

## Islamic Resurgence Movements in Bangladesh: Experiences from Iran and Turkey

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**Abstract:** Around the world Muslims are rediscovering Islam; consequently Islam is growing rapidly and will grow at about twice the rate of the non-Muslim population over the next two decades with an average annual growth rate of 1.5% for Muslims, compared with 0.7% for non-Muslims. Indeed, Islamic resurgence movements succeeded or are getting popularity in many countries like Iran, Turkey, Sudan, Egypt, Tunisia, Morocco, Algeria, Libya and Malaysia. But, in many places like Bangladesh the success rate is not as much as expected. What are the factors responsible for this slow growth of Islamic resurgence movements in Bangladesh? Is there any prospect of Islamic resurgence movements of Bangladesh? What initiatives are required for the success of Islamic resurgence movement? To uncover the authentic answers of these questions; an empirical study has been undertaken. As Bangladesh is a non-Arab country, the researchers have studied the Islamic resurgence movements of two non-Arab countries (Iran and Turkey) where Islamic resurgence movement is successful so that the Islamic resurgence Movements of Bangladesh can devise necessary strategy and actions plan to accelerate the movement and thereby making Islamic resurgence movement successful with a view to ensure a peaceful, happy and prosperous society for all.

**Key words:** Islam • Movements • Problems • Prospects • Iran • Turkey • Bangladesh

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### INTRODUCTION

Like all other prophets, Mohammad (SAW), also started movement for establishing the 'deen al Islam' and established an exemplary welfare state of all time in human history. After that Islam has quickly been extended around the world as a tested and successful ideology. For this reason the historian like Michael H. Hart ranked the Prophet Mohammad (SAW) as number one among the most influential personality in the human history of all time [1]. Moreover, regarding Muhammad (SAW) and his ideology celebrated philosopher George Bernard Shaw says, "I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. I have studied him - the wonderful man and in my opinion far from being an anti-Christ, he must be called the Savior of Humanity. I believe that if a man like him were to assume the

dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness: I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today"[2].

Once Muslims were superior not only in spirit of belief and morality in their personal life but also mostly in all branches of knowledge including science, technology and literature etc. Today, in spite of having 1.6 billion [3] Muslims as well as 50 Muslim majority countries [4] with full of natural resources and strategic geographical location they are disunited, morally weak and technologically backdated. As a result they are being oppressed and exploited by others. The only reason of the sufferings and backwardness of Muslims in this world is for putting the Quranic rules in the Mosque rather than in all spheres of life including the state [5]. The situation in future would be no more like today if the Muslims again back to the Holy Quran and follow its all instructions

dully and rightly. It is very hopeful matter that around the globe there are many Islamic organizations, Medias and movements working for disseminating the true message of Islam to the people of this universe. As a result, Islam is growing very rapidly and progressively and it is expected to grow at about twice the rate of the non-Muslim population over the next two decades with an average annual growth rate of 1.5% for Muslims, compared with 0.7% for non-Muslims [3].

Moreover, Islamic resurgence movements are succeeded or getting popularity in many countries like Iran, Turkey, Sudan, Egypt, Tunisia, Morocco and Algeria. The Arab spring in Egypt, Tunisia, Morocco, Yemen and other countries have given spirit towards the progress of Islamic revolution in other Muslim countries like Syria and Lebanon, etc. So, it is the desire of Muslim world in general and Bangladesh in particular to know the present status of Islamic resurgence movements in Bangladesh. Because, Bangladesh has the fourth largest concentration of Muslim populations in the world with a population of 160 million, of which 89.7% are Muslims. The advent of Islam in Bangladesh or Bengal is said to be in around years 620 CE ( around 10<sup>th</sup> year of prophet hood) [6]. Though Islam is the state religion but still Bangladesh is not an Islamic state. But for establishing the Islam at state level every single Muslim is individually and jointly responsible. Thus, the activities and efforts required for rejuvenating, resurging and establishing Islamic rules and regulations in all spares of life for the satisfaction of Allah (SWT) is called Islamic movement [7] because, without Islamic resurgence movement it is not possible to establish the 'deen' of Allah. In fact, Islamic revival does not mean that most people are more religious than they used to be: for the majority the degree of religiosity shows no sign or significant change. Rather, it means that Islam is reentering politics and government in a stronger and more militant way than it had in most areas for many decades [8].

Thus, this study is conducted to determine the essential factors which account for the Islamist mobilization in Iran and Turkey so that the Islamic resurgence movements of Bangladesh can get ideas and experiences from each of these countries with a view accelerate the overall activities of Islamic resurgence movement for establishing 'deen' of Allah. As Bangladesh is a non-Arab country, these two non-Arab Muslim countries have been selected. While conducting the study, the researchers consulted with many Islamic activists, leaders and scholars in one side in another side the researchers studied the history of Islamic resurgence

movements of Iran and Turkey including Bangladesh, available published literatures, research monograms, journal and magazines in this field. The study has been structured in the light of the research objectives.

