
**Islamic Studies in the Educational Institutions: Perspective
Bangladesh****Abdus Sabur Matubber***

**Assistant Professor, Department of Islamic Studies, Bangladesh Islami University, Dhaka, Email: saburmatubber@hotmail.com*

Abstract

Islamic Studies is a terminology of academic subject. It is called by different names in the classification of different stages of the educational institutions. Once Islamic studies or religious studies was termed as Deeniyat. With the passage of time, it has been named as the religious studies, Islamic studies. At present, it is attempted to name it as ethical studies in the education policy (The ethical education has already been introduced in primary level instead of the Islamic studies or religious studies. Though it is termed in different names, Islamic studies is that subject by which we know Towhid (Monotheism), Risalat (Continuation of Prophets), Hereafter, the commands of Allah, different rules of performing the prayers to Allah. The Islamic studies or religious studies is implemented through the syllabuses formulated for different classes. The theme of this article is the commencement and development of Islamic studies in the educational institutions of Bangladesh and to make recommendations to the education commission formed with a view to reforming and modernizing education.

Keywords: Education Institutions, Islamic Studies, Bangladesh, British Reign

Subject Classification: 01A30, 97Bxx

JEL Classification: I123, I125, I125

Article Info:

Received: 10 September 2022

Accepted: 29 November 2022

Research Area: Islamic Studies

Author's Country: Bangladesh

1.0 Introduction

Bangladesh is an independent country with an area of 1,43,998.60 km. It is a river based country of South Asia. It is surrounded by India in three sides and by the sea to the south. The name of Bangladesh has changed in different

ways in different times such as Goud, Roy, Barendri Pundra, Samatat, Harikel Banga, Bangal, Bangol Bangla and at last Bangladesh. There is the hair-raising history of the political, social ups and downs behind each name (Yousuf, 1986). The commencement of Islamic studies: Islamic education depends on the Monotheism. The Qur'an and the Hadith are two main sources of this education.

Hazrat Mohammad (Sallallahu Alihe wa sallam) institutionally commenced the Islamic studies. The name of the institution set up by him at first was ‘Darul Arqam’ (Sattar 2004). It was established in the house of distinguished companion Hazrat Arqam Ibn Abil Arqam. Hazrat Mohammad (Sallallahu Alihe wa sallam) established this institution for teaching the new Muslims in Mecca. He was the sole teacher of this institution. The companions like Abu Bakar Siddique (R), Hazrat Omar (R), Hazrat Osman (R) and Hazrat Ali (R) were his disciples. Many institutions like the one set up by Hazrat Mohammad (Sallallahu Alihe wa sallam) were established in Mecca and Medinah during his lifetime. It continued after the death of the Messenger of Allah (Sallallahu Alihe wa sallam) The continuation of establishing the Islamic institutions was such that where there were Muslims, the Islamic institutions were set up. The teachings of Islam were spread all over the world in Umayya, Abbasid, Fatemi ruling period starting from the rule of Khulafae-Rashidin.

2.0 Arrival history of Islamic Education in Bangladesh

In the geographical location of Bangladesh when Ikhtiaruddin Mohammad Bin Bakhtiar Khilji ruled this region then this education arrived. He adopted a policy that where there will be the residents of the Muslims Mosques will be built there and education or institution will be built for Islamic education system (Yusuf 1986). But, the root of Islamic Education struck in Bangladesh long ago. For that reason, the historians said that Islam arrived in this region in three ways: (1) By the responsible or the Mubalig, (2) By the Arab Merchants, (3) By the victory of Islam (Islam, 1969). Education of Islam arrived in the above three ways 4. But, it is a matter of information that Islamic Education in Bangladesh during the time of Rasul (Sallallahu alaihi wa sallam) The historians argue that during the time of Rasul (Sallallahu Alaihe Wasalam) The Arabs were a nation of traders. They used sea path for their trades and it was likely that some merchant Sahabi traders might have come to Bengal and started religious education there. As this was the area of temperate climate the Arabians liked this area. Besides this, Rasul (Sallallahu alaihi wa sallam) sent responsible and Muballig to various places and it was the demand of time to send Muballig to “Hindu” area. It is mentioned in history that many Muslim traders came here. On the other hand, the historians who expressed their opposite opinion said:- in this regard, a hadith mentioned from Hazrat Abu Huraira (R:) “he said that Rasul (Sallallahu alaihe wa salam) took promise from us about Hinda” So if the invitation of Islam came to “Hinda” during the time of Rasul (Sallallahu alaihi wa sallam) why he took promise from him. But all of the historians agreed in this matter that, during the time of Hazrat Omar Faruque (R:) the arrival of Islamic Education was established by the state at this area.

