

Islam, Modernization and Crime: A Test of the Religious Ecology of Bangladesh

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Abstract: Islam relates the human beings to The God through a set of spiritual, political, economic, legal and social doctrines that guide every facet of the individual and social life of believers. And thus the education, values, culture, laws and all other norms of life imbibed with Islam, act as the strong deterrent to crimes. Low crime rate in the countries ruled by the Islamic laws is a glaring example. The present study is aimed at justifying Islam, does it prevents modernization whereas indulges in crime or terrorism in Bangladesh. This study surveyed over 200 respondents through a purposive sampling method and the secondary data collected from different sources as well. It was found during this study that the religious measures had a negative impact on delinquency, that is, the higher the score on the religious measure, the less the delinquency. Religiosity is never contrary to the modernization while the latter is welcomed through the filtering system of the religion. In an Islamic socio-cultural structure only the affirmatives of the modernization i.e. absolute human development could play its role whereas the negatives of it are kept contained. Modernization is a motion where religion is a direction and they aren't adversary to each other. No doubt that the religious directives being diminished gradually in our societies but the modernization steps in without being sieved of its negatives. That's why some of the crimes are on the wax in Bangladesh. More so, Bangladesh is a secular country having inherited its major laws of colonial legacy that are predominant in judicial system wherein the religion has a least influencing potential over us.

The Quran and Hadith teach tolerance and understanding of other religious beliefs, languages and civilizations whereas the so-called Islamic terrorists hijack this pleasing philosophy and portrays it up as a terroristic ideologue eventually. Those extremists legitimize violent actions and objectives by constantly citing passages from the Quran in their rhetorical statements. They usually resort to a selective reading of the Quran, looking for specific passages to support their worldview and thus they insert the Quranic terminology into a political context. Some of the terrorists are religious fanatics; some are seeking personal vengeance and some sign up for Jihad to be a part of a social group that matters. The results of this study showed that 97% respondents replied that Islam does not support the terrorism. Due to this so-called Islamism the sense of values of the societies upon Islam is diminishing further in absence of an educational environment of comprehensive Islamic knowledge. The government is uniquely succeeding towards curbing down terrorism in Bangladesh mostly through religious awareness. The universal truth that Islam is ever a block to the crimes including terrorism but never a block to the development and modernization is reestablished here through this study.

Key words: Islam, Religion, Quran, Hadith, Modernization, Crimes, Values, Terrorism etc.

1. BACKGROUND

Bangladesh got independence in 1971 and switched on as a democratic country in 1991. The country has been witnessing a fairly steady economic and social growth during the past two decades. However, the political system in the country has not been witnessing the same type of development. Out of eight years from 2001-2008 Bangladesh was considered to be the world's most corrupt country in five times. The country's political authority has been accused of liberalism, crime, corruption, power abuse and neglecting the needs of the public and the country in large. The aim of this study is to find out the role of Islam in the perspective of crime and modernization in Bangladesh. Severe barriers i.e. political interference, terrorism and corruption would also be highlighted that are preventing Bangladesh from becoming a full-fledged democracy. Notwithstanding, Bangladesh is embracing a socio-economic development speedily indicating that the country is on the pathway of rapid modernization.

Although, at the same time a small elite group following traditional norms rather than modernized democratic norms controls the country's political system. As the good governance is still out of reach in Bangladesh, so the clutch of crime is availing itself of this opportunity. Controlling of crime largely depends on the strong judicial system comprising of police, prosecution and judiciary. But an unbiased platform of this trio is a far cry yet in Bangladesh as the improbability of good governance is still looming large. On the other hand, Islamist extremist organizations that stole the headline by their acts of terror in 1999-2016, such as Jamaatul Mujahideen, Bangladesh (JMB), Harkatul Jihad Al-Islami, Bangladesh (HUJI-B), Hijbut Tahrir or local offshoot of ISIL are not so much on the radar screen now since most of their leadership were either prosecuted and hanged or awarded long term imprisonment. However, they had been regrouping and reorganizing, often under new nomenclature and a number of arrests made over the years prove the fact. Another sad testimony is, Bangladesh won its freedom through a bloody liberation war fought to establish a modern democratic state is now confronted with rowdy elements in politics, in business, in bureaucracy and in every sphere of life who want to belittle the democratic growth at the expense of their self interests. No doubt that fair politics precedes fair polity. Due to issues related to bitter political feud and autocratic political behaviour amongst the political parties here we have reached at the mess up of failure to develop strong democratic institutions and subsequently to deliver proper governance and justice to the crying millions.

