

Islamic Education: A Confront to Conscience in Bangladesh and Contemporary World

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ABSTRACT

Islam is the complete code of life. Islamic Education, in its truest sense of the term, is a system of learning which enables a person to know the instructions of Islam and perform all activities of her/his life in conformity with the Qur'an and the Sunnah; as such, s/he can mould her/his life in accordance with doctrines and injunctions as laid down by Islam. Importantly, the aim and objective of this article is to illustrate how the Islamic view of education can make effective contribution to the lives of the people of Bangladesh and so to say to all of mankind of the contemporary world. This can be demonstrated because Islam is inclusive of the material and spiritual dimensions of human existence and it emphasizes primordial values for the fostering of life in this world and for the preparation of life in the post resurrection. Although Islam acknowledges the great strides of the human mind in the accumulation and application of acquired knowledge, and though it recognizes certain virtues in humanism, it does not make man "the measure of all things." Islamic education goes beyond secularism by making Allah's revelation in the Holy Book/Qur'an the absolute measure of all things. This is the norm by which we must determine our intention in all of our actions, as well as our sense of duty, responsibility, and accountability to Allah without compromising fundamental values. Modern Western civilization has seen the rapid rise of science and technology and their enormous potentials for production as well as of destruction. Two world wars, the Bolshevik Revolution of 1917, and (in our present day) the Gulf War have demonstrated without the shadow of a doubt that whereas science and technology can create and produce, they can also destroy. However, it does not follow that because we are advanced in nuclear physics and so we have wars. The cause-and-effect relationship between technology and war does not necessarily follow. Whether it is used for good or evil depends on the scruples of the agents who make the decisions. That "Knowledge is power" is a famous dictum of purity, and history has proved their right in the various transformations of the world. But the dictum that 'knowledge is power' has to be understood in light of power to do either good or evil. To establish, enrich and development of Islamic Education should be take initiative to change the present scenario of Madrasha education system; with the run of modern education line should be ensured all science lab support to consist genuine and perfect learners from Madrasha & religious institutions. The government should take initiative and established sufficient structural support of Islamic educational institutions; there be open Department of Islamic Studies/ Religious Studies in all public and private universities of Bangladesh and contemporary world. The government should also take initiative to abolish all restriction/discrimination for the madrasha student to get admission at all Departments in public and private universities in Bangladesh and contemporary world's Universities.

Keyword : *Education; Islam; World; Bangladesh; Knowledge.*

Definition of Islamic Education

In general sense, Islamic Education means the religious education of Mulims. Islam¹ is a heavenly system for all the dwellers of the earth, and it is a mighty treasure if only mankind realizes its

authenticity and truth. In fact, education is a process of teaching, training and learning, especially in schools or colleges, to improve knowledge and develop skills: primary/elementary education/secondary education; higher/post- secondary education, graduate and postgraduate level. Professor Raymond said, "Education means the process of development in' which Consists the passage of the human body from infancy to maturity, the process whereby he gradually adapts himself in various ways to the physical, social and spiritual environment".² "Education is the influence exercised by adult generation on those who are not yet ready for social life. Its object is to arouse and to develop in children those physical, intellectual and moral states which are required of them both by their society as a whole and by the milieu for which they are especially destined" Karl Mannheim said, "Education is not a preparation of life, rather it is living"

Education is the single most critical element in combating poverty, empowering women, protecting children from hazardous and exploitive labour, sexual exploitation and promoting human right and democracy. According to (UNESCO) "Education is" the means for bringing about desired changes in behaviours, values and life styles, and for promoting public support for the continuing and fundamental changes that will be required if humanity is to alter its course Education, in short, is humanity's best hope and most effective means to the quest to achieve sustainable human development; Education is "Organized and sustained I nstruction designed to communicate a combination of knowledge, skills and understanding valuable or all the activities of life" Agar Awail said "The concept of learning throughout life is the key that gives access to the twenty first century. It goes beyond the traditional distinctions between initial and continuing education. It links up with another concept, that of the learning society, in which every thing affords an opportunity for learning and fulfilling one's potential"³ the word Education⁴ derived from the latin word 'Educere' or 'Educatum'; means to nourish, to bring up. The word Educatum means "to lead". The word education in arabic language bears in five meanings, example as `tarbiah` means increase, to grow, to grow up, to raise, to educate, to teach. Ta'lim means information, advice, instruction, direction, teaching, training, education. Ta'bid refinement. Eding good manners, socialgraces, Decorum Tadrib' means accustoming, practice; to study, to learn, to teach, to instruct."⁵

According to the Reports on Islamic Education and Madrasha education in Bengal "Islamic Education, in the true sense of the term, is a system of education which enables a man to know the precept of Islam and perform all activities of his life in conformity with the Qur`an and the sunnah; as such he can mould his life in accordance with doctrines and injunctions of Islam. And thus peace and prosperity may prevail in his own life as well as in the whole world. In Islamic system of Education the central Idea of the Text books in the physical, biological, and human sciences will be the concept of Allah and His creation."⁶ In this regards Allah said,

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

He it is who sent among the unlettered ones a messenger [Mohammad (sm.)] from among themselves, reciting to them His verses, purifying them (from the filth of disbelief and polytheism), and teaching them the book (this Qur'an, Islamic laws and Islamic jurisprudence) and Al-Hikmah (As-Sunnah : legal ways, orders, acts of worship of prophet Mohammad sm.) And verily, they had been before in manifest error.⁷

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Our Lord! And send amongst them a messenger of their own (and indeed Allah answered their invocation by sending Mohammad sm. Who shall recite to them your verses and instruct them in the book (this Qur'an) and Al-Hikmah (full knowledge of the Islamic laws and jurisprudence or wisdom or prophets legal ways), and purify them. verily You are the Al-mighty, the All-Wise.⁸

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

Indeed Allah conferred a great favour on the believers when He sent among them a messenger (Mohammad sm.) from among themselves, reciting to them His verses (the Qur'an) and purifying them (from sins by their following them), and instructing them in the Book (the Qur'an) and Al-Hikmah [the wisdom and the Sunnah of the prophet sm. (i.e his legal way, statements and acts of worship)], while before that they had been in manifest errors.⁹ Allah said about the importance of Islamic education :

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَم

He has taught man that which he knew not.¹⁰

وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And those who have been granted knowledge. And Allah is well-Acquainted with what you do.¹¹

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ .

