

## *Chapter No.—4*

### **Educational structure of Bangladesh**

Like other countries of the world the educational structure in Bangladesh, both in general and religious institutions, is divided in to three types: -

- A) General Institutions,
- B) Religious Institutions or Madrasahs,
- C) Vocational Institutions.

Besides, there are three stages of education, viz. Primary, Secondary and Higher.

#### **Primary education: -**

All over the world special importance is attached to Primary education. If we observe the world history it will be clear to us that everywhere-Primary education has been considered one of the most important national programmes. Bangladesh also gave a special consideration to the enrichment of this stage of education. Just after independence of the country it was not possible to take appropriate care of this stage of education because of some genuine reasons. But, gradually Primary education in Bangladesh is achieving its proper status. Now it is fully free of cost. Time duration is now 5 years i.e. from class I to class V, though some educational commissions and committees proposed that it should be extended up to eight years, but it is not yet implemented.

#### **Dr. Qudrat-e-Khuda commission and Primary education: -**

Just after independence of Bangladesh, the Govt. set up an educational commission<sup>1</sup> with Dr. Mohammed Qudrat-e-Khuda, a renowned scientist and

educationist, as its chairman. This commission was formed on 25 July 1972. Members of the Committee visited various academic institutions of the world. They visited India in 1973. Moreover, the commission published some questionnaires, addressing intellectuals of the country. On the basis of their comments and with the help of various articles published in the newspapers, they prepared a comprehensive report and submitted an interim report on 8 June 1973. On 30 May 1974 they submitted final report<sup>2</sup>. The report of the committee comprised of all levels of education. In respect of the main aim of Primary education the committee viewed that its aim should be: -

1. Building of the children's personalities along with their body mind and soul,
2. Awakening of patriotism, and responsibility in the mind of children and manifestation of their qualities like perseverance, industry, good conduct, and justice,
3. Learning of mother tongue, and acquiring the capability account keeping,
4. Personal preparation for the next higher stage of education<sup>3</sup>.

This commission viewed that Education is the main tool of national hope and expectations and of the future social reconstruction. So, it should awaken the feelings regarding various necessities of life of farmers, laborers, and general public including middle class and help gain experiences to solve the problems of life and inspire to build up the desired socialist society<sup>4</sup>. In short, the commission had formulated the policy on the basis of the four basic principles of the then national constitution viz. Democracy, Nationalism, Socialism and secularism. This commission had resolved regarding religious education in Primary level that religious or moral education and teaching of a second language should be introduced from class VI for which 2 or 3 periods respectively be allotted per week<sup>5</sup>

### **Recommendation about Secondary education: -**

In regards of secondary level of education the commission proposed that it should begin from class xi and extended up to classes xi and xii. In class xi, students have to select either three years vocational course or four years general education course, each of which are divided in to various groups; Religious education has been grounded under vocational course<sup>6</sup>. The Commission had made some recommendation regarding Madrasah education also. At first they viewed that “Besides religious education Arabic language and literature, Mathematics, History, Geography, Elementary science, English, and Bengali be included in the syllabi of Madrasah education, but of course more emphasis be put on Islamic education. The teaching of other subjects is treated as secondary. Thus, Madrasah education is more often one-sided education. This is because the aim of Madrasah education is to train the scholars in Islamic education. The committee recommended that the same type of Primary education should be introduced in all academic institutions and Bengali would be the medium of instruction in all stages of education. More over, religious education or moral training also be included in the courses from class vi to viii. It may also be mentioned here that religious education has been made optional in secondary stage, both in vocational and general courses of studies.

The Commission also resolved that after eight year’s course of primary education the Madrasah students would be able to take three years course of religious education. In ix and x of this course the students must study the proposed four compulsory subjects, I) Bengali, II) Mathematics, III) General science, IV) English<sup>7</sup>. Thus, the Commission expressed their hope that it is the unique process to integrate madrasah education with the general type of education.

The commission didn’t use a single word in regard to Islamic education in higher stage of learning.

**General discussion on the Report: -**

The Report of the commission considered Madrasah education as one-sided system of education, but the comment is not true, because the report itself was one-sided. From Primary level to higher level of education it had emphasized on vocational and Technical education and very shamefully it had shown indifference towards Islamic religious education. They only fixed two and three periods in a week respectively which would begin from class VI. The commission recommended its subjects of study both in secular and Islamic religious institutions. The activities shown by them were on the other hand a strong endeavor to stamp out Islamic and Madrasah education from the country. If they were sincere in their recommendation they must have included at best Preliminary teachings of Islam in the curriculum but they didn't do so. Moreover, they had brought religious education under the vocational course in the secondary level and it was, not as a compulsory subject but was optional<sup>8</sup>. Thus, this commission instead of doing something in favor of Islam and Muslim sentiment tried their best to implement godless thinking.

In the mean time a vital political revolution took place in the country, which threw down the Awami league Govt. Army General Zia-ur-Rahman captured power. During his reign on 22<sup>nd</sup> October 1975 the government of the Peoples Republic of Bangladesh, set up a National Committee for Curriculum and courses of study, with Professor Muhammed Shamsul Haque, a renowned educationist, as its chairman<sup>9</sup> in order to frame detailed curriculum and syllabuses for the different stages of education from Primary to Secondary level in the light of the recommendations of the Bangladesh Education Commission of 1972 and keeping in consideration the directives of the Ministry of education in the matter. Beside this, a steering committee consisting of 10 members and 10 sub-Committees for different levels including a sub-Committee for Madrasah education and 31 subject committees for 47 subjects of study including a subject

committee for Arabic and Islamiyat were appointed for the said purpose<sup>10</sup>. Later on when Professor Shamsul Haque became as foreign Minister, he was replaced by another prominent Educationist and Ex-vice-chancellor of Jahangir Nagar University, Profssor Zillur Rahman, as the chairman of the committee on May 2 1977<sup>11</sup>. The first meeting of the national curriculum Committee was held on March 4 19976 and was inaugurated by Professor Abul Fazl, then a member of the Presidents Advisory Council in charge of the Ministry of education.

### **Summary of the report: -**

This committee prepared 2100 pages report of the national curriculum and syllabus. The report was divided in to seven parts. The part 1 of this report contained Curriculum and syllabi of Primary stage of secular institutions which would begin from class I up to class V. The part two contains syllabuses of lower secondary stage for classes VI to VIII. The part three was for secondary level. The 4<sup>th</sup> Part is for higher secondary level i.e. XI and XII. The rest of the three parts contained syllabuses of vocational education, teachers training and examinations respectively. The Govt. so far accepted the report of the committee and had taken effective step to utilize it in primary, lower secondary and in secondary levels. Thus after 18 years, the curriculum for Primary stage, adopted during Pakistani rule in 1960, was reviwed and re-oriented, keeping in view the national objectives, the need of the country and the social and individual requirements. The committee, taking in to consideration the views of the different schools of thought, came to the conclusion that religious education should begin from class I and the teaching of English from class III, of the Primary stage. The committee also recommended that there should be no text book for music, physical education, art and practical Arts in Primary level and that there should be no text book except for mother tongue and arithmetic in class I and II. It may hereby be mentioned that in the curriculum introduced in 1960 five periods were allotted for

religious education in class I and II and four periods in class III and V. The percentage of total time for religious education in classes I and II was 11.1 and in classes III to V was 10.2.<sup>12</sup> This committee also made a most controversial report for classes IX and X on December 21 1977 in which religious education was considered as an elective subject among others viz. Islamiyat, Hindu Religion, Buddha religion, Christian religion, Arabic, Persian, Urdu, Sanskrit, Pali, Music, Arts and Crafts, Physical education, Higher mathematics, Home economics.

#### **Madrasah education sub-Committee: -**

Under this national committee for Curriculum and syllabus, another sub-Committee was formed with Dr. AK.M.Ayub Ali, a renowned Islamic scholar, as its Chairman. This sub-Committee thoroughly examined the relevant Curriculum and courses of studies of Madrasahs. They discussed the defects and deficiencies of old type of madrasahs in details and unanimously recommended the Madrasah education Boards revised syllabus of 1975.<sup>13</sup> After that they submitted their report to the national committee and the national committee unanimously approved the report and thus, the revised curricula were included in the national curriculum of Education. As a result this purpose became easiest to complete<sup>14</sup>. According to this report of the national committee for curricula, the whole madrasah system was divided in to five stages, I) Ibtidaiyyah, four years course II) Dakhil, six years, III) Alim, two years, IX) Fazil, two years, X) Kamil, two years, total sixteen years course<sup>15</sup>.

We have stated before that after the 1975 revolution a vital change occurred in all sectors of the country. Specially, this government offered the opportunity of multi party democratic political system after one party autocratic political system of former Awami Government. They had not only targeted political system but also tried their best to implement their socialist and anti-Islamic ideology everywhere in academic institutions. The Islamic symbol of learning "Iqra" (Read) was removed from the monogram of the Dhaka

University.<sup>16</sup> In this reign Kabi Qazi Nazru Islam college became Kabi Nazrul College omitting “Islam”, Slaimullah Muslim Hall re-named as Salimullah Hall removing “Muslim”, Jahangir Nagar Muslim University became Jahangir Nagar University.<sup>17</sup> Moreover, various types of rigid official formalities were foisted on madrasahs which interrupted the amplification of several types of madrasahs day by day.

After revolution of 1975 though the govt. was not fully Islamic but they had done a lot for the evolvement of Islamic education in the country. One of the most remarkable and historic roles played by this govt. was the establishment of Islamic University.

#### **Islamic university Kushtia, Bangladesh: -**

We have stated in the preceding pages that the original representative of Islamic education in this region was Madrasah educational system, but this system of education though was fulfilled the demand of era in periods when Muslim rulers ruled this region, and the educated persons of these Madrasahs had gained due response and honour from concerned governments. But gradually this system of education proved un-successful. This system of education could not confront the challenges of this era of science and technology. So, the thinking of changing the Madrasah system and concept of its improvement prevailed in the minds of Muslim scholars. Not only, in order to upbringing of Madrasah education but specially to develop the social, cultural, and economic disposition of Muslim nation it felt an immense importance to improve Muslim education based on Islamic thoughts and ideology. Ultimately they established the University of Islamic learning.

### **Historical Background of Islamic University: -**

The Madrasah education (Moula Baksh) Committee of 1934-41 had submitted its report in 1941. Its most important recommendation was the establishment of a University of Islamic learning at Calcutta, having its jurisdiction and control over all types of madrasahs both old and new scheme, including Islamic intermediate colleges. The committee felt the necessity of a university of this type for the promotion of study and research and providing facilities for acquiring proficiency in different branches of literature, particularly in Arabic literature and in Islamic studies as well as science and Arts. This proposal was moved by Prominent Islamic scholar and M.L.A. Moulana Moniruzzaman Islamabadi and seconded by another Islamic Scholar and M.L.A.Khan Bahadur Muhammed Musa. After this, the demand of an Islamic University was reiterated in the maximum committees and commissions formed to develop the Madrasah education and Islamic education. Ultimately, when former President Zia-ur-Rahman came to power, he declared on 1 December 1976, to establish an Islamic University.

### **Interim Educational Policy of 1979: -**

During Pakistani rule various committees and commissions were formed to present a policy of national education. Their resolutions though were included several valuable proposals but were not implemented. In this hopeless circumstances Bangladesh came in to existence. Accordingly, a committee with the chairmanship of renowned scientist Dr. Qudrat-e-khuda was formed. But it was, due to financial constraints of the new country, impossible to implement its proposals. So, in order to serve the educational purposes of the country the then Govt. of Bangladesh appointed an interim commission to frame an educational policy of the country roughly with Qazi Jafar Ahmed, Hon'ble Minister of



education as its chairman and after his resignation with Janab Abdul Baten Minister of state for education<sup>18</sup>.

Qazi Jafar Ahmed had played a great role in this commission, And most probably that is why the commission is known as “Jafar Commssion”. This Jafar Commission had proposed some valuable recommendations regarding Madrasah education also. Some of those recommendations were as follows: -

- 1.) Necessary initiative should be taken to modernize the madrasah education
- 2.) Steps should be taken to amalgamate elementary stage of Madrasah educational system with secular institutions. But syllabus would be comprised of a textbook, which should be recognized by Madrasah education Board.
- 3.) Bengali was recognized language as medium of instruction in all stages of Madrasah.
- 4.) To train Madrasah teachers, all arrangements should be made.
- 5.) The commission strongly recommended considering the proposal for evolving the Dakhil equivalence to S.S.C. Alim to H.S.C. Fazil to Graduation and Kamil to Post graduation after essential modification of Madrasah system of education<sup>19</sup>.

President Hussain Muhammed Arshad captured power in Bangladesh on 24<sup>th</sup> March 1982. After that he also appointed a committee under the chairmanship of the then education Minister Abdul Majid Khan. The committee very rapidly submitted their report. This committee had recommended the Arabic and Islamic studies as compulsory subjects up to class X. But, as other committees this report also didn't see the light of implementation, due to lack of official sincerity and strong opposing of some anti-Islamic people.

**National education commission ( Mafiz-uddin ) Report 1988.**

Bangladesh government vide letter No. 8/10-M 8/86/276 (150) Edn Dated 23<sup>rd</sup> April 1987 appointed a national commission, with former Vice-chancellor

Mafizuddin as its chairman. The commission consists of 30 members in which renowned experts and specialists were included <sup>20</sup>. Another subcommittee was appointed separately for the madrasah education, with Dr. Momtazuddin chy. former vice- chancellor of Islamic University Bangladesh as its convener <sup>21</sup>. The madrasah education subcommittee offered some good proposals. Their proposals were comprised of all levels of the said education of system.

### **Ibtada-e-level (Elementary Madararah Education )**

The committee resolved that

1. The Ibtada-e-level of madararah's time duration should be confined to five years and children of not more than six years old should be admitted.
2. Teachers of Ibtada-e-Mdararahs should be, according to academic qualifications be same as primary school teachers but to teach Islamiat and Arabic teachers should be, appointed who had obtained their degree of Alim. All teachers should be trained.
3. Textbook of primary schools would be followed in Ibtada-e madararahs for secular subjects viz. Bengali, Arithmetic, Social sciences etc. apart from Islamiat and Arabic.
4. Existing free of cost textbooks facility for primary students should be offered to Ibtada-e students also.

### **Dakhil and Alim levels**

According to this commission time duration for Dakhil and Alim classes was recommended to be five and two years respectively. The final examination will be held under Bangladesh Madararah Education board. Due to shortage of funds those madararahs could not provide adequate facilities for their students of science section. On this ground the commission resolved that:

1. The time duration would be five and two years respectively. Dakhil class would comprise of four sections viz. Arts, science, Mujabbid and Hifz-ul-Qur'an. Alim class would include Arts, Science and Mujabbid.
2. Bangladesh Madrasah education board would conduct the final examination of these two classes.
3. Proposals of national education committee regarding examination and evaluation of answer sheets would be applicable similarly for Dakhil and Alim also like general education essay type and objective question system would be applicable for madrasah education also.
4. Some conditions were attributed in case of opening a new Dakhil and Alim Madrasah viz.
  - A) The property of madrasah must not be less than one Acre.
  - B) Distance between the two masdrsaahs should be at least eight-kms.
  - C) Number of students for Dhakil 250 and for Alim 200.
  - D) A well-decorated science lab.
  - E) Necessary qualified teachers.
5. Medium of instruction would be Bangali
6. The committee apart from the above resolved to offer some technical knowledge also for the students of Dakhil and Alim.

#### **Fazil and Kamil level:**

The committee also proposed some good recommendations in favor of Fazil and Kamil level of madrasah education. Notable of the recommendations was as follows: -

1. Islamic University would handle the Fazil and kamil. In order to serve this purpose Islamic University must be an affiliating one. Necessary action should be taken to amend the ordinance of the university. Islamic university will approve new madrasahs and the University will determine conditions of opening a madrasah also.

2. Islamic University also would compile the Syllabuses of the above two classes.
3. The syllabuses of the subjects of social sciences and pure sciences would be included in these two courses. Essential library facility also would be provided to teach science in madrasahs.
4. Beside these recommendations the committee proposed to integrate madrasah system of education with general education gradually<sup>22</sup>.

#### **Madrasah education (M.A.Bari) Committee of 1989: -**

Madrasah education is a unique system, which represents actual Islamic education in Bangladesh. Many of the committees and commissions were formed through ages to reconstruct and re-organize this system. But concerned authorities, in spite very good and appropriate proposals, did not take necessary action. In this sequence another committee was formed by the govt. of Bangladesh vide letter no. 14/3/p-11/89/149,edn dated 24/07/89, with renowned Islamic thinker and great educationist Dr. M.A.Bari, as its chairman and fifteen members with him<sup>23</sup>. For the soundness of the work the committee appointed some sub committees. This committee also had recommended some good proposals including all levels of madrasah education from Ibtidai to Kamil level.

#### **Recommendations for Ibtidai level: -**

The committee had proposed following recommendations regarding Ibtidai level of madrasahs: -

1. Time duration for Ibtidai level of Madrasah education would be five years only.
2. Syllabus and Curriculum should be designed in such a way that students from Ibtidai madrasahs could be admitted in Primary schools, and students from Primary schools could be admitted in the Ibtidai Madrasahs

3. As far as possible syllabi and curriculum of Primary education and Ibtedai Madrasahs should be compiled relating each to other keeping an eye to the separate existence and standard of Ibtedai Madrasahs.
4. In order to effect harmonization between curricula and syllabi of both types of institutions a central committee should be appointed including experienced experts of both types of education.
5. The committee also recommended the subjects and weekly periods of classes as following table for class one and two :-

No.	Subject.	Weekly periods	Percentage
1	Qur'anMajid & Hadith	5	19.23
2	Arabic	5	19.23
3	Aqaid	3	11.54
4	Bangali	6	23.07
5	Mathematics	5	19.23
6	Physical Education	2	07.70
		26	100.00 <sup>24</sup>

And for Class three four and five as like as follows: -

No.	Subjects	Weekly periods	Percentage
1	Quran & Hadith	6	16.21
2	Arabic	6	16.21
3	Aqaid and Fiqh	3	08.10
4	Bengali	6	16.21
5	Mathematics	5	13.51
6	Environmental Science	5	13.21
7	English	4	10.81
8	Physical Education	2	05.04
		37	100.00 <sup>25</sup>

6. Ibtedai Madrasahs should be included in the project of free book supply from the govt. for Primary education.
7. Government would supply the teaching and scientific equipment.
8. The committee also recommended in these madrasahs Hifz section. Students would begin memorization of the Holy Qur'an from the age of five.
9. After completion of their Hifz they are eligible to be promoted in the 4<sup>th</sup> class as an intensive course. Their subjects of study would be as follows :-

No.	Subjects	Weekly periods
1	Quran and Hadith	3
2	Arabic and Fiqh	5
3	Bangla	8
4	Mathmeates	6
5	Arabic	6
6	English	6
7	Physical Education	2

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**Dakhil level: -**

**They recommended regarding the Dakhil as follows: -**

1. Present Dakhil level is five years course. It is the time in the secondary in secular institutions also. So, keeping an eye to this a section in the name of "Mutawas-sit" could be introduced.
2. Committee also supposed that in this "Mutaswassat" level professional courses also should be introduced, so that the students are saved from the adversity of unemployment.

3. In Dakhil Level professional courses should be introduced and the committee proposed to keep English language as an optional subject.
4. Committee supposed that in Alim level emphasis should be on Arabic and Bangali, so that a student might be able to read and write fluently in both the languages.
5. This committee recommended that the Mujabbid group be confined up to Dakhil level, so, if any student wishes to obtain Alim degree he can do so.
6. Subjects of study and weekly periods for Dakhil 6<sup>th</sup>-8<sup>th</sup> were recommended as follows:-

No.	Subjectes	Full Marks	Weekly periods	Percentage
1	Quran and Hadith	100	6	
2	Hadith & Arabic	100	8	
3	Aqaid and Fiqh	100	3	Religious 50%
4	Bengali	100	5	
5	English/urdu/Persi	100	4	
6	Mathametics	100	5	General 50%
7	Social science	100	3	
8	Pure science	100	3	
		900	40	

7. The committee recommended three groups instead of existing four groups in 9<sup>th</sup> and 10<sup>th</sup> class A.) General group B) Social Science group and C) Science group.
8. Seven subjects were recommended as compulsory in all groups. The subjects are Qur'an, Hadith, and Aqaid, Arabic, Fiqh usul-e-Fiqh, Bangali, English, Mathematics.
9. Two subjects are as compulsory departmental course. For the student of all groups mentioned above. 1. The Qur'an Hadith, 2. Islamic History/Islamic Economics/ Islamic state Policy/ Civics for General Group. 1. Islamic History, 2. Geography, 3. Islamic economics. 4. Islamic state Policy for the social science group and two papers on science for Science group.

10. Students of each group can take as an elective subject any one of the following subjects in which full marks will be 100. The subjects are:- Urdu, Bangla, Higher Bangla and general science for general group, Urdu, Persian, General Science, Home economics etc for Social science group, Urdu, Persian, Higher Mathematics, Geography, Home economics, and Islamic History for girls, etc, for science group.

**Alim level: -**

The committee recommended for Alim the following proposals: -

1. The committee recommended that the commerce group be added with the existing three groups of Alim level.
2. Following subjects are recommended to be compulsory for all groups in Alim (XIth, and in XII) 1. Quran, 2. Hadith and Usul-e-Hadith, 3. Fiqh, 4. Arabic, 5. Bengali, 6. English/ Urdu/Persian.
3. The following subjects are departmental courses viz. A) Aqaid and Faraid, B) Balagt and Islamic Philosophy, C) Arabic 2<sup>nd</sup> paper, D) Islamic History/ Commerce/ Philosophy/ Economics.
4. The optional subjects were as follows A) Higher Arabic/Higher Urdu/Higher Bengali, /Higher English. B) Islamic Economics/Islamic state policy/Islamic philosophy.
5. Following two subjects are departmental course in social science group :-  
A) Book keeping and business management, B) Islamic History, C) Economics (Islamic and general) D) Islamic State Policy.
6. They can take any one of the following as optional: - A) Islamic Philosophy, B) Urdu/ Persian, C) Bengali, D) English.
7. Any two of the following as departmental course for science group:-  
A) Physics 1<sup>st</sup> Paper and 2<sup>nd</sup> Paper B) chemistry C) Biology.



8. Their optional subject will be one of two, which were not taken as compulsory subject.

**Fazil and Kamil levels: -**

This committee like these for other levels of madrasah education had made some important recommendations regarding Fazil and Kamil levels of education also. Their notable recommendations are given below:

1. Now Fazil and Kamil are 2+2 years course in vogue. This committee found that in some selected madrasahs these was 3 years course of Fazil and one year course of Kamil and proposed that gradually, in all madrasahs this practice should be introduced.
2. Now, there are two groups viz. General and Mujabbid in vogue. Committee proposed to replace Mujabbid group by commerce group.
3. This committee also proposed to offer the students of Fazil degree holders opportunity to take part in all competitive examinations like B.C.S. and others, along with providing their Fazil degrees equivalence to graduation.
4. There are five groups in Kamil now in vogue. This committee opined that Mujabbid group of these five is unnecessary. So, "Islamic History" group may replace it.
5. This committee also had proposed to up grade the Dhaka Alia Madrasah as an affiliating University, so that it can conduct examinations and provide certificates.

