Besides in a *Hadith*, the trace of oath is clearly identified,

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<sup>48</sup> Quran: 65:2

<sup>49</sup> Quran: 16:75

<sup>50</sup> Section 4 of *the Oaths Act, 1873*; (Act no X of 1873)

<sup>51</sup> Section 7, *Ibid*.

<sup>52</sup> Section 12 of *the Oaths Act, 1873*; (Act no X of 1873)

<sup>53</sup> Quran, 16:91

“*The Evidence (al bayyinah) is on the accuser and the oath is on the accused*”.<sup>54</sup>

The fact of oath under this law is that it is taken in the name of only Allah and another characteristic of such oath it is generally done after ‘Asr prayer’ in the mosque where congregational prayers are performed and for the non-muslim according to them in their sacred place. The plaintiff, defendant and the witness of the case are obliged for taking oath refusal of which indicates the arguments in his favor is considered as weak.

## **19. Witness’s Number**

In our conventional legal system number of witness to testify left to the discretion of the judges which is to be applied in each particular fact and particular case. No particular number of witnesses shall in any case be required for the proof of any fact.<sup>55</sup> If believed, conviction can be based on the solitary evidence.<sup>56</sup> But Islam prescribes the number of witnesses in particular cases. Four male witnesses are required for the proof of *zina* case,<sup>57</sup> three male witness are to be shown to prove oneself as destitute (*Faqir*),<sup>58</sup> two male witnesses to prove *hudud* offences except *zina* and *qisas*. Such as theft, robbery, dacoity, consumption of intoxicants, apostacy, rebellion etc. Again in proving *Nikah, talaq*, bequests, freeing of slaves, *ila, zihar, nasab* two male witnesses are required.<sup>59</sup> There are some offences which are to be proved by two male witnesses or one male witness together with two female witnesses involving the cases of property such as sale and purchase, *waqf*, tenancies, gifts, *musaqah, mudaraba*, etc.<sup>60</sup> Sometimes testimony of a male witness and oath of the plaintiff is adduced in proving cases involving property only which was used during the four caliphs<sup>61</sup> and testimony of one male witness is used in the matter judges know the fact of the claim i.e. where the matter is judicially noticeable.<sup>62</sup> Testimony of one female witness is also accepted

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<sup>54</sup> Al-Shaukani, Muhammad Bin ‘Ali Bin Muhammad, *Nail Al-Autar*, Mustaffa Al-Babi Al-Halabi, (Egypt:1961), vol. 8, p. 316

<sup>55</sup> Section 134 of *the Evidence Act, 1872*; (Act no 1 of 1872)

<sup>56</sup> *Yusuf Sk vs. Appellate Tribunal*, 29 DLR (SC) 211.

<sup>57</sup> Quran, 4:15

<sup>58</sup> A. Othman. Mahmud Saedon, *An Introduction to Islamic Law of Evidence*, (Kuala Lumpur: 2003, The Open Press), p. 63

<sup>59</sup> A. Othman. Mahmud Saedon, *An Introduction to Islamic Law of Evidence*, (Kuala Lumpur: 2003, The Open Press), p. 63

<sup>60</sup> Ibid p. 64

<sup>61</sup> Ibid. p. 64

<sup>62</sup> Ibid. p. 65

off and on where the cases pertaining to women's affairs, such as birth of a baby, the crying of a baby, suckling, genital defects, determining virginity and the *iddah* period.<sup>63</sup>

## **20. Examination of Witness**

Witnesses are examined in the open court under the personal direction and supervision of the judges. The view of his examination is to find out the truth of the case so that it is possible to come to a solution of the controversy between parties. A witness may face examination by the party who calls him, by the adverse party as well as by the presiding judge. A witness may be availed of the opportunity for refreshing his memory during he is testified as to referring previous written document. Witness shall be first examined-in-chief by the party calling him, then cross examined if the adverse party desires and then re-examined if the party calling him so desires.<sup>64</sup> All these examinations must relate to relevant facts but the cross –examination need not be confined to the fact which is given during examination in chief.

## **21. Shaking Credit of the Witness**

The credit of the witness in their testimony bears the importance of acceptability of the evidence provided which the pave the way for trace out the truth of the case. The opposite party in a proceeding always tries to impeach the credit of a witness through many ways with the consent of the court; like, by the evidence of persons who testify that they believe him to be unworthy of credit from their knowledge of the witness or by proof that the witness has been bribed or has accepted the offer of a bribe or has received any other corrupt inducement to give his evidence.<sup>65</sup> Again the credit or trustworthiness can be impeached by the proof of former statements inconsistent with any part of his evidence which is liable to be contradicted or in the case a man is prosecuted for rape or attempt to ravish by showing that the prosecutrix is of generally immoral character.<sup>66</sup> In such a case corroboration of statement of prosecutrix by independent evidence is always necessary.<sup>67</sup>

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<sup>63</sup> Ibid. pp. 65-66.

<sup>64</sup> Section 138 of the Evidence Act, 1872 ; (Act no 1of 1872)

<sup>65</sup> Section 158 of the Evidence Act, 1872 ; (Act no 1of 1872)

<sup>66</sup> Section 158, Ibid.

<sup>67</sup> *Mumtaz Ahmed Khan vs State*, PLD 1967 SC 326

## **22. Judge's Power of Questioning to the Witness**

A Judge enjoy unfettered right of putting questions to the witness in attendance in the court. To discover or to proper proof of relevant facts he may ask any question he pleases, in any form, at any time, of any witness or of the parties about any fact relevant or irrelevant.<sup>68</sup> This power, however, should be used with great circumspection<sup>69</sup> and the witness is not bound to answer court questions which are meaningless.<sup>70</sup> It is the duty of the judge to put question to clear doubts arising out of the statements of witness.<sup>71</sup> The court also may order the production of any document or thing and neither the parties nor their agents shall be entitled to make any objection to any such question or order, nor, without leave of the court, to cross examine any witness upon any answer given in reply to any such question.<sup>72</sup> This power of judges are the same under islamic law of evidence to gather knowledge of the case to decide finally which can be obtained during the course of trial. For the judges Allah says, *"If thou judge, judge in equity between them; for Allah loveth those who judge in equity."*<sup>73</sup>

## **23. Conclusion**

Needless to say, the witness is one of the most important sources of information in discovering the truth about the case. He is entitled to be treated with courtesy when he arrives for giving evidence fearlessly. Comfort, convenience and dignity of the witness should be the concern of the judge with a view to finding out the truth through the testimony. It is high time the judges are to be sensitized about the responsibility to regulate cross examination so as to ensure that the witness is not ill treated affecting his dignity and honour. Therefore, the Supreme Court should take measure through training and supervision to sensitize the judges of their responsibility to protect the rights of the witnesses, protecting their security to make feel free to come to the court and giving their oral accounts easily, freely, securely and without hesitation of fear from any corner to ensure the vital role on the part of witness which is indispensable for the proceedings of court if needed some special provisions of Islamic evidence law aforementioned may be introduced to that effect.

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<sup>68</sup> Section 165 of the *Evidence Act, 1872*; (Act no 1 of 1872)

<sup>69</sup> *Balashri Das Sutrdhar* 13 DLR 289 (1962)

<sup>70</sup> *Bashir Ahmed vs State*, PLD 1957 Lah, 841

<sup>71</sup> *Hakim Khan vs. State*, PLD 1958 Pesh. 33

<sup>72</sup> Section 165 of the *Evidence Act, 1872*; (Act no 1 of 1872)

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**WESTERN CULTURE AGGRESSION IN MUSLIM SOCIETY: A COMPARATIVE ANALYSIS**

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**Abstract:**

One of the most barbarous civilizations in the history of the world was Arab civilization. The objective of their culture was love laurels, alcoholic drinks or gambling-like societies, inferior themes which is even more horrific than Homer's Iliad, and the Audese story of Sapcoulis. They used to do the worst things in the history of the world. In the name of culture in the society, war, violence, oppression, persecution, living graveyard to daughters, disputes among the tribes, and so on. At that time, Rahmatul al-Alamin Prophet Mohammed (Pbuh) appeared on Arab world, the leader of the world humanity. And at the time, he has presented the Arab nation to a culture and civilization that is characterized by greatness of Islam as well as every aspect of the culture of Islam plays an important role in accelerating the welfare and progress of the people. This culture has some great features, which is based on Tauhid (Oneness of Allah), Resalat (Believe in Prophets), and the Akherat (Believe in Hereafter). When Muslim culture began to show people the hope of enlighten, people started to stand on one line in the society, forgot the hatred and animosity in the society, the followers of the ideology, the rage free, and the brotherhood became awakened between all, and then the Muslim opponents Westerners started many conspiracies against the non-endemic examples of Islamic culture. The conspirators started to trap different forms of eradication of Islamic culture. The Western countries in which they do not conspire directly but they have been trapped in a far-reaching conspiracy, in front of the Muslim countries. However, the main objective of the article is to highlight the role of cultural aggression in Western countries in the Muslim countries.

**Key Words:**

*Culture, The Muslim World, Character of Prophet (Pbuh), Islamic Culture, Western Culture, Western Cultural Aggression in Muslim Society, Impact of Western Culture.*

## মুসলিম সমাজে পাশ্চাত্যের সাংস্কৃতিক আগ্রাসনঃ একটি তুলনামূলক পর্যালোচনা

### সারসংক্ষেপ

পৃথিবীর ইতিহাসে অন্যতম একটি বর্বর সভ্যতা ছিল আরব জাতির সভ্যতা। তাদের সংস্কৃতির বিষয় বস্তু ছিল প্রেম মালা, মদ খাওয়া অথবা জুয়া খেলার মত সমাজ বহির্ভূত, নিকৃষ্ট বিষয়সমূহ। যা হোমারের ইলিয়ড, এবং সফোক্লিসের অডেসিস কাহিনীর চেয়েও আরো ভয়ঙ্কর। তারা পৃথিবীর ইতিহাসে নিকৃষ্টতম কাজগুলো করে বেড়াতে। সমাজের মধ্যে সংস্কৃতির নামে যুদ্ধ, রাহাজানি, অত্যাচার, নিপীড়ন, কন্যাসন্তানদেরকে জীবন্ত কবরদান, গোত্রে গোত্রে বিরোধ, ইত্যাদি করে বেড়াতে। আর এমনি পরিস্থিতিতে আরবের বৃক্ক আবির্ভূত হলেন রাহমাতুল্লাল আলামিন, বিশ্ব মানবতার মুক্তির বাহক হযরত মুহাম্মদ (সঃ)। আর তিনি সে সময়ে আরব জাতিকে উপহার দিয়েছেন এমন এক সংস্কৃতি ও সভ্যতা যা দ্বীন ও দুনিয়ার এক মহত্বের সমন্বয়ে ঘঠিত, যে সংস্কৃতির প্রতিটি দিক মানুষের কল্যান ও উন্নতি-অগ্রগতি স্বরাশ্রিত করতে সহায়ক ভূমিকা পালন করে। এ সংস্কৃতির রয়েছে কিছু অসাধারণ বৈশিষ্ট্য, যার ভিত্তি হচ্ছে তাওহিদ, রেসালাত ও আখিরাত উপর বিশ্বাস। মুসলিম সংস্কৃতি যখন মানুষকে আশার আলো দেখাতে শুরু করলো, সমাজের মধ্যে মানুষ হিংসা-বিদ্বেষ ভুলে গিয়ে এক কাতারে দাঁড়াতে শুরু করলো, সমাজ ও মুসলিম দেশ গুলো হয়ে গেল রক্ত পাতহীন, আদর্শের অনুসারী, কোলাহোল মুক্ত, সবার মধ্যে ব্রাতৃবোধ জাগ্রত হলো, তখনি মুসলিম বিদ্বেশী তথা পাশ্চাত্যবাদীরা ইসলামী সংস্কৃতির উনুপম দৃষ্টান্ত সমূহ সহ্য করতে না পেরে এর বিরুদ্ধে নানা ষড়যন্ত্র শুরু করলো। ষড়যন্ত্রকারীরা ইসলামী সংস্কৃতিকে নিশিহ্ন করতে নানা ফাঁদ বুনতে শুরু করলো। পাশ্চাত্য ষড়যন্ত্র কারীরা এ ব্যাপারে সরাসরি আঘাত না করে এর ভিত্তি উপড়ানো যাবে না বলে বুদ্ধিমতার সাথে দরদী বন্ধু বেশে সুদূর প্রসারী ষড়যন্ত্রের ফাঁদ ফেতেছে মুসলিম জাতির সামনে। আলোচ্যে প্রবন্ধের মূল উদ্দেশ্য হলো, মুসলিম দেশগুলোতে পাশ্চাত্য দেশগুলোর সাংস্কৃতিক আগ্রাসনের ভূমিকা ও এর একটি পরিসরের চিত্র তুলে ধরা।