2. REVIEW OF LITERATURE

Many scholars see Islam as a religion that consists of a set of political, economic, legal, and social doctrines that affect every facet of the social life of believers (Kurtz, 1995; Groves et al, 1987; Schacht, 1982; Turner, 1974; Robertson, 1970; Watt, 1961). Quranic teachings promote an ascetic ethic of self-control in all aspects of everyday life. For Muslims, faith has not merely been a matter of private life and a personal relation with God. It has had pervasive social consequences (Serajzadeh, 2001). It may be argued that Islam develops a strong sense of moral community, where religion is an influential social force generating social sanctions and that contributes to a low crime rate. Further, within Islam a detailed penal law has been elaborated in *Journal of Arabic and Islamic Studies 4 (2001–2002)* in which severe punishments have been prescribed for many serious criminal acts. Accordingly it has been suggested that the severity of punishments in Islamic penal law accounts for the low crime rate in Islamic countries (International Statistics on Crime and Justice, 2010). The examination of these arguments is the concern of the present study. Firstly, in order to illustrate the difference between crime rates in Islamic and non-Islamic countries, these will be compared. Secondly, the content of Islamic belief will be discussed, in order to understand its impact on the psychological and cultural formation of Muslim individuals as well as on the development and modernization of the community of Muslims. Thirdly, effect of *Sharī'ah* (Islamic code of behavior) and Islamic penal law (part of *Sharī'ah*) would be consulted.

According to W. Byron Groves et al (1987), when level of economic development is held constant, Islamic countries do not differ significantly in crime rates compared to non-Islamic countries. Using a United Nations, 1977 Crime report, cross-national data set on offender and offense rates for a variety of crimes, a research investigating the relationship between Islamic religion, economic development, and crime rates has demonstrated a positive correlation between economic development (often defined as modernization) and crime.

Like Catholicism and Judaism, Islam is considered as a religion that develops a community-based identity among individuals (Kurtz, 1995). With its emphasis on personal salvation and responsibility, it appears that Islam is in a certain sense more similar to some Protestant sects that effectively internalize their norms and values and strictly control their members (Kurtz, 1995). Through the process of internalization of religious values and norms, the formulation of religious practice and ritual in Islam seems to play a significant role. Considering the nature of Muslim belief and practice, one can hardly fail to agree with Aziz (1995), that “the basic pillars of belief no doubt play an important role in the psychological and cultural formation of the Muslim individual and serve as a basis for his attitudes towards himself, his community and others.” The essential beliefs and practices of Islam function as a “visible and regular reminder of the believer’s duty to uphold God and the ummah at the centre of his or her life” (Kurtz, 1995). Not only do they result in the development of a community based identity but they also construct and reinforce a sense of personal accountability. Both the beliefs and practices of Islam function to strengthen external and internal sources of control which eventually act as significant elements of the social control of crime. Giving priority to God’s will in all aspects of individual and social life is in open contrast with individualism, in extreme cases, that lies at the foundation of the Western society. On this matter, Occidental and Islamic cultures are clearly at variance (Curtis, 1981). The key notion in Islam of submission to God is articulated through the idea of a personal relationship with Him and the individuals’ accountability for all their behavior in this world, which increases the divergence between Islamic and Modern Western culture. An emphasis on personal responsibility for salvation, defined in terms of obedience to God’s rules on the one hand and stress on the significance of the community of believers on the other, contributes to a tight social bond and effective control over the individual. This kind of control is highlighted by Max’s observation on Protestantism: Luther, without question, overcame servitude through devotion but only by substituting servitude through conviction. He shattered the faith in authority by restoring the authority of faith. He transformed the priests into laymen by turning laymen into priests. He liberated man from external religiosity by making religiosity the innermost essence of man. He liberated body from its chains because he fettered heart with chains. (Weber, 1934). Regarding crime rates, three general groups among developing countries: Caribbean countries characterized by quite a high crime rate, while Middle Eastern and North African Islamic countries had a low and stable rate, and Latin American and the rest of the Asian and African countries between those two extremes. This crime pattern was found by the United Nation (UN Crime Report, 1993).