Apart from this, it offered some recommendations regarding madrasah teachers training and research work in such institutions. They advised to establish a "Madrasah Education Academy" to impart research training centrally. This committee also viewed to take in to consideration the research work like Ph.D. And M.Phill in selected Madrasahs and Universities. But the fate of this

committee report also was like that of previous reports. These good proposals were not implemented ultimately<sup>27</sup>.

### **National Education Committee, 1997: -**

Just after getting independence of Bangladesh the then Shiekh Mujib Govt. had appointed a committee under the renowned Scientist and educationist Dr. Qudrat-e-Khuda as its chairman. We had already stated in this regard in the foregoing pages. When after long period of time when Awami League for the second time have been able to form the govt. of Bangladesh under the leadership of Shiekh Hasina, they re-oriented that education commission of 1972 in 1996.

Bangladesh government in their letter Adm 1/5/96/155 dated 14.01.97 appointed an Education Committee with a renowned educationist ex-educational advisor during Habibur Rahman Caretaker govt. and ex-chairman of UGC, Professor M.Shamsul Haque as its chairman with 56 members.

Under this main committee various sub-committees were formed including a sub-committee for Madrasah education and another sub-committee for moral education in which Islamic moral education was included.

Madrasah Education Board chairman Professor Yunus Sikdar as its chairman headed Madrasah sub-committee. This committee in their recommendation said: -

1. Madrasah education is one of the integral parts of national education. So, steps should be taken to modernize their system.
2. Now, in Bangladesh Ibtedai 5 years course, Dakhil five years and Fazil and Kamil are two years course respectively in vogue. This committee proposed to extend ibtedai course up to eight years, Fazil three or four years, Alim two years and Kamil two or one year course.

3. Like secular institutions, female education should be strongly encouraged in Madrash education also.
4. Bengali language will be medium of instruction in all levels of education and Arabic could be used in some places.
5. Higher training and research facility should be provided for Madrasah educated people also. So, apart from the Madrasah teacher training institution in Gazipur necessary steps should be taken to establish another teacher training college/institute in various places the country.
6. Madrasah education board should be more effective and strong to take after the affairs from elementary to kamil level of Madrasah.
7. In order to develop the academic standard of Madrash arrangements for inspection should be made effective. There will be a director under the Directorate of secondary and higher secondary to ensure sound management of Madrasah education. Apart from this, there will be a branch to operate Madrasah in National University, Bangladesh. Bangladesh University grand commission will maintain equivalence between higher education of Madrasah and secular institutions.

Like Madrasah sub-committee there was an another sub-committee for religious and moral i.e. regarding Islamic moral education. This sub-committee also offered some recommendations, which are:

1. To consolidate the faith in Allah, his messenger and life hereafter in the mind of students.
2. Textbook should be compiled to impart knowledge on various aspects of Islam.
3. Facilities should be provided to impart to students knowledge regarding Prayers, fasting, hajj, and their significance<sup>28</sup>.

## **A Critical study on educational committee 1997: -**

Now we are going to present here a critical study on national education policy compilation committee of 1997 which will disclose the in and out side of this report.

This committee was instructed to prepare their report keeping in mind the recommendations of Qudrat-e-Khuda commission. So, though the Shamsul Huda committee didn't follow the maximum points of that committee but they continued the discouragement towards Islamic education like the previous one. From the Islamic educational point of view this committee also executed nothing to be praiseworthy and to be noted here. The following clarification will clear the matter. In the chapter no. 2 of this report it was stated that the main aim and objective of any national educational policy should consist of

- Inspiration to the students mind and their practical life to establish the sense of morality, humanity, religious cultural and social value.
- Manifestation and blooming of national History tradition, cultural stream and arranging to transmit it from generation to generation<sup>29</sup>.

It is needless to say that Islam is the main factor of our culture and morality, a vast majority of the people of the country is cherish the Islamic moral and cultural values. Maximum citizens of the country are strict followers of Islam. They are orthodox in performing their religious injunctions. Though the main stream of the nation is Islam, and this educational policy committee also recognized the reality in their own words, but we have seen that very shamefully the report of the committee didn't show due respect to this fact. But beside his would like to say that this is admirable that the committee considered the elementary education as one of the unique way to awaken in the mind of children qualities of patriotism, consciousness to civic duty, responsibility, curiosity, creativity, perseverance, good conduct, and justice etc. Proposals were obviously good but according to Islamic basis it is compulsory to teach a child how to

perform his fundamental religious duties of Islam; not only teaching is sufficient but when he is a boy /girl of ten years old, it is obligatory for his parents to make him perform those religious injunctions like Salat, Fasting. In this report we have seen that there are many suggestions for bringing up them as a competent man in this materialistic life, but there was not a single word to bringing up them as a competent Muslim. In the existing system religious education is compulsory from class one. But this report very cunningly ignored Islamic education up to class three.

The syllabi and curricula indicate that Arabic and religious education is compulsory for Madrasah, while, English is for K.G. School students, but it is very regretful matter that now a days a notable number of students study in the K.G.Schools and according to the report of this committee a large number of students will be fully isolated from religious education and Arabic. In higher section of primary level i.e. 6<sup>th</sup> to 8<sup>th</sup> class Arabic is fully ignored while subject like fine arts, crafts, and music were made compulsory subjects<sup>30</sup>.

In Bangladesh there are many N.G.O.s working according to their own manifesto, in favor of the social development of Bangladesh. These non-governmental organizations are contributing to the academic development of the country; especially their project is going on in primary level. In regards of their aims and objects to impart education as stated in this report is “the aim of this education is to bringing up an enlightened generation free from superstitious, fatalism, aware of self-confidence, social mentality holder and non-communal”<sup>31</sup> This is very good slogan that N.G.O.s did in their manifesto, but it is a manifest reality that these organizations are trying their best to bringing up the child in such a way that they know nothing regarding Islam. The committee though encouraged these N.G.O. patronized institutions but no single word is said in favor of Maktab and Mosque based Furqania Madrashes. While these Maktab and Furqania Madrashes are able to contribute to the elimination of illiteracy from the country in such a way that will preserve national history and tradition without

spending huge money. We think no N.G.O.s contribution is necessary in this regard. This committee report in regard to Madrash education proposed that this Madrash education system is an integral part of our national education, so, necessary steps should be taken to modernize it<sup>32</sup> But no specific suggestion was offered by the committee for the process of modernization but it is advised to introduce a both types to operate higher level of Madrash education. It is also notable here that this report contented re-organization proposal of Madrash education board, but ignored the necessity of opening any new Madrash board. Only one Madrash Board at Dhaka is inadequate for sound dealing with Madrashes all over the country. It is praiseworthy that the committee tried their best to harmonize the Madrash education with general education with compiling its syllabi including modern subjects of study more than before, keeping an eye to separate and traditional existence of Madrashes. It is also notable here that a report prepared for a country where about 90% Muslims are staying, no comment was offered to bringing up the nation as good Muslim. Instead of this it was emphasized several times not to be communal. This is a needless purpose of the country, because there are no communal conflict in Bangladesh indeed, but endeavor to curve out an issue which is not actually related to the academic purposes, is not fair to be included in the national educational policy report. Hence, we can say that including such sort of issue the committee lost their political neutrality, but acted like an activist of some Political party, because the slogan is very often raised by some political parties, it is not the voice of common people of Bangladesh, while the committee should represent the common citizens of the country. More over the committee viewed regarding non-government or private universities, that these institutions by no means should be a communal one<sup>33</sup>. This is also an objectionable proposal. We don't understand what the committee means by communal University here? Already admission facility is open to all of the communities. Moreover there are some seats are reserved for tribes in Bangladesh. In private institutions there is no official ban on their admission, rather, in some institutions their admission is some thing encouraging.

So, we suppose that addition of this proposal in the report is a sort of devising a non-issue in to an issue.

Such kind of tradition is going on in Bangladesh through ages that whenever any party came in to power they formed a educational committee but very regretfully no effective action was taken to implement those proposals. Even it became a common practice.

### **Contribution of various types of educational institutions of Bangladesh in Islamic education:**

Here we would like to expose a clear feature of the present position of the Islamic education in various types of educational institutions- religious and secular. It is necessary to record here a statistical data of institutions before going to detailed discussion. Firstly, we can classify all the institutions in to two; Religious and Secular. Religious institutions are known as Madrasahs and these Madrasahs are also divided in to govt. and non-govt. Govt. Madrasahs consist of a) Ibtidai, b) Dakhil, c) Alim, d) Fazil and e) Kamil. Up to 1995-96 Dakhil Madrasahs in Bangladesh were 4206, Alim madrasahs 894, Fazil 890, and kamil 110<sup>34</sup>.

Apart from Madrasahs there are secular institutions. These institutions can be divided in to various levels:-1) Primary,2)Secondary, 3)Higher secondary, 4)Graduation and Post-Graduation. There are 61,583 Primary schools, 12,858 secondary schools, 3032 colleges (General) <sup>35</sup> and 11 govt. and 18 non-govt. universities in Bangladesh. In private level there are a huge numbers of Madrasahs also contributing in the development of Islamic education in the country. Various individuals and organizations patronize these Madrasahs. In the coming pages we would like to give a descriptions of some Madrasahs of this type. In concern with schools here it should be recorded that there are some schools also patronized by some persons, trusts and organizations. In the govt.

primary schools there are six years course, commencing from nursery class up to fifth class. According to another statistics there are 78595 govt. primary schools in the country. Apart from these, non-govt. and N.G.O. patronized primary schools also exist.

Secondary level is from 6<sup>th</sup> class to 12<sup>th</sup> class. This secondary level is divided into three branches 1) Lower secondary which is from 6<sup>th</sup> to 8<sup>th</sup> class, 2) Secondary is two years course of 9<sup>th</sup> to 10<sup>th</sup> class. 3) Higher secondary is consisting of 11<sup>th</sup> to 12<sup>th</sup> classes. Graduation and Post-Graduation is now four years course and one year respectively in Hon's and Master level but in B.A.Pass course graduation and post-graduation are 2+2 years respectively. According to the 1995-96 statistics govt. colleges were in Bangladesh 495 with 18673 teachers and 890759 students<sup>36</sup>. Number of non-govt. recognized intermediate colleges, with number of teachers and students according to the survey of 1995-96 were as like 1522, 25127, 474453 respectively, and the number of non-govt. recognized degree colleges are 1015, with 31278, teachers and 113783 students<sup>37</sup>. Besides this there are some English medium schools also contributing in the educational development of the country.

#### **Madrasah-e-Alia, Dhaka: -**

We have discussed a little bit regarding historical background of Madrasah-e-Alia, Dhaka, in the previous chapter with its history from Calcutta to Dhaka. Actually, this Madrasah is the fountainhead of this type in the south Asia. Initially the Dars-e-Nizamiyyah syllabi were introduced but after 1790 A.D. when the then East India Company govt. had decided to produce Persian knowing workers for their affairs, they encouraged to introduce in the syllabi subjects like Persian literature, logic, science, and mathematics excluding fundamental and the basic subjects of Islamic education like Qur'an, Hadith, through which this institution became different from other Islamic institutions of this sub-continent like Deoband, and Nadwatul Ulama, Lucknow. This is, perhaps, the main cause of



Deobandi Ulama's reservation towards these sorts of Madrashes. This practice was continued up to 1909 AD. When Tafsir and Hadith were introduced in Kamil Class<sup>38</sup>. English was included in its syllabi in 1826. English prevailed upon other subjects because of Govt. support to that language and due to its being the official language of the country.

Alia Madrasah was 7 years course up to introducing 11 years course in 1909-10, (6 years junior and 5 years senior course) More over, 3 years higher title course introduced in the same year<sup>39</sup>. In this title course the Fiqh group was opened after Hadith group in 1908. Deserving and competent teachers were appointed. The first Muslim principal Shamsul Ulama Kamaluddin Ahmed M.A. was appointed in 1927. 26 European principals succeeded him, and Khan Bahadur Muhammed Hedayet Hussain in 1928, Shamsul Ulama Khan Bahadur Mohammed Musa in 1934, and Moulavi Shiekh Sarfuddin MA followed him in 1954, Moulavi Maqbul Ahmed in 1955 and Moulavi Jalaluddin M.A. Dr. A.K.M.Ayub Ali, Moulana Muhammed Yaqub Sharif and Moulana Yunus Sikdar, etc. Actually Alia madrasah was after shifting from Calcutta to Dhaka in 1947, and when it was fully settled in 1960 in its present campus of Bakhsi Bazar Dhaka.

#### **Madrasah-e-Alia-Library: -**

Madrasah-e-Alia-Library has a good collection of valuable and rare books. It was established when the govt. in 1820 had allotted a grant of Rs.7 thousands along with a large number of rare books in several languages. Besides this, when "Fort William" was closed all books of the college library were shifted to Madrasah Alia library. A personal library of Moulana Mir Mohammed Bardawani Mangalcoti was also gifted in 1928 when he died and the library was not cared for. These books are preserved here till now in Madrasah-e-Alia Library under the name of "Mangol-coat dept." Here some useful and rare books are available in which maximums of

them are written hand and some are printed. A vast majority of these books are copied from Arabic and Persian books, of which reading is something difficult. There are approximately 704 volumes of books, 244 volumes are hand-written and 460 are printed. Madrasah-e-*Alia* library is a collection of books from various languages viz. Arabic, Persian, Urdu, Bangla, English, Hindi, German, etc<sup>40</sup>. But regrettably there is no suitable atmosphere for researcher and reader to use this vast collection of rare books because of mismanagement.

#### **Research and Analysis Section: -**

There was a section for research and analysis in this institution, introduced in 1928. Scholarship had been offered for five students who could obtain first class (distinction) degree in Kamil class. Duration of scholarship was for two years. Every researcher has to chose a topic either Islamic or Historical or any national issue. Then the research work was to be submitted for diploma degree<sup>41</sup>. but this scholarship program is not in practice for many years and no effective steps also visible to resume it.

#### **Printing and Publication section: -**

There is a printing and publication section also. This section already did a good job. Notable services of this section are Publication of *Tarikh-e-Madrasah-e-*Alia** by Moulana Abdus Sattar in Urdu language, *Dictionary of Modern Arabic* in two volumes; 1<sup>st</sup> volume is from Arabic to Urdu-Bengali, and the second volume is Urdu to Bengali-Arabic, by the renowned head Moulavi of this Madrasah Abdur Rahman Kashgari, and *Qawaidul-Fiqh*, by the great Islamic scholar and head moulavi of this Madrasah Allama Mufti Animul Ihsan. This book is actually combination of following books: -A) *al-Qawaidul-Fiqhiyyah*, B) *usul-al-Masail-al-Khilafiyyah*, C) *usul-al-Karkhi*, D) *al-Tarifal-al-Fiqhiyyah* (Terminology's in vogue among Islamic and Ulama) E) *Adab-al-Mufti wa Jamaluddin Afghani* (in Bengali language) by Professor Mustafizur Rahman and *Khutbatul Jumu'a wal-Eada'in*, by Mufti Animul Ihsan,<sup>42</sup> but for many years it is postponed.

### **Student's Union: -**

One of the academic and cultural issues in these institutions is students union. Under this banner they gather for social, cultural, academic affairs and generally they observe weekly programs to practice speech and discussion performance beside celebrations of various cultural programs. Yearly and Half yearly and weekly journals and booklets are publish from here in various names like "Saotul-Madrasah-Alia" "AL-Urwatul-Usqa" "Al-Jamiyyah" "Al-thaqafah" etc.

In sum we can say that in spite of internal and external conspiracies against Islamic education in this sub-Continent this institution has been playing a great role in the development of Islamic education for two hundreds years. Those who obtained degrees from this institution they contributed in various fields of the country and nation. We would like to record the names of some notable student of this Islamic institution here. They had obtained knowledge of Tafsir, Hadith, Fiqh, Arabic literature, besides, they gained knowledge of Journalism, Politics, Civil services, and cultural affairs. Some of them were able to contribute in the national fields also. They enjoyed higher posts like Ministry, Parliamentary membership, Secretariat, academic institutions and important offices, either govt. or non-govt. in home and abroad. Some of these great personalities are A) Nawab Abdul Latif B) Syed Hussain Sahrawardy C) Syed Mahboob Murshid, ex chief Justice, East Pakistan D) Moulana Muhammed Ali, ex Prime Minister of Pakistan.etc.

### **Dar-ul-uloom Alia Madrasah, Chittagong:-**

This madrasah was another Islamic institution, founded by one " Sanid Mian Sawdagor, (a rich man who spent most of his wealth for social and humanitarian purposes, a large portion of his wealth was spent for this madrasah which he established himself.) at chandanpura in 1913 A.D. This madrash to raised as "Alia" position by introducing "Kamil" class in 1949 A.D. From very begging it

has contributed a good job to the propagation of Islamic education in Bangladesh especially in the eastern region of the country. Moreover, when in 1920, new scheme syllabi were introduced here it flourished so much. Students of this Madrasah served the nation, which may be noted here. Great Islamic scholar of Bangladesh and the writer of many books like “Hadith tatta O Itihash” (Essence and History of Hadith) in Bengali language Moulana Nur Mohammed Azmi was the student of this Madrasah. Dr. Sabbir Ahmed, another Islamic scholar and professor of Islamic History Dept. Chittagong University, also was the student of this Madrasah<sup>43</sup>.

#### **Sarsina Dar-us-Sunnah Alia Madrasah: -**

This is one of the unique Islamic Educational institutions which was founded by a renowned Islamic scholar and “Pir Sahib Of Sarsinah” Moulana Nesar Uddin Ahmed<sup>44</sup> in 1915 A.D. Certainly it is one of those Madrasahs which are founded on “Taqwa” and “Ikhlas”, most probably it is the main cause of its fame in home and abroad. Initially, this Madrasah was very tiny one but due to the founders unremitting endeavor and non-stop adoration the Madrasah rose as an “Alia Madrasah” with combination of four groups of Kamil class viz. Hadith, Tafsir, Fiqh, and Adab. Apart from these, the Madrasah have some additional academic branches which distinguished the institution from others of this type, like “Dept. of Tahfizul Quran” “Dept. of Qira’at wat Tazvid” “Dept. of Dawah, Irshad, wal Buhuth al- Islamiyyah”. Here favourable junctures to impart teaching from elementary to Kamil level are available with four groups in Kamil level. About 2000 students are studying here, hostel accommodation with food, provided free of cost<sup>45</sup>. A library with huge collection of rare books already provides the facility to research. Actually this Madrasah represents the Furfurah Sislah of Furfurah Sharif of West Bengal of India. The pir, founder of this madrasah was the preceptor of this Silsilah. It is unique in this point that all of the teaching and non-teaching staff and

students of this Madrasah have to maintain a prescribed Islamic uniform. It is also notable that besides institutional study arrangements are available here to impart the spiritual teachings also. So, this Madrasah has been able to attract the heartiest honor of the vast majority of the Muslim people of Bangladesh. Many of the Islamic Scholars who have been obtained degrees from this Madrasah are contributing at the national level.

**Feni Alia Madrasah: -**

This Madrasah of Feni, on of the eastern district of Bangladesh, actually represents as a renowned Islamic institution of the country. Outstanding Islamic scholar and the great Alim-e-Din, Moulana Mohammed Ubaidul Haque Islamabadi, founded this Madrasah in 1907 at the northern side of the Feni town. He was the principal of the Madrasah till Kamil class was introduced in 1951. This Madrasah also has a great role in the propagation of Islamic education in the country<sup>46</sup>.

**Pangasia Nesaria Alia Madrasah: -**

Moulana Muhammed Hatim founded this madrasah in 1919 at Pangasia of Patuakhali district of Bangladesh. This Moulana was actually one of the greatest Islamic scholar and preacher of Islam. Kamil class was opened in the madrasah in 1955. This madrasah is also playing a great role in the propagation of Islamic knowledge in the southern region of the country.

**Shahbad Majidia Alia Madrasah, Narail:-**

One of the greatest Islamic institution of southern region of Bangladesh, the Madrasah was established by a renowned "Pir" of Noapara, Jessor, Khawaza Abdul Majid Shah. He founded this Madrasah in 1950. Prior this, this area was a dark jungle. After cutting the grass and cleaning the jungle "Pir Sahib" founded here this religious institution. One Adiluddin and Majid Mullah and others had

endowed their lands for Madrasah. Initially it was not a Kamil Madrasah but now days it become fountainhead of Islamic education in Jessor-Khulna region. It is symbol of love that the area was re-oriented as shabad after the name of the founder Abdul Majid Shah. One of his devotees one Hashim Pandit had proposed the name and it was unanimously seconded by all. Shabad Alia Madrasah has been producing a good number of deserving generation and playing a great role in various fields of knowledge<sup>17</sup>.

Apart from the above-mentioned Madrasahs there are many Madrasahs in Bangladesh in various parts of the country. Some of these kinds of institutions

1. Khuna Alia, 2. Pabna Alia, 3. Noakhali Islamia, 4. Toomsar Alia, 5. Comilla Alia, 6. Gazimura Alia, Lucksum, 7. Dhamti Alia, 8. Sylhet Govt. Alia, 9. Bogura Mustafawia Alia, 10. Jamia Qasimia, 11. Tamirul Millat Kamil Madrasah, 12. Alam Shah Para Alia, 13. Kushtia Alia, 14. Noakhali Karanatia Alia, 15. Jamia Ahmadiya, Chittagong, etc.

### **Contribution of Qawmi Madrasah (non-government) in the development of Islamic education in Bangladesh: -**

Apart from full government Madrasahs and government-recognized Madrasahs, there are some fully non-government Madrasahs in Bangladesh. These Madrasahs are actually followers of Dar-ul-Ulum Deoband, of India. In their syllabi, method of teaching, in characteristics and academic atmosphere they are keeping an eye to the ideology of "Ahl-us-Sunnah-wal-Jama'a" school of thought. Basically these Madrasahs fully depend on the donation of people, their Zakat and other types of "Sadaqah" In regards of the characteristics of these types of Madrasahs, their organization claimed that "This Madrasah education is related to that continuous process of teachings, which was initiated by the prophet himself,

practiced by his companions and elaborated by our Aslaf (foregoing celebrities) <sup>48</sup>. These types of Madrasah are known as Qawmi/ Khariji Madrasah in Bangladesh. These Madrashes were initially, introduced in this region when for the first time in 1901, Dar-ul-Uloom, Hathazari, was established. These institutions usually emphasise on the religious subjects of study with less importance towards modern subjects.

