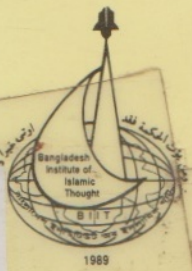
ISLAMIZATION OF ACADEMIC DISCIPLINES



BANGLADESH INSTITUTE OF ISLAMIC THOUGHT (BIIT)

ISLAMIZATION OF ACADEMIC DESCIPLINES

(Proceedings of a National Convention of Subject Specialists held in 1994)

Edited by :
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Bangladesh Institute of Islamic Thought (BIIT)
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FORWARD

We feel really happy to publish the proceedings of a grand convention of academicians from different universities and university colleges, representative from the administrative ministry preparing policies and experts on different aspects of education in Bangladesh held on 19 August 1994. The convention was in fact designed to gather the people who have been included in the Directory of such specialists in different academic disciplines to discuss the problems that they have been facing in imparting education particularly the Islamic dimension of the textual courses.

The convention was divided into two sessions. The first session was inaugural where the keynote address was presented. The then Secretary of Education was the guest of honour to inaugurate the occasion who expressed frankly the pitiful condition of education administration, system of conducting of examination, curriculum development, so on and so forth.

The second session was aimed at discussing the issues pointed out in the keynote address. The discussions and comments were made by written down notes, papers and discussions from the floor.

We have later on received some valuable papers related to the theme of the convention which have been included in these proceedings. Some of the discussion-papers were revised by the authors as per suggestions of the commentators to improve the quality of their presentations.

The convention was participated by a host of academicians and educationists whose edited list has been appended in the proceedings.

We hope that this publication of proceedings although delayed will be of immense help for linking the missing issues in teaching the students of tertiary level in the higher institutions throughout the *Ummah*.

M. Zohurul Islam
Secretary General, BIIT

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SPEECH OF THE CHIEF GUEST

Md. Irshadul Haq

Bismillahir Rahmanir Rahim

Assalamu Alaykum.

In this auspicious convention of the elites who are specially equipped with Islamic knowledge and erudition, I do not find myself to have requisite wisdom and experience to deliver speech as chief guest. Despite this fact I shall try to speak something here as I have been formally invited by the organizers to do so.

In the speeches delivered in this morning session you have heard that during the recent years knowledge of human beings and their inventive inquisitiveness are being increased very rapidly and the progress in this respect achieved during the last 30 years is higher than the progress witnessed from fifties of this century down to the dawn of the history of human beings.

As regards the extension of knowledge and depth of wisdom most of the people hardly recognize it to be beneficial for the human beings, excepting a very few cases. Reflection of this tremendous development in knowledge for the betterment of human life is quite insignificant.

In Islam, to be a true Muslim, two preconditions are there. First, to know what is Islam and what are its fundamental tenets. Second, to apply this acquired knowledge in practice. In this world, Islam is the only religion wherein to acquire knowledge and translate that in practices is essential for a human being to be a Muslim. We the Muslims and followers of the Prophet (Sm) should keep it in mind and proceed to act accordingly.

Being associated with the education administration of the country, I admit of the experience that I have gathered, I feel that the whole system of education of our country needs a radical change. Education has different objectives. The educationists say so. To evaluate the education system of our country in the context of present socio-economic condition, let us use three indicators. First, we acquire knowledge to know the unknown. In Islam we acquire knowledge to become perfect Muslim and in this respect our subject-matters are

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Tawhid, Risalat, Akherat but we do not focus our attention to other branches of knowledge. I treat this as the first indicator to evaluate our education system.

The second indicator will evaluate whether education should be treated as a medium to manifest humanity among the people beyond Islamic society.

Third indicator will evaluate how far the acquired knowledge becomes self-supporting without depending on others. So education should aim at self- reliance.

The above indicators will help us to evaluate our education system of different tiers. In the sphere of acquiring knowledge, we observe from primary to the highest level of education, the aim of education is to secure high marks, star marks, good division, high certificates etc.

I am not a teacher nor an educationist. But as an education administrator so far I have seen in our education system, all institutions from primary to higher level lay emphasis on high marks, certificates etc. They appreciate the acquisition of knowledge very little. This tendency has spread out in the educational institutions in an epidemic form and the condition is being deteriorated gradually. I think we the Policy makers, who are associated with the management and teaching in education, should realise it right now.

Secondly, we are Muslims by heredity and the students of our educational institutions mostly come from the families where our religious apprisal is tolerable or our parents try to establish religious values among us. But we are sorry to observe that with the advancement of our education from one step to another we are loosing our Islamic traditions, even, instead of following Islamic rules, we oppose. We ignore the religious practices and try to reject it.

Generally in our society, social and family tradition are upheld. This upkeep of traditions is not found in the modern western world. In our system of education our students are compelled to forget our glorious past and our heritage. As a Muslim I think religion can not be separated from life. In Islam Ilm' or knowledge is a prerequisite to good deeds. I believe that a man can not be a true Muslim if he is not guided by the religious rules and dictates every time and every sphere of life. Every

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educated Muslim should realise it. Excepting religious performance we should have acquire qualities such as truthfulness, industry, and patriotism. These qualities are adored in the western countries as well.

Now - a - days in our society, if we observe the presence of honesty among the people, we shall find it sufficiently present among illiterate persons. If we launch a survey in this regard on ten persons we shall find three of them are literate and seven are illiterate.

Self- supporting is a great virtue but it is awfully absent among the literate people. If we ask the guardian of a student with what intention he has sent his ward to the institution. The answer is, 'My ward will find out source of income and thus he will be self-supporting. From this point of view if we analyse our education system,it will be evident that the word unemployment is now an adjective to the educated persons. As sample if we take 10 persons; 7 educated and 3 uneducated and ask any of the uneducated 3 persons; what he is doing. His answer will be 'I am pulling rickshaw or I am a porter or so on.' On the other hand, if the same question is put to the 7 educated persons, majority will answer 'We do nothing'. Being educated they have become parasites on the society.

I am associated with some educational institutions by virtue of my position. I occasionally visit those institutes. In one visit I arrived in an area of Muslim majority. There are a number of uneducated guardians of the students came to see me. They said, "'You are fortunate enough to have the post of Education Secretary, we are happy for that but it is our misfortune on you that you have established many educational institutions and helping production of touts, terrorists and mischievous persons. Before establishment of these schools and colleges our society was free from undesired human elements. So you are responsible for this mischief. They continued, 'Having certificate from colleges or universities and getting no employment the young people are searching out bride of well-to-do persons with an expectation to gain a fat endowment to have some financial relief." This tendency has grown so enormously that without endowment marriage in Muslim society has become impossible although this tradition was found in the Hindu community alone. In this regard, I have also personal experience. Many of my relatives and acquainted persons meet me for jobs for their sons and daughter or financial help for their marriage which is the result of

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our education system. We have identified our educational institutions as the medium of acquiring knowledge but in fact these are being utilized otherwise.

The education, which elevates a man to the feeling of humanity, develops him to rationality from animality, is now completely absent in the present education system. This system of education has also failed to provide source of income to make the student self- supporting.

I think the subject mater of today's discussion can play an active role in restructuring the present education system. Respectable ladies and gentlemen, you are educated in general as well as Islamic education. You can offer a valuable alternative to improve the present education system. For the well- being of our people at large. To bring about a change in the present system of education we have chalked out some programs and we invite your support to it.

In our programs we have attached importance to the syllabus. If objectives of education do not reflect in this curriculum then we can not expect the desired quality in our educated persons. We have therefore taken steps to change the curriculum to ensure the best products from schools and colleges. Our programs also aim at allowing the best persons to serve in educational institutions. A good teacher does not impart education only, from him the students learn personality, good conduct etc. To increase efficiency of a teacher and improve his teaching capacity courses are included in our programs.

We have also adopted programs to change the present evaluation system in education. In the present evaluation system we give importance to certificates, not to his actual learning. To bring about fairness in public examinations, we have introduced the computer service. But that does not appear to have good results to produce good students. In the examination halls I personally have noticed that the examinees are not interested to answer essay type of questions, instead they prefer answering of objective type of questions from where they carry pass marks easily and for this pass marks they need no preparation, study etc. Even an illiterate Rickshaw puller if is asked to answer the objective type questions of 50 marks he will surely score 25 marks giving random tick marks.

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We further notice that to appear in examination the students do not require the help of text books. They totally depend on note books which are designed to score marks only for computer based questions. A student passes depending on the note books gets certificate, but learns nothing.

In the examination halls adoption of unfairness is beyond control. Some students of a big institution one day came to me. They complained, "Sir if you kindly arrange to hold admission test of this college in any other college excepting this institution the percentage of successful students will come down from 75% to 10%." So, if the illegal practices related to examinations cannot be eradicated a good curriculum will produce no good result.

The general I.Q. of our students has slandered. In our 1st computerized S.S.C examination we used optical forms supplied by NCS -- a computer company having world wide reputation. In this kind of forms being introduced in the first time, the foreign specialists remarked that 50% students would fail to fill up the forms correctly. But in practice it was found that only 01% students have failed to fill up the same correctly. We arranged a short training for the students and that helped them to be almost correct in filling up the forms. This is an indication that I.Q. of our students are much developed. You will be glad to know that the President and Director of NCS who met me remarked that in filling up the forms some I.Q is tested and in that test the boys of Bangladesh have performed well than the students of Europe and America of similar age group.

We have talents in our boys. But those assets are being destroyed because of our defective system of education and corrupt practices in educational institutions.

Therefore, the present education system, which is leading our young generation to destruction, should at least be arrested right now to save the nation from a complete annihilation.

You have devoted yourself to the service of Islam, my appeal to you -- kindly help us to implement our programs. It's a crying need of the time not only in Bangladesh but the world at large.

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SPEECH OF THE PRESIDENT

Dr. M. Shamsher Ali

Honourable Chief Guest Education Secretary Mr. Irshad-ul Haq, Deputy Governor of Bangladesh Bank Mr. Shah Abdul Hannan, Adviser of BIIT, Writer of the Keynote paper Mr. Zohurul Islam, Director Finance Bangladesh Open University, Colleagues, ladies and gentlemen present. *Assalamu Alaykum.*

The article which has been read out today should be discussed elaborately by you in the business session. I hope all of you will remain present in the session and offer your well-thought opinion on the problems so that we can try to bring about a change in our education system. Before starting my formal speech I would like to throw some lights on the valuable speech of the Education Secretary, -the chief guest.

I fully agree to the reformed measures taken up by the honorable Education Secretary in education system and I have always extended my cooperation to him as much as possible. As regards the change in education system I have had discussion with the Education Secretary a few days back. In the light of that discussion I suggested to take up a survey to find out the position of those students of the merit list. For example, during the last 23 years of our independence if we take the first 20 students in order of merit from each board in every year the total number of students in this respect will be about 2 thousands and now let us have a survey to know how many doctors, engineers, scientists, economists have been form among these two thousand students and what are the position of the rest.

In this case, my suggestion is to drop the present merit list and in that place to make three lists division wise i.e. one list for students of 1st division, The 2nd for students of 2nd division and the 3rd for those of third division.

Preparation of merit list of this system will not make any problem. The prominent colleges such as Dhaka College, as usual will select the students for admission from among that students securing the

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highest marks say from 900 to 960. If quota for admission is not filled up, the students having marks below 900 may be admitted. In this way every school may admit students giving preference to students getting higher marks as in the mark-sheet. I draw kind attention of the honorable Secretary to introduce this system in place of the present merit list and this changeover is possible for him by simply passing an administrative order.

Now let me come back to my subject. At present we see that knowledge has broadly been grouped under principal Science, natural Science, Social Science. This classification which is known as Harvard classification was unknown to us before 1952. This classification to speak the truth can not be acceptable. From the view point of Islamization of Knowledge, knowledge may properly be classified into : first, knowledge as regards relation between a man and a man that is social science. This includes human behaviour, social justice, economic transaction etc. Second comes the relation between man and his creator that is dealt with natural and biological science and at the last comes the knowledge related to creation and the Creator. Now the question is what is our problem? Why do we speak of Islamization of knowledge?

Islamization of knowledge is a crying demand of the day to get rid of violence in the society. Majority of the people who are doing harm to the society are educated persons. The illiterate persons are being exploited by the educated ones. A few days back our television displayed a drama 'Invisible Man'. By this the writer tried to make us understand that behind all crimes there are invisible hands. I do not agree to this proposition. There is a case register of crimes in every Thana. If we consult these to know about the actual criminals who are visible. We will see 80% of the criminals hails from the upper strata of the society for which the guardians are responsible. They do not take care of their sons and daughters, even they do not know where from his son returns home at the dead of night.

Islamization of knowledge is of imperative necessity for us to build up character and this can be achieved through religious education. The term 'character' does not simply include restrains honesty, truthfulness, mutual cooperation, resistance of oppression etc. Islam

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laid emphasis on all qualities more than these qualities. So religious education can not be ignored at any cost. There are some persons who adverse by remarks on religion without the least knowledge. On one occasion I attended a seminar at Bangla Academy. Before my speech one participant argued what is religion and what is the necessity of religious education? Putting this question he hurriedly left the stage raising the problem and suggesting no solution there to. However in my speech I highlighted the necessity of religious education which aims at making a man perfect in all respect. A man of character himself will be perfect and resist corruption applying force. If that is not possible by oral uttering and lastly by contempt at heart.

Religion being a panacea of all evils all countries of the world give due respect to it. For example, in East London if you desire to say prayer, the people of those places will give necessary permission to do so. In England and Wales religious education has been made compulsory and that is a necessity. To solve the manifold problems at primary level, England needs good people which is possible through religious education and practices. In Oxford, Cambridge or any other universities of the world religious studies are given due respect. Theology is a respectable subject there.

In 1981 the third world conference was held at Makkah on 'Muslim Education'. The decision taken there is known as 'Mecca Declaration'. In that declaration it was stated that Muslim education is seriously deteriorated which must be restored to.

Really, education in Muslim countries is suffering from various shortcomings. There was a time when standard of education in Muslim countries was very high and all embracing. In Nijamia Madrasa higher mathematics and other subjects were taught. But the position has changed afterwards. In our country education system introduced by the British had no constructive approach. The said system of education produced clerks instead of scientists, social workers etc. The system now-a-days has not been improved as desired. Knowledge about the 'Creator', His power and greatness must be acquired by the taught.

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The students should know who is their 'Creator' and 'Sustainer', who has created the universe and is maintaining it smoothly. For imparting this knowledge an acceptable curriculum needs be prepared. I had conducted a study from primary to secondary level, chalked out a curriculum and placed before the Education Ministry. But the Ministry remained silent, apprehending a movement against it. I think nobody would object to it because followers of every religion have belief in the 'Creator'. So apprehension of a movement was unreasonable.

As regards the preaching of Islamic teachings and ideology I feel it deeply that the persons concerned can not give a clear and convincing understanding to the people regarding Islam. Some of my friends criticized me that being a teacher of science I speak of religion which is not my subject. My friends do not know that the religion of Islam and modern science is intimately related to each other. Islamic principles and practices have been proved scientific by modern researches.