**A Survey on Islamic Resurgence Movement of Iran and Turkey:** Both Iran and Turkey were ruled by the secularists for many decades before the success of Islamic resurgence movement in 1979 in Iran and 2002 in Turkey respectively and during the ruling of secularists, Islam was used as a means of opposition and resistance by various elements of society from different economic and social milieus to express their discontent and resentment towards the state's policies [9]. That is, in spite of various secularization processes in turkey and Iran, Islam continued to have a vital and dynamic role within each society. For historical reasons, Islam is such a deeply integrated part of Turkish and Iranian culture and has such a major role in both societies' lives that its influence did not weaken even after religion became subordinate to the state and was pushed into the private spare of people's lives [10]. In Iran, different segments of the society including clergy, students, workers, middle class merchants, middle class people etc. were dissatisfied with and lost their confidence in the Shah's (ruler) policies eventually united around the Ayatollah Ruhollah Khomeini. Similarly, in Turkey, there was a increasing visibility of Islam not only in the economically dispossessed and traditional lower income classes but also in the upper and middle income classes [10].

The Islamic resurgence movement in Iran, which resulted in the revolution in 1979, was led by relatively independent clerical (religious) leaders; this is in contrast to turkey, where the lay segments of population played an active role during the 1970s [ 11 ]. The clergy in Iran have been not only religiously, politically and socially powerful but also financially independent through their receipt of the religious taxes of zakat and khums as well as through their control over the waqf (endowment) lands. Thus, they were not only involved in politics from the earliest times onwards but also dealt with contemporary social and political problems in addition to religious matters [12]. The relatively independent and privileged position of the clerical leaders and their tradition of opposition to the rulers of State is one of the most important and influential factors that makes the revival of Islam in Iran different from Turkey, where the Turkish 'Ulamas' are obedient and loyal to their rulers of state [10]. Furthermore, in Iran, the Mosques acted as a "religiospatial mobilizing structure" among various Islamist groups by serving as an

organizing agent throughout the whole country [13]. But, in case of the Turkish Islamic revival, instead of mosques, the print and visual media served more effectively as an educational and mobilizational agency, with the aid of the new Islamist intellectuals [14]. In fact, an independent religious class similar to that of Iran did not exist during the rule of the Ottoman Empire nor in the Republican Turkey [15]. In Turkey, the state had precedence and control over religion and the 'ulamas', who were the servants of the state [15]. Equally important, people's readiness and inclination to follow the orders of the clergy contributed greatly to the successful Islamic revolution of Iran in 1979 [10].

**The present status of Islam and Islamic Resurgence Movements in Bangladesh:** The main religion in Bangladesh is Islam having 89.7% Muslims [16]. There are presently five registered Islamic political parties [17] of which Bangladesh Jamaat-e-Islami is now the largest and most active Islam-based political party in Bangladesh [18]. This party has been representing in parliament since 1986 to 2008. The party won 10 seats in 1986, 18 seats in 1991, 3 seats in 1996, 17 seats in 2001 and 2 seats in 2008 parliamentary election of Bangladesh having 4.6%, 12.1%, 8.6%, 4.28 % and 4.6% of votes respectively from the year 1986 to 2008. The other Islamic parties participated in the parliamentary election of 1991, 1996 and 2001 forming alliances named Islami Oikya Jote and got 2 seats with 0.8% of votes, 1 seat with 1.1% of votes and 2 seats with 0.56% votes in the year 1991, 1996 and 2001 respectively [17]. From the above statistics of parliamentary election of different Islamic political parties in different years it is clear that still Islamic political parties are not able to draw the attention of mass people. So in Bangladesh, the status of Islamic movements is poor.

**Causes of Poor Status of Islamic Movements in Bangladesh:** After having surveyed, it is found that the clerical leader was the most influential force in Iran, whereas, in Turkey, the new Islamic intellectuals, print and visual Medias contributed greatly towards Islamic resurgence movement. So, for the success of Islamic resurgence movement the role of religious leaders, Islamic intellectuals, electronics and print Medias are very critical. As religious leaders have control over mosques and Mosques have vital place in the everyday life of Muslims societies, the religious leaders not only have very close contact with the Muslims but also have influence over Muslims by which they can change their mindset towards Islamic resurgence movements easily. Islamic resurgence

movement can easily be successful by ensuring the spontaneous and dedicated roles of the ulamas as well as by the effective roles of intellectuals through electronics and print Medias. But, in Bangladesh, all ulamas are not playing their role neither effectively nor properly as it should be because of lack of authentic Islamic knowledge in one side, in another side they are disunited among themselves regarding minor issues of Islam as well as for the fear of losing jobs. Consequently, the Muslims do not get the authentic knowledge of Islam. But, in Bangladesh, there are 250,399 more than mosques [19], 9330 Madrashas (religious schools) employing 107177 teachers [20] of which a lot of are ulamas.

