

Book Reviews

Introduction to value education. By Rowshan Zannat, Mohammad Alamgheer and Md. Abdul Awal Khan. Dhaka: Bangladesh Institute of Islamic Thought (BIIT), 2014. pp. 141. ISBN: 978-984-8471-15-9.

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The book under review provides substantial information and principles of value education. It consists of an Introduction to value education and seven chapters dealing with relevant topics. Each chapter contains a summary and a number of questions which facilitate assessing learners' achievements. The book also has a glossary which is helpful. "Value education" is a kind of special subject not commonly taught in schools, colleges, and universities and is not generally included in the curriculum of professional training programs like B.Ed., M.Ed., etc. Nevertheless, value education is most essential to help develop the "Human Character". It is indispensable for the contemporary society which is gradually regressing to a lower stage.

The first chapter outlines the concepts and manifestation of values. The major objectives of the chapter are to make the learners acquainted with the denotation and connotation of value education; to delineate the approach of analyzing value education; and to evaluate the need for value education from the viewpoint of human development. In this chapter, extensive references are made to the ideas of renowned scholars and activists like Joseph Stalin, Ryle, K.H. Imam Zarkasy, Shakespeare, Aristotle, Locke, Hume, Bertrand Russell and Spenser Herbert. The chapter concludes with the observation that in the past, education was based on the contents of Holy Scriptures of major religions which is now giving in to materialism entertaining Godless or secularist notion of science, reasoning, and experiment. Secularism and other related dogmas are being embraced by the people all over the world.

The second chapter deals with some great personalities, their concepts, and impact on values. It outlines the art of interpreting values from the viewpoint of reality and spirituality, ethics and morality so that readers can contribute substantially to the desired growth of value education. This chapter describes the value-concepts of 16 personalities belonging to different geographical locations, ages and creeds, such as, Confucius, Plato, Aristotle, Ibn Sina, Imam Ghazali, Shaikh Sa'di,

Moulana Jalaluddin Rumi, Sir Syed Ahmad Khan, Rabindranath Tagore, Mahatma Gandhi, Bertrand Arthur William Russell, Mohammad Iqbal, Mao Tse-Tung, Ismail Raji al Faruqi and Syed Ali Ashraf.

The third chapter highlights different religions. The major objective of the chapter is to help students understand the values and ethics of major religions of the world, and to help them appreciate their values and thus to establish a peaceful and prosperous society. The concept of God and Messengers in major religions, and consciousness of Almighty have been elaborately discussed in this chapter. The discussion is based on original religious scriptures. The view that comes out clearly is that every great religion has its own values which ultimately lead human beings to believe in the oneness of God. This chapter should help readers gain the true essence of religions and be able to answer the contemporary debates regarding different creeds and beliefs.

In the beginning of chapter four, the authors explicate the value laden aspects of administration. This chapter shows clearly how to create value-based environment in the educational system. *Qur'ānic* verses have been cited to clarify the meaning of purity and the values in educational administrations. The Glorious past of Islam shows humankind the way to implement the values in real life. Considerably, some value aspects such as accountability, perseverance and optimism, generosity, stewardship, justice and equality, striving for gaining knowledge, commanding good, counseling, steadfastness, avoiding wastages, obedience and respect and seeking help from *Allāh* (SWT) have been emphasized.

Chapter five deals with the meaning of 'Curriculum' with reference to education; different aspects of value education courses; value education in reference to curriculum to be attained; and the relation of different courses in enriching and in the formation of value education. The chapter analyzes the value education prevailing in Bangladesh and many other countries (Australia, Cambodia, China, Japan, Korea, Malaysia, Sweden, and United Kingdom). The relationship between human, knowledge and the curriculum has been shown by a diagram. It was shown that the term "Curriculum" from the viewpoint of education, plays, immensely and intensively, profound role in bringing the changes to the mode of society, culture, convictions and conventions. Finally, the chapter argues that a nation's curriculum is mainly subject to the state-authority's will and wishes. Truly, the people's ideological aspirations are there as curriculum is changing and hence the factor that helps prepare curriculum with the changes is badly needed.

Chapter six provides some strategies to inculcate values in students, to develop skills for using values clarification and values analysis in teaching, and to develop skills to prepare lesson plans and textbooks accordingly. It has been shown that value education is as ancient as education. And so, it is upon a teacher to select how to incorporate values. Teachers must understand that their major roles are to

think, guide, initiate, facilitate and encourage the learners. This chapter has been designed to guide the students in implementing value education course in their professional life. Finally, the chapter provides some strategies and basic theories about how to make the courses value-based.

Chapter seven provides an understanding of the role of value education from national and international perspectives. In this chapter, some noteworthy organizations such as Action Aid Bangladesh (AAB), Development Dialogue on Values and Ethics (DDVE), International Institute of Islamic Thought (IIIT), Japan International Cooperation Agency (JICA), Muslim Aid, Save the Children, United Nations Educational, Scientific and Cultural Organization (UNESCO), and United National Children's Fund (UNICEF) have been examined to show how these organizations contributed in implementing values in education.

The authors have succeeded in explaining the concepts dealt with in each of the seven chapters very effectively. The book is valuable and a good contribution to the continuing discussion of values and education and to the movement of the integration of *Islāmic* teachings in research and pedagogical practices.

Introduction to legal theories: Basic jurisprudential studies. By Md. Maimul Ahsan Khan. Dhaka: Bangladesh Institute of Islamic Thought (BIIT). 2014, pp. 784. ISBN: 978-984-8471-25-8.