To make the Islamization of knowledge meaningful and effective, we need to create a cadre, the members of which will -be well trained both in religious matters and science so that their approach as preachers can not be over looked by anybody. Western peoples normally do not recognize Islamic science because there is no separate theory in Islamic science apart from modern one. Our argument in favour of Islamic science is that Islamic science has no separate theory as against the theory of modern science we agree. It is a fact that the theories of modern science are the outcome of human experience and research for years together. But practically knowledge and capability, applying which men have invented theories, are the gift of Allah. The matters and powers which utilize the scientists to make any thing are the creation of Allah, the Almighty. Man is simply inventor or explorer and Allah is the Creator, Sustainer and Annihilator of all things of the whole universe. Having faith on these truths, the scientists will apply knowledge and energy for betterment of human and other creations. These are the concepts of Islamic science. The BIIT has undertaken an effort for Islamization of knowledge which covers all branches of education. I wish its success. I extend my thanks to you all.

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VOTE OF THANKS

Shah Abdul Hannan

Honorable Chief Guest, Chairman of the Convention and Ladies and Gentlemen present. *Assalamu Alaykum.*

If we analyze the problems of the Muslim world from the Islamic point of view, then I think we shall arrive at an agreed opinion that problem of education is the main root of our problems. Our problems - political, social which we are facing now are due to failure of imparting proper education to our people. What is the main problem in education from the point of view of Islam ? To me, the main problem is that our education system has no provision for teaching of the Qur'an and Islam is practically absent in all institutions from university to primary school. Being deprived of Islamic education in academic career our students, male or female, lose their faith in Islam. They are identified as Muslims but they are far away from Islam. This is the major problem from the Islamic point of view. To solve this problem, IIIT is working hard. IIIT in the book 'Islamization of Knowledge' has laid emphasis on the change of education system and this has no other alternative.

One knows the legacy of Islam and the modern knowledge will be able to Islamize the social sciences. IIIT in the book *'Islamization of knowledge'* attached importance to preparation of text books for schools and colleges and for the interim period to conduct an Islamic civilization course in schools, colleges and universities. The course will include the history of Islam, Islamic way of life, Western and other civilization and an analytical study of these civilizations. BIIT has embarked upon a programme for the above goal.

Now I am trying to perform my assigned responsibility of offering thanks. First, I extend my heartfelt thanks to the respectable Chief Guest, the Education Secretary, Govt. of Bangladesh for his kind presence in this convention. My thanks to the teachers of the universities and colleges and other institutions for their kind participation. I also offer my thanks to the guests from different organisations and NGOs. My special gratitude to Dr Lutfur Rahman of BANSDOC and thanks to the workers of BIIT who by dint of their zeal and industry has made this convention a success. *Allah Hafiz.*

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TOWARDS ISLAMIZATION OF ACADEMIC DISCIPLINES : AN EVALUATION OF THE POTENTIALS AND PROBLEMS

M. Zohurul Islam FCA

Introduction :

The characteristics of a nation in its different aspects owe no more than its system of orientation, process of learning and programming of its education. Empirical studies and historical evidences project the truth of the statement in records of the development of civilization of different nations. The decline and fall of a culture also originate from the failure of the system of education in its capacity to hold on the spirit of dynamism and need of the social change with time. By and large it is evident that active commitment to a faith plays a very significant role in shaping the destiny of a nation. Drawing example from the Nizamia University of Bagdad during the Abbaside Caliphate it can be safely concluded that the religious basis of learning system can produce the integrated personality required for an allround development of an individual as well as a nation. Because religious basis offers a philosophy of life which precedes policy prescription in all dimensions of life and living. Denying the authority of a comprehensive code of religion in different walks of life is a sufficient cause for the derailment of a nation.

What does Islamization mean :

The term "Islamization" is a very comprehensive one in length and breadth. Philologically, it encapsulates a process of commencement of an action programme which is logical, genuine, puritan and welfare oriented. Anything that is good and brings about welfare of man connotes to the spirit of Islamization. The objective of Islam is the welfare of man in this world and hereafter. Imam Ibn-al Qaiyem writes, "The objective of the Shari'ah (Islam) is wisdom and welfare. Anything that departs from wisdom to folly, from generosity to misery, from welfare to hardship has nothing to do with the Shari'ah."

Thus the concept of "Islamization" makes the general impression of goodness, purity and piety. In case of Islamization of education, the

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concept indicates the process of organizing the thought and action of a man through education which inter-alia connotes to reorganize the present system of education on the pristine philosophy and principles of Islam. The uniqueness of Islamic ethics is its capacity to organise the human personality on an universal and comprehensive vision and infallible guidance. The programme of Islam to build up a culture, a civilization and that potential of its scope has no parallel. This unending comprehensiveness is the essence and foundation of the Islamic Shari'ah. In fact, the strict enforcement of Shari'ah depends upon proper acculturation of super qualities of man which in reality is its presupposition and without which it is unthinkable to produce the exact result. This acculturation is a process of accommodation, absorption and development reaching a pinnacle of success in the form of allround social equilibrium.

It should be explicit in every mind that the "Islamization of Disciplines" represents one aspect of "Islamization" in its entirety. Academic disciplines are the intellectual materials which are imported in the institutional classroom. Islamization of textual disciplines aims at the normative frame-work of thought for action, education for practice, knowledge of organisations and their administration by applying "Islamization" in its entirety and to everything. Every Muslim intends to seek the pleasure of Allah (SWT) by practising what is true and just, through transformation and improvement, to achieve happiness, peace, security in the life herein as well as hereafter.

What is "Islamization" of Disciplines for :

Islamization of disciplines is of fundamental importance and is the ladder along which ascendance to Islamization of everything is possible. It is therefore of fundamental importance and is "concerned with thought, ideology and a normative and ideational human pattern and how such a pattern, its constitutions, its roots in reason, psyche, and conscience may be built."

This actually senses the Islamization of academic programs as the pre-requisite of a foundation for building the super structure of the Ummah for forming its individual and collective outlook on life and for developing both its ideological and practical aspects.

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Unfortunately, the Islamic Ummah is far away from the glory of success to be continued and at present, compared with the world around, stands at the lowest ladder, humiliated in all respects after having colonized for centuries together.
After a continuous series of bloody war they were independent bearing the legacy in education, economy, politics and even culture. The house of Ummah is divided into nation states fighting each other, divided internally fighting sectarian mock fights plunging into poverty, ignorance and backwardness of all kinds.

There can not be any doubt that the educational-intellectual-methodological decline of the Islamic Ummah is the core of these curses. The educational institutions based on the Western secular, alienated and self conflicting values are the breeding place of all kinds of social diseases. Schools, colleges, and universities profess and practise the philosophical, social, political and cultural paradigm of the West. Muslim youths are severed from his legacy, glory and past achievement and are caught with inferiority complex, always shrunk and suspicious. Their will-force is blunted with doubts and the deviation of the education system has injected in their body-politic, senses of recession and go as you like.

The state of education system is at the core of this worst situation. And in this situation, Islamization of education is the serious most need of the hour as a starting program of the regeneration of the Ummah.

The Bangladesh Situation :

Like all other countries of the Ummah, Bangladesh has also been suffering from the colonial legacy. All its academic and professional institutions were demolished by the British Imperialists. These institutions, of whatever nature and form, were ideologically based on the teachings of the Quran. From the travelogues of Hueng Sang, Ibn Batuta, any one can come across the standard of education along with its schematic and professional ramifications. The imperialists were well aware of the force of the education system. They were therefore out to destroy the system in vogue. The result was obvious. The basic characteristic of the system introduced by them was the division of an

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integrated system into a functional education called the modern education of our age and the religious education i.e. the Madrasha education. Since Arabic and Persian languages were stricken off and the curriculum of madrasha education were sized off, this system of education remained of no practical value and as such the products of such institutions were practically turned into a parasite class in the Muslim society. Unfortunately, after the departure of the colonialists, the system has continued with a little bit of change here and there of both the systems. But the basic absence of ideological conduit remained as it was in the system that failed to produce human resources necessary for socio-economic and cultural development of an independent state.

A Strategy in Search for Islamization :

In such a situation, there is no alternative to a fundamental shift from the sterile and barren condition. An indepth search is therefore required to have the best alternative. Islamization in academic disciplines has been suggested in different Muslim educational conferences as a viable alternative.

The question is how to foster the package of Islamization of discipline? In academic institutions, these disciplines are to be organised in a systematic manner to fit into the curriculum of studies in different subjects. The components include technical, ideological and holistic elements which form the basis of developing the paradigm of Islamization. These components will have two dimensions -- the identification of the subjects to be undertaken for studies; and the areas to be covered in all such subjects to meet the ideological and spiritual needs. In this connection, the current dimension of paradigm is an idea. Since Islam is action oriented, the disciplines are to be so designed tl can actualize the goal of Islam in making the mind of the pursuant of the disciplines to implement the programme of Islam.

In the paradigm of Islam, the studies of Anthropology, Sociology, Psychology, Philosophy, Economics, Business studies and Natural Sciences will have to be integrated to produce a man with human, technical, administrative and spiritual qualities.

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The experience of the west in re-organizing our system may offer a fillip to these efforts. The western liberal civilization has given on surface such unsurmomentable malaises that are warranting a major shift of their education towards moral, spiritual and religious basis. Meanwhile, the primary education of England has been placed under the sponsorship of churches. If this trend continues in Great Britain, the suit will be naturally followed in other nations of the West.
This trend has given a positive edge to the reformists of education in the Muslim countries of the Ummah in order to yield the full benefit of it, certain strategy must be laid down. Before we can erect the structural edifice of Islamization, we are in need of mastering the fundamental principles of Islam, the Islamic legacy and acquire the proper knowledge of contemporary development in social and applied sciences. We need to be adequately acquainted with the Islamic vision, its ideological and methodological notion before confirming any stage of educational action programme can be visioned in a foreseeable future.

In the process of Islamization of disciplines several stages can be contemplated :

a. Mastery of modern sciences : This means that Muslim students and scholars of modern sciences must have command over those sciences. They are required to understand the historical circumstances in which they flourished in order to know their methodology. They will have to know the critical, analytical and objective aspects of those sciences in their western perspective and in the light of actual Islamic view point.

b. Mastery of legacy : This is required to squeeze benefit from the common human heritage, to assimilate those disciplines and represent them in their proper perspective, so that they should serve Islamic ideology, Islamic vision and ideals in the current age.

To achieve this purpose, the Muslim scholars must have mastery over the fundamentals of Islam as embodied in the Quran and Sunnah. They must have an adequate understanding of various issues of Islamic texts that relate to their respective fields. Such command may be achieved by studying selections from the legacy to all branches of science, art and culture, life and living.

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Defining the Work Plan :

Such an achievement as stated above is not an easy job. It is hard, arduous, evolutionist in nature and comprehension. It requires a fundamental transformation of objectivity, methodology, subjective issues form the beginning. The work-plan is therefore should be carefully defined, developed and demonstrated.

Among many others, the plan may include the following :

1. The development of curriculum from an integrated approach and from the beginners course to the masters degree course.

2. Development of courses, and preparation of study materials as class room texts.

3. Training the teaching faculties of all levels and for this purpose comprehensive courses for different levels are required to be developed.

4. Provisioning of institutional facilities for those activities in order to reach the objective of the Islamization programme.

Since the total activities require a determined political commitment and the governments can only provide those
facilities, this seminar aims at creating an awareness among the people as well as the government to look into the issues with utmost seriousness. This is very vital for by the government to foster required change and transformation not only in infra-structure but also in courses, training methods and all other concerned matters.

This seminar also aims at creating awareness among the teachers and faculties to understand the depth of their problems and their responsibilities to take initiatives in order to create an environment for implementing the work plan as a real antidote to the current day problems. They are expected to be imbibed with necessary Islamic vision related to their fields.

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Conclusion :

The situation in the educational institutions of the Muslim countries, particularly in Bangladesh, specially in higher learning centers such as universities and colleges immediately calls for the urgency of rethinking over the whole issue as outlined above. We are realizing the gravity of the situation. But, seemingly, due to lack of vision, ignorance, lack of the means of action, no serious initiative for over all change is forth coming. Since the problem is stupendous, this cannot be solved easily and instantly. Yet initiatives should be forthcoming both from the people and the government immediately so that the dawn of an Islamic revival throughout the Ummah can be dreamt of in near future.

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TOWARD AN ISLAMIC PARADIGM OF POLITICAL SCIENCE

Dr. Muhammad Anisuzzaman

With their seminal papers[1] - some committed and concerned scholars such as Abul Hamid AbuSulayman, Ismail Raji al Faruqi, A.K. Brohi, Muhammad Najatullah Siddiqi, Ilyas Ba Yunus, Taha Jabir al Alwani, Muhammad al Mubarak and some others have been calling upon the Muslim intellectuals - the world over to sit in motion what has by now gained currency as the "Islamization of knowledge" and its consequential "Islamization of Discipline." The publications by the International Institute of Islamic Thought (IIIT) and the International Islamic Publishing House (IIPH), and the American Journal of Islamic Social Sciences (AJISS) have been active in this endeavor of Islamization of Knowledge and Disciplines. This convention organised by Bangladesh Institute of Islamic Thought (BIIT) with its keynote paper by M. Zohurul Islam is one more timely addition to the on-going Islamization of Disciplines in the Sciences, the arts, and the social sciences and our role in it.

The initial point to ponder is : what is meant by the term 'Islamization of Knowledge'? Put simply, it means that it is necessary to understand Islamic worldview, the reason of human creation, the mission of men on earth, viz, how can man carry out Allah's will on this earth so that he gains in the Hereafter. Our present *Waltanschuung* is almost wholly formed by Western concepts, postulates, and premises. Such extant intellectual framework, and socio-political, economic institutions do not enable us to sift the grain from the chaff. Materialistic, and even atheistic philosophers and practices, prevail in the West. This is misleading. It is then the challenge of Islamic scholars to demonstrate how this is misleading by presenting a worldview of Islam based on truth and right values. These Islamic scholars hold that they have the evidence to show that Islam is such a worldview. As one scholar puts it " We would take thus to Islamize Knowledge by (a) resting it on the solid foundations of Islam, and thus widen its scope, purge it of falsehood masquerading as truths discover new facts and see old ones in the light of the new worldview; and (b) abiding by Islamic values in our search for it, in our choice of fields of research, in our priorities,

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and in the use we make of it. Islamized Knowledge is not knowledge tinted with a prejudice that happens to be called Islamic. Nay, it is knowledge par excellence; it is knowledge that is conductive to man's material as well as spiritual development".[2]

Within such reasonable preamble, one might like to study Political Science, a major Social Science discipline (this is highly Western in its postulates) from the perspectives of Islamization of Discipline and examine the questions it raises.

Given the time constraints, I can do no better than raise some conceptual issues concerning the elements of a paradigm in outlines only by comparing the basic postulates of political science viewed from both Islam and the West in paradigmatic terms . It seeks to ask if Islam is so much different from the West in terms of basic postulates, will western Political Science paradigm do for us?

