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Islamic Epistemology in the Bangladesh Government System (1996-2022)

An Analysis of Political Ideologies

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Abstract: This study aims to explore the extent of Islamization in Bangladesh during the tenure of democratically elected leaders Sheikh Hasina and Khaleda Zia. The objective is to analyze the state of democratic governance in Bangladesh from a religious perspective, focusing specifically on Islamic political epistemology. It begins by defining Islamic Political Epistemology and its significance in acknowledging Islam's role in democratic power. This qualitative descriptive analysis examines recent research papers from highly ranked resources such as Scopus. It is important to note that specific methods can strengthen strategies for enforcing electoral decrees, improve credentials for arbitration through sovereignty within the dominion branch, and increase national participation in political acts and society through Islamic Political Epistemology. Sheikh Hasina's new regime has achieved significant progress in implementing Islamic development in bureaucracy and regulations. Qawmi Madrasah has contributed significantly to Islamic Education in Bangladesh, and the current government recognizes their educational certificates. The salaries of teachers and Imams at Government Madrasah-e-Alia have been increased, which is a significant policy change. The study revealed that Khaleda Zia's government could have succeeded despite its alliance with Islamic political parties. Having a coalition with Islamic political parties does not necessarily mean that the country's political ideology is institutionalized in an Islamic way. Opposite, Bangladesh's government, with partial financing from Saudi Arabia, is constructing 560 mosques that will also serve as artistic centres to promote Islamic epistemology and combat extremism. However, this government operates under a one-party system with the Awami League party, led by Sheikh Hasina, idolizing Sheikh Mujibur Rahman.

Keywords: democracy; Islamic-Epistemology; regimes; Senate/Surah-Council; Bangladesh-Politics.

1. Introduction

In analyzing the influence of Islamic epistemology on the Bangladesh Government System (1996-2022) in the context of political ideologies requires a comprehensive examination of how Islamic principles, beliefs, and values have shaped the political landscape during this period. In the realm of Islamic epistemology, the acquisition and understanding of knowledge within the Islamic tradition necessitate an awareness of the importance of religious texts, scholars, and interpretations in shaping people's comprehension.

Even though Bangladesh has a secular legal system, it also recognizes Islam as the state religion. The country's constitution protects religious freedom, and government policies are meant to include diverse religious communities. While Islamic principles may influence cultural and social aspects, government policies are expected to respect the country's secular nature. Irrespective of its societal standing, the citizens of Bangladesh exhibit profound respect for the spiritual traditions, rituals, and teachings of Islam. Although some individuals may not engage in mandatory spiritual practices, the majority express their dedication to Islam within the community. Regardless of their social status, the people of Bangladesh show great reverence towards the spiritual traditions, rituals, and teachings of Islam. While some individuals may not practice the obligatory spiritual exercises, most demonstrate their commitment to Islam within their community. It is noteworthy that even the slightest negative comment about Islam can trigger a hostile public reaction. As a result, neither Bangladesh's government nor the opposition political parties express any views against Islam. Even the non-religious leftist political groups, who may consider theology as a means of manipulation, do not engage in anti-Islamic arguments in public (Huque & Akhter, 1987).

Despite the country's adherence to secular policies, political parties often incorporate Islamic ideologies. When these ideologies are integrated into the political system, the objective is to align political governance with Islamic principles, creating a system that mirrors the values outlined in the Quran and the teachings of the Prophet Muhammad. Diverse interpretations and schools of thought within these multi-parties can lead to differences in how Islamic epistemology is wanted and implemented in the political system.

Outline major political events, changes in leadership, and policy shifts in Bangladesh from 1996 to 2022. This could include changes in government, key legislation, foreign policies, and socio-economic developments. In December 1990, Ershad's power tumbled under the imprint of muscular and widespread gathering activities, and Bangladesh penetrated a new stage of a democratic-constitutional regime. Since the re-emergence of democracy in the early 1990s, two major political groups have continuously controlled the nation. Begum Khaleda Zia, the widow of General Zia, leads the Bangladesh Nationalist Party (BNP). The Awami League is coached by Sheikh Hasina, the daughter of Sheikh Mujib, with a specific pause of an army-supported caretaker regime. Khaleda's governance (primarily two terms, one from 1991 to 1996 and the other from 2001 to 2006) revealed the light model of Zia's approach and tactic of Islamization and regular emphasis on Islamic symbolism. The initial term of Hasina's power (1996–2001) showed no tendency towards secularism and antagonism to Islamization (Ahmed, 2008).

In the second term (2009–2014), in alliance with the leftist groups, noticed a significant transformation in its management style—from the endorsement of Islamization to the function of secularization. Sheikh Hasina's government repaired Islamic secularism as a state principle, paradoxically maintaining Islamic

representations and the requirement of national belief in the Constitution. Helmed by the doctrine of secularism, the government is conveyed to have been so frantic to "de-Islamize Bangladesh" that some thinkers have observed it as the emergence of "ultra-secularism" and "forceful secularism", or "authoritative secularism" (Basu, 2021; M. N. Islam & Islam, 2018).