**মূল শব্দ:** সংস্কৃতি, মুসলিম বিশ্ব, নবী (সঃ) এর চরিত্র, ইসলামী সংস্কৃতি, পশ্চিমা সংস্কৃতি, পশ্চিমা সংস্কৃতির প্রভাব, মুসলিম সমাজে পশ্চিমা সাংস্কৃতিক আগ্রাসন।

### 1. ভূমিকা:

মহাকাশ, মহাসিন্ধু ও মহাবিশ্বের একচ্ছত্র অধিপতি আল্লাহ তায়ালা মানব জাতিকে সৃষ্টি করে এমনিতেই ছেড়ে দেন নাই। বরং তাদের জীবন শান্তি পূর্ণ ভাবে পরিচালনার জন্য জন্ম হতে মৃত্যু পর্যন্ত জীবনের প্রত্যেকটি দিক তথা ব্যক্তিগত জীবন, পারিবারিক জীবন, রাষ্ট্রীয় জীবন, অর্থনৈতিক জীবন ও আন্তর্জাতিক জীবন প্রভৃতি জাগতিক বিষয় এবং পারলৌকিক ও আধ্যাত্মিক জীবনের সমস্যা ও সম্ভাবনার সূচী সমাধান দিয়েছেন পূর্ণঙ্গ জীবন বিধান ইসলামে। এই ইসলাম সমাজ বন্ধন কে অত্যন্ত গুরুত্ব প্রদান করে। ইসলাম যেহেতু মানুষের পূর্ণঙ্গ জীবন ধারা নিয়ন্ত্রন করে তাই মানব জীবনে চিন্তার বিশ্বাস, প্রত্যয়, আবেগ-অনুভূতি, নৈতিকতা, আধ্যাত্মিকতা, সামাজিকতা, আচরন ও ক্রিয়াকান্ডে পূর্ণঙ্গ পরিমার্জন পরিশোধন করে আর এ সমস্ত অনুশীলনের নামই ইসলামী সংস্কৃতি। মিশরের প্রখ্যাত দার্শনিক অধ্যাপক হাসান আইয়ুব তার রচিত আল আকায়েদ আল ইসলামী গ্রন্থে বলেনঃ ইসলামী সংস্কৃতি বলতে কুরআন সুন্নাহ ভিত্তিক মানুষের জীবনের চিন্তা-চেতনা, আবেগ-অনুভূতি, অনুরাগ, মূল্যবোধ, ক্রিয়াকান্ড, সৌজন্যমূলক আচরণ, পরিমার্জিত ও পরিশোধিত সংকমশীলতা, উন্নত নৈতিকতা তথা জীবনের সকল কর্মকাণ্ডকে বোঝায়। মানুষের পরিপূর্ণ জীবনধারাই ইসলামী সংস্কৃতির আওতাধীন। বর্তমানে, পাশ্চাত্য সংস্কৃতির আগ্রাসনে ইসলামী সংস্কৃতি মুসলিম সমাজ থেকে হারিয়ে যাচ্ছে। যুবক-তরুণদের মাঝে অস্থিরতা, বিশৃঙ্খলা ও অপরাধ প্রবনতা দিন দিন বেড়ে চলছে। আজ এক কঠিন সময়ের মধ্য দিয়ে অতিবাহিত হতে হচ্ছে পুরো মুসলিম জাতি, আজ পুরো পৃথিবীতে মুসলমানদের উপর চলছে নির্যাতন নিপীড়নের স্টীম রোলার। মুসলিম বিদ্রোহীরা মুসলমানদের নিজস্ব সংস্কৃতি ও কালচার পৃথিবী থেকে ভুলুর্নিত করার অপ্রয়াসে লিপ্ত হয়ে পড়েছে। যার কারণে মুসলিম প্রধান দেশ গুলোতে বিভিন্ন অজুহাতে হামলা চালানো হচ্ছে। সাম্প্রতিক সময়ে তিউনেশিয়া থেকে শুরু করে মিসর, সুদান, আফগানিস্তান, ইরাক, ইয়েমেন, লিবিয়া, সিরিয়াতে বিভিন্ন অপপ্রচার চালিয়ে এ সমস্ত দেশ গুলোতে পশ্চিমা বিশ্ব হামলা চালিয়ে তাদের যে নিজস্ব ইসলামী সংস্কৃতি ও সভ্যতা আছে, তা পশ্চিমা বিশ্ব একের পর এক ধ্বংস করে চলছে।

## 2. গবেষণার বিষয়বস্তু

পৃথিবীর বিভিন্ন মুসলিম দেশে পাশ্চাত্যের সাংস্কৃতিক আগ্রাসন।

## 3. সাহিত্য পর্যালোচনা

মুসলিম সমাজে পাশ্চাত্য সংস্কৃতির প্রভাব এই বিষয়ে কোন গবেষণা হয়নি। তবে মিজানুর রহমান জামীল “ইসলামী সংস্কৃতির সীমারেখা” নিয়ে একটি গবেষণা পরিচালনা করেন, এই গবেষণার ফলাফল থেকে দেখা

যায়, প্রতিটি জিনিসের একটা সীমারেখা বা ফর্মুলা রয়েছে। সীমারেখা বা ফর্মুলা মধ্যে থাকে ভালো বা খারাপ তথা ইতিবাচক বা নেতিবাচকের প্রভাব। সুতরাং যারা দেশীয় সংস্কৃতির নামে বিজাতীয় সংস্কৃতির গ্রহণ করে তাঁরা আদর্শ সংস্কৃতির ভেতরের মানদণ্ড থেকে সম্পূর্ণ বাদ পড়ে যায়।

হাবীব ইমরোজ “সংস্কৃতির আগ্রাসন” নিয়ে একটি গবেষণা পরিচালনা করেন, তার গবেষণার ফলাফল থেকে দেখা যায় বিধর্মীদের সংস্কৃতি এবং অপসংস্কৃতির আগ্রাসনে আবদ্ধ আজ গোটা বিশ্ব। পশ্চিমা সংস্কৃতি প্রধানত তথাকথিত ধর্ম নিরপেক্ষতার আড়ালে ধর্মহীনতার চিত্র অঙ্কন করেছে। সকল ধর্ম উপেক্ষিত হয়ে গেছে। পৃথিবীর সকল ধর্ম এত বেশি বিকৃত হয়েছে, যেখান থেকে ধর্মের আসল রূপ বের করে আনা অসম্ভব হয়ে দাঁড়িয়েছে।

#### 4. গবেষণা প্রশ্ন

১. পশ্চিমারা কেন তাদের সংস্কৃতিকে মুসলমানদের উপর চাপিয়ে দিতে চায়?
২. পাশ্চাত্য সংস্কৃতি কিভাবে মুসলিম সমাজে প্রভাব বিস্তার করছে?

#### 5. গবেষণার প্রকৃতি

এই গবেষণাটি Qualitative Method এর উপর ভিত্তি করে সংকলন করা হয়েছে।

#### 6. নমুনাযন

বিভিন্ন দেশের সংস্কৃতিকে এখানে sampling হিসেবে বিবেচনা করা হচ্ছে। পাশ্চাত্য সংস্কৃতি মুসলিম সমাজে বিভিন্ন ভাবে প্রভাব বিস্তার করছে। এখানে পাশ্চাত্য সংস্কৃতি কে শুধু Sample হিসেবে ধরা হয়েছে।

#### 7. তথ্য সংগ্রহ পদ্ধতি

Research Question এর প্রশ্নাবলীর উপর ভিত্তি করে তথ্য, উপাত্ত সংগ্রহ করা হয়েছে। এই গবেষণায় তথ্যগুলো মৌলিক বিভিন্ন বিষয়, সাম্প্রতিক ঘটনা থেকে তুলে ধরা হয়েছে।

#### 8. গবেষণার গুরুত্ব

সংস্কৃতি ইংরেজী কালচার এর প্রতিশব্দ। সংস্কৃতি বা কালচার সভ্যতার সাথে ব্যাপক ভাবে জড়িত। সংস্কৃতি বা কালচার হলো Training of mental and moral powers। এ দিক থেকে বলা যায়- দেহ, মন, হৃদয়, ও

আল্লামার উৎকর্ষ সাধন হলো সংস্কৃতি। মুসলিম সংস্কৃতি চর্চা মুসলিম জাতিকে তার জাতি সত্তা ও স্বকীয়তা সম্পর্কে সচেতন করে তোলে। কোন জাতির উন্নতি ও অগ্রগতি স্বরাশ্রিত করতে ও সংস্কৃতির অনেক ভূমিকা রয়েছে। ঠিক তেমনি সাংস্কৃতিক উদাসিনতা কিংবা সাংস্কৃতিক দেউলিয়া একটি জাতিকে গোলামির আচলে আবদ্ধ করে রাখতে পারে। ফলে বুদ্ধিভিত্তিক লড়াইয়ের এ যুগে আদিপত্যবাদি শক্তির হাতিয়ারে পরিনত হয়েছে সাংস্কৃতিক আগ্রাসন। আর মুসলিম দেশে পাশ্চাত্য সংস্কৃতির আগ্রাসন হলো টেলিভিশন, কম্পিউটার, ইন্টারনেট, ডিশ এন্টেনা সংবাদ পত্র ইত্যাদিকে প্রচুর ভাবে প্রবেশ করিয়ে অপব্যবহারের মাধ্যমে মুসলিম জাতির চরিত্রকে কলঙ্কিত করে তোলা। সাংস্কৃতিক আগ্রাসনের লক্ষ্যই হলো টার্গেট কৃত জাতিকে আল্পপরিচয়, বিস্মৃত, শিকড় বিচ্ছিন্ন করা, একদল মানুষে পরিনত করা, যারা গোলামিকে হাত পেতে মেনে নিবে। আজ মুসলিম জাতি অপসংস্কৃতির আগ্রাসনের মারাত্মক শিকারে পরিনত হয়েছে। ইসলামী চিন্তাবিদ অধ্যাপক মুফিজুর রহমানের ভাষায়, কুসংস্কৃতির লোনা প্লাবন আমাদের লালিত- মূল্যবোধ, পূর্ণ চেতনা মঙ্গল ও কল্যাণকর সমস্ত কিছুকে ভাসিয়ে নিয়ে চলছে মহাসাগরের গর্ভে।<sup>1</sup>