#### **Aims and objectives of these madrasahs :-**

These madrasahs are performing their jobs to gain the following aims and objects:-

- Spreading the Islamic religious spirit among all mankind disseminate the word of truth and propagate the eternal message of Islam through teaching, compilation, training, advice, theoretically and practically.
- Serve religious knowledge through imparting profound knowledge of 'Tafsirul Qur'an,(interpretations of the holy book of Allah) Traditions of the great prophet, Fiqh, Usul-al-Fiqh, Aqaid, and other knowledge related to the Islamic sariah.
- Bringing up the new generation with instructing them regarding genuine religious beliefs according to the "Sunnah-al-Navaviyyah" and according to the characteristics of our foregoing religious preceptors and establish their relation with social life and making them aware of the problems of Islamic Ummah.
- Provide syllabi and curricula, which enable students to bring others to Allah and to the guidance of the Prophet. To confront the enemies of Islam and those who are aberrant.
- Elimination of conflict among the Muslim sub-sects and social purification from "sirk" and "bid'at" and all other traditional superstitions.

- Preparing ulama for propagation of Islam and training on lectures, writing, and book compilation, so that they are able to attract hearts of mankind to Islam.
- Convey the mankind to rescue them from communality and distinguishing among religious sects<sup>49</sup>.

According to the “Vifaq”<sup>50</sup> these madrashs consist of 7 levels of education as follows: -

Levels	Names of sub.	Topics.	Numbers of sub.	Marks of exm.
1 <sup>st</sup>	Hifzul-Quran	Memorizing of the Holy Qur'an with some instruction	3	200
		Of tazvid, aqaid, and Masail.	4	300
2 <sup>nd</sup>	Ilmulul Qura'at	Pure recitation of the Holy Qur'an		
3 <sup>rd</sup>	Ibtidaiyyah	Quran , with three Kitabs and Bangla arithmetic, history, Geography, & English	7	700
4 <sup>th</sup>	Ibtidaiyyah	7 <sup>th</sup> class of kitab section	7	700
	Mutawassitah	Adab, Fiqh, Nahv, Sarf, Islamic History, & Bangla.		
5 <sup>th</sup>	Mutawassitah	11 <sup>th</sup> class of kitab section	6	600
		Adab, Fiqh, Usul, Balagat		
		Faraid, Qur'an with translation.		
6 <sup>th</sup>	Fadilat	14 <sup>th</sup> class of kitab section, Tafsir	8	800
		Hadith, Usul, Aqaid, History, Economics		
7 <sup>th</sup>	Takmil	15 <sup>th</sup> & 16 <sup>th</sup> class of kitab section		
		Hadith, ulumul Hadith, Fiqh, Tajvid.	11	1100 <sup>51</sup> .

Following are some renowned Madrasahs of this type in Bangladesh: -



### **Madrasah-e-Darul-Uloom Moinul-Islam, Hathazari :-**

This Madrasah was established in 1901 A.D.=132 A.H. in Hathazari of Chittagong district. The founders of this Madrasah actually were some renowned Islamic scholars of Bangladesh viz. Moulana Abdul Wahid, Moulana Abdul Hamid, Moulana Habibullah. Perhaps, it is a unique and number one of this kind of madrasahs. The prime aim of this Madrasah is the propagation of Islamic message through teaching, and instruction and confronting the challenges of the unrecognized sects of Islam, bringing up a well-versed generation to lead the nation with consciousness about the problems of the nation with their solutions, nourishment of Islamic sentiment in the life of individual and society, spreading Arabic language & literature, generalize the Arab Culture among Muslim generation of this region, imbue them with the Islamic culture and civilization and consolidate the relationship with other higher institutions of the world both of home and abroad, academically and culturally.

The educational movement of this Madrasah, its philosophy, aims and objects similar to the main object of Darul-ulum, Deoband. It may be considered as the twin of Darul Ulum, Deoband, because it accepted the religious thoughts of that institutions follow its syllabi and curriculum with keeping an eye to modern subjects of study, which enable the students to lead the Muslim ummah. Here all those sections and departments are available where great opportunity to be specialized in different higher fields of study like, Tafsir, Hadith, Fiqh, Arabic, Dawah and Irshad are there. Besides there are sections like IFTA, (Islamic Jurisprudential verdict) section, Hifz-ul-Qur'an section. This is the first Madrasah where in the very beginning of twentieth century in 1908, Dept. of Hadith was introduced and thus, it had been playing a remarkable role in this field of Islamic learning. This Madrasah is the oldest one and the fountainhead of this type.

We would like to record here some outstanding students of this madrasah like Shiekh Habibullah, Shiekh Abdul Wahhab, Shiekh Hafiz Mohammed Hamid,

Shiekh Syed Ahmed Sandivi, Shiekh Ibrahim Balyabi, Moulana Abdul Yaqub, Moulana Abdul Qayyum, Mufti Azam Moulana Mohammed Faizullah etc.

- Mufti Mohammed Faizullah, writer of many books viz. Faizul Kalam Li-Syedil-Anam, Hidayatul Ibad Ila-Sabilir-Rasad, Tariq-AL-Najah. Talim Mubtadi Li-Lisanil-Arabi etc.
- Shiekh Nazir Ahmed Anwari, He also writes many Books viz. Anisul Arabi WA Jalisut-Turab, Tuhfatul-Hujjaj, Zubdatul Athar, Al-Fatiha Wa Fadail-as-Salat-alan-Nabi, etc.
- Renowned orator and great politician Moulana Siddique Ahmed (died on 1987) was a great Faqih (Islamic Jurist) and Muhaddith (Hadith interpreter). Apart from this he was a good writer. His renowned books are: Al-Dawah ilal-Haque, Khatmun-Nabuwwah, Sa'an-al-Nabuwwat, Mas'uliatul-Ulama-Wa-wajibatuhum etc.
- Siekh Abul Hasan: another renowned Alim, who was closely related to Hathazari Madrasah (died on 1992). This person was a well-reputed man in various fields of knowledge, especially in the Hadith interpretation. His renowned book, which already published in Bangladesh and India in Urdu language, is "Tanzimul-Ashtat Li halli-Awisatil-Miskat". This book already published in three volumes, which have been able to attract the great attention of Ulama of Bangladesh and India. His other books are Tanzimul-Dirayah li-Halli Awisatul-Hidayah, al-Futuhatul-Ilahiyyah, Tafsirul-Suratil-Fatiba, Sairul-Qamar-Wal-Islam, etc.
- Shiekh Muhammed Ali, ( Died on 1414 A.H.) also wrote some books viz; " Mir'atul Amalih Fi Sarahi Misakatul Masabih" in Arabic Language, Kanuj Ijajiyh Fi Sarhil-Muqamat-al-Haririyyah, Iqdul Farid Fi Sarhil-Aqaid, etc.
- Moulana Mohammed Qasim Fatehpuri, (Died on 1994) former teacher of Hadith in Hathazari Madrasah, writer of many books; Ihdak al-Amam Fi Tafsir-al-Mathani, Mathni-al-Anzar Fi Halli Sarhi Ma'ani-

al-Athar, Al-Durrul-Mandud Fi Sarhi Ma-Qalahu Abu Dawood, Kashful Mulham, Asraq-al-Qamarain etc.

Apart from these above mentioned ulamas and Islamic scholars there are large number of students of this Madrasah who are playing historic role in the evolvement of Islamic education in the country. For instance we name here Moulana Nisarul Haque, Moulana Junaid Babunagari, Moulana Shiekh Ahmed, Mufti Jasim Uddin, etc<sup>52</sup>.

Eventually, we can say that this Madrasah has served this nation and is not less than a University but something more.

### **Jamia Islamia, Fatia, Chittagong.**

Former Madrasah-e-Qasim-ul-uloom, Zamiriyyah, and now “Jamia Islamia, Fatia” is another one great non-government Islamic institution of Bangladesh. This madrasah has been serving the Islamic educational purposes for the last 50 years. In the very inception it was established as an Ibtedaiyyah Madrasah on 1357 A.H. under the direction of renowned “Alim” Moulana Zamir Uddin Ahmed (Died on 1359 A.H.) and another Islamic scholar of Bangladesh Moulana Mufti Azizul Haque. This Madrasah was actually founded in Fatia when the area was in deep darkness of various types of individual, social and religious superstitions. The institution proved a fountainhead of religious guidance for the peoples to rescue them from all sort of evils. This Madrasah also follows the Deoband school in syllabi and curricula and as religious sects “Ahlus-sunnah-Wa-al-Jama’a”.

Fully keeping aloof from receiving government facilitates this Madrasah depend on donations of Muslim people from home and abroad. “Daora-e-Hadith” or hadith class in Kamil level was introduced in this Madrasah in 1946 A.D. Deobandi ulmas of Bangladesh had worked here as teachers. Some of them were

Moulana Ibrahim Balyawi<sup>53</sup>. Some outstanding scholars in Islamic knowledge like Sheikh Mufti Azizul Haq adorn the post of “Muhtamim” or principal. He was the first principal of this Madrasah. During his time the Madrasah reached to the higher position of development and due to his sincere and devoted mentality the Madarsa became one of the greatest seat of learning in the country. Second principal of this institution was another well-reputed “Alim” of the country Maulana Mohd. Younus (died on 1992). This person was not only related to academic affairs but also contributed as vital member of Shariah council of Islami Bank, Bangladesh Ltd. He was Chairman of “ Wifaqul Madaris-al-Arabia, Bangladesh”. This Madrasah became a model Islamic institution under his dynamic leadership and gained well-reputation in home and abroad<sup>54</sup>. the third principal of Madrasah Maulana Haroon Islamabadi is also performing his duties well.

#### **Aims and objects of this Madrasah:**

Preservation of the pure religious beliefs of Islam and Islamic values and safe-guarding the Ummah through teaching, instruction and lectures and producing real preachers of Islam who will teach Arabic languages and literature. Thus they will understand the holy Quran, Hadith and Islamic learning.

All sections and departments are available here which generally exist in all madras of this type besides “Daora-E-Hadis” tafsir, fiqh, and Maqulat i.e. logic, philosophy, astronomy etc.

There are about 100 teachers and 2500 student in different departments. A library with large gathering of rare books is there. Beside these institutions there are some others sections also.

#### **Haiat Ittihad al Madaris, Bangladesh.**

This organization is fountainhead of non-governments Madrasahs under which near about 150 Madrasahs are functioning. This organization inspects these Madrasahs and conducts their examinations and supports them financially. This organization also is responsible to provide academic syllabi and annual central examination and to observe their academic activities; besides it distributes scholarships to deserving students.

#### **Munazzamat Madaris Tahfizul Quran:-**

The prime aim of this organization is to harmonize inter-relation among different institutions and enrich their teaching methodology and conducts competition among students of various institutions besides arrangement of award giving ceremony among successful competitors.

#### **Munazzamat Ma'ailhidul Quranil Karim: -**

Basically it deals with those Madrasahs in which teaching is imparted for accurate recitation of the Holy Qur'an, so that the students might be able to read Qur'an, know "Duas"(sentences for prey) as early as possible.

#### **Markaz-al-Dawah wal-Irshad.**

This department aims to bring up a competent eloquent generation, which will be able to deliver Islamic message to others according to the demand of the times. Those will be competent to confront the false notion of aberrant. Moreover this department publishes research works and religious books besides a religion-cultural magazine named as Al-Tawhid in Bangle language.

#### **Muassasatu Tahil Al-Muslimen Al-Judud:-**

This is responsible to provide necessary teaching and instruction to new converts, so that they understand the main spirit of Islam and genuine religious beliefs of Islam with some religious knowledge besides a little bit learning about Arabic language.

### **Al-Mustasfiat Al-Tabiat-Lil-Jamia.**

Under this section this Madrasa is running two hospitals, one is in “Bandorban” district and another one is in “Shok Bilas”. They distribute medicine free of cost among the poor peoples.

### **Majmaul Lugah Al-Arabiyyah:**

This institution was founded by well-reputed Arabic litterateur Mohd.Sultan Zaoque al-Nadvi under direct supervision of Shekih Mohd.Younus to evolve the Arabic language and literature in Bangladesh on large scale. The institution offers students training in Arabic language through correspondence, writing and lectures. Also encourages students to study Arabic literature and write research articles. A literary-cultural Arabic is journal published from here named as Al-Subhul Jadid (new morning). The chief editor of the journal is M.Sultan Zaoque Al-Nadvi.

There are a notable number of compilations by former teachers of this renowned madrasah both published and unpublished, in Arabic and in urdu language. Some of them are Mufti Azizul Haq, founder and head of this Jamia. His notable books are as follows: -

1. Khair-al-Zad Fi Sirri-Doadh, a book of ilm-Tazvid, 2. Ni`mal Urudh fi Nazmi furudh, a book of ilm-urudh, 3. Tanjiat-e-Halik fi Takhliat-e-Molv. Abdul Malik. A book of ilm-tazvid, 4. Al-Itidal wa-al-itiqaf arbayena yaoman. 5. Azizul Kalam fi Madhi Khairil Anam.

Sheikh Muhaddith Ahmed, Sheikh Ali Ahmed Al-Khairiy writer of "Hadiatul Mujtana" Mohd Ishtaq Al-Gazi, Mufti Mohd Ibrahim who had written several books, which number is not less than 30. Apart from these, there are many ulama related to this institutions viz. Mohd Sultan Zaque Al-Nadvi chief editor of "Al-Subhul Jadid" Mohd Ayub, great Adib, teacher of Hadith and adab. Mohd. Abdul Haleem teacher of Hadith, Rafiq Ahmed, writer of many books viz. "Idahul Miskat" consist of two volumes "Irshad al-Talibeen Fi Ahwal Al-Mussannifeen" "Jawaharul Ulum Fi Marifatil-Ulum Wal Funun" etc<sup>55</sup>.

With this brief account we can say that this institution has contributed to the development of Islamic education in Bangladesh a lot.

#### **Jamia Arabiyyah Islamia, Jiri, Chittagong.**

This is one of the greatest and oldest religious private institutions in Bangladesh. Ahmed Hasan founded it on 1331 A.H=1910 A.D. Hadith department was introduced here in 1920 A.D.

This institution aims at to conserving the religious beliefs of Islam and rescue the Ummah from all kinds of stupidity through education, propagation and by providing them role models of outstanding Ulamas and sincere Islamic preachers who have carried pennon of the holy Quran and Sunnah and performed their responsibilities of spreading of Islamic education in the growing generation. This madrasah also considers Deoband as their inspiration and follows their syllabi<sup>56</sup>.

#### **Jamia Islamia Azizul Uloom, Babu Nagar, Chittagong :-**

This Madrasah is situated at 28 kms. distance from Chittagong town. Founded in 1345 A.H.–1924 A.D. as a secondary Madrasah by Moulana Mohammed Haroon Islamabad. Hadith department was introduced here in 1370

A.H. This Madrasah is also playing a great role in consolidation of the pure religious beliefs of Islam in the people of this region, besides removing the corrupted so called religious beliefs, which prevailed through ages. Dars-e-Nizamiyyah Syllabus is in practice alongwith some modern subjects. All those departments are available here like other institutions of this type with department of “Talimul Qur’an& Tazvid” Dept. of “Tahfizul Qur’an” Dept. of good handwriting and calligraphy<sup>57</sup>.

#### **Madrasah Ashraful Uloom , Barokatra,Dhaka :-**

This is one of the oldest Madrasahs. It was founded by a group of celebrated ulamas in 1936 A.D. on the bank of the river Burigonga, on the southern side of Choukbazar, Dhaka. Those who contributed to the foundation of this Madsasah were Moulna Abdul Wahhab, known as “Pirji”, Mujahid-e-Azam Moulna Shamsul Haque Faridpuri, Moulana Hafiz Mohammed ullah known as “Hafizji” and Mufti Mohammed Ali. From the beginning Hadith department was introduced in this madrasah. Moulna Shamsul Haque Faridpuri was head of this madrasah till 1950. This madrasah also like other non-govt. Qaomi madrasahs, which survives on public support. This madrasah highly owed to Khan Bahadur Hafiz Muhammed Hussain, who endowed his enormous building for Madrasah, which is used as hostel and campus. Main characteristics of this Madrasah is to be introduced with Hanafi school of thought, to preserve the “Sunnah” spreading Arabic language and knowledge of “Shariah” and Islamic culture. This Madrasah also follows “Deoband” in their teaching methodology and religious concept. All the teachers of this madrasah famous for their knowledge of Hadith, Fiqh, Arabic language, and literature with their quality of sincerity and God fearing<sup>58</sup>.

#### **Jamia Qur’aniyyah al-Arabiyyah, Lalbagh, Dhaka: -**

This is another very famous non-govt. Madrasah of Bangladesh, situated in the capital city of the country. It was founded by a group of ulama in 1370



A.H.-1950 A.D. The founders were headed by Moulana Zafar Ahmed Uthmani, writer of several books. His famous book is "Ilaus-Sunan" comprised of 20 volumes, and the great preacher of Islam, known as "Mujahid-e-Azam" Moulana Shamsul Haque Faridpuri, one of the very nearest friend and "Murid"(spiritual student) of Hakimul-Ummat Moulana Ashraf Ali Thanavi, who was also a great writer. He had written at least 100 books. The main aim of this institution was to produce a selfless young generation but who will devote full attention to preaching of Islam. They will practice the pure and genuine Islamic beliefs in their word and deeds.

This madrasah is also playing a magnificent role in the development of Islamic education in Bangladesh. A large number of deserving ulama obtained degrees from this madrasah on Qur'an, and Sunnah. Now they are utilizing their brilliance the various places of the country. This madrasah is also a strict follower of "Doband" type of teaching methodology, religious notions, and academic syllabi. All academic levels from elementary to higher level are available here. In addition, there is Dept. of Fatwa and Islamic Fiqh, Dept. of Dawah and Irshad al-Deeni, Dept. of "Buhuth al-Himiyyah"(research), dept. of Press and Publication, Dept. of Journals and Magazine. There is a big library with large collection of rare books numbering approximately 12000 volumes".

#### **Jamia Amdadia Kishorgonj :-**

This Jamia Founded by great Islamic thinker and politician Moulna Athar Ali in 1945 .D. Dorah-e-Hadith and Tafsir were introduced in this madrasah in 1955. This institutions is not only a center of religious learning but professional and modern types of knowledge is also offered here which is useful for students in their practical lives. Prime aims of the establishment of this institution were as follows: -

- Harmonization of Dars-e-Nizami syllabi with educational purposes adding useful modern subjects of study.

- Imparting knowledge of Arabic language as our religious significance and Bangla as our national interest.
- Producing Ulama, Islamic scholars and preachers adorned by the Islamic knowledge and spirit of Islamic culture with special emphasis to developing their faculties to lead the nation in conformity with the changing atmosphere.
- Adopting easy process to teach the children within very short period of time.
- Imparting various types of professional training. So that to learn in their practical lives. This course consists of subjects like bookbinding, Electrical Engineering, Telegraph, Stitching, Painting etc.

These are just specimen of the non-govt. madrasahs of Bangladesh. There are, apart from these, hundreds of madrasahs contributing to the development of Islamic education in Bangladesh. Some of these are viz. Jamia Arabia, Faridabad, Dhaka, Jamia Rahmania, Jatrabari, Dhaka, Madrasah-e-Darul-uloom, Gaohar Danga, Faridpur, Madrasah-e-Qasimul-Uloom, Jaria, Chittagong, Madrasah Ashraful-uloom, Balia, Mymensingh, Madrasah-e-Darul-uloom, Kanaight, Sylhet, Madrasah-e-Darul-uloom, Railway station, Jessor, Madrasah-e-Darul-uloom, Barura, Comilla, Husainia Darul-Uloom Qaomi Madrasah, Noakhali, Madrasah-Shah Jalal Dargah, Sylhet, Madrasah-e-Nasirul-Uloom, Chittagong, etc<sup>60</sup>.

#### **Islamic Education at University level: -**

According to 1997-98 statistical report there were eleven Govt. Universities in Bangladesh.<sup>61</sup> Among these, Islamic studies and Arabic are in Dhaka, Chittagong, Rajshahi, Islamic and National University. In Open University there is only dept. of Arabic. Apart from these govt. universities there are two private Islamic universities out of sixteen private universities of

Bangladesh namely Darul Ihsan university and Islamic university, Chittagong. A brief description is given below regarding Islamic education in these universities:-

#### **A. Islamic University, Kushtia, Bangladesh: -**

Historical Background: -

Traditionally this region of Bengal had a great zeal to Islam and its educational system. Whenever any kingdom was established here, especially Muslim rulers of the country was this the earnest expectation of inhabitants. In the preceding pages we have already discussed regarding Muslim rulers contribution to Islamic education in this region. It is also recorded that not only Muslim rulers but British colonial rulers also could not resist this reality, they may be something under compulsion, established some Islamic seats of learning. But beside this it is also notable here that in last several centuries Britishers had ruled many Muslim countries of the world. Britishers were not satisfied with their official rule only but were actually committed to produce “a class of Indian persons. Indian blood and color but English in taste, in opinion, in morals and in intellect.”<sup>62</sup> They implemented their such kind of philosophy through producing a fully westernized young generation, who were really Indian in blood and color but English in taste and ideological thoughts. These circumstances were in close observation of some Muslim intellectuals. They very sensibly played a vital role to rescue the nation specially Muslims from these adversities. But could not gain sound success. Britishers endeavors had resulted the clear division in the Muslim nation. Abdul Haque Faridi said, “as a result of colonial rule there are two types of educationists in Muslim countries. 1. Supporters of traditional Islamic system of education 2. Supporters of western educational system. The first group is neglected in jobs, professional affairs and others financial purposes and the second group are inattentive in religious injunctions”<sup>63</sup>.

We have hinted that in the hard times of Muslim education the Muslim scholars were not silent; they tried their best to face the adversities. One of their endeavors was proposal to impart Islamic education at higher level. Aligarh Muslim University, Deoband, Nadwatul ulma, Lucknow are the living result of their awareness of the matter. In Bengal region also some renowned Islamic scholars were conscious of the purpose. Keeping this in the mind several years ago Moulana Muniruzzaman Islamabadi had proposed to establish a fully residential Islamic University on the “6 Acre area of the top of Deaung hill” very close to the Chittagong town and on south bank of the river Cornapuli. He dreamed of a fully residential Islamic university. His expected university’s aim and objects was: -

1. Imparting teaching of Qur’an, Hadith, and various Islamic rudiments in comparison to the prevailing system in govt. Madrasahs. Besides, bringing up competent Islamic experts to be able to preach Islam soundly.
2. Practice of different religions in Arabic, and teaching various languages.
3. Zeal to Islam and Muslim nation and nourishment of fundamental human qualities.
4. Study comparative religions to prove pre-eminence of Islam towards Muslims

Moulana Islamadi also discussed the matter with Moulana Abul Kalam Azad and Hakim Ajmal Khan. He had designed a syllabus also and included “Tibb” as one of the subject. Ultimately he failed to implement his dream. Some others Islamic scholars of Bangladesh had co-operated with him in this respect. They were Moulana Akram Khan, Abdullah Al-Baqi, Abdul Karim, Peer Badsha Mian, Abu Bakr Siddique, Alhaji Nisar Uddin, Peer Sahib Sarsina. Though his endeavor didn’t reach the goal. His activities influenced others, thus a constant movement for an Islamic University went constantly.