They (angels) said: Glorified are You, we have no knowledge except what you have taught us. Verify it is you, the all knower, the all-Wise.¹²

وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

And those who are firmly grounded in knowledge say : we believe in it; the whole of it (clear and unclear verses) are from our lord. And none receive admonition except men of understanding.¹³ In this regard said our prophet (sm.)

طَلَبَ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

To achieveing knowledge is mandatory for Muslim.¹⁴

The exposure and application of the Good

The Islamic philosophy of education provides the scope for the preparation of life in this world and in the hereafter. Education has a temporal as well as a supratemporal goal. Nevertheless, Islam does not share in the Western dichotomy of secular and sacred education. It is a processive unfolding and cultivation of the essential nature of human beings in relationship with Allah, the community, and nature. Knowledge is power for good and noble ends, if it is directed in accordance with the Divine will; but for this to take place the human being must be ready to become an instrument of the Divine through total surrender to His will. In his preface to *Crisis in Muslim Education*, Ashraf gives a comprehensive frame of reference to education when he writes:

Education is a process involving three references: the individual, the society or national community to which he or she belongs, and the whole content of reality, both material and spiritual, which plays a dominant role in determining the nature and destiny of Man and Society.¹⁵

Islamic education steers clear of the two extremes—the ascetic negation, which emphasizes the spiritual and the mystical but negates the material; and the materialist affirmation, which emphasizes that the empirical and scientific have supreme value, but negates the spiritual and mystical. Muslim education is concerned with development of a well- integrated personality, which includes the spiritual, physical, intellectual, social, and moral faculties that comprise the human.

Muslim educators are very cautious of Western liberal education. And understandably so, because almost all areas of knowledge have been influenced by it-though not for the better. Husain and Ashraf are strong advocates for the formulation of “Islamic concepts as substitutes for liberal concepts.” They contend that “The greatest danger of liberal education is the creation of a bewildering variety of ideas and thoughts.”¹⁶ Cragg’s and Speight responded to this critique by arguing that such a view of “education is not dynamically open but serves to inculcate a given creed.”¹⁷ I would like to respond to Cragg’s and Speight’s critique of Husain’s and Ashrafs position. In the first place, it is the responsibility and primary duty of every healthy religion to educate its adherents in the fundamentals of its tradition as they pertain to their historical and cultural backgrounds, doctrines, rituals, ethics, manners, and customs.

Islam has carried out this responsibility in an exemplary manner. Undoubtedly, this is one of the major reasons why it is the fastest growing religion in the world today. Unsurprisingly, by the year 2020 Islam will comprise one quarter of the world's population. Certainly, Islam does not need to take any lessons from Western liberal education, and definitely not from some Western Christian seminaries and theological colleges whose educational programs are so "dynamically open" and so liberal about their "given creed" that their entire system has reached a point of *reduction and absurdity*, where self-gratifying intellectual gymnastics, individualism, and liberalism have substituted divine revelation and faith with skepticism.

In the second place, Husain and Ashraf are by no means advocating a narrow approach to the pursuit of knowledge and a well-rounded education. If this were the case, they would stand in contradiction to the west's slumber in the so-called Dark Ages are historical phenomena that testify to the fact that the Islamic pursuit of knowledge is dynamically open, contrary to Cragg's and Speight's observation. And if there has been any indication of the inculcation of a given creed, Islam is exempt from all apologies because *iman/shahada* (belief/witnessing that "there is no god only Allah and that Muhammad is His messenger") and *'ibadat* (acts of worship) comprise its orthodox and practical dimensions, which are foundational to the entire tradition. Education as a processive pursuit of truth is insufficient, unless human beings are challenged to become the doers of truth. Consequently, the inculcation of the noble creed, the challenge to surrender to the will of Allah, and the invitation to perform Allah's commands as a duty to Him and to all His creation is what, when taken together, gives to education its real existential depth and meaning from the Islamic perspective. Contrary to the assumptions of Cragg's and Speight, Husain's and Ashraf's appeal to substitute liberal concepts with Islamic concepts is not intended to negate free, rational, and critical investigation or helpful methodologies in intellectual inquiry. By an appeal for such a substitution they are not recommending a defensive education that will paralyze freedom of speech, self-assertion and free reflection, nor are they advocating a disinvention of technologies and reversal of contact between East and West; however, they are committed to the liberation of human beings from the dangers of "a bewildering variety of ideas and thoughts" created by liberal education. It is such ideas and thoughts that have become a threat to primordial values as they pertain to a sense of duty to Allah, man, and nature; to marriage and the family; to law, justice, and order. Western liberal education has placed so much emphasis on individuality—individual rights, freedom of choice, freedom of speech and expression—that the right of the individual takes priority over a sense of duty, responsibility, and community. It fails to recognize that having a right without a keen sense of duty and responsibility is a radically aggressive and offensive by-product of a philosophy of education that excludes Allah as the alpha and *omega*. Neither the Aristotelian view that man is a rational and a political animal nor the Petrarchan view that man is a sentient, rational, and volitional being goes far enough, because man is also a religious being insofar as the human soul longs for transcendence and for relationship with the Divine. Education must cater to this quest for transcendence, and Islamic scholars are committed to it in all their deliberations. Once this meta physical dimension of education is kept intact, Islamic educators need not fear the spiritual sterility of Western liberal education, or the scientific and technological revolution. Husain and Ashraf contend:

Much as the Muslim anchored in faith disapprove of spiritience and technology, has created around his society a suffocating atmosphere as oppressive as the spiritual sterility of the West. Want and poverty, disease and epidemic, colonialism and economic humiliation have forced him to realize that it is only by mastering science and technology that he can escape these problems. But when he turns to the West for his knowledge of science and technology, he finds that the whole of it is riddled with premises antithetical to his faith. Modern science and technology would lead him to banish Allah, to renounce faith and to commit himself to the mind less pursuit of mindless materialism.¹⁸

It is important to point out that Muslim scholars are not discriminating against science and technology. They believe that knowledge is not harmful by itself. It is neutral. Difficulties and dangers arise from

“the extraneous values and assumptions which man imparts to it” and which leads to “a spiritually harmful fall-out.”¹⁹ This is the major difficulty that faces those Muslims who are seeking modernization. On one hand, they would like to maintain their cultural and religious identity; on the other, they aspire to modernization without infection by Western materialism and liberalism. In order to accomplish this goal, they must reject those values and assumptions in their Western education that are in conflict with Islamic teachings.

The Central Goal of Islamic Education.