অপসংস্কৃতি গ্রাস করেছে মুসলিম জাতিকে। পাশ্চাত্য সংস্কৃতি ধর্মীয় দিক থেকে শিরক মিশ্রিত এবং জৈবিক দিক থেকে নগ্নতায় ভরপুর ও বাস্তবতা বিবর্তিত। নগ্ন সংস্কৃতির করাল গ্রাস মুসলমানদের ধর্মীয় চিন্তা-চেতনাকে ধংসের দ্বার প্রান্তে নিয়ে গেছে। তরুন-তরুনিদের পোশাকে, আচার ব্যবহার, কথা বলার ভঙ্গিমায় বিশেষ ধরনের অস্বাভাবিকতা লক্ষ্য করা যাচ্ছে। মুসলমানদের বহু বছরের ঐতিহ্য পরিবার প্রথায় ভাঙ্গন ধরেছে। ইভটিজিং, মাদকাসক্ত, খুন, ধর্ষণ, ইত্যাদি অপরাধ প্রবনতা বেড়ে চলছে। এছাড়া পশ্চিমা মিডিয়া প্রতিনিয়ত পরক্রিয়া, লিভটুগেদার, নর নারির অবাধ মেলামেশা, ভালবাসা দিবস পালন, বর্ষবরণ, মঙ্গল প্রদীপ এর মত বিভিন্ন সংস্কৃতি গুলোকে মুসলমানদের মাঝে প্রবেশ করানোর জন্য বিভিন্ন ষড়যন্ত্রে লিপ্ত হচ্ছে। বিশিষ্ট শিল্পী ও কলামিস্ট উবায়দুল হক সরকারের মতে, মুসলমানদের শিক্ষাঙ্গন আজ রণাঙ্গনে পরিনত হয়েছে, মাস্তান- চাদাবাজের দৌরাঙ্কে উল্লয়ন উৎপাদন ব্যাহত হচ্ছে। মঙ্গল প্রদীপ মার্কা সংস্কৃতির ধাক্কা মুসলমানেরা প্রতিপাদে শুধু পিছিয়ে পড়ছে।<sup>2</sup>

## 9. উদ্দেশ্যের বর্ণনা

পাশ্চাত্য অপসংস্কৃতির বিরুদ্ধে মুসলমানদের কে জাগিয়ে তুলাই অত্র গবেষণার উদ্দেশ্য। মুসলমানদেরকে এই বিষয়বস্তু সম্পর্কে সঠিক জ্ঞান দান, জ্ঞানের গভীরতা উপলব্ধি করণ, প্রয়োগ ক্ষমতা বাড়ানো, যোগ্যতার

<sup>1</sup> অধ্যাপক মুফিজুর রহমান, কুরআনের আয়নায় বিস্মিত রাসুল, পৃ. ২৯

<sup>2</sup> আজম উবায়দুল্লাহ হক সরকার, তরুণ তোমার জন্য, পৃ. ১৬৩

উন্নতি, দক্ষতা বৃদ্ধি সহ বিভিন্ন উপাদান অর্জন করে পাশ্চাত্য অপসংস্কৃতিকে সঠিক ভাবে মোকাবেলা করে ইসলামের মূল শক্তিকে কাজে লাগিয়ে আল্লাহ তায়ালা তার রাসূল (সঃ)-এর মতাদর্শকে অনুসরণ করে ইহলৌকিক কল্যাণ ও পরকালীন মুক্তি অর্জন করা। তা ছাড়া প্রস্তাবিত গবেষণার আরো কিছু উদ্দেশ্য হলো:

- মুসলিম সমাজ কে সজাগ হতে হবে। প্রতিরোধ করার কৌশল রপ্ত করতে হবে। নচেত মুসলমানেরা ব্যর্থ জাতি হিসেবে ইতিহাসের গর্বে হারিয়ে যাওয়ার ভয় আছে।
- মুসলমানদের উচিত সাংস্কৃতিক আন্দোলন গড়ে তোলা। এই আন্দোলনের ভিত্তি হবে সাংস্কৃতিক সচেতনতা।
- মুসলিম রাষ্ট্র গুলোর সাংস্কৃতিক নীতিমালা প্রনয়ন করতে হবে। প্রয়োজনে আইন প্রণয়নের মাধ্যমে তা বাস্তবায়ন করতে হবে এবং স্যাটেলাইট চ্যানেল নিয়ন্ত্রনের ক্ষমতা ও এই আইনে রাখতে হবে।
- নীতি নৈতিকতা বিবর্তিত অশ্লীল বই পুস্তক পরিহার করে মূল্যবোধ ও আদর্শ ভিত্তিক শিক্ষার প্রচলন করা।
- পাশ্চাত্য সংস্কৃতির বিপরীতে আদর্শভিত্তিক সিনেমা নাটক নির্মাণ করা।
- পাশ্চাত্য মিডিয়ার অপপ্রচারে গোটা মুসলিম বিশ্ব তথ্য সন্ত্রাসে আক্রান্ত। মুসলমানদেরকে জঙ্গি, মৌলবাদ, উগ্রপন্থী হিসেবে বিশ্বের মানুষদের সামনে উপস্থাপন করা হচ্ছে। সুতরাং মুসলমানদের উচিত নতুন ইলেক্ট্রনিক এবং প্রিন্ট মিডিয়া গড়ে তুলে এ সমস্ত বিষয়ের প্রতিবাদ জানানো এবং বিশ্বের সামনে এর বাস্তবতা তুলে ধরা।

## 10. প্রাপ্ত তথ্যের বিশ্লেষণ

পৃথিবীর দেশে দেশে চলছে হানাহানি। পশ্চিমাদের কূটচালে মুসলিমগণ পর্যুদস্ত। আরবের পেটের ভিতর ‘বিষফোঁড়া ইসরাইল ছড়ি ঘোরাচ্ছে। বিশ্ব রাজনীতির চিন্তাশীল নেতারা ইসলামের অগ্রগতি রোধে মিশনারি তৎপরতা, ধর্মবিদ্বেষী এনজিও, হিন্দুয়ানি সংস্কৃতির প্রসার, নাস্তিকতা প্রচার, সংকীর্ণ সাম্প্রদায়িক উস্কানি, মুসলিম জন্মহার কমানো, নাগরিকস্ব বাতিলসহ নানাবিধ কার্যক্রম শুরু করেন। এছাড়াও, জনসংখ্যা বা উঠতি শক্তি বাধাগ্রস্ত করার জন্য গণহত্যার মতো কর্মসূচি দিতে ও দ্বিধাবোধ করে না। পাশাপাশি আদর্শিক দিক দিয়ে মুসলিমগণের মাঝে উম্মাহর অবস্থান এবং ইসলাম সম্পর্কে অনেক অজ্ঞতা রয়েছে। পাশ্চাত্যবাদীরা মুসলিম প্রধান দেশ গুলোর কিছু লোককে তাদের অনুগত বানিয়ে ও ইসলামী সংস্কৃতির ক্ষতিসাধন করছে। Ramadan, Tariq এই সম্পর্কে বলেন, The Muslim world has, over the last two centuries, adopted four major positions with regard to the rise of Western modernity. The first is a total

adaptation of Western culture as the culmination and common heritage of human history. Mustafa Kemal Atatürk in Turkey and Shah Reza Pahlavi in Iran sought to modernize their countries by adopting Western culture and institutions. The second position is outright rejection and denouncement of Western culture as cultural imperialism. This attitude is generally couched in the language of conservative Islamism as in the case of modern Wahhābī and Salafi movements. But it is equally a statement of identity politics which sees the West as a selfish and materialistic culture<sup>3</sup>.

### 11. মুসলিম উম্মাহর বর্তমান অবস্থা

মুসলিম উম্মাহর বর্তমান অবস্থা ঔপনিবেশিক শাসন আমলের চেয়েও করুণ এবং ভয়াবহ। ঔপনিবেশিক শাসন আমলে ঔপনিবেশিক শাসনের বিরুদ্ধে প্রগতিবাদী ভূমিকা পালনের সুযোগ ছিল। আজকের দিনে ষাটের অধিক স্বাধীন মুসলিম রাষ্ট্র থাকা সত্ত্বেও প্যালেস্টাইনের নির্যাতিত মানুষের পক্ষে যুলুমবাজ সন্ত্রাসবাদী ইয়াহুদিদের রাষ্ট্রীয় সন্ত্রাসের বিরুদ্ধে কোন উচ্চবাচ্যের সুযোগ নেই। এমনকি স্বাধীন মুসলিম রাষ্ট্র সমূহেও জায়নবাদী, ইয়াহুদীবাদী গোষ্ঠীর খবরদারী ব্যাপকহারে বৃদ্ধি পেয়েছে। মুসলিমদের স্বাধীন দেশে ইসলামের কথা বলতে, ইসলামের দাবী তুলতে অজানা অদৃশ্য শক্তির হাতের ইশারায় কৃত্রিম বাধা প্রতিবন্ধকতা সৃষ্টি করা হচ্ছে। ইয়াহুদী খ্রীষ্টান পরিচালিত এন. জি. ও.-দের অবাধ কার্যক্রমের সুযোগ দেয়া হলেও ইসলামী সেবামূলক প্রতিষ্ঠানগুলোর কার্যক্রমে ন্যাকারজনকভাবে বাধা সৃষ্টি করা হচ্ছে। অপেক্ষাকৃত মুসলিম ধনী দেশগুলোর দানশীল ব্যক্তিদের ব্যক্তিগত দানে পরিচালিত বদান্যতামূলক কাজের ওপরেও আন্তর্জাতিক গোয়েন্দা সংস্থার খবরদারী অতীতের সকল রেকর্ড ভঙ্গ করেছে। ইসলামী সংস্থাগুলো গরীব মুসলিম জনপদে মানবিক সাহায্য সহায়তা করতে গেলেও তাদেরকে সন্দেহের চোখে দেখা হচ্ছে। মুসলিম বিশ্বের বিভিন্ন দেশে পশ্চিমাদের ভাষায় উগ্রপন্থী ধর্মীয় মৌলবাদের অবস্থান আবিষ্কারের জন্যে জঘন্যতম তথ্য সন্ত্রাসের আশ্রয় নেয়া হচ্ছে। বানোয়াট তথ্যের ভিত্তিতে সন্ত্রাস দমনের নামে মুসলিম দেশগুলোর অভ্যন্তরীণ ব্যাপারে নির্লজ্জ ও নগ্ন হস্তক্ষেপ উদ্বিগ্ন জনক ভাবে বৃদ্ধি পাচ্ছে। যার পরিণতি সুদূর প্রসারী হওয়ায় আজ প্রায় সর্বত্র মুসলিম জনপদ আতংকগ্রস্ত। এ পরিস্থিতিকে বলতে গেলে সকলেই উদ্বিগ্নের সাথে পর্যবেক্ষণ করছে, সকলের মধ্যে এর বিরুদ্ধে ক্ষোভ ধূমায়িত হচ্ছে। কিন্তু মুখ খুলে সত্য কথাটি প্রকাশ করার সাহস-হিম্মত খুব কম লোকেরই আছে। মুসলিম বিশ্বের প্রায় সবদেশে জ্ঞানপাপী একটি ক্ষুদ্র শ্রেণীর রাজনীতিবিদ ও বুদ্ধিজীবী ছাড়া বাকি

<sup>3</sup> Ramadan, Tariq. *To Be A European Muslim*. Leicester, U.K.: Islamic Foundation, 1999.