Ikhtiaruddin Mohammad Bin Bakhtiar Khilji started the Islamic Education widely in Bangladesh officially. His policy was that where there were people there would be Mosque and measure would be taken for the publicity, scattering and teaching of mosque based Islamic education system (Talib, 1980). In its sequence, in every area of Bangladesh numberless mosques were established. Perhaps, for this reason, the sea area people of Chittagong are more conscious about the religious fervor. For long seven hundred and fifty years Muslims ruled Indian subcontinent which eluded in 1757 at Palashi by the victory of the English. The English got the Nawabi (Ruling) of Bengal, Bihar Urisha in writing in 1765 from the Muslim rulers (Mozumder 1981). During the rule of the British for about two hundred years the Islamic education did not get state support. The rich however tried to sustain the Islamic education personally. In this way, for the lack of Muslim ruler in this country the education of Islam in this country broke down institutionally. And getting this chance the foreigners like Olandaj, Portuguese, Persians & English people took steps for scattering and publicizing their own education system in this country.

3.0 Status of Islamic Studies in British India

The British came to this country as traders. They took chance tactically to work as missionary. But, this missionary groups coming at various times did not work in a united way. By the domination of intelligence and power the British chased or expelled the Olandaj, Portuguese & Persians from this country. The English began to run their business absolutely. By giving tax to the authority of Bengal (conspirators) the English installed business cottages in some places. It is mentioned in the history that with the approval of the British Queen Elizabeth they came to India to do business in 1600 AD constituting the East India Company. The east India foist landed in Indian subcontinent in August 24,1608 of the port of Swat. It was awing the reign of Emperor Jahangir, and then the king of England was games Queen England died in 1603. Moghul Empire Jahangir gutter a foremen to captain Hawkins permitting the English as early a fueling of swat in 1613. In 1615, Thomas roe the Ambassador of games 1 got an imperil Farman from Jahangir to trade and establish factories all across the Moghul Empire. The British government passed order to send the missionaries with the merchants in 1659. They got chance to practice religion within themselves and playing role spreading education in this country by the missionaries in taking approval in the renewal of trade license from the Muslim rulers in 1698. In such way, the British started their institutional education. When the British ruled the whole of Bangla, Bihar Urisha region then the Muslims of Calcutta, to sustain Islam, established Calcutta Alia Madrasah in 1780 (Sattar, 1980). Up to the end of the English rule

this institute became the last effort to sustain the Islamic education in this region cooperated by the government. The British resorted a special policy of divide and rule in ruling this country” (Akram Kha, 1962). Based on this main policy cultural college was established at Banarashi for the Hindus. From that day the tune of dividing was created in education system. Double-faced education policy was made and Madrasah education institute was established among with general education institution. The Muslims had to study at Madrasah to acquire the Islamic education in institutional system. It is necessary to mention that, the Muslim students did not get chance to get admission to any other general schools or educational institution some specific /except educational institutions. The Muslim students who had the chance to get admitted there no scope of achieving the Islamic education at all (Muhiuddin, 2005). Secular education was approved in the recommendation of Hunter Education Commission formed in 1882 and for giving ethical teaching to the Students proposal of including religious education in the education system. It said “Text book may be composed on the general policies of all religions”. When Bango-Vhango law was passed, the government of East Bengal (Bangladesh) ran Urdu education in the selected Primary schools as part of developing the Islamic education in 1905-1911. As a result, the students passing Urdu got chance to get admission in Madrasah. Besides this, East Bengal government had plan to develop the Madrasah education giving scholarship to the Muslim students, for scattering Muslim culture. For achieving Islamic education institutionally Islamic Education faculty in Dhaka University was started. Though Islamic education subject was not in the content of text of the primary, secondary and higher secondary change of higher education was maintained in Dhaka University. It is clear, not studying Islamic education in lower classes and getting chance in upper class was a matter chance. The Bango-Vhango Law was approved in 1905. (Rahim, 1982) But the law was revoked 1911 in the face of the intense movement of the Hindus. The Muslims were shocked in that. They broke down. Then British Lord Hardinge came to Dhaka on 31 January of 1912 to console the Muslim. Then he went back to Calcutta after his visit. A representative group lead by Rasbihari met him on 16 February. He declared in a very gloomy environment before them “when I visited Dhaka I realized an intense tense of the majority mob Muslim of this country. As a result of the revocation of Bango-Vhango law, so the any hindrance in the field of education slowed the current speed of the education, and they were more anxious for that. There I said before a group of visiting people of the Muslims, government was thinking that, the progress of education that was noticed in this province before some days to continue this speed of the education & for establishing a University in Dhaka including appointing a special officer for the overall development of the education of East Bengal the recommendation of the Secretary of States will be submitted