The leaders won't or maybe slanted to demonstrate Islam in Bangladesh, but they have portrayed a direction to reinforce their ground of authority by controlling the citizen's devotion to Islam. Hence, the core community has donated to the continuous distinction of Islam in Bangladesh. Founder of Bangladesh, Bangabandhu Sheikh Mujibur Rahman (1920-1975), was clear and candid on the relationship between politics and religion. Like Netaji Subhas Chandra Bose, he said religion is a private affair which should have no place in either ideology or the practice of politics (Dasgupta, 2020).

The political parties in Bangladesh often strive to appeal to religious and secular constituencies, which can make the country's political situation quite complex. Bangladesh's two major political parties are the Bangladesh Awami League, led by Sheikh Hasina, and the Bangladesh Nationalist Party (BNP), led by Khaleda Zia. Both parties have taken turns in power, and their approaches to secularism and religion in politics have varied over time (United Kingdom: Home Office, 2015). During the period from 1996 to 2022, it has been challenging to identify any regime in Bangladesh that has exclusively followed a "pure democracy without religion," as religious and secular elements have always been present in the political landscape of the country (ACCORD, 2023).

The research examined academic materials, encompassing publications, news sources, and government websites, to explore crucial political matters impacting the democratic landscape of Bangladesh. Two key inquiries were addressed:

1) What is the imperative for reforming Bangladesh's political framework? How does Islamic political epistemology, specifically faith, impact political leadership in Bangladesh?

2) Who emerged victorious in Bangladesh's elections without adhering to pure democratic principles and Islamic politics from 1996 to 2022?

This article elucidates the role of democracy in Bangladesh's governance, focusing particularly on the Islamization of politics, democratic systems, power dynamics, and the evolution of democratic institutions.

2. Methods

Analyzing Islamic epistemology in the Bangladesh Government System (1996-2022) focusing on political ideologies is based on a robust methodology combining historical analysis, policy examination, and contextual understanding. In the first phase, the historical context of Bangladesh from 1996 to 2022 is examined to understand major political events, changes in government, and socio-economic developments during this period and to see how historical factors may have influenced the relationship between Islamic epistemology and political ideologies.

In the second phase, a comprehensive review of scholarly articles, books, and academic papers discussing Islamic epistemology, political ideologies in Bangladesh, and the intersection of religion and governance in the country is discussed. As a result, a theoretical foundation and a framework are visualized. The researcher has utilized the scope investigation of plausible secondary citations and affirmed them with intensive qualitative discussions (Johnston, 2014). The scope investigation is

a connected review of suitable textiles that contain conceivable periodical papers, textbooks, newspaper reports, and Internet papers.

This study aims to measure the influence of leaders on practical and infrastructural Islam in Bangladesh from the Regime of Khaleda Zia to Sheikh Hasina. Bangladesh has a Muslim majority population in favor of political leaders taking advantage of the faith of innocent citizens to achieve power. The author wants to take the challenge of figuring out which regime got the most development on Islamic infrastructure practically. This paper aims to assess the impact of leaders on the practical and infrastructural aspects of Islam in Bangladesh, spanning from the administration of Khaleda Zia to Sheikh Hasina. Given that Bangladesh boasts a Muslim-majority population, there is a tendency for political leaders to leverage the faith of unsuspecting citizens to gain political power. The author aims to undertake the challenge of determining which regime has made the most substantial advancements in the practical development of Islamic infrastructure.

2.1. The Global Governmental System

In a presidential republic, the people elect their leaders to govern them. One of the leaders is the president, who holds significant power (Holijah & Rizal, 2023). On the other hand, the semi-presidential republic is a system of government where a president coexists with a prime minister and a cabinet (Sedelius & Åberg, 2019). Moreover, a parliamentary republic is a form of government where the parliament elects the executive branch (the government) and holds it accountable for its actions. It describes the various ways in which the executive and legislative powers interact and the patterns of separation of powers between them (Wiraguna & Fakrulloh, 2023).

Conversely, in a parliamentary republic, the executive branch is answerable to the legislative branch. In this system, the executive branch, or the government, is accountable to and derives its legitimacy from the legislative or parliament branches. The head of state in a parliamentary republic usually does not have executive powers like an executive president would. Instead, the head of government, usually called the prime minister, has been granted many of these powers (Shugart, 2005).