Islamic Education has a special goal. At the First World Conference on Muslim Education, Muslim scholars agreed on the following definition of the aims of education: Education should aim at the balanced growth of the total personality of Man through the training of Man’s spirit, intellect, his rational self, feelings and bodily senses. Education should cater therefore for the growth of Man in all its aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate all aspects towards goodness and the attainment of perfection. *The ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of the individual, the community and humanity at large.*²⁰

There is nothing in this definition that suggests that Muslim education is not dynamically open or that it is restricted to creedal fundamentalism. The above definition gives a comprehensive view of the aims of education that takes into consideration the whole human being and seeks to cultivate all his/her faculties into a well-integrated personality under the sovereignty of Allah. Moreover, it is a definition that does not negate any of the disciplines. It includes all branches of knowledge: the humanities, the social sciences, the natural sciences, etc. This definition of the aims of education presupposes a methodology that will cultivate individuals for the best and the worse of all possible scenarios within empirical existence and for the attainment of the “supreme good,” namely, perfection through submission to Allah. Immediately, we see that Muslim education is much more than the production of informed human beings. The informed individual is commended but, according to the Islamic aim of education, he or she is not necessarily fully educated. There is an existential challenge in Muslim education which seeks to lead the individual beyond the stage of “knowing” to the stage of “being.” Muslim education, therefore, poses an existential challenge with an ontological goal, when the state of comprehensive and total well-being completes the process of knowing. This is the ultimate state of the ultimate transformation of life, and as the *summum bonum* of Muslim education, its value transcends the scientific and technological. At this stage, to grasp the uniqueness of the Muslim aim of education, some understanding of the Islamic view of man will be helpful.

The question remains, what is the nature of man who, through a Muslim education, can attain such a state of being? Islam has one of the noblest views of man when compared to others. For example, the renowned philosopher, Jean-Paul Sartre, an atheistic existentialist, speaks of man as a bundle of passions who is absolutely certain of only one thing: that one day he will surely die. The Judaeo-Christian tradition portrays man as a fallen creature and the victim of original sin in whom evil is inherent. Although Islam acknowledges the “fall” of Adam, it does not hold the view that the descendants of Adam are inherently corrupt and evil. Islam maintains that every individual, like Adam, “is born in a state of innocence” and everyone who succumbs to temptation and evil does so, not because of inherent evil, but because of his or her failure to overcome temptation to evil thought, speech, and action.²¹ In several places the Qur’an speaks about the noble status that Allah has given to Man. In this regards Allah says :

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

‘Allah says that He breathed His own breath into Adam to give him life’²².

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

Allah says that He taught him all the names.²³

And in several places the Qur'an mentions that Adam was given dominion over all creatures. Moreover, Allah appointed Man to be a representative (*khalifa*) on earth, even though the angels foresaw and spoke of his disobedience. In the Hadith literature Man is given one of the noblest ranks; it is declared that Allah created Adam in His form. Man is a composition of spirit (*ruh*), soul (*nafs*), and body.²⁴ The spirit and soul comprise the spiritual dimension of Man. By virtue of this dimension, he is endowed with the potential to rise to supra-empirical truths, which complete his education and fulfill his ultimate quest. Given this account of the sublime nature of Mankind, the challenge to Muslim educators is one of great responsibility as well as honor, insofar as they are, in a very special way, the vicegerents of Allah seeking to sensitize the human scruples toward good, to cultivate the soul toward Allah-consciousness, and to bring to full actualization the spiritual potential with which Allah has endowed Man. Husain and Ashraf speak of the goodness of human nature as follows:

The essential goodness of human nature, man's accountability, his commitment to a set' of Allah-given primordial values—these formed the foundation of whatever education a Muslim youth received. The result, it has been rightly claimed, was the growth of a society in which different generations and occupations and strata lived in harmony with one another, by a common faith.²⁵

Islamic education aspires to cultivate men and women of sound faith and knowledge. The prophet Mohammad (sm) stressed on islamic education and acquire knowledge to the branch of various section of it.²⁶ Faith and reason are not polarized but are complementary. Whereas reason functions within the limitations of the various categories of thought, faith transcends rational and categorical exactitudes to accept the content of Divine Revelation, and thus to challenge reason to experiences and truths that continually elude it. Reason clarifies, systematizes, and communicates the content of revelation at the conventional, theological, and philosophical levels. Whereas reason may create sound ontological, cosmological, teleological, and moral arguments for the existence of Allah, it is faith and the human intuition that make the leap beyond the rational to an existential breakthrough, in an experience of the Reality of all realities. There is a real sense, then, in which rational faith has an important place in Islam. The pursuit of knowledge, "without reference to the spiritual goal that man must try to attain cannot do much good to humanity." The best that can be attained, without a degree of faith in Allah, is nothing more than a "fragmentary view of the universe" and of human existence itself.²⁷ The ethical monotheism of Islam which characterizes the entire tradition makes it imperative that Allah be placed at the center of all activities and aspirations. It is precisely for this reason that the Muslim system of education insists that "faith and piety" must comprise an essential part of its syllabus.²⁸ The real test to an effective syllabus is whether or not it has a built-in component that will challenge students to a better understanding of Allah and the universe and that will foster a deeper relationship with Allah, other individuals, and the environment.

All parents of Muslim learners, educators, and privileged are with the responsibility of bringing up children in the nurture and admonition of Allah and of maintaining a society in which the laws of Allah are upheld in the welfare of all human beings so that peace, justice, and brotherhood may prevail. There are, then, three environments that we have to take into consideration when dealing with the individual and his education; and there is one Book, the Holy Qur'an, which is the "mother of all books" and blueprint" for human existence. The first, most intimate, and most important environment is the home and the family, where parents and guardians are the first teachers of the essential lessons of the faith and the Book. Some have rightly argued that the child's most impressionable period is the first seven years. Children's minds at this stage are like sponges which absorb sense-data and verbal information without discrimination, since their critical faculty is not yet developed. They learn from what they see, hear, and feel. Parents and guardians are children's first and most effective teachers, because at this stage in their development, children learn best by them; They be taught moral values and ethics etc, and to imitate and model their elders; hence, parents and guardians must keep their scruples in check as role models to

undertake the responsibility of beginning the process of Islamic education at home, preparing their children for the second and third environments, school and society. For Muslims it is not only charity that begins at home, but also education. Once the foundations of the faith are established in the mind of the child by loving and caring parents, the child is ready to study the secular disciplines at school; and though his faith would be challenged as he progresses, it is hoped that there will be Muslim teachers at the second level of environment (the school) to guide him to a deeper and fuller experience of Muslim life and piety.

