

## **Defect-Free Prescriptions under Islamic Legal System: Practical or Rhetorics?**

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### **Abstract**

*The subject matter of this paper is to speak about the possibility of defect-free prescriptions or actions in all affairs of life, whether it is possible or not. It has been the need of the day to clarify the matter as a contemporary secular world employs and applies this concept to its mundane affairs and material development. For example, when marching towards the sky, a space shuttle is required to be free of defects to fly over the sky. To justify this concept, this paper has analyzed the topic in the light of al Qur`an and al Sunnah and concluded that zero-defect or defect-free actions or prescriptions are possible under the Islamic legal system, both for secular and spiritual affairs. To justify the concept, the writer mostly relied on the text of al Qur`an and al-Sunnah. As regards the strategy that is the mechanism of gaining defect-free actions, it searched and relied on various Quranic verses and sunnatic provisions that encourage and emphasize working with quality even when competing with competitors. As regards the possibility of gaining, it supported the case by bringing the hadith whereby the Messenger of Allah sought the help of Allah to beautify his own character and advised his companions to do the same. Finally, the paper has come with the findings that obtaining defect-free actions in both materialistic and spiritualistic affairs is possible and practical, and prescriptions are provided by the Islamic legal system. Therefore, it is not mere rhetoric. However, though it is possible yet, living with this zero-defect status for life may not be possible due to the presence of anti-Islamic surroundings, environments and plenty of human weaknesses.*

### **Keywords:**

Zero-defect, Defect-free actions, Rhetoric, Beautification, Exertion, Quick Action, Competition, struggle, Strategy, Mundane affairs, and Spiritual affairs, Ihsaan, Musabaqah, Musara`a, Juhud.

**JEL Classification:** K4, P37

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### **Article Info:**

Received: 20 March 2023

Accepted: 18 August 2023

Research Area: Islamic Legal System

Author's Country: Bangladesh

### **1.0 Introduction**

It is claimed that the term defect-free concept is the brainchild of zero-defect policy or management that was initiated

and developed by Philip Crosby of the USA in 1967. Primarily, it refers to a way of thinking and doing something free of defects, as defective actions are unacceptable for any quality management work. As such, zero defect policy or principle improves the quality of actions in all aspects of life. Quality works or management is indebted to defect-free policy/theory, which is greatly employed in business and industrial sectors by contemporary developed countries. Hence, contemporary secular progress and development of the world community are indebted to the defect-free or zero-defect policy as it is applied at the level of adoption of policy, plan, supervision, strategy and actions or implementation whatsoever. The possibility and applicability of defect-free policy could be seen in all electric and electronic traffics, such as an air shuttle. Before its departure, a pilot must ensure and ascertain that all of its machineries are perfect, free from error and defect-free. This means, in one sense, the application of zero defect for better outcomes and perfect management is essential for the production of better utilities. Similarly, for the production of good and efficient worshipers, learners, workers, and even politicians, it is essential to adopt defect-free management in its policy if it wants to be the best of all in competitive markets. A possible question to be raised as to whether or not the same principle could be applicable to the Islamic arena, too, or what is the Islamic response towards that defect-free policy. As such, the prime objective of preparing this paper is to bring forward an Islamic response to this concept. For doing so, a possibility of application of defect-free prescriptions to be examined in the case of a tertiary educational institute is Bangladesh Islami University. The contents of the paper cover the objectives and supporting authorities on defect-free prescriptions and policies. Justifications are made by bringing and elaborating the terms like *al ihsaan*, *juhuud*, *musaabaaqah*, *musaar`ah* and *munaafasah* and finally, the case study of an educational institute. It is expected that the paper would be an answer to those who want to find out the meaning and needs of defect-free principles and their presence in revealed laws, which are far ahead of contemporary secular invention and application.