and he also declared that, in the proposed University a faculty in the name of Islamic education would be opened (Memo no.-811, date: 4 April, 1922AD of the letter of Indian government and government decision 27 May 1912, memo no.-567) (Hunter 1975).

4.0 Islamic Education in Dhaka University

Dhaka University was started in 1921. At the outset a department namely Islamic Education Department was opened. Though it was supposed to open as a faculty. Then a question was raised where from there would be students for this department. Islamic Education was not given in Intermediate College and in any lower classes. A decision was made for reforming the syllabus of education of Alia Madrasah to make the students suitable for getting admission in Islamic Studies Department made. Accordingly, proposal was made for reforming the education of Madrasah preparing syllabus and curriculum like new scheme Madrasah education. Some Madrasah accepted this and some Madrasah remained out of this rule. The reformed Madrasah was named as new scheme Madrasah, on the other hand based on the old syllabus Madrasah was named as Old Scheme Madrasah. Accordingly, the students passing from new scheme Madrasah used to get chance to get admission in Islamic Education Department. With the passing of time, new scheme Madrasah was terminated in the recommendation of Aaur Rahman khan Education Commission in 1958 (Hunter, 1975).

During the regime of British rule there was no chance of achieving the Islamic Education by the patronization of the government. Only the student who passed from new scheme Madrasah of Alia Nesab got chance to get admission in Islamic Studies Department of Dhaka University (Sattar, 2004). For sustaining the Islamic Education some Madrasahs were established. Such Madrasahs enlivened the Islamic Education. When the regime of British ended, the secular education also ended.

5.0 Islamic Studies in Pakistan Regime

A free land by the name of Pakistan including today's Bangladesh was made on 14 August 1947 was taken to re-arrange the education system of newly born Pakistan initiative. An education assembly was called. Education Commission was formed. An education policy based on Muslim consciousness was started. In November 1947 first Education session was held in Karachi chaired by Fazlur Rahman, the Education Minister. More than one education sessions were held up to 1950 (Muhiuddin, 2005). Many proposals were passed in the said sessions including the proposal about the religious education and the Madrasah education (Bari, 1972).

Such as :

(1) Religious Education must be obligatory for the Muslim boys and girls.

(2) There will be arrangement for studying religious education for the non-Muslim boys and girls as per their demand.

(3) Reforming the Madrasahs will be brought in line with the speed of the current education system.

In the light of the above mentioned proposal of the Fazlur Rahman Education Commission religious education was made obligatory from class 1 to class 5. In Junior High School level in the name of Religious Education and in Senior High School course in the name of Islamic Education was made obligatory. The central government of Pakistan formed Moulana Akram Khan Education Commission in for East Pakistan 1949, Ashahraf Uddin Chowdhury Education Commission in 1956 and Aatur Rahman Education Commission in 1957. These commissions in their recommendations did not bring any proposal for any change in obligatory primary education in at all levels of the education in the current education policy. That means, religious education was obligatory up to primary and secondary stage. S M Sharif Education Commission formed in 1959 submitted the following recommendations about the educations (Muhiuddin, 2005).

(1) Ali (1965) mentioned that, in schools from class 1 to class 7 Islamiyat will be obligatory for the Muslim students. Target will be:-

(a) All of the students can recite the holy Quran Sharif (Nazera).

(b) It will be obligatory to learn the Sura for all of the Muslim students used in Colema and prayer. They have to learn by heart some several Suras from the holy Quran.

(c) The story and advices from the holy Quran Sharif, the biography of Hazrat Mohammad (S:), Muslim History, Education & Literature have to be enclosed in the books related to Islam. In those books ethical and spiritual education must be explained.

(d) Social good and honest deeds from the holy Quran and the integrity in real case, collection of the educative lines from sura may be enclosed in the syllabus.