Furthermore, a constitutional monarchy is a form of government where a monarch, who may either hold the actual power or be a ceremonial figurehead, shares power with
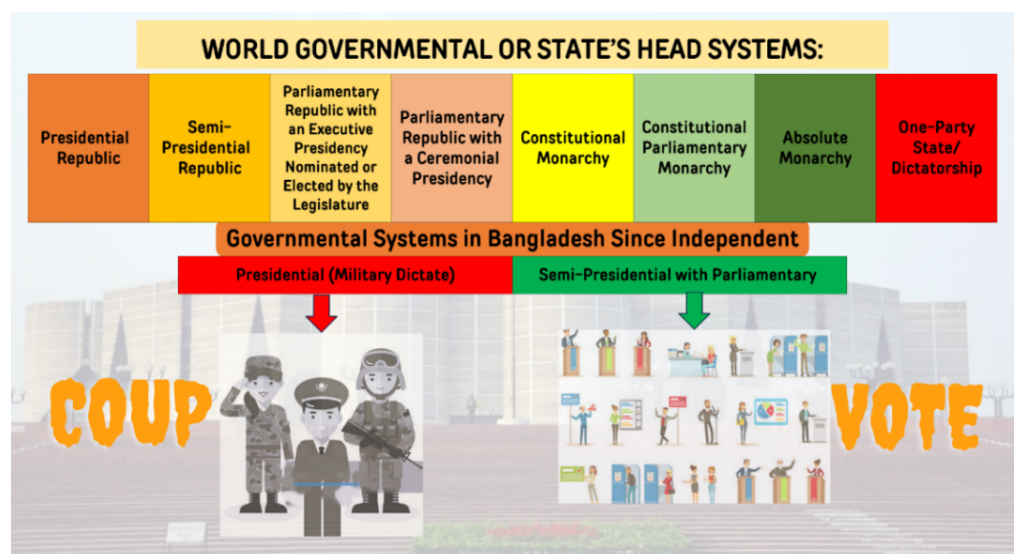

Figure 1. World Governmental or State's Head Systems

Source: Ruhullah (2023)

a constitutionally organized government. On the other side, Parliamentary monarchy, or constitutional monarchy, is a form of government in which the monarch is limited by a constitution and shares power with other branches of government (Saadi et al., 2023). Hence, an absolute monarchy is a form of government in which the monarch has complete control and authority over the country. No laws or regulations do not limit the monarch, and have absolute power (Moniz Bandeira, 2023).

In a one-party state or system, a single political party controls the government. Other parties are banned or allowed to participate only in a limited and controlled manner during elections (Hassooni, 2023; Siddiqa, 2011).

2.2. Bangladesh Governmental System

Bangladesh gained independence from Pakistan in 1971 and has undergone several changes in its government systems. Here is a brief overview of the country's government methods since then: 1971-1975: Parliamentary Democracy. Following independence, Bangladesh adopted a parliamentary democracy with multiple political parties. Sheikh Mujibur Rahman, the country's first Prime Minister, played a significant role in Bangladesh's liberation war. However, the current governmental system faced political upheavals and economic struggles (M. N. Islam, 2023).

1975-1990: Period of Military Rule: In 1975, the government of Sheikh Mujibur Rahman in Bangladesh was overthrown by a military coup led by General Ziaur Rahman. This event marked the beginning of a period of military rule in the country, with General Ziaur Rahman and later General Hussain Muhammad Ershad serving as leaders. During this period, Bangladesh witnessed an autocratic and repressive form of governance.

1991-Present: Return to Parliamentary Democracy: After political unrest and demonstrations, Bangladesh returned to a parliamentary democracy in 1991. Since then, the country has held several general elections, with the Bangladesh Nationalist Party (BNP) led by Khaleda Zia and the Awami League led by Sheikh Hasina as the primary political parties. Both parties have taken turns in power (Chakravorty, 2023).

Recent Year: Bangladesh has made significant strides in its economic growth and development in the 21st century. The country's main areas of progress include textiles, agriculture, and information technology. However, its journey has not been without challenges, such as political violence, allegations of electoral misconduct, and concerns over freedom of the press. The Awami League and the BNP have held power, and Sheikh Hasina has served as Prime Minister for multiple terms. The government system has evolved, but the country still faces various governance, democratic, and economic development-related challenges (Hossain, 2015).

Since the country gained independence in 1971, the Jamaat-e-Islami has played a significant political role. However, JI has actively participated in Bangladesh's political landscape by contesting elections and contributing to the democratic process. The party has been a part of different alliances and has held seats in the national parliament at various times. Besides, the party has also been involved in social welfare and charitable activities, such as running schools and hospitals to serve the community, similar to other political parties (Hajjaj, 2023).

Violations and Controversies: During the Liberation War in 1971, Jamaat-e-Islami was accused of collaborating with the Pakistani military against the independence movement. Consequently, its leaders were later implicated in war crimes and atrocities, leading to their trials and convictions. Critics argue that JI promotes conservative and Islamist ideologies that are allegedly in conflict with Bangladesh's secular and

democratic principles. There are also concerns about the party's ties to extremist groups. JI opposed the war crimes trials conducted in Bangladesh, which aimed to hold accountable those responsible for war crimes during the 1971 Liberation War (Hassan, 2023).