## **2.0 Objectives of Defect-free Actions**

The prime objective of defect-free or zero-defect policy is to manage all affairs of life free of fault and defects ranging from individual, personal, family educational, judicial, legal, cultural, and political up to all global affairs. Therefore, the scope of zero-defect policy would cover the matters of thinking, studying, the performance of religious obligations, teaching, reading, writing, talking, setting questions, conducting exams, checking answer scripts and grading, dressing, eating, drinking, treatment of family members in particulars the spouses, conducting of training, business-trade, running of industry, factory, shipping, academic institutes, air-space, defense forces, military, police, political & social

affairs and all types of professional practices. As such, the application of defect-free actions in matters of religion is to be seen as a person with undivided obedience and submission to Allah Ta`ala being free from committing shirk, lying, cheating, slandering, backbiting, fornicating, stealing, robbery and all heinous crimes such as vandalism, terrorism, corruption, extortion and all types of sinful acts that goes to disobedience of Allah. For awareness of the above Allah Ta`ala prescribes, saying,

*"Anyone who does an atom's weight of good would see it, and anyone who does an atom's weight of evil would see it" (al Zilzaal, 99:7-8).*

As regards the preservation of all actions and to be presented in the hereafter, Allah says,

*"And whatever good you send before for your souls, you shall find it before your Lord."*

Islam, being the eternal, everlasting religion and the only acceptable philosophy and way of life in the Sight of Allah, was sent to exist and to remain victorious forever over all other man-made religions and ideologies. As such, its survival must undoubtedly be the defect-free prescription of life. With regard to this, al Quran says,

*"The truth (Islam) has come, the untruth has disappeared, and untruth is bound to be perished." "And whatever good you send before for your souls, you shall find it before your Lord."*

### **Islamic Prescriptions on Defect-Free Status of Islam**

Perfectness, defect-free management of all affairs, is essentially an integral part of Islam. It is so, as the Originator - the Ultimate source of Islam is Allah Ta`ala Himself - is free from even the slightest defect, and this is the case with His entire creations, too.

As such, as al Quraan says, Subhan Alladhi sakkhara lana hadah that is –

*"Exalted is the Lord of the heavens and earth, Lord of the Throne, above what they ascribe" (al Zukhruf, 43:13; al Israa`, 17:01). And "Glory be to Allah, and His is the praise, (and) Allah, the Greatest - is free from imperfection." (Subhanallahi Wa-Bihamdihi wa Subhan Allah al `Azim).*

As regards perfection that is defect-free of His creations al Quran says,

مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَؤُتٍ ...

*"No want of proportion (defect) will you see in the creation of God, the most Gracious. So, turn your vision again. See you any flaw? Again turn your vision a second time. Your vision will come back to you dull and discomforted in a state worn-out" (al Mulk, 67:3-4).*

Hence, it could be said very forcefully that, possession of perfection both in materialistic and spiritualistic affairs is possible by the one who believes in Allah alone and such possessor becomes the soldier of Allah. Regarding their braveness and undefeated nature Allah Ta'ala says,

يَقْهَبُونَ لَأَقَوْمٌ بِأَتَمِّهِمْ كَفَرُوا الَّذِينَ مِنَ أَلْفًا يَغْلِبُوا مِئَةً مِنْكُمْ يَكُنْ وَإِنْ مِئَتَيْنِ يَغْلِبُوا صَابِرُونَ عِشْرُونَ مِنْكُمْ يَكُنْ إِنْ

*“If they are twenty amongst you, patient and persevering, they will vanquish two hundred: if a one hundred, they will vanquish a thousand of unbelievers.” (al Anfaal, 8:65).*

Moreover, Allah Swt, is pleased with them (true Muslim) and they too with Allah and they are eligible for paradise.

As He says,

اللَّهُ حِزْبُ أَوْلِيَاءِكَ عَنْهُ وَرَضُوا عَنْهُمْ اللَّهُ رَضِيَ فِيهَا خَالِدِينَ الْأَنْهَارُ تَحْتَهَا مِنْ تَجْرِي جَنَّاتٍ وَيُدْخِلُهُمْ

*“And He will admit them into Garden's - Allah will be pleased with them and they are with Him, and they are the soldiers of Allah. Truly it is the party of Allah that will achieve felicity” (al Mujadilah, 58:22).*

### 3.0 Strategy of Gaining of Defect-free Qualities

Without quick, perfect and strenuous effort, there is no way of gaining or possessing any virtuous acts. Islam is not for lazy, unmindful, inefficient and unenthusiastic people. Therefore, there is no automatic way of possession of defect-free status whatsoever. In fact, the concept of perfection is integrated with the term Islam itself. Among others, Islam means total and undivided submission of someone to the Will of Allah – the Almighty. In addition, some other terms appear in the Quran and Sunnah to instruct and encourage men to work for perfection. These terms could be designated as the strategy for obtaining defect-free actions and status. These are –

1. Ihsaan (إحسان): Perfection
2. Juhuud / جهود (Exertion)
3. Musaabaqah (مسابقة) - (Competition)
4. Musara`Ah / (مسارعة) (Quick Action)
5. Munaafasah (منافسة) - Struggle).