The third level of environment is society. Islamic leaders are needed to foster Islamic faith, Islamic piety, and values through Islamic institutions. However, leadership is extremely difficult, if not impossible to find among Muslims in minority groups throughout the Western world. Even though there may be outstanding Muslim leaders in such groups, they may not have the scope to establish Islamic institutions for an Islamic education, because of a lack of finances or opposition from the majority (or both). But there is a glimmer of hope for minority Muslims and their education since many Western countries are beginning to give state support for the establishment of Muslim schools. To mention just one example, the government of Trinidad and Tobago in the West Indies has opened several Muslim schools at the elementary and secondary levels. The challenges are great for Muslim students at the postsecondary level in non-Islamic countries. In such countries the great responsibility of the family and the ummah can never be exaggerated. Islam is neither anti-intellectual nor opposed to science and technology. As Allah's vicegerent on earth, the Muslim is fully aware of his responsibility to study and to learn the ways of Allah and the universe; however, he is also aware that no knowledge or methodology should replace Allah, deny His existence, reject His revelation, or he made into an idol.

Universal Knowledge

Islamic Education is a Universal Knowledge. Syed Hossein Nasr discusses some of the difficulties that modern science poses for the Muslim in his quest for higher knowledge.²⁹ It is neither al-'ilm (knowledge, as used in the traditional sense) nor the traditional sciences such as physics and mathematics (which flourished in Islamic civilization) that threatens the faith of Muslims. Nasr observes that what really threatens Islam's hold on its believers is "science as it is currently understood in the English language,"³⁰ that is, today's modern science, which asserts a monopoly on the knowability of the universe and natural laws without any reference to a higher realm of knowledge and intelligence. In fact, science's claim to a monopoly on knowledge is not truly a problem for Islam as such, although it poses a temptation to its adherents, but a problem for science itself, insofar as the scientific methodology does not permit recourse to the metaphenomenal dimension of reality. What can be known through science is limited to the empirical/phenomenal world. This does not pose a problem for Islam, because Islam considers "knowledge" in its totality from two perspectives: first, as it pertains to the phenomenal world and the scientific method of investigation; second, as it pertains to the metaphenomenal (i.e., the Divine and His revelation to humanity) and the Islamic method of acceptance through faith and verification, through devotion and experience. For Islam, knowledge is not only "Cosmoanthropocentric"-as it is the case with science-but also "cosmotheanthropocentric," which is inclusive of the three fundamental frames of reference: the cosmos, Allah, and Man. This is the tridimensional foundation of Islamic education. It is comprehensive and all-inclusive of the fundamental constituents of reality.

Muslim Scholars who dispute that Islam has always worked in concord with science do not mean modern science, but al-'ilm in its customary sense. Islam has always given top precedence to understanding and learning as a original means to a deepening and transforming logic of the being there of Allah. A quick look at the very starting point of Islam shows how this religion expresses its knowledge of Allah, for example, in the shahada: La ilaha illa Allah. This is knowledge at the metaphenomenal level that Allah is one; and either by statements in the Qur'an or by simple deduction

from this major principle, the exceptional world and all within it is His formation and is deputation upon Him. From the Qur'an and the Sunnah, we know that unity (al-tawhid) is original to Islam. It is knowledge of the elite unity and spirituality of Allah "the heavenly spirit, Names and Qualities (al-dhat, al-asma and al-sifat) as well as of the Divine Effects (athar) and Acts (af al) embracing Allah's creation."³¹ Islam does not use faith or religion as an excuse against science and technology. This Islamic tradition has always encouraged intellectual pursuit, but always with the caution to keep priorities in order. Islam must be given credit for producing one of the most progressive scientific traditions in the premodern era, after having adopted the science of the Graeco-Alexandrian, Persian, and Indian civilizations and making it its own. Moreover, Al-Farghani's and Nasir al-Din al-Tusi's works in astronomy, Al-Biruni's in geography, al-Razi's and Ibn Sina's in medicine and pharmacology, the optical works by Ibn al-Haytham, and the mathematical studies by Ghiyath al-Din Jamshid Kashani are landmark accomplishments in the history of ideas and science in general, specifically among Muslim thinkers.³² As Nasr points out, the sciences which Muslims developed have never posed a challenge to Islam as modern science has. He writes:

Something of great importance separates modern science from its traditional antecedents, a "something" which lies at the heart of the profound problems inherent in the confrontation between Islam and modern science today. . . . No amount of denying that the problem exists and of proclaiming in loud slogans the "scientific" character of Islam will prevent the spread of the kind [of science - based on the forgetting of Allah-from corroding the citadel of the Islamic faith].³³

In here there is no issue that there are eminent scientists who carry out their exploration of the usual world exclusive of any sense of the heavenly; on the other hand, there are scientists who do have a deep sense of awe and wonder for nature as well as a deep sense of the Divine presence. The divine or the sacred "character of knowledge is thus not innate to modern science *qua* modern science."³⁴ Whereas modern science is fundamentally universal, and whereas its main tools of investigation into the nature of things are the human senses and reason with the emphasis on empirical and mathematical exactitude, Islamic science (while not denying the place of the senses and reason) has its ultimate origin in the *nous* or *intellectus* whose very essence is divine and thus supersedes human reason and the rational process itself.

Confronts of Islamic Education in Bangladesh and Contemporary World.

To the enrichment and the development of Islamic education there are many confronts since from very earliest time of the Earth and till present time in Bangladesh and contemporary world. Islamic education is a real education for human being. Usual Islamic education clashes with the up to date school of thought. The time-honored system seeks to grow a well-integrated, fair personality, grounded in the commandments of Allah and committed to obedience to the rules of Islamic Shariah. It is a system of education that attempts to examine all phenomena in light of the inventive powers of Allah—Allah is at the center of all activities of all creations of the world. In the modern system, Allah is not necessarily debarred from the scholarly pursuit, nor is He automatically included. Man, however, tries to explain away the universe and events of daily life in terms of human reason and human skills; he asserts that he is the measure of all things. Moreover, he is even given to believe that he has the potential and the ability to shape his world without divine intervention. It is not surprising, therefore, that this attitude has shaken the very foundations of traditional value systems, and it is characteristic of the Western milieu. When Islam encounters such a milieu it feels threatened at its very roots, and Muslims are tempted to either fall victim to an open, liberal education that is high secular. or to withdraw and seek a creative process of growth and development within their own traditional system of education wherever this is possible. While the modern, Western system of education places Allah outside the intellectual process of investigation, emphasizing human reason and carefully devised methodologies, the traditional Muslim system of education places Allah at the center of all activities, with Nature and Man contingent upon