United Nation’s Survey of Crime Trends 1992 also infers that the crime is comparatively lesser in predominated muslim countries than any other groups. Regarding the pervasion of crime in Bangladesh the rate is somewhat at par with other SAARC countries. However, dowry related crimes and acid attacks are lesser in number in Bangladesh than our neighboring India. Bangladesh is a moderate Muslim country and having no Islamic penal code in vogue, other than Muslim family law, so the efficacy of Islamic belief at this end could not be measured. Regarding modernization process of Bangladesh, there could be found least role of Islam either for its retardation or for its acceleration. However, more research literatures on this issue need to be consulted before inferring any hypothetical comment. Modernization is defined by Divale and Seda (2014) as-a change from traditional customs and behaviors to ones that are forcibly or voluntarily borrowed from a dominant society that results in changes in the behavior and worldview of its people or customs. Modernization promotes organic solidarity mentioned by the great French Sociologist David Émile Durkheim. According to him this organic solidarity accelerates the criminogenic cultures of which Mobile, internet, satellite TV and other means of communication sometimes are provoking people to be regressive in the perspective of humanism. From a sociological perspective, crime and culture have a symbiotic relationship, which is the nature of crime shapes and is shaped by the quality and dimensions of culture. People of the third world city areas are prone to accept the similar life pattern of the city areas of Europe or USA. To measure the impact of westernization several issues e.g. broken families, kinship, cultural diffusion, family integrity, family structure etc. could be assessed. These issues certainly have impact on criminal outbreaks. And the results of these issues reveal a clear portrait of potential criminal outbreaks. Bangladesh is achieving economic growth and the country is also keeping abreast with the growth in other human development indices by shedding illiteracy, infant mortality,

poverty etc. Indeed the country has been undergoing a considerable headway in modernization at different sectors where the Capital Dhaka is the early recipient of modernizations than other habitats. The effect of modernization may be a little lesser in other places of Bangladesh. So, Dhaka has been selected in the study for an easy understanding about the trend onwards. A picture of the human bondage in Dhaka city may reveal the impact of modernization. No doubt that the modernization overtakes the age-old system of value, culture, social cohesion etc. So, a change in human views, attitudes and even livelihood is apparent in between generations if we dip down to look at the differences.

Probably shifting of the people's cultural and religious identities causing the conflict too in the post-Cold War world (Huntington 1966). Bangladesh has experienced two kinds of violent extremism since its birth. The socialist movement launched immediately after independence caused the loss of more than 22000 of lives (Rashid, 2016). A new kind of extremism in the guise of jihad appeared in the 90s. HUJI-B, an organization formed in 1992, by returnees of Afghanistan battle led by Mufti Abdul Hannan, hurled bombs in 1999 on 'Udichi' - a secular cultural platform. Their bombing on the Bengali New Year celebration at Ramna Botomul in 2001 carried special significance causing death of innocent civilians. The ferocious attack by hurling grenades on Prime Minister Sheikh Hasina on 21st August in 2004 was the worst attack ever seen in Bangladesh. Probably being sponsored by ISIL a horrific terror attack on Holey Artisan Restaurant in 2016 committed by Jamaat-ul-Mujahideen which was founded in 1998 by Shaykh Abdur Rahman. It was followed by a second attack on Sholakia Eid congregation in Kishoreganj. The very nature of the ongoing extremism in Bangladesh is appeared as Jihad, although Islam has been used as the cardinal driving philosophy to occupy the power in the guise to establish an Islamic Khilafa, targeting innocent civilians has raised a question in the mind of the people. Is so-called Islamic terrorism emerging in Bangladesh too? Here the opposition wants to grab the power at any cost while the ruling regime wishes to cling to power whereas the urge of the people for good governance, in which does the solution lie indeed, has been crying in the wilderness since long in Bangladesh. Such is the political culture here and availing itself of the chance is the terrorist culture. Political linkage to terrorism has compounded the complexity of the threat although ongoing sustainable development of the country is indeed rejecting the appeal for extremism, violence and jihad. Increasing of awareness of the people through Islamic knowledge is also helping at this end.