To promote Islamic education in higher level Islamic scholars were very serious. So whenever they got any opportunity to do something in this respect,

they had done. Moulana was a member of the Madrasah education committee (Moula Baksh) of 1938-41. In 9 May 1940, the committee had discussed the question of the *establishment a university of Islamic learning* and following resolutions were adopted: -

1. A) Resolved that the committee strongly recommends to government to take early steps to establish and incorporate, by an act of legislature, a University Islamic learning at Calcutta having jurisdiction and control over all Madrasah both old and new scheme including Islamic intermediate college.

B) Resolved that the proposed University of Islamic learning be established for the purpose of ascertaining, by means of examinations or otherwise, the person who have acquired proficiency in different branches of literature, particularly in Arabic literature and Islamic studies, science and Arts and for the purpose of conferring upon them academic degrees, diplomas, oriental literary titles, licenses and marks of honor.

C) Resolved further that the university when so constituted should be incorporated for the purpose of making provision for the instruction of students, with power to appoint university professors and lecturers and to hold and manage educational endowments, to erect, equip and maintain university libraries, laboratories and museums, to make regulations relating to the residence and conduct of students and to do all acts consistent with the Act, which tend to promotion of study and research.

It is remarkable here that this proposal was moved by Maulana Muniruzzaman Islamabadi, a former MLA and the proposal was seconded by Shamsul Ulama, Moulana Mohammed Musa M.L.A.<sup>64</sup> Another member of this committee Moulavi Ibrahim MLA also played some role in this regard to strengthen the proposal mentioned above.

2. Resolved that Government be moved to introduce a bill for the establishment of a university of Arabic Learning and Islamic Studies in the Bengal legislative

assembly, at its next session or as soon as possible” This proposal was moved by Khan Bahadur Moulavi Alfazuddin Ahmed and seconded by Moulana Mohammed Ibrahim<sup>65</sup>.

Accordingly great national leader Mr.A.K.Fazlul Haque who became the Prime Minister of United Bengal in 1937 on his initiative set up the Moula-Baksh committee. We have already discussed in this matter in the preceding pages.

A.K.Fazlul Haque had commented in this concern “My earnest desire is to develop Madrasa education, nay I intend to bring into existence an Arabic university. I am waiting the report of the committee, which has been set up for the purpose, and I shall do whatever is possible for the implementation of the recommendation of the committee<sup>66</sup>.

But unfortunately that was Second World War period, like other countries of the world, India also was affected by war financially. British Central Government was not passing any payment of bills. In this circumstances, in 1941 on the occasion of a price giving ceremony of the Calcutta Madrasa, Mr.A.K.Fazlul Haque said that “though it was necessary to implement some of the important recommendations of the Moula-Baksh Committee for the development of Madrasa Education, but unfortunately the great war affected all of our schemes and under prevailing circumstances government can not venture upon any new project that will require additional expenditure<sup>67</sup>

Afterwards this issue became obscure, nay Second World War also responsible for the matter. During partition of Indian sub-continent in 1946-47, committee was appointed to review Madrasa syllabus with the then education Minister Syed Muazzem uddin Hussain, as it's chairman. The most important recommendation of the committee was “that for proper religious and cultural development of Muslims in Bengal, a Muslim university be established as soon as possible, so that Muslims may be in a position to control the religious and cultural

content in the school and in the university education and properly develop Madrasa Education on sound lines<sup>68</sup>.

But before taking any effective steps to implement such kind of good proposals this sub-continent was divided.

In 1947, sub-continent divided into India and Pakistan. In this period it was highly expected to implement the previous recommendation related to Islamic Education, but Pakistani rulers did nothing in favour of Islamic Education. Moreover sometimes endeavours were made very strongly to secularize educational policies. At the inception of the independence of the country in 1949-52 a committee was appointed by the government namely "The East Bengal Educational System Reconstruction Committee" with renowned Islamic scholar and journalist Moulana Muhammed Akram Khan as its chairman<sup>69</sup>.

Under this main committee there was a Madrasa sub committee to help the general committee to prepare a report on Madrasa Education. In this sub-committee following two gentlemen were appointed as advisors

1. Shamsul-Ulama Moulana Abu-Nesar Muhammed Wahid M.A. IES retired
2. Khan Bahadur Moulana M.Zia-Ul-Haque MA principal Madrasa-E-Allia, Dhaka.

This committee also in their recommendation very sincerely felt the necessity of University of Islamic learning. The committee said "We reiterate the demand especially under the present circumstances when Pakistan being the largest Muslim State aspires to lead the Islamic world in every field of national and international activity. For this purpose we recommend that the government should take early steps to establish such a university having jurisdiction and control over all old scheme Madrasas. The university will ascertain by means of examination or otherwise the person who have acquired proficiency in different branches of literatures particularly in Arabic Literature, Islamic Studies and Arts

and provide for their teaching and promote original researches in the various branches of Islamic learning and culture on modern lines<sup>70</sup>.

But the successive education commissions didn't use a single word regarding proposed Islamic University. We would like to reiterate this comment that the demand of Islamic University which had been continued in the various committees and commissions during British rule, was ignored during Pakistani rule. On the 3<sup>rd</sup> January, 1957 government of East Pakistan appointed an education commission namely "Education reforms commission, East Pakistan, 1957" To advise them on the reorganization and reconstruction of the entire system of education in East Pakistan with Chief Minister Aatur Rehman Khan as its chairman<sup>71</sup>.

It is regrettable that a demand which already proposed and which was the whole hearted expectation of vast majority inhabitants of the country, didn't obtain any response in this commission's report. Moreover they emphasized the new scheme system of Madrasah Education should be integrated with secular or general system by providing in the latter special Islamic subjects such as Arabic, Fiqh, Faraiz and Aqaid as optional subjects.

This recommendation was actually abolition of this system Madrasa because it is very obvious that if Islamic subjects are optional they will be ignored by all and gradually. Their withdrawal will be demanded from syllabus. Later on the commission on national education known as "S.M.Sharif Commission also followed their antecedents in this connection<sup>72</sup>.

On the other hand when Ulama and Islamic scholars of Bangladeshi apprehended that the demand of the proposed Islamic University is going to be lost in the hole of grave, they reorganized comprehensive propaganda in this regard. Under the auspices of Jamiatul-Mudarrissin was held in Lalbag Mosque, Dhaka on July 1962. In the meeting the ulama expressed their grave concern over



the defective systems of education in the country. They discussed the matter *thoroughly* and came to the conclusion that to remove the defects in systems and syllabi and to establish an ideal system of education, a model institution should be set up under the name of Islamic Arabic University. To materialize the program a general organizing committee was set up. To prepare a detailed and comprehensive scheme of the proposed university a planning committee was formed<sup>73</sup>.

Planning committee after detailed study of the previous reports and conferences prepared a preliminary scheme of such a university and submitted it to the organizing committee. On October 20, 1962 the scheme was discussed in the meeting of the organizing committee held in Dhaka Alia Madrasah Auditorium. In the meeting an implementation committee was formed. This implementation committee submitted the report to the then governor of East Pakistan and strove in vain for establishment of such a university. Moulana Abdur Rahim signed the report and submitted to the governor on 01.01.1963. It is hereby mentioned that before this, the main organizing committee had prepared the report in which all information concerned with the background, justification and objectives were explained. Notable Islamic scholars were the members of this organizing committee viz. 1. Noor Muhammad Azmi

2. Prof. Gholam Azam

3. Moulana Azizul Haque

4. Alauddin-Al-Azhari

5. Khurram Jah Murad

6. Azizur Rahman

7. Abdul Ahad Qasemi

Beside intellectual level, Madrasah students and other Islamic organizations also strongly participated in all of the concerned activities. Especially "Jamiat-e- Talaba-e-Arabia" (an organization of Madrasah students of the country) with other Islamic organizations in 1962 gathered a heavy crowd in Dhaka. Subsequently the demand of an Islamic University acquired the status of

public demand. Moulana Bhashani, a dynamic and ever popular leader of Bangladesh, had performed the duty of supplying chaff in the burning fire by declaration of foundation of an Islamic University in "Shantosh" of Tangail district in Bangladesh. Ultimately in response to a pressing demand for the improvement of Madrasah education and for the establishment of a university of learning and research the government of Pakistan on 31 May 1963 appointed "The Islamic Arabic University Commission, 1963-64 with Dr.S.M.Hussain, M.A.D.Phill (Oxon), former vice chancellor of Dhaka University, as its chairman"<sup>74</sup>.

This Commission met several times to frame an original structure of Islamic University and delivered some good proposals. Like in their second meeting held on Thursday the 31<sup>st</sup> December 1963, in the office of the chairman, discussed in details in this regard. After discussion the committee was unanimously of the view that the contemplated Islamic Arabic University as designed by the Minister of Education should not be a duplication of the existing University.

Further resolved that the main object of this university would be to produce Ulama, profoundly learned in Tafsir Hadith, Fiqh, Usul etc. like the products of Jamia Al Azhar of Egypt. At the same time it would also produce well-educated young men who will possess sufficient knowledge in Islam along with general education and would thereby be eligible for various services (including the civil services). Also professions like the practice of law<sup>75</sup>.

In the third meeting held on Saturday, the 16<sup>th</sup> May 1964 the commission proposed to submit a preliminary report to the government.

Accordingly in the fourth meeting held on Sunday, 17th May 1964 in their discussion expressed that the public are not feeling assured in spite of late

announcement of govt. intention to establish an Islamic University. There are *SOME* strong reasons: -

- a) Government already established a university of Agriculture and a University of Engineering & technology without any committee or commission.
- b) Several previous committees unanimously recommended for the establishment of an Islamic University of Islamic education, what was then the necessity for referring it again first to committee and afterwards to a commission, while the Islamic University in West Pakistan has been established without recommendation from any full-fledged committee or commission.
- c) The Ministry of Education declared in December 1963, that an Arabic University would be "soon established" by govt. But after six months a Gazette notification announced only the appointment of a commission for "reforms of Madrasah education"<sup>76</sup>.

Thus the public's apprehension was quite logical. Afterwards the commission commented that " we have, therefore, found it necessary to consider the most urgent question of establishment of the Islamic Arabic University which, for the reason stated above, can brook no delay. Hence, we recommend in this preliminary report that the decision for the establishment of the Islamic Arabic University as contemplated by government, be announced by them immediately and necessary fund be provided in the forth-coming budget estimates so that the actual work of this university can start in the ensuing session in the premises of Madrasah-e-*Alia*, Dhaka, pending selection of a site and construction of suitable buildings<sup>77</sup>.

This commission not only recommended this university, nay, they demonstrated grounds on which a residential and affiliating University depended. They opined that

- a) A high seat of Islamic learning of the Modern University status is essentially necessary in this wing of the Islamic republic of Pakistan for promotion of advanced studies and research in Islamic learning and culture.
- b) To completely overhaul the existing curricula and courses of studies in the Madrasahs which are very defective and introduce modern scientific method of teaching in order to ensure the requisite standard and meet the modern requirements.
- c) To turn out the product of the madrasahs as useful respectful citizens of Pakistan.
- d) To train the madrasah students in proper Islamic environment at the University and the halls of residence so that their character may be formed in strict conformity with the teachings of the holy Qur'an and the Sunnah.
- e) To produce on the hand
  - i) True savants of Islam who can, with authority, interpret Islam in the light of modern sciences and knowledge, and act as enlightened and widely learned missionaries abroad, and on the other hand
  - ii) Modern scholars possessing truly Islamic Character and such knowledge of Islam as Farz-ayn, for every Muslim who can enter one or the other of the careers that are open to the educated young men who are the products of the general Universities.
- f) To make such provisions in the courses of studies will enable madrasah students to pass over, at different stages, to the corresponding courses in the general, in professional colleges and Universities.
- g) To bring about unity in the trinity in Islamic education in East Pakistan in the three types of Madrasahs viz.
  - i) Khariji ii) Recognized and iii) Reformed.
- h) To recapture the pristine spirit of Islamic education which made the early Muslims promoters of knowledge and civilization.

- i) To recover past heritage by making painstaking researches and investigation in to the invaluable contributions made by the Muslims in every field of Arts, Science and Culture.
- j) Unfortunately, the study of Arabic and Islamiyyat from the senior secondary stages provided in the national education system as merely elective subjects from amongst a large number of secular subjects, has had the effect of practically eliminating these essential studies from the courses of the institutions and universities in the province.
- k) To evolve a system of education which will impart modern knowledge of the Qur'an and Hadith, which may be eventually adopted as our national education system and bring about our national solodarity<sup>78</sup>.

The commission had shown good reasons to establish University of Islamic learning and they had strongly recommended establishing for it as soon as possible, but unfortunately, this recommendation also fell in deep darkness of history.

Eventually we can say, that Pakistan, though constitutionally Islam was its principle state ideology, but practically had played no effective role for implementing Islamic rules and regulations officially and no effective action was taken for development of Islamic education and Islamic University except formation of some committees and commissions.

### **Islamic University Movement in Bangladesh period: -**

In 1971, East Pakistan got its independence after nine months war and “The peoples Republic of Bangladesh” obtained its place in the world map. Just after formation of Bangladesh, we have already discussed, the then government had appointed an educational committee with Dr. Qudrat-e-Khuda, as its chairman. We have also stated that this committee already tried their best to

digging up the root of Islamic education from Bangladesh through proposing as optional subject in secondary level, silence in elementary and higher level in regard religious education and through proposing to integrate elementary madrasah with schools. So, it is needless to expect from such a govt. an Islamic University.

After throwing away the autocratic rule of BAKSAL<sup>79</sup> and after withdrawal of the ban on multi-party democratic political system, enforced by previous Mujib Govt. movement for an Islamic University re-organized. It be mentioned that Shiekh Mujib Govt. instead of popular demand of Islamic University had founded Islamic foundation at "Baitul Mukarram" of Dhaka and ex-Awami league President Moulna Abdur Rashid Tarkbagish was appointed its Director, who later on was the chairman of Bangladesh Madrasah education Board, Dhaka. On the other hand, oppressive and violent type rule of Awami league stopped all Islamic individuals and institutions to play their proper role. except Moulana Bhasani who, due to his great personality and outstanding political background, never used to care for any dictator, had tried his best to establish an Islamic university at "Santosh" of Tangail district in Bangladesh without any official co-operation. He, in 1970, issued pamphlets and wrote columns in daily newspapers under the title of " Amar Porikalpanai Islami Biswabidyalaya" (Islamic University in conformity with my plane) nay, he organized in 1970-73 and in 1975 several Islamic educational conferences and in 1974, he formally laid the foundation stone of the Islamic university<sup>80</sup>. But ultimately it did not move forward due to his death. Moulana Bhasani though was not fully successful in his endeavor but his sincerity to Islamic University was undoubtedly a praiseworthy attempt.

When General Zia-ur-Rahaman ascended as the president of Bangladesh. Madrasah teachers and students resumed their movement for the Islamic University. He informally, at first ordered to prepare a project in 1976, Moulana M.A.Mannan, at his residence, with Moulana Yaqub Sharif and Maqbul Ahmed

etc, prepared a project and handed over to the president. After some modification, General Zia in 1<sup>st</sup> December 1976 for the first time effectively declared to establish an Islamic university. *Accordingly, on 27<sup>th</sup> January 1977, the govt. appointed a “ the Islamic university scheme committee” with renowned Islamic scholar Dr. Professor A. Bari as chairman including seven members to prepare a detailed scheme for the establishment of the proposed University. The terms of references, according to the official letter No-54/5-88/76/64 dated 27/01/1977, were:*

- a) Location of the university
- b) Clear objective of the university
- c) Academic Programs and degrees to be offered
- d) Academic and administrative organization
- e) Final implications
- f) Procedures for enrollment of students
- g) Phasing of Work, and
- h) The committee may consider others as relevant<sup>81</sup>.

In this concern the Ministry of education specifying the aims and objects evolved brief note of this proposed Islamic higher institution.

The Government undertook to establish an Islamic University in the country “for the purpose of turning out graduates well-versed in Islamic education as well as trained in subjects in Arts and Science. It will thus, serve as a bridge between Islamic studies viewed from a classical point, on the hand, and modern subjects in Arts and Science on the other hand. More specifically, the University will seek to realize the following broad objects: -

1. Co-ordination and integration of Islamic learning with learning in various branches of Arts and Science.
2. Improvement and re-orientation of Madrasah education from a new perspective and
3. Higher studies and research in the various branches of Islamiat.

Beside this, the briefing of the Ministry holds the view that “ the University will provide courses of studies at the Hon’s, Masters and Ph.D levels in two faculties, viz. The Faculty of Islamic studies and The Faculty of Arts and Science. The graduates will be expected to have proficiency in the Islamic subjects coupled with adequate knowledge in selected areas in the Faculty of Arts and Science. Further more the courses will be so designed that a graduate of the University will also be enabled to pursue subsequently courses of studies leading to higher degrees in the Faculty of Arts and Science. It will thus, be a unique institution in the country fulfilling the aspiration of a large section of people who are committed to Islamic values and would simultaneously aspire to acquire competence in other ares, thus, enabling them to hold high position in various walks of life”<sup>82</sup>.

The first meeting of this committee was held on 25<sup>th</sup> February 1977 at Banga Bhavan, which was inaugurated by Justice Abu Sadat Mohmmed Sayem, the then President of Bangladesh. The report of the committee was submitted to President and CMLA (Chief Martial law Administrator) Major General Zia-ur-Rahman at a function held on 20-10-77. The President “ assured that the recommendation made by the committee would be examined carefully by the Government with a view to expediting the establishment of an Islamic University in the country”<sup>83</sup>.

According to the report of this committee submitted to the president, the main objectives of this proposed Islamic University were: -

1. Co-ordination and integration of Islamic University with learning in various branches of Arts and Science, thus to serve as a unique institution with an entirely new purpose.
2. Turning out graduates, well-versed in Islamic education as well as trained in some modern subjects in Arts and Sciences so as to be able to peruse subsequently courses of studies leading to higher degrees in those subjects



which should qualify them to hold high position in various walks of life, thus fulfilling the aspirations of a large section of people committed to Islamic values and way of life.

3. Serving as a fully residential, unitary Teaching University devoted to higher studies and research especially in Islamiat.
4. Improvement and re-orientation of Islamic Education including Madrasah education.

The committee viewed that that the following items also more or less corollaries of the above should be added to the list of objectives: -

5. Starting the process of re-orientation of Muslim education, so as to unify the Muslim society and efface the cleavage resulting from the pursuit of two parallel systems of education giving rise to two schools of approaching thought and action.
6. Setting the pattern for the Muslim education which should eventually abolish the un-Islamic distinction between what is regarded as sacred “ Islamic learning” and what is viewed as profane “secular learning”
7. Starting the process of producing young Muslim scholars: - i) who will combine moral and spiritual development with physical and intellectual growth ii) who will be imbued with a sense of informed pride in their revelation based way of life; their history and tradition, so that they may save themselves and the Muslim society from helplessly drifting and tossing on the waves of conflicting isms and ideologies.iii) who will be equipped, through wide studies and research, with an intellectual ability and aptitude to make a correct appraisal of historical events of great moment to Islam and Muslims and to other culture-groups of the world order to be able to judge comparatively and correctly what is good for human progress, so that they may supply the needed leadership. IV) Who, by virtue of their knowledge, character and conduct and their moral and spiritual attainments should be able and prepared to present Islam people, thus dispensing with the need of committing Islam to the care of a seemingly canonized section of the

committee while the other section, indifferently professing Islam, is left to feel un-concerned about its role<sup>84</sup>.

### **Academic Organization: -**

This committee unanimously recommended beginning the proposed Islamic university with following Faculties and departments: -

1. Faculty of Islamic Studies
2. Faculty of Arts, and
3. Faculty of Science

### **Faculty of Islamic Studies: -**

The recommended Subjects under this Faculty were viz.

- i) Al-Qur'an Wa-Ulum-al-Qur'an
- ii) Al-Hadith Wa-Ulumul Hadith
- iii) Ash-Sariah Wa-Usulus-Sariah
- iv) Ulum-at-Taahidh Wa-Ad-Dawah
- v.) Al-Falasifah, al-Tasawwuf Wa-al-Akhlaq.

### **Faculty of Arts**

Following Subjects are recommended under this Faculty, viz.

- i) Arabic Language and Literature
- ii) Bengali Language & Literature
- iii) Islamic History & Culture
- iv) Economies with Economic theories and practices of Islam
- v) Public administration including theories & practices of Muslim Administration.
- vi) Comparative Religion

vii) Languages oriental and occidental, excluding Arabic and Bengali but including English.

viii) Commerce

### **Faculty of Science:-**

Following subjects are recommended under this Faculty viz.

- i) Mathematics
- ii) Physics
- iii) Chemistry
- iv) Botany
- v) Zoology

Apart from these above-mentioned Faculties, some institutes were recommended under this proposed Islamic University.

- a) An Institute of education for the training of teachers especially of Arabic & Islamiat in secondary schools & Madrashes of the country.
- b) A Bureau of translation, compilation & Publication for the purpose of preparing necessary standard text-books, reference literature, publication of University journals and research papers, translation of important Bengali language publications into other languages and vice-versa.
- c) An institute of Middle East studies for the study of history, Culture, Economics, Politics, Society past and present and language of Muslim countries.

The committee apart from some relevant institutions also recommended which of them were advised to be established priority basis. Those were proposed viz.: - Laboratory School-cum-Madrashah for the teaching up to pre-University level, which will serve the purpose of practical teacher training as well as education of the wards of the resident teachers and employees of the University & which will also afford opportunities of experimentation of improved methods of teaching Arabic to Bengali speaking people<sup>85</sup>.

This committee also recommended regarding medium of instruction that the medium of instruction for Islamic studies should be Arabic. Mother tongue and English may be used in class lectures whenever necessary but in tutorials and examinations, questions and answers shall have to be in Arabic. In language subjects the medium should be the languages themselves. The medium for other subjects should be Bengali. The committee also recommended three "background" papers, which the students of all the Faculties without exception will be required to offer and pass in the first year of the Hon's courses failing which they will be sent down. Proposed subjects were: -

- i) Arabic Language
- ii) One more language ( other than Arabic & Bengali)
- iii) Islamiyat including selected readings from the Qur'an & Hadith, and essentials of Aqaid, Akhlaque, Islamic History and Culture<sup>86</sup>.

#### **OIC (Organization of Islamic Conference) and Islamic University**

It was a good fortune for Bangladeshi Muslims that on the eve of their immense struggle for an Islamic university in the country a nine day's international Islamic Educational conference was held under the auspices of Organization of Islamic conference (OIC) from 31<sup>st</sup> march to 8<sup>th</sup> April 1977. In this conference it was resolved to establish Islamic universities in the various Muslim countries of the world especially in Bangladesh, Pakistan and Malaysia. Bangladesh, the first country where decision was taken to implement the OIC Regulation. It is notable here that the President of Bangladesh also participated in the summit.

