

# **Introduction *to* Criminology**

**Mohammad Shahadat Hossain**





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## Preface

Combating crime is given utmost priority by the policy makers of each and every State in the current globalized world characterizing as the era of Fourth Industrial Revolution (4IR). Application of existing laws, enactment of special regulations, collaboration of law and order agencies, and involvement of criminal justice administration are the common functionaries of controlling crime rate in the society. However, with the expansion of crime controlling mechanism, the rate of crime and delinquency is also increasing in parallel and it seems that the laws and other concerned justice institutions are less effective in dealing with crime control and crime management. Thus, a simple question is inevitable that why state endeavors are remain unsuccessful and unable to achieve the goals of penal policy of the country? Answer of this question is the fundamental discourse of criminological study which analyzes a lot of theories on crime and criminal behavior that needs to be taken into consideration while making and application of any law and policy in a given society.

The study and research is expanding on crime and criminal behavior around the world including Bangladesh. Public universities are opening as a distinct department on criminology and criminal justice beyond the legal studies while it is incorporated as a core course of law of in both public and private Universities in Bangladesh. In addition, providing lessons from criminology are also a part of training manual of Bangladesh Police. As an emerging discipline, criminology studies require adequate and available teaching and learning materials, especially, text books for the fulfillment of academic and professional demand of the country. However, very few works have been done by the native scholars considering the context of Bangladesh while numerous books are in the market by the scholars mostly from western world. Native research is highly significant to develop the crime control policy and mechanism for Bangladesh. Furthermore, there is hardly found any work on criminology considering the perspectives of Islam with conventional perceptions and application of law to control crime and criminal behavior.

This book is perhaps the first book on criminology considering crime, criminality and criminal behavior in the context of Bangladesh as well as Islamic insights with the issues in concerned. It comprises fundamental theories and other basic areas related with criminology studies. Therefore, students, researchers, law enforcement agencies, law practitioners, members of the civil and criminal justice system including civil administration will be able to receive essential knowledge from the book while lessons from Islamic perspectives will be an additional opportunity. The book contains most

topics that are prescribing in the graduate level of all universities while remembering the needs of the students. The aim of this book is to provide knowledge about criminology in a comparative outlook. Furthermore, by this work, author would like to contribute to the Ummah and is seeking mercy as well as the pleasure of the almighty Allah (SWT) both here and here after.

This book has been divided into three parts with 10 chapters where first part deals with the conceptual and theoretical analysis about crime and criminal behavior and its response in the form of punishment and their parameter fit to the crime and criminals. The second part of this book discusses criminal justice administration while part three explores special types of crime like white collar crime and cybercrime. However, there are some other topics such as female criminality, organized crime, terrorism might be added but due to time and other constraints these topics have not been discussed in this edition which the author has planned to incorporate in the second edition.

I am utmost grateful to the almighty Allah (SWT) for granting the opportunity to write this book and without His blessings it would not be possible to translate my desire into reality. I owe a big debt of gratitude to the many of my well wishers particularly to my beloved wife Adv. Farjana Hoque Nepa and my mentor Prof. Dr. Mahbubul Islam. I owe to the IIUM library for consulting resources. Special gratitude goes to the executive director of BIIT Dr. Abdul Aziz for relentless encouragement and support. Finally, my sincere appreciation also goes to the honorable reviewers and all other in this process of publication.

Finally, as a human being I regret for any error which may have unintentionally escaped my attention. Therefore, your valuable suggestion would be appreciated and will be remembered in the next edition.