Reviewers : Dr. Nurul Islam, Professor of Mathematics at Dhaka University, Bangladesh. Md. Abbas Uddin, Teacher of Law at Green University of Bangladesh.

The book *Introduction to Legal Theories: Basic Jurisprudential Studies* is the latest book by Maimul Ahsan Khan, a law professor at the University of Dhaka, Bangladesh. This book may be considered a text as well as a reference book on legal theories with especial emphasis on *Islāmic* jurisprudence. This book is written primarily for law students. However, its rich materials are equally important for sociologists with interest in legal studies. Philosophers and political thinkers also would find the book enormously important for their students. The book has at least two distinguishing features: (i) it explains legal theories in the context of Bangladesh and Muslim political thought and (ii) it explains legal theories and modern political doctrines by juxtaposing them with *Islāmic* postulates and *Islāmic* legal and political theories.

The book is quite big in volume with 784 pages in 35 chapters. It begins with a brief introduction explaining the objectives of the project. It deals with several difficult concepts but makes it understandable to the reader. It examines the concept of Hard Positivism and takes the reader through the propositions of positivists from Jeremy Bentham to John Austin (chapter five). Chapter six

focuses on Soft Positivism; chapter ten explains the jurisprudential concept of rights and duties; chapter twenty seven elaborates on the concept of pure theory of law with reference to the works of Immanuel Kant, Frederick Hegel and Hans Kelsen; chapter twenty eight covers the Dream Theory of Ronald Dworkin based on his famous works *Law's Empire*, *Taking Right Seriously*, *Life's Dominion*, and *A Matter of Principle*; and chapter twenty nine elucidates the concept of Natural Law Theory. This book attempts to compare the modern legal theories with the doctrine of *Islāmic* Jurisprudence, refuting the arguments of many authors and critics who “seriously argue that modern legal theories cannot be compared with the doctrines of *Islāmic* Jurisprudence”. The author explains on pages 3 and 4 thus:

... Today's legal act might be a tomorrow's illegal act. Today's constitutional amendment might be [an] illegal one tomorrow. The entire legal regime and system might collapse tomorrow. But you will be standing firm with your jurisprudential conscience to bring a new climate of legality and morality for the entire society or state... The book has tried to juxtapose many ideas about legal theories of all kinds. However, *Islāmic* legal theories in some cases received especial attention to examine the validity of this or that norm claiming to be perpetual for all generations to come...

The author tries to draw the readers' attention to the reasons behind the misconceptions about *Islāmic* legal theories and invites people with good or moral sense to examine the Western legal theories, which are out there with all of their dichotomies and paradoxes. The author demonstrates that legal positions prescribed by the primary and the secondary sources of Islam are quite distinct. The author proposes *Islāmic* legal standards “to be nurtured on [a] regular basis in every walk of public and individual life” because, as the author believes, “*Islāmic* legal standards are so diverse in nature and divine in spirit that Islam can turn any barbaric and unjust society or state into a humane community with high spiritual values” (p. 11). Again the author reminds the Muslims that Islam cannot be imposed and in fact, it is the obligation of a true Muslim “to protect the life, honor and properties of any person he or she is in contact with” (p. 12). The author also makes it clear that “the book does not have any agenda to propagate any sectarian or nationalistic norms or values”, rather “it has explored different avenues of bridging between conflicting parties over legal theories, religious issues and material interests” (p. 15). The author explains at length *Islāmic* legal theory and jurisprudence and explains why *Islāmic* ideals are not out-dated and why and how these ideals provide a better alternative to the Western theories in solving many mundane problems facing humankind. In doing so, the author refers to the verses of the holy *Qur'ān* and various aspects from the life of the holy Prophet (SAW) in different parts of the book.

The book is unique in several respects:

- (i) It explains *Islāmic* theories in modern and easy-to-understand language. The author analyzes all theories from practical perspectives to enlighten the minds of law students and professionals.
- (ii) It defines and analyses national and international laws from jurisprudential perspectives.
- (iii) It is written mainly from an *Islāmic* perspective. About ten chapters have been written from an *Islāmic* perspective while many others have *Islāmic* orientations.
- (iv) It contains a number of relevant graphs, charts and tables clarifying various complex theories of jurisprudence and legal theory.
- (v) It covers some topics on criminology like what will make society good and governance honest (chapter 9), theories of punishment with specific emphasis on deterrence, retributive and reformatory theory and issues of reformation (chapters 13, 14 and 15), law and sociology, etc. (chapter 22).
- (vi) It seems to have covered almost every facet of human life and society. The author appears to be an *Islāmic* analyst, a jurist, a social scientist, an environmentalist, and above all, a promoter of humanitarian and universal moral values.

Despite its manifold admirable qualities, the book has some limitations: One, it is bulky which may make it quite difficult for beginners to read. Two, it also does not provide an introductory discussion to the theories it compares. This would make it difficult for the beginners to fully appreciate the comparison. Three, diagrams used in various theories were not properly placed and described. The discussion and diagrams sometimes are not related to each other. Finally, the author has not put the footnotes in appropriate places. Furthermore, the index of the book has not been well thought out and organized. Had the author been adequately assisted in this regard, the work could have been much better than what it is now in terms of standard.

In sum, Prof. Maimul Ahsan Khan deserves appreciation for undertaking such a daunting work which is definitely an original contribution to jurisprudential studies and criminology. The pages of the book gives a taste of meeting a new breed of legal philosophers, political scientists, and social and human rights activists. The author is quite right in claiming that this book will be “helpful for any student, teacher, lawyer, social and human rights activists with a mind of inquisitiveness”. The readers, however, need to be “open-minded to any new legal ideas or means”.