Violence and Unrest: Jamaat-e-Islami, a political party in Bangladesh, has frequently been associated with political violence and protests, which have sometimes led to confrontations with law enforcement and other political groups. Meanwhile, others strongly oppose it due to its alleged involvement in war crimes and its Islamist ideology (Kabir, 2023). The role of Jamaat-e-Islami in Bangladesh's politics remains a subject of ongoing debate and controversy (Verma, 2023).

2.3. Islamic Political Epistemology in Bangladesh

The influence of political Islam on Bengali Muslim identity and political culture can be traced through three major historical events during the colonial era. These events are the Fara'idi movement, led by Haji Shari'at Allah in the 1820s; the Basherkella movement, led by Mir Nisar Ali (also known as Titu Mir); and the Khilafat movement, led by Deoband and Bengali Ulema in the late 1910s and early 1920s. These movements played a significant role in shaping the Bengali Muslim identity, and their impact can still be felt in the sociopolitical and cultural aspects of Bengal and the current Bangladeshi Muslim society. The negative legacies of Bengal's colonial past and present-day Bangladesh still challenge politicians, policymakers, and the public. The Muslim political rule may have ended, but the seeds of Muslim identity remain ingrained in Bengal. These seeds came to the forefront with the establishment of a Muslim political movement in Dhaka in the early 1900s (M. N. Islam et al., 2020).

Over time, this movement evolved into a call for an independent homeland for Muslims, which ultimately led to the formation of Pakistan in 1947. Despite being designated as a homeland for Muslims, East Pakistan became dissatisfied with the economic and social policies that favored the Western part. This led to a nine-month bloody war, resulting in the formation of Bangladesh in 1971 as an independent nation (M. N. Islam et al., 2020). In sum, the Bangladesh Awami League, a major political party in Bangladesh, is known for its historical role in the country's independence movement and its association with secular governance. As founded in 1949, its political ideology has traditionally been rooted in the principles of democracy, nationalism, and social justice. Historically, it has been associated with a secular political outlook, emphasizing the separation of religion and state. However, the Bangladesh Nationalist Party (BNP) has historically been associated with a political ideology that includes a mix of nationalism, populism, and conservative values. Historically, the BNP has had connections with Islamist groups, and during certain periods, it has sought support from religious conservatives. The party has sometimes advocated for the protection of Islamic values and traditions, while the Awami League has approached balancing secularism and accommodating religious sentiments within its political ideology.

2.4. A Proposed Framework for Bangladesh

Shura is an Arabic term that means "consultation." In the early days of Islam, the board of electors was established by the second caliph, Umar I, to elect his successor. In Muslim states, the term *Shura* has been used to refer to various institutions, including a council of state or advisers to the sovereign (as in Saudi Arabia), a parliament (as in Pakistan), and a court of law that has jurisdiction over claims made by citizens and public officials against the government (as in Afghanistan). The 42nd surah of the Qur'an is titled "*Shura*," in which believers are promoted to conduct their affairs

through reciprocal consultation (*Shura*) (M. N. Islam, 2022). In conclusion, the adoption of a *Shura*/Consultation-based governmental system within Bangladesh's democratic state should be advocated to ensure impartial and open elections, as well as equitable welfare for its citizens.

A conceptual framework on Islamic Epistemology in Politics is also proposed here to establish a harmonious society, civilians, and government in Bangladesh. Islamic epistemology constructs the basis of habilitating, as glorified in the advent of Islam and the Qur'an as defined by Islamic scholars and thinkers. The Islamic instruction of Muslims, based on academic reform founded on Islamic epistemology, is the only way to overcome obstacles. The current scholarly difficulty of Muslims is the separation of knowledge into religious and temporal, which should be overcome by eliminating the duality of schooling. Muslims should shoulder their responsibility as righteous housekeepers of God and Khalifah on the globe, not only for spiritual but also for non-religious sciences (Lantong, 2018).
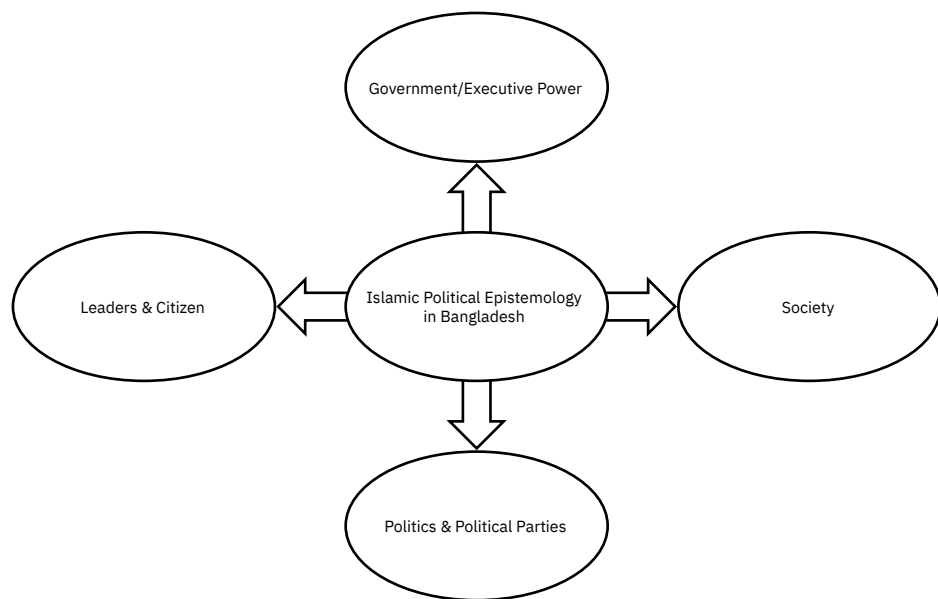