Global crime statistics indicate that the crime rates are lower in Islamic countries than in other countries. This feature is most often explained by two factors: a) the relatively low level of development in the Islamic countries, which has a positive effect on crime rates, and b) the strictness of Islamic penal law in Islamic countries. But the evidence found during research through the secondary sources that the first cause mentioned above fails to explain properly the difference in the crime rates of Islamic and non-Islamic countries at a similar level of development. Furthermore, this study finds the information that the content and structure of Islamic belief and practice is the dominantly shared principle among the Islamic countries. And it has rendered to a particular socio-cultural structure of Muslim societies in Islamic countries where the affirmatives of the modernization could play its role dominantly and on the other hand the negatives of it are kept contained. That is, modernization pertaining to true human development is welcome in those Islamic countries. Nevertheless, modernization and religion is not an adversary to each other, one of whose results is the low crime rate. Mark (2014) observed that the visits to the places of worship lower the tendency to commit crime.

3. RESEARCH QUESTIONS

It is a well recognized perception that Islamic values being gradually depleted in the Bangladesh society and on the other hand, tentacles of corruption, crime and so-called Islamic terrorism are trying to protrude. Our magnitude of corruption occupied the leading positions globally consecutively for five years, the crime also on the rampant rise and the so-called Islamist Terrorist groups tried to prove their massive existence here in the new millennium while Bangladesh stepped in modernization through the open market theme of globalization. So, the pertinent questions strike the thoughts of any individual that:

1. Does Islam contradicts modernization?
2. Has Bangladesh gone off the Islam?
3. Is Islamic ideology indulging in crime in Bangladesh?

4. PURPOSE OF THE STUDY

Global crime statistics indicate that in Islamic countries crime rates are lower than in other countries. The crime data in Islamic countries is often explained by two factors: a) the relatively low level of development, which has a positive effect on crime rates, and b) the strictness of Islamic penal law. This research is supposed to expose, with some evidence that the first factor fails to explain properly the difference in the crime rates of Islamic and non-Islamic countries at a similar level of development. It would also argue that the second explanation is a reductionist one. Following a Weberian approach, the ongoing research would develop the argument that Islamic belief and practice is the dominant shared element among Islamic countries that has given rise to a particular socio-cultural structure among Muslims, one of the impacts of which has been the low crime rate. Islamic beliefs and practices never hinder modernization is also to be a highlighted feature of this study.

5. HYPOTHESIS OF THE STUDY

- i) Islam does not contradict modernization.
- ii) Islamic values being diminished but rituals being nourished in Bangladesh.
- iii) Crime is pervasive in Bangladesh because Islam cannot play its mandatory role here.

6. METHODOLOGY OF THE STUDY

6.1 Research Design

Research design is the plan, structure and strategy of investigation conceived so as to obtain answers to research questions and to control variance. It is a detailed outline of how an investigation will take place. A research design will typically include how data is to be collected, what instruments will be employed, how the instruments will be used and the intended means for analyzing the collected data. According to Ackoff (1961), "An ideal research design is concerned with specifying the optimum research procedures that could be followed when there are no practical constraints." The activities of collecting and analyzing data, developing and modifying theory, elaborating or refocusing the research questions, and identifying and addressing validity threats are usually all ongoing, each influencing each of the others. Design must also fit well with its uses and environment. Maxwell (2005) stresses, "anyone will need to continually assess how this design is actually working during the research, how it influences and is influenced by environment, and to make adjustments and changes so that one study can accomplish what anybody wants".