Mohammad Shahadat Hossain

November 17, 2020

## Introduction

Society is the complex web of social interaction and social relationship. There are many facts and causes make possible forming the society. These are producing goods and services for survival, making comfortable and secure living over the world. These kinds of relationships produce many other human qualities that make men more than animals. Religion is not human only but also social as it is the institution that plays a role of solidifying it and makes a cohesive tie for the society from the very inception of it. Islam is one of the largest religions over the world and it has been influencing global current of social relations from its starting point before one and half millennium. At our present world there are 194 states under UN recognition; among them 52 are Muslim majority states, In addition to this in 21 states Muslims are the second largest population up to 48 percent, in some states Muslims are minority but number of population larger than a big state like UK and France e.g. In China almost 100 million, In Russia more than 60 Million, in India around 200 Million Muslim live there with minority status. There are 1.8 billion in number and 24 in percentage Muslims' share our beloved Earth's fortunes, miseries, delights and sorrows with other believers and nonbelievers communities among 7 billion global total populations in 2016. Considering regional characters of demography 24.4 percent in Asia and Oceania, 91.2 percent in Northern Africa and Middle East, 29.6 percent in Sub Saharan Africa and 6 percent in Europe populations are composed of Muslims. Such a large believer's community we cannot leave behind from our sociological analysis, because global peace, prosperity, sustainable development and our future in the planet heavily dependent on the behavior of this large community of believers.

There are many sociological studies have done in the field so far, but not enough about the Muslim society though they are the second largest believer community over the Earth. From early twentieth century to present day many studies have been done on the major religions in the sociological field e.g. Protestant religion, Catholic Christian religion, Confucianism, Buddhism and Hinduism. Compare to other major religions a few sociological examination conducted on Muslim society. Most valuable among them are Bryan S. Turner edited big volume '**Islam: Critical Concept in Sociology**' (2003) is highly appreciated among the sociology readers. This volume takes all three domains of social aspects - social, political and economic including value system in Islam and its system of faith into its purview. Turner included oriental as well as occidental writers' analysis on Muslim society in diverse angle of explanation from the sociological point of view. He included the explanation of idea of God in Islam to present Jihadist phenomena in several parts of the world. I think it is highly valued and timely laborious work of the writers in the field of sociology. One thing I should mention that this volume is only for experts and advance level readers. To my opinion it would be difficult for the students with

the confinement of syllabus and time frame to understand and reproduce in some broader level of comprehension in somewhere.

Another master piece in the field is Tugrul Keskin's '**The Sociology of Islam: Secularism, Economy and Politics**' (2011). Keskin is a Turkish by origin and a US scholar teaching Sociology, Middle Eastern Study and Black Studies in Portland State University in the USA. This book focuses on the relevance of Islam and Muslim societies regarding economy, politics, secularization, international relationship, modernization, globalization and postmodernism. Moreover professor Keskin tried to explain Muslim societies from historical, economic, changing global process and globalization perspective. Historically it is to analyze how imperialism and colonialism influenced Muslim world during 18<sup>th</sup> and 19<sup>th</sup> Christian centuries. The other factors are the industrialization, modernization and globalization through the globally connected world. Once in the Muslim world a prevailing thinking is that it is the main cause of backwardness of Muslim society over the world is remained lagging behind from the modernization process. But later part of 20<sup>th</sup> century the 'world system' theorist and 'neo Marxists' claimed that modernization cannot be a process that would help the third world people to be freed from the chain of the cycle of poverty and the imperialist slavery. Only breaking the chain of neo-imperialism and neo-colonialisms can free the third world people and get prosperity in their life. Now it is necessary to study the overall impact of such rationalization and counter rationalization in the perspective of Muslim society. Kesken's work immensely helps to develop Sociology Islam as a separate branch of sociology in the relevance to globalized social world.

The other important wave of social thinking is secularization and those thinkers in the determination that it would be the key to the development of Muslim society in different parts of the world. In the later part of the 20<sup>th</sup> century Frankfurt schools' thinkers encountered such thinking of secularization and found that human being cannot override inner inspirations and happiness as taking humans as sentient being with soul. Specially, Jurgen Habermas, the most influential sociologist in the present world introduced new concept of 'post secularism' and encounters the idea of secularism. Habermas correctly identifies that without core values that coming from organized religion cannot be fulfilled the 'life world' of social being. He identified that European core cultural value of 'love' and 'justice' comes from the major religion Christianity and Judaism respectively. So it is the high time to identify the value system and faith that how far it solidifies the Muslims' social life and influences them.

This book is the small but laborious effort to present just an organize piece of work for the students of social sciences (not for sociology students only) to enlighten them with an accurate starter. We try our best to provide them a rational so that there be a light with this and they can see the coming future. If we can implant an idea deep in their inquisitive mind then they

themselves can produce many designs solving socio-political problem of their own society as well as with their best talent can solve many problems of the world as a whole. Moreover with their thinking ability they can contribute in the life of fellow Muslims to cope with multifaceted complex situation in their socio-economic-political life. A talented student usually finds his own way but a book or a teacher can help him showing many windows and choosing correct one.