Figure 2. The Conceptual Framework Based on an Islamic Political Epistemology

Source: Ruhullah (2023)

Abu'l Ala Maududi's epistemological structure is established in three directions: namely, Tawhid/oneness of Allah, Risalah/apostolate, and Khilafah/caliphate. Tawhid implies that God almighty is the architect, maintainer, and proprietor of the galaxy and its natural and non-organic ranges. As stated by Maududi, Allah keeps the privilege to give or restrict directives. Only Allah is excellent at worshipping and compliance. No element of all life conditions of mortal organs and reasons lives. Authority over material objects or entities is made or cultivated of our preference. Everything is a piece of God's offering and conferred by Him (Rohmah et al., 2022).

2.5. Framework Implementation in Bangladesh

Bangladesh is one of the most populated Muslim nations. It has seen the expansion of Islamic activities as both a political, social, and ideological force since its liberation from Pakistan in 1971. The promotion of Islamic Da'wah and political parties have carried forth several candidates, one of them living in Bangladesh Jamaat-e-Islami, which functions as a recent leading Islamic motion and the frontiersperson of Islamic groups in Bangladesh (M. N. Islam, 2017).

Further, Jamaat-e-Islami is one of the dominant forces in the sub-continent. It was first established in British India under the supervision of Sayed Abul Ala Mawdudi in 1941. The Jamaat formed its position in what is currently Bangladesh in the 1950s. With additional Islam, established political groups. It is worth noting that Bangladesh's mainstream Islamic activities and political squads are Bangladesh Jamaat-e-Islami and Islamic Oikko Jote, Khilafat Majlis, Khelafat Andolon, and Islami Shashontontro Andolon. Asunder from that, there are additional Islamic parties, namely, Hizbut Tahrir, Harakatul Jihad al-Islami, and Jamaatul Mujahidin Bangladesh, which are domestically and multi-nationally marked as Extreme or Forceful parties and restricted by the state of Bangladesh (M. H. Islam & Adam, 2019).

The epistemological geography in the post-colonial period is an amalgam of cross-artistic effects, dichotomous and mixed. The schooling method in Bangladesh is even syncretistic of two primary epistemologies: spiritual and non-religious. The Madrasah-e-Alia and Qawmi Madrasah are implanted in the premature epistemology, while the latter contains public, English medium, and technological vocational curricula. Between these scholastic epistemologies, the before is embedded in the dictates of the Qur'an and Hadith and the assignments and obligations of a genuine Muslim. Azad connected this customary phase of madrasah teaching with Auguste Comte's theological scene. He also recognized the Calcutta Alia Madrasah technique during the British epoch as a supernatural rostrum, asserting that curricula were then stylish with temporal subjects. He also determined that Alia madrasah learners shifted from Comte's theological to paranormal to the optimistic stage, discussing that they were pivoting from madrasah schooling to secular teaching. Azad preached this movement of madrasah learners in Bangladesh as an epistemological transition, forecasting their development from spiritual epistemology to a non-religious one (Azad & Ahmed, 2021).

It is important to note that there is no universal agreement on what constitutes an "Islamic political system." Different interpretations and applications of Islamic principles have led to various political systems in Muslim-majority countries. Assuming that "Islamic political system refers to a political system guided by Islamic principles and values. In such a system, political parties must adhere to these principles and values to be considered "compliant" with the Islamic political system. The two main political parties in many Muslim-majority countries are typically the conservative or religious party and the liberal or secular party. These parties may differ in their approach to governance and in their interpretation of Islamic principles (Lorch, 2019).

In democratic practice, both parties must uphold the principles of fairness, justice, and equality in their political processes. This would include transparent and accountable elections, respect for the rule of law, and protecting individual rights and freedoms. As for the relationship between these principles and Islamic values, there is a wide range of opinions and interpretations among Islamic scholars and practitioners. Some may argue that these principles are consistent with Islamic values of justice and equality. However, it is essential to note that any political system guided by Islamic principles must be grounded in a comprehensive understanding of Islamic law and tradition and balance the need for governance with respect for individual rights and freedoms (Zulkarnain et al., 2022).