That can be taught with explanation. The students must be able to recite such kind of lines of Sura.

(e) Religious education in class 9 and 10 will be kept as the subsidiary subject.

(f) The religious education in class 11 and class 12 will be added as the Islamic Studies and that will be taken as subsidiary.

The Nur Khan Education Commission formed in 1969 said in their recommendation “Islamic Studies will have remained as obligatory up to class ten of secondary level of the general education, then it will remain as the subsidiary. The Commission further recommended for the scope of research in Islamic various subjects in the University and Higher education institute.” Shamsul Huda Education Committee formed in 1970 said in the starting of their submitted recommendations that, at present Pakistan Religious Education is continued up to class 10 (ten) as obligatory. Further they submitted the following recommendations about the religious education (Ilias, 1999).

(a) It is necessary to re-construct the religious education as per the demand of the age. The education of Islam has to be completed in such way that it encourage the students in making the unity, solidarity and development and practicing the democracy and sympathy, that means formation of the ideal society as the source of encouragement and the driven power, that was pinned in the root of the freedom of Pakistan. To fulfill this aim a representative curriculum committee has to be formed from which religious education can be gotten.

(b) In the field of higher education, the Islamic Studies Department at various Universities have to be opened a strong, So that the students may acquire knowledge in this subject, which will enable them to counter that they can encounter the demand and challenge of the modern world easily and fully.

(c) Some full Institute for Islamic Studies under elected Universities have to be established. Where there will be opportunity of research and publication with teaching programs.

The aforesaid recommendations were not possible to be implemented, because in the meantime the struggle for freedom in the east region of the then Pakistan commenced.

6.0 Future of Islamic Education in present Bangladesh

The Liberation War started on 26 March in 1971. The war stayed for long 9 months. At last, Bangladesh was freed on 16 December in 1971. Main forces for development arms of forming the country is education. Being equipped with this concept Bangladesh Government formed a Commission in the name of Kudrat-E-Khuda Education Commission on 25 July in 1972. The said Commission (Dr. Kudrat-E-Khuda Education Commission) prepared a report after a long hard-effort, and after visiting abroad, in which there were recommendations for Islamic Education as follows (Ilias, 1999).

(a) In primary level that means from class 1 to class 8 the Religion Education will remain as the ethic related education.

(b) With vocational/professional education group of nine & ten, eleven & twelve class the religious education will remain as the vocational or professional subject. Where among 41 vocational or professional subjects religion is one.

(c) Arabic, Persian Language and Religion related subjects are kept with the group of arts class of nine and ten, where more 17 subjects are kept.

A huge progress was achieved in the development of the education as per the recommendations of the National Education Adviser Council formed under the leadership of the honorable Education Minister Mr. Kazi Jafor Ahmad, and Mr. Abdul Baten, the honorable State Minister for Education (from 12/10/1978 to continued 3/2/1979) (Ilias1999). Since that time the development of Islamic Education of Religion related subject. In almost all of the colleges particularly in most of the famous colleges Religious Education was opened. With the change of power in 1996 snatch of the vulture came down on Islamic Studies and Religious Education. Islamic Studies or the introduction of Islamic Education as the text book in the general education institution commenced from the very outset of the establishment of Dhaka University. The sources of supplying the admissionable students in various subjects of Dhaka University are colleges. Accordingly, wherever colleges are established it was necessary to open Islamic Studies. In the context of religion Islamic Studies or the Religious Education is an important subject. As this subject was necessary for every Muslim student and it was also easy. As a result, there was not such institution where history is witnessed there Islamic Studies did not exist. But, it is a matter of sorrow for the Muslim.

1. That things did not improve in 43 years of independence, Because the rulers in most of the times were anti-Islamic
2. Achieving education in Islam is crucial for every Muslim from birth to death. But in all stages of education, the policy makers has been avoiding this it deliberately.
3. It is a matter of great sorrow that the education Board consciously and cunningly made curriculums and syllabuses in a was that religious education gets automatically discouraged. The Universities followed the same track.
4. The concerned authority in a planned way in various stages of education such as: in class nine-ten, intermediate and graduation and master level kept Islamic studies groups and in levels. More astonishing matter is that, in the name of making the Islamic Studies or Religious Education in group and level other matters were kept such as: dance, music, games, computers. Consequently, Islamic Studies or the Religious subjects are now about to die in school and colleges. As a result, the number of students are almost zero in Islamic Studies or Religious Education at Graduation and Masters level.
5. If any institution wants to open the Islamic Studies or Islamic Education the concerned Board or the National University make a plea or procrastination in the name of inspection, sometimes in the name of the small number of the students.
6. If the local school or college authority (Executive Committee) is an ante Islamic they prevent opening Islamic Studies or Religious Education by plea or tricks.