By this smaller initiative with greater vision we employed our heartfelt effort to design a course for the undergraduate and graduate level students to develop their intellect with analytical ability addressing the burning issues that Muslims face in their academic life, media world and as part of intelligentsia. I would like to explain the core idea of the book that it is not an explanation of Islam but it is a sincere effort to give a light to the readers that how far Islam plays a role in its follower's social life as a value system and system of faith. In doing so we are to explain what is the implication of Islamic core value in relevance to social life and pattern of Muslims' behavior. In the first chapter we define the Sociology of Islam, its scope, nature and significance of the study. In the second chapter we put forward in brief the methodology practiced in the field of sociology so that an outsider can get just a minimum level of idea about research in the field in relevance to study Muslim society. In the latter part of the second chapter we discuss in brief the mostly used paradigms and theoretical view in this connection. I think hence some can raise question that why we place such complicated discussion here which needs a complete book to clarify the issue. I humbly would say that just I think in the present world all the undergraduate and post graduate students are to study comprehensive courses to fulfill their idea in the respective field so other than sociology students in the social science and humanities can get a preliminary idea about the theoretical perspective in sociology. Even a person from Islamic Studies will be benefitted by this discussion in his future research in explaining debated issues. On the other hand we explain respective views, its core ideas, advantage to study Muslim society and clarify where it contradicts with the belief and value of Islam. That's why we can expect that it will help the readers to understand whole gamut of social world especially Muslim society.

We begin to discuss social structure of Muslim society from third chapter and conclude it in the fourth chapter. It is known to all that social structure is composed of the institutional formation, system of values and beliefs. If we do not find the form of groups and categories we cannot identify the social structure clearly. That's why we discuss the social structure of Muslim society in two different chapters: in first chapter we discuss the system of beliefs, values and system of interactions of Muslim society and later we discuss the system of social stratification. In the fifth chapter we present the discussion on major social institutions of Muslim society and their role in the social life. Some may find repetition in some discussion for example family and marriage. It



should note down that family in Islam treated as a system of value as well as an institution. Thus we present family in the structure heading as an important value of Muslim society and place it in the Institution chapter as a social institution. In the discussion on value and faith we present a model where we show system of interaction of the Muslim society and we clear it how five pillars of Islam play their functional role and help the social system maintaining its structural pattern. Moreover these processes facilitate the society making progress towards future at the same time. If it is possible for me in another occasion I will clarify the changing process in Islamic society in relevance to Islam and its value system.

In the sixth chapter we discuss major social movements and its ideologies. Undoubtedly it is true that some ideologies and movements determined the course of social system during the last few centuries especially in the 19<sup>th</sup> and 20<sup>th</sup> century. Those ideologies raises many waves and counter waves in the society by influencing existing social ideologies as well as influenced itself by interacting with other existing ideologies also. We present these ideologies, their relevance in the society, historical background, presence in the Muslim society and main differences with Islamic view. Since Islam presents a holistic approach about human life and society as well as claimed itself a complete guidance for human social- individual life. Islam claimed that it is a solution for all aspects of human life e.g. social, economic, political, philosophical and psychological. Thus we present their similarity and dissimilarity with Islam in brief. Again I clearly state that it is not a book on Islam rather it is a book on sociology of Islam where I try to explain how and where Islam and its value system play its role to influence its followers' behavior and pattern it and that is the key to the sociological analysis. Consequently, I try to disseminate the primary idea of sociological explanation of Islam towards the students of social science and humanities who have the zeal and enthusiasm in explaining Muslim society in connection with the present globalized world.

In this auspicious moment I express my special gratitude to Almighty Allah, the most gracious and the merciful. I respectfully express my heartfelt thanks to the BIIT, its executive director Dr. M Abdul Aziz and his most efficient team to give me the chance to publish this book from their prestigious organization and insist me several time to complete this assignment. I hope in this critical juncture of the history Muslim youth and students will be benefited from this book in shaping and reshaping their thinking structure, behavioral pattern and future course of life. May Allah bless us all with the best rewards.

Jakir Al Faruki