#### 1. Ihsaan (إحسان): Perfection

It means good actions, beautification, smart, fault and defect-less actions etc. The root word of *ihsan* is *hasana* - means beautiful. This word is expressed by prophet Muhammad Slm., in a Hadith known as hadith al Jibrel. It is the hadith in which once the prophet was asked by Jibrel in the presence of other companions as to what is *Imaan*, Islam and *Ihsaan*. As regards *Ihsaan*, he was asked :

ما الاحسان؟ (قال رسول الله) الاحسان - ان تعبد الله كأنك تراه فان لم تراه فانه يراك

*“What is Ihsaan? (The prophet said), Ihsaan is that - once you worship Allah think that you see Him. If you do not see Him think that He sees you”* ( Bukhaari, Sahib, k. Tafsir Sura al Zumar.).

This is the question posed by *Jibrel* (A.S) to prophet Muhammad SIm, who met him in disguise as a man in Masjid al-Nabi. Upon hearing the answer, *Jibrel* said, you are right. Hence, the meaning of *Ihsan* in prayer is to see Allah (if not), to consider that Allah sees him – the worshiper.

Seeing Allah in prayer signifies to make the prayer or worship defect-free that is perfect by keeping in mind that Allah Ta`ala directly supervises his/her prayer. Should there be any worshiper to be unmindful in the course of prayer in the presence of his Lord Allah Ta`ala. If not present but He is watching it secretly as like a closed-circuit camera. With this impression, a teacher or worker would try his utmost to beautify his lecture or duties at the highest gear of his ability. Continuation with such awareness, none would cheat with the presence of his boss or instructor in the class; instead, try his best of ability to beautify his lecture as much as he can be an employee in the presence of the manager or supervisor would make his duty perfect as much as possible, a student with the presence of an external invigilator would never attempt to cheat, a driver with the presence of law-abiding traffic police would never break traffic law because such violation would disqualify him for many things and be considered as inefficient person.

### 1.1 Scope of Ihsan

The application of *Ihsaan*(احسان) is not only be limited to prayer or worship but more than that. As the Messenger of Allah says,

ان الله كتب الاحسان على كل شيء .

*"Allah ordained Ihsaan (perfection) in everything. Therefore, once you are in fighting (war) fight perfectly and once you slaughter (an animal) do it beautifully or perfectly”* ( Bukhaari, Sahih, K, Sayyid. Trimidhi, Sunan, k. al Diyat.).

The prophet SIm., further says,

كل عمل ابن ادم يضاعف ان هو يعمل على الاحسان او كما قال

*“Each and every action of a human being is to be extended with many folds if it is done (with ihsaan) perfectly”* ( Al Baihaaqi, k. Imaan).

The prophet used to pray by saying -

ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة.

*“O Allah, my Master! give me perfection (hasana) in this worldly life”* ( Bukhaari, Sahih, k, Dawah.). The prophet further prays,

*“My Lord! You have made my creation perfect (hassanta), therefore, make my character perfect”*( Ahmad Ibn Hanbal, Sunan, k. al-Sunnah.):

The other meaning of *ihsaan* is good (*hasanah*/ حسنة). A thing or an action is good once it is perfect and defect-less. As regards to this Al-Quran says,

لَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي أَحْسَنَ .

*“Nor can good (hasana) and evil be equal, therefore, repel evil with what is (hasanah) good”*( Hamin al Sajdah, 41:34; al Mu'minin. 23:96). In another place Al Quran says,

وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ

*“But you do good (ahsin) as Allah has been good to you (ahsana)”*(al Qasas, 28:77).

Good by nature is good. To be good is needed to be good and perfect, free of doubt and defect. Moreover, Allah commands us to do good as Allah does so. It is so significant that a slave of Allah is commanded to behave as Allah does. Considering the fact that the actions of Allah are always perfect and defect-free. Hence, the commands of Allah is to act perfectly, prudently, beautifully, nicely, sincerely and exquisitely, whether it is mundane or spiritual.

