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Islamic NGOs in Bangladesh: Management and Functions

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ABSTRACT:

Islamic Non-Government Organizations (NGOs) in Bangladesh play a vital role in alleviating poverty and nation-building in a globalized era. NGOs play a vital role in a developing country like Bangladesh. The

number of NGOs in Bangladesh is in excess of 20,000 in the midst of the year 2009 registered with five different government institutions. Among these, only 34 Islamic NGOs are actively taking part few numbers of Islamic NGOs is found in Bangladesh. These Islamic non government organizations have been playing an important role in socioeconomic, cultural and political development in the country. This article briefly introduces the current position of Islamic NGOs in achieving their target compare to other organizations based on their contribution. In line with this statement, the paper attempts to explore the management systems of Islamic NGOs and their functions in terms of development of the country. The focus of this article will be highlighted on the chronological development of Islamic NGOs, purposes, structures and management, functions, Islamic principles and values, obstacles and barriers Islamic NGOs in Bangladesh, current position, management and functions of NGOs and finally some suggestions will be given for the good management of Islamic NGOs in Bangladesh.

Keywords: Islam, NGOs, management, functions and contribution.

Introduction

NGOs (Non-Government Organizations), play an imperative role in developing political, economic and social-cultural aspects of human life that substantiate in various sectors in a globalized era. NGOs are those groups and institutions that both formally and informally take on the task of social-cultural and economic-political development. There are two types of NGOs in Bangladesh that have accomplished tremendous achievements in alleviating poverty in various sectors such as education, health, and welfare activities. One of them is on the basis of secular perspective and western influence that is accepted widely. The other is Islamic value based that face obstacles and barriers from the public as well private sectors, but in contemporary society play an increasingly important role in social services and developments. However, natural disasters such as flood,

hurricane and tornado, and climate changes caused poverty that are the main obstacles in social development and nation building over the past three decades in Bangladesh. A plural approach, therefore, to poverty reduction and social service delivery by NGOs remains necessary that may safeguard the nation from those disasters and their severe effects, which cause suffering and pain for the people of Bangladesh.

In these turmoil situations, Bangladesh as a Muslim majority country, is needed to establish Islamic ethical value based NGOs that promote to develop human prosperity and success in both worldly life as well as life after death. According to the survey, at present, 34 Islamic NGOs in Bangladesh are actively contributing in nation-building as well as alleviating poverty. In present day, NGOs in Bangladesh are now caught up in a broader global discourse about the relationship between political systems, political culture and development. In earlier decades after liberation, NGOs operated within a normative assumption of secular democracy and a separation between civil society and state. Bangladesh is now a vital site of contestation between the competing traditions of secularity and the *'Ummah*. The Islamicisation of culture in different aspects is also generating a vital role within the NGO communities. However, the first group of NGOs with secular origins is are trying to steer a complex course, pursuing secular democracy in the name of the rights of women and fulfilling the western agenda. While Islamic NGOs are promoting to incorporate Islamic ethical values and principles that guide to Islamize the whole processes of the developments and services. This study aims to discuss the role of Islamic NGOs in Bangladesh, focusing on managements and functions. In particular, it intends to focus on: i) discussing the Islamic concept of management, its ethical values and principles in order to run NGOs in Bangladesh. ii) identifying the shortcomings and obstacles and evaluate critically their impact from Islamic perspective; and most importantly, iii) discussing managements and functions of selected Islamic NGOs in Bangladesh and evaluate them critically. The study is intended to outline a brief chronological development of NGOs. The three main keys Islamic NGOs, i.e. Al-Markaz al-Islami; Al-Haramain Foundation; Rabita-al-Alam-al-Islami will be elaborated and evaluated with the managements and functions. The study would include practical suggestions for strengthening

the Islamic NGOs in this competitive globalized world. Discussion would include the implications of the research findings, shortcomings of the current study, and directions for future research.

Chronological Development of NGOs in Bangladesh

One hundred and fifty million People in Bangladesh always face natural disasters such as cyclone, hurricanes, tornados and floods that cause mental distress and torment, material and financial sufferings that led to the poverty. However, after the period of liberation in 1971, as a new independent nation, the country was prompted a massive response in multilateral, bilateral and non-government aid in order to restructure and develop various sectors. In addition, immediately after liberation, many non-government humanitarian organizations locally initiated to alleviate the poverty, such as caring orphans and widows, helping many shelter-less and houseless people i.e. refugees.¹ The study shows that many international and national based non-government organizations have been established since it was born after the war of liberation in 1971 focused relief and rehabilitation activities and they successfully had handled all types of obstacles as well as natural calamities and disasters. In fact, International and local NGOs turned their efforts to longer term development on behalf of the government to change the situations of the people in Bangladesh. By the mid 1980s, NGOs became more active and participate to various important sectors such as education, hospitals and social services while the country was facing challenges and shortage of equipments, instruments and facilities in rapid development. In 1990s, the NGO sectors in Bangladesh grew rapidly that developed business strategies provide an outlet for beneficiaries and to deliver professional services to their “target groups”. Local income has become increasingly important strategies for sustainability of the organizations. Some NGOs are now the largest providers of a range of services in Bangladesh, and their role with respect to the poor, business and government has become increasingly subject to debate.