In order to achieve the purpose of the study, both qualitative and quantitative methodologies have been adopted. This research has adopted four qualitative methods to collect primary data, namely face to face interview, mobile phone conversation, observation and textual analyses to explore all information to address the research questions of the study. The design was a purposive sampling design using a structured questionnaire to collect primary data.

6.2 Research Methodology:

This research study is descriptive-cum-empirical as well as suggestive in nature. The study is survey as well as case study type. Apart from collecting data from highly educated masses (officials and experts on governance) secondary resources consisting of books, newspapers, periodicals, articles of national and international level have been consulted. Internet sources have also been used for the research. Attempts have been made to include the latest information whenever available. The study was conducted at seven divisions in Bangladesh.

In this purposive sampling method total 200 respondents have been selected for the study. A questionnaire was developed in order to make an extensive study. Moreover, the study describes the present condition, importance and our expectation about Islam, modernization and crime in Bangladesh. The research questions are supposed to find out elements, features, expectations, challenges and impacts of modernization and crime status in Bangladesh and also suggest measures in order to ensure good governance. Thereby an integrative approach is complied with in order to further processing of the data obtained during the study.

6.3 Sample and Sampling Procedure

A sample is a subset of population selected to represent and draw inferences about population. It is a research technique widely used in the sector of social science as a way to gather information about a population without having measure of the entire population. The Sample was selected from different ladder of related field of administration. The total sample size was 200 in number. There was no set criterion regarding the age, experience, and educational qualification of the interviewees. Considering the objectives, face to face interview, mobile communication and observation was administered with officers concerned.

6.4 Source of Data Collection

Data were collected from the seven administrative divisions including capital and the field level conducting interview, discussion and observation using primary source i.e. interview with officials from Bangladesh Police: Office level and field level. Primary data were collected through interview with different categories of people and experts on governance. Data were also collected from secondary source through literature review i.e. reference books on governance, newspapers, periodicals, articles from national and international level. Internet sources have been used for research. The nature of the study requires combining analytical and empirical approaches in the methodology. Accordingly, both qualitative and quantitative information and data have been required. Data collected from different primary and secondary sources have been analyzed and presented through the use of necessary tables.

6.5 Tools of Data Collection

The study relied on four main data collection tools namely: in-depth interview guideline/checklist; observation of respondent, cross checking of data collected from field using mobile/telephone/e-mail and review of related documents. Researcher directly conducted face to face interview, telephonic conversation and observation of respondents in different districts of seven divisions by fulfilling the interview checklist wherein the questionnaire having seven comments along with remarks were placed to opt for any one. Then the data obtained from the respondents are presented in the table followed by narration.

7. RESULTS AND DISCUSSION

7.1. Comment- 01: It is said that only the Muslims are involved in terrorism in the world.

Table 1: Involvement of Muslims in terrorism

Type of Comments	Agreed	Strongly agreed	Disagreed	Strongly disagreed
Number of People	8	4	60	128
Percentages	4%	2%	30%	64%

Source: Field Survey, 2017

Out of the 200 interviewees, 60 and 128 people respectively disagreed and strongly disagreed with the said statement whereas 8 and 4 persons respectively agreed and strongly agreed on the same comment. That is, total 94% disagreed whereas only 6% agreed on the said statement. A wholesale allegation, now a day, heard regarding the monopoly of Muslims in terrorism is proved to be not rationale accordingly the view of the respondents found here.

7.2. Comment-02: It is said that the foreign conspiracies are involved in terrorism.

Table 2: Involvement of foreign conspiracies in terrorism

Type of Comments	Agreed	Strongly agreed	Disagreed	Strongly disagreed
Number of People	95	87	11	7
Percentages	47.5%	43.5%	5.5%	3.5%

Source: Field Survey, 2017

Whether the foreign conspiracies are involved or not in the terroristic activities was responded by 200 people of whom 47.5% agreed on the comment and 43.5% strongly agreed on the same. It means that in total 91% people believe that foreign conspiracies are involved in the terrorism. Whereas, 11 and 7 people out of 200 respectively disagreed and strongly disagreed on the aforesaid comment. That is, only 9% people of the total respondents do not blame the foreign conspiracy for patronizing terrorism.