## 2. *Juhuud* / جهود (Exertion)

It is employing upper gear in doing something, as *juhud* means a way of making an action efficiently, strenuously and exquisitely. Literally, it means to work hard, be exhausted with hard work, and exert for better results. As such, this is the way of achieving a good result by undertaking maximum effort. For example, getting guidance from Allah (*hidayah*) is the highest blessing of Allah for man, and it is the *juhuud* responsible for having it. As Allah Ta'ala says,

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا...

*“And those who strive (jaahaduu) in Our cause, We will certainly guide them to Our path: For verily Allah loves those who act goodly (perfectly)”*(al `Ankabuut, 29:69). On this regards (*Juhuud*), the Messenger of Allah says,

ان الله يحب كل عمل يعمل بالجهود

*“Allah loves all those acts which are done with exertion (bil juhuud)”*(Tibrani, reported in al Mabsuut of Shawkaani, p. 45.).

A deeper thought and attention is essential elements of *Juhuud*. With this regard to this there is well known a saying that, such as:

*“Act for the worldly affairs as if you will live here forever and act for the hereafter as if you are going to die tomorrow”*( ibid. p.67).

Producing quality actions, either worldly or spiritual affairs, are preconditioned with physical and mental fitness. With regards to this, the statement of the prophet SIm, are as follows:

المؤمن القوى خيرا من المؤمن الضعيف

*“A strong believer in the sight of Allah is better than a believer who is weak. Whatever is good you desire for it and seek His help for it”*( Muslim, Sahih (reported in Ryaad al Saalihin).

A person suffering from physical and mental weakness and sickness is not in a position to help others – rather the others are to be engaged for his help, welfare and service. Therefore, physical & mental fitness and soundness is essential for *juhuud* (quality work), and in exchange, *juhud* is responsible for presenting quality work free from defects or zero defect.

### 3. *Musaabaqah* (مسابقة) - (Competition)

It means having completion in performing an action with the competitors. The Quranic word *musabaqah* originates from *sabaqa* (سبق) to mean to act, to be a head, to arrive before, to anticipate wining, to do or say spontaneously, to compete. Legally, it is the actions that are done promptly and with quality by competing or battling others. Hence, the areas of competition would cover the art of speaking, writing, producing research work, practicing religious rites, working to be a good soldier, a good politician, a good businessman, a good researcher, a good father and mother, a good husband and a good wife and so on. With regard to *musabaqah* Allah Ta`ala says,

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ

*“To each is a goal to which Allah terns him, then compete (asbiquu) each other towards that all is good”*( al Baqarah, 2:148). At another place He says,

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لَيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ

*“If Allah had willed, He would have made you a single nation, but (His) plan is to test you in what He has given you. Therefore, strive to complete (asbiquu) as in a race in all virtues. The goal of you all is to Allah”*(al Maaidah, 5:48).

Competition is one of the best ways of deciding who is good in a particular aspect, game, or race. For example, if two persons join in wrestling, both apply their maximum capacity, capability and skill to win the game. Finally, the one wins who applies his strength, ability and techniques perfectly compared with the other competitors. The companions of the Messenger of Allah used to compete with each

other in praiseworthy righteous works to excel each other. The scope of musabaqah is to be applicable in the performance of all permissible actions at the exclusion of all that are taboo.

#### 4. *Musara`Ah* / مسارعة (*Quick Action*)

The Quranic term *musaara`a* originates from *sara* (سرع) to meaning to act quickly, to be fast, to hurry, to speed up, to accelerate, to be prompt, to be rapid. If someone wants others to do the work faster, he usually says, *fi sura* - means do faster. Grammatically *Musaara`a* belong to ***Bab al Mufaa`ala***, that is acting faster and quicker in a competition that requires more than one participant. The Quranic prescription on this concept are as follows.

*"Be quick (saari`u) in the race for forgiveness from your Lord and for a garden whose width is that of the heaven and earth"*( al `Imraan, 3:133).

At another place Allah Ta`ala says,

*"They believe in Allah and last day. They enjoin what is right, and forbid what is wrong, and they act quickly (in emulation) in all things that are good (yusaari`una). They are in the rank of righteous".* Allah Ta`ala, further says,

*(The righteous are those) who hasten faster (yusariun) in every good work, and they are foremost in them"*(al `Imraan, 3:114; al Anbiah, 21:90).

From the above, it is clear that there is no way of achieving the highest felicity here and hereafter without having competitive actions. This theory is even highly applicable to gaining material value in the arena of business and all job sectors. There is a maxim that is *"survival for the fittest"* to be seen as true in this case too.