One must clarify the paradigm questions first. Thomas Kuhn in *The Structure of Scientific Revolutions* (Chicago: University of Chicago Press. 1962), raised the question of paradigm shift or revolution. Scientific system, Kuhn holds, are valid in so far as they provide explanations for the questions asked. When the questions change, the paradigm is disturbed and normal science may give way to revolution. Such revolution in truth establishes its own normalcy. Many scientists have however joined issues with Kuhn as his assumptions and hypothesis are not beyond questions. At any rate, with such analytical tools, it may be possible to raise some basic questions about a model to which we may be used for a variety of reasons and its utility. As another scholar terms it,[3] "Islamization as a Force of Global Cultural Renewal"-if properly understood and practised - may we get away from our fixations.

In the following pages, a broad taxonomic presentation is made, so that the basic tenets of the two systems -- Islam and the West -- are available in outlines. This is briefly done to show that Western Political Science paradigm can ill-afford to answer Islamic paradigm questions as the basic postulates of the two systems are different. I realise that the mere mentioning in comparative terms of the postulates is not sufficient. It can at least lead to more searching question, and more thorough-going research. I begin with the assumption that the

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paradigmatic questions are timely and that a convention like this is likely to generate meaningful discussions.

A teleological approach is presented here on the assumption that natural phenomena or social systems can be studied by examining their ends or purposes or by explaining phenomena by final causes.

A teleological approach to Basic Postulates of Political Science:

Western	**Islamic**
Assumption: Man is the measure of all things.	Assumption: Allah is the measure of all things
Hypothesis: State comes into being so that man can live together. It continues to exist so that man can live well (Aristotle).	Hypothesis: "I have not created men and Jinn but to serve me" (Qur'an, 51:56). And "Allah created heaven and earth...that you (humankind) may prove yourselves ethically worthy by your deeds (11:7); and "Praised be He...who created life and death that you may prove yourselves ethically worthy by your deeds" (67:1-2). *Amanah*
Purpose: Man represents himself and is therefore responsible or accountable to another man, a body of man, an institution set up by men on the basis of laws - binding guidelines – which they themselves created for corporate life. Therefore, sovereignty - the supreme power over a body politic - belongs to man or his representatives with little checks on them.	Purpose : Man does not represent man , rather he represents Allah, his creator, cherisher and sustainer to whom alone he is responsible or accountable for all his deeds in this world and in the Hereafter on the basis of a Divine Law- the revealed Qura'n and its interpretation by Hadith. Therefore, man is Allah's representative vicegerent(*Khalifa*) (2:30) on earth for specific purposes: "Sovereignty belongs to Allah done whose will man must fulfill (2:12,15)
Human reason is the basis of human action with virtually no other consideration. It leads to representative institutions like market place / town meeting/or parliament to	Divine Revelation is the basis of human action with limited authority to interpret it and elaborate it by competent persons where necessary. This leads to codification of Divine

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solve human problems by arrangement among themselves (laws). If they differ in anything among themselves, the majority will prevail (even by 51:49) without reference either to those, whom they represent or to any other higher moral or spiritual code of conduct.	Law on the basis of Qur'an and Sunnah which supersede any law or nominal arrangement and "if you differ in anything among yourselves, refer it to Allah and His *Rasul*, if ye do believe in Allah and the last day; that is best and most suitable for final determination" (2:59). Human reason is not excluded, but it is made subservient to divine revelation.
Authority and its types : Authority is based on man-made laws and rules formed there-under (rational-legal) 3 types of authorities (Weber) 1. Charismatic 2. Traditional 3. Rational-legal	Authority and its types : Authority is divinely ordained and comes from Allah. Allah is the only authority "He rules (all) affairs from the heavens to the earth (32:5) and "He, however, grants some limited authority to Rasul and those in charge of you (3:59) on the condition that Rasul and those in charge of you obey Allah in the final determination. So the authority of *Rasul* and those in charge is limited and conditional.
Goal Orientation : People are the prologue and epilogue of the political system/state/govt. People are the source of power who elect them representative to rule or administer them/their affairs for specified time and the stipulated manner. It leads to democracy or representative government responsible to parliament for good of the people in this earth only.	Goal Orientation : Allah is the prologue and the epilogue of all system -divine -and mundane. Allah alone is the source of all power. People as vicegerents of Allah can exercise limited/ delegated or derived power for specified purposes and be responsible to Allah for such exercise of power for worldly affairs subject to reward and punishment in the there-after according to their deeds. "Our Lord! Give and good in this world and good in the thereafter". (2:201. 202)".
Leadership Styles: Leadership is situational or organizational and is given to persons who seek, advertise and canvas for offices. Responsibility of leaders is therefore to organizations institutions	Leadership Styles: Leadership is a trust reposed by followers in persons who are given charge without asking. Leaders can not therefore advertise, canvas or 'seek office'. Leaders are primarily

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via man-made, laws/regulations without reference to any higher authority.	responsible to Allah and then to others secondarily. Allah do th command you to render back your trusts to those to whom they are due. (5:58). Leaders are to render back their trusts to : (a) Allah; (b) His Books, (c) His Messenger, (d) the leaders of Muslims, and (e) to their common folk in that order of preference (Muslim:Tamim Ibn Aws)
Constituent elements: National boundaries of state, recognition of race, colour, and therefore of injustice to people of differing race, colour under governmental patronage. Permit foreign aggression., ecological aggression, and production of mass killing war weapons on reason of state. The concepts of one world, universal brotherhood of man, equal rights of all states, big or small, are not absent, but in reality moderated or even stifled by big states' wanton aggression of small states, intervention in other states at will, and subordinating U.N and other world bodies to the reason of big state	Constituent elements: Division of world into tribes and nations for knowing one another and for cultivating virtue. "O People, we have created you (all) of a single pair, a male and female; and we have constituted you into tribes and nations that you may know one another. Nobler among you in the estimates of Allah is the more virtuous." (49:13) The concept of Islamic *ummah* can have meaning and significance only as a totality. "Allah established the Ummah as median among the nations, just as He established the Prophet as median among yourselves, to separate good from evil, right from wrong". (2: 143)
Institutions: 1) Structure of executive power 2) Sphere of states: *Lassies faire; totalitarian* 3) Fundamental rights, civil liberties, social and economic rights. 4) Form of Government. 5) Separation of powers. 6) Check & balances including judiciary 7)Legislation & law-making agencies 8) Method of elections. 9) Political parties and pressure	Institutions: Islamic scholarship to research and elaboration of each of these institutions under conditions of present day world and work out methods of application. The Islamic Constitution of 1)*Shura* (42:38,3:159 consultation) 2) *Nasiha* (advice) 3) *Hisaba* (accountability) subsumed under two other institutions viz. a) *Towhid* (faith in the oneness of Allah b) *Adath* (justice) might address the objective and functions of the

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groups. 10) Military, polices and other armed forces. 11) Civil Service and rule making 12)Press & freedom of expression	Western institutions listed in the left hand side.
Economic System : Capitalism as moderated state policies tilted in favour of the rich, with liberal competition leading to wastage and gross inequality.	Economic System: A balanced view of life-enjoying modern benefits with consideration for others and concern for the Hereafter. "....To spend of your sustenance out of love for Him, for your kin for orphans, for the needy, for the wayfarer, and those who ask, and for the ransom of slaves; to be steadfast in payer, and practice regular charity; to fulfil the contracts which Ye have made and to be firm and patient in pain (or suffering, and diversity and throughout all periods of panic, such are the people of truth: the Allah fearing (2:177).

Concluding remarks :

Thus a broad categorization of Western and Islamic value premises, purposes and institutions mark off the two systems elementally--calling for two different approaches. Islamic system is indeed, a new paradigm which is essentially different from the Western system model which dominates the world and permits our thought and action. The Western system takes the world as the be-all and end-all of everything. On the contrary, Islamic system views the world as a secondary phenomenon to prepare man for his journey to the world-to-come with Allah overseeing every little thought and action of the believer.

Understandably, then, Islamic political paradigm must into cognizance all factors of life on earth only to the extent these help men to realise the best in the Hereafter. This calls for basic conceptual and institutional reordering of man and society in political behaviour. To the extent this is so, we must unlearn and relearn our traditional thinking and attitude currently promised almost entirely on Western political paradigm.

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ISLAMIZATION OF SYLLABUS

Dr. Md. Habibullah

The seminar has focussed on two words namely, Islamization of knowledge and syllabus. Islamization may be defined as a process of change among the Muslims from a secular base towards an Islamic one and syllabus as the core idea of what is to be imparted to the students attending schools and universities. The idea caught the imagination of BIIT (Bangladesh Institute of Islamic Thought) because of norms, foreign to Islamic values and culture nurtured locally or imported from outside, are taught to students in this country. Sponsors of BIIT appear to believe that if students get exposed to the fundamental values of Islam and if they could properly practise its principles, religion can be a cementing force in promoting harmony among different communities and groups living in the society. Islam believes in democracy and brotherhood. The basic concept of Islam is to have faith in Allah, His Prophet (Sm) and His creation. Pakistan's Constitution has incorporated in it *Innas-Salati, O-Nusuki, O-Mah-Ya-Yi, O-Mamati Lillahe Rabbil Alamin.* Muslims dedicate their prayers, life, property and other forms of assets to the satisfaction of Allah. Islam recognises institution of private property but hates exploitation of workers by under payment and amassing of wealth in a few hands. It also hates exploitation of consumers. It disapproves also provocative consumption which may wound the feelings of less fortunate members of the society. Prophet (Sm) of Islam with his long foresightness forecasts that trade, commerce and industry may one day provide livelihood to about 90 percent of the world's population. Islam has laid down prescriptions about rates of wages, time of wage payment, work load distribution among workers, principles of business contract, offering food and clothing to workers, product price fixation, product storing, product weighing to sale, stated harmful effects of payment and acceptance of interest, advertisement and display in indecent form.

If these are followed carefully and honestly, it will appear that, doing business is not a right but a privilege only. Students should know these provisions. Islam does not apply force. All the communities are allowed to

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pursue their own religions own culture and own living habits undisturbed. Al-Quran declared *Lakum-Deenukum O-a-lia Deen*. People's welfare is the basic emphasis of Islam. Islam does not encourage going to the forests or caves and to lead the life of hermits. Islam also does not like devoting all the time to *salat* or other forms of prayers. One is supposed to get married and have children. For their maintenance, one is expected to spread over the lead surface in search of earning by gathering the Niamat of Allah. The great Prophet (Sm) showed how people can develop their enterpreneurial skills and stand on their own legs. Islam hates begging. Part of the earnings of a Muslim will be distributed as *Zakat* for the economic betterment of the poor and destitutes. This is clear from the verse *O-a-Kimus salata, O-a-tiuzzaka*.

These lessons of Islam should be known to the infants and youths so that they become familiar with Islamic code of conduct and learn how to earn and live honestly. Al-Quran has been revealed with the word "Read" and the Prophet (Sm) started schools and himself acted as a teacher. Students should know how education flourishes their mental faculties, and how their capacity to analyse socio-cultural and economic problems are widened. Students further should be exposed to the concepts of right and wrong, desirable and undesirable acts and behaviour. They should also be exposed to what the society expects from them, what their duties and responsibilities are to their parents, their country, their neighbours and their fellow beings, and to humanity at large. Students may get encouraged to read carefully the heritage left for them by their forefathers. They should be told how the glorous past be rejuvenated. This is the age of science and technology. They should understand how religion accommdates discovery and invention. It should be clear to them that science is Islamic. The discovery and invention hinted in the Quran should be told to them. They should be told how to venture into the space and landing on the moon has confirmed the hints contained in the Holy Quran.

Apparently, Islamization is a tool of telling the Mumlim students who they are, what they are expected to do, how they can live peacefully and stand against exploitative practices. Students have a right to know how they can mould their characters. They should know why some people have been

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addressed as Muslims. Students should further get exposed to conditions of environment. The Government of Bangladesh is worried over the issue of desertification in North Bengal and the coastal areas going down on account of green house effects. They may be told about the unique long-range thinking of our great Prophet (Sm) as implied from his works of warning, "plant a tree even when you hear the sound of the trumpet of *Israfil*".

Islamization is not an idea to convent Muslims into rigid. It is to infuse in them the art of open thinking to harmonise religion with science and technology. Modern science and technology are tools to facilitate growth and development. Islamization is not for encouraging people to offer prayers only. It aims at inculcating a simple living, it inspires to spread out after prayer and seek permissible livelihood. It stimulates creative thinking for someone earning in honest way. It encourages to sacrifice for the cause of mankind, people's welfare and social harmony.

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ISLAMIZATION OF PSYCHOLOGICAL KNOWLEDGE : SOCIALISATION

Dr. M. Mozammel Huq

The glorious Quran proclaims in unequivocal terms :
" And we have explained to man in this Qur'an, every kind of similitude : Yet the greater part of men refuse (to receive it) except with ingratitude". (17 : 10:89).

This Quranic verse contains what modern science aspires to attain in the name of theorization of knowledge. It is not denying the fact that the theorization of knowledge in psychology is contingent upon the progress of other branches of sciences such as physics, chemistry, biology, zoology, physiology, statistics and other related disciplines of social sciences. In recent years, we find psychology to spread its branches over those complex and complicated areas and penetrate deep into those fields like space aviation, environmental pollution, consumer's behaviour and human engineering at the cost of total neglect of man's spiritual aviation and enterprise for the betterment of individual life style leading to the salvation of mankind. Nay, it is a matter of great surprise to note that the computerized modern civilization is passing through a blind alley in the sense that it does not heed or bother about the spiritual audience. The inhabitants of this planet engaged in a puzzled box of modern Western science even do not feel it necessary to combat the enemies of mankind indicated in the Quran as *Satan* or *Iblis*. So the Quran clearly says, "And follow not the footsteps of the devil. Lo! he is an open enemy to you". (2:21:168). Or, did I not enjoin on you, O ye children of Adam that ye should not worship Satan : Lo! he is your open foe! (36:4:60).

It is quite clear that we are too much concerned about our physical ailments. We have amassed a heap of scientific knowledge for the welfare of mankind for its staying on this planet for a while keeping our life hereafter uncured and without any understanding for our accountability to Allah. The transitoriness of this life has been clearly described in the Quran : On the day when they behold it, it will be as if

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they and tarried but a single evening or the following morn" (79:2:46). It is shocking indeed that we spend our energy, resources, intellect and knowledge in higher intensity for the transitory stay of our bodily existence but never reflect on the reality of death. The Quran says : "Say (unto them O Muhammad) : Lo! the death from which ye shrink will surely meet you, and afterward ye will be returned unto the knower of the invisible and the visible and He will tell you what ye used to do". (62:1:8).

Thus we find a great chasm between our body and mind, our transitory worldly stay on this planet and our eternal spiritual life hereafter; our scientific knowledge and our religious doctrines; our pragmatic attitudes and spiritual reality; and above all, our everyday life-style and salvation of mankind from the ills of this world. It is my firm conviction that Quranic thought can mould the psychological theorization in the direction of bridging this gap for the unification of body-mind dualism so earnestly cherished and nurtured by the great philosophers for centuries. It is my belief that a Copernicus revolution is necessary at this juncture of our civilization so that we can visualize the material world through our spiritual attainment. To be more specific and precise, it is futile to cite evidences of science to prove the reality of the Quranic verses, but it is obligatory for us to accept and utilize the Quranic thought for the guidance of scientific endeavours. Thus the reversal of our outlook is the focal point on which we must put our attention as a first step for Islamization of knowledge. With this great hope in my mind, I draw the attention of my readers to ponder a while over the following psychological areas where we can successfully use the Quranic thought as guidance for research leading to the welfare and salvation of mankind.