7.3. Comment -03: It is said that the Islam supports the terrorism.

Table 3: Whether Islam supports the terrorism

Type of Comments	Agreed	Strongly agreed	Disagreed	Strongly disagreed
Number of People	3	3	35	159
Percentages	1.5%	1.5%	17.5%	79.5%

Source: Field Survey, 2017

The comment "Supporting of terrorism by Islam" is strongly disagreed and disagreed respectively by 79.5% and 17.5% of the total 200 respondents. That is, total 97% people disagreed on the comment. So, it is to be inferred here that the accusation of supporting terrorism by Islam could not be validated herein by this study. On the contrary, 6 individuals i.e. only 3% of the total 200 respondents agreed that Islam supports the terrorism. So, the accusation against Islam is not proved here as significant.

7.4. Comment -04: It is said that the terrorism is decreasing reputation of Islam.

Table 4: Whether terrorism decrease reputation

Type of Comments	Agreed	Strongly agreed	Disagreed	Strongly disagreed
Number of People	88	91	15	6
Percentages	44%	45.5%	7.5%	3%

Source: Field Survey, 2017

"Terrorism is decreasing reputation of Islam" is strongly agreed and agreed respectively by 45.5% and 44% people. Therefore, total 89.5% people believe that terrorism is decreasing the reputation of Islam whereas only 10.5% disagreed the said comment i.e. they believe that terrorism is not harming Islam. Out of total 200 people, 21 people disagreed the aforesaid proposition and their percentage is 10.5%. So, accordingly the views of the majority of respondents the said comment is proved to be significant.

7.5. Comment -05: It is said that the modernization is an important factor for increasing certain crimes in Bangladesh.

Table 5: Whether modernization is an important factor for increasing certain crimes.

Type of Comments	Agreed	Strongly agreed	Disagreed	Strongly disagreed
Number of People	110	33	44	13
Percentages	55%	16.5%	22%	6.5%

Source: Field Survey, 2017

Total 143 people out of 200 i.e. 71.5% agreed on the comment regarding increasing some certain crimes in Bangladesh. On the other hand, 22% people disagreed on the comment and 6.5% strongly disagreed on the point. Total 57 people disagreed the comment i.e. 28.5% people believe that modernization is not a factor for increasing certain crimes in Bangladesh. No doubt that modernization is a blessing for the mankind but sometimes it also acts as an inhibitor to retain the prevailing cultures and values of the society and thus it induces some evils or aggravates some crimes by changing the social chemistry. It is proved from the views of majority that Bangladesh is no exception at this end.

7.6. Comment -06: It is said that the modern opportunity factors like Internet, Mobile and rapid communication are causing availability of pornography, drugs, terroristic technology etc and thus increasing the related crimes.

Table 6: Effect of modern opportunity factors on crimes related to pornography, drugs, terroristic technology etc.

Type of Comments	Agreed	Strongly agreed	Disagreed	Strongly disagreed
Number of People	100	85	12	3
Percentages	50%	42.5%	6%	1.5%

Source: Field Survey, 2017

Out of 200 people the aforesaid comment was strongly agreed and agreed respectively by 85 and 100 people. That is, total 92.5% people agreed on the point that Internet, Mobile and fast communication etc are facilitating those crimes concerned with pornography, drugs, terrorism and other related crimes. Whereas only 7.5% disagreed the comment i.e. they don't agree that the modern opportunity factors like Internet, Mobile, rapid communication etc are influencing the increase of related crimes. According to the opinion of the majority of the respondents the comment is proved to be significant. Both the crime Statistics of Bangladesh PHQs (2016) and the study by Khan et al (2015) supported the afore-recorded findings.