#### **Foundation stone of the Islamic university laid: -**

After completion of all official formalities and inspired by OIC conference President Zia-ur-Rahman, laid the foundation stone of Islamic University, Bangladesh on November 22 1979, in a village named Santidanga-Dulalapur, on

the border of Kushtia and Jenaidah districts, 24 kms. from Kushtia main town and 20 kms. from Jenaidah town. Thus a dream of hundred of years and the demand of million Muslim people of Bangladesh, materialised. The inauguration ceremony was so inspiring for those thousands of people gathered at the University site on this historic occasion. Zia-ur-Rahman addressing the heavy crowd commented that "with the laying the foundation stone of the University, the long cherished hopes and aspiration and dream of the people of the country was fulfilled. Describing the University as the first Islamic University in the country and in the eastern region of the world, the President held that this University would not only give leadership to the people of our soil but also guide the whole Muslim world in respect of Islamic thoughts. He also pointed out that the Islamic University would play a vital role in our social life for making a suitable combination of general education with Islamic education.

President Zia observed that in these days of erosion of values and morality, the principle of Islam would play a vital role. "I hope this University will set up a bridge in the field of exchanging thoughts among the intellectuals of the world.

Speaking on the occasion the Prime Minister of Zia Govt. Shah Azizur Rahman, who was also in charge of Ministry of education, said that this University would be residential and one of the Modern Universities of the world. In accordance with the need of the age, the University formulates its curriculum<sup>87</sup>.

It may also be mentioned that the governments of Muslim countries, especially those of Saudi Arabia, Iraq, Kuwait, Libya and Egypt assured to provide necessary help and assistance for the establishment of an Islamic University in Bangladesh.

It is also necessary note here that in 1980, Jatiya Sangsad (National Assembly) of Bangladesh had approved the bill of Islamic University as Islamic University Act, 1980. Thus an ever-expected dream was officially approved<sup>88</sup>.

After approval of the Islamic University Act, 1980, the construction work of the buildings for the campus was begun very rapidly. Renowned Educationist and outstanding Islamic scholar Dr. Momtazuddin chowdhury was appointed as Vice-chancellor of the University. Earlier he was the project director of the same.

In the meantime, some Army miscreants killed General Zia-ur-Rahman, an ever-popular President of the county on 30<sup>th</sup> May 1981 and some days after on 24<sup>th</sup> March 1982, General Hussain Mohammed Ershad emerged as chief Martial law administrator, and later President of Bangladesh. He interrupted the construction work and he, further laid the foundation stone of this University in "Board Bazar of Tongi" 30 kms. from Dhaka main city. This was because of heavy pressure of Madrasah students along with mass movement against the location of the University and some thing aimed at to gain the popularity of the religious peoples of the country in an easy way. Forty-seven Acres of land was requisitioned to build up the campus and other relevant buildings at the above-mentioned place. Islamic University Bangladesh, started its academic life from the academic session 1985/86 with two faculties viz. Faculty of theology and Islamic studies under which there were two departments namely Dept. of Al-Qur'an Wa-Ulumul Qur'an (Subsequently the name was changed as Dept. of Al-Qur'an & Islamic Studies) and Dept. of Ulumut-tawhid wad-Dawah (Subsequently Dawah & Islamic Studies) and Faculty of Humanities and Social Science under which there was also two subjects namely Dept. of Accounting and the Dept. of Management<sup>89</sup>. Two departments namely Al-Qanun Was-Sariah( but later Dept. of law and Muslim Jurisprudence) and the Dept. of Economics were introduced from the session 1987/88. Thus the university was crossing with hundreds of conspiracies and obstacles but went on to become stable. But the conspiracy against this Baby University hadn't ended.

The first abnormal atmosphere emerged in campus when V.C. Prof. Momtazuddin Chy. did not permit erection here of Shahid Minar (tower for Martyrs of independence movement) The situation led to the withdrawal of the V.C. and on 27 December 1988, Professor Sirajul Islam, Dept. of Islamic History and Culture, Dhaka University replaced him.<sup>90</sup> The Academic and administrative works were going on very soundly but suddenly on 14 December 1989 all development works were stopped by the govt. On the other hand former Prime Minister Qazi Jafar Ahmed declared to re-shift the University to the first place at Santidanga- Dulalpur on 5<sup>th</sup> February 1990. Accordingly, a notice was circulated on 4<sup>th</sup> March 1990 with following language:-

“Dhaka, 11<sup>th</sup> Falgoon, 1396=24<sup>th</sup> February 1990 no.s/7u-5-89/170-edn-Islamic university (amended) ordinance, 1982, According to the clause 4(b) and with cancellation of order no. 7-U-11/83/511 education, the govt. decided to establish at Santidanga-Dulalpur” of its previous location. This notice is effected from 22<sup>nd</sup> January 1989<sup>91</sup>.

In spite of the fact that the national and international interest was involved with Dhaka based Islamic university, the govt. didn't care and we can say that when General Ershad supposed to gain the support of religious peoples of the country he had shifted the University from Kushtia to Dhaka and when he had been able to consolidate his power ordered to re-shift that to its previous place. Eventually the University shifted from Dhaka to Kushtia. Qazi Jafar Ahmed, former Prime Minister of Bangladesh inaugurated the academic affairs of the University on 16<sup>th</sup> May 1990. Though the Main Campus of the University was not ready to accommodate, for the provisional period of time Academic activities of the University were going on in the Primary teachers Training school and in Medical Assistant training school, and in some other buildings of Kushtia town.

In 1990-91 session five more departments were introduced viz.

- i) Arabic language and literature
- ii) English language and literature
- iii) Bengali language and literature
- iv) Islamic History & Culture
- v) Politics and Public Administration.

And in 1991-92 another department was introduced named “Dept. of Al-Hadith & Islamic studies” In 17<sup>th</sup> June 1991 Dr, Sirajul Islam was removed and a great Economist Professor M.A.Hamid replaced him. During his dynamic leadership Islamic University Bangladesh was shifted from Kushtia town to the main campus, 24 kms. from main town on 1<sup>st</sup> November 1992. This is the Historical background of Islamic University, Bangladesh, in a nutshell.

### **Islamic University in present time**

From 1992 this university is continuing its academic affairs in the present campus at full steam, but sometimes various kinds of political and non-political elements affected the academic environment of the University severely. In spite of this, the University is trying to reach the peak of its academic development very rapidly. At present there are eighteen departments under five faculties, viz.

#### a) Faculty of Theology & Islamic studies

Under this Faculty there are three departments: -

- i. Al-Qur’an & Islamic Studies
- ii. Al-Dawah & Islamic Studies
- iii. Al-Hadith & Islamic Studies<sup>92</sup>.

#### b) Humanities and Social Science Faculty

Under this Faculty there are six departments viz.

- i) Economics
- ii) Bangla language and literature
- iii) Arabic Language and Literature
- iv) Islamic History and Culture



- v) English Language and Literature
- vi) Politics and Public Administration
- c) Law and Shariah Faculty

This Faculty conducts only one discipline, namely the Dept. of Law and Muslim Jurisprudence<sup>93</sup>.

d) Faculty of Business Administration

This Faculty conducts two disciplines, viz.

- i) Department of Accounting
- ii) Department of Management

e) Faculty of Applied Science and technology

This Faculty offers the following disciplines viz.

- i) Electronics and Applied Physics
- ii) Applied Mathematics and Computer Science
- iii) Applied Chemistry and Chemical Technology
- iv) Information Science and Technology
- v) Bio-Technology
- vi) Nutrition and food Science<sup>94</sup>.

### **Role of Islamic University in the development of Islamic education in Bangladesh**

It is needless to say that Islamic University is a unique institution in Bangladesh. It has opened a new door to Islamic education harmonizing religious studies with modern fields of education. Thus a student has the opportunities to develop his career in both spheres. The University offers Islamic higher education in three disciplines (as mentioned above) in conformity with the syllabi of Al-Azhar of Egypt, renowned Saudi Universities, as well as other international Islamic universities like International Islamic University, Malaysia and International Islamic University Islamabad, Pakistan. But the other renowned Universities of Bangladesh like Dhaka, Chittagong and Rajshahi University

conduct only one self-styled Islamic studies as a discipline of Islamic Higher education. Here the syllabi and curricula are designed in such a way that if a student wishes, he can flourish as an Islamic scholar. (Details of the syllabi will be described in the fifth chapter). The medium of instruction in the Faculty of Theology and Islamic Studies is mainly Arabic, so the Arabic sources for the relevant field of studies appears easier for the students to understand; also it is a great opportunity for the students to improve their Arabic language proficiency. The medium of instruction is another distinction of this University from other Universities of Bangladesh. Apart from this, the University offers research facility like M. Phil and Ph.d. in the relevant fields. Some researchers have already obtained their M.Phil and Ph.d. degrees from this University. Some of their names and works are noted below:-

1. Abul Kalam Patwary, Topic of research was “ Turuqud-Dawah fi Ahdil-Khulaf-ar-Rasidoon (Methodology of Islamic preaching during Khulafa-e-Rasidoon)
2. Dr. Mostafa Kamal, His topic of Research was “Al-Tashri-ul-Islami Lil-Jaraim Wa-Falsafatuhu”(Islamic Code regarding Crimes and it’s Philosophy)
3. A.B.M.Siddiqur Rahman, his topic was “ Al-Hurriatul-Ijtimaaiyyah wa-Iqtisadyah was-Siasyyah fil-Islam( Social, Economic and Political rights in Islam)
4. Dr. Abdur Rahman Anwari, His topic was “ Manahizud-Dawah Wad-Dua’t fil-Qur’anil karim wa tatbiq zalik fil-Mujtamai-Hadith”(Methods of (Islamic) preach & preachers in the holy Qur’an and that’s practice in the modern society).

Apart from these Ph.d. research works the university already conducted some M.Phil. degrees also. Some of them are:

1. Mohammed Ruhul Amin, He worked on the topic of “ Tarjamatul-Qranil Karim Wa-ilaqauhu bil-Ijazil-Ligahwi.( Translation of the Holy Qur’an and it’s philological inimitability)

2. Mohd. Abdur Rahman Anwari, *Mabahith-al-Muswast Fil-Islam*(  
Discourse of equality in Islam)
3. Hafiz Abu Numan Mohammed Irshadullah, “ *Al-Muqaranatut-Tahliliyyah Baines-Suari-Makkiyyah wal-Madaniyyah minal-Qur’an.*  
(Analytical comparison between Makki and Madinite Surahs).

Apart from these, some other researchers also completed their research works from this university like, Abu Turab Mohammed Keramat Ali, Mir Manzoor Ahmed etc.

Moreover, the research works are going on in the General departments also as like as the Islamic disciplines already mentioned above. Dr. Mussarraf Hussain and Dr. Mahbubul Haque Jawardar already completed their Ph.d. from this University.

Professor Abdul Hamid, the former vice-chancellor of Islamic University, introduced half-yearly Research journal in all faculties separately. The Journal of the Faculty of Theology & Islamic studies is playing a vital role in the promotion of Islamic knowledge through publications of Articles comprised of Islamic intellectual thoughts<sup>95</sup>.

Islamic University has a very wide and well-equipped Library. The library has a huge collection of religious as well as secular books. But the main distinction of the Islamic University Library from others of this type in the country, is the huge collection of rare books of Islamic perspective. Especially, various types of classical and modern “Tafsir” and Islamic compilations of renowned writers of the world on various aspects of Islam are gathered here more than others. According to 1990-91 statistics the library comprised of 25000 volumes of books. In 1991-92 the University authority had sanctioned more tk.18,00,000 (Eighteen Lac) to buy new books and Journals. Further more thirteen-lac taka was sanctioned for library. Saudi Government also donated fifty lac in this regard. But beside all this, we would like to state here that the maximum financial

sanctions are for the Faculty of Humanities and Social Sciences and for other Faculties of the University. We think more financial sanctions should be offered to the Faculty of Theology and Islamic studies, So the library would be able to facilitate to undergo research works for teachers, students, and for outsiders. We may conclude our discussion to say that the University is the fountainhead of the knowledges of Islamic Shariah. It supplying young Islamic Scholars to the nation. Though the university is in its very inception, already the students who obtained their degrees from here, are serving in the various branches of academic and administrative institutions both Govt. and non-Govt. The students of this University already have been able to show their better performance in the national competitive examinations under B.P.S.C. (Bangladesh Public Service Commission) some extraordinary students of this university are also serving as teaching staff of various Govt. as well as Private Universities of the country.

### **Dhaka University**

Earlier we have written about this university. Here we would like to confine our discussion regarding the dept. of Islamic studies and Arabic of this University. As a background it may be said that Dhaka University actually owes its origin to several factors. First and foremost, the desire of the Muslims of Eastern Bengal (Bangladesh) to stimulate the educational progress of their community<sup>96</sup>.

Though that was the aim of the foundation of the university, it had emerged in a moral background, because according Lord Lytton it was a compensation for annulment of partition. In his convocation address to the graduates of the year 1922, the Governor of Bengal, and the chancellor of the University Lord Litton, expressed that this University was a compensation to the Muslims for the annulment of the partition of Bengal<sup>97</sup>.

The Muslims of Eastern Bengal welcomed the partition of Bengal of 1905, hoping that the creation of a new province in which the Muslims formed the majority, would facilitate their educational progress and material advancement, because they had been able to realize that the prime reason of their backwardness was their educational decline. This realization of Muslims was so practical from the evidence of the Calcutta University commission, they stated that the Muslim deputation and witnesses everywhere emphasized that the state of affairs in the University of Calcutta was unfavorable to the interest of their community. They expressed the view that there was a little chance of large increase in the number of Muslim students in the University, unless and until a University was established nearer to their doors in which they “ would have a voice in its guidance and there would be a Faculty of Islamic Studies” <sup>98</sup>.

As a matter of fact, in pre-partition days, the people of eastern Bengal had poor facilities for higher education but after the formation of the province of Eastern Bengal and Assam had proved to be a great boon to its people. In the short span of its existence this new province attained remarkable development in various fields. The Government of Eastern Bengal and Assam adopted necessary steps for the encouragement of the education of the Muslims and among these measures the following are most important: -

1. The introduction of Urdu teaching in selected Primary schools,
2. Provision for liberal grants-in-aid,
3. Reservation of special scholarship and free studentship,
4. Provision for extended hostel accommodation, and
5. Appointment of larger proportion of Muslims to educational services<sup>99</sup>.

A statistical data was given by the then Viceroy of Bengal, Lord Hardinge himself told to a deputation in 1912, “Since 1906 it has made great strides forward. In that year there were 1698 collegiate students in eastern Bengal and Assam and Expenditure on collegiate education was Rs.1, 54,58. Today with the

same number of institutions the corresponding figures are 2560 students and Rs. 3,83,619. From 1905 to 1910-11 the number of pupils in public institutions rose from 6,99,051 to 9,36,653, and the expenditure from the provincial revenue rose from Rs.11, 06,510 to 22,05,339 which the local expenditure rose from Rs. 47,81,833 to 73,05,260<sup>100</sup>.

The declaration of the annulment of partition at the Darbar day on 12 December 1911 came as a rude shock to the Muslims of Eastern Bengal and Assam province. The Muslims had a promising start in their material and educational development. The annulment retarded their progress. A group of Muslim intelligentsia including Nawab Sir Salimullah, Nawab Syed Nawab Ali Chowdhury, A.K.Fazlul Haque and others ultimately was able to impress upon the Viceroy the need of providing effective steps for continuing the educational progress of the Muslims of Eastern Bengal.

As compensation for the annulment of the partition as well as protest against the general antipathy of the Calcutta University towards the Muslims, the deputation of aforesaid intellectuals pressed a vigorous demand for a University at Dhaka. On the other hand, Hindus did not welcome a University at Dhaka. Moreover, they on February 12<sup>th</sup> 1912, had met with Viceroy and tried to impress him that the creation of separate University at Dhaka would be in the nature of "an internal partition of Bengal". They also contended that the Muslims of Eastern Bengal were in large majority cultivators and they would benefit in no way by the foundation of a University<sup>101</sup>.

In reply of Hindu delegation headed by Dr. Rash Bihari Gosh, the Viceroy Lord Hardinge said that "when I visited Dhaka I found a widespread apprehension, particularly among the Mohammedans, who form a majority of population, that the attention which the partition of Bengal secured for the Eastern province, may be relaxed and that there might be a setback in educational progress. It was to allay this not very unreasonable apprehension that I stated to a

deputation of Mohammedan gentlemen that the government of India was so much impressed with the necessity of promoting education in a province which had such good progress during the past few years that we have decided to recommend to the Secretary of the State the constitution of a University at Dhaka and the appointment of a special officer for education in Eastern Bengal<sup>102</sup>.

The decision of the Government of India for the establishment of a University in Dhaka was approved by the Secretary of State. In a letter dated 4 April 1911, the Govt. of India invited the Govt. of Bengal to submit a complete scheme with a financial estimate. The letter drew the attention to "the desirability of making accessible to the Musalman of Eastern Bengal a University in which they could have a voice (there being only six Muslim members on the Calcutta University senate out of a total of 100, excluding ex-officio members). The letter further suggested that there might be a Faculty of Islamic Studies in the University<sup>103</sup>.

On 27 May 1912 the govt. of Bengal published a resolution in regard to the proposed University and appointed a committee of thirteen members with Mr. R. Nathiel, Bar-at-Law, as president to frame a scheme. It obtained the advice of 25 special sub-committee and in the following autumn 1912, submitted its special reports to the govt. of Bengal with plans of the proposed buildings and estimates of capital expenditures<sup>104</sup>.

In spite of Nathan Committee recommendations implementation of the Dhaka University was getting delayed which caused misgivings. Nawab Syed Nawab Ali chowdhory raised the issue in the imperial legislative council on March 7, 1917 and on March 20 he moved a resolution asking the government to introduce a bill for the establishment and incorporation of a University at Dhaka. On behalf of the government, Sankaran Nair replied that the government was definitely pledged to the establishment of the University of Dhaka and he assured that the bill for the proposed University had already been drafted. On 23<sup>rd</sup>

April 1917 Lord Chelmsford re-affirmed the promise made by Lord Hardinge that the University would be founded at Dhaka<sup>105</sup>.

After such kind of acclivity and declivity the Dhaka University had opened its door on 1<sup>st</sup> July, 1921<sup>106</sup>.

### **Arabic Islamic Studies Departments of Dhaka University**

Dhaka University is the fruitful result of the fertile thoughts of the then Muslim intelligentsia. Actually they were not contented to establish a University only but they were very anxious to secure Muslim predominance in this University. The Vice-chancellor P.J.Hatog, in his address to the first meeting of the court referred to the political origin of the Dhaka University scheme and the causes of the abnormal delay in the implementation of the scheme. He also expressed that the Dhaka University scheme intended to provide "extended opportunities of education to the Muslim community" and "to make new opportunities for Musalmans"<sup>107</sup>. In order to gain this they were very interested to create a faculty of Islamic studies but unfortunately instead of faculty Nathan committee's recommendation was to be an Islamic studies dept. in the proposed university of Dhaka. This department was intended to provide university instruction of the reformed madrasah's students, which were established in Bengal on the recommendation of the Masdrasah reform committee. It was also decided that a European Professor would organize the department<sup>108</sup>.

Though consequently, Islamic studies could not get the status of Faculty, but it was, according to the then V.C. of the University "Islamic studies were to form one of the corner-stone of the University"<sup>109</sup>.

This department was at first headed by renowned Islamic Scholar Shamsul Ulama Moulana Abu Nasr Waheed, former head of the Dhaka Senior Madrasah. He had most kindly consented to act temporarily as head while retaining the headship of the madrasah which forms the pivot of his scheme<sup>110</sup>. Besides



A.N.M.Waheed those who were appointed as the teaching staff in the very inception of the department were Abdul Wahhab as reader, Munawwar Ali and Khalid bin Mohammed Arab as Lecturer<sup>111</sup>. Apart from these, those who acted as teacher of this department were Khan Bahadur Fida Ali Khan, Abdus Sattar Siddique, Dr. Sirajul Haque, Jafar Ahmed Uthmani, Shamsul Ulama Vilayet Hussain Bhirbhumi, Alauddin al-Azhari, Dr. Ishaque, Dr. Syed Muazzem Hussain, Dr. Lutful Haque, Sagir Hussain Masumi, Dr. Syedah Fatime Sadique, Aftab Ahmed Rahmani, Shamsul Ulama Moulana Muhammed Ishaque, Shiekh Abdur Rahim, Syed Khandakar Abdur Rahman etc<sup>112</sup>.

### **Contribution of Islamic Studies and Arabic department of Dhaka University.**

As we have already stated that a group of Islamic intellectuals were gathered here, they had been able to produce another group of Islamic scholars group. The products of this department are contributing the nation building, which is not small. We would like naming some of them. Dr. Syed Muazzem Hussain, Dr. Lutful Haque, Dr. Mohd Abdul Bari, A.T.M.Muslehuddin, Dr. M.Ishaque, Dr. A.K.M.Ayub Ali, Dr. Yaqub Sharif, Dr. M. Abdullah, Firmer V.C. of Islamic University, AN.M.Montazuddin Chowdhury, Professor Abu Bakr Siddique, Dr. Mustafizur Rahman, Professor Habibur Rahman Chowdhury, Professor Abdul Mannan Khan, Dr. Fazlur Rahman etc are the former student of this Department. They all have good reputation in their respective fields and have a lot of contributions to their credit. At the very inception Arabic and Islamic studies was one department but it was divided in to two departments as Islamic Studies dept. and Arabic Dept. separately on 1980-81 session. Though the department divided in to two but they are doing their jobs like twin-sisters in the development of Islamic knowledge and heritage in the country. This department had been able to show its research performance. Under the Professor of this department had done Ph.d research work. The researcher was Mr. Rajab Ali who had obtained his degree on 1940 in the Arabic literature. Topic of research was "Al-Suara al-Sa'alik (celebrated poets)"<sup>113</sup>.

M.A.Rahim reported that “the scholars of the dept. of Arabic and Islamic studies are pursuing their investigations on the Arab poets and philosophers as well as in the areas of Arabic and the Hadith literature in the sub-Continent. They have to their credit more than a dozen of research publications in books and Articles”<sup>114</sup>.