The researchers have identified some reasons relating to poor status of the 'deen' of Allah in Bangladesh. Out of those problems some are related with people some are related with party and some are related with other affairs part Such as;

**People Related Problems:** There are some problems which are related with people such as:

- Wrong or partial concept regarding Islam

Most of the People of Bangladesh do not have the complete knowledge of Islam. As a result, they think that Islam is merely a religion not complete code of life. Indeed, there is no single word in Quran that refers to Islam as religion, it is "deen." and "deen" is a very different concept than religion [21]. Moreover, though there are many Islamic resurgence movements and dwah organizations working for disseminating the message of Islam but many of those convey partial view of Islam. Some think that Islam is only five pillars ( i, e iman, prayer, fasting, hajj and zakat). Some others think that Islam should be performed at individual level only not at all spheres of life. So majority of Muslims have partial idea rather than complete idea about Islam.

**Recitation of Quran Without Understanding its Meaning:** Thousands of Muslims of the world, particularly in Bangladesh, recite Quran without understanding the meaning of it. As a result they can not understand the directions and command of Quran relating to many aspects of human life. For this reason, the Muslims do not feel the necessity of designing their life style as per the directions of Quran. Moreover, among the Muslims there is a conviction that if they recite without understanding the meaning of it, even intentionally; they will get benefits (hasanh). But Quran is not revealed not

to understand rather for understanding. If any one intentionally recite Quran without understanding its meaning repetitively it would very serious sin [22]. In this regard Allah says “And We did not send any messenger except [speaking] in the language of his people to state clearly for them and Allah sends astray [thereby] whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise.”(14:4). Allah further says “The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes [of books]. Wretched is the example of the people who deny the signs of Allah. And Allah does not guide the wrongdoing people”(62:5).

**Detached from Studying Quran:** It is very much frustrating matter that a majority of Muslims totally detached from studying Quran. Though a portion only recite Quran without understanding the meanings of it. A study is conducted on 500 college going students regarding the study of Quran. The result is that 0 % study regularly, 2% study in a week, 3% study in a month and 6% study in a year. It means 89% Muslims are totally detached from studying the Quran.

#### **Party Related Problems:**

**Lack of Meaningful and Effective Dawah Activities:** Dawah is the most powerful weapon of Islam [23]. In fact, Islam expanded very quickly around the world with the help of the meaningful and effective dawah activities [23]. In Bangladesh, there is a shortage of meaningful and effective dawah activities mainly because of shortage of skilled and dedicated workforces as well as laziness of the leaders, workers and supporters. Moreover, there are many movements where there is no complete dawah of Islam rather they convey partial message of Islam to the different target groups of society. Many scholars also opined that there is no specialized dawah unit in the movement having sufficient skilled dahyee to conduct dawah activities in more effective and efficient way.

**Lack of Sufficient Number of Quality Leadership:** Leadership is a critical factor in the success or failure of an organization [24]. It is such an important factor by which a society can dramatically be changed. The Prophet Mohammad (SAW) transformed the worst people of Arab into the best people of all time with the help of His dynamic and ethical leadership [25]. But in Bangladesh there is a shortage of dynamic leadership in the Islamic organizations for which the advancement is not occurring

as per the expectation. According to Ghulam Azam (the former Chief of the largest Islamic movement of Bangladesh named Bangladesh Jamat-e Islami) Leadership is a born quality and by nature born talents are limited in numbers. Only a few of those born talents are in the Islamic movement. As a result there is a huge shortage of quality leadership in the Islamic movements of Bangladesh [26].

**Lack of Sufficient Number of Skilled and Dedicated Workforce:** Skill and dedication of the workers are very essential for the success of an organization. It is sure that there are many dedicated and skilled workforce in many Islamic movements of Bangladesh for which the movement is progressing or surviving but still there is a shortage of skilled and dedicated workforce in different sectors for which the progress rate of Islamic resurgence movement is slow.

**Lack of Sufficient Number of Exemplary Character of the Leaders and Workers:** Though the characters of the Islamic leaders and workers are much better than those of non-Islamic leaders in Bangladesh but still the characters of most of the leaders and workers are not at exemplary level. People of society are attracted to the Islamic movements seeing the superb traits of characters of leaders and workers. The people of the then Arabs joined in the movement of Islam spontaneously seeing the superior and exemplary characters of the prophet (SAW) and his companions.

**Lack of Sufficient Social Activities:** Social activities are very effective tool to gain trust of people as well as to draw the attention of mass people to the movement. Those social activities may include charity to the poor, repairing and constructing roads and bridges, cleaning environment, tree plantation, voluntary service for removing illiteracy, health care facility, etc. In Bangladesh very few Islamic movements are focusing on social activities. Most of the movements ignore the importance of social activities.

**Lack of Sufficient Cultural Organizations:** Most of the Islamic movements do not have cultural wing or branch or department. As a result, un-Islamic culture is destroying the Islamic values, norms and ethics of the young generations of Bangladesh. But Islam has a unique cultural outlook which can be presented to the young generation through song, cinema, novel, poem and drama.

**Lack of Sufficient Medias:** Many Islamic activists think that the shortage of both electronic and printing Medias in favour of Islamic movements of Bangladesh is a serious problem. At present in Bangladesh most of the electronic and printing Medias are being used against the Islam and Islamic movements. But media is considered as the fourth state. With the help of media it is very easy to convey the message of Islam to the mass people. Especially electronic media is very effective in this regard.