The political Regime of Sheikh Hasina: according to Chaudhury (2020), Sheikh Hasina's rule assumed additional measures to bolster the secular elements of the Constitution and has attempted to provide non-Muslims a definition of belonging by translating absolute requirements of the form. In the establishment of Article 2A, which read: "*The state religion of the Republic is Islam, but other religions may*

be practiced in peace and harmony in the Republic," the amended Constitution read: "*The state religion of the Republic is Islam, but the State shall ensure equal status and equal rights in the practice of the Hindu, Buddhist, Christian and other religions.*" The Awami League government, during Hasina's dual period (2009–2014), extended a fresh branch in her government by bypassing Article 25 (2), which had highlighted the coalition, conservation, and strengthening of brotherly connections among the Muslim nations (Chaudhury, 2020).

In the opinion of Md Nazrul Islam (2022), the ulama controlled various things consistent with their spiritual and ideological environments. They recreate functional socio-religious and political functions in the sociopolitical and spiritual territories. They enclose marshalled people's help and experience in chronological and sociopolitical tendencies. They donated to sociopolitical and spiritual modification. The Bangladeshi ulama as 'stewards of transition.' Since the 2010s, the Awami League-led Regime has made nearly every effort potential to sabotage Islamic groups and religious politics. Indeed, the middle-left Awami League Regimes have demonstrated their procedure of marginalization of the 'ulama throughout Bangladesh's past and politics. Albeit keen to co-opt the 'ulama required for the electoral system, or 'matrimony of amenity' in the sociopolitical existence. In return, Sheikh Hasina allocates educational recognition to the Qawmi Madrasah educational system (M. N. Islam, 2022).

As stated by Kapur (2022), in 2017, Dhaka demanded the reduction of 17 novels and lyrics by temporal and non-Muslim authors from Bengali texts following requests by the party. In that exact year, the Regime dismissed the Lady Justice sculpture from the Supreme Court following complaints from the party. The subsequent year, the administration enacted a bill admitting Dawra-e-Hadith — an educational grade program offered by a top Madrasah maintained by Hefazat-e-Islam as preserving the same educational certificates as a master's degree in Islamic examinations (Mostofa, 2021). Prime Minister Sheikh Hasina obtained the identification 'Mother of the Qawmi' directing to Hefazat-e-Islam's Qawmi Madrasah, seen by some as an acceptance for her group before the 2018 parliamentary voting (Kapur, 2022).

According to the report of the United States Department of State (2019), the Government of Bangladesh's Ministry of Religious Affairs allocated 11.68 billion takas ($137.4 million) for the 2018-19 budget year, which protects June 2018 and July 2019, the most current year for which sculptures were allocated. The allocation contained 9.21 billion takas ($108.4 million) assigned for growth via independent spiritual bodies. The Regime supplied the Islamic Foundation, distributed by the Ministry of Religious Affairs, with 8.24 billion takas ($96.9 million). The Hindu Welfare Trust obtained 780.8 million takas ($9.2 million), and the Buddhist Welfare Trust acquired 37.5 million takas ($441,000) of the entire product distribution. In contrast, the Christian Welfare Trust did accept 2.8 million takas ($32,900) to conduct its headquarters. Spiritual juvenility persists in the nation, and divine-minority students are occasionally incompetent to register in religion courses. It is because of an inadequate number of spiritual juvenile teachers for compulsory religious instruction lessons. In these circumstances, school administrators typically permitted local ecclesiastical organizations, parents, or others to maintain religious examination studies for such scholars during further school hours and periodically exempted learners from religious schooling (United States Department of State, 2019).

The first independent Madrasah Directorate was demanded at the Madrasah Teachers' Conference. It has been a long-standing request as Madrasah affiliates from all over the country, including Talabat Arabiya in Bangladesh, have demanded that the government establish a directorate since the sixties. The government has

yet to respond to this call. In 2015, Sheikh Hasina's government established the Directorate of Madrasah Education after four decades following the recommendation of the National Education Policy 2010. Once the government's position on education policy became apparent, Prime Minister Sheikh Hasina took several steps to develop Madrasah education, including establishing the Madrasah Education Department. The Awami government has also integrated modern science, information technology, and Islamic education into the Madrasah education system. As in general education, science and computer education have been introduced in Madrasah education. The salaries and allowances of the teachers and employees of the monthly pay orders (MPOs) are provided through the Madrasah Education Department (Chowdury & Nafis, 2019).