Him. The value system that Islam transmits to its youth is confronted and contradicted by the “mod em” system of education. There can be no doubt that the modern system is, to a great extent, shaped by modern science and technology and by the rapid rise of industrialization, which in effect has shaped the interests, attitudes, ambitions, and values of Western youth. Muslims in the West, therefore, are in a dilemma. Being exposed to the Western milieu, Muslim youth can easily assume, without proper guidance, that their own traditional system of values which they inherited from their glorious past “is totally irrelevant to their modern needs.” There can be absolutely no doubt that this is one of the central problems that Muslim educators face today.³⁵ A reasonable and calculated approach to this problem is required. Husain and Ashraf contend that modern science and technology cannot be rejected outright at this stage in our historical development. They argue:

One cannot ask the community to go back to the days of isolation, nor would such a policy work if Muslims have to live in organized societies and free themselves from the oppressive burden of poverty and material backwardness. They must acquire the secrets which have led elsewhere to miraculous transformations.³⁶

A note of caution is necessary; whereas these two Muslim thinkers are sympathetic to science and technology and its potential value, they strike a cautious note of advice to Muslim youth, which is that they must protect and preserve their own values—by no means should their Islamic values be lost in the process of acquiring a up to date, Western education. Materialism is only a appearance of real progress. Real progress is inclusive of the spiritual dimension of Man, of fundamental ethical and moral values, and of a brotherly concern for others. Though material progress has answered many of our questions and fulfilled many of our needs, human beings are still deeply dissatisfied because it has not been able to satisfy the perennial quest of the human soul. Presently, the West finds itself in a paradoxical situation. Though it has produced so much through science and technology, it still suffers from a deficiency which neither science, technology, nor any aspect of liberal education can satisfy. The basis of our anguish, loneliness, and despair is an existential vacuum—our hearts are restless and will never find peace until they find repose in Allah. The reminiscent of our ethical, monotheistic tradition, which prophets throughout the ages have preserved and transmitted. Knowledge without morals and values may still be powerful, but it definitely is not virtuous. The expression that “knowledge is virtue” means that knowledge has the power to create and to make good. The confront for Muslim educators is to harmonize the modern pursuit of knowledge, in all its areas, with religious education. This, however, is not an easy task, as Husain and Ashraf explain:

Such an integration cannot arrive until Muslims themselves have so mastered the diverse fields of knowledge as to be able to produce books imbued with their own beliefs and ideals and assumptions. The present transition in which modern knowledge and religious education form an imperfect blend in our syllabuses has to be allowed to continue for some time. But its imperfections notwithstanding, this blend will have long-range effects in the right direction.³⁷ The responsibility is placed on the shoulders of Muslim practitioners themselves to approach the problem from its very roots. Despite the difficulties involved, Muslim thinkers are quite optimistic for the future. Short in brief many countries of the world Islamic Education is not allow as a national curriculum’s system; but there is a no country in the world where as Muslim are absent; it is a discrimination to the Islamic religion in fact of Islamic Education.

Proposal :

1. To develop and enrich the Madrasha education system.
2. With the run of modern education line should be ensured all science lab support to consist genuine and perfect learners from Madrasha institutions.
3. The government should take initiative and established sufficient structural support of Islamic education.

4. there be open Department of Islamic Studies/ Religious Studies in all public and private universities of Bangladesh and contemporary world.
5. The government should take initiative to abolish all restriction/discrimination to get admission at all Departments in public and private universities in Bangladesh and contemporary world's Universities.
6. In the sectors of professional life/ job the government employer and non-government employers have to be liberal to the candidate of Islamic educated persons.
7. It should be encouraged from family, society and create environmental supports to learners of Islamic education.

Conclusion.

One of the main objectives of the people of the world to achieve knowledge of Islam. Allah says "Read", so we should be dedicated to acquire knowledge according to direction of Allah. This direction is to Islamic Education. All activities, educational and non-educational, must revolve around primordial values, keeping in focus that the word of Allah is perfect. In this regards Allah says : "And the word of your Lord has been fulfilled in truth and justice, None can change His words and He is the all hearer, the all knower.(Al Qur'an) 6 : 115"³⁸ Education is a universal prospects; administered by the state and a lot of religious organizations. In non-Islamic country where Muslim minorities do not have the monetary and ethical support to launch their coordination of education, Muslims are obligatory to compromise. It is clear that Islamic education is a development of the whole person to stress that the religious aspect/ability is elementary, even if habitually beyond or willfully mislaid in Western education. Islamic education is a grounding for life to stress that life means much more than pragmatic survival; it is wide-ranging of nontemporal existence in the postresurrection. Islamic education is devoted to the total, widespread improvement of the whole person. It has no blow then that the temporality and not temporality of Muslim education are comparable to two sides of the same coin. Islamic education is a preparation for life here with honesty, integrity and in the hereafter all the people of Bangladesh and contemporary world. Islamic education is much more than a introverted scholarly exercise-it is a bodily, ethical, communal, and religious venture for the fear and understanding of reality, and for the apply for of those merits that will promote pleasant-sounding affairs with Allah, with peoples, and with environment, thereby promote a free and just society for the worldwise. Stipulation this sounds utopian to some, it definitely is not for Muslim era, since they have the proposal for it in the Qur'an, the sunnah, Ijma and Qias of the Shari'ah. The ideology of the Islamic system of education is a steady confront to Western open-minded education and to the ethics of mankind of Bangladesh and contemporary world. This education system will existing forever insha-Allah.