সকলেই এ পরিস্থিতির বিরুদ্ধে মনের মধ্যে তীব্র ক্ষোভ লালন করছে। ব্যক্তিগত আলাপচারিতায় তার প্রকাশও করছে। কিন্তু আনুষ্ঠানিকভাবে প্রকাশ্যে ইসলাম ও মুসলিম উম্মাহর স্বার্থ বিরোধী কর্মকাণ্ডের বিরুদ্ধে অবস্থান নেয়ার মত সংসাহস তাদের আছে বলে মনে হয় না। বর্তমান বিশ্বের ঘোষিত আন্তর্জাতিক আবহাওয়া ও পরিমণ্ডল মুসলিম নেতৃত্ববৃন্দকে বিবেকের বিরুদ্ধে, উম্মাহর স্বার্থের বিরুদ্ধে ভূমিকা রাখতে ও বাধ্য করছে।<sup>4</sup>

এ পরিস্থিতির ফলে একদিকে কিছু লোক আপোষকামিতার আশ্রয় নিতে বাধ্য হচ্ছে। ক্ষেত্র ভেদে কিছুলোক চরমপন্থা গ্রহণেও বাধ্য হচ্ছে। এ চরমপন্থা গ্রহণের পেছনেও ইসলামের চিহ্নিত দূশমনদের পরিকল্পনাই কার্যকর হচ্ছে। তাদের সৃষ্টি করা পরিস্থিতির অনিবার্য পরিণতিতে এক শ্রেণীর মানুষ চরমপন্থা বেছে নিতে বাধ্য হতে পারে এবং এটা হলে তাদের লক্ষ্য অর্জন সহজ হবে এটা জেনে বুঝেই তারা এ পরিস্থিতির সৃষ্টি করছে। এমতাবস্থায় সঠিক সিদ্ধান্ত নিয়ে আল্লাহর কিছু বান্দাকে এগিয়ে আসতে হবে। আপোষকামিতার শিকার হওয়াও চলবে না, চরমপন্থা ও অবলম্বন করা যাবে না। মধ্যম পন্থায়ই উত্তম পন্থা, ইসলামী পন্থা। দ্বিধা সংকোচ পরিহার করে আল কুর'আনে ঘোষিত মধ্যমপন্থী জাতি হিসেবে ইসলামের সঠিক দাওয়াত, নির্ভেজাল দাওয়াত, পূর্ণাঙ্গ দাওয়াত উপস্থাপনের সাহসী পদক্ষেপ নিতে হবে। আধুনিক বিশ্ব পরিস্থিতিকেই সামনে রেখে যৌক্তিক, বুদ্ধিভিত্তিক ও বৈজ্ঞানিক উপায়ে ইসলামের মৌলিক শিক্ষা ও ইসলামী জীবন ব্যবস্থার বাস্তবতা ও অপরিহার্যতা তুলে ধরার জন্য ব্যাপক তৎপরতা চালাতে হবে। সত্যের স্বাক্ষর বলতে যা বুঝায় তার সার্থক বাস্তবায়নে আল্লাহর একদল বান্দাকে নিরলস ভূমিকা পালন করতে হবে। মুসলিম উম্মাহর মৌলিক পরিচয় হলো, শেষ নবীর প্রতিনিধি হিসেবে তারা সকলেই দায়ীইলাল্লাহ। এ দায়ীইলাল্লাহর ভূমিকা পালনে সবাইকেই, বিশেষ করে নেতৃস্থানীয় ব্যক্তিদেরকে উদ্যোগী ভূমিকা পালনে এগিয়ে আসতে হবে। এ দাওয়াতী তৎপরতাই ইসলামী শক্তির উৎস ও মুসলিম উম্মাহর উত্থানের পথ প্রশস্তকারী।

মতিউর রহমান বলেন, “মুসলিমগণের অভ্যন্তরীণ পরিস্থিতিও সুখকর নয়। বাইরের শক্তির সৃষ্ট পরিস্থিতির আকার আকৃতি ও প্রকৃতি থেকে নিজেদের অভ্যন্তরীণ অবস্থা আরো ভয়াবহ। মুসলিম বিশ্বের দেশে দেশে যারা রাষ্ট্র, প্রশাসন, শিক্ষা-সংস্কৃতি, অর্থনীতির নিয়ন্ত্রক শক্তি হিসেবে বিবেচিত তাদের মধ্যে রয়েছে ইসলাম সম্পর্কে অজ্ঞতা, ইসলামী আদর্শের প্রতি আস্থাহীনতা এবং পশ্চিমা সভ্যতা সংস্কৃতির অন্ধঅনুকরণ প্রবণতা। তাদের আশীর্বাদ নিয়ে ক্ষমতা গ্রহণ ও ক্ষমতায় টিকে থাকা সহ বিভিন্নমুখী সুযোগ-সুবিধা ভোগের মানসিকতা মূলত ইসলামের চিহ্নিত দূশমনের ষড়যন্ত্র চক্রান্তের হাতকে এভাবে সম্প্রসারিত হওয়ার পথ উন্মুক্ত করেছে। বিশেষ করে এক শ্রেণীর বুদ্ধিজীবী ও মিডিয়া ব্যক্তিবৃন্দের মুসলিমগণের মনে ইসলাম সম্পর্কে বিভ্রান্তি সৃষ্টির অব্যাহত

<sup>4</sup> মতিউর রহমান, মুসলিম উম্মাহর দায়িত্ব ও কর্তব্য (ঢাকা : মুহাম্মদ ব্রাদার্স, ২০০২), পৃ. ৩২-৩৩

প্রচেষ্টা এ পরিস্থিতিকে আরো ভয়াবহ করে তুলেছে। তার সাথে বাড়তি মাত্রা যোগ করেছে এক শ্রেণীর আলেমদের অযৌক্তিক মতপার্থক্য, সংকীর্ণতা এবং কূপমগ্নকতা। এদের মধ্যে দ্বীনের পরিপূর্ণ জ্ঞানের অপরিপক্বতা, ইসলামের বিরুদ্ধে পরিচালিত ষড়যন্ত্র ও কৌশল অনুধাবনে ব্যর্থতা ইসলামের দুশমনদের হাতকে শক্তিশালী করে চলেছে। অত্যন্ত দুঃখ ও পরিতাপের সাথে বলতে হয়, অনুসন্ধানে জানা গেছে কখনো কখনো ক্ষুদ্র স্বার্থে এরা ইসলামের জাতীয় এবং আন্তর্জাতিক বিরোধী পক্ষের ক্রীড়নকের ভূমিকাও পালন করেছে। উম্মাহর প্রকৃত সমস্যা সম্পর্কে এদের মধ্যে বাস্তব জ্ঞান বুদ্ধির যেমন অভাব রয়েছে, তেমনি জাতীয় ও আন্তর্জাতিক পর্যায়ে ইসলাম এবং মুসলিম উম্মাহর স্বার্থ বিরোধী বিভিন্নমুখী তৎপরতা সম্পর্কে তাদের ন্যূনতম ধারণাও আছে বলে মনে হয় না। ব্যক্তি-স্বার্থ, গোষ্ঠী-স্বার্থের ব্যাপারে এরা এতটাই অন্ধ যে, জাতীয় স্বার্থ ও উম্মাহর স্বার্থ নস্যাত্য করতেও তাদের মধ্যে কোন দ্বিধাবোধ সৃষ্টি হয় না।<sup>5</sup>

দ্বীনের উপস্থাপনের ক্ষেত্রেও কোন কোন মহলের একদেশদর্শিতা এবং ইসলামের মৌল শিক্ষার পরিপন্থী কার্যক্রম জনমনে বিভ্রান্তি, অনৈক্য ও নেতিবাচক ধারণা সৃষ্টি করে থাকে। বিশেষ করে আধুনিক শিক্ষিত সমাজের কাছে অনেকের উপস্থাপনা বিরক্তি ও বিভ্রান্তির জন্ম দেয়। ইসলাম বিরোধী বুদ্ধিজীবী ও মিডিয়া ব্যক্তিত্বের হাতিয়ারকে শক্তি যোগায়। দ্বীনের ব্যাপারে ঠাট্টা-বিদ্রূপের উপাদানও সরবরাহ করা হয়। মুসলিম উম্মাহর ওলামায়ে হক ও মোখলেছ দ্বীনদার ব্যক্তিদেরকে এ অবস্থার নিরসনে কার্যকর, সোচ্চার এবং বস্তুনিষ্ঠ ভূমিকা পালনে এগিয়ে আসতে হবে। জনগণের মাঝে ইসলামের প্রতি আবেগ থাকলেও ইসলামের সঠিক ধারণা ও চেতনার যথেষ্ট অভাব রয়েছে। সাধারণ মানুষ তো দূরের কথা শিক্ষিত লোকদের মধ্যে ইসলামের সঠিক ধারণার অভাব সবচেয়ে বেশি। এমনকি এক শ্রেণীর ধর্মীয় ব্যক্তিদের মধ্যেও দ্বীনের পূর্ণাঙ্গ রূপ ও সঠিক ধারণা সম্পর্কে যথেষ্ট অজ্ঞতা পরিলক্ষিত হয়। এসব লোক ইসলাম ও মুসলিম উম্মাহর বিরুদ্ধে পরিচালিত চতুর্মুখী চক্রান্ত ও ষড়যন্ত্রের জাল বিস্তারের সুযোগ করে দিয়েছে। তাই বাইরের সৃষ্ট সমস্যার মোকাবিলার পাশাপাশি অভ্যন্তরীণ এ পরিবেশ পরিস্থিতির প্রতিও আমাদের মনোযোগী হতে হবে। বিশেষ করে সমাজ নিয়ন্ত্রণকারী ব্যক্তিদের মাঝে দ্বীনের সঠিক দাওয়াত উপস্থাপন, ওলামায়ে কিরামের মধ্যকার মতপার্থক্যকে সহনশীল পর্যায়ে নিয়ে আসা এবং সর্বস্তরের জনমনে ইসলামের সঠিক চিন্তা-চেতনার উন্মেষ ঘটানোর কার্যক্রম যুগপৎভাবে পরিপূর্ণ গুরুত্ব সহকারে আঞ্জাম দিতে হবে। অভ্যন্তরীণ পরিস্থিতির উন্নয়ন ছাড়া বাইরের শক্তির মোকাবেলা করা কখনো বাস্তবসম্মত হতে পারে না।<sup>6</sup>

<sup>5</sup> প্রাগুক্ত, পৃ. ৩০৬

<sup>6</sup> প্রাগুক্ত, পৃ. ৩০৯

## 12. পাশ্চাত্যের সাংস্কৃতিক প্রভাব

সাংস্কৃতিক আগ্রাসন একটি সাম্রাজ্যবাদী যুদ্ধ। পাশ্চাত্যের সংস্কৃতিকে প্রত্যক্ষ ও পরোক্ষভাবে মুসলিম বিশ্বের ওপর চাপিয়ে দেয়া হচ্ছে। এর মধ্যে লক্ষণীয় হচ্ছে ফ্রান্সের মতো একটি দেশ আইন করে হিজাব নিষিদ্ধ করে দিয়েছে। এটি প্রমাণ করে পাশ্চাত্যের সাংস্কৃতিক আগ্রাসন কোন পর্যায়ে যেতে পারে। তারা শালীনতাকে সহ্য করতে পারে না। তারা নগ্নতার বিরুদ্ধে ব্যবস্থা না নিয়ে তাদের সংগ্রাম শালীনতার বিরুদ্ধে। সাম্রাজ্যবাদী আধিপত্যবাদী সাংস্কৃতিক আগ্রাসন মুসলিম বিশ্বের জন্য সবচেয়ে বিপদজনক সাংস্কৃতির আগ্রাসনের ফলেই মুসলিম দেশের অভ্যন্তরে হ হ করে বিদেশী অর্থে প্রতিপালিত বিশেষ গোষ্ঠীর সংখ্যা বৃদ্ধি পাচ্ছে। শিক্ষিত বুদ্ধিজীবী শ্রেণীর বিরাট অংশ বিদেশী স্কলারশিপ, পদক, খেতাব, পুরস্কার এবং নগদ অর্থপ্রাপ্তির লোভে লালায়িত হয়ে আত্মবিক্রয় করে বিদেশের গোলামে রূপান্তরিত হয়েছে। মুসলিম বিশ্বে অবস্থান করে আগ্রাসী শক্তির স্বার্থে তারা নিজেদের মেধা নিয়োজিত করে রেখেছে, কেননা সাংস্কৃতিক আগ্রাসন একটি যুদ্ধ, যা মুসলিম দেশ সমূহের নতুন প্রজন্মের ইসলামী চেতনা বিশ্বাসে চরম আঘাত হানছে।<sup>7</sup>