7.7. Comment -07: It is said that the modernization is one of the major factors of increasing Islamic terrorism.

Table 7: Effect of modernization in increasing Islamic terrorism

Type of Comments	Agreed	Strongly agreed	Disagreed	Strongly disagreed
Number of People	84	11	87	18
Percentages	42%	5.5%	43.5%	9%

Source: Field Survey, 2017

84 and 11 people are of respectively with the remarks of agreement and strong agreement on behalf of the aforesaid comment. Total 95 people out of 200 i.e. 47.5% believe that modernization is one of the major factors for increasing Islamic terrorism. On the other hand, 87 and 18 people are of respectively with the comment of disagreement and strong disagreement regarding the said comment. That is, 52.5% people believe that modernization is not one of the major factors for increasing Islamic terrorism. It is to be uttered here that the above result is not conclusive rather almost balancing in between two groups.

7.8. Comment -08: It is said that both the lack of Islamic knowledge and the sense of deprivation are indulging in Islamic terrorism.

Table 8: Whether lack of Islamic knowledge and the sense of deprivation are indulging in Islamic terrorism.

Type of Comments	Agreed	Strongly agreed	Disagreed	Strongly disagreed
Number of People	117	63	18	2
Percentages	58.5%	31.5%	9%	1%

Source: Field Survey, 2017

Out of the total 200 people, 117 and 63 people respectively agreed and strongly agreed on the aforesaid Comment. It means that 90% people believe that both the lacks of Islamic knowledge as well as the sense of deprivation are indulging in Islamic terrorism. Whereas only 18 and 2 people respectively disagreed and strongly disagreed the issue. That is, only 10% disagreed the issue. So, it could be stated here that both the inadequacy of Islamic knowledge and the sense of one's perceived deprivation of his rights are causing some Muslim youths to be inclined to the terroristic ideology as a resort to salvation.

7.9. Comment - 09: It is said that the degradation of Islamic values is an important cause of the Islamic terrorism.

Table 9: Whether the degradation of Islamic values is an important cause of the Islamic terrorism.

Type of Comments	Agreed	Strongly agreed	Disagreed	Strongly disagreed
Number of People	118	43	35	4
Percentages	59%	21.5%	17.5%	2%

Source: Field Survey, 2017

Out of the total 200 people 118 and 43 people respectively agreed and strongly agreed with the comment that the degradation of Islamic values is an important cause of the Islamic terrorism. That is, total 80.5% people agreed with the proposed comment. On the other hand, the numbers of disagreed and strongly disagreed were respectively 35 and 4 people. It means 19.5% only disagreed with the proposed comment. Therefore, the result of the data collected on this issue infers that the Islamic value is inversely proportionate to the Islamic terrorism. More so, it could be further stated herein also that while the Islamic value degrades the probability of the terrorism increases and the vice versa.

7.10. Comment -10: It is said that Bangladesh Law and Order forces are working properly to curb down the terrorism.

Table 10: Whether Bangladesh Law and Order forces are working properly to curb down terrorism

Type of Comments	Agreed	Strongly agreed	Disagreed	Strongly disagreed
Number of People	67	63	41	29
Percentages	33.5%	31.5%	20.5%	14.5%

Source: Field Survey, 2017

Of the total 200 people, 63 and 67 people respectively strongly agreed and agreed that Bangladesh Law and Order forces are working properly to curb down the terrorism. That is, 65% people have trust on the law and order forces regarding their measures against terrorism. Whereas 70 people out of the total 200 disagreed with the aforesaid comment. That is, 35% people do not have the trustworthiness upon the measures taken by the law and order forces in order to curb down the burgeoning terrorism. Here although 65% people are satisfied upon the counter action of the law and order forces but most of the Bangladesh people's desire not to see any further human holocaust occurred by the terrorist in this country.

7.11. Free lance comment

Serial No. 11 of the questionnaire was accommodated in order to get a suggestive as well as free lance comment from the individual interviewee regarding their perceived idea how to curb down the further increasing trend of terrorism in Bangladesh. The individual views of all the 200 people could not be segregated in particular distinction but the researcher could demarcate their overall views with the major features. In the free lance statement most of the people opined that the measures of the government are inadequate. Furthermore, most of the people uttered that due to the lack of Islamic knowledge the vicious circle of the global terrorism is occupying the feeble minds of the young generation through their local agent. Consequently, the devious urge that is being ventilated in the guise of pioneering the best cause is effectively straining the young psyche very easily. More so, a sense of deprivation is also induced in the young mind in order to energize them towards desperation.