References:

¹ **Islam** Arabic: الإسلام, *al-'Islām* is a monotheistic and Abrahamic religion articulated by the Qur'an, a religious text considered by its adherents to be the verbatim word of God (*Allāh*), and, for the vast majority of adherents, by the teachings and normative example (called the *sunnah*, composed of accounts called *hadith* of Muhammad (c. 570–8 June 632 CE), considered by most of them to be the last prophet of God. An adherent of Islam is called a Muslim (sometimes spelled "Moslem"). Muslims believe that God is one and incomparable and that the purpose of existence is to worship God. Muslims also believe that Islam is the complete and universal version of a primordial faith that was revealed many times before through prophets including Adam, Noah, Abraham, Moses, and Jesus. As for the Qur'an, Muslims consider it to be both the unaltered and the final revelation of God. Religious concepts and practices include the five pillars of Islam, which are obligatory acts of worship, and following Islamic law, which touches on virtually every aspect of life and society, from topics ranging from banking and welfare, to family life and the environment. Islam began in the early-7th century. Originating in Mecca, it quickly spread in the Arabian peninsula and by the 8th century the Islamic empire was extended from Iberia in the west to the Indus river in the east. The Islamic Golden Age refers to the period traditionally dated from the 8th century to the

13th century when much of the historically Islamic world was experiencing a scientific, economic and cultural flourishing. The expansion of the Muslim world involved various caliphates and empires, traders and conversion to Islam by missionary activities. (Sayed Amir Ali, *The Spirit of Islam* (Delhi: 1947), p.168; Encyclopedia of Islam, vol.05, (Dhaka: Islamic Foundation Bangladesh, 1988), pp 295-342. ÔIslam is the Muslim Religion based on belief in one God and revealed through Mohammad as the prophet of Allah'. (*Advanced Learner's Dictionary of Current Englis*, (UK: Oxford University Press, 2002), p.689. In this regard Allah says-

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْتُ قَالَ أَسْلَمْتَ لِرَبِّ الْعَالَمِينَ (Al-Qur'an, 2:131)
وَأَنْ جُنْحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (Al-Qur'an, 8:61)
يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً (Al-Qur'an, 2:208)
فَإِنْ اعْتَرَلَكُمْ فَلَمْ يَقَاتِلْكُمْ وَالْقُوا إِلَيْكُمْ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا (Al-Qur'an, 4: 90)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْعُقُلَانِدَ وَلَا أَمِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ أَنْ صَدَّوَكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ
Al-Qur'an, 5:2

² Abdul Malek Mariom Begum Fakhrul Islam and Shikh shahbaj Riad, *Education science and Education in Bangladesh*, (Dhaka : Bangladesh University Grants Commission, 18/1 block-e, Agargao, 2009.), pp. 1-32.

³ *Encyclopedia of Islam*, vol-4, Board of editorial,(Naoroze kitabistan, 1976.), p. 458.

⁴ *Collier's Encyclopedia*, Vol-08 (United States of America: The Crowell- Collier Publishing company, 1965), pp. 558-621; *Encyclopedia Britannica*, Vol-vii, 9th edition (Edinburgh: Adam & Charls black, 1875), pp.670-680.

⁵ Mohammad Abdur Rab Miya al-Bagdadi, Our Education System : A discussion, Islamic Foundation Research journal, 41 year, no.04 (Dhaka: Islamic Foundation Bangladesh, April-June 2002), p. 61.

⁶ Dr. Sekander Ali Ibrahim, ibid. p.xxx. ; *BANGLAPEDIA*, National Encyclopedia of Bangladesh, Asiatic Society of Bangladesh, 5 Old Secretariat Road, Nimtali, Dhaka 1000, Bangladesh, March 2003, pp. 444-446.)

⁷ Al Qur'an, 62 : 02. Imam Ibn Kathir said about this verse :

أن العرب كانوا متمسكين بدين إبراهيم عليه السلام فبدلوه وغيروه، وقلوبه وخالفوه، واستبدلوا بالتوحيد شركا وباليقين شكاً، وابتدعوا أشياء لم يأذن بها الله وكذلك أهل الكتابين قد بدلوا كتبهم وحرفوها وغيروها وأولوها، فبعث الله محمداً صلوات الله وسلامه عليه بشرع عظيم كامل شامل لجميع الخلق، فيه هدايتهم، والبيان لجميع ما يحتاجون إليه من أمر معاشهم ومعادهم، والدعوة لهم إلى ما يقربهم إلى الجنة، ورضا الله عنهم، والنهي عما يقربهم إلى النار وسخط الله. فاصل لجميع الشبهات والشكوك والريب في الأصول والفروع. وجمع له تعالى، وله الحمد والمنة، جميع المحاسن ممن كان قبله، وأعطاه ما لم يعط أحدًا من الأولين، ولا يعطيه أحدًا من الآخرين، فصلوات الله وسلامه عليه إلى يوم الدين. [Abul Fida Ismail Ibn Kashir, Tafsir Qur'anil Ajim, vol-08,(Kaero: Maktaba Daro taisef book shop, 1999, p-116)]

⁸ Al Qur'an, 02 : 129

⁹ Al Qur'an, 03 : 164

¹⁰ Al Qur'an, 96 : 05

¹¹ Al Qur'an, 58 :11

¹² Al Qur'an, 02 : 32

¹³ Al Qur'an, 03 : 07

¹⁴ Abu Abdullah Mohammad ibn Yeajid ibn Majah, Sunanu ibn Majah, tahqiq Fuwad Abdul Baki, part-01, babu fadlil ulama owal hasusu ala talabil ilm (Bairut : Darul fiqr), hadith no- 224, p. 81.

¹⁵ Syed Sajjad Husain and Syed All Ashraf, Crisis in Muslim Education (Kent: Hodder & Stoughton, 1979), p. ix.

¹⁶ ibid.

¹⁷ Kenneth Cragg and R. Marston Speight, The House of Islam (Belmont: Wadsworth Publishing Company, 1988), p. 125.

¹⁸ Husain and Ashraf, Crisis in Muslim Education, p. 39.

¹⁹ ibid. p. 40.

²⁰ Quoted by Ashraf in his New Horizons in Muslim Education, p.4 (italics added). This quotation is also featured on the inside of the front cover of Muslim Education Quarterly.

²¹ Husain and Ashraf, Crisis in Muslim Education, p. 36.

²² Al Qur'an 15:29.; In this verse Imam Qurtube said:

[Imam Qurtube, Tafsir li Ahkamil Qur'an, Vol-10, (Kaero: Darul Qutub تكميم وتحية وسجود تحية وتكريم Al Mishoria, 1964, p-24,)]

²³ According to the Sufi tradition "the names," in the text of 2:31, are in reference to the attributes of Allah. Others interpret it to mean the names of creatures and even plants. (All references to the Holy Qur'an are in accordance with the translation by Muhammed Marmaduke Pickthall, n.d.)

²⁴ For a detailed study of the human being in Islam, see Annemarie Schimmel, Deciphering the Signs of Allah: A Phenomenological Approach to Islam (Albany: State University of New York Press, 1994), pp. 178—215.

²⁵ Husain and Ashraf, Crisis in Muslim Education, p. 37.