Hence, there is no honorable place for lazy, lethargic or negligent ones. Suppose Muslims to be progressive as an individual and nations in this world. In that case, their speed of actions (*mussara'a*) must be multiple with quality compared with the speed of the superpower nations of today as was the case of the Messenger of Allah and his companions. The same is the case for success in the hereafter too. As the Messenger of Allah emphasizes that by saying, *"Come up to compete for good without delay"* (Muslim, Sahih, k. 'Amal, Badiru bil 'Amal). Possession of such quality is the essential prerequisite for the victory of Islam above all man-made ideologies. As Allah Ta'ala commands -

وَأَعِدُّوا لَهُمْ مِمَّا اسْتَطَعْتُمْ مِنْ قُوَّةٍ...

*"Against them, make ready your strength to the utmost of your power, including steeds of war to cause fear in the heart of the enemies so that they care about you..."* (al Anfaal, 8:60).



Islam wants to be saved and save for others. Contemporary Muslim nations are not being cared for because the opponents are well aware of their weaknesses as individuals as well as nations. As such, overcoming such a lacuna is to be possible by acquiring of defect-free qualities in all aspects of life even to deal with the enemy of Islam and Muslims. Musara`a is one such quality to be possessed for success.

### 5. *Munaafasah* ( منافسة ) - *Struggle*

The root word of *Munaafasa* is *nafasa* (نفس) – that means to struggle, to compete, to make a fight to contest, to struggle to do or produce an action, to emulate. Therefore, legally *nafasa* refers to the mutual struggle to produce a defect-free quality work or product. Even from a materialistic point of view, the struggle is a must for gaining worldly matters and under the Islamic point of view, worldly success is a must for the success of life after death (al Baqarah. 2:201).

Reciting *Kalima* – is not enough to be and remain as a true believer but it requires employing a harder struggle to know the truth and live with the truth and fight for the truth. As enlistment name in a Trade organization or at the Stock Exchange market is not enough to be a successful traders but must struggle to shine the business or any of his respective profession. Hence, the application of Quranic prescriptions should be kept in mind. As Allah Ta'ala says,

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ - يُسْقَوْنَ مِنْ رَحِيقٍ مَخْمُومٍ - خِتَامُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ

*"You will recognize their faces the beaming brightness of bliss. Their thirst will be stake with pure drink sealed. The seal thereof will be musk and for this: let them struggle (aspire) who have aspirations"* (yanaafas al mutanaafisin, al Mutaaffin, 83:24-26).

If several groups are striving and struggling to come into power, the victorious group is to be the one who is proven to fit in its strategy of struggle. Therefore, framing or adopting strategies at the right time, manner, and place requires prudence and sagacity. The application of prudence in exchange would offer quality, perfect and defect-free end results.

### 4.0 Possibility of Obtaining Defect-Free Prescription/Actions

1. Apparently, obtaining defect-less or defect-free action is impossible for human beings other than the Messengers of Allah. It is because of the sayings of the prophet slm., "Every son of Adam sins, and the best of the sinners are the repentant." The other version is reported by Anas R.A that, "All the sons of Adam are sinners, but the best of sinners are those who are given to repentance"( Tirmidhi, Ibn Majah and Darimi, Anas (RAA)).

However, there are some other authorities to be seen briefly to justify defect-free actions. As a matter of fact, under Islamic law, a man can get nothing except what

he tries for. As al Quran says,

ليس الانسان الا ما سع

*That man can have nothing but what he strives for, (lysa al insaan illaa maa sa`a) that the fruit of his striving will soon come in sight then will he be rewarded with a reward complete”(al Nazm, 53:39; al Naaziaat, 79:35).*

Character or morality is a fixed and stable position of the human soul. Despite this fact, the Messenger of Allah prayed to Allah for beautifying of his character by saying, O Allah You have perfectly beautified the creation of me (body), therefore, (please) beautify my character (khuluq). The prophet advised Muadh bin Jabal saying -

يا معاد احسن خلقك لل

*Muadh, beautify your character for the people”( Bukhaari, Sahih, k. al Sunnah).*

These statements have shown that beatification or perfection of character is possible though it is said to be fixed in the human soul. If not the prophet would have not said so. Gaining or obtaining perfection or defect-free action is not a hurried one but a gradual process. Perfection requires the adoption of obligatory and supererogatory action as prescribed by Islam. As Abu Huraira R.A reported the words of Allah as said by the Messenger Allah,