8. CONCLUSION

A cross section of the educated masses bears an understanding that Islam inhibits modernization, prohibits freedom of speech and movement and indulges in crimes related to extremism and terrorism. Total 200 persons of different profession, religion, caste and creed were interviewed who responded clearly with their specific option and freelance comment where the vast majority voiced against the aforesaid prevailing western doctrine. Nonetheless, the values of Islam is being diminished gradually in the society whereas the religious rituals are still in its strong vigour is another finding. It is also perceived from this study that along with the depletion of Islamic values the tentacles of corruption, adultery, crime and the trend of conjugal breakdown are being infiltrated in Bangladesh. And the crime is on the rampant rise here specially related to sex, drugs and information technology. The bondage and fabrics of family and the society are also becoming fragile day by day and the terrorism of so-called Islamist Terrorist groups are being frequented while Bangladesh is stepping into the modernization pathway. No doubt that the bitter political feud due to partisan interests and selfishness has degraded the democratic values amongst the leading political parties. And that has brewed an odd environment in deserving a full-fledged democracy. The country has been witnessing a fairly steady economic and social growth during past two decades but the political system in the country has not been witnessing the same type of development which is blocking the way to good governance. Consequent upon the degradation of values specially of religion, culture and politics the modernization is not gifting mere the boons of a welfare society here rather the banes too in an equal ratio.

The aim of this study was to find out the role of Islam in Bangladesh in the perspective of crime and modernization. This research obtained the major inputs regarding the impact of interaction of crime, politics, terrorism, modernization and Islamic values of Bangladesh. The comparative crime data and information of different developing and developed non-Islamic and Islamic countries have also been assessed. Controlling of crimes largely depends on the strong judicial system comprising police, prosecution and judiciary where religion plays an important role for retaining culture, norms and values of a society. And thus the religion acts as the strong deterrent to crimes. Islam, if in practice, is a set of political, economic, legal, and social doctrines that guides every facet of life of a Muslim and is never contrary to the modernization rather complimentary to each other while the latter is welcome with the true sense of human development. Nevertheless, the righteous coexistence of the quadrille i.e. governance, judicial system, religion and education is a prerequisite to the effective control of crime also. To comprehend the matter in its easy terms, it is to say that modernization is a motion where religion is a direction. It is a reality that if crimes are not countered with proper punitive measures, the society would be facing a grave danger. Islam seeks to make the society secure and peaceful through its legislative provision formed from the God's message lying in the Quran. The Quran often makes mention that the door to repentance is open whenever the criminal abandons his crime and behaves properly. Thus the waiving of a fixed punishment is also ensured through the repentance wherein the criminal should receive his just due so long he is on the path of evils. Considering the gravity of crimes Islam has made the penal law having severe punishments that might have the contributions for the low crime rate in Islamic countries like Saudi Arabia, Iran etc. Then why is crime statistics of Bangladesh not at par with those countries? Judicial system here complies with the English system of law and the judicial proceedings are also completely out of the Islamic purview.

As we presume that the so-called Islamist forces are better equipped now than ever before. So we still preempt the dark clouds in our future as we confronted the attack in Holey Artisan in Gulshan, Dhaka and Sholakia Eid congregation in Kishoreganj of Bangladesh just in 2016. Islam asserts on binding a strong sense of moral nationality imbibed with equity of welfare for each and

every individual irrespective of racial, cultural or religious identity wherein there is no room for terrorism. According to Islam terrorism is to be dealt with very seriously but the anti-Islamists bypass ever those Islamic provisions either conspiringly or ignorantly just to slur upon the Islam. Unless the political parties, irrespective of their mandates and manifestos, could identify their common enemy and close ranks, soon they themselves might be overwhelmed by the Frankenstein aggression of the so-called Islamic terrorists. Terrorism is, no doubt, flared up mostly due to political, social, economic, psychological and fabricated religious ideology. Inferences found in this study suggest that privileging the nation to due governance, due national values and due Islamic knowledge must help to repel not only the menace of so-called Islamic terrorism but also of all other banes of the modernization.

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