But their research works are going on very sharply and today according to an analysis above fifty research works have been completed from the dept. of Arabic and Islamic Studies. The research works have been done in various languages viz. Bangali, Arabic and English. But many essential and valuable works were completed in Arabic language, for instance, Dr Fazlur Rahman who worked on Dictionary, completed his research work in English and Dr. Farooq Ahmed, Associate professor of the Dept. of al-Qur’an & Islamic studies, Islamic University, Kushtia, Bangladesh, completed his works in Bangla, but Dr. M.Tariqul Islam had done his work on “origin and evolution of Ilm-e-Nahv (Arabic Grammatical knowledge) in Indian sub-Continent” on 1998. Abul Kalam Ibrahim Azad worked on “the policy of harmonization of the relation between rulers and People in Islamic political system”. Dr. Tahir Ahmed worked on “Arabic language and literature in Bangladesh”. Dr. A.B.M.Hizbullah (a well-reputed senior teacher in the Dept. of Al-Qur’an & Islamic studies in Islamic University Kushtia.) worked on “Qadi Sanaullah Panipatti and methodology of his Tafsir”. Dr.Ruhul Ameen completed his research on “Saoqi Daif’s contribution to Arabic Language and literature”.Dr. Rasid Maqbul obtained his Ph.D. on “Evolution of Arabic language in twentieth century in Bangladesh”. Attaur Rahman Nadwi worked on “Abul Hasan Ali al-Nadwi’s contribution to Arabic Literature”. Abdul Bari completed his research on “Ibn Jani’s contribution to language and grammar of Modern Arabic”. Qtubul Islam Nomani worked on “Najib Kilany’s contribution to modern Arabic Literature”.

Besides these there are also many important works. Apart from this research work, Arabic dept. has been publishing a research journal in Arabic from 1993. It is the first research journal of this type in the country, published from any Govt. University<sup>115</sup>.

The teachers who are contributing through their teaching performance till now in Islamic studies dept. are Professor Emeritus Dr. Mohammed Sirajul Haque, Dr. Raisuddin, AB.M. Habibur Rahaman chowdhury, Professor Abdul Malik, Dr. Abdul Baqi, Dr. Ali Haider etc. and in Arabic dept. Dr. Mustafizur Rahman, Dr. Professor Abu Bakr Siddique, A.T.M.Muslehuddin, A.N.M.Abdul Manna Khan, Professor Nazir Ahmed, Dr. A.F.M. Abu Bakr Siddique, Dr. Fazlur Rahman etc.

### **Rajshahi University**

Rajshahi University is the second largest University in Bangladesh and is the highest seat of learning in the northern part of the country. The necessity of a University in the northern part of the then East Pakistan was felt immediately after the creation of Pakistan. These areas were comparatively lagging behind in higher education and the University of Dhaka, then the only of its kind in the country; being situated in the capital was not very easily accessible to this part of the country.

After a popular demand for a University in this region the government prepared a feasibility report and Rajshahi University Act 1953(East Bengal Act xv of 1953) was passed by the East Pakistan provincial Assembly on March 31, 1953. The assent of the then government to establish a university at Rajshahi was first published in the Dhaka Gazette, extraordinary dated 16<sup>th</sup> June 1953<sup>116</sup>.

### **Arabic and Islamic Studies department of Rajshahi University**

In 1981-82 Arabic and Islamic studies dept. was introduced in Rajshahi University. After various sorts of acclivity and declivity the Islamic studies dept. was separated from Arabic and raised as an independent department on 5<sup>th</sup> January 1995. Dr. Shafiqullah, a renowned Islamic scholar and very prominent teacher of Islamic learning was the founder chairman of this department<sup>117</sup>. and the present chairman is Professor Jamaluddin. Though both of the Departments of Arabic and Islamic studies are introduced very newly, but their contributions in the various fields of Islamic learning are not a few. Here are some of them.

Names of Researchers	Topics of research
Dr. Shamsul Alam	Abqariyyatul-Imam-al-Bukhari fi Tanzim-e -tarajum-al-Sahih( Erudition of Imam Bukhari in the systemization of the titles of his Sahih al-Bukhari)
Abu Sayeed M. Ali	Juhudul-Ulama-al-Bangladeshiyeen-fi Majalil-Qawaidil-Arabiyyah ( Bangladeshi Ulama's contribution to Arabic grammatical formulas.)
M.Bilal Hussain	Al-Kassaf-lil-Allama-Zamakhsari-wa-Anwarut-tanzil lil-Baidawi: Dirasah wa Muqranah Min Haithul Iitiqad.( Zamakhsari's Kassaf and Baidawi's Anwarut-tanzil: An Analusis and comparative study of their school of thought.
M.Nizam uddin	Siratul Mutanawwi wal-Amthalul-Mustakhdama fi Searihi.( Poetic imagination of al-Mutanawwi and folklore's have been used in his poems.)

- Abdus Salam Madani                      Athruz-zakat fi Tanmiatil-Mujtamail-Islami.  
(Role of zakat in the development of Islamic society.)
- Mijanur Rahman                      Al-Muazinah Bainar Risalahtul Gufran li  
Abu Ali al-Ma'arri wa Paradise lost lil-John  
Milton min Hathul Madamin Nas'atun-  
Nathril-Arabi wa tatawwurihi fil-Qarninil-  
Awwal was-Sani (Comparative analysis of  
"Risalatul-Burhan" of Abu Ali AL-Marrai  
and Paradise lost of John Milton in  
accordance to the objectives of origin and  
evolution of Arabic prose in the 1st and 2<sup>nd</sup>  
century) <sup>118</sup>.

Such kind of various research works already have been done and now also are going on in the field of Arabic and Islamic studies. Apart from this there are some leading Islamic scholars, who have remarkable contribution in the field of Islamic education and its learning. Dr. Mujibur Rahman, a notable scholar, has written a book in Bangla language "Bangal Bhasa-a-Qur'an Charcha" (Study of the holy Qur'an in Bengali Language) is a very good reference for researchers in the respective field. Dr. Safiqullah, another great Islamic scholar, with vast knowledge, especially in the field of Hadith, Obtained P.h.D. degree in for his dissertation "ImamTahavi: life and deeds". His dissertation is already published by Islamic Foundation, Dhaka, Bangladesh. Apart from this, he has a good role in the Islamic University also during his service at that University as a departmental head, Dean of the Faculty, and as registrar of the University for the provisional period of time. Dr. Sikandar Ali Ibrahim, this outstanding Islamic scholar is great erudite man, has many investigations in Islamic Education and Madrasah education of Bangladesh. It is his great bestowal for Bangladeshi Muslim researchers that his Book " Reports on Islamic education and Madrasah education in Bangladesh" comprised of all acclivity and declivity of this educational system

through ages, which already published in five volumes by Islamic Foundation, Bangladesh. In this book the writer described all the committees and commissions in regards of Madrasah education and Islamic education in the various stages with their recommendations and proposals. His other book in this field is in Bengali language denominated as “Bangladeshe-Islami Siksa; Atit-O-Bartaman (Islamic education in Bangladesh; Past and present) In this book the writer narrated the previous history especially during British period, expressed his own opinion regarding Islamic education in Bangladesh and proposed a new policy for Islamization of Knowledge according to the Islamic point of view which named as “Al-Hikmah education policy”<sup>119</sup>. There are many other scholars also who are not included here.

### **University of Chittagong**

It was the then East Pakistan, a far distant wing of Pakistan, presently Bangladesh. During Pakistani regime Bangladesh was under political subjugation and naked socio-economic exploitation. Mass education, then, lifeblood of a nation, were the most neglected. However, with untiring efforts of some venerable patriotic (like F.K.Chowdhury) personalities in the state-craft of the then Pakistan the ruling clique, gave vent in the institution of this University of Chittagong in 1966 in the acetic hilly regions of Chittagong endowed with the natural flora. It had its functional start with only four departments, the composite segments of some two Faculties. That was also in minimal extent with the teachers and the taught as well as with the necessary administrative work forces. Now it has boomed to a large extent with six individual faculties, twenty-eight departments, three institutes and two research centers catering to the needs about fifteen thousand students of disciplines and researchers and other advanced fields<sup>120</sup>.

### **Arabic and Islamic studies department of this University**

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### **Arabic and Islamic studies department of this University**

Though the University was established long after the Dhaka and Rajshai, it has a significant role in the propagation of education in the eastern region of the country. Islamic education was introduced in the University when the dept. of Arabic and Parsin was first inaugurated in 1978. Then the name of the dept. was changed as “Dept. of Arabic and Islamic studies”. The department is playing great role in the propagation of Islamic learning. Many notable professors have acted here as teaching staff. Late professor Abdul Gafoor Chowdhury, renowned expert of Arabic Archeology, was the Professor of this Department. Dr. Sarfuddin, a well-reputed professor of this department, annotated and revised the “Kitabul-Amwal” of Imam Abu Jafar Ahemd ibn Nasr al-Dawoodi al-Maliki. The book published by “Majmaul-Buhuthul-Islamiyyah” in 1995. Another Professor Abdul Gafoor chowdhury is also a well-reputed Professor in this field. He actually started his career as a teacher of School but his extra-ordinary brilliance helped him to rise up to this position. He is very competent in Arabic as well as in English. Apart from these great personalities Dr. Abdur Rashid, Dr. Aminul Haque, Dr. Anwarul Haque Khatibi, Dr. Mofizur Rahman are also notable scholar in their own fields of study<sup>121</sup>. This department also provides research facilities for the researchers of Islamic learning. First who secured Ph.d. degree from this department was Dr. Rafique Ahmed in 1994. His Topic of research was “Ibn Qutaibah: Dirasah Naqdiyyah li-Khidmatihī fil-Nasril-Arabi (Ibn Qutaibah: A critical study of his contribution to the Arabic prose.)

### **Contribution of Private Universities in the development of Islamic education in Bangladesh**

Sixteen Universities in Bangladesh are under private patronage. Out of these sixteen there are three universities which have included Islamic studies as



the discipline to be taught. These three are I) Darul-Ihsan University, Dhanmandi, Dhaka, II) Islamic University, Chittagong, III) Asian University, Uttara, Dhaka.

### **Darul-Ihsan University, Dhaka.**

This University actually originated from the fertile thinking of the great Islamic scholar and renowned educationist Syed Ali Ashraf. This great personality had stayed in Europe for long period of time and was a visiting Professor of English in Cambridge University from 1982-92. During this period, he very closely observed and analyzed the western conspiracy regarding Islam, its history, thoughts and concepts. He, also, had seen that the endeavour to westernization of knowledge is prevailing day by day. In the circumstances he organized several conferences on Islamic education. Nay, he, in spite of unfavorable atmosphere regularly published a research Journal from Islamic Academy of Cambridge namely "Muslim Education Quarterly" which is now considered as one of the leading research Journals in the world. But even then he was not satisfied with his movement. Eventually, he determined to establish a model institution, which will be the torchbearer of his own concepts in regard to Islamic education. Darul-Ihsan University, is that sort of university, which was founded to reflect the hidden intention of its founder. He said, "the only thing that I am not fully satisfied is the transformation expected in the educational process. This transformation should and Insha-Allah will come through the practical application of the principles of faith-based education put forward at the first world conference on Muslim education in Makkah, which I organized in 1977. I know that this academic reform is not easy; hence we must wait<sup>122</sup>. This University was established in 1989 by Darul-Ihsan Trust. Professor Ali Ashraf with the help of some others who shared his ideas on education founded the trust. Its primary aim was to set up an educational center that recognizes the transcendent and absolute nature of values and ideals and incorporate these in an educational system, thus saving Muslim education from its present confusion and stagnation<sup>123</sup>. In 1989 the University was launched with one institute, the institute

of higher Islamic learning and was inaugurated by the president of the peoples republic of Bangladesh. In 1990 the University grants commission accorded university status to Darul-Ihsan and conveyed its decision to the government. The Private University Act was passed in 1992 and Government recognition of Darul-Ihsan University was received in 1993. Since then the University has continued to grow<sup>124</sup>.

### **Contribution of Darul-Ihsan University in the development of Islamic education in Bangladesh**

Darul-Ihsan University actually intended to offer comprehensive programs in all three classes of knowledge. For this purpose it is setting up institutes, departments and colleges. At present the University has the following: -

- i) The Institute of higher Islamic learning with a “Kulliyyah” of Islamic studies and Dawah in “ the faculty of religious sciences”
- ii) The institute of Education in the Faculty of Human Sciences.
- iii) The Institute of Management studies in the Faculty of Human Sciences.
- iv.) The Dept. of English language and literature in the Faculty of Human sciences.
- v) The University Dental college in the Faculty of Natural Sciences.
- vi) The Islamic Academy.

The Academic year commences from October and the University arranged on the semester system.

### **The Institute of higher Islamic learning with a Kulliyyah of Islamic studies and Dawah:-**

The Institute of Higher Islamic learning (Ma'had) was established in 1989. Its objective is to produce competent Islamic scholars who have unshaken faith and are capable of presenting Islam with complete authority and can face the challenges of modern times. The institute insists on the student acquiring a thorough knowledge of the Arabic language and literature so that he can have direct access to all the original Arabic sources of Islam. Arabic remains the medium of instruction; moreover, English language courses are compulsory for all students.

The institute conducts a two years program. Students having Basic University degrees are acceptable. On completion of the first year, the higher diploma is awarded and on completion of the 2<sup>nd</sup> year the Masters degree is awarded. The first batch of students graduated in 1991 and so far there have been six batches, with a total of 48 receiving M.Phil. The students are now eligible for the Ph.D. at the institute.

Since the government recognition of Darul-Ihsan University in 1993, the activity of the "Ma'had" have expended. Under the supervision of the institute, in 1994 a Kulliyah of Islamic studies and Dawah were opened. The Kulliyah has been running its four-year Hon's and is now in its third year, there have been a total of 65 students so far. The Institute works in close co-operation with Al-Azhar Universty. Al-Azhar has been helping out with teachers and at present there are six teachers from Al-Azhar at this institute. In 1996 three professors from Al-Azhar came to the institute to examine the M.Phill thesis of four students, all of whom qualified in first division with distinction. The Bachelor Hon's Degree awarded by the Kulliyah is recognized as equivalent to that of Al-Azhar University<sup>125</sup>.

#### **Academic levels before college**

There are under the Ma'had a Madrasah-e-Tahfizul Qur'an at its permanent premises at Savar, name of a place very close to the Dhaka city. There are also primary, secondary, and higher secondary levels under the Ma'had. In this level students are taken at a very early age and given a balanced and comprehensive Islamic education. Hifz is compulsory and they are expected to complete it in six years. Hundreds of students are taught in this level. The syllabi in this level includes fundamental subjects of study including Qur'an, Hadith, Aqaid, Fiqh, etc. Thus, the founder tries his best to introduce another Al-Azhar in Bangladesh.

### **Institute of Education**

Under the Faculty of Human sciences (which includes all subjects in the humanities and social sciences), the institute of education opened in 1993. It offers one year B.Ed. Program to train students to be teachers of secondary schools and one year M.Ed. Program to prepare Master trainers of teachers. At the heart of the institute program is the primary aim of discovering and formulating Islamic principles of education comparing than with secular ones and implementing the Islamic approach<sup>126</sup>.

### **The Islamic Academy:**

There is a special Body named Islamic Academy under the Darul-Ihsan University. Its main purpose is to conduct research on Islamic education, to arrange seminars and conferences on Islam and to publish works produced at the University. The academy was set up in 1983 in affiliation with the Islamic Academy of Cambridge. The Islamic Academy in Dhaka was at first devoted solely to research on the Islamization of knowledge in Bangladesh. Since 1984, it has had an annual scholarship program of one thousand pound for B.Ed. and M.Ed. students of this country undertaking research on some aspects on Education from Islamic viewpoint. The Academy of Cambridge provides this

funding with the approval of the Ministry of Education of the People's Republic of Bangladesh. Since Government recognition of Darul-Ihsan in 1993, the Islamic Academy has become a part of the University.

The Islamic Academy has now widened its sphere of activities to bring the Islamic perspective to literary, social, and cultural questions. It has already published some literary works and books on Bengali literature and history. Special mention may be made of the "History of Bengali literature volumes I and II, written by Syed Ali Ashraf, Ahsan. Professor Syed Ali Ashraf also writes the third volume. Another widely acclaimed Publication is an anthology of poems "Rasul-ke-Nibedita-Kabita (Poems. dedicated to the Prophet)"<sup>127</sup>.

The most significant achievement of this Private University is to dare to establish a University basically on Islamic concept of Education, which is unfortunately non-existent in Muslim world also. So, this University is proved a model for others of this type.

### **Islamic University, Chittagong**

#### Brief identity of the University

Islamic University Chittagong (IUC) is a degree awarding University in Bangladesh established in 1995 which is approved by the Government of Peoples Republic of Bangladesh under the Bangladesh Private University Act 1992. It is a non-profitable professional institution administrated by a Govt. registered trusts whose membership is comprised of leading intellectuals, educationists and Islamic thinkers from home and abroad. Islamic University, Chittagong is an excellent professional seat of higher learning. Its primary purpose is to produce a group of qualified and competent graduates and scholars for the advancement of the different branches of knowledge in an integrated approach, to fill the vacuum of leadership in national level and the level of Ulama at large<sup>128</sup>.

Basically Chittagong has a tradition of Islamic inclination from very long past. Hundreds of Sufi saints arrived here from sacred places of Islam. Most of the inhabitants have zeal for Islamic religious concepts. In comparison to other areas of the region they are pious. In the foregoing chapter we have already discussed that a glorious son of this land Moulana Moniruzzaman Islambadi already had dreamed and something practiced his dreams to establish such sort of University where Islamic concepts of education would be dominant. Though there are several Universities in Bangladesh, under govt. control the required religious development could not be achieved in its true sense. In conformity with the authority of this private “these Universities are not adequate to cope with the present day academic need of the country”<sup>129</sup>. Some of the great personalities of the region came forward to fill up the national base leadership vacuum in Academic level and their dream materialized by introducing a Trust namely Islamic University Chittagong Trust”. After their restless efforts of two years the University was founded in 1994, and thus a long cherished dream of the inhabitants of the Port-city Chittagong, Bangladesh meshed with the noble founders was materialized and came to be a reality<sup>130</sup>.

### **Aims and Objectives of the University**

Islamic University, Chittagong has been established to produce a group of qualified and competent scholars for the advancement of knowledge, as well as of society to fill the vacuum of leadership to lead the country to new direction. To achieve this target IUC has been set up with the following aims and objectives:-

- To provide for all-round and harmonious development of individuals and society.
- To re-construct human thoughts in all its forms on the foundation of Islam to develop Islamic character and personality among the students, the teachers and the supporting staff of the University.

- To encourage and promote education, training, and research based on Islamic view points in social, intellectual, applied and communication sciences and other branches of knowledge.
- To take practical steps for the ideological, moral, intellectual, economic and technological development, ideas and principles in accordance with the norms of Islam and to take necessary steps for developing practical solutions of contemporary problems<sup>131</sup>.

### Faculties, Departments and Institutes

IUC is offering the following courses under three Faculties:-

Name of the Faculties	Names of the dept.	Duration	F.Members	No of students
F. of Sariah & Islamic Studies	1.Qur'anic Sciences	8 semester	13	79
	&Islamic studies	4 years		
F. of Modern Sciences	2.Dawah & Islamic Studies	8 semester 4 yers	20	30
	1. Computer Science & Technology	8 semestr 4 years		
F. of Admmstrative Sciences	2. Electronics & Computer Communication	8 semester 4 years	25	131
	1. Bechelor of Business Administration	8 semester 4 years		
	2. Executive M.B A	7 semester 2 years		42

### Institutes of the University

Names of Institutes

Names of D.G./Directors

1. Arabic language Institute                      Mr. Gias uddin Talukder  
 1. International Institute                      Professor Dr. Masudul Alam Chowdhury  
 of Islamic Political Economy  
 And interactive system

### **Other courses offered by the University**

Names of courses	Duration
Certificate in Arabic Language	6 months
Diploma in Arabic Language	12 months
Certificate in Computer Science	6 months
Diploma in Computer Science	12 months <sup>132</sup> .

This Private Islamic University though didn't across its childhood it has been able to prove its efficiency and excellence in the Islamization of knowledge and in the method of harmonization between the Islamic and secular education. Authorities of the University trying their best to bring up a sort of Islamic University which are actually capable to meet the thirst of Muslim Ummah. They are playing their role keeping in view that Muslim Ummah is suffering from leadership crisis. in order to lead them the Muslim children should be brought up in such a way that they are well known regarding Islamic and Modern subjects of study. The University already designed syllabi, which are really capable to bringforth such a Muslim generation. It has been mentioned here that unlike General Universities in Bangladesh this University already provided with the Islamic fundamental knowledge in the syllabi. We would like adding here that recently this University extended their branch in Dhaka City also.

### **Asian University of Bangladesh**



Asian University of Bangladesh is unique one of this type where facilities are provided with dual modes of education both of distance and campus base education. The University credited to be the first and foremost of this of this sort in Bangladesh. Distance education in any private institution was at first introduced in the country through Open University. This degree offering University secured its official approval of The Govt. of the Peoples Republic of Bangladesh on 4<sup>th</sup> June 1996 and commenced its academic affairs from September of the same year. It is founded on Private University Act of 1992, besides “The University Grants Commission” has approved it<sup>133</sup>.

This extra-ordinary University included Islamic studies courses in their subjects of study in both of Hon’s and Masters levels. Their Islamic studies courses are divided in to four groups: -

1. Islamic studies ( General Group)
2. Islamic Studies- Al-Qur’an Group
3. Islamic Studies-Al-Hadith Group
4. Islamic Studies- Al-Fiqh Group<sup>134</sup>.

### **Contribution of other leading institutions and organizations**

Some Govt. and non-Govt. Islamic organizations also took initiatives to develop Islamic educational system in the country. We are now going to record here some notable institutes of these types.

#### **Islamic Education Society**

Bangladesh being the second largest Muslim country, very surprisingly there is no Islamic system of education, to produce true Muslims. There are two opposite systems of Education in the country, one is traditional Madrasah and on the other hand is Primary Schools, high schools, colleges and Universities. Universities have designed their syllabi and curricula in such a way those young

Muslim students have little scope to know Islamic values and principles. On the other hand Madrasah syllabi also have no particular program to impart the teaching of Islam as a complete code of life. No arrangements are provided to impart them technical or vocational education, so the students hardly find any job after attaining degrees. For this reason Islamic Education Society felt the necessity of undertaking research on education in general and in Islamic education in particular in order to develop Islamic system of education.

### **Objectives:**

This organization was formed in August 1979 with the following objectives:

1. To spread Islamic teachings among the people through all possible means.
2. To undertake research on Education in general and on Islamic education in particular
3. To set up and run model educational institutions for imparting better education and moral training to the children and youths.
4. To arrange seminars, academic conferences and teachers training program.
5. To publish periodicals, magazines and such other literature as may be conducive to the cause of Islamic teaching.
6. To prepare and publish books conducive to Islamic education<sup>135</sup>.

### **Works undertaken: -**

1. Preparing draft curriculum and syllabus for primary and secondary stages (based on the principles of Holy Qur'an and Sunnah).
2. Preparing and publishing model text books for the children and youths.
3. Preparing and publishing model text books in Bangla, English and Arabic languages.