One important area of research in psychology is the social aspect of human behaviour. Social psychology has conducted a large number of experimental as well as field studies in this area. Here we study socialization, group behaviour, leadership, prejudices etc. I believe that we have a wide scope to reflect on these areas in the light of the Holy Quran.

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But for the sake of brevity and limited space, I would like to concentrate on socialization process only. My purpose is to cite a few examples from the verses of the Holy Quran which are relevant to the scientific study of social psychology.

Socialization is the first entry of human baby to the social norms, ideals and standards. Family, schools, peer groups and place of worship provide the baby certain norms and social standards for adoption as a member of society. Thus the child is expected to conform to a behaviour appropriate for the society. There are many verses in the Quran that have direct relevance towards this process of socialization. The Quran gives definite direction as to the manner of speaking, walking, worship and parent-child relationship. It is said in the Quran :

i) Behold, Lukman said to his son by way of instruction : O my son! Ascribe no partners unto Allah. Lo! to ascribe partners (unto Him) is tremendous wrong (31:2:13).
According to the Quranic teaching, this is the first step in socialization process that the human baby should know his Creator and he must learn to differentiate between the Creator and His creation. He must not join in worshiping others with Allah. This is the basic teaching in Islam and the human baby must receive this basic knowledge at the primary stage of socialization.

ii) And we have enjoined upon man concerning his parents. His mother beareth him in weaknesses upon weaknesses and his weaning is in two years. Show gratitude to Me and to thy parents. To Me is (thy final) goal (31:2:14).

In the process of socialization, the Quran says, the second step is to show gratitude towards Allah and parents. Here the reference is towards child-rearing practices and the limit of breast-feeding has been categorically fixed for two years. In this stage of socialization, child's right of breast-feeding becomes apparent and it is the parental obligation to allow the child breast-feeding for two years. Likewise the child's duty is to show respect and gratitude towards parents as the

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mother has to bear the child in her womb for appointed days through severe weaknesses.

iii) O my dear son! though it be but the weight of a grain of mustard-seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Lo! Allah understands the finest mysteries, (and) is well-acquainted (with them), (31:2:16).

This is the 3rd step in socialization of a child according to the teaching of the Holy Quran. This has the reference to the mysteries of creation of which Allah is well-acquainted. The child must understand the nature of divine act and power. It is not the ordinary act and it can not be understood in terms of Stimulus-Organism-Response (S-O-R) theory of human behaviour. The child must know the limitation of human understanding in terms of perception, learning, thinking and memory. He must take the lesson that our activities are controlled by the Divine will of Allah.

iv) O my son! establish regular prayer and enjoin what is just and forbid what is wrong and persever whatever may befall thee. Lo! that is of the steadfast heart of things (31:2:17).

This is the 4th step in the socialization process of child as has been proclaimed by the Holy Quran. As soon as the child understands his Creator and is able to differentiate between the Creator and His creation and remains abstain from ascribing share to Allah, his duty is to become grateful to Allah and show respect and gratitude to his parents. Then the logical conclusion is that he must worship Allah regularly, work for just cause, forbid iniquity, have patience for any mishap and will show the firmness of his conduct amidst the activity of daily affairs. In this stage of socialization process the child must achieve firmness of his character through regular prayer, good deeds, avoiding himself and forbidding others from misdeeds, and maintain patience in the face of difficulties.

v) And swell not they cheek (for pride) at men, nor walk in insolence through the earth. For Allah loveth not any arrogant boaster. And

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moderate in thy pace, lower thy voice. Lo! the harshest of all voices is the voice of the ass (31:2:18-19).

These verses of the Holy Quran contain the main rhythm of the socialization process for walking and talking. The manners of walking and talking are considered as the most sophisticated aspect of any culture. As the child undergoes a socialization process, he enters and passes through the gate of acculturation. As he is instructed not to walk raising his cheek up and to talk in a lower down voice, it teaches the child modesty, soberness, gentle manner and pleasant expression of his total behaviour toward the other members of the society. Moreover, the child is asked to ponder over the harsh voice of ass and to judge it and to compare it with his loud voice. Thus the child is taught to differentiate between good and bad, right and wrong, beauty and ugly.

Thus I speak about the theorization of psychological knowledge in the perspective of Quranic Verses. It appears to me reasonable to argue that other aspects of psychological knowledge have ample scope for interpretation in line with the Quranic thought. I shall find myself sufficiently rewarded if the scholars from the field of psychology add a little more from the fountain of their knowledge to enrich the theorization of psychology in the line of Islamization of knowledge. With this hope in my mind I humble conclude with the verse from the Holy Quran : Say! "O my Lord! let my entry be by the gate of Truth and Honor and likewise my exit by the gate of Truth and Honor : And grant me from Thy presence an authority to aid (me)". (17:9:80)

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TOWARDS ISLAMIZATION OF PSYCHOLOGY

Md. Zainul Abedin Majumder

Modern psychology is concerned with the scientific exploration, description, explanation and understanding of human nature, mental development processes and behaviour patterns manifested in a wide spectrum of individual and social life situations ranging from cradle to funeral. A psychologist seeks to offer information, knowledge and suggestive measures with a view to arriving at a solution where behavioural problems arises and thus help promote human welfare.

It is obvious that in the science of psychology the body of knowledge has been accumulated mostly by series of experimentation and research. In doing so psychologists have adhered like other sciences to two broad notions. The first notion is realistic notion. The realists attempt to discover laws that can be communicated through a neutral, culture free language and that are supposed to be applicable to any situation to predict, understand and govern behaviour. The second notion is idealistic notion. The idealist believes that as the human knowledge is filtered through senses, this does not reflect the true nature of the world. Rather it is the best opinion about the world. In his view, experience is contextually dependent and that what is to be considered as knowledge and truth is a matter of agreement within a socially and historically bounded context.

Now let us see what a paradigm is. "A scientific paradigm, according to Kuhn, is a theoretical framework or a way of perceiving and understanding the world that a group of scientists has adopted as their world view. It acts as a lens through which the scientist is able to perceive and understand the scientific problems in his field and formulate scientific answers to these problems."

"A scientific paradigm can be thought of as a socially cognitive schema. The meaning that a scientific fact has for a scientist depends

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on the scientific paradigm through which the scientist perceives and interprets that fact. Kuhn refers to a group of scientists who have adopted a common view of the world (a scientific paradigm) as a scientific community. This community shares mostly common language, values, assumptions, goals, norms and beliefs. In the course of going on with the research activities, the scientific community, at times, finds its paradigm inadequate to explain some data that they accumulate. At this stage the community resolves its state of crisis by reorganizing itself according to a new paradigm. This process of questioning and looking for a new paradigm gives rise to a scientific revolution. This is the way how, according to Kuhn, science is progressed.

In understanding human nature, his mental processes and behaviour the perspectives which are prominently seen to have existed in modern psychology are as follows :

a) The bio-psychological perspective
b) The psychodynamic perspective
c) The behavioural perspective
d) The cognitive perspective
e) The humanistic perspective

The underlying assumption of biopsychology is that for every behaviour, feeling and thought there is a corresponding physical event in the brain. The goal of biopsychology is to understand the relationship between these two realms.

The psycho-dynamic perspective stresses on unconscious forces or psychodynamics in understanding human behaviour. Leader of this school, Sigmund Freud, sees human being as irrational and motivated by biological drives, not all of them noble. He holds that human beings are born with unconscious biological drives that from the very start seek some kind of outlet or expression. But being forbidden many of these drives are repressed. These drives cannot be expressed in behaviour directly. They are manifested indirectly through art, culture,

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music dreams etc. Freud relates many repressed drives to mental patient's abnormal symptoms and devised methods for their treatment. The behavioural school of psychologists assumes that only the observable behaviours and the way, they are influenced by the stimuli in the environment are to be studied in psychology. They discard the need of recognizing any concept such as mind and the like which cannot be experimented.

Another newest perspective, the cognitive perspective stresses on the intensive study of cognition. Cognition refers to the ways we process or transform information that we receive about the world around us. This wants to know how we organise, remember and understand everything that we come across. This views human being as extremely active processors of information.

The humanistic perspective developed over the last several decades as reactions against perceived shortcomings in the psychodynamic and behavioural perspectives recognizes the role of motives in affecting behaviour. The humanists believe that what is important is to develop our full potential. They emphasize the fact that people can choose and that if society gives them more freedom, it will be able and gladly take responsibility for their own lives and make the best of them. They assume that there is inner goodness in all human beings.

The above perspectives of psychology have come up in the course of its being developed as a science. Though different, these perspectives are related to each other and all these have something important to offer but yet not enough to explain human nature and behaviour.

Now let us see how can we proceed to develop Islamic paradigm for psychology. A paradigm as stated before, is a way of perceiving the world of a scientific community. We have seen above that the present perspectives of psychology though different in their paradigmatic style are more or less the same in view of their philosophical stand. In all the perspectives man is viewed as a simply biological organism having comparatively the higher mental processes than other animals. The value system of these perspectives are inherently related to the

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fundamentals of the materialistic philosophy of life which ignores the underlying spiritual dimension.

As the spiritual aspect of man is absent in the present perspectives of psychology they are not adequate for explaining the true nature and behaviour of human being. So psychologists who belong to the Ummah may constitute a scientific community and develop a distinct paradigm which will incorporate the values, norms and basic principles enunciated in the Holy Quran and the Sunnah regarding the nature and behaviour of man. Values, norms and assumptions of such a paradigm will in turn be related to the truth, revealed by the Quran about the universe, its creation, development and culmination.

The community of psychologists being equipped with such a paradigm will be able to understand and explain the true nature of psychic order and its manifestations in behaviour. All that is relevant to the field will have to be understood in terms of the Quran itself and not as equivalents of the concepts developed from other philosophical view points. Technology and findings which are consistent with the new paradigm will be absorbed in the body of knowledge of the Quranic psychology.

By drawing attention to some Hadiths and verses of the Holy Quran which are relevant to this field I would like to conclude and leave the rest to my learned colleagues to start searching for the development of Quranic science of psychology.

> When thy Lord drew forth
> From the children of Adam-
> From their loins-
> Their descendants, and made them
> Testify concerning themselves, (saying)
> "Am I not your Lord
> (Who cherishes and sustains you)?"-
> They said : "Yea-!
> We do testify! "(This), lest
> Ye should say on the day
> Of Judgement : "Of this we
> Were never mindful." (7:172)

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Beware! There is a piece of flesh in the body. If it is healthy, the whole body is healthy. If it becomes unhealthy, the whole body gets unhealthy- that is heart. (Bukhari)

Another Hadith emphasizes the process :

When a *Mu'min* (Believer) commits a sin, a dark spot appears on his heart. If he repents and seeks forgiveness (of Allah), the black spot goes and his heart becomes spotless again. If he persists in sin, the dark spot increases. This is the spot that has been mentioned in the Quran, "But on their hearts is the stain of (the ill) which they do."(83:14)(Ibn Majah).

This is because they believed,
Then they rejected Faith :
So a seal was set
On their hearts : therefore
They understand not.(63:3)

They have hearts wherewith they
Understand not; eyes wherewith
They see not; and ears wherewith
They hear not. They are
Like cattle-nay more
Misguided : for they
Are heedless (of warning).(7:179)

The Quranic verses and the traditions from the Prophet (Sm) clearly indicate some points for developing a new paradigm for the science of psychology.

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ISLAMIZATION OF KNOWLEDGE

Dr. U.A.B. Razia Akter Banu

I want to start from there where Professor Abu Saleh has concluded his speech. According to Professor Saleh the Muslims cannot be rich and prosperous unless they possess superior science and technology. After the golden era of the Muslims, decay and degeneration started when the Muslims deviated from doing research on science and technology and engaged themselves only in the study of theology.

Although in this seminar on Islamization of knowledge I have little scope for detailed discussion, I like to identify some challenges the Muslim world is now confronting with. First, very often we hear from the Islamists that we the Muslims are facing the challenge of Western cultural imperialism, and cultural imperialism is much more dangerous than economic imperialism. But why is it happening ? Simply because Western culture is superior. Western media is exerting tremendous influence on the minds of the viewers throughout the whole world in shaping up their culture. We Muslims talk about Islam as a complete code of life. Mostly we are satisfied with discussing the accidental parts of Islam rather than elaborating and explaining the substantial part of it. What is culture in Islam is the most unexplored area. Once General Zia-Ul-Huq, the President of Pakistan tried to face this Western cultural aggression by Islamizing Radio, TV programmes. The result was very disappointing. The programmes were so poor and boring that many Pakistanis even stopped watching Pakistan Radio-TV. Instead they preferred switching on Indian satellite programmes.

Since 1980 in my humble way I have been doing research on Islam. The book "Islam in Bangladesh" is the result of my Ph.D. work at London University. With an intention to expand my study from country to region, I took up a comparative study of Islam in Malaysia, Pakistan and Bangladesh while I was a post doctoral Fellow at the Institute of Southeast Asian Studies, Singapore. The point here I want to mention is that I carried on extensive interviews of many Islamists in those three countries and discussed about many issues and problems including culture. For the information of the readers I like to focus on an

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information about a mini Islamic state called Kelantan, one of the 13 states of Malaysia. After Iran this state can be called an Islamic state because, many *sharia* laws and Islamic principles have been introduced under the able leadership of Chief Minister Nik Abdul Aziz Nik Mat, an honest and dedicated Ulema. Kelantan is also under the governance of an Islamic party (Party Islam se Malaysia, PAS) since the independence of Malaysia with few years of interval. Malaysian government declared that Malaysia would be a developed country within 2020. The leaders of PAS often accuse the central government for making Malaysia only materially developed country. They like to see Malaysia as spiritually developed too. At this point I asked them whether they had any alternative model for development other than the governmental one. They failed to give satisfactory answer to this inquiry.

We Muslims do not have any ideal model for Islamic state to be emulated. The Islamic leaders are of the opinion that first we have to introduce Islamic system as the dual order of the society. As the ruling elite of the developing countries including the Muslim ones introduced western model for development after having independence from colonial power, it is difficult to root out Western political system so easily. According to the leaders of Islam a Muslim state cannot wait for that long when the society would be congenial for the introduction of Islamic laws. Pakistan, Kelantan, Sudan and a few other Muslim countries have the experience of introducing *sharia* law. During General Zia-Ul-Huq's time *sharia* law including *hudud* law had been introduced in Pakistan. *Sharia* law, specially *hudud* law brought about injustice rather than justice for the weak section in Pakistan society. The persons convicted and awarded punishment under *hudud* law were mostly from the lower and weaker sections of the society. People of the upper strata of the society could easily manage to avoid conviction or punishment by exercising their influence. So it is also a dilemma whether *sharia* law should be introduced without preparing the society. There is no reason however to be pessimistic totally. Socialism as a model for development has already been discredited. Western liberal democracy cannot be the only political order for the world, as each and every state has its own peculiarities and uniqueness and needs suitable

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political system of its own. Now it is the time for the Muslim states to think for Islamic order which is not in conflict with modernity and progress, although in some cases it needs reinterpretation and *Ijtihad.* The irony is that the ruling elite of the Muslim countries are not at all enthusiastic about implementing full *sharia* law which would hit them first.