## 13. পাশ্চাত্য নেতৃত্ব ও এর প্রভাব-প্রতিক্রিয়া

দুনিয়ার নেতৃত্ব ও কর্তৃত্বের বাগডোর মুসলিমদের পর পাশ্চাত্যের সে সব জাতিগোষ্ঠী নিজেদের হাতে তুলে নেয় যাদের কাছে প্রথম থেকেই হিকমতে ইলাহীর কোন পুঁজি ও সহীহ-শুদ্ধ ইলম-এর কোন স্বচ্ছ ও সুন্দর ঋণাধারা ছিল না। নবুওয়্যাতের আলোক-শিখা সেখানে মূলত পৌঁছেই নি, পৌঁছতে পারেনি। হযরত ঈসা (আ.)-এর শিক্ষামালার আলোক-শিখা যা সেখানে পৌঁছেছিল তা বিকৃতি ও মনগড়া ব্যাখ্যা-বিবৃতির অন্ধকার আবর্তে হারিয়ে যায়। তারা সে আসমানী আলোর শূন্য স্থান রোম ও গ্রীসের দফতরে রঞ্জিত অন্ধকার দ্বারা পূরণ করে। ইন্দ্রিয় পূজা, আধ্যাত্মিকতা থেকে দূরত্ব, ভোগ-বিলাসপ্রবণতা, দেশ নিয়ে বাড়াবাড়ি, সীমাহীন ব্যক্তি স্বাধীনতার আকাঙ্ক্ষা গ্রীস থেকে এবং ঈমানী দুর্বলতা, আগ্রাসী জাতীয়তাবাদ, শক্তি সম্পর্কে পবিত্রতার ধারণা ও সাম্রাজ্যবাদের প্রেতান্না রোম থেকে স্থানান্তরিত হয়। বৈরাগ্যবাদের পাগলামি বস্তুবাদের প্রতিক্রিয়া সৃষ্টি করে। গির্জাধিপতিদের ভোগ-বিলাস ও দুনিয়াদারী ধর্মাধিকারীদের প্রতি মানুষের অনাস্থা ও ঘৃণা সৃষ্টি করে। সরকার ও গির্জার মধ্যকার টানাটানি ও টানাপোড়েন জাতীয় মেয়াজের মধ্যে বিদ্রোহ ও ভারসাম্যহীনতা সৃষ্টি করে এবং ধর্ম ও রাজনীতির মধ্যে পার্থক্য সূচিত করে। এসব ধর্মহীন জাতিগোষ্ঠীর রাজত্বকালে মানুষ সে ধর্মীয় অনুভূতি থেকেও মাহরুম হতে থাকে যা অপরাপর মানবীয় অনুভূতির সঙ্গে প্রাচ্যের হাজারো বছরের জীবনে অপরিহার্য প্রয়োজন হিসেবে বিবেচিত হয়ে আসছে। আল্লাহ প্রাপ্তির

<sup>7</sup> এম এ সাঈদ, আত তারীখুল ইসলামী ওয়া তারীখুল ইলমিল হাদীস (ঢাকা: আল ফাতাহ পাবলিকেশন্স, ২০১১), পৃ. ১৯৯

আকাক্ষতার সাধারণ রুটির স্থলে জাগতিক কামনার ব্যাধি বাসা বাঁধে। আচার-ব্যবহার, মৌলিক ও সত্যিকার মানবিক গুণাবলী ও উৎকর্ষের ক্ষেত্রে বিরাট রকমের অধঃপতন দেখা দেয়। মোটকথা, লোহা-লঙ্কড় ও ধাতব পদার্থের সর্বপ্রকার উল্লিখিত ঘটে আর মনুষ্যত্বের ঘটে সার্বিক অধঃপতন।<sup>৪</sup>

অন্যদিকে জীবনের সঠিক লক্ষ্য, উদ্দেশ্য, মিশন ও বিশ্বজয়ী কোন পয়গাম না থাকায় আগ্রাসী জাতীয়তাবাদ জীবনের লক্ষ্যে পরিণত হয়, পরিণত হয় জাতীয় বৃত্তি ও পেশায়। এ সম্পর্কে সাইয়েদ আবুল হাসান আলী নদভী বলেন, “জাতীয় জীবন স্থায়ী রাখবার জন্য অপর জাতির প্রতি ঘৃণা ও ভীতির আবেগ প্রকাশ পায় এবং একদিকে সমগ্র প্রাচ্যকে পাশ্চাত্যের মুকাবিলায় প্রতিদ্বন্দ্বী শিবির হিসেবে ধরে নেওয়া হয়। অপরপক্ষে অভ্যন্তরীণ জাতীয়তার সীমারেখা গোটা পাশ্চাত্যকে ক্ষুদ্র ক্ষুদ্র খেলাঘরে রূপ দেয় এবং এক প্রতিবেশী আরেক প্রতিবেশীর মাঝে একটি সীমারেখা টেনে দেয়। এর বাইরে যে মানুষ থাকতে পারে তার কল্পনাও করা যেত না। সাম্রাজ্যবাদ সমগ্র বিশ্বকেই দাস বিক্রির এক বাজার এবং বিভিন্ন সাম্রাজ্যের মধ্যকার প্রতিদ্বন্দ্বিতা দুনিয়াটাকে কামারের চুলা বানিয়ে দেয় যেখানে সব সময় আগুনের খেলা চলে, লোহা উত্তপ্ত করে ও পিটিয়ে প্রয়োজনীয় অস্ত্র বানানো হয়। এই সম্পর্কে Hastings Race বলেন, Prior to the September 11th terrorist attacks, Americans limited exposure to Islam was shaped by Orientalist depictions of Arabs as oil rich Gulf Sheikhs, exotic belly dancers, and brutal dictators along the lines of Saddam Hussein and Mu‘ammar Qadhdhāfi. While international terrorism pre-dated 9/11, its association with Islam was often narrowly limited to the Palestinian-Israeli conflict. On the domestic front, homegrown terrorism evoked images of white males such as Timothy McVeigh and the Unabomber. Thus, Americans paid little attention to Muslims in the United States, so much so that Arab American Muslims often complained of being an invisible minority. The September 11th attacks, however, marked a sea change in the level of scrutiny placed upon Muslims in America. The association of Arabs and Muslims with terrorism became the quintessential stereotype evoked in national security debates. Media images of dark-skinned, bearded Middle Eastern men permeated the mainstream media, allowing for misinformation about Islam as a violent ideology proliferated among Americans otherwise lacking any exposure to Islam, the Middle East, or Muslims. Indeed, the word terrorism

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<sup>৪</sup> সাইয়েদ আবুল হাসান আলী নদভী, ভারতবর্ষে মুসলমানদের অবদান (ঢাকা : মুহাম্মদ ব্রাদার্স, ২০১২), পৃ. ১৪২

axiomatically referred to Muslims, notwithstanding the marked growth of militant nativist groups considered to be right wing extremists by the government and anti-hate watch groups.<sup>9</sup>

#### 14. বিশ্বব্যাপী জাহিলিয়াতের প্রসার

এ সময় এমন কোন শক্তিশালী জাতিগোষ্ঠী, সম্প্রদায় কিংবা দল সাধারণ মানুষের সামনে নেই যে, এ সব পাশ্চাত্য জাতিগোষ্ঠীর সঙ্গে আকীদাগত ও দৃষ্টিভঙ্গিগত মতপার্থক্য পোষণ করে এবং তাদের জাহিলী দর্শন ও বস্তুবাদী জীবন-ব্যবস্থার বিরোধী। এমন জাতি, সম্প্রদায় কিংবা দল এ মুহূর্তে না ইউরোপে আছে আর না আছে এশিয়া কিংবা আফ্রিকায়। ইউরোপের জার্মান হোক কিংবা এশিয়া মহাদেশের কোন জাপানী অথবা ভারতীয় অধিবাসী, সকলেই এ জাহিলী দর্শন ও এ বস্তুবাদী জীবন-ব্যবস্থার সমর্থক ও ভক্ত বিশ্বাসী। আর তা না হলেও বিশ্বাসী সমর্থকে পরিণত হতে যাচ্ছে। থাকলো সে সব রাজনৈতিক মতপার্থক্য এবং বিভিন্ন জাতিগোষ্ঠীর মধ্যকার রাজনৈতিক সংঘাত-সংঘর্ষ যা এ মুহূর্তে বিভিন্ন দর্শন কিংবা যুদ্ধের আকারে দৃষ্টিগোচর হচ্ছে তা শুধুই এ নিয়ে যে, এ বস্তুপূজার অভীষ্ট লক্ষ্যের দিকে নিয়ে যাবার নেতৃত্ব ও কর্তৃত্ব কার হাতে থাকবে।

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এ প্রসঙ্গে সাইয়েদ আবুল হাসান আলী নদভী বলেন, “এক জাতির পৌরুষ ও জাতীয় মর্যাদাবোধ এটা সহিতে রাজী নয়, অন্য জাতি দীর্ঘকাল ধরে দুনিয়ার বুকুে নেতৃত্বের আসনে অধিষ্ঠিত থাকবে, জীবন-সমস্যা ও সমূহ কল্যাণ থেকে ফায়দা লুটবে এবং বিশ্বের বাজার ও নয়া নয়া ঔপনিবেশের ওপর নিয়ন্ত্রণ জাঁকিয়ে বসবে, অথচ শক্তি-সামর্থ্য, বিদ্যা-বুদ্ধি ও যোগ্যতার দিক দিয়ে সে কারোর পেছনে নয় কিংবা কারোর চেয়ে কম নয়। থাকলো এ যে, সে স্বয়ং অপর কোন মনয়িলের দিকে অগ্রসর হতে এবং অন্য জাতিগোষ্ঠী গুলোকে নিয়ে যেতে চায়, পৃথিবীর বুকুে ন্যায়নীতি, শান্তি ও ইনসাফ কায়েম করতে চায় এবং দুনিয়ার গতিমুখ ধর্মহীনতা ও বস্তুবাদিতার দিক থেকে ঘুরিয়ে ধর্ম ও আধ্যাত্মিকতার দিকে, চরিত্রহীনতা থেকে আখলাক-চরিত্রের দিকে এবং নফস-পরস্টি ও শয়তান পূজার দিক থেকে আল্লাহর ইবাদত-বন্দেগীর দিকে পাল্টে দিতে চায়। তা এ গরীব এর দাবিদার যেমন নয়, তেমনি কখনো এর আকাঙ্ক্ষীও নয়।”<sup>11</sup>

<sup>9</sup> This essay is based on a longer article entitled "From the Oppressed to the Terrorist: American Muslim Women Caught in the Crosshairs of Intersectionality

<sup>10</sup> প্রাগুক্ত, পৃ. ২০০

<sup>11</sup> ড. ইউসুফ আল কারজাতী, ইসলামী পুনর্জাগরণ : সমস্যা ও সম্ভাবনা (ঢাকা: আহসান পাবলিকেশন ২০১২)

## 15. পাশ্চাত্যের সাম্রাজ্যবাদীদের প্রভাব

নব্য সাম্রাজ্যবাদ বর্তমানে মুসলিম বিশ্বের জন্য সবচেয়ে বড় চ্যালেঞ্জ। এটি প্রকৃতপক্ষে রাজনৈতিক চ্যালেঞ্জ বা আগ্রাসন যা আফগানিস্তান ও ইরাকে দেখা গেছে। আন্তর্জাতিক আইনে মার্কিন যুক্তরাষ্ট্রের কোনো অধিকার ছিল না আফগানিস্তান আক্রমণ করার। মার্কিন যুক্তরাষ্ট্র এমন একটি দেশ যারা কোনো প্রকার আন্তর্জাতিক আইন মানে না। তারা ইরাক দখল করে নিয়েছে। তারা চাচ্ছে রাজনীতিসহ সকল ক্ষেত্রে বিশ্বকে শাসন করতে। মার্কিন যুক্তরাষ্ট্র চায় তাদের আদেশ নিষেধকেই মেনে চলতে হবে, তাদের ইচ্ছামতো চলতে হবে। বিশ্ব ব্যাংক আইএমএফ কিংবা বিশ্ব বাণিজ্য সংস্থা-এর মাধ্যমেও তারা সাম্রাজ্যবাদী শোষণকে নিবিড় করার প্রচেষ্টা অব্যাহত রেখেছে। নব্য সাম্রাজ্যবাদী শোষণ কৌশলের ফলশ্রুতিতে মুসলিম বিশ্ব ক্রমশ দরিদ্র থেকে দরিদ্রতর হচ্ছে।<sup>12</sup>