4. Publishing periodicals, reference books and such other literature conducive to Islamic education.
5. Arranging teachers training programs to teach the method of teaching and the techniques of imparting Islamic view points to the students.
6. Arranging "Muallim" (Madrasah teachers) training course.
7. Extending guidance and co-operation to the model schools, madrasahs and Furkania Maktabas run by the Islam loving people throughout the country.
8. Working for the co-ordination of the Syllabuses of different model madrasahs and schools.
9. Taking initiatives for funding and running model educational institutions.
10. Working for the establishment and running of ideal Furkania Maktabas.
11. Holding regular meetings and academic conferences.
12. Holding merit test examinations and awarding I.E.S. stipends.
13. Conducting correspondence courses on Islam.
14. Running orphanages.
15. Running a rich reference library.
16. Extending financial assistance to poor and meritorious students.
17. Extending assistance to the poor, helpless and distressed persons.

#### **Future Plan:**

I.E.S (Islamic education society) has already undertaken some future plans,

1. Upgrading Islamic education society school (laboratory school) to H.S.C level.
2. Founding teachers training college in Dhaka.
3. Running a charitable dispensary.
4. Establishment and running of a Hifzul-Qur'an Madrasah in Dhaka<sup>136</sup>.

Basically this organization performed its duties like a missionary organization. This is a unique one of its kind, working fully on non-government basis. Being Fully Islamic educational organization it has already published many books on the same subjects. Maximum books comprised of such topics that a

student could understand Islamic values. Moreover, the organization is compiling, publishing and distributing books. It has already published nine books on Islam Siksa, five books on Bangla, four books on Bangla grammar, seven books on Rapid reader, eleven on Arabic, three on Arabic grammar, three on Tazvid, one book of Hadith, eight books of English, two of English grammar, three of Rapid reader, (English) three of mathematics, four on Environment, eight on Education, three miscellaneous. It is very interesting to note here that maximum books are already approved by the School Textbook Board to be included in the syllabus of Bengali Medium Kindergarten schools<sup>137</sup>.

Apart from this, they organize seminars in connection with educational purposes. Such a conference was organized by the Society to discuss the problems and prospects of Quadrat-e-Khuda education Commission Report. When the Awami league formed the Government after 1996 general election. Just after that they declared to appoint a committee to compile an education policy in conformity with the notion of the Report of the Quadrat-e-Khuda Education Commission of 1974. Islamic education Society then organized this program in protest of this and to discuss its inconsistency from the viewpoint of Islam on 28<sup>th</sup> August 1996. Subsequently, they organized another symposium on 15<sup>th</sup> Sept. '96, to unfold the government negative aim to the people<sup>138</sup>.

They on 10 April 1997 also organized another seminar, where some important proposals were made for reconstruction and gradual Islamization of national educational system. The proposals are: -

1. This seminar proposes that in order to ideological full vacuum of Bangladesh and to produce honest deserving and patriotic citizens all levels of education should be re-constructed. The ideological basis of the compilation of education policy will be the Holy Qur'an and Sunnah.
2. The seminar proposes the gradual amendment, obliteration and summation in curriculum, syllabi, and textbooks.

3. This seminar proposes that the medium of instruction would be Bengali and beside English, Arabic would be compulsory in degree level.
4. In order to more expansion of female education separate Universities and Medical colleges should be established.
5. Islamic religious education should be compulsory up to graduation level in both general and vocational institutions.
6. To enrich the significance of Madrasah education should be imparted well setting of subjects like Qur'an, Hadith, Fiqh etc. Ibtidai Madrasahs should be nationalized and also separate "Madrasah textbook Board" should be introduced.
7. This seminar proposes the Fazil and Kamil class be brought under an affiliating powerful Islamic University and these two classes be raised equivalent to the status of graduation and post-graduation levels.
8. The seminar also proposed to upgrade the Madrasah teachers training institute as P.T.T. B. ed. M.ed. level training institute.
9. To build up the character of the teachers in conformity with the Islamic point of view, arrangements should be provided to impart them Islamic education whenever they are trained up.
10. To raise the social status of teacher community and to attract brilliant students to this profession, this seminar proposes to pay them proper salary.
11. All of other religious people could practice their religious education and the govt. must provide them proper opportunity.
12. This seminar proposes to appoint a new committee for national educational policy including well-deserving, competent, acceptable to all, educationist, thinkers, experts, educational administrators, ulama, and academically conscious public representatives, who would be able to devise an educational policy keeping an eye to national and international requirements and circumstances<sup>139</sup>.

Besides this they also submitted a concept of educational policy to the government appointed commission of '96. The organization already established some schools as their model practice of Islamic education. They are trying their best to offer a model of Islamic education.

### **Islamic Foundation, Bangladesh**

Islamic Foundation Bangladesh, actually originated from the thinking of some Islamic thinkers and scholars during fifth decade of previous century in limited portion under supervision of a non-government organization namely "Darul-uloom". In sixth decade it was taken under government control and this was a government office for Islamic research. In the very inception eminent Islamic scholars were its directors. Some of them were Al-Hajj A.T.M. Abdul Matin and Al-Hajj Abdul Latif Bawani. But the organization could not really succeeded.

In 1971 an all-out bloody battle was fought to earn the independence of Bangladesh. After nine months comprehensive war Bangladesh got its independence on 16 December 1971. Former President Shiekh Mujibur Rahman through an ordinance, proclaimed on March 28 1975, established the Islamic Foundation Bangladesh. Later on this ordinance was passed as an Act in the June-July Session of "Jatiya Sangsad" in the same year. It has been published in the Gazette on July14 1975. This significant organization situated in the heart of the capital city of Bangladesh in Baitul Mukarram<sup>140</sup>.

### **Aims and Objectives of the Foundation**

According to the Act of the Islamic Foundation the aims and objectives of the foundation are as bellow:

- a. To establish, manage and maintain mosques, Islamic centers, academies, and institutions.

- b. To render financial assistance to Mosques, Islamic centers, academies, and institutions.
- c. To undertake research projects on the contribution of Islam to Science, Culture, Politics, and Civilization.
- d. To propagate and assist in propagation of the basic Islamic ideals of Universal brotherhood, toleration and Justice.
- e. To organize and promote studies and research in Islamic History, Philosophy, Culture, Law, and Jurisprudence.
- f. To publish books periodicals, and pamphlets, on Islamic History, Philosophy, Culture, law, and Jurisprudence.
- g. To organize conferences, Lectures, Debates, and symposia on matters relating to Islamic history, philosophy, culture, law, and Jurisprudence.
- h. To institute prizes, medals, for outstanding contributors in the field of Islamic studies.
- i. To award scholarships for Islamic studies.
- j. To manage and develop the Baitul Mukarram National Mosque and all other Mosques which may subsequently come under the management of Islamic Foundation.
- k. To do all other acts and things ancillary or incidental to any of the aforesaid functions<sup>141</sup>.

Already this organization expanded its projects and programs all over the country. The foundation is implementing various programmes according to its aims and objects. Different departments are responsible for smooth implementation of their activities. The programs are divided in to revenue and development sectors. Thirteen departments, 6 divisional and sixty four district offices, seven Imam training Academy centers, twenty eight Islamic Mission centers and eight development projects have been implementing these activities. Some departments have been carrying on both revenue and development programs. We are going to give a description in short of those departments which are involved in propagation of Islamic education.

### **Islamic Mission**

The Islamic foundation Bangladesh has so far set up twenty eight Islamic mission centers in the remote areas of the country for providing free medical services to the sick people. It also helps to project the light and learning of Islam to the neo-Muslims that have embraced Islam. Gradually, the whole country will be brought under this program.

### **Muballigh training program**

This program has been taken up with the objective of creating a cadre of dedicated preachers of Islam. More than four thousands Muballigh have already been trained and they include the Ulama, teachers, bureaucrats, businessman, doctors etc.

### **Maktab teachers training**

This program has been taken up with a view to imparting training to the teachers of Maktab and primary schools spread over far-flung areas of the country enabling them to make a meaningful contribution towards elimination of illiteracy. A total of three thousand Maktab teachers have already been trained<sup>142</sup>.

### **Department of Publication**

This government organization is playing a significant role in the country, nay, abroad also through publishing many essential reference books, translating many research works and the books of well-reputed writers, periodicals and research Journals. We can mention here some of the books, which have already, been translated through this organization in Bengali language: Imam Bukhari's Sahih and the compilations of other Imams of Hadith. Renowned interpretations



of the holy Qur'an like Allama Tabari's Tafsir-e-Tabari, Ibn Kathir's Tafsir-e-Ibn Kathir, Jalalin's Tafsir-e-Jalalain etc. Moulana Mufti Mohammed Safi's Tafsir-e-Ma'ariful-Qur'an (translated by Moulana Muhiuddin Khan) published by this organization. Translation of the Holy Qur'an without tafsir is also published by Islamic foundation in Bangali. Apart from this, there are many books in Qur'anic subjects already published by the foundation. Not only Qur'an and Hadith but hundreds of books in various aspects of Islam were published by this govt. organization like books on biography of the Great Prophet (PBUH) Islamic History, Philosophy, Law, Politics, Economics, Social purposes related books written from Islamic point of view and Books on Arts and Culture, comparative religion, Islamic education etc. About two thousand titles of books on different aspects of Islam have been published till today.<sup>143</sup> Besides these, the "Islamic Foundation Patrika" publishes research Articles. A monthly magazine namely "Agrapathik" has been published since 1986 and "Subuj Pata" a juvenile monthly magazine, which has been coming out regularly for the last twenty five years<sup>144</sup>.

The most significant and notable work, which already this organization has completed the compilation of sixteen volumes of "Islamic Encyclopedia" in Bengali Language.

### **Dept. of Research**

Efforts have been made to delve in to the roots of history, tradition, socio-political growth, Culture, Art and crafts of Islam as well as unearth archeological specimen of Islamic heritage in the sub-continent. More than twenty-six research papers on various aspects of Islam have been prepared and published. Among research projects are Preparation and Publication of an authentic biography of Prophet, (PBUH) History of Khulfa-e- Rasidoon, Muslim Contribution to Science and Technology, Science in al-Qur'an, Economics in Al-Qur'an, Origin and development of Muslim Bengal which are worth mentioning.

### **Dept. of Translation and Compilation**

Translation and compilation of the books written on the fundamental aspects of Islam in different languages, tafsirs of the Holy Qur'an, books on Hadith are important work of this Department. An attempt has been made to translate and publish the "Sihhah Sittah"(Six most authentic books of Hadith) including Bukhari, Muslim, Abu Dawood, Tirmizy, Nasai and Ibn Mazah. The books have been already published. Besides they have already published Tafsir-e-Ibn Kathir, Tafsir-e-Tabari, Tafsir-e-Majidi, Tafsir-Mazhari, Tafsir-e-Uthmani and other important books on "Sirat" have been published. A total of 140 books have been translated from this department<sup>145</sup>.

### **Department of Encyclopedia**

A compilation of Islamic Encyclopedia in Bengali has been undertaken to fulfil the need of the Bengali speaking people, especially Islamic thinkers and educated people of the country. Works on fundamental aspects of Islam by the eminent Islamic scholars, thinkers, researchers, scientists, and educationists and translation of important topics written in other languages have been compiled and published under this department. Institute has also undertaken to publish shorter Encyclopedia in two volumes (the third edition of this two volume of work has been published) and the larger Encyclopedia in twenty-seven volumes of which twenty-five volumes have already been published. The twenty-fourth and twenty-seventh volumes are being printed. In the current five-year plan, publication of a "Sirat Encyclopedia" in 22 volumes is taken up which includes the lives of Prophet Mohammed (PBUH) and his Sahaba-e-Keram.

### **Department of Deeni Dawa'at and Culture**

The department is effectively projecting the different aspects of Islamic ideals and values before the general public through seminars symposia and Waz-

Mahfils. Besides selection and sending of participants of various international competitions of Hifz and Qir'aat arranging monthly meeting of the National Moon sighting committee, running Arabic language courses on regular basis, arranging Eid-congragation during Eid-al-Fitr and Eid-al-Azha and offering special prayers at the Baitul Mukram Mosque are the important function of this department. A fortnight long Eid-e-Mialdun-Nabi Program is being arranged every year in the month of Rabi-ul-Awwal in befitting manner<sup>146</sup>

### **Islamic foundation library Section**

Since the establishment of Islamic Foundation Bangladesh endeavor has been undertaken to build the Islamic Foundation library as a modern and well-equipped library so that the readers may get books on Islam easily. At present more than one lake books on different aspects of Islam. Islamic literature, Law and Jurisprudence, Islamic Economics, Islamic History and Culture, Holy Qur'an and Hadith etc. are available here in this library. This Library has become the biggest Public library in Bangladesh considering the number of its books, locations, and present stock of Books.

### **Zakat Fund**

Under this fund an ideal Maktab has been set up at Jadukura Village under Haluaghat thana of Mymensngh District where poor children can receive their Islamic elementary education.

### **Scholarship for Orphanage and Neo-Muslims**

Scholarships are provided to orphans, Madrasah students, and Neo-Muslims with a view to enabling them to prosecute their studies<sup>147</sup>

## **Details of the development Projects under the Islamic Foundation**

It has been mentioned here that the maximum project of this organization related to the development and propagation of Islamic Education. We hope that the following details would clear the matter: -

### **a) Imam Training Academy**

Islamic Foundation Bangladesh has been running the Imam training Academy with a view to enabling them to keep pace with the time in line with the demands of the contemporary world. By imparting training to the Imams about the theoretical and practical aspects of Islam and teaching them different subjects of development activities, the Imam training program is making a significant contribution to the national development endeavors, with practical emphasis on Islamic values and ideals on the one hand and building the much needed bridge between the needs of development and the beliefs and conviction of the people on the other hand<sup>148</sup>.

Besides these, a large number of Imams of Mosques have been already trained which according to their latest statistics is more than 38000 Imams and 312 officers and employees of Islamic foundation and outsiders of various organizations have been so far trained from this Academy<sup>149</sup>. Moreover, 5442 trained Imams have been given refresher training and 1370 maktab teacher and 1541 muballigh have also been trained<sup>150</sup>. To inter-communication and to build up their relation and to clear to them the model ideologies and Islamic teaching methodology a bulletin titled as ‘Al-Imamat’ is already being published by Islamic Foundation Bangladesh.

### **Mosque based mass-literacy and children Program**

The Government of Bangladesh has adopted the slogan of “Child rights conservation” and “Education for all by 2000” along with the declaration of the international community. It is too expensive to extend educational facilities for all, supply educational materials, construct classrooms, supply furniture, appoint additional teachers and provide them with the training facilities. In these circumstances, if it is possible to involve Imamas and utilize two Lac Mosque Imams of the country for giving literacy to the children, adolescent and adults, undoubtedly it will save a large amount of money to be spent for education. Mosque based children and Mass-literacy Programs have been taken up in 1992. About 1,79,950 persons are given mass-literacy up to 1996. Another 6,11,520 persons will be given literacy under the current five-year plan with an estimated cost of tk. 37.50 Crores.

### **Mosque Library**

The Islamic Foundation Bangladesh has resolved to provide with small scale but well-equipped library in all Mosques of the country. The library will consist of Islamic Books with a view to making mosque as the living center of cultivation of Islamic knowledge and heritage. Meanwhile, a total of 13,700 mosque libraries have been set up. The work for establishment of another 5000 libraries has been taken up under the current five-year plan with an essential cost of tk.3.00 crores<sup>151</sup>.

### **Islamic publications**

This Foundation patronized organizations moreover to propagate thought and ideals of Islam all over inside and outside of the country provided with all modern well-equipped arrangements to publish Islamic books and publications in this concern. There are also arrangements made to reprint some books published earlier from the foundation. Besides, research papers would be prepared and published in various aspects of Islam and Muslim world. A monthly Magazine

also would be brought out regularly under this program. To implement the above mentioned programs an estimated cost of tk.9.95 crores has been allocated under the current five-year plan.

### **Expansion of Jamiatul-Falah Mosque-cum-Islamic Center**

The main aim of this project is to set up an international standard library, so that the teachers, students, intellectuals, researchers, Islamic thinkers and scholars, and general readers can utilize its material for their studies and research work.

### **Development of the Islamic Foundation central and district libraries.**

In the absence of a rich Islamic library the intellectuals, scientists, teachers, students and Islamic scholars, have been facing problems for getting necessary books on Islam. It is known to every one that library plays an important role in the field of learning. Keeping this in view, the Islamic foundation has taken up a project to develop its existing central library and district libraries adding all kinds of Islamic books in different languages. The special objectives of the project are: -

- a) Procure 75,000 local and foreign books,
- b) Procure 20 titles of local and foreign journals and periodicals on regular basis,
- c) Obtain Audio-visual materials for library,
- d) Construct the permanent Multi-storied library building<sup>152</sup>.

We may conclude our discourses on Islamic Foundation saying that this Islamic organization is unique of this type, which have already been credited to establish its branches in all nook and corner of the country i.e. in all districts quarters to the actual development of Islamic learning in the country beside a huge collection of rare books with well-planned administrative setting up. This

organization is flourishing day by day and we hope and pray that no interruption will resist its race.

### **Darul-Ma'arif al-Islamiyyah, Chittagong**

One of the renowned non-government Islamic institutions in Chittagong, Bangladesh which actually originated from the inspiration of late Moulana Abul Hasan Ali Nadwi of Lucknow, India, an internationally renown Islamic Scholar. More specifically it is an initiative of another Islamic scholar Moulana Sultan Zaoque of Bangladesh. It was founded on Sawal 1405=1985 A.D. According to them the aims of the foundation of this institute are

- a) To establish positive way of life, introduction of a movement of pure thinking which is related to religious values and Islamic civilization.
- b) To adopt modern methods aiming at the preaching of Islam (free from all kinds of evil thinking) and to confront the devastating and evil concepts in religion.
- c) Bringing up a new generation in such a way that they would be able to follow the sacred life of prophet and the concept of foregoing virtues.

In brief Darul-Ma'arif is actually established to acquaint the students with actual problem of the Muslim Ummah and prescribe to them the right solution from Islamic point of view.

Darul-Ma'arif is distinguished from other institution of this type because this institute adopted a very practically examined syllabi instead of traditional ideological one. The main characteristic of the institute is an endeavour for a good combination between foregoing virtuous and prosperous generation. This implementation initiated through accepting the Arabic language at all levels of education very significantly being this language religious one and the language of

Qur'an and Sunnah and the Islamic Civilization. Being the mother tongue Bangali language also is respected here but the medium of instruction is Arabic. In short the characteristic of this Islamic institution we may conclude as follows: -

1. This is an institute of education and training for modern Deeni knowledge's keeping an eye to the renowned Universities of Islamic and Arab countries.
2. The Institute designed their syllabi in such a way that it relates to practical life.
3. Bringing up all the students as a model of Islamic learning and its Civilization.
4. The main distinction of the institute is that it tries to impart the researchable and analytic knowledge of Islam so that the students would be able to preach to Islam with brilliance and skill.
5. Impart the student's knowledge of Islam so that they are able to integrate it in their practical life.
6. Fostering the student's lecture skill both in Arabic and Bangali.
7. Beside Arabic the institution impart necessary knowledge of English also.

### **Academic levels**

There are three academic levels in Darul-Ma'arif viz.

1. Elementary level, five years course.
2. Ibtidaiyyah level, like lower secondary level. 5 years course.
3. Secondary level, 3 years course.
4. Kulliah level, 4 years course.

Moreover, there are various departments for specialization in different fields of knowledge, like Arabic literature, Department of Dawah. In Elementary level the syllabi consist of Islamic Jurisprudence, and Aqaid, Arabic language, Qur'an, Tafsir, Bengali literature, Mathematics, social science, and Geography, Arabic Grammar etc.

### **Dept. of Arabic Literature**



The syllabi of this department comprised of Tafsir, Qur'an, Literary side of Hadith-e-Nabawi, Classic and Modern Arabic Prose and poetry, Philosophy, Islamic Civilization, History, Geography, Bengali literature, English literature, translation and Essay from Bengali to Arabic and from Arabic to Arabic, Training of lecture etc.

### **Dept. of Da'awah**

This syllabi of this department are comprised of Tafsir, Hadith, Fiqhus-Sirah, Al-Aqaid, Prose and poetry from Adab al-Islami, History of Da'awah, Modern Islamic World, Psychology, social science, philosophy, Sufism, Comparative religion and Modern Isms, Islamic History, A monthly lecture on Bangladesh History of Islamic Shariah and its propagation<sup>153</sup>.

### **Contribution of Darul-Ma'arif in the development of Islamic education in Bangladesh**

Darul-Ma'arif actually contributes like a mini higher educational institution. Well-designed academic levels and comprehensive syllabi raised this institution to the higher status. Here basically emphasis is laid on Arabic Language and beyond scheduled classes training camps are also held for teachers of Arabic and Islamic studies annually from 1993 with the financial assistance of Madinah University. The Madinah University recognizes the certificate of this institution. So whoever obtains degree from here is eligible to apply for any higher course of the said university. Apart from this the institute organized an international seminar on Islamic literature on January 21-23 1994. Moreover, a research Journal is being published from here, which comprises of the researchable articles of the teachers and students namely "Manarus-Sarq". Renowned Ulama is functioning here as teachers. Shiekh Mohammed Haroon

Babunagari is notable among them. Moulana Sultan Zaoqur Nadwi is the key power of the institution<sup>154</sup>.

### **Islamic Samaj Kaliyan Parishad (Islamic Social Welfare Council)**

#### **Chittagong.**

It is the largest non-political social welfare organization in Chittagong. The council though not involved directly with academic affairs is contributing a lot for the Islamic educational development. For instance they distribute copies of the Holy Qur'an amongst the common people especially among the students besides distributing Islamic books. It also organized a training program for the teachers of Arabic and Islamic studies on 1980 to develop modern Arabic language and Islamic education. They also organize many institutions and Madrasahs in various parts of the country. Here we would like to record some institutions as below: -

1. Ma'had Shah Waliullah: this institute is consist of elementary, middle and Secondary level.
2. Ma'had AL-Jabir (al-Jabir Institute): this institute is also an elementary and middle level.
3. Ma'had Zaman Anwar
4. Madrasah Abu Hurairah
5. Batur Ridwan Darul-Aytam( Batur ridwan orphanage)

Apart from these, they established Arabic language institution attached to the Islamic University Chittagong on 1994<sup>155</sup>.

### **Jama'iatul-Mudarrisin, Bangladesh (Madrasah Teacher's Association)**

This is a non-political organization, which comprised govt. Madrasahs of Bangladesh. This prominent organization was established on 1938 during British colonial rule. Then the name of this organization was “Jamiatul-Mudarrisin Bengal and Assam”.

The prime aim of this organization is promotion of Islamic education and civilization. During Pakistani rule this organization was named “Jamiatul-Mudarrisin East Pakistan, and renamed as Jamiatul- Mudarrisin Bangladesh, after independence of the country. This organization expanded its work when hundreds of Madrasahs came under this in 1975. The number of Madrasahs under this organization reached about 600 in 1990. The prime aims of this association are: -

1. Propagation of Islamic Education in the country and raise Islamic values in the life individual and society.
2. Establishment of Madrasahs for the development of Islamic education.
3. Establishment of orphanage in order to promote their instruction.
4. Foundation of Mosques everywhere in the country.
5. Provide a well-equipped library
6. Establishment of a college of Arabic language.
7. Foundation of an institution for training of teachers and Imams of Mosques.
8. Establishing a vocational training institution<sup>156</sup>.