Let us come to the context of Bangladesh. We have to be very cautious about taking programme on Islamization of knowledge or preparing syllabus for Islamic education. In connection with my Ph.D. dissertation work I carried on an extensive nation-wide survey by using the most scientific survey method. The survey result showed that though the people of Bangladesh are religious minded their political culture is completely secular. They do not want to see religious educated people to govern the country. Rather they want religious minded but Western secular educated people to be their ruling elite. The voting behavior pattern of Bangladesh also confirm the result of my survey. These people who lack profound Islamic knowledge are the decision makers in Bangladesh. Thus Islamization of education policy would not be an easy task. We must however continue our effort with the expectation of gradual success.

In my department I made an attempt without success to incorporate Islamic Political Thought in the syllabus (It may be mentioned here that Islamic Political Thought was taught in Political Science departments all over Pakistan, but after the birth of Bangladesh it was dropped from the syllabus). However we were not totally failure. Now in my department one can have the opportunity for limited learning of Islam under the papers "Oriental Political Thought" and "Peace, Ethnicity and Religion"

Lack of Islamic knowledge is the result of negligible scope for knowing Islam at any level of secular education system. For example my interest in Islam is directly linked with my going abroad for higher education. While I was studing M.A. course, Indian Politics as my major, at London University I found non-Muslim whites working on Islamic desk in the library. I felt some sort of guilt-feeling but I developed my interest in Islam. Indeed it is a pity that Muslims even in

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Muslim majority countries have no other alternative but to know Islam through personal initiative. Madrasah ,education is so faulty that the students only memorize some verses of the Qur'an without knowing its meaning and spirit. However it is a matter of great hope that a strong group of secular educated professionals (doctors, engineers, professors, lawyers) has already emerged with greater understanding and commitment to Islam by passing the traditional Islamists and gradually challenging the Muslim ruling elites.

There are few other things which I like to mention. It makes me sad when I see that large majority of illiterate people in the world belong to the Muslim community, although the Holy Qur'an starts with the word 'Iqra' meaning acquiring knowledge. It is noticeable, in a society composed of Muslims, Christians, Buddhists, Hindus etc. the ratio of illiterate people among the Muslim would be much higher. It is also true in case of begging, although Islam strongly prohibits this humiliating business. What is wrong with the Muslims ?

To get rid of this deplorable condition the Muslims must possess superior technology and modern scientific research institutions. It is not wholly true that Muslim cannot have those because they are poor. Many Muslims personally and many Muslim countries are quite rich. But their resources are not being spent properly. I have at least one very bitter experience as to how money can be spent so lavishly by a rich Muslim. I saw an Arab Sheikh with a brief case full of dollar in a sari shop in London. He bought many saries, gave one bundle of dollar notes to the sales girl and left the shop without taking his changes. Mal-distribution of wealth, and corruption are common in almost all the Muslim countries. In Bangladesh some people possess so much money that very often they enjoy holidays abroad and go abroad for shopping during Eid and on special occasions. A candidate for parliamentary election spends 15/20 lacs or much higher amount of money to buy votes. These practices could be stopped and money could be spent for research and education.

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It is a shame that 95 percent of academic books on Islam have been written by non-Muslims. Even until now there are many research manuscripts written by the early Muslim scholars which are not being translated, circulated and made public. Initiative in this regard also has come from the non-Muslim scholars. However, lately the Muslims have begun to realize their conditions and few Islamic scholars have started thinking of how to face the onslaught of Western world's superior technology, economy and culture.

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NEED FOR ISLAMIZATION OF KNOWLEDGE IN SCIENCE AND TECHNOLOGY

Dr. M. N. Islam

Introduction :

Science and technology is the key to the solution of the economic and other related problems of the human being. The Western science has already demonstrated its potentials in this respect. The Muslims of early period of Islam could have conceived of this potentials from the revelation of the Holy Quran and the Hadiths of the Prophet(Sm). And the Muslims of the Arabian countries cultivated the science on the basis of the injunctions of the Quran and the Hadith. The period of this pursuit persisted for about six centuries (700 A.D. to 1200 A.D.). During this period, the Muslims had contributed[1] in the fields of Astronomy, Mathematics, Natural sciences, Medicines etc. All the scientists of that period were well-versed in the Quran and the Hadith. For example, the great medical scientist Ibne-sina[2] committed the Holy Quran to memory with meaning at the age of nine years only. This example is sufficient to mention that the scientific tradition of the Muslims was well-founded on the Islamization of knowledge from the Holy book.

After the decline of this golden age of the Muslims the Western science initially started with the knowledge from the Arabian scientists shifted to materialism gradually. As a result, allthough the western science developed tremendously, it lacked in moral ethics and became the means of exploitations. On the other hand, the current status of science and technology of the Islamic world is in a seriously jeoparadised condition[3].

Under these circumstances, the science and technology should be pursued on the basis of knowledge of the Holy Quran and the Hadith and this may give a balanced solution to the moral and material for peace and happiness in the world. Here in this article, the causes of the backwardness of science and technology at present in the Muslim

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world are pinpointed. Suggestions to improve the conditions through Islamization are also given. Finally a conclusion is drawn.

Causes of backwardness in science and technology in the Muslim countries :

The following causes may be mentioned here :

1. Lack of

   a) education based on our Holy book.
   b) proper knowledge on the Holy Quran and the Sayings of the Holy Prophet (Sm).
   c) comprehensive interpretation of the verses of the Holy Quran and the Hadiths.

2. The Muslims of different countries bound by common religion are not always exhibiting the Islamic brotherhood and sometimes confronting with one another. Sectarianism, tactfully introduced by the enemies of Islam, is always creating disturbance in the Muslim Ummah.

3. The enemies of Islam are always keeping hawk's eyes on the technological deterrence of the Muslim countries and sometimes they help accelerate this process by different means.

4. Some rich Muslim countries simply do not try to realise that when their oil will be exhausted, no developed country will then come forward to help them. So they should build their infrastructure for research and development (R & D) activities.

5. No much scientific and technical cooperation exists among the Muslim countries. Islamic Commonwealth and ISESCO are not creating enough momentum for a breakthrough.

6. Rich Muslim countries are not properly helping the poor Muslim countries for education and scientific development.

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7. To eleviate poverty of the poorer countries, the rich Muslim countries are not investing money in the poor countries.

8. Advanced countries are helping, but not sincerely to improve the scientific know - how of the Muslims.

9. Manpower planning and resource mobilization system are not carefully done.

10. Lack of proper education, scientific and industrial policies.

11. Lack of Islamic way of life and some adaptation where possible.

12. No good libraries and scientific laboratories in the Muslim countries.

13. Scarcity of adequate number of scientists and technocrats in the Muslim countries. The number of R & D Scientists and engineers in the Muslim countries varies from one hundredth to one tenth of the international norm[4].

14. Lack of R & D investment, being less than 0.3% of GNP for the Muslim countries where this figure is about 2.3% for developed countries[5].

15. Finally, the lack of determination and awareness of the sayings (a) "Allah helps those who help themselves" and (b) No Muslim "bowes his head to anybody but Allah."

Some suggestions to improve the condition of science and technology in the Islamic world :

The Muslim countries are far behind the developed countries in science and technology. These advanced countries are getting a good return from the Muslim countries by selling the fruits of sciences. Under this condition, the Muslim should rise to the occasion and should concentrate on science and technology through the Islamization of knowledge. A few suggestions are given below for the men of understanding in the policy making of the Muslim countries.

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1. All Muslim countries should chalk out a tentative programme with a time limit to remove illiteracy.

2. Islamic education based on the Holy Quran and the Hadiths should be implemented in schools upto the age of 16 years along with modern education in English and mother tongue.

3. The Muslims should improve the condition of Islamic brotherhood by sinking all differences.

4. Activities of the Islamic Commonwealth, OIC, Islamic Sciences Foundation etc. should be well- coordinated. These organisations should motivate, mobilize funds and organisational set-up for development of science and technology. They also should formulate a science policy for the entire Muslim world.

5. The number of higher seats of learning science and technology must be increased to improve the number and quality of the R & D personnel.

6. About 2% of GNP of the Muslim countries should be invested in science and technology. Of this 1% should be placed in a common fund, say to the Islamic Science foundation or to the ISESCO for establishing some libraries and research organisations in some politically stable countries and where a reasonable number of research and development personals of their own are available. These laboratories can also be empowered by the scientists of their countries and a few may be called temporarily from the advance countries as well.

7. A cell for translating the good scientific works into mother tongue be established in each Muslim country.

8. Along with the basic researches, applied research such as on Microelectronics, Computer Science, Biotechnology, Communications, Aerodynamics etc. must be started to cope with the current flow of scientific uplift.

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9. Dependence on developed countries should be reduced to bare minimum. A self help economy must be implemented by mutual cooperation among the Muslim countries.

10. Finally, above all we should have faith, determination and labor towards solving our problems. We should remember that Allah will protect the Muslims if they follow the doctrines of the Holy Qur'an and act accordingly.

Conclusion :

The Islamization of knowledge in science and technology is most essential since it gives a proper blend between the materialism and morality. The rulers of early Muslim period could realize this and hence showed special interest in cultivation of science. The Muslim scientists of those days acquired their scientific knowledge through the Islamic way from the Holy Quran. At present, the causes of backwardness are more or less known. Plenty of good suggestions are also available. The rulers and politicians of the Muslim countries should come forward to implement the suggestions as quickly as possible. The Muslim countries should not only remain occupied for the present but also act duly for the future generations.

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THE PROCESS OF PUBLIC ADMINISTRATION: AN ISLAMIC PERSPECTIVE

Abdun Noor

Introduction :

In order to realize its will every country has got a hierarchically organized body of public officials with defined assignments and a set of rules and work procedures collectively known as public administration. Dwight Waldo defined public administration as the process consisting of the actions involved in effecting the intend or desires of a government.[1] According to another public administrationist, public administration is what the public administrators do.[2] In a nutshell, public administration is the organized body of officials that help to formulate, interpret and implement government policies and programmes in a systematic way. Henry Fayol, one of the earliest pioneers of administrative thought has suggested that the best approach for understanding the administrative process, is to study its management functions. He identified five management functions that are found in the administrative process of an organisation : , organising, commanding, coordinating and controlling (POCCC).[3] Later, in a report published in 1937, Luther Gulick listed seven activities in administration with his famous acronym, "POSDCORB".[4] However, summarizing the views of Henry Fayol, Luther Gulick, Koontz and O'Dunnel, Froemont E.Kast and James E.Rosenweig, and Stephen P.Robbins, the process of public administration may be said to consist of four coordinated activities. These are : , organizing, leading and evaluating (or accountability). Public administration is, therefore, a dynamic process, because it begins with or goal setting of the organisation and proceeds through organizing the officials and leading them to the desired directions. The process re-cycles again through evaluating its success or failure and making the necessary adjustments thereof (Tables-I, II & III).

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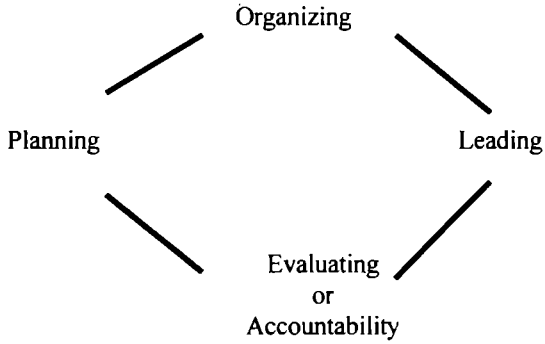
Table I

The Process of Public Administration



Source : Adapted from Stephen P.Robbins, The Administrative Process (New Delhi : Prentice-Hall of India Pvt.Ltd.,1978), pp. 15-20.

Table II

The Administrative Activities

Admin. Theory Admin. Activities	Henry Fayol	Luther Gulick	H.K.Koontz & C.O. Dunnel	F.E. Kast & J.E. Rosenweig	Stephen P.Robbins	Paul Hersey & Kenneth H.Blanchard
	1 Planning 2 Organising 3 Commanding 4 Coordinating 5 Controlling = POCCC	1 Planning 2 Organising 3 Staffing 4 Directing 5 Coordinating 6 Reporting 7 Budgeting = POSDCORB	1 Planning 2 Organising 3 Commanding 4 Leading 5 Controlling = POSLC	1 Planning 2 Organising 3 Controlling = POC	1 Planning 2 Organising 3 Leading 4 Evaluating = POLE	1 Planning 2 Organising 3 Motivating 4 Controlling = POMC

Source : Henri Fayol, *General and Industrial Management*, Constance Storrs translated (London : Pitman.1949),pp.43-107; Luther Gulick, "Notes on the Theory of Organisation" in Luther Gulick and L. Urwick (eds), *Papers on the Science and Administration*, (New York : Institute of Public Administration, 1937), p.13; Harold K.Koontz, Cyril O'Dunnell and Heinz Weihrich, *Management*, English Edition (Singapore : McGraw-Hill Inc.,1984)p.19; Fremont E.Kast and James E. Rosenweig, *Organisation and Management : A System and Contingency Approach*, Third Edition (Tokyo : McGraw-Hill Koga Ltd.,1981),p.III; Stephen P. Robbins, *The Administrative Process*, (New Delhi : Prentice-Hall Pvt., Ltd.,1978),pp.15-20; Paul Hersey and Kenneth H. Blanchard, *Management of Organisational Behaviour : Utilizing Human Resources*, Fifth Edition (New Delhi : Prentice-Hall of India Pvt. Ltd.,1988),p.6.

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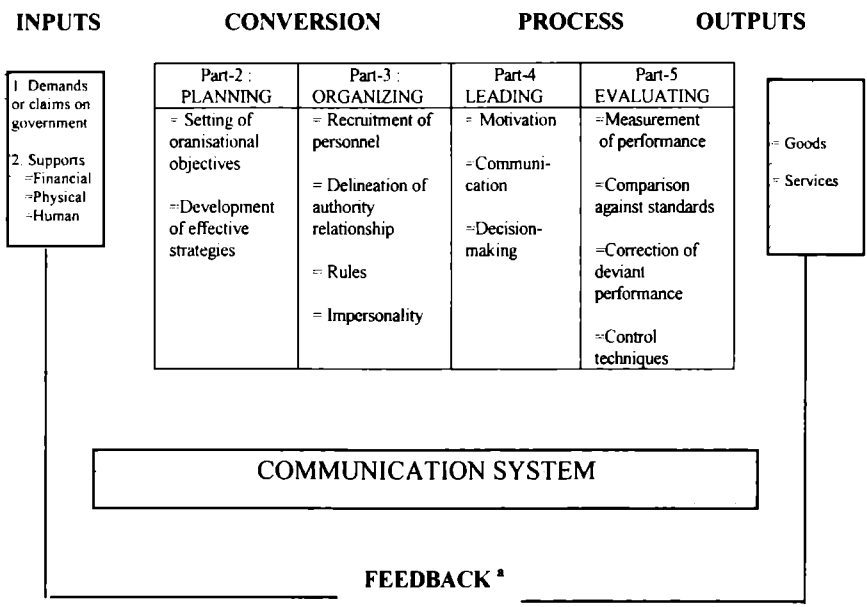
Table III

The Administrative Process



Notes :

a. [a]Feedback represents influence that outputs have upon the environment in a way that shapes subsequent inputs.

b. Environment includes : 1. clients; 2. costs of goods and services, and 3. members of the public and other government officials who support or oppose agencies, administrators and programmes.