## 16. পাশ্চাত্যের অর্থনৈতিক প্রভাব

মুসলিম বিশ্ব নব্য সাম্রাজ্যবাদীদের ষড়যন্ত্রের কবলে পতিত হয়েছে। অর্থনৈতিক বিশ্বায়নের চটকদার শ্লোগানের মাধ্যমে মুসলিম রাষ্ট্রসমূহ যাতে সাম্রাজ্যবাদীদের অর্থনৈতিক দাসে পরিণত হয় তার সবরকম কৌশল উদ্ভাবন করেছে সাম্রাজ্যবাদী শক্তি। এ ক্ষেত্রে মার্কিন যুক্তরাষ্ট্রের নেতৃত্বাধীন আইএমএফ, বিশ্ব বাণিজ্যিক সংস্থা, বিশ্বব্যাংক, ইউরোপীয় ইউনিয়ন এমনকি জাতিসঙ্ঘ সহায়ক ভূমিকা পালন করেছে। এর ফলে মুসলিম বিশ্বের প্রতিটি দেশকে উন্নয়নের নির্ভরশীল তন্ত্রেও এর অনুসারীতে পরিণত করা হয়েছে। এ প্রসঙ্গে এম এ সাঈদ বলেন, “মুসলিম বিশ্ব গোটা বিশ্বের ষাট শতাংশ সম্পদের মালিক হওয়া স্বপ্নেও তাদের নিজস্ব অর্থনৈতিক ভিত্তি সাম্রাজ্যবাদী ষড়যন্ত্রের কারণে শক্তিশালী করতে পারেনি। বিশ্বের মজুদ তেলের ৭৫%, গ্যাসের ৩৩% ফসফেটের ৭৫% টিনের ৬০% এবং ম্যাংগানিজের ৩৫% এর মালিক হওয়া সত্ত্বেও মুসলিম বিশ্ব আজও পশ্চাৎপদ। পাশ্চাত্যের তথা উন্নত বিশ্বের অর্থনীতিকে সচল রেখেছে মধ্যপ্রাচ্যের মুসলিম দেশগুলোর সঞ্চিত মূলধন। মুসলমানগণের অর্থেই পশ্চিমারা আজ লাভবান হচ্ছে। মুসলিম বিশ্বের অর্থনীতিকে সাম্রাজ্যবাদীরাই নিয়ন্ত্রণ করতে চাচ্ছে। গ্লোবলাইজেশন শ্লোগান মাত্র। মূল কথা হচ্ছে, শক্তিশালী পাশ্চাত্যের পণ্য বিক্রি করা। ফ্রি ট্রেডের কথা বলে তারা এটি করছে, বিশ্বব্যাংক, আইএমএফ পাশ্চাত্যের বিশেষ করে মার্কিন যুক্তরাষ্ট্রের স্বার্থ রক্ষা করে কাজ করছে। এদের ষড়যন্ত্রেই মুসলিম বিশ্ব অটল সম্পদের মালিক হওয়া স্বপ্নেও আর্থ-সামাজিক ব্যবস্থায় সচ্ছলতা ও উন্নতির ধারা সৃষ্টি করতে পারেনি।<sup>13</sup>

<sup>12</sup> প্রাগুক্ত, পৃ. ২০১

<sup>13</sup> ড. ইউসুফ আল কারজাতী, ইসলামী পুনর্জাগরণ : সমস্যা ও সম্ভাবনা (ঢাকা: আহসান পাবলিকেশন ২০১২), পৃ. ৪৯

## 17. পাশ্চাত্যের বুদ্ধিভিত্তিক প্রভাব

বুদ্ধিভিত্তিক চ্যালেঞ্জ মুসলিম বিশ্বকে ক্ষতিগ্রস্ত করছে। বুদ্ধিভিত্তিকভাবে পাশ্চাত্য ইসলামকে সন্ত্রাসী বলে গ্রাস করার চেষ্টা করছে। ২০০১ সালের ১১ সেপ্টেম্বর ওয়াশিংটনের ওয়াল্ড ট্রেট সেন্টার, টুইন টাওয়ার ও নিউইয়র্কের পেন্টাগনে ভয়াবহ বিমান হামালার ঘটনায় কোনো কিছু প্রমাণ না হওয়া সত্ত্বেও মার্কিন যুক্তরাষ্ট্রসহ পাশ্চাত্যে মুসলিমগণ আক্রমণের শিকার। এখনো কেউ নিশ্চিত করে বলতে পারেনি আসলে কে ১১ সেপ্টেম্বরের ঘটনা ঘটিয়েছে। মার্কিন সরকার একটি ফরমাল জুডিশিয়াল তদন্ত পর্যন্ত এখনো করেনি। বিচার বিভাগীয় কোনো কমিশন করেনি। তদন্ত না করে, কোর্টে প্রমাণ না করে মুসলিমগণের দায়ী করা হচ্ছে। টেরোরিজম বা সন্ত্রাসবাদ ইসলাম ও মুসলিম বিশ্বকে আক্রমণ করার একটি হাতিয়ার মাত্র। বর্তমানে সন্ত্রাসবাদের পোশাকে ইসলাম ও মুসলিমগণের ওপর আক্রমণ চালানো হচ্ছে।

## 18. জ্ঞান-বিজ্ঞান ও প্রযুক্তিতে পশ্চিমা জগতের কর্তৃত্ব

এক সময় জ্ঞান-বিজ্ঞান ও প্রযুক্তির ক্ষেত্রে মুসলিমগণের প্রাধান্য ছিল। পরবর্তীতে মুসলিমগণের জ্ঞান-বিজ্ঞান ও প্রযুক্তির ক্ষেত্রে অমনযোগিতা ও পতন অন্যদিকে ইউরোপে জাগরণের সূত্র ধরে পশ্চিমা জগত মুসলমানদের কাছ থেকে প্রাপ্ত জ্ঞান-বিজ্ঞানকে সমৃদ্ধ করে আনুষ্ঠানিক বিজ্ঞানের সূচনা করে। তারা বর্তমানে জ্ঞান-বিজ্ঞান ও প্রযুক্তির ক্ষেত্রে অভাবনীয় অগ্রগতি লাভ করেছে।<sup>14</sup> গোটা দুনিয়া আজ আধুনিক জ্ঞান-বিজ্ঞান ও প্রযুক্তির ওপর নির্ভরশীল। এম এ সাঈদ বলেন, “বর্তমান সাম্রাজ্যবাদী শক্তি এ সমস্ত জ্ঞান-বিজ্ঞান ও প্রযুক্তি তাদের স্বার্থের অনুকূলে ব্যবহার করছে। অন্যদিকে মুসলিম বিশ্ব এদিক থেকে ভীষণভাবে পিছিয়ে রয়েছে।”<sup>15</sup>

## 19. প্রচার মিডিয়ার ওপর পশ্চিমা কর্তৃত্বের চ্যালেঞ্জ

বিশ্বব্যাপী প্রচার মিডিয়ার ওপর কর্তৃত্বস্থাপনের মাধ্যমে পশ্চিমা জগত তথ্য ও মিডিয়া সাম্রাজ্যবাদের এক ব্যাপক জাল বিস্তার করেছে। এরা তথ্য বিকৃতি ও তথ্য প্রচারে কাজ করেছে সুকৌশলে। এরা চালাচ্ছে নানা কায়দায় ইসলাম ও মুসলিম বিশ্ব সম্পর্কে বিভ্রান্তিকর প্রচারণা। এরা নগ্নতা, অশ্লীলতা ও পর্ণোগ্রাফী মানবজাতির মধ্যে ব্যাপকভাবে ছড়িয়ে দেয়ার ঘৃণ্য কাজটি করে যাচ্ছে। এরা নিয়ন্ত্রণ করেছে দুনিয়ার সবকটি আন্তর্জাতিক সংবাদ সংস্থা ও টিভি নেটওয়ার্ক। ফলে তাদের উৎস থেকে মুসলিম বিশ্বকে সংগ্রহ করতে হচ্ছে সংবাদ ও তথ্য। তাদের দেয়া তথ্য ও প্রচারণার দ্বারা প্রভাবিত হচ্ছে সমগ্র দুনিয়ার মানুষ। এ সম্পর্কে

<sup>14</sup> ড. ইউসুফ আল কারজাজী, ইসলামী পুনর্জাগরণ : সমস্যা ও সম্ভাবনা (ঢাকা: আহসান পাবলিকেশন ২০১২)

<sup>15</sup> প্রাগুক্ত, পৃ. ১০-১১

এম এ সাঈদ বলেন, “সাম্রাজ্যবাদীরা দেশে দেশে ইসলামী আন্দোলন ও মুসলিম উম্মাহকে তথাকথিত মৌলবাদ টেরিস্ট বলে প্রচার চালিয়ে ইসলাম সম্পর্কে এক ভীতিকর পরিস্থিতি সৃষ্টির ব্যাপক প্রয়াস চালিয়ে যাচ্ছে। মুসলিম জনগোষ্ঠীর ন্যায়সঙ্গত অধিকার প্রতিষ্ঠার আন্দোলন ও জাগরণকে সন্ত্রাসী কর্মকাণ্ড বলে আখ্যায়িত করে এরা বিশ্ব জনমতকে বিভ্রান্ত করার কৌশল গ্রহণ করছে।”<sup>16</sup>

## 20. অশ্লীল শিল্পকলার প্রসার

এম এ সাঈদ বলেন, “পৃথিবীতে আগেও অশ্লীলতা ছিল। কিন্তু অশ্লীলতা ও পর্নোগ্রাফী আজকের মতো কখনো গণরূপ পায়নি। অশ্লীলতা ও পর্নোগ্রাফিকে আজ সর্বাধিক গুরুত্বপূর্ণ শিল্পকলা হিসেবে বিবেচনা করা হচ্ছে। কাব্য সাহিত্য, নাটক, উপন্যাস, গল্প চারুকলা প্রতিটি শিল্পকর্মের মাধ্যমে জীবনবিমুখ বস্তুবাদী, ভোগবাদী পর্নোগ্রাফী দর্শনের প্রসার ঘটানো হচ্ছে। সংবাদপত্র, ম্যাগাজিন, সিনেমা ও টিভি নেটওয়ার্কের মাধ্যমে এসব ঘরে ঘরে ছড়িয়ে দেয়া হচ্ছে। ধ্বংস হচ্ছে যুব চরিত্র, বাড়ছে মাদকাসক্তি, ছড়াচ্ছে মরণঘাতি রোগ। ধর্ম বিমুখবিকৃত লেখকরা আর্টের নামে ধ্বংস করে দিচ্ছে সমাজকে, মানবতাকে। আর এসবকে সর্বত্র ছড়িয়ে দিচ্ছে আধুনিক প্রযুক্তি ও গণমাধ্যমে। এসব হচ্ছে সুস্থ সংস্কৃতি বিকাশের পথে তীব্র বাধা। বর্তমান যুগে অশ্লীল শিল্পকলার প্রসার মারাত্মক চ্যালেঞ্জ হয়ে দাঁড়িয়েছে।”<sup>17</sup>

## 21. বিশ্বব্যাপী বাজার দখল ও পুঁজিবাদের আধিপত্য বিস্তার

মুক্ত বাজার অর্থনীতির নামে পুঁজিবাদী সাম্রাজ্যবাদী চক্র সব সময়ই মুসলিম বিশ্বের বাজার দখলের চেষ্টা চালিয়েছে। কমিউনিজমের পতনের পর এ প্রক্রিয়া আরো জোরদার হয়েছে। এখন চলছে বিশ্বায়ন ও বাজার অর্থনীতির নামে পুঁজিবাদের একচেটিয়া আধিপত্য বিস্তারের চেষ্টা। তারা ইতোমধ্যেই মুসলিম বিশ্বের বিরাট বাজার দখল করে নিয়েছে। মুসলিম বিশ্ব আজ সামান্য পণ্যের জন্য ও তাদের ওপর নির্ভরশীল হয়ে আছে। অধিকন্তু পুঁজিবাদের বিপুল শক্তি ও উপকরণ ব্যয় হচ্ছে ইসলামের উত্থান ঠেকাবার জন্য।<sup>18</sup>