**No or Poor Female Wing in the Movements:** Female are the half of total population of Bangladesh and they can play very effective and important role in Islamic movement. But in most of the Islamic movements there is a no or poor female wing as a result, the advancement of movement is not occurring as per expectation.

**Lack of Common or Separate Shariah Board:** A common or separate shariah board is required in the Islamic parties because; the parties some times have to make some ijmatic decisions to address the demand of time. In that case, some times, some decisions create confusion in the mind of people or followers regarding the shariah compliances of Islam. As a result the followers lose their confidence over the party. But, the presence of Shariah board may remove this confusion.

**Poor Unity among Islamic Movements:** There are many Islamic movements in Bangladesh working for disseminating the true message of Islam to the people. But it is seen that many Islamic movements speak against each other as a result general people who do not have sufficient knowledge about Islam they cannot understand the right Islam. For this reason general people lose their trust over the Islamic movements.

**Structural Inertia:** In many Islamic organizations the structure is the problem in making the decisions to address the challenges of time. The organizational activities are run based on the guidelines of advisory Committee. But, the formation process of advisory committee some times can not ensure proper number of skilled intellectuals in the committee. As a result the committee can not entertain the need of time or supporters or people.

**Other Factors:**

**Lack of Sufficient Numbers of Intellectuals in Different Sectors:** In Bangladesh still there is shortage of intellectuals in different fields including dawah, education, law, journalism, culture, economics, accounting,

management etc. Because, once Soviet Union washed the brain of huge brilliants of Bangladeshi by providing scholarship and presently those people are considered as intellectuals who are presently working in the different top positions both in government and private sectors. But in Islamic organizations there is a shortage of intellectuals who can face the anti-Islamic intellectuals. As a result the progress of Islam is not as much as expected.

**Conspiracy of Anti Islamic Forces:** The anti Islamic forces are working against Islam and they are becoming successful in many cases. They are washing the brain of the powerful personalities of societies by different means and putting them in the different powerful positions of the different organization and states as well. Even, anti Islamic forces are buying some ulamahs and they are being used against Islamic movement. Recently in Bangladesh fake and manipulated complaints are raised against all the prominent Islamic personalities with a view to destroying the movement. Even, the conspiracy is going on by forming Islamic extremist movement in different names and using them for destroying the Islamic sentiments of mass people towards Islam and Islamic movements of Bangladesh

**Prospects of Islamic Movements in Bangladesh:** There is a huge prospect of Islamic movements in Bangladesh. The reasons are as follows;

**Presence of Quran in its Original Form:** To be successful in any job or work there must have infallible method or guideline. In the world the only intact revealed book is Quran having no error (Quran2:2). So the followers of Quran will always be successful if they can follow the guidelines of Quran exactly. There is no risk of failure if any one follows the instructions of Quran in any case. Man made method or ideology is defective and cannot ensure the ultimate peace in life. But for the Islamic movement there is no such kind of problem because of having Quran in its intact form which is a very high prospect for Islamic movements.

**The Universal Beauty of Islam:** Islam as a complete way of life presents a worldview and calls for the unity of humanity. It changes the mentality of people and stresses on piety and self-purification, improvement of human relationship. It urges Muslim faithful to lead a responsible life, engaging in constructive activities. Islam promotes a responsible behavior. It stands for justice and establishes social, economic and political justice. Muslims are told to do justice to their parents, wives, children, relatives,

workers and neighbors. It emphasizes on spiritual, moral and material aspects of human life in a balanced way. It does not ignore any aspect of human life from cradle to grave. It speaks against all sorts of selfishness, hypocrisy, dishonesty, injustice and materialism. Islam removes the frustration from the mind of people. It teaches the utmost and absolute sacrifice to its followers for Allah and thereby for themselves. By following the rules and regulations of Islam one can get immense peace and tranquility in mind. Islam does not encourage for being robotic in life. Any one will really see the beauty of Islam when he or she comes in touch with Islam. So the intrinsic beauty of Islam is itself a prospect.

**Awareness in Muslims:** The Muslims had a very glorious past which encourages them continuously. According to Ejaz Ahmed Aslam “Muslims want to lead their lives with honor and dignity and no longer wanted to be under the hegemony of tyrants or autocrats. This change had its beginning in the last century after Muslim countries, one after another, broke the chains of colonialism and became independent. Now around the world there are many Muslims whether men or women, they are rediscovering Islam. It will have a great positive impact all over the world. Now around the world whether it is Cairo or Baghdad or Washington, London or Paris, it is seen that Muslim women wearing the modest Islamic dress. Young Muslims are showing greater interest in their religion”[27]

Like the world a portion of young generation in Bangladesh is showing keen interest about the teachings of Islam which is a prospect for the Islamic movements.

**Presence of Islamic Sentiment:** Muslims of Bangladesh have soft feelings towards Islam though majority lacks complete spirit of Islam. But with the help of proper dawah it can be changed. In this regard it can be said that Islamic financial system and halal food are becoming popular in Bangladesh. This simply means that there is a Islamic sentiment in the Muslims of Bangladesh.