Lorch (2019) and Rahman (2020) said that in 1977, regardless, the military government of General Ziaur Rahman dismissed the regulations of socialism and secularism, substituting them with the devotion of belief in Allah. Zia even repealed the prohibition on spiritual politics, directing the reconstitution of the Islamist group Jamaat-e-Islami (JI), which kept siding with Pakistan during the battle and whose armies have been involved in large-scale bloodbaths (Lorch, 2019). Likewise, Zia and his BNP stamped the notion of Bangladeshi nationalism, emphasizing the Muslim elements of the country. Hence, it varies from the AL's Bengali nationalism produced by the country's ethnolinguistic interchangeability (Rahman, 2020).

Chaudhury (2020) said that Khaleda Zia's first term at the helm in the first half of the 1990s gave the Jamaat-Islami and different fundamentalist corporations practically unrestricted bridle. The Jamaat arranged thousands of projects in Bangladesh, numerous of which are comprehended to compel and train extremists and jihadi soldiers. In 2001, Khaleda Zia repaid the Regime on an effectively anti-India outlet for the second period. In extra to political compulsions to hold her fundamentalist allies in the joining Regime satisfied, Begum Zia's insufficient response against hysteresis was driven by her fierce political feud and feelings of insecurity (Dasgupta, 2020).

Riaz (2012) said that from 1991 to 2006, Khaleda's Regime, the Jamaat e-Islami, became the ruler creator by changing flanks at suitable points. In 1991, it loaned consent to the BNP to include the Regime, and in 1994, it entered the resistance to defeat the BNP. In 1998, the JI coalesced the BNP-led coalition and eventually evolved into a fellow of the BNP-led four-group section, which strengthened via the 2001 election. This JI encountered a lapse in the election of 2008 as their ranks declined to only two. Moreover, it was significantly reduced compared to 2001 when it reserved seventeen seats. The duration of the headquarters-right alliance noticed the improved impact of the Islamists in politics and the colonial theatre (Riaz, 2012).

3. Results and Discussion

Political parties play an undeniable role in today's democratic government. Democratic growth and stability rely on well-structured political parties. In 1971, Bangladesh achieved independence through a brutal battle that aimed to eradicate oppression and establish democracy. Unfortunately, the people of Bangladesh are still deprived of many political rights 50 years after gaining freedom. Political parties played a significant role in the struggle for freedom and the ensuing democratic movement. However, they have been unsuccessful in establishing a democratic society. Democracies can only function properly if certain fundamental concepts are put into practice. One of these is that implementing the democratic process is a crucial element in any political party, including the internal processes within the party itself (Patwary, 2022).

The Constitution also forbade religion-established politics to confirm the de-structure of theology. The father of the nation of Bangladesh embraced Constitution this framework to evade a repetition of the atrocities of South Asian post-colonial collective brutality, provoked using faith in politics. Nonetheless, by a string of political paradigm transformations, traditional Constitutional tribute was offered to Islam, setting it as the 'State Religion.' After that, the 15th Constitutional Revision presented a unique blend of secularism and Islam as the State theology. This paper argues that the State theology clause in the Constitution states that Islam is the State belief (Rahman, 2020).

The parliamentary epoch from 1991 to 2006 was characterized by an intense political match between the AL and the BNP, currently led by Sheikh Hasina, the daughter of Sheikh Mujib, and General Zia's widow, Khaleda Zia, separately when in headquarters, both groups staffed the Regime with their followers, while suppressing the antagonism. Per time elections were carrying, the AL and the BNP rotated in authority, and retired competitor groups brought retribution on their outgoing competitors via damaging seizures, when in the resistance, both groups utilized large-ranking, violent rallies to wield political power.

The feud between the groups was elevated by Bangladesh's central history-the-post method, which guided both the AL and the BNP to co-opt Islamist squads to achieve a government. In 1991, the BNP counted on the help of the JI to accept the Regime, while in 1996, the JI entered the AL's demonstration campaign to dismiss the BNP. The era from 2001 to 2006 was considered by a rise in terrorist actions, including 400 countrywide bombings. Numerous professionals hold that the cords between proactive parties and above-ground Islamist groups were confused, as several associates of terrorist institutions were retired cadres of this JI.

The Awami League has aimed to merge its privileges to Hefazat with measures to expand state authority over the Qawmi Madrasah. In April 2017, in Sheikh Hasina's Regime, the Ministry of Education asked that the Dawra-e-Hadith diploma of Qawmi Madrasah be acknowledged as a coequal to a master's in Arabic and Islamic examinations, achieving a strategy created by the BNP during its last term. Nevertheless, it was not successful. The directions of the Madrasah's curriculum and the recognition of Dawra-e-Hadith certifications are to be consolidated beneath a commission led by Hefazat's chair, Ahmad Shafi, which, nevertheless, informs the Ministry of Education. At the same time, the measurement sets some of the lowest regime authority over the Qawmi Madrasah; its willpower Islamizes the bureaucracy, as it will permit multiple Qawmi Madrasah.

Moreover, Bangladesh was founded in 1971 under secularist direction. For four decades, Islam has appeared as a political doctrine and the Islamists as a problematic political power. A sequence of constitutional amendments has permitted Islamist groups to be an element of the political geography and created Islam as the state theology (Hussain, 2016).