## 22. নারীকে ভোগপন্য হিসেবে উপস্থাপন ও নারীর ক্ষমতায়ন হিসেবে উপস্থাপন

জাহেলিয়াতের যুগে নারীদেরকে নিছক ভোগ্যপন্য হিসেবে গণ্য করা হতো। ইসলামে নারীকে সম্মানার্থে মায়ের জাতি হিসেবে মূল্যায়ন করা হয়। ইসলামের শাস্ত্র এ রীতিকে বাতিল করার লক্ষ্যে প্রচার মাধ্যমসমূহে নারীকে

<sup>16</sup> ড. ইউসুফ আল কারজাভী, ইসলামী পুনর্জাগরণ: সমস্যা ও সম্ভাবনা (ঢাকা: আহসান পাবলিকেশন ২০১২)

<sup>17</sup> প্রাগুক্ত, পৃ. ১০-১১

<sup>18</sup> প্রাগুক্ত, পৃ. ২৯

অর্ধনগ্ন আকারে উপস্থাপন করে আকর্ষণীয় ভোগ্যপণ্যে পরিণত করা হয়। এভাবে সমাজে যৌনাচার ব্যভিচার ছড়িয়ে পড়ে। ইসলামী মূল্যবোধ ধ্বংসপ্রাপ্ত হয়। মুসলিম নারীর সন্ত্রাস ও মর্যাদা বাড়িয়ে দেয় হিজাব। বর্তমানে এসে পশ্চিমারা ইসলামী সংস্কৃতির এ গুরুত্বপূর্ণ বিষয়টির বিরুদ্ধে নানামুখী প্রচারণা চালায়। তারা একে প্রগতির অন্তরায়, সন্ত্রাসীর মুখোশ ইত্যাদি অপপ্রচার চালিয়ে মুসলিম নারীকে পর্দা থেকে বাইরে আনতে চায়। একই সাথে নারী পুরুষের সহশিক্ষায় উৎসাহিত করে নৈতিক অবক্ষয়ের দিকে ঠেলে দেয় পশ্চিমারা। পশ্চিমাদের আগ্রাসনের একটি শক্তিশালী হাতিয়ার হলো নারীর ক্ষমতায়ন শীর্ষক শ্লোগান। এ শ্লোগানের মাধ্যমে তারা মুসলিম সমাজের পারিবারিক বন্ধনকে ছিন্ন করে দেয়। মায়ের জাতিকে ঠেলে দেয় মাঠে ময়াদানে রাজনীতিতে। ভোগ্যপণ্য হিসেবে নারীকে কত ভিন্ন ভিন্নরূপে প্রদর্শন করে ইসলামী সভ্যতা সংস্কৃতির ধ্বংস সাধন করা যায় তার মহড়া চলছে।

### 23. অগ্নীল আকাশ সংস্কৃতির বিস্তার ও প্রভাব

মুসলিম জাতিসত্তা এবং এর শাস্ত্র সংস্কৃতিকে নিশ্চিহ্ন করে দেয়ার সুদূরপ্রসারী পরিকল্পনা গ্রহণ করেছে ইহুদি, খ্রিষ্টানরা। এর অংশ হিসেবে আকাশ সংস্কৃতির নামে ভোগ্যবাদী পৌত্তলিক ও নগ্ন বিজাতীয় সংস্কৃতিকে কৌশলে চাপিয়ে দেয়া হয়েছে। ‘সংস্কৃতির উল্টো ছাতা’ নামে খ্যাত ডিশ অ্যান্টিনার মাধ্যমে মুসলিম বিশ্বে যৌনোদ্দীপক সিনেমা, নাটক, নাচ-গান, মডেলিং, সুন্দরী প্রতিযোগীতা, নগ্নতা, বেহায়পনা ইত্যাদির বিস্তার ঘটানো হচ্ছে। এভাবে ইসলামী তাহযীব তমদুনের মূলোৎপাটন ঘটিয়ে পশ্চিমা সংস্কৃতির বিকাশ ঘটানো হচ্ছে।<sup>19</sup>

### 24. প্রদীপ প্রজ্জ্বলন ও ভাস্কর্য সংস্কৃতির বিস্তার

পশ্চিমাদের প্রভাবে মুসলিম বিশ্বেও প্রদীপ প্রজ্জ্বলন সংস্কৃতির বিকাশ ঘটছে। খেলার মাঠে স্থায়ী প্রদীপ প্রজ্জ্বলন। বিভিন্ন স্থাপনা, মিনার, ঐতিহাসিক স্থানে শিখা অনির্বাণ, শিখা চিরন্তন ইত্যাদি নামে যেসব প্রদীপ বেদী স্থাপিত হচ্ছে তা মূলত অগ্নি উপাসক গ্রীক ও হিন্দু সংস্কৃতিরই অংশ। শিরকী এ সংস্কৃতির বিস্তারের মাধ্যমে মুসলিম রাষ্ট্র সমূহের জনগণের মৌলিক বিশ্বাসে চির ধরানো হচ্ছে। মুসলিম রাষ্ট্রসমূহে পশ্চিমা অনৈসলামিক সংস্কৃতির আগ্রাসনের আরেকটি দিক হলো ভাস্কর্য ও মূর্তি স্থাপন। সংশ্লিষ্ট দেশের বিখ্যাত ব্যক্তিদের মূর্তি তৈরী করে দেশের বিভিন্ন স্থান, ঐতিহাসিক জায়গা, মিনার, সড়ক, দ্বীপ, বিশ্ববিদ্যালয় ইত্যাদি

<sup>19</sup> প্রাগুক্ত, পৃ. ১০৭

গুরুত্বপূর্ণ স্থানে স্থাপন করা হয়। এভাবে দেশব্যাপী মূর্তির বিস্তার ঘটিয়ে দেশবাসীকে মূর্তিপূজারী হিসেবে গড়ে তোলার প্রয়াস গ্রহণ করছে পাশ্চাত্য সংস্কৃতির অন্ধ অনুসারীরা।

## 25. সৌন্দর্যের বাণিজ্যিক প্রদর্শনী

সুন্দরী প্রতিযোগিতার নামে পশ্চিমারা মিস ওয়ার্ল্ড, মিস ইউনিভার্স, মিস এশিয়া মিস আমেরিকা, প্যাসিফিক ইত্যাদি নির্বাচন করে নির্বাচিতদেরকে পুরস্কৃত করে থাকে। এর নির্বাচন পদ্ধতি এমন, যেখানে নিরাবরণ নারীদেহের প্রদর্শনী হয়। বিচারকরা তাদের দেহের উন্নততর গঠন ও আনুষঙ্গিক প্রকাশ ভঙ্গিমার জন্য পুরস্কৃত করে থাকে। এর ফলে নারীদেরকে বাণিজ্যিকভাবে ভোগপন্য রূপান্তরের মাধ্যমে ব্যক্তিচারের বিশ্বায়ন করা হচ্ছে। পশ্চিমা সংস্কৃতির এহেন উলঙ্গ প্রকাশ মুসলিম বিশ্বেও গভীর ভাবে প্রভাব ফেলেছে। অনেক মুসলিম দেশের মুসলিম মেয়েরা এতে অংশগ্রহণ করে। আবার অনেক মুসলিম রাষ্ট্র এর আয়োজকদের ভূমিকা পালন করে ইসলামের শালীনতার শাস্ত বিধানকে ভুলুর্নিত করতে দ্বিধা করছে না।

## 26. ফ্যাশন শো সংস্কৃতি

বর্তমান মুসলিম বিশ্বে পোশাক প্রদর্শনীর নামে নারী পুরুষ বিভিন্ন অশালীন পোশাকে সজ্জিত হয়ে দর্শকদের সামনে অঙ্গভঙ্গিমা প্রদর্শন করে। সুসজ্জিত মডেল তরুণীদের ক্যাট ওয়াক আর দর্শনীয় ভঙ্গিমায় দেহের প্রদর্শন দর্শকদের মাঝে উন্নততা সৃষ্টি করে। মুসলিম বিশ্বে পশ্চিমা সমাজের এসব বেহায়াপনার ব্যাপক বিস্তার ঘটছে। এর ফলে মুসলিম সমাজে অবাধ যৌনাচার, গার্লফ্রেন্ড কালচার, লিভ টুগেদার ও সমকামিতার মত ভয়াবহ ক্ষত মহামারীর মতো ছড়িয়ে পড়েছে। মুসলিমগণের তথাকথিত সভ্যকরণের প্রক্রিয়ায় পশ্চিমা মিডিয়া মুসলিমদের সমাজে এসব অনৈতিক সম্পর্কের বিষ ঢুকিয়ে দিচ্ছে।

## 27. বিজ্ঞাপন সংস্কৃতি

বিজ্ঞাপন পণ্য বাজারজাতকরণের একটি মাধ্যম হলেও মুসলিম তাহযীব তমুদ্দন ধ্বংসে এর ব্যাপক প্রভাব রয়েছে। প্রায় সকল পণ্যের বিজ্ঞাপনে অপরিহার্যভাবে ব্যবহার হয় মডেল তরুণীরা। এ ব্যাপারটি বর্তমানে প্রায় বিনা চ্যালেঞ্জে মুসলিম রাষ্ট্র সমূহের মিডিয়াতেও ঢুকে পড়েছে। এর মাধ্যমে তরুণী নারীদেরকে আকর্ষণীয় ভোগ্যপন্য হিসেবেই উপস্থাপন করা হয়। এভাবে মুসলিম নারীর হিজাব রীতিমতো চ্যালেঞ্জের সম্মুখীন হয়েছে। পর্দাহীনতা, অবাধ যৌনাচার, নারী পুরুষের অবাধ মেলামেশা ইত্যাকার অনৈসলামিক রীতির বিস্তার মূলত নারী বিজ্ঞাপন সংস্কৃতির বিস্তারেরই ফল।

## 28. পারিবারিক বন্ধন ছিন্নকরণ

পশ্চিমা সামাজিক প্রথার প্রভাবে মুসলিম বিশ্বের দেশগুলোতে পারিবারিক প্রথায় ভাঙ্গন সৃষ্টি হচ্ছে। পারিবারিক বন্ধন শিথিল হচ্ছে। মুসলিম পারিবারিক বন্ধনের ঐতিহ্যকে ভুলুর্ন্তিত করে মুসলিম রাষ্ট্রগুলোতেও পশ্চিমা ধাঁচে গড়ে ওঠছে বৃদ্ধাশ্রম। এর ফলে বার্ষিক্যকবলিত পিতা মাতাকে সেবা যত্ন করার আশ্রয় নির্দেশ লংঘন করে তাদেরকে নির্মমভাবে পরিবার ও সমাজচ্যুত করা হয়।<sup>20</sup>