**The Failure of Communism and Capitalism:** Once people were fascinated towards the ideology of communism but presently such trend is not seen because, globally communism is a decaying ideology. Like communism, capitalism could not bring the ultimate peace and justice in the society. Even in recent time, the personal and social life of westerns is full of inhuman activities like homosexuality (marriage between male and male, or female and female) and suicide. As a result individual and social peace is not present in the western countries. So the

western civilization is on the bank of ruin and will no longer be able to survive as an ideology. But still Islamic societies are free from such kind of destructive offenses. For these reasons in the westerns countries Islam is being embraced by non-Muslims as an alternative ideology and thereby Islam is expanding rapidly. So Bangladesh as a part of global village will be affected positively from the failure of alternative ideology.

**Global Rise of Islamic Resurgence Movement:**

Within last thirty years the progress of Islamic resurgence movement is very satisfactory in different Muslim countries. In many countries Islamic parties are in power and under their leadership the countries are advancing day by day. This change had its beginning in the last century after Muslim countries, one after another, broke the chains of colonialism and became independent [27]. After getting independence, many Muslim majority countries like Malaysia, Iran, Pakistan, Sudan, Turkey, Egypt, Morocco, Tunisia, etc designed their education system to address the challenges of modern world upholding spirit of Islam. As a result, the economic progresses of those countries are becoming expectedly and those countries are supporting the Islam by research and money. In this way, the movements are getting benefits. So, the wave of those countries will also affect the socio cultural or political environment of Bangladesh.

**Failure of Secular and Nationalist Parties:** After forty years of independence, the economic salvation is not ensured in Bangladesh because of corruption of the ruling secular or nationalist parties. Now, mass people are frustrated and they are searching the alternative. So this is the prospect for the Islamic movement. Because, if Islamic parties can prove their superior skill, character and honesty in that case then people of Bangladesh can be turned to Islamic parties.

**Growing Numbers of Islamic Personalities with Superior Character:**

Though there is not sufficient numbers of Islamic intellectuals in different sectors but there are growing numbers of Islamic intellectuals who are capable in understanding the challenges of time and day by day the number is growing. Moreover, for being attached with Islam the character of the most of the activists and leaders of Islamic movement is far better other than those of non-Islamic workers and leaders from the stand point of honesty, integrity and morality. They are now considered as good personality in society and it is expected that they will lead in different sectors within short span of time.

**Suggestions for the Success of Islamic Resurgence Movements in Bangladesh:** The following suggestions may tremendously help in speeding the overall activities of Islamic resurgence movements such as:

**Educating People:** Educating the Muslims should be the first priority of Islamic resurgence movement [7] because; ignorance and Islam cannot walk together. In Islam acquiring Knowledge is not only a sacred duty but also an obligatory for every single Muslim both male and female. Allah says, (what means): "Read! In the Name of your Lord Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not" (Quran, 96: 1-5) Education is thus the starting point of every human activity. Because of the importance of knowledge, Allaah commanded His Messenger to seek more of it. Allah says (what means): "and say: 'My Lord! Increase me in knowledge" (Quran, 20:114).

**Conducting Dawah Activities with High Priority in Effective Way:** Aggressive and meaningful dawah activities should be conducted with high priority among the different target groups of people for inviting them to the beauty of 'deen' of Allah. Dawah was the primary function of all prophets (SAW). It is such an important function of Muslims that the existence of Islam depends on it [23]. Any negligence in this regard is not tolerated by Allah rather He tolerated much oppression on prophets (SAW). The Holy Qur'an declares, "Who is better in speech? Than one who calls men to God, work righteousness and says I am of those who vow in Islam" (Hamim sizda:33). The Holy Qur'an also declares, "Let there arise out of you a group of people inviting to all that is good, enjoying what is right (ma'ruf) and forbidding what is wrong (munkar). And it is they who are successful" (3:104). The Holy Qur'an declares in another verse, " and call to your collaborations whomsoever you can except Allah, if you speak the truth"(Surah Lukman:32). In another verse the holy Qur'an says, "Say, this is my way, I call to Allah with sure knowledge, I and whosoever follows me"(12:108). The Prophet (SAW) has said: "Convey from me, even one verse." (Bukhari). Conveying the message therefore does not require a high level of scholarship; it is in fact a responsibility of each and every Muslim, according to his or her ability. In this regard Allah says "Verily, those who conceal the clear proofs, evidences and the guidance,