*“My slave starts getting my pleasure through obligatory 'ibadah which I like the most, as well as through supererogatory or additional prayer. In that course of action in one point of time I start loving him. Once I love him I become his ear by which he hears. I become his eyes by which he sees. I become his hand by which he catches, and I become his leg by which he walks. Then whatever he asks for I give him. If he asks for shelter I give him this”( Bukhaari, Sahih, k. al Solah).*

*“The prophet Sln., further expressed the words of Allah Ta'ala that, “If my servant rushes to me a half yard I rush to him a yard. Once he rushes to me a yard I rush to him two yards. Once he comes to me walking I come running (fast) to him”( Bukhaari; Ryaadus Saalihin).*

The prophet further says, *“Make more prostrations (اسجدو) ((i.e. more prayer). Because, by each prostration (sujud) Allah extends the honor and dignity of the maker of the prostrations and removes one sin from him (for one sujud)”( Muslim; Ryaadus Saalihin).*

There are some more words of Allah to be supportive of defect-free action. For example, commands,

ادخلوا في السلم كافة

*"O yon who believe! enter into Islam whole heartedly”( Al Quraan, al*

Baqarah, 2:208).

Entering into Islam means submission and surrender to the Will of Allah. As a matter of fact, surrender means no more and no less but 100% submission to the will of Allah. The Messenger of Allah also says,

إذا أحسن أحدكم إسلامه وكله حسن

*"Whoever makes his submission (Islam) perfect, his other actions will also be perfect"* (Bukhaari; Muslim; Imaan).

Moreover, multiple increments are the end result of defect-free perfect action. As Allah Swt., says,

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْمَانِهَا

*"Whoever does good (man jaa`a bil hasanah) he shall have ten times as much to his credit, He who does on evil shall only be recompensed according to his evil"* (al An'aam, 6:160).

For having more incentives, Allah Ta'ala commands us to seek the help of Allah in doing good deeds and follow the Messenger of Allah, in this case, as he is the model for all virtuous acts. As He says,

ربنا اتنا في الدنيا حسنة وفي الآخرة حسنة

*"Our Lord! give us good (perfection of action-hasana) in this world and in the hereafter"* (al Baqarah, 2:201). And

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

*"For you have a beautiful pattern (uswatun hasana/ perfection of action) in the Messenger of Allah for anyone whose hope is in Allah"* (al Ahzaab, 33:21; al Qasas, 28:77).

The references brought forward here are self-explanatory to learn that perfection in all mundane and spiritual acts is possible and that this will be gained gradually. What more does one want if a person sees in Allah's eyes, walks by Allah's legs, and hears by Allah's ears? In a nutshell, acting with the organs of Allah is tantamount to mean producing faultless action. Possession of such qualities was the sole reason of Muslim's victory throughout the history overall superpower kingdoms of the past. The same Allah and the same commandment of Allah is still active and alive and will remained so till the Day of the destruction of the world, if the followers follow Allah and His Messenger and His commandments, they shall still be able to be the leaders of the world once again provided that their actions are free of doubt, mistake and defect. Based on the above, it is to be said confidently that, observance of defect-free status might be possible as it was the case of the past though remaining with that status for longer is not and may not be possible neither by an individual nor by group of individual. It is because of devilish inspirations (of man and Jin) and physical, mental, and moral degeneration.

## **5.0 Defect-Free Actions: A Case Study of A University**

Gaining of defect-free prescription, policy or action requires active, laborious and sound participation of all supportive organs, branches and manpower of an institution. No support, less support or weak support would hamper the gaining of the expected result. Let us see the case of a private university such as Bangladesh Islami University (BIU).