Furthermore, the enormous Islamist group was in state capacity as a component of a headquarters-right section between 2001 and 2006 in Khaleda's Regime. On the other hand, reinstating secularism as a national regulation's fifteenth modification of the Constitution has reaffirmed the impact of Islamism. The peak of the Islamists has also affected formal social organizations and procedures. It illustrates that the emergence of Islamism as a political doctrine is naturally associated with the situation of the ruling types of Bangladesh. At the same time, the maintenance of theology-political parties results from international differences and the household political climate.

In summary, Political ideologies are crucial in shaping Bangladesh's political landscape, much like in other countries. While the country practices a form of parliamentary democracy, the political environment is complex due to various ideologies, power dynamics, and practical considerations. Bangladesh has several prominent political ideologies and parties:

1) **Awami League:** The Awami League is a major political party in Bangladesh with a center-left ideology. It advocates for secularism, democracy, and social justice. The party was founded by Sheikh Mujibur Rahman, who played a vital role in the nation's liberation from Pakistan in 1971. The Awami League has been in power for several terms and has had a significant impact on the country's politics.

2) **Bangladesh Nationalist Party (BNP):** The Bangladesh Nationalist Party (BNP), another significant political party in Bangladesh, is generally recognized as a center-right party. It takes a more conservative stance on religious issues and is regarded as a rival to the Awami League. Over the years, the BNP has also held its portion of power.

3) **Jatiya Party:** The Jatiya Party's political ideology has evolved over the years, influenced by its leadership and alliances. Former military ruler Hossain Mohammad Ershad founded it and has been associated with centrist or pragmatic politics at times.

4) **Islamist Parties:** Bangladesh has several Islamist parties, such as Jamaat-e-Islami and Hefazat-e-Islam, which engage in politics based on religious ideologies and advocate for an Islamic-oriented political system.

5) **Leftist Parties:** There are leftist and communist parties in Bangladesh, such as the Communist Party of Bangladesh, that promote socialist and Marxist principles.

It is crucial to understand that although political parties in Bangladesh may hold ideological affiliations, the country's practical politics frequently involve building coalitions, shifting alliances, and making compromises. Bangladesh has faced political instability, marked by protests, strikes, and military interventions. Several factors, including personality-driven politics, regional considerations, and socioeconomic issues, can affect political development in the country.

4. Conclusion

It is evident that Sheikh Mujibur Rahman, the founder of Bangladesh, had a sincere and straightforward view of the association between politics and theology. In contrast, Netaji Subhas Chandra Bose believed that theology had no role in the doctrine or the process of politics. However, we are now witnessing a dangerous resurgence of religious beliefs in the politics of India, Sri Lanka, and Myanmar. Sheikh Mujibur Rahman's foresight and wisdom are more apparent than ever, and his legacy is highly relevant to our current times. Bangladesh is a Muslim-majority country, surrounded by non-Muslim northern India to the west and Buddhist Myanmar to the east. Some intellectuals disagree about when Bangladesh became a Muslim-majority province, with non-Muslim intellectuals claiming that it was built on correcting indigenous Hindus. In contrast, some Muslim intellectuals attribute it to the migration of Muslims from other regions of India (AI-Ahsan, 1994).

Maulana MA Raquib, the chairman of the spiritual group Nezam-e-Islam who was attending court, stated: This is the judgment of the most elevated court in the motherland. Islam should be the nation's faith. Most individuals in this nation acknowledge Islam. He declared that including Islam as the national belief would not impact juvenile faiths in Bangladesh. Juvenility will not be determined against as there

is a warranty in the Constitution for the juvenility he declared. The request was initially pointed out in 1988 when the then-president Lieutenant General Hussain Muhammad Ershad announced Islam as the official religion in a symbolic proposal to succeed popular asset while major political groups campaigned to unseat him from authority (Bergman, 2016).

In 2011, the Awami League regime amended the country's Constitution, adding new conditions that regulated the language used to refer to religious beliefs. While the amendment emphasized "secularism" and the "equal status" of all religions, it also reaffirmed Islam as the country's belief. This caused controversy and led to a supplemental requisition by the Committee for Opposition against Tyranny and Communalism, which had filed a similar request in 1988. The High Court eventually issued a declaration asking the government to explain why the new requirement was necessary. However, the matter still needs to be resolved, allowing the regime to avoid taking a stand on the constitutional amendment, which could have been politically risky (Bergman, 2016).

Political parties in Bangladesh are lacking in internal democratic practices. Members' roles in leadership selection need to be more significant, and the input of frontline workers is often overlooked during program development. The lack of proper democratic practices within the party leads to authoritative leadership, depriving the party of proper leadership. This damages the overall democratic process and leads to the development of dynastic rule, hindering the formation of democracy with the integration of Islamic political epistemology governance in Bangladesh.

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