which We have sent down, after We have made it clear for the people in the book, they are the ones cursed by Allah and cursed by the cursers."(2:159). In the same connection, the Prophet (SAW) has stated, "Whoever hides knowledge, Allah will brand him with the branding iron from the hellfire." (Ahmad). Actually, every single Muslim by virtue of his iman (faith) is a missionary of Islam [28]. Though every single Muslim is personally responsible for preaching Islam; but there are some God gifted personalities who can not only win the hearts of Muslims but also non Muslims by their Charismatic presentation and logics. In this regard the Prophet Mohammed (SWA) said "Verily, Allah loves that when anyone of you does a job to perfect it." The Prophet (pbuh) also said "Verily Allah has enjoined goodness to everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife and let the slaughtered animal die comfortably (Sahih Muslim). By these hadiths basically professionalism is taught in one side in another side strategic thinking is taught. Prophet Muhammad (SAW) also said "The most merciful in my Ummah is Abu Bakr, the most pious is Omar, the most genuinely honest is Uthman, the most fair is Ali bin Abi taleb, the one who knows best how to recite the Quran is Ubayy Ibn Ka'b and the one who has most knowledge about what is lawful and what is prohibited is Mu'adh ibn Jabal. Every people have a trustworthy guardian and the trustworthy guardian of this people is Abu Ubayd ibn al-jarah". So if this hadith is interpreted then it is clear that every one is not of similar capacity and ability. Rather, the excellence or expertise varies from man to man. For these reasons, separate Dawah units must be formed for both male and female with sufficient talents whose prime jobs would be conveying complete message of Islam to the people of different types including illiterate, half-educated, higher educated, Muslims, non-Muslims, male, female and thereby activating the dormant Islamic spirit of human being in general and Muslims in particular [29].

**Producing Intellectuals and Leaders in Different Fields:** Sayyid Abul Ala Mawdudi said that human civilization travels in the direction determined by the people who lead. He referred to a hadith (sayings of Prophet Muhammad): "There are two classes in my ummah- if they are right the ummah is set right, if they go wrong the ummah goes wrong. They are rulers and scholars" [30]. The role of intellectual activity and education played an important role in raising the Islamic consciousness of people in both Iran and turkey [10]. According to

Khomeini “You must teach the people matters relating to worship, but more important are the political, economic, legal aspects of Islam. It is our duty to begin exerting ourselves now in order to establish a truly Islamic government. We must propagate our cause to the people, instruct them in it and convince them of its validity. We must generate a wave of intellectual awakening to emerge as a current throughout society and gradually to take shape as an organized Islamic movement made up of the awakened, committed and religious masses who will rise up and establish an Islamic government” [31].

In Turkey as well as in Iran, during the 1960s and 1970s, high schools and universities were places where newly urbanized, upwardly mobile people’s religious consciousness was significantly raised. In Iran, many religious societies were established in the universities, where students were exposed to the thoughts and lectures of important clerics and intellectuals like Ayatollah Allameh Tabatabai, Mortaza Motahhari, Jlal Al-e Ahmad and Ali Shariati. In the 1960s and 1970s these intellectuals initiated a renewal of interest in Islamic thought and philosophy and catalyzed a reformist intellectual movement, which constitutes one of the essential causes of the Islamic resurgence in Iran [32].

Furthermore, Islam believes in the concept of ummah. So relationship with all Muslim countries should be developed. Especially; with all Islamic resurgence movements, government and Islamic forum like OIC. This relationship should be used strategically. For example, for developing future leadership higher study is a must. In that case, in each and every year, a hand some number of dedicated meritorious supporters or workers or leaders of the movement should be sent to different countries by managing scholarship from resourceful countries like Malaysia, Iran, Turkey, KSA, Kuwait and Egypt for pursuing higher studies relating to different disciplines for creating intellectuals and leaders for future. Even, mentoring and counseling unit should be established for providing right guidance to the well-wishers of the movement to pursue higher education from home and abroad and thereby strengthening the movement.

**Establishing Social Services Wing:** Sufficient number of social organizations should be formed urgently under social service wing of the movement to provide different types of services like education, healthcare and micro credit with reasonable price or free of cost and thereby let the people understand that the fate of people would be changed if the Islamic resurgence movement is

successful. The movement should also work to solve many social problems like dowry, sanitation, adulteration, traffic jam, resource wastage, malnutrition, corruption, drugs addiction and eve teasing etc. by developing awareness in the people of society. For establishing social organizations the movement can collect fund from well-off well-wishers or from foreign donors. Even, the movement should encourage its well-wishers in setting up social institutions to provide service with minimum cost or even free of cost. Prophet Mohammed (saw) stated that, “The best of people are those who benefit others”. With this trait the Muslim leader can become very close to followers [33].

**Producing Leaders for Mass People:** Since both peaceful revolution as well election are considered as good means for establishing Islam [21]; Islamic resurgence movements should address the problems of mass people to get their heartfelt support, because; no Islamic resurgence movement can be successful without getting spontaneous support from mass people [7]. In this regard, leaders for mass people are to be produced. It means leaders must have sufficient quality to adjust with general people of different class, color, age and religion. This is because of the fact that, leaders should be elected by the vote of mass people. So, for casting votes from the mass people; the leaders must develop relationship by proving charitable services as well as solving the common problems of mass people at the capacity of leaders. Moreover, leaders’ should be pious, just, honest, dedicated, skilled and well behaved. In another word, it can be said that leaders should be trusted by people. Because, mass people will not only support the leader but also sacrifice their time, money and even life; if they think that their problems would be solved only by that particular leader. There are many instructions in Quran and hadith regarding honesty, justice, good behavior and social service such as; The Holy Qur’an states, “The noblest of you in the sight of God is the best of you in conduct” (49:13). The Holy Qur’an states in another verse, “...Speak good words to people...” (2: 83). The Prophet Muhammad (SAW) says “All creations are the family of Allah and who well behave with the family of Allah is most likeable to Allah” (Bukhari). The Prophet Muhammad (SAW) also says, “Allah shows no mercy to them who are not merciful to the people” (Sahih Muslim). The Holy Qur’an declares, “ It .....is righteousness to believe in Allah (SWAT) and the last day and the angels and the book and the Messengers; to spend from your wealth, out of love for him, for your kin, for orphans, for