²⁶ The prophet's statements in this regard are given below:

قال حميد بن عبد الرحمن سمعت معاوية خطيباً يقول سمعت النبي (ص) يقول من يرد الله به خيراً يفقهه في الدين وإنما أنا قاسم والله يعطي ولن تزال هذه الأمة قائمة على أمر الله لا يضرهم من خالفهم حتى يأتي أمر الله.

[Imam Mohammad ibn Ismail al Bukhari, Sahihul Bukhari (Riad : Maktaba Darussalam, 2010.), Hadith-73, p-19]

عن ابن عباس قال سمعت رسول الله (ص) وقال اللهم علمه الكتاب. Sahihul Bukhari (Riad : Maktaba Darussalam, 2010.), Hadith-79, p-20.

عن أبي موسى عن النبي (ص) قال مثل ما بعثني الله به من الهدى والعلم كمثل الغيث الكثير أصاب أرضاً فكان منها نقيةً قبلت الماء فأنبتت الكلأ والعشب الكثير وكانت منها أجادب أمسكت الماء فنفع الله بها الناس فشربوا وسقوا وزرعوا وأصابت منها طائفة أخرى إنما هي قيعان لا تمسك ماءً ولا تثبت كلاً فذلك مثل من فقه في دين الله ونفعه ما بعثني الله به فعلم وعلم ومثل من لم يرفع بذلك رأساً ولم يقبل هدى الله الذي أرسلت به قال أبو عبد الله قال إسحاق وكان منها طائفة قبلت الماء فآغى يغلوه الماء والصفصف المستوي من الأرض (ibid, Hadith-80, p-20)

عن أنس بن مالك قال قال رسول الله (ص) إن من أشراط الساعة أن يرفع العلم ويثبت الجهل ويشرب الخمر ويظهر الزنا ويظهر النساء عن أنس بن مالك قال لأحدثكم حديثاً لا يحدثكم أحد بعدي سمعت رسول الله (ص) يقول من أشراط الساعة أن يقل العلم ويظهر الجهل ويظهر الزنا وتكثر النساء ويقال الرجال حتى يكون لخمسين امرأة الفيم الواحد.

(ibid.) Hadith-82, p-20)

عن حمزة بن عبد الله بن عمر أن ابن عمر قال سمعت رسول الله (ص) قال بينما أنا نائم أتيت بقدح لبن فشربت حتى أني لأرى الري يخرج في أظفاري ثم أعطيت فضلي عمر بن الخطاب قالوا فما أولته يا رسول الله قال العلم.

قال رسول الله (ص) ثلاثة لهم أجران رجل من أهل الكتاب آمن بنيةٍ وأمن بمحمد (ص) والعبد المملوك إذا أدى حق الله وحق مواليه ورجل كانت عنده أمة فأدبها فأحسن تأديبها وعلمها فأحسن تعليمها ثم أعتقها فتزوجها فله أجران (ibid, Hadith-104, p-23)

عن عبد الله بن عمرو بن العاص قال سمعت رسول الله (ص) يقول إن الله يقبض العلم انتزاعاً ينتزعه من العباد ولكن يقبض العلم بقبض العلماء حتى إذا لم يبق عالماً اتخذ الناس رؤوساً جهلاً فافتنوا فافتوا بغير علم فضلوا وأضلوا.

(ibid, Hadith-105, p-23)

عن أبي شريح أنه قال لعمر بن سعيد وهو يبعث البعوث إلى مكة اندن لي أيها الأمير أحدثك قولاً قام به النبي (ص) الغد من يوم الفتح سمعته أناني ووعاه قلبي وأبصرته عيناى حين تكلم به حمد الله وأثنى عليه ثم قال إن مكة حرمها الله ولم يحرمها الناس فلا يحل لامرئ يؤمن بالله واليوم الآخر أن يسفك بها دماً ولا يعضد بها شجرة فإن أحد ترخص لقتال رسول الله (ص) فيها فقولوا إن الله قد آذن لرسوله ولم ياذن لكم وإنما آذن لي فيها ساعة من نهار ثم عادت حرمتها اليوم كحرمتها بالأمس وتبلغ الشاهد الغائب فيقول لابي شريح ما قال عمرو قال أنا أعلم منك يا أبا شريح لا يعيد عاصياً ولا فارساً بخرية.

(ibid, Hadith-111, p-24)

عن أبي بكره ذكر النبي (ص) قال فإن دماءكم وأموالكم قال محمد وأحسبه قال وأعراضكم عليكم حرام كحرمه يومكم هذا في شهركم هذا ألا ليبلغ الشاهد منكم الغائب وكان محمد يقول صدق رسول الله (ص) كان ذلك ألا هل بلغت مرتين.

(ibid, Hadith-113, p-24)

عن أبي جحيفة قال قلت لعلي بن أبي طالب هل عندكم كتاب قال لا إلا كتاب الله أو فهم أعطيه رجل مسلم أو ما في هذه الصحيفة قال قلت فما في هذه الصحيفة العقل وفكك الأسير ولا يقتل مسلم بكافر.

(Imam ibid, Hadith-73, p-19)

عن هريزة قال ما من أصحاب النبي (ص) أحد أكثر حديثاً عنه مني إلا ما كان من عبد الله بن عمرو فإنه كان يكتب ولا أكتب

(ibid.), Hadith-118, p-25)

عن أبي هريزة قال إن الناس يقولون أكثر أبو هريزة ولولا آيتان في كتاب الله ما حدثت حديثاً ثم يثلو {إن الذين يكتمون ما أنزلنا من البينات والهدى} إلى قوله {الرحيم} إن إخواننا من المهاجرين كان يشغلهم الصفق بالسواق وإن إخواننا من الأنصار كان يشغلهم العمل في أموالهم وإن أبا هريزة كان يلزم رسول الله (ص) يشبع بطنه ويحضر ما لا يحضرون ويحفظ ما لا يحفظون .