Source : Adapted from Ira Sharkansky, *Public Administration : Policy Making in Government Agencies*, Third Edition (Chicago : Rand McNally College, Publishing Company, 1995); p.49; Harold K. Koontz, Cyril O'Dunnell and Heinz Waihrich, *Management*, English Edition (Singapore : McGraw-Hill Inc., 1984),p.228; Stephen P. Robbins, *The Administrative Process : Integrating Theory and Practice* (New Delhi : Prentice-Hall of India, 1978), p.55.

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Traditionally, it has long been argued that public administration is a scientific process. It is mainly concerned with facts. So it is a value free process. The main concern of the public officials is to ensure "economy" and "efficiency" in implementing government policies.[5]

But the growing tension in the society arising out of the "feeling of deprivation" has impelled the"New Public Administration" to emphasize on "ethics" and "social justice".[6] The main argument is that since the public officials are also involved in allocation decisions, they need to be more concerned with public welfare. The value of "economy" and "efficiency" would be relevant to the extent that they are helpful in ensuring justice and welfare in society. So, unlike the traditional public administration, administration in modern society cannot be a value free process. Since it is a value laden process, cultivation of ethics, honesty and integrity, sympathy and empathy etc., among public officials should, therefore, be considered as important components of a good administration.

It is to be noted here that Prophet Muhammad(Sm) of Islam was especially commissioned by Allah (STA) to establish justice among the people besides inviting them towards *Din* (Religion of Islam) (Al-Qur'an, 42:15). Thus, being directed by the sovereign Lord to establish a just society, Prophet Muhammad(Sm) was found to have organized such an appropriate system of government and administration in the state of Medina. It is, however, not the intention of this paper to discuss the system of Islamic administration founded by the Prophet (Sm) or His early Caliphs, but to present Islamic perspective in the above mentioned four universal process of public administration in establishing justice in society. Discussion of this sort is especially important in Bangladesh where 88% of its population are not only Muslims, but also the fundamental principles of its state policy have been enshrined as the "absolute trust and faith in the Almighty Allah ", and "economic and social justice."[7]

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Islamic Views Relating to the Process of Public Administration

1. Planning :

The process of public administration begins with the basic preparation of its plan. Planning means deciding in advance the objectives to be achieved and the means of achieving them. In the Holy Quran, Allah (STA) is encouraging people to plan ahead and strive for changing their lot. Everything in this universe, according to the Quran, is happening according to the pre-determined plan of Allah (STA) that has been recorded in decrees (Hadith :22). But planning in a human society is related to conscious effort for changing their lot. In this respect, Allah (STA) categorically states : "Verily never will Allah change the condition of a people until they change it themselves" (Ra'd : 11). In another verse, Allah (STA) clearly says: "That man can have nothing but what he strives for" (Najm:39).

It has been mentioned in several verses of the Holy Quran that the goal of organized living of human being is to establish justice in the exchange relationship of society and the welfare of mankind.

Allah (STA) says :

"O ye Children of Adam! .... Say : My Lord hath commanded justice" (7:27-29);

"O David! We did indeed make thee a vicegerent on earth: So judge thou between men in truth (and justice)" (38:26);

"Allah commands justice and welfare to mankind (16:90); and "Allah doth command you to render back your trust to those to whom they are due; And when ye judge between man and man that ye judge with justice (4:58).

Justice in Islam is a comprehensive programme where individual rights on production and distribution and in the framing and implementation of laws are recognised on the basis of human equality. In an Islamic

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society, justice is a package programme consisting of the following characteristics:

1. the fulfilment of basic needs of individuals for their own physical growth and intellectual development so that they can contribute effectively to development of society ;

2. the alleviation of poverty from society through creation of several opportunities for employment for all qualified and workable labour force in society, and the creation of honourable living standards for the less fortunates, such as, the disabled, the sick, the orphans, the widows, the destitutes etc ;

3. Islam not only prohibits the concentration of wealth in a few hands but also proposes to redistribute resources between the rich and the poor through taxes and transfer payments such as : *Zakat, sadaqah, ushr,* etc ;

4. Islam layes stress on exploitation and maximum utilisation of land, labour, and capital as the chief factors of production to generate resources for society at large ;

5. from the lowest black domestic servant, Islam ensures all citizens an equitable opportunity to participate in government, but prescribes four basic criteria for assuming social leadership : a) the leader of and Islamic society must be honest and selfless who asks no reward from the people (Yasin:21); b) the leader must be well-versed in the constitutional laws from the Qur'an and the Sunnah collectively known as the Shari'ah laws; c) the leader must be committed to social justice and divine laws (Nisaa': 105, and Hashr:7); and d) the leader in an Islamic system of government must be elected or will take hold of power with the consent of the majority and decide through *Shura* or a system of mutual consultation (Shura:38; Mujadillah: 9; Imran: 157);

6. that all individuals in the society, including the ruler, Muslims and non-Muslims, irrespective of rich or poor, are treated equally in the eyes of law;

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7. that everyone in society are ensured of equal access to the wealth of their own community; and finally

8. the maintenance of social peace which is so essential for development must be uninterrupted.[8]

The above mentioned characteristics of social justice prescribed by Islam are closely interrelated and mutually supportive of one another, leading people towards peace, prosperity, progress, and happiness in society.

In order to achieve the above objectives, Islam prescribes the following strategies to be adopted in the economic activities of a country:

1) a filter mechanism through which the production, import, and use of non-essential, harmful, and luxury goods are to be eliminated or minimised;
2) a motivation system through which people have been encouraged to share society as a religious virtue; and
3) restructuring the economy in such a way that the trend to concentrate wealth in a few hands is checked, and goods and services that are needed to meet the basic needs of the individuals are produced in sufficient quantities considering the needs of the society.[9]

2. Organizing :

The core of modern public administration is the organisation of personnel within a particular establishment. Islam has instructed its followers to be solidly organized among themselves in order to establish a just and welfare society based on *Tawhid* (Imran : 103). Umar Faruque (RTA), the second Caliph of Islam, is reported to have said: "There can be no Islam without organisation, no organisation without leadership, and no leadership without authority". A rational organisation has got the following main components : a) recruitment of individuals on the basis of merit; b) a hierarchy of authority; c) fixed rules to guide the personnel; and d) impersonality of inter-personal

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relationship.[10] Islamic views regarding these components are given below :

a) **Recruitment :**

Career service based on merit and fitness lies at the heart of modern public administration. Islam also emphasizes on merit as the sole criteria to recruit the public officials. In Islam, administrative authority and responsibility are collectively called trustees. That is why, the Holy Qur'an says : "Allah doth command you to render back your Trusts to those to whom they are due, and when judge between man and man, that ye judge with justice" (Nisa : 58). The appointment of someone who is less competent when there exists a better candidate is strictly prohibited in Islam. Prophet Muhammad(Sm) is reported to have said: "Anyone who would ignore the competent candidate and recruits a less qualified one has betrayed Allah and His Prophet" (*Ibn Taimiyyah).*

But the criterion of judging the merit of the civil servants in Islam is not limited to technical qualifications, but also their honesty, sincerity, integrity, and commitment to social justice. The Quran says : "Truly the best of men for thee to employ is the (man) who is "strong" and "trustworthy"[4] (Kasas : 26). According to Islamic Scholars, "strength" corresponds to the skill and qualifications the job requires and to the ability to understand Islamic (constitutional) principles and the power to apply them, while "trustworthiness" applies to the fear of Allah, honesty, integrity and commitment to organisational goals. Even two thousand and five hundred years ago, the great Greek Philosopher Plato emphasized the "honesty" of the administrators for the sake of establishing justice in the "Ideal State". The logic is that a fox, however, clever and skillful he or she might be, cannot be trusted in guarding the chicken. Similarly, management of national resources cannot be entrusted to dishonest people. The necessity of honesty in administration has again been reiterated by the experts of the United Nations who points out that the quality of public administration is in a large measure determined by the honesty and integrity of the public personnel.[12]

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The traditional emphasis of public administration is to ensure "economy" and "efficiency" in government management. For this, technically qualified personnel are needed to be recruited on the basis of merit. But the value of "economy" and "efficiency" has got different meaning in Islam. In Islamic administration, these are relevant to the extent that they are helpful in establishing justice and welfare in society. That is why, Islam emphasizes on the qualities of honesty, integrity and sincerity of the civil servants and their commitment to social justice as the necessary pre-requisities, besides technical qualifications. Prophet Muhammad(Sm) and the rightly guieded four Caliphs of Islam always recruited the most qualified (well-versed in *Shari'ah* laws), intelligent yet God fearing, honest and truthful men in their administration of the Islamic state of Medina.[13] A significant feature of the recruitment policy in Islamic administration is that it sees to it that no discrimination exists between the Muslim and the non-Muslim in the case of appointment to important government positions. The illustrious book of Professor Montgomery Watt, *The Majesty that was Islam*, gives fascinating account of the non-Muslims appointed as ministers, ambassadors, secretaries, chief controller, and other similar positions of Islamic administration during the time of the Prophet (Sm) and the *Khulafa-i-Rashidin*.[14]

b) Hierarchy of Authority :

Hierarchy in organisation is the kind of relationship between the superior and the subordinates, and authority is the legal right to give orders. In administrative organisations, authority and responsibility are delegated downwards, making each subordinate office obedient to its superior. All are ultimately accountable to the highest command at the top of the pyramid.

In Islamic administrative theory, compliance and obedience that should be expected from subordinates towards their superiors are set not only by virtue of legal rules. It is seen as a divine requirement. In the Holy Quran, Allah (STA) says, " O ye who believe! Obey Allah and obey His Messenger and those of you who are charged with authority (Nisaa:59)". Thus, various grades of authority are recognized in an

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Islamic system of government. Islam has asked the political leaders to be obedient to Allah (Quran) and to the Prophet (*Sunnah*); the administrative leaders to be obedient to political leadership; and advises the people to follow the rightful decisions of the politico-administrative leaders. After getting elected as the first Caliph of the Islamic government, Abu Bakr in his first speech categorically stated that he had received his mandate from the people who had asked him to implement the Quran and the *Sunnah*, and further states that so long as he did their behest, he should be retained but that when they found that he was going grievously wrong, he should be deposed.

c) Fixed Rules :

The characteristic feature of a rational organisation is that decision are governed by a consistent system of abstract rules and procedures. In the delivery of goods and services to society with justice, the basic guidelines for administration in Islam are : the Quran, the Sunnah and their Ijtihad or rational judgement (Nisaa :105; Hashr:7). When Muaz-Ibn-Jabal was appointed Governor of Yemen, he was asked by Prophet Muhammad (Sm) as to what rule would guide him in his administration of that province. "By the law of the Quran" said Muaz. "But if you find no direction therein?" "Then according to the *Sunnah* of the Messenger of Allah." "And if thou do not find a provision even therein?" "Well, then I shall make an effort with my own sense of justice." The Prophet was so pleased at this reply that he embraced Muaz and commanded it to the other delegates.[15] In this way Islam provides a broad framework for administrative rules and makes provision for administrative discretion depending on time and situation.

d) Impersonality :

The uniqueness of a rational organisation is its impersonality. In modern bureaucracies, decisions are made according to objective and generally agreed upon criteria - not by caprice, or by whim or by patronage.

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The teaching of Islam is that public administrators as the vicegerents of Allah should administer justice among the people according to rules which are prescribed. While performing their responsibilities, the government officials are advised to avoid personal favour or hatred towards anyone when making administrative decisions. In the Holy Quran, Allah (STA) says : "O ye who believe! Be firm in justice ... even in cases against yourself, your parents or your kindred, whether the case pertain to a rich man or a poor man ... so follow not your passion lest you lapse from truth ... Allah is every informed of what ye do" (Nisaa : 135); "And do not let hatred by any people (or community) dissuade you from dealing justly. Deal justly, for that is closer to Godliness" (Maidah : 8).

The above verses are the heritage of all mankind. It mentions the very principles and values that are to be observed in the delivery of goods and services to the people through public administration. This impersonal feature of public administration which is the most valued characteristic of western rational or Weberian bureaucracy of the 20th century, has not only been started by Islam during the seventh century, but also found its fullest expression of the state of Medina under the administration of Prophet Muhammad (Sm) and the *Khulafa-i-Rashidin*.

3. Leading :

Leadership in administration is a process of influencing people towards achieving the desired goal. It is a situation where the leader and the followers interact with each other. The leader decides and motivates people to behave in the most desired way and the followers follow the decisions of their leader. In the Holy Quran, Allah (STA) says, " And we raise some of them above others in ranks so that some may command work from others"(Zukhrup:32). Leadership is, therefore, an essential process in administration. That is why, Prophet Muhammad (Sm) advised his followers, "Whenever three of you are united, select one as your leader" (Abu Dawud).

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The correct choice or method of leadership would not only greatly influence leader's effectiveness, but also can lead to the achievement of organisational goal. Three major styles of leadership are found in the literature of administration : (a) Autocratic, (b) Democratic or participatory and (c) *Laissez faire.*[16] However, most of the scholars are in of leadership which seeks to obtain the cooperation of the followers in achieving organisational goal by allowing them to participate in decision making.[17]

In Islam, it is obligatory on the part of the individuals to be obedient to their leaders and to follow their rightful decisions. On the other hand, the leaders have been asked to conduct their affairs by mutual consultation with the followers (Shura:38; Imran:159). Records of history show lots of many evidences where to have the best and avoid the mistakes, the Prophet (Sm) and the rightly guided Caliphs have always consulted their companions in all important policy matters. Even the non-Muslims were consulted in matters that pertain to politics, economics and military affairs.

4. Evaluation :

The final stage of the process of administration is evaluation function. But the techniques of evaluation like quality control, measurement against cost or time etc., that are used in private or business administration, are not always applicable in evaluating the non-profitable and welfare activities of public administration. That is why, in modern public administration, emphasis is laid on its accountability (often called responsibility or control).

In modern states, the tremendous expansion of governmental activities in different fields led the public bureaucracy to wield enormous power and discretion in the economic and social life of the individuals. Therefore, it is essential to ensure that the bureaucracy conforms to the wishes of the people. Concept of "democracy" and "public interest" require that the government bureaucracy be subject to public direction and control so that the officials maintain their expected standard in their works and behaviour.

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Two theories are available in the literature of public administration : a) hierarchical theory and b) rationalist theory.[18] According to hierarchical theory, formal or institutional arrangements are necessary in order to keep the bureaucracy under control and make them accountable to people. Parliamentary questioning, budget discussion, commissions of inquiry, hearing before legislative committees, supervision by parliamentary "Ombudsman" etc. are the political mechanism which is generally used in democratic systems to control the bureaucracy through public representatives. On the legal side, individuals in a democracy often can recourse to courts and tribunals against alleged administrative injustices done to them. This takes the form of hearing before ordinary courts of law, administrative courts and administrative tribunals.