As per law, all private universities must be run by a non-profitable trust. Therefore, on top, there must be a Board of Trustees (BOT) headed by a chairman, a Secretary and a particular number of trustees who are the fund's subscribers. Down to that, there must be a properly qualified Vice-Chancellor or Rector, Deans, Chairmen of each department, a well-experienced registrar, treasurer, supportive staff, academics, reasonable faculty members and departments, well defined rich and approved syllabus, number and duration of the semester, duration of each lecture, the pre-fixed date for resuming of the semester, number of exams in each semester, submission of assignment or thesis, class test, quizzes, date of announcement of exam result, announcement of date for the special exam, if any. It also requires policies for the promotion of academic and administrative staff of all levels, time and duration for leave, leave rules, maintaining of office hours, leisure periods, the place for prayer seminars, and a rich library with the latest facilities. There should be identified sources of income and scope of expenses, salary scheme and remuneration policy for trustees, if any. There should be proper rules for leave and leisure for its staff, service rules that cover the concept of appointment, duration of promotion, etc. There should be an academic affairs division, student affairs division, research center, resource center, research journal, periodical, magazines, clubs, and rules for the development leadership program for students, cultural activities for the students and staff, and there should be an almanac for activities of the university as well as clubs.

It is for sure defect-free that is quality production would depend on providing of lucrative incentives, conducive and favorable environment of work free of mental and psychological pressure whatsoever from the employer, administrators as well as political authority from inside and out. The role of the vice chancellor here is like a pilot in an Aeroplane. Slight negligence of him would cause havoc to the passengers. The same is the case with the registrar(s), officers, deans, chairmen, and program coordinators. For defect-free end results, all are to follow the almanac that is the schedule of duties, program etc., for everyone and clubs etc. At the end of the day/month and year, if the combined end result of evaluation reports fills up the slot 100% column (or closely nearer), then it is to be said to be a success. The ways of proving defect-free action are to be examined in the conduct of a particular course. Say for instance, it is LL.B - 001 that carries 3 credit, allocated for 28 contact

hours in a semester and each contact hour that is class goes for 90 minutes (equal to 42 hours as the international standard). At the end of the semester, if it is found that the assigned teacher spent 42 hours accurately for the course within the given duration of the semester (four or six months) and for five courses, his/her spending time would be  $42 \times 5 = 210$  hours in a semester. Suppose the duration is done effectively with all other relevant and supportive elements and activities that are relevant towards these courses. In that case, it can be said it earned defect-free status to a certain extent. If all teachers in the said department perform the same, this department is to be the model for defect-free performance. Hence, the said formula may be applied to all other aspects of the said institute to enjoy defect-free end results in combined cases, too.

The application of this concept is seen in the performance of Islami Bank Bangladesh in the recent past prior to its taking over by the government's supportive group. It is reported that Islami Bank Bangladesh Limited (IBBL) once again secured its position for the last nine consecutive years as the country's only bank in the list of the world's best 1000 banks, said a statement. IBBL is ranked 904th in the year 2020 ranking of *The Banker*, a world-renowned UK-based financial magazine. This was 943rd in 2019. In 2012, IBBL became the first bank in the country to be included in the list of the world's best banks.

However, upon being taken over by the present management, that is, S. Alam Group, the bank's position has been in a critical stage. Therefore, for learning defect-free management, the Islami Bank Bangladesh should be made a case study from its beginning in 1983 up to the taking over by the government in 2017.

## **6.0 Concluding Remarks**

It is a pleasure to be thankful to the Creator Allah Swt. for enabling me to conclude this innovative paper on defect-free prescription in all aspects of human actions. As a matter of fact, it is Allah – the Almighty Alone- who is free of defects to the exclusion of any one of His creations. Other than Allah, all prophets of Allah were also free of any sinful acts. If there were little mistakes or shortcomings of them, were forgiven by Allah during their lifetime. This paper tried to prove these ideas as a reality in human actions and behavior. For doing so, it has discussed the objectives, Islamic response, strategy and possibility of obtaining defect-free actions in both materialistic and spiritualistic affairs. It has come to the conclusion that obtaining zero-defect or defect-free actions are possible in the materialistic arena, in particular the technological aspects, as it is made possible by the contemporary secular world, who are the leaders of technology, though they are bankrupt in matters of spirituality. As to the Muslims, both material and spiritual affairs have the same value. Therefore, if they try, they can gain the same defect-free or zero-defect status as they have had it during their golden period of Islam.

Our finding goes to say gaining defect-free status in both mundane and spiritual matters is possible, but continuous remaining with that status may not be possible either by an individual or by a nation as a whole because of the presence of the most powerful enemy that is the Devil (of man and Jin). Contemporary Muslims are made subservient to the secular world because of their failure to gain defect-free actions or status both in material and spiritual values. As a matter of fact, overcoming its ongoing predicaments are to be made possible by regaining its lost defect-free status heritage. Let us pray and try for it.

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