the needy, for the way farer, for those who ask....;to fulfill the contracts that you have entered into; and to be firm and patient in pain (or sufferings) and adversity....'(2:177). The Prophet of Islam says: " A person has no Iman (belief) if he cannot keep his trust(amanah) and a person has no religion if he can not keep his promise"(Musnad Ahmad). Amar Ibn Al-Ans ® says, "The Messenger of Allah neither spoke indecently nor he listens to any indecent talking. He used to say that the best among you are those whose character is good"(Shhiah al-Bukhari). The Qur'an commands Muslims to be fair even when dealing with those opposed to them: "And when you judge between man and man, that you judge with justice"(Qur'an 4: 58). The Qur'an also commands Muslims to be fair and just in any circumstances even if the Verdict goes against their parents or themselves. Allah says "O you, who believe! Stand out firmly for justice, as witness to Allah, even as against yourselves or your parents or your kin and whether it be against rich or poor, for Allah protects both".(Surah An-Nisa, Verse-135).

**Forming Training Unit:** Training is the process of developing qualities in the workforces of movement that will enable them to be more productive and thus to contribute more to organizational goal attainment [34]. According to the Al-Qur'an, man's basic qualification for being the representative of Allah on earth is knowledge. Allah said, (2:30-33): "When the Angels questioned Adam's suitability for representation, Allah cited Adam's knowledge to convince them." Two important points may be drawn from these verses of the Holy Qur'an. First, Adam's progeny is entitled to a position of Allah's vicegerent on earth on the basis of knowledge. Second, those among the children of Adam who are more deserving of vicegerents are those pre-eminent in knowledge. Men of knowledge surpass others and limit the reception of admonition to those endowed with knowledge and understanding in ranks in the presence of their Lord and are more favored than others. Allah says "He will exalt those who believe among you and those who have knowledge, to high ranks. Allah is informed of what ye do" ( Qur'an 58:11). In another verse of the Holy Qur'an Allah says "Are those who know equal to those who know not? But only they who are endowed with understanding keep this in mind"(39: 9).Altalib (1991) asserted that Islamic training and development is all encompassing, beginning from the moral and spiritual development of man and manifested eventually into physical development [35]. Training and development

should also be conducted to increase faith in Allah [7]. Knowledge and training are undoubtedly related. Islam proposes training and development to enhance knowledge and skills of leaders and workers to increased levels. This training unit should organize training programs continuously for developing the skills of leaders with high priority. The skilled and professional trainers of home and abroad should provide training to the leaders of different levels of Islamic movement to improve their skill up to the standard and thereby ensuring the dynamics in leadership of the movement. The training unit may offer different programs of different duration on leadership and Islamic movement may make it compulsory for some selected leaders to complete the different programs on leadership.

**Forming Research Unit:** A meaningful special research institute should be established to produce world class leaders and researchers with a view to face the challenges of Muslim world where intakes should be selected through rigorous testing [7]. This unit will be equipped with necessary logistics support, including teachers and researchers of home and abroad for accelerating the Islamic resurgence movement of Bangladesh.

**Creating Unity among All the Islamic Resurgence Movements:** Islamic parties and organizations in Bangladesh should develop relationship among themselves for the shake of Islam ignoring personal and minor issues. Allah, The Almighty, says "And hold fast, all of you together to the rope of Allah and be not divided among yourselves and remember Allah's favour on you, for you were enemies one to another, but He joined your hearts together so that by His Grace you became brethren (Qur'an 3:103). Allah (swt) also says in the Qur'an "And He has united their hearts. If you had spent all that is in the earth, you could not have united their hearts. But Allah has united them Certainly, He is All-Mighty, All-Wise"(Qur'an 8:63).Allah further says "And the believers, men and women, are protecting friends of one another, they enjoin the right and forbid the wrong" (9:71). Allah also says "The believers are naught else than brothers. Therefore make peace between your brethren and observe your duty to Allah that hopefully ye may obtain mercy"(49:10).