One serious limitation of the hierarchical approach is that it has imagined public administration as a mechanical or scientific process striving for "economy" and "efficiency". It fails to acknowledge that public administration is not only concerned with implementation, but also involved with the formulation of public policies. Moreover, due to the urgency of the situation and technicality of the problems, public administrators exercise wide discretionary powers in many fields.

The rationalist theory, on the other hand, complains that through formal or institutional process, bureaucracy cannot be made accountable to the people because of their coverage of political anonymity. Hence, the proponents of this theory assume that officials are to be adequately inspired by their sense of public responsibilities. Through training in ethics and morality, public administrators are to be motivated to use their rational judgement in administrative decisions. This approach has given some positive dividends in several countries of the contemporary world. Farrel Hendy in his *Comparative Study of Public Administration*, has shown that the Swiss bureaucrats are comparatively honest and sincere to their duties. This is because the Swiss officials are socialized with the Protestant ethics through educational and training programmes. On the other hand, the Chinese officials are well-behaved in their interaction with the public because they are influenced by the Confucian philosophy.[19]

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Islam amalgamates both the hierarchical and the rational theories in its own prescription of accountability in administration. Islam suggests a system of accountability that is tri-dimensional : a) accountability to superiors by way of administrative hierarchy; b) accountability to people; and c) accountability to Allah (STA) in the Day of Judgement.

a) During the tenure of Prophet Muhammad(Sm) and the *Khulefa-e-Rashedin* , officials of the Islamic state of Medina were accountable for their duties to the superior authority in a hierarchical fashion i.e. area administrators to the provincial governors, and governors to the Caliph through sending official reports. The Caliph and the governors, on the other hand, used to inspect and supervise their subordinate officials in their work situation.

b) The most distinguishing feature of the Islamic system of administration of Medina was that the administrators, including the Caliph, were held directly responsible to the people. In the weekly Friday gathering and in the annual Hajj congregation, people were encouraged to raise issues of administration or mal-administration of their respective areas. And the administrators were made liable to provide satisfactory answer to all those questions raised by the people.[20] Moreover, during the early administration of Islam, an important institution : *Diwan-al-Mazalim* (Investigation of grievances) was established to look into complains of the people against officials of the state almost similar to modern Scandinavian innovation of *Ombudsman.*[21] This *Diwan* was under the jurisdiction of a judge who assumed responsibility for investigating public complains.

c) Finally, authority in Islamic administration is considered as a trust. This trust is to be utilized to serve the 'public interest'. Prophet Muhammad(Sm) said: "Any ruler (administrator) who is responsible for the affairs of Muslims but does not strive sincerely for their well-being, will not enter paradise." Administrators on Islam are advised to exercise their authority and responsibility with sincerity and integrity not only as a matter of organisational responsibility, but also as

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religious obligation (Bukhari). Prophet (Sm) exhorted: "God loves that when any one of you does a job, he does it perfectly" (Bayhaqi).

Islam teaches that as the vicegerents of the sovereign Lord, the administrators are ultimately accountable to Him for their deeds on the basis of which they will be regarded or punished in the life hereafter. The Qur'an says :

"And fear the Day when ye shall be brought back to Allah.Then shall every soul be paid what it earned and none shall be dealt with unjustly" (2:281);

"Every soul will be (held) in pledge for its deeds" 74:38);

"... fear Allah, and know that ye will surely be gathered into Him" (2:203);

"He (Allah) will gather you together against the Day of judgement about which there is no doubt" (4:87).

In this way, the word "Day" (i.e. Day of Resurrection or Day of Judgement) appeared 348 times in the Holy Quran where men have been warned of the consequences of their deeds. According to a saying of Prophet(Sm): "Except for those administrators who perform their responsibilities seriously and with justice, life would be humiliating for others in the next world" (Ibn Taymiayah). While inspecting the conditions of the people Khalifa Umar Faruque (RTA) once said : "If any dog dies out of hunger on the bank of the distant Tigris river, Umar will have to answer for this to Almighty Allah in the "Day of Judgement". This sort of feeling constantly impels those engaged in government administration to exercise their authority and responsibility with sincerity and also put psychological check on the abuse of official power and wastage of resources to a great extent. Based on the above discussion, main features of modern public administration vis-a-vis Islamic perspectives to the process of public administration are presented in the following tables (Table IV and V).

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Table - IV

Similarities and Differences Between Modern Public Administration and Islamic Administration

Process of Public Administration	Modern Public Admin. (Goal & Outlook)	Islamic Admin. (Goal & Outlook)
1. : Planning	1. 'Efficiency' and 'economy' in production and distribution.	1. Establishment of justice and doing of welfare to mankind
2. Organizing :	2 :	2 :
a) Recruitment	a. Technical qualification and experience only	a. Along with technical qualification, honesty, integrity and commitment to justice
b) Hierarchy	b. Obedience to hierarchical authority	b. Obedience to Almighty God, His Apostle and those entrusted with authority from among people.
c) Rules	c. Rules that are framed based on time and place	c. The 'Sharia' (The Qur'an and the Sunnah) and regulations framed accordingly.
d) Impersonality	d. Decisions based on impersonal rules	d. Decisions within the framework of the Qur'an and Sunnah.
3. Leading	3. Situational	3.'Shura' or participative
4. Accountability	4. Hierarchical or institutional	4. a) Hierarchical; b) Directly to the people; c) Moral sensitivity based on the sense of accountability to Almighty God in the Day of Judgment.

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Table - V

Bureaucratic World View in Islamic Administration vis-à-vis Modern Administration

Question	Modern Public Administration	Islamic Administration
1. Who am I ?	Representative of the Government (in power)	Vicegerent of the Sovereign Lord of the universe.
2. What is my responsibility?	Application of fixed rules in governmental activities.	Establishment of justice and doing of welfare to mankind according to God's prescriptions.
3. What is the goal of administration?	Implementation of public policies with 'efficiency' and 'economy'.	Social justice and welfare to mankind.
4. To whom is my loyalty?	Power, organization and professional Group.	God, His Apostle and those entrusted with authority.
5. What would be the style of leadership?	Paternalistic (where govt. bureaucrats would decide and people would abide.	Participative i.e. decisions would be made through 'Shura' on mutual consultations with the concerned individuals.
6. What are the factors that influence the bureaucrats in their decisions?	Personal, class and group interest.	Compliance to God's directives to do righteous deeds (i.e. doing welfare to mankind) and the sense of accountability to God in the Day of Judgment.

Source : Compiled by the author from Anthony Downs, *Inside Bureaucracy* (Boston : Little Brown and Company, 1969); Robert D. Miewald, ***Public Administration : A Critical Perspective*** (New York : McGraw Hill, 1978); Yaser M. Adwan and Zahir Kayed, "The Responsiveness of Government Officials to Public Demands : A comparative Study,"*Asian Affairs* 10 (April-June, 1988).

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Conclusion :

Public administration is a structural process of government officials in implementing public policies. This process consists mainly of four activities: 1) fixation of goal through ; 2) organisation of competent officials for implementation of the plan, 3) directing or leading the personnel in the implementation process; and 4) effective control of the employees or adoption of an appropriate system for making the officials accountable for their works.

Traditionally, the main concern of public administration was to implement public policies with efficiency and as far as possible with minimum costs. But the chronic negligence to the less advantageous people of the society, the widening gap between rich and the poor and the consequent social tension, led to develop a movement in the late sixties, called the NPA (New Public Administration) emphasizing "social justice". It is to be noted here that the main concern of "Islam" is the establishment of *Adle* (Justice) and *Ehsan* (welfare) in society. That is why, the value of "economy" and "efficiency" in Islamic administration are relevant to the extent that they are helpful in establishing justice in society. According to Islam, the activities that are to be included in "social justice" are : a) fulfillment of basic needs of the individuals; b) elimination of poverty from society; c) optimum utilization of the factors of production for increasing production; and d) minimization of gap between the rich and the poor through distribution and re-distribution of resources.

For the effective performance of public administration, the basis of recruiting the officials, according to Islam, would be on merit. In modern administration, the basis of judging the merit of government officials is confined to technical qualification only. But the criteria of judging the merit of the civil servants, according to Islam, are not merely the technical qualifications of the incumbents, but also their honesty and integrity and above all, their commitment to social justice.

Islam prescribes a three-tier authority structure in government administration : Allah, His Apostle, and those legally entrusted with

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authority from among people. In distributing supplies and services with justice, Islam strictly prohibits favoritism or personal hatred for public bureaucrats. The basic guidelines prescribed by Islam are the universal principles of the Quran, the Sunnah and the moral judgement of the officials.

The style of leadership prescribed by Islam is participative. Decisions would be made on the basis of mutual consultations. In modern public administration, emphasis is laid on institutional process for making the public officials accountable. But due to political neutrality and anonymity of the public bureaucracy, officials cannot be held directly responsible to the people. On the other hand, in an Islamic system, accountability for public officials is tri-dimensional : a) accountability to higher authority through administrative hierarchy; b) accountability directly to the people; and c) moral sensitivities which arise out of the sense of accountability to Almighty Lord in the Day of Judgement. The above principles of administration in Islam are not confined to theory, they found their fullest expression in the state of Medina during the time of Prophet Muhammad(Sm) and the *Khulafa-e-Rashedin*.

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ISLAMIZATION OF ACADEMIC COURSES IN BUSINESS STUDIES : AN EVALUATION OF THE POTENTIALS AND THE PROBLEMS.

A. N. M. Nurul Kareem

Potentials For Development of Islamic Paradigm in Business Studies in Bangladesh :

Explanation and utilization of the potentials for development of Islamic paradigm in business studies in Bangladesh is considered as a dire necessity a case of launching an academic move in respect of Islamizing the syllabi of business studies in Bangladesh. History of the country, national characteristics, history of Islam in Bangladesh, conditions of trade and commerce, complexities of trade and commerce in the present context, business and commercial heritage of the Bangladeshis in the past, down-fall of Bangladeshis in trade and commerce during the British period, urge and commitment of the Bangladeshis for regrowth as a developed community, resurgence of Islam as a rising force in Bangladesh etc. constitute the whole gamut of potentials in this bid to start the Islamization of business studies syllabi in Bangladesh and thereby develop an Islamic paradigm in this prospect suitably applicable in Bangladesh context. Tracers in this world are of the opinion that if the affirmative potentials that are available in this respect are properly explored, utilized and taken care of it may not be very difficult to develop an Islamic diagram for academic courses in business studies in context of Bangladesh.

History of the Country:

History is described as annals of the events that took place in the nearby or distant post in a particular geographical region in which the people inhabiting that region were directly or indirectly involved. Reading the history in an analytical contexts makes out tangential reference to the successes and failures that a nation achieved and

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incurred in the past along with clear discussion of the main points that were responsible for the paradox and paves the way for the guidance of a nation in every sphere including the areas of culture and education. A perusal of existing historical literature clearly reveals that the Muslims of Bangladesh who constitute 87 % of the total population are deeply inclined to order their lives in accordance with the terms of the Quran and the Sunnah and, what that end in view, willing to and desirous of, Islamizing all aspects of their worldly life, including those of trade and commerce. Islamization of trade and commerce, in its term, depends, to a greater extent, on the extent of trade and commerce syllabi of the country.

National Characteristics:

Characteristics of a nation, along with other factors, basically affects the academies of the same. The characteristics of the Bangladeshi Nation are also likely to affect the Islamization of business studies courses in Bangladesh. The characteristics of the Bangladeshi nation, among the things, possesses the ingredients of orientation to objectively in life, adherence to the principles of Islam, adoption of business as one of the main profession, past identity with manufacturing activities departure for foreign countries in search of livelihood, possession of business background etc. These and similar other background characteristics seem to favour the proposed Islamization of business curriculum as potential factors.

Islamic Heritage:

History of the sub-continent in general and that of Bangladesh in particular clearly reveals that Bengal came into contact with the Islamic Heritage as early as the 13th century. This touch of affinity of Bengal with Islam brought some important images in lives and activities of the inhabitants of Bangladesh. People of Bengal at first knew Islam as a religion they used to follow before. Later on, they gradually came to learn that Islam is a complete code of life, and it embraces all aspects of human life including those of the commerce and trade sectors.

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Condition of Trade and Commerce:

The conditions of trade and commerce that exist in a nation at any given period of time necessitate the presence of a batch of personnels who are likely to remain engaged in the affairs connected with the same both in theory and practice. Though the nature of the Bangladesh economy has been an agrarian one since the distant past, the commercial and trading nature of the same are not to be over-looked. Bangladeshis used to export salt and Muslim in the middle ages to the outside region which may help justify their trade and commerce background. Their trade and commerce background along with their overall aspirations for Islamization of all spheres of lives are fundamental factors that might favor an orientation of academic curriculum in business studies in the light of Islamic ideology.

Urge and Commitment for Regrowth and Development:

Owing to the loss of independence as a nation as the aftermath of the defeat in the battle of plassey and with the down-fall of Muslim rule in India. Bangladesh have been subjected to a subjugation of about 200 years along with the people of other parts of India. This period of subjugation ate into their vitality of lives, made them chronically passive and left them aimless and frustrated. The independence both of 1947 and 1971 could not purge them out of these doldrums within the reasonable span of time. Dependence as parasite on others in every matter of life has made them inactive. A trend seems to be set in them as regards regrowth and development particularly in Islamic lives after shunning off the vestiges of foreign dominance and surveillance for so many years.A mentality has ushered in them regarding making of room for a place of honour among committee of nations.

Islamic Resurgence:

Though at the very beginning the Bangladeshis came into contact with Islam only as a religion, the ups and downs of many years accompanied by the creation of an independent state in 1947 and still after in 1971 gave the Muslims of Bangladesh a chance to stand in favour of an

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Islamic resurgence aimed at bringing fundamental changes in all spheres of life, including education, culture and business. This is testified by the growth of manifold Islamic activities at more than proportionate rate. This neck of the Bangladeshis for an Islamic upsurge may be considered a favourable factor towards Islamization of knowledge in Bangladesh particularly in the field of business education.

Suggestions Recommended for the Proposed Islamization:

The issue of development on Islamic paradigm for the courses of business studies in Bangladesh seems to be a hard nut to crack. But, this is not such a nut which is not at all crackable. Persistent and diligent endeavour in this direction might have the way for gradual Islamization of courses in business studies. The fore-runners in this direction may take into account the following suggestions:

Generation of official commitment:

Right to education in general and business education in particular is one of the basic human rights. These rights are to be provided to the citizens by the relevant organs of the state. If the state personnels may be convinced regarding the efficacy of Islamization and the long-term results of the process, the process of reformation can be expedited. Attempts at accomplishing all the steps in the direction through private initiative may prove costlier, time-consuming and optional.

Adoption of private initiative:

By adopting private initiative through unofficial process, the pace of Islamization of business studies curriculum in Bangladesh may be accelerated further. Private individuals, groups, institutions and enterprises may be motivated to undertake affirmative steps in this direction both in theory as well as in practice. If businessmen come forward to transact their business in the light of Islamic principles, and Islamic economists and academicians accomplish the task of

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developing theoretical syllabi of business studies in Islamic light , the Herculean task of paradigm development in Islamic perspective for business studies may be materialized of an early instance.