### **Bangladesh Institute of Islamic thoughts (BIIT)**

A registered non-government research institute established in 1989. The Historical background of this institute is that it came in to existence through the initiative of a group of scholars, educationists and academicians, to undertake programs for harmonization of Education, Culture, Political and Economic

thinking, morality and ethics. It was felt that the need of the time is to recognize the education system which requires mastery over the disciplines and at the same time a profound understanding of the divine pattern set up in his creation by Allah. The thought of Ismail Razi al-Faruqi, on Islamization of Knowledge published by International Islamic thoughts (IIT) USA, was taken as the starting point. The book represents the perspective of a number of concerned and dedicated scholars. It is a vision, which embodies the basic principles of Islamic methodology, coupled with an action plan to realize the reconstruction of Muslim thoughts and the Islamization of humanities and social sciences. The organization " Bangladesh Institute of Islamic thoughts" thus came in to being by the driving spirit of bringing about a synthesis of derived and revealed knowledge.

### **Objectives**

The prime objectives of the institute are

- To carry on systematic studies in different areas of knowledge and identify the factors responsible for the prevailing crisis of the present civilization.
- To work for the revival of the intellectual, educational, cultural, and universal identity of the Ummah.
- To develop a comprehensive Islamic approach towards addressing the problems, which have been threatening the progress of human civilization.
- To work for developing an integrated scientific and ethical base of education, which is essential for a civil society.
- To publish monographs reflecting the standard of Islam in the light of the Qur'an and Hadith on different contemporary thoughts like human rights, gender issue, poverty alleviation, universal brotherhood, religious tolerance etc.

### **Activities**

In order to achieve above objectives the institute has undertaken following activities: -

- a. Holding seminars, symposium, workshop, discussion-meeting etc. on issues related to education, culture, religion, human rights, socio-economic development, poverty alleviation etc.
- b. Exchange of information and views with other organizations at home and abroad and distributions of publications/study materials for dissemination of knowledge.

### **Publication**

BIIIT publishes original writings, researches, translations, and seminar proceedings. The institute also receives Islamic books from its sister organizations abroad. These are distributed among libraries, academicians, intellectuals, students and general learners at home and abroad. The institute has published thirty books till December 1997 and some books are forthcoming. In addition to this some projects of research and translations are also going on.

### **Published Books**

Following books already published by the institute: -

1. Origin and development of Experimental Science (1997) by Dr. Moin Uddin Khan.
2. Islamization of Academic Disciplines (1997) edited by M.Zohurul Islam FCA.
3. Muslim Nuri Pursher Possak (Dress of Muslim men and women) written by Dr. Jamal al-Badawi , translated by Mohd. Shamim Ahsan.
4. Qur'an o Sunnah: Sthan, Kal, Prekhit.( Place, time, and circumstances) by Dr. Taha Jabir al-Alawi and Dr. Imad al-Din Khalil, translated by Shiekh Enamul Haque.

5. Islami-e-Usul-e-Fiqh (Islamic rudiments of Jurisprudence, (1996) by Dr. Th. Jabir AL-alwani, translated by Mohd. Nurul Ameen Jawhari.
6. Leadership, western and Islamic, (1996) By Dr. Anisuzzaman and Professor Md. Jainul Abedin Majumder.
7. Guidelines to Islamic economics: Nature, Concepts, and Principles (1996) by Prof. M. Raihan Sharif.
8. Islam-e-dritite-Nari (Women According to Islam) written by Dr. Ayesha Limu and Fatima Hiren, translated by Dr. M. Anisuzzan.
9. Civilization and Society, (1995) by Dr. Syed Sajjad Hussain
10. Social Laws of Islam by Shah Abdul Hannan.
11. Directory of specialists (1993) edited by M. Zohurul Islam, and Dr. A.K.M. Ahsanullah.
12. A Muslim guide to religions in the world, (1992) by Dr. Sajjad Hussain
13. Islam in Bengali verses (1992) by Poet Farooq Ahmed, translated in to English by Dr. Syed Sajjad Hussain<sup>157</sup>.

Apart from these the institute organized some seminars and symposiums on essential issues like as follows: -

1. International workshop on teaching academic disciplines in higher education from the Islamic perspective (1997)
2. Seminar on philosophy of Education. (1997)
3. Workshop on History of Bangladesh (1997)
4. Seminar on Impact of the use of dish antenna on the youth of Bangladesh (1997)
5. Human rights: different dimensions (1996).
6. Status of religion in United States (1996)
7. Our Culture: Issues and Challenges. (1995)
8. Reflection on Islam and democracy (1995)
9. University Curriculum (1995)
10. Some socio-economic instrument for participatory enterprises and grassroots development (1994)

11. Bosnia Crisis: Different Dimension( 1993)
12. Islamization of social sciences ( 1993)
13. Crisis in Education in Bangladesh ( 1992)
14. Values in Public Administration( 1992)<sup>158</sup>

## Notes and References

1. Other members of this committee were:

- |   |                  |
|---|------------------|
| i) Dr. Surat Ali Khan, (up to 31st July, 1973)  | Vice-chairman    |
| ii) Professor Kabir Chowdhury, (up to 31 <sup>st</sup> July, 1973)  | Member Secretary |
| And Janab M.Ferdous Khan, ex-director, Public Instruction, (from 1 <sup>st</sup> August, 1973.)   |                  |
| iii) Janab M.U.Ahmed, (Retd.) Member, BPSC,   | Member           |
| iv) Janab Mahmood Mokarram Hussain,<br>Principal, Dinajpur, K.B.S College,  | Member           |
| v) Janab Mohammed Nurul Safa, Ex-Chairman, Higher Secondary and Secondary Education Board, Dhaka, (From 20 <sup>th</sup> June, 1973)  | Member           |
| vi) Janab M.A.Sattar, Ex-Director, Technical Education, Sindh and Belusistan, (From 8 <sup>th</sup> November, 1973)   | Member.          |
| vii) Professor Fazlul Halim Chowdhury, Dept. of Applied Chemistry, Rajshahi University, (up to 26 <sup>th</sup> April, 1973, Further he was replaced by Secretary, Ministry of Education and Cultural Affairs, from 27 <sup>th</sup> April, 1973) |                  |
| viii) Dr. Abdul Haque, Professor, Law Dept, Rajshahi University,  | Member           |
| ix) Dr. Anisuzzaman, Professor, Dept.of Bengali, Chittagong University,   | Member           |
| x) Professor Abdur Razzaque, Dept. of Political Science,<br>Rajshahi University   | Member           |
| xi) Dr. Sades Rajan Boss, Research Director, Bangladesh development Economic Institute, Dhaka,  | Member           |
| xii) Dr. Nurul Islam, director, P.G.M.R. Dhaka,   | Member           |
| xiii) Dr. M. Shamsu Islam, Professor, Dept. of Agro-Economics, Bangladesh Agricultural University,  | Member           |

- xiv) Dr. A. Zohuru Haque, Professor, Electrical Engineering Dept. Bangladeshi University of Engineering and technology, Member
- xv) Dr. Sirajul Haque, Dept. of Arabic and Islamic studies, Dhaka Univbarsity Member
- xvi) Smt Basanti Guha tagurata, Head Mistress, Mouija Rahman Girls High School, Dhaka, Member.
- xvii) Principal Abu Sufian, Principal, Chittagong Govt. College, Member
- xviii) Dr. Mazharul Islam, Director General, Bangla Academy, Member
- xix) Dr. A.M.Sarfuddin, Director, Education Expansion center, Member
- xx) Dr. M. Habibullah, Professor, Commerce Dept. Dhaka University, Member
- xxi) Smt. Hena Das, Head Mistress, Narayangonj Girls High School, Member
- xxii) Janab Ashrafuddin Khan, General Secretary, Bangladesh Primary Teachers Association, Member.

2. M.

Ilyas Ali, *Yughe Yughe Siksa Commission O Siksar Uttaran*, (The Education coummissions and Committees through the age and Education Reforms and Development) Jagorani Prakashani, Dhaka, 1999, P-448. Sikanadar Ali Ibrahim, Reports on Islamic education and Madrasah education in Bengal, Vol-V, 1<sup>st</sup> edition, Islamic Foundation, (Dhaka-1985). P- 271.

3. M. Ilyas Ali, cf. op.cit. P-449

4. Ibid, PP-441-442.

5. *Bangladesh Siksa Commission Report*, P-25, and Dr.A.K.M. Ayub Ali, *History of traditional Islamic education in Bangladesh*, Islamic Foundation, (Dhaka, 1983)P-187.

6. Report of the Commission, PP-23-24, and 29-40, Dr. A.K.M.Ayub Ali, cf., op. cit. P-185.

7. Chapter II of the report, B.G.Press, (Dhaka, 1974) PP-57-58.

8. Dr. A.K.M.Ayub Ali, cf. op. cit. P-185

9. Ibid, P 186.

10. S. A.Ibrahim, cf.op.cit P -281.

11. Ibid, P- 281.

12. Dr. A.K.M.Ali, cf.op.cit. P 190.

13. The Madrasah Curriculum sub-Committee was formed with following members :

i) Dr. A.K.M.Ayub Ali,

Principal, Govt. Alia Madrasah, Dhaka, Chairman.

ii) Janab Abdur Rashid Tackabagish

Chairman Madrasah education Board, Dhaka, Member

iii) Janab Alauddin Al-Azhari,

Teacher, Govt. Alia Madrasah, Dhaka Member



- iv) Dr. M. Isahaque, Chairman Dept. Of Arabic and Islamic studies, Dhaka Univrsity. Member
- v) Janab A.K.M. Burhanuddin, Expert National Curriculum and Syllabus Committee. Member
14. Ilyas Ali, cf.op.cit. P-479.
15. S.A.Ibrahimi, cf.op.cit. P-284.
16. The Monogram of the Dhaka University was changed and instead of the monogram with Moon and star replaced a Monogram with the light, which is actually the symbol of fire worships. For the details please see M.A.Rahim, *History of Dhaka University*, who recorded the Mongrasms of the University from the beginning.
17. A.S.M.Alauddin, *Islami Siksa Behastha: Sankhpta Itihash* (Islamic educational system: a brief history) 1st edition, Islamic education Society, (Dhaka-1999), P-95.
18. The Advisory committee was appointed with Kazi Jafar Ahmed and he worked with the commission up to 11<sup>th</sup> October, 1978. He was replaced by Mr. Abdul Batin the then Minister of state for education, as its chairman up to 03-02-79.
19. Ilyas Ali, cf.op.cit. PP-500-501.
20. Ibid, P-516.
21. Ibid, P- 519.
22. Report of the Bangladesh National education Commission (Mofizudddin Comuission) P- 528-29
23. Some renowned Islamic schools of the country were included in the committee like Dr. Sirajul Haque of Dhaka University, Dr. Mustafizur Rahman of the same university, Dr. Mujibur Rahman of Rajshahi University, Dr. Sikandar Ali Ibrahimi of the same University, Moulana Yunus Sikdar of Dhaka Alia.
24. Ilyas Ali, cf.op.cit.P- 555.
25. Ibid, P-555.
26. Ibid, P-556.
27. Ibid, P-564
28. Ibid, P-584, and *Jatiya Siksa Nity Pranayan Committee* (National educational policy comilation committee.) 1997, PP-14-15.
29. Ibid, Chapter no. II, P-40.
30. Ibid, Chapter No-III,P-50.
31. Ibid, Chapter No-IV,P-55.
32. Ibid, Chapter No-VII, P-78
33. Ibid, Chapter, No-IX, P-89.

34. Statistical Yearbook of 1997, Educational committee chairman, Waliul Islam, 18<sup>th</sup> edition, September-1998, Bangladesh bureau of Statistics, P- 558.
35. Ibid. P-527.
36. Ibid, P-542.
37. Ibid, P-543.
38. Abdul Haque Faridi, Madrasah Siksa; Banglaicash, (Madrasah education: Bangladsh) Bangla Academi, 1<sup>st</sup> edition, ( Dhaka-1985)P-53.
39. Ibid. P-53
40. Moulana Abdus Sattar, Tarikh e-Madrasah Alia, (Urdu text) Vol-1, Madrasah Alia Publication. 1<sup>st</sup> edition (Dhaka-1959) P-37.
41. Article published by Alia Madrasah in occasion of the century celebration of the Madrasah, P. 3.
42. Ibid. P-3.
43. Nur Muhammed Azmi, Hadither tatta O Itihash (Essence and History of Hadith literature) P- 386.
44. This great personality was born in 1279(Bangali year) in Pirozpur of Bangladesh. He in his very boyhood travelled to Hugli to study. Once the great religious preceptor, Hazrat Abu Bakr Siddiqui, the pir of Furfura Sharif of West Bengal, came to Hugli. The child Nesar Ahmed was sitting just behind him. After completion of prayer when the pir looked backs, and saw the boy, he willingly proposed him to be his adherent. Nesaruddin took the opportunity. After ascertaining the deservedness of his student, the pir offered him the "Khalifat" (a formal permission for propagation of Islam) At first he established a Mosque in his area Motbana of Pirozpur, and after that he intended to erect a madrasah. The said Sarsina Alia Madrasah is the living symbol of this great personality. For details vide G. Saqlam, Bangaldesher Sufi Sadak, (Sufi saints of Bangladesh,) PP-169-70)
45. Nur Muhammed Azmi, cf. op.cit. P- 384.
46. Ibid, P- 384.
47. M.Iqbal Hussain, Khawaza Abdul Majid Shah; Rochnabali (Khawaza Abdul Majid Shah; his compilations) 1st edition, Islamic Foundation,( Dhaka-1999), editorial, PP-21-22.
48. Moulana Abdul Jabbar, editorial, wifaqul Madrisatul Arabiyah (Non-Government Madrasah organization) P. 3.
49. Monthly Journal of Mominul Islam Hathazari Madrasah in Bengali Language. Special Issue, 1995, Published by Jamia Islama Azizul Ulum Cte.
50. Wifaq-Actually it is a private organization, which operate Non-government Madrasahs. Since these Madrasahs has no formal authority, so wifaq conducts some Madrasahs and apart from this organization there are some other organization and madrasahs also formed such kind of

- organizations like an organization is under Fatia Jamiaria Jamia Islamia. Hathazari is independent from any of these organizations. However, the wifaque which is actual representative of this kind kind of Madrasahs.
51. Wifaq booklet, P 12.
  52. Dr. Tahir Ahmed, Al-Lughatul-Arabiyyah Wa-Adabuha Fi Bangladedsh (Arabic language and Literature in Baangladesh) An un-Published Ph.d. researches work, P- 191-193.
  53. Nur Mohammed Azmi, cf. op. cit. P 383.
  54. Mohammed Rashid Maqbul, Dirisat-tatawurul-Lahgtul-Arabiyyah-fi-Bangladesh-Fil-Qarnul-Ishtin, (A study to the development of Arabic language in Bangldesh in twentieth century) un-Published research work submitted for the Master degree in the Department of Arbic- 1991-92, Dhaka University, P- 212.
  55. Ibid.
  56. Dr. Tahir Ahmed, cf.op.cit P- 202.
  57. Ibid.
  58. Nur Ahmed Azmi, cf.op.cit.P- 383.
  59. Ibid, PP-388-89.
  60. Dr. Tahir Ahmed, cf. op.cit.P-205.
  61. Hyas Ali, cf.op.cit. PP-383-84
  62. Educational Yearbook of India, 1932, India, teachers college, N.Y. PP-282-83.
  63. Abdul Haque Faridi, Madrasah Siksa: Bangladesh, op.cit. PP-79-80.
  64. S.A.Ibrahimi, cf.op.cit.P-479.
  65. Ibid, PP-479-80.
  66. Moulana Abdus Sattar, cf.op.cit. P-95.
  67. Ibid, P 105.
  68. S.A. Ibrahimi, cf.op.cit. P-580.
  69. Ibid, Vol-IV, P-30.
  70. Ibid, P-81.
  71. Ibid, P-141.
  72. Abdul Haque Faridi, cf.op.cit. P-81.
  73. S.M.Ibrahimi, cf.op.cit. Vol-IV, P-162
  74. A.K.M.Ayub Ali, cf.op.cit.P- 176. Abdul Haque Faridi, cf. op.cit.PP-81-82.
  75. S.M.Ibrahimi, cf.op.cit.P-506.
  76. Ibid, P 516.
  77. Ibid. PP-517-518.
  78. Ibid. PP-518-519.
  79. Shiekh Mujibur Rahman, the founder President of Bangladesh, in 1975 he introduced a new political notion to consolidate his power. He had planned to ascribe political embargo on all

oppositions and declared that only one party will be effective in the country that was BAKSAL (Bangladesh Krishak Sramik Awami League). But before it's full implementation, some Army persons killed him on 15 August 1975.

80. Abdud Diyan Mohammed Yunus, Islami Biswabidyalayaer Itihas ( History of Islamic University-Un-Published)
81. A.K.M.Ayub Ali, cf.op.cit.P- 197.
82. Ibid.
83. The Bangladesh Observer, (A leading English daily newspaper) October 21, 1977.
84. Report of the Islamic University (Dr. Abdul Bari) Committee, Chapter No- IV.
85. Ibid. chapter No- IV, A.K.M.Ayub Ali cf.op.cit.P-200-202, Dr. S.A.Ibrahimi, PP-356-357.
86. Report of the Abdul Bari Committee, Chapter No-V.
87. The Bangladesh Observer, November 23, 1979.
88. The Bangladesh Gezzette extre-ordinary, Date-27.12.80. Page No 01, Brochur, Islamic University-1993.
89. M. Ruhul Amin, Islami Biswabidyalayer Atit O Bartaman (Islamic University; Past & Present) art. Published in a Souvenir in occassion of 1<sup>st</sup> convocation ceremony of the University, 1993 P- 51.
90. Ibid, P- 51.
91. A.K.M. Waliullah, Islami Biswabidyalay: Atit O Bartaman (Islamic University: Past and Present) Art. Published in Souvenir in occassion of 1<sup>st</sup> convocation ceremony of the University, 1993 P-47.
92. Here it is notable that the University manguarated with the Depriment of Al-Quran wa Ulumul Quran (But Now the name of the Dept changed and renamed as Dept of Al-Quran and Islamic Studies) and Al-tawhid wa-al- Dawah (Now renamed as Dawah & Islamic Studies) in the Faculty of Theology whlie the Social Science faculty comprised of the Dept. of Accounting and Management.
93. Law Department first introduced in this University from the 1987-88 Academic session, then the name of the department was Al-Qanun wa-al- Sariah, but after shifting the University from Dhaka to Kushtia the name of the department was changed and renamed as Law and Muslim Jurisprudence.
94. Souvenir, 2<sup>nd</sup> Convocation, 1999, PP- 12-13.
95. Ibid.
96. M.A.Rahim, History of Dhaka University. Published by University of Dhaka. (Dhaka-1981) P- 1.
97. Chancellors' convocation address, 22, February 1923.
98. M.A.Rahim, cf.op.cit.P- 1.

99. Review of progress of Eastern Bengal and Assam, 1907-1908 to 1911-12. Vol-1, Para-362.
100. *The pioneer Mail*, February 23, 1912.
101. *Calcutta University Commission Report*, Vol-IV, P-133.
102. M.A.Rahim, cf. op.cit. PP-5-6.
103. Calcutta University commission report, Vol-IV, PP- 122-23.
104. M.A.Rahim, PP- 7-8.
105. Ibid, PP-10-11.
106. Ibid, P-30.
107. Ibid, P- 36.
108. Ibid, PP-8-9.
109. Vice-Chancellor's address at the 1<sup>st</sup> meeting of the court, 17 August-1921.
110. Ibid.
111. Ibid.
112. Dr. Tahir Ahmed, Un-Published research work, PP-261-62.
113. Ibid, P- 262.
114. M.A.Rahim, cf.op.cit. P-116.
115. Dr. Tahir Ahmed, Un-published research work, P- 117.
116. [http://www.ngc.org/rajshah\\_uni.htm](http://www.ngc.org/rajshah_uni.htm).
117. Dr. Tahir Ahmed, op.cit.P-263.
118. The outstanding Islamic scholar, Sikandar Ali Ibrahim proposed in this book a formula of education, which is according to him named as "Al-Hikmah Education Policy". According to him the main philosophy of education is that every works would be the "ibadat"(worship of Allah) if the task be done in conformity with the injunctions of the Holy Qur'an and Sunnah. Thus, the system of education, which provides such kinds of education and learning that, is Islamic education. (Bangaldeshe-Islami Siksa; Atit O Brtaman (Islamic Education in Bangladesh; Past and Present. P- 99)
119. [http://www.ucc.org/chittagong\\_uni.htm](http://www.ucc.org/chittagong_uni.htm)
120. Dr. Tahir Ahmed, cf.op.cit.P-248.
121. Vice-Chancellor's foreword, Souvenir, 1<sup>st</sup> convocation, 13<sup>th</sup> March-1997, Daul Hsani University, P-7
122. Ibid, P-8
123. Ibid, P-9.
124. Ibid, PP-10-11.
125. Ibid, P- 12.
126. Ibid, PP-15-16.
127. Islamic University Chittagong, Admission Handbook, 1999/2000.
128. *At a Glance, Islamic University Chittagong*, 1<sup>st</sup> Issue-June, 1999, Chittagong, Bangladesh, P-1.

129. Ibid, P-1.
130. Ibid, P-1.
131. Ibid, PP-3-4.
132. Catalogue, Asian University of Bangladesh, 1999, P-22.
133. Ibid, P-47.
134. Pamphlet Published by Islamic Education Society, Dhaka, and Sikandar Ali Ibrahimu. Bangladeshe Islami Siksar Ait O Bartaman, PP- 97-98.
135. Pamphlet of Islamic education Society, Dhaka, Bangladesh.
136. Booklist, Islamic Education Society, Dhaka, Bangladesh.
137. Jatiya Siksanity: Amader Baktabya (National Educational Policy: Our view) Published by Islamic education Society, Dhaka, Bangladesh, P-7.
138. Ibid, PP-41-42.
139. Dr. Fahir Ahmed, cf.op.cit.P-212, and Introduction to Islamic Foundation Bangladesh- Preface.
140. Ibid, PP-3-4.
141. Ibid, P-7-9.
142. Ibid, P-9.
143. Ibid, P-9.
144. Ibid, P-10.
145. Ibid, PP-11-12.
146. Ibid, P-13.
147. Ibid, P-15.
148. Ibid, P-16.
149. Ibid, P-16.
150. Ibid, P-18.
151. Ibid, PP-19-20.
152. Dr. Fahir Ahmed, cf.op.cit.P-228-31.
153. Ibid, P-218-220.
154. Ibid.
155. Ibid.
156. Ibid.
157. Ibid.
158. Pamphlet published by Islamic Welfare council, Chittagong.