(ibid, Hadith-119, p-25)

عن أبي هريزة قال قلت يا رسول الله إني أسمع منك حديثاً كثيراً أنساه قال أبسط رداك فبسطته قال فغرف بيدي ثم قال ضمه فضمته فما نسيت شيئاً بعده

(ibid, Hadith-122, p-25)

حدثنا عبد الله بن محمد قال حدثنا سفيان قال حدثنا عمرو قال أخبرني سعيد بن جبيرة قال قلت لابن عباس إن نوحاً النكالي يزعم أن موسى ليس بموسى بني إسرائيل إنما هو موسى آخر فقال كذب عدو الله حدثنا أبي بن كعب عن النبي { قام موسى النبي خطيباً في بني إسرائيل فسئل أي الناس أعلم فقال أنا أعلم فعتب الله عليه إذ لم يرد العلم إليه فأوحى الله إليه أن عبداً من عبادي بمجمع البحرين هو أعلم منك قال يا رب وكيف به فقيل له احمل حوتا في مكنل فإذا فقتته فهو ثم فأنطلق وأنطلق بقتاه يوشع بن نون وحمل حوتا في مكنل حتى كاتا عند الصخرة وضعا رءوسهما وناما فأنسل الحوت من المكنل فأتخذ سبيلاً في البحر سرباً وكان لموسى وفاته عجباً فأنطلقا بقتيه ليلتهما ويومهما فلما أصبح قال موسى لفتاه { اتنا عداًنا لقد لقينا من سفرنا هذا نصباً } ولم يجد موسى مساً من النصب حتى جاوز المكان الذي أمر به فقال له فتاه { أرأيت إذ أوتينا إلى الصخرة فإني نسيت الحوت } وما أنسانيه إلا الشيطان قال موسى { ذلك ما كنا نبغي فارتدنا على آثارهما قصصاً } فلما انتهيا إلى الصخرة إذا رجل مسجى بثوب أو قال تسجى بثوبه فسلم موسى فقال الخضر وأنى بأرضك السلام فقال أنا موسى فقال موسى بني إسرائيل قال نعم قال هل أتبعك على أن تعلمني مما علمت رشداً قال { إنك لئن ستطيع معي صبر } يا موسى إني على علم من علم الله علمته لا تعلمه أنت وأنت على علم علمك لا أعلمه قال { ستجدني إن شاء الله صابراً ولا أعصي لك أمراً } فأنطلقا يمشيان على ساحل البحر ليس لهما سفينة فمرت بهما سفينة فكلموهم أن يحملوا فغرف الخضر فحملوهما بغير نول فجاء عصفور فوق وقع على حرف السفينة فنقر نقرة أو نقرتين في البحر فقال الخضر يا موسى ما نقص علمي وعلمك من علم الله إلا كنقرة هذا العصفور في البحر فعمد الخضر إلى لوح من ألواح السفينة فنزعه فقال موسى قوم حملونا بغير نول عمدت إلى سفينتهم فخرقتها ليعرق أهلها { قال ألم أقل إنك لئن ستطيع معي صبراً } قال لا توأخذني بما نسيت ولا ترهقني من أمري عسراً فكانت الأولى من موسى نسياناً فأنطلقا فإذا غلام

يَلْعَبُ مَعَ الْغُلَّامَانِ فَآخَذَ الْخَضِرُ بِرَأْسِهِ مِنْ أَعْلَاهُ فَافْتَلَعَ رَأْسَهُ بِيَدِهِ فَقَالَ مُوسَى { أَفَتَلْتُ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا } قَالَ ابْنُ عَيْنَةَ وَهَذَا أَوْ كُنْدُ { فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَلْطَعَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيَّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُضَ فَاقَامَهُ } قَالَ الْخَضِرُ بِيَدِهِ فَاقَامَهُ فَقَالَ لَهُ مُوسَى { لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا } قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ { قَالَ النَّبِيُّ (ص) يَرْحَمُ اللَّهُ مُوسَى لَوَدِدْنَا لَوْ صَبَرَ حَتَّى يَقْصَ عَلَيْنَا مِنْ أَمْرِهِمَا.

(ibid, Hadith-125, p-26)

²⁷ ibid., p. 38.

²⁸ Ibid.

²⁹ Syyed Hossein Nasr, “Islam and Modern Science” in Salem Azzam (ed.), Islam and Contemporary Society (London: Longman, 1982), pp. 177—190.

³⁰ Ibid., p. 178.

³¹ Ibid., pp. 178—179.

³² Ibid., p. 179. For a more detailed study of outstanding philosophical and scientific achievements of Muslims in the premodern period of civilization, see W. Montgomery Watt, Islamic Surveys: The Influence of Islam on Medieval Europe (Edinburgh: Edinburgh University Press, 1972), pp. 30-43; and for an extensive study of Islam’s contributions to Europe, see Sir Thomas Arnold and Alfred Guillaume (eds.), The Legacy of Islam (London: Oxford University Press, 1968), pp. 108—397.

³³ National Encyclopedia of Bangladesh, Asiatic Society of Bangladesh, 5 Old Secretariat Road, Nimtali, Dhaka 1000, Bangladesh, March 2003, pp. 444- 446.); Near, Islam and Contemporary Society, p. 179.

³⁴ Ibid., p. 180.

³⁵ Sayed Amir Ali, *The Spirit of Islam* (Delhi: 1947), p.168; Husain and Ashraf, Crisis in Education, p. 57.

³⁶ According to World University Encyclopaedia, In a philosophical sense education in the natural inheritance of every individual. Since he is impressed and develop for good or evil by all with which he comes in contact , everything he sees, feels, hears and does in influencing action and forming tendencies.”³⁶ Education always being a social process by means of which a community, society, or nation has sought to transmit to the emergent generation those traditional aspects of its culture which it considered fundamental and vital for its own stability and survival the education which departs from traditional forms to train leaders for advancement of the group, for the development of new ideas, or for read judgement to a changing environment, although already anticipated in grace was a later and secondary development. [*World University Encyclopaedia* (New York : Book science, 1945), vol. 9, p.1970] ; *BANGLAPEDIA*, National Encyclopedia of Bangladesh, Asiatic Society of Bangladesh, 5 Old Secretariat Road, Nimtali, Dhaka 1000, Bangladesh, March 2003, pp. 444- 446.); According to the Reports on Islamic Education and Madrasha education in Bengal Islamic Education, in the true sense of the term, is a system of education which enables a man to know the precepts of Islam and perform all activities of his life in conformity with the Qur`an and the sunnah; as such he can mould his life in accordance with doctrines and injunctions of Islam. And thus peace and prosperity may prevail in his own life as well as in the whole world. In Islamic system of Education the central Idea of the Text books in the physical, biological, and human sciences will be the concept of Allah and his creation. (Dr. Sekander Ali Ibrahimi, ibid. p.xxx. ; *BANGLAPEDIA*, National Encyclopedia of Bangladesh, Asiatic Society of Bangladesh, 5 Old Secretariat Road, Nimtali, Dhaka 1000, Bangladesh, March 2003, pp. 444-446.); Ibid.

³⁷ Ibid, p. 58.

³⁸ وَمَتَّ كَلِمَتَ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ (Al Qur`an, 6 : 115.)