The Prophet (SAW) said 'The right of a Muslim upon a Muslim are six' It was asked what are they? He replied ' When you meet him, salute him when he calls you, respond to him When he seeks advice, give him advice When he sneezes and praises Allah, respond to him,

When he falls ill, visit him, When he dies, follow him (the funeral bier)' (Muslim) 'The prophet (SAW) also says "You will see the believers in their mutual kindness, love and sympathy just like one body. When a limb complains, the whole body responds to it with wakefulness and fever"(Muslim and Bukhari). Prophet Muhammed (SAW) said "You shall not enter Paradise until you believe; and you will not believe until you love one another. Shall I not guide you to a thing? Which when done, will make you love one another: Spread the greeting of Salam among you"- (Muslim). The Messenger of Allah (pbuh) further said "A muslim is a brother to a Muslim: Neither he wrongs him, nor hands him over (to another). And whoso comes in need of his brother, Allah comes in his need ;and whoso removes a calamity of a Muslim, Allah will remove a calamity from the calamities of the Resurrection Day and whoso conceals the faults of a Muslim, Allah will conceal his sins on the Resurrection Day" (Bukhari and Muslim).

The relationship should be built on cooperation and meeting each other's needs in both comfortable and difficult times. The Messenger of Allah (pbuh) said "The example of the believers' love, affection and mercy for one another is like that of the body: when one of its organs ails, the rest of the body responds and watches over it by contracting fever." (Bukhari and Muslim). Moreover, in Islam, mutual advice for the sake of Allah (S.W.T.) is considered as an essential pillar. For this reason, if one finds something good in his brother, he should encourage and help him in that good thing and if he detects a shortcoming in his brother, he should advise his brother confidentially and exhort him to repent and return to a more correct behaviour or attitude.

In Islam, each brother has a right on the other. Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah (pbuh) said:"Keep away from suspicion, for it is the most deceptive discourse. Do not attempt to probe, spy on, compete with, envy, or be hateful of one another, but be, O servants of Allah, brothers. The Muslim is the brother of his fellow Muslim: he does not oppress him, fail him, or scorn him. Taqwa is here [points to his heart]. It is wrong for a man to hold his Muslim brother in contempt. Everything pertaining to a Muslim is forbidden to another: his blood, his honor and his wealth." (Muslim).

**Establishing Medias:** The Islamic organizations should establish sufficient electronic and printing Medias with a view to convey the authentic message of Islam and thereby removing the bad and unclear ideas about Islam

[7]. In this regard all movements should cooperate with each other. Even, cooperation should be sought from the Muslims of the world.

**Forming Cultural organizations:** Islamic movements must set up cultural wing or branch or department without making a single moment delay. To face the cultural challenges quality song, cinema, novel, poem and drama should be presented to the mass people in general and young generation in particular. In this regard a group of cultural activists should be created with high priority. For creating skilled activists movement may send some selected people to culturally advanced country like Iran, Turkey and Egypt for higher study and training.

**Forming Shariah Board:** There should have common or separate Shariah board for/in the Islamic political parties having sufficient authority in framing and exerting policy for strict adherence of Shariah principles The Shariah board should be represented by sufficient members consisting of prominent Ulama of home and abroad having adequate knowledge in Islam as well as contemporary world. The Shariah board will provide opinions and guidelines to implement and comply of Shariah principles in all activities of the parties particularly in taking critical political decision like forming alliances with nationalist and secular political parties at the time of movement or election or in developing and maintaining relationship with different parties. If all Islamic political partys' activities are run as per the guidelines of sharih board; many confusion relating to decisions of parties would be reduced and the followers will be able to follow the directions more spontaneously and confidently and thereby political parties also will not get scope of violation of sharih principles. As a result many conflicts would be reduced because the maximum sources of conflict among the Islamic political or Islamic Dawah parties are relating to ijmatic decisions.

**Restructuring the Advisory (Surah) Committee:** In Islamic organization there are many advisory committee from central to the division or unit. Generally it is seen that central advisory committee is formed taking delegates from different divisions, thanas, ward and units not below the particular rank. As a result; in the central advisory committee there may have shortages of sufficient experts and intellectuals. If this is the situation, the committee will not be able to make necessary policy, strategy and action plan to address the contemporary challenges for the advancement of the movement. But policy and strategies

are very much essential not only for the progress of organization but also for the survival of organization itself. Only a single wrong policy or strategy can destroy the image or acceptance or even existence of organization and opposite may happen in case of good policy or strategy. But changing the structure of advisory committee from central to the lowest possible level many problems can be minimized or even eliminated. In that case the advisory committee can be formed taking sufficient experts and intellectuals of similar ideology from different sectors of home and abroad without considering the political or organizational rank with the consent of majority of well wishers or supporters or workers or leaders of that particular organization.

### CONCLUSION

Although there are many problems to the way of Islamic movements in Bangladesh, but still there is a bright future if all activities can be performed strategically. As part of strategy unity among all Islamic resurgence movements should be developed and aggressive dawah activities should be conducted targeting different people of society to remove the wrong or partial concepts about Islam; because, Islam as a way of life expanded quickly by dawah not by force. If every activist of Islamic resurgence movement performs the dawah activities rightly with priority basis it is sure that Islam would be established in every sphere of life in Bangladesh. In this regard, Allah say, "Truth has come and falsehood has departed. Indeed, falsehood is [by nature] ever bound to depart."(Quran17:81).

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