The more receiving of the knowledge in Islamic Studies or Religious Education is ensured, the more the nation will be benefited, they will go ahead achieving the desired aims or goal. Now, the people of the country are looking for such a group of educated people, who will see corruption as sin, for which they have to be burnt in the next world. If any injustice has been done upon anybody there will be time when victims of the injustice will take revenge. There will be hard punishment if someone stool, he has to be burnt by the fire of hell. It is prohibited to take the interest and bribe and become the witness of the same (writing and recording), consequently of which he has to burn into the fire of hell the time without end, etc tough sufferings. In a word, this education, the efficiency of the

people, merit, talent, skilled, experience, and invention will work only for the welfare of the universe. One businessman will not make more or less in the measurement, will not tell a lie, will not sale the bad goods, will not deception in selling and purchasing. The officers, employees working in the Judicial Department, Government Department will seem themselves the servers of the people. They will not take bribe, not only that none dare to offer him bribe. One scientist will not invent anything that is destructive to the creation. In such way, a man educated by the Islami Education is honest, punctual, responsible, well-wisher and industrious. So, to build up a group of the educated people, it is crucial to ensure the Islamic education in very stage of education.

7.0 Conclusion

- i. Islamic education of 100 marks should be made compulsory in all the stages of the education from primary stage to the master level as Bangladesh Studies was made obligatory.
- ii. Subject wise syllabus should be made from class nine to masters and various departments or groups such: Science, commerce, arts, technical, engineering, medical, diploma course, certificate course. Such as: there will be the statement of the Quran in the matter of Chemistry of Science department, in the subject of Biology, Physics. Consequently, the Chemistry, Physics, Biology related Science with ethics. In the similar way, contents of text will be made with the statements of the Quran and Hadith in creating the physicians, engineers, Bureaucrats with the similar ethics.
- iii. In preparing the syllabuses Islamic experts or scholars in the relevant courses should be included in the syllabus curriculum committees.

For the maturiatugation of the above mentioned recommendation steps are as be taken for molding public opinion in its for our over and above the government should be cordially wanting it.

References

- Akram Kha, Ma. (1962). *Social History of Muslim Bangla*.
- Al Muti, A, *In which way is our Education*, (1st Ed.) Dhaka, Bangladesh: Dhaka University Press Ltd.
- Ali, D. M. I. (1999). *Education Commission & Development of Education Generation by Generation*, (1st ed.)
- Ali, M. A. (1986). *Brief history of the education*, (1st ed.) Dhaka, Bangladesh: Bangla Academy.
- Bari., A. F. D. A. (1972). *Our History of education*. Mymensigha, Bangladesh: Enam Press
- Hunter, W.W. (1975). *The Indian Muslims*, (1st ed.) Translated by: M Anisuzzaman.
- Islam, N. M. (1969). *History & Problems of Muslim Education in Bangladesh and Problems*. (1st Ed.), Dhaka, Bangladesh.
- Mannan, A. K. M.A. (1978). *History of Education and Main points of Education Policy*, (1st ed.) Dhaka, Bangladesh.
- Mozumder, R. C. (1981). *History of Bangladesh*, (2nd ed.) Kolkata, India: General Printing & Publishers,
- Muhiuddin, D. A.H.M. (2005). *Expansion and Development of Islamic Education: Context Bangladesh : Islamic Foundation Bangladesh*,.
- Rahim, A. (1982). *Social & Cultural History of Bengal*, translated by Muhammad Anisuzzaman, Dhaka, Bangladesh : Bangla Academy, Dhaka
- Sattar, A. (2004). *Bangladesh madrasa shikkha o samaj jibone tar provab (Madrasa education in Bangladesh and indications in social life)*. Dhaka: Islamic Foundation.
- Talib, A. M. (1980). *Islam in Bangladesh*, (1st ed.) Dhaka, Bangladesh : Adhunik Prokashani,.
- The Hadith Sharif*
- The Quranul Karim*
- Yusuf, F. H. (1986). *Brief History of Bangladesh*. (3rd ed.). Bangladesh: Islamic Foundation Bangladesh.