## 29. পশ্চিমা গণতন্ত্রের বিকাশ

একবিংশ শতাব্দীর সাম্রাজ্যবাদী পশ্চিমা শক্তি মুসলিম বিশ্বে তাদের স্বার্থনুকূল গণতন্ত্র চাপিয়ে দেয়ার প্রচেষ্টায় অব্যাহতভাবে প্রচার প্রোপাগান্ডা চালিয়ে যাচ্ছে। কোন মুসলিম দেশে তাদের পক্ষের ধর্মনিরপেক্ষ বা ইসলামবিরোধী সেক্যুলার দল নির্বাচিত হলে তাদেরকে সহায়তা করে পশ্চিমা শক্তি। কিন্তু তাদের স্বার্থের বিপরীতে কোন ইসলামী দল নির্বাচনে নির্বাচিত হলে তাদেরকে পতন ঘটানোর সবরকমের ষড়যন্ত্র ও প্রচার প্রপাগান্ডা চালায় এবং ইসলামপন্থী সরকারের পতন ঘটায় আধুনিক সাম্রাজ্যবাদী পশ্চিমা শক্তি। নিকট অতীতে আলজেরিয়া, ইরাক, আফগানিস্তান, ফিলিস্তিন, পাকিস্তানসহ মুসলিম বিশ্বের সর্বত্রই এ নীতির প্রয়োগের মাধ্যমে মুসলিম রাষ্ট্রসমূহকে আর্থসামাজিক ও রাজনৈতিকভাবে দেউলিয়া করে দেয়ার চেষ্টা চালিয়েছে তারা। এর ফলে গোটা বিশ্বকে এমন এক পল্লীতে রূপান্তর করার চেষ্টা করছে যার নেতৃত্ব রয়েছে মার্কিনীদের হাতে আর কর্তৃত্ব রয়েছে ইহুদিরা।<sup>21</sup>

## 30. বিভিন্ন দিবস পালন

পশ্চিমা সাম্রাজ্যবাদীদের প্ররোচনায় মুসলিম বিশ্বের দেশসমূহে বিভিন্ন দিবস পালনের রেওয়াজ চালু হয়েছে। যেমন-বিশ্ব ভালবাসা দিবস, এপ্রিল ফুল ইত্যাদি। এমনভাবে জাতিসংঘ ও আন্তর্জাতিক সংস্থা কর্তৃক আরোপিত বিভিন্ন দিবস পালিত হয়। এসব দিবস পালনের মাধ্যমে মুসলিমদের আকিদা ও আমলগতভাবে বিভ্রান্ত করা হয়। সামাজিক শৃঙ্খলা নষ্ট হয়। বেহায়পনা, যৌনাচার বৃদ্ধি পায়।

<sup>20</sup> মুসলিম বিশ্বে সমসাময়িক সমস্যা ও চ্যালেঞ্জ, প্রাগুক্ত, পৃ. ১২৩

<sup>21</sup> মুসলিম বিশ্বে সমসাময়িক সমস্যা ও চ্যালেঞ্জ, প্রাগুক্ত, পৃ. ১৮-১৯

### 31. জাতিসংস্থা ও বিভিন্ন সাহায্য সংস্থার ভূমিকা

জাতিসংঘ, এর বিভিন্ন শাখা, ইউরোপীয় ও আমেরিকার বিভিন্ন সাহায্য সংস্থা এমনকি ইসরাইলী সংস্থা মুসলিম বিশ্বের বিভিন্ন দেশে নানামুখী সাহায্য ও উন্নয়নমূলক কর্মতৎপরতা চালায়। নারী উন্নয়ন, শিক্ষা কর্মসূচী, সামাজিক নিরাপত্তা জাল তথা এনজিও ইত্যাদির নামে মুসলিমদের শিক্ষা, সামাজিক ঐতিহ্য, হিজাব প্রথা, মৌলিক বিশ্বাস প্রভৃতি ধ্বংস সাধনে ভূমিকা পালন করছে। বিভিন্ন সাহায্য সংস্থা তাদের আরোপিত শর্তাবলী দ্বারা মুসলিম রাষ্ট্রসমূহ এবং সরকারকে তাদের তাবেদারে পরিণত করে।

### 32. মুসলিমগণের আত্মমূল্যায়ন

ইবনে খালদুন ‘আল মুকাদ্দিমা’ গ্রন্থে ‘উমরান’ তত্তে; দেখিয়েছেন, সমাজ তার নিজস্ব গতিতে বিকশিত হবে। প্রযুক্তি নির্ভর আজকের বিশ্ব সে বিকশিত সমাজেরই স্বরূপ। কিন্তু মুসলিম মনীষী বিশেষত বর্তমান নেতৃত্ব বিকাশমান সমাজ ও রাষ্ট্র ব্যবস্থার সাথে প্রতিযোগিতায় ব্যর্থ হয়েছে। ফলে পশ্চিমা বিশ্ব রাজনীতি, অর্থনীতি, সামাজিক বিবর্তন, সকল ক্ষেত্রে গোটা বিশ্বের নেতৃত্ব দিচ্ছে। মুসলিম বিশ্ব তাদের সর্বমুখী আগ্রাসনের শিকার।<sup>22</sup>

### 33. উপসংহার

মুসলিম উম্মাহর ইতিহাস পর্যালোচনা করলে দেখা যায় যে, দু’টি কারণে মুসলিমরা সবচেয়ে বেশি ক্ষতিগ্রস্ত হয়েছে। একটি হলো ধর্মজ্ঞানের অভাব, অপরটি অনৈক্য। অনৈক্য শুধু তাদের জাগতিক দুর্দশার জন্য দায়ী নয়, ধর্মীয় অধঃপতনেরও কারণ। সবচেয়ে দুঃখজনক ব্যাপার এই যে, বর্তমানের তথাকথিত এই মুসলিমরা একথা বুঝতে অক্ষম যে পৃথিবীতে তারা যে কত অবহেলিত ও অপমানিত। তারা যে নিজেদের লোক দ্বারা চরমভাবে শোষিত ও প্রতারণিত এ বোধশক্তিও তাদের নেই। জীবনের লক্ষ্য সম্বন্ধে মুসলিমরা এখন চরম বিভ্রান্তিতে নিমজ্জিত। মুসলমানদের এই মানসিক অবস্থাকে কাজে লাগিয়ে পাশ্চাত্য সমাজ অত্যন্ত পুংখানুপুংখানুভাবে মুসলিম দেশগুলোতে তাদের সংস্কৃতিকে চাপিয়ে দিয়েছে। মুসলিমদের ইতিহাস পর্যালোচনা করলে দেখা যাবে, তাদের সার্বিক অধঃপতনের মূল কারণ ধর্ম বিসর্জন, পাশ্চাত্যের সংস্কৃতিকে অনুসরণ। আধুনিকতার নামে মুসলিম দেশগুলোতে জিনা-ব্যভিচার, সুদ, জুয়া, মদের ব্যপক প্রচলন ঘটিয়ে দিয়েছে। মুসলিমরা বর্তমানে তাদের নিজস্ব সংস্কৃতির মধ্যে এই বিষয়গুলোকে অন্তর্ভুক্ত করেছে। তারা এমন উদাসিন

<sup>22</sup> ড. ইউসুফ আল কারজাতী, ইসলামী পুনর্জাগরণ : সমস্যা ও সম্ভাবনা (ঢাকা: আহসান পাবলিকেশন ২০১২), পৃ. ৭২

পর্যায় উপনিত হয়েছে যে, তারা ভুলেই গেছে এগুলো তাদের ধর্ম স্পষ্ট হারাম। এই অবস্থায় এখনও মুসলিম বিশ্ব যদি ধর্মকে আঁকড়ে না ধরে তাহলে সংখ্যায় মুসলিমগণ প্রতিদিন বাড়তে থাকলেও ইসলামের দৃষ্টিভঙ্গি দিয়ে এদের অধঃপতন কেউ ঠেকাতে পারবে না।

ঐক্য ছাড়া কোনজাতি কোন ব্যাপারে সাফল্য অর্জন করতে পেরেছে-মানব ইতিহাসে এমন কোন দৃষ্টান্ত নেই। সুতরাং এ অবস্থায় মুসলিমদেরকে ঐক্যবদ্ধ হয়ে ঈমানের পরিপূর্ণ অনুসরণ করতে হবে। মুসলিম রাষ্ট্র প্রধানদের যথাযথ ভূমিকা গ্রহণ করতে হবে। পাশাপাশি মুসলিম দেশ সমূহে অর্থনৈতিক স্বায়ত্তশাসন, জাতিগত সুবিধাবোধ ত্যাগ, অনৈসলামিক চিন্তার বিরুদ্ধে প্রতিরোধ, অর্থপূর্ণ প্রস্তুতি গ্রহণ, চেতনা বোধের প্রশিক্ষণ, শিল্প প্রযুক্তি ও সামরিক প্রস্তুতি গ্রহণ ও দাওয়াতী কার্যক্রমের প্রচার-প্রসার নিশ্চিত করতে হবে। তাহলে মুসলিম জাতি আবারো তাদের হারানো দিন ফিরে পাবে। পৃথিবীতে ইসলামের আলো ছড়িয়ে দিতে পারবে। বিশ্বের প্রতিটি মানুষ কুর'আন ও সুন্নাহর আলোকে তাদের জীবন পরিচালনা করে এক আল্লাহর সন্তুষ্টি অর্জন ও জান্নাত নিশ্চিত করতে পারবে।

### 34. গ্রন্থপঞ্জী

Fawaz Gergez, *America and Political Islam: Clash of Cultures or Clash of Interests?* (Cambridge: Cambridge University Press, 1999), 43.

Ramadan, Tariq. *To Be A European Muslim*. Leicester, U.K.: Islamic Foundation, 1999.

J.M. Roberts, *History of the World* (The United States: The Amazon Book Review, Vol. vii. 1907)

শহীদ ড. আব্দুল্লাহ আযযাম (র.), আগামী দিনের পৃথিবী (ঢাকা: মাকতাবাতুল ইসলাম, ২০১৩)

আব্বাস আলী খান, ইসলাম ও জাহেলিয়াতের চিরন্তন দ্বন্দ্ব (ঢাকা: বাংলাদেশ ইসলামিক সেন্টার, ২০১২)

মুহাম্মদ আসাদ, *Islam at the crossroads*, (ঢাকা: ইসলামিক ফাউন্ডেশন বাংলাদেশ, ২০০১)

সাইয়েদ আবুল হাসান আলী নদভী, মুসলমানদের পতনে বিশ্ব কি হারালো? (ঢাকা: মুহাম্মদ ব্রাদার্স, ২০১২)

স্যার টমাস আর্নল্ড, পাশ্চাত্য সভ্যতায় ইসলাম (ঢাকা: ইসলামিক ফাউন্ডেশন বাংলাদেশ, ২০০৭)

মোহাম্মদ আবু তাহের বর্ধমানী, অধঃপতনের অতল তলে (ঢাকা: তাওহীদ পাবলিকেশন, ২০১৩)

ড. ইউসুফ আল কারজাভী, ইসলামী পুনর্জাগরণ: সমস্যা ও সম্ভাবনা (ঢাকা: আহসান পাবলিকেশন, ২০১২)

ড. মোহাম্মদ হামিদুল্লাহ, *The First Written Constitution in the world* (লাহোর: আশরাফ পাবলিকেশন, ১৯৭৫)

মাওলানা মুহাম্মদ আব্দুর রহীম, শিক্ষা সাহিত্য ও সংস্কৃতি, পৃ. ২৪০

আব্দুস শহীদ নাসিম, শিক্ষা সাহিত্য ও সংস্কৃতি, পৃ. ১৭-২২

আবুল মনসুর আহমেদ, বাংলাদেশের কালচার।

আহসান হাবীব ইমরোজ, পশ্চিমা সাংস্কৃতিক আগ্রাসন ও আমাদের করণীয়,

বদরুদ্দিন উমর, সাংস্কৃতিক সংকট, মুক্তধারা প্রকাশনী, ১৯৮৪, পৃ. ২৭

মুহাম্মদ হাবিবুর রাহমান, ১৯৯৭, একুশে সময় প্রকাশন, ফেব্রুয়ারী সকল ভাষার কথা কয়, পৃ. ২৬

আজম উবায়দুল্লাহ হক সরকার, তরুণ তোমার জন্য।

অধ্যাপক মুফিজুর রাহমান, কুরআনের আয়নায় বিস্মিত রাসুল।

আবুল আলা মুওদুদী, ইসলামী সংস্কৃতির মর্মকথা।

মিজানুর রাহমান জামীল, ইসলামী সংস্কৃতির সীমারেখা।

অধ্যাপক হাসান আইয়ুব, আল আকায়েদ আল ইসলামি।