Fund Management:

Summation and evaluation of the current syllabi in business studies, location of merits and demerits inherent therein along with development of new courses in Islamic lines in the same are all subject to fund management. In order to build up adequate fund arrangement, location global source may be tapped generous people inside and outside the country, institutions at home and abroad may be approached in this direction. Setrnuity in the research work involved in this connection may be further enhanced by poor and defective fund management. This might become the cause of demotivation to all those involved the process.

Establishment of Academic Institution:

Establishment of academic institutions offering courses in business studies in Islamic line might go a long way in fulfillment of the leaders of paradigm development in business studies in Islamic context. In this spirit, attempts may be undertaken to establish academic institutions through government and private initiatives.

Preparation of Bibliography:

An upto date and annotated bibliography is an important instrument that might be considered worth-while in evaluation of the existing curriculum of an discipline, including business studies. A bibliography incorporated the works that have been accomplished at home and abroad on the area concerned must be made available for use by the researchers, academicians and learners on business education in Islamic lines.

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Introduction of courses in business studies with Islamic background at different levels of the education system:

In order to reach the ultimate target of a full-fledged business studies syllabi with Islamic orientation endeavours may be made to introduce the proposed syllable at the various levels of our existing education system. Then only to fulfil the current demand for books on the said discipline many people may come forward to fill in the vacuum in the area concerned.

Adoption of steps through OIC and its relevant organs in favour of Islamization of the education systems of the Muslim countries, include their business education:

Bangladesh is one of the leading member states of the 56-member Organisation of Islamic Conference (OIC). The OIC operates throughout its secretariat and different states. The OIC , like the UNO, gives declaration on issues of basic and global importance stating its outlook and policies regarding them e.g. food, shelters, clothing, medicine, education and employment such declaration obliges the member states to follow the lines and policies declared by the OIC. If the declaration can be obtained from the OIC regarding Islamization of the education system of the Muslim countries, including their business, education, the process of Islamization of business, education in Bangladesh may be accelerated. A move in this directions may prove to be highly useful.

Holding seminars, symposia and discussions on business education in Islamic perspective at home and abroad:

Holding of seminars, symposia and discussions at home and abroad on business, education may expedite the process of Islamization of business education in Bangladesh to a great extent. With this objective, programs may be undertaken by persons and institutions concerned to hold and organize seminars, symposia, discussion meetings to bring to light the details of every step aimed at Islamization on business

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education in Bangladesh and adopt concrete resolutions drawing the attention of the authorities concerned as regards their roles and assistance in the area concerned.

The conclusion:

In the preceding discussions as portrayed through the prelude, scope, methodology, major flaws, problems, and potentials of Islamization of business education in Bangladesh, it has been found that the issue is an important one in the present context. The issue can be settled provided resolute research-oriented works are undertaken with a view to evaluating the problems, flaws and prospects of the present business education in the country and setting up new bases for erection of the newly thought of business education system in the country.
(Abridged)

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ISLAMIZATION OF KNOWLEDGE IN BANGLADESH : A GENERAL OVERVIEW

Introduction :

1. Bangladesh is the second largest Muslim country of the world. Although the people of the country are very religious in mind with Islam they cannot practise it as the complete code of life because of anti-Islamic laws and customs as well as the secular system of education prevailing in the country since British rule. As a legacy of the colonial past, secular and anti-Islamic concepts have developed in every sphere of modern education system in the country. Most of the intellectuals, teachers of universities and colleges, doctors, engineers, scientists, political leaders and administrators holding positions of leadership are not aware of the real Islamic way of life and even they do not feel the need for Islamic system of education in the country.

2. Beside this modern system of education, hundreds of thousands of students perceive the traditional theological education without any modern idea and outlook from a large number of Islamic educational institutions i.e. Madrasas, Maktobs etc.

3. Now-a-days with the changing situation of the world society, much attention is being paid internationally to the Islamic concepts of life and system of education through various conferences and seminars held in different places from time to time. In these conferences and seminars the Islamic scholars and thinkers have outlined the need for an integrated system of education which will be Islamic in character and at the same time will provide for specialization in various branches of modern knowledge.

4. Therefore, with a view to establishing Islam in all spheres of our practical life in Bangladesh it is essential to Islamize knowledge in different disciplines of education.

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Present position of Islamization of Knowledge

5. The present position as regards the attempts for Islamization of knowledge in Bangladesh is not satisfactory, because no comprehensive programme either at private or government levels has been started for Islamizing the courses and syllabi at different levels of education. Although an Islamic university has been established under the patronage of the government with the declared programme of introducing and implementing Islamic education system in the country, unfortunately, it has completely failed to fulfil its commitments in practice and presently it is offering the same secular courses in Economics, Political Science, Accounting, Management, Islamic History etc. like other universities of the country. Further, although a course/paper on Islamic economics has been introduced in honours level in some universities, it is not being properly taught. In some universities (like Dhaka, Rajshahi, Chittagong) Arabic, Islamic Studies, and Islamic History and Culture departments are functioning, but their syllabi are not properly structured in accordance with Islamic philosophy and principles of education.

6. On the other hand, the present Madrasa education system is also not free from faults and deficiencies from Islamic viewpoints of education in as much as that while undertaking the programme of restructuring the traditional religious conception in Madrasa some modern secular subjects/courses on science, arts, commerce and social science have been widely introduced there in the same manner and style as introduced in modern schools, colleges and universities. No attempt has yet been made by the authorities concerned to Islamize these subjects in order to inculcate in the minds of the students the Quranic spirits and principles in these subjects.

7. However, some attempts in limited form at private levels have been initiated with a view to introducing an integrated system of education in the country under the auspices of Islamic Education Society, Dhaka. It may be mentioned that more than two hundred primary and secondary schools have been imparting integrated education under the guidance of

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the Society. Necessary curricula and syllabi have been designed, study materials have been produced and teachers' training programme has been organized by the Society.

Problems and prospects of Islamization of Knowledge

8. The problems and prospects of Islamization of knowledge in Bangladesh can be visualized from the tree attached in Annexure.

A. The problems are associated with two main areas :

a) General training
b) Moral training

The problems of Islamization based on general training programmes of the educational institutions are mainly associated with the subjects taught i.e., the syllabi, text books etc. Together with these the teachers and students also contribute a lot towards non-Islamization in the country. The problems thus divided have been discussed below under separate headings.

Problems associated with the subjects

9. The subjects taught in the educational institutions in the country were not developed properly to suit Muslim students of the country. The syllabi do not direct students towards the desired goal. Most of the text books contain no element to direct the students towards Islamic belief. It may, however, be mentioned that although ample opportunity prevails at times to correlate Islamic views side by side with general findings while writing a book but no such attempt has yet been made. The reasons are mainly ignorance of knowledge of Islam in educated lots as they are also been educated through a secular system of education. They write books accordingly and possesses some hatred about Islam which is flushed in their activities. Hence it is earnestly felt that the problems associated with Islamization of knowledge in the country is due to the secular educationists who write books and teach students in different educational institutions.

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Problems associated with the persons

10. In the tree mentioned above the persons associated in the educational institutions and other related organisations have been divided into three main groups :

a) The teachers
b) The students and
c) Others.

The brilliant teachers of the country are mostly secular. They divert general students away from Islamic belief by their very personalities. The number of teachers who possess Islamic conviction is really very small compared to the total number of teachers.

11. Hence it is felt that the Islamization programme in the country should attempt to divert the attention of the brilliant educationists towards Islamic way of knowledge and adopting processes to uplift those having conviction in Islam. The problems of Islamization of knowledge in the country which are related to persons can thus be divided according to their nature :

a) Problems related to diverting the attention of the teachers who do not possess conviction in Islam.

b) Problems related to development processes for persons having conviction in Islam.

Problems associated with the bigger proportion of the teachers

12. The bigger chunk of the teachers follow the normal trend to be away from the Islamic way because they normally calculate successes in the materialistic viewpoints and do not find sufficient incentives of materialistic nature around Islamic way of belief. It is felt that sufficient scope to attract their minds towards our desired goal prevails if some

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materialistic benefits are also sanctioned together with convincing them towards this better way of life.

Problems associated with the uplifting of persons having conviction in Islam

13. It is also felt that the persons who have conviction in Islam do really stay at a lower position in the society compared to other persons. Uplift programmes will raise their positions up allowing better scope to control the steering of the society. The problems of these teachers are mostly general in nature e.g. lack of scope for higher education and training, facilities for research and literary works, computer facilities, library facilities, publication facilities etc.

Problems related to the students

14. Good students are being attracted through various modes by different national and international organisations in the country, the counterparts of which in Islam has only little been floated. Such measures include scholarships, stipends, prizes for remarkable/praiseworthy achievements in our eyes. A plan for such incentives for the students of the country as not yet been taken. The students of the country suffer seriously as they do not get an environment suitable for them to become good Muslims. Although it is understood that a problem of such a nature can not be solved so easily but it is felt that making some parallel institutions which would work as model can solve the problems immensely.

Suggestions and recommendations

15. On the basis of the observations made at the workshops on the subject "Islamization of Knowledge" held at different universities, namely Dhaka University, Rajshahi University, Chittagong University, Jahangirnagar University, Agricultural University (Mymanshing) the following suggestions and recommendations are made:

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a) Moral training programmes may be implemented to raise the moral level of all concerned persons in the country so as to suit our religion. (For block 2 of the tree)

b) Existing syllabi of different educational institutions at different levels may be reviewed and revised in the light of Islamic principles. (For block 3 of the tree)

c) Non-Islamic views that exist in different subjects are to be located and counter views in accordance with Islamic ideology are to be brought forward. (For block 3 of the tree)

d) Arrangements should be made to offer courses based on Islamic issues/subjects into S.S.C., H.S.C., Bachelors and Master's degree levels. (For block 3 of the tree)

e) Text books should be written to include Islamic views. It is felt that such views can be developed for many general subjects taught in the universities. (For block 3 of the tree)

f) Islamic books on various subjects, syllabi, curricula and such other papers from the Islamic universities of various Muslim countries may be collected. (For block 3 of the tree)

g) National and international workshops/seminars on Islamization of knowledge may be arranged. (For block 5 and 7 of the tree)

h) Some model educational institutions e.g. schools, colleges, universities to function purely at private level may be raised in the country where the syllabi, courses offered, books recommended etc. will suit the purpose of Islamization in the country. It is felt that a university made with such an idea kept in mind can achieve immense success in this regard. Most of the other activities can be launched around this.

i) International cultural and academic exchange programmes may be introduced to attract the attention of brilliant lots

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towards Islamization of knowledge. (For block 8 and 9 of the tree)

j) A list of existing experts in the country along with their bio-data should be prepared with a view to using their services for the purpose of Islamization of knowledge at different stages. (For block 9 of the tree)

k) Higher education/training programmes e.g. M.Phil., Ph.D, Post Doctorate etc. should be taken for suitable candidates both in the country and abroad. (For block 10, 14 and 15 of the tree)

l) Arrangements of sufficient financial benefits may be made for selected and suitable supervisors to use their expertized knowledge for conducting research works to produce M.Phil.'s and Ph.D's in the country. (For block 14 of the tree)

m) Arrangement should be made to publish standard journals/periodicals with keynote papers presented at workshops/seminars. (For block 19 of the tree)

n) Joint research programmes among university teachers may be developed under the auspices of "Islamization of Knowledge Fund". (For block 20 of the tree)

o) Provisions for some special facilities like a central reference library, a laboratory, computer etc. may be raised in the country. (For block 12 of the tree)

p) Regional workshops both on Islamic and general nature subjects may be arranged periodically. (For block 16 of the tree)

q) Provisions for some awards may be made to recognize brilliant educational, literary, research works etc. (For block 17 of the tree)

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r) Research projects should be sponsored to suitable departments of the universities of the country to carry out degree and non-degree research programmes. (For block 21 of the tree)

s) Special training programme to produce suitable teachers and experts should be taken who can be able to enhance Islamization of knowledge after being trained.

t) A central coordination cell has to be established to coordinate all activities on Islamization of knowledge.

Conclusions

16. In the above paragraphs an attempt has been made to emphasize the need for Islamization of education system, identify the problems besetting the intellectual environment and suggest steps to make a beginning in this vital field of our national life. It has come out of the above observation that it is high time to take up comprehensive programme in phase by phase to Islamize our thoughts and concepts to devise necessary curricula, produce reading materials and develop trained manpower needed for implementation of the programmes. It is, therefore proposed that projects be undertaken to develop expertise for the "Islamization of Knowledge" in different disciplines to produce reading and teaching materials, to establish model institutions and implement other suggestions to bring the tertiary level of education under the programme.

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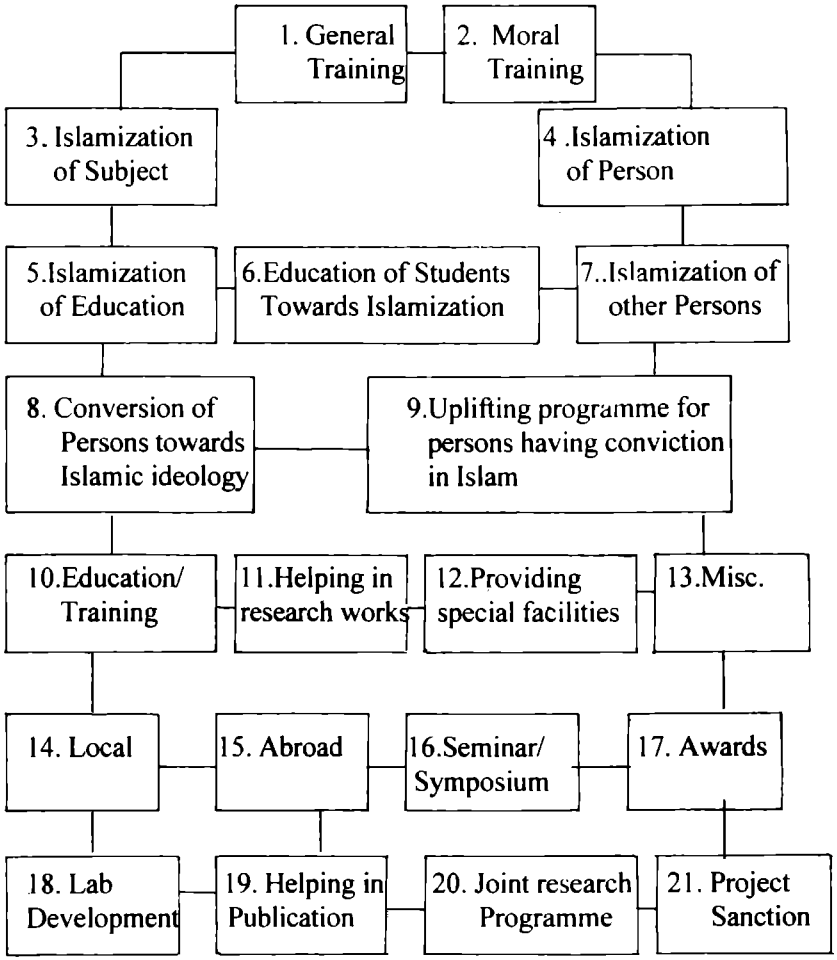

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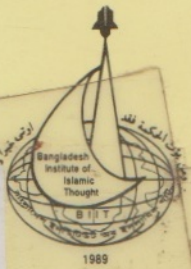

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