1 . Up to 10 million sought refuge in India and the Government of Bangladesh’s official count of the dead is 3 million (Mahmood, 1987).

However, until now as the most populated country like Bangladesh, the state has largely failed to assist the poor or reduce poverty, while NGOs have grown dramatically, ostensibly to fill this gap. There are more and bigger NGOs here than in any other country of equivalent size. Some NGOs have shown success in providing services like education, health and microfinance to their clients and promoting human rights.² The development-oriented NGOs in which we are interested, here are a sub-set of a larger body of 'non-governmental organizations'. In Bangladesh, civil society includes (i) approximately 45,000 clubs, local-level organizations, religious organizations, foundations and development-oriented NGOs which are registered with the Department of Social Welfare (ii) national and local trade unions, professional and business associations and (iii) numerous local community-based organizations (CBOs), including savings, religious, community development or social welfare groups, many of which may be temporary and informally constituted. Although part of the wider body of civil society, development-oriented NGOs in Bangladesh have a distinctive set of features. They constitute a coherent set of organizations, readily identifiable on the grounds that they feature most or all of the following (i) a tight focus on the alleviation of poverty and on disadvantaged groups, through direct delivery of services to poor people and/or advocacy and social mobilization activities aimed at improving services to, organizing or establishing the rights of the poor (ii) a formal organizational presence e.g. a board or formal governing structure; institutionalized reporting and accounting procedures; legal registration with relevant authorities) (iii) receipt of foreign funds, either directly from aid donors or indirectly through contractual arrangements with Government agencies or other NGOs (iv) Bangladeshi staff and management in most cases and a predominance of professional as opposed to volunteer staff and (v) a secular orientation.³

Nature of NGOs in Bangladesh

Secular based

2 . Rafi, M. and Chowdhury, A.M.R. (2000). "Human Rights and Religious Backlash: the Experiences of a Bangladeshi NGO". Development in Practice. Vol. 10. No. 1. pp. 19-30.

3 . 28 Information from NGOAB, October 2004.

There are many secular based NGOs in Bangladesh, but four of them dominate over others, or BRAC, Grameen Bank, ASA and Proshika that serve around 12.3\$ million or 87% percent of all clients of the whole population. There are other smaller ten NGOs who have more than 100,000 clients who take short-loan for doing businesses and small enterprises. These types of NGOs are not only alleviating poverty, but in the name of social services, they are influencing their clients ideologically and morally against Islamic teachings. They are also influential NGOs who guide sometimes the high officials of the government of Bangladesh. A survey shows that NGOs may be small in size, but have a significant impact on policy through advocacy work.⁴

Islamic value based

Apart from the large number of secular NGOs in Bangladesh, there are few numbers of local and international Islamic NGOs registered with the Social Welfare Department that are contributing in alleviating poverty as well as social services on the basis of Islamic values. According to statistics, among thirty-four foreign funded Islamic non-governmental organizations (NGO) are registered with the NGO Bureau, fifteen (15) are very active that are: Rabita Al-Alam Al-Islami, Al-Muntada Al- Islami, Society of Social Reforms, Qatar Charitable Society, Islamic Relief Agency, Al-Forkan Foundation, International Relief Organization, Kuwait Joint Relief Committee, Muslim Aid Bangladesh, Dar Al-Khair, Hayatul Igachha, and Tawheed-e-Noor, Isra Islamic Foundation, Islahul Muslimin, Al Markajul Islami, Masjid Mission Bangladesh, Al Maghrib Eye Hospital, Islami Bank Bangladesh limited and other welfare and financial institutions. The number of Islamic NGOs in Bangladesh increased from 1991, when a devastating cyclone in Chittagong and other coastal areas of the country occurred. Since then, more than a several leading international Islamic NGOs started operation in Bangladesh. They took part in relief operation and other

4 . The review covered BRAC, ASA, Proshika, RDRS, CARITAS, TMSS, CCDB, Buro Tangail, HEED, FIVDB and Nijera Kori. It also included data from Gonoshastha Kendra and Grameen Bank, although the latter is not technically an NGO (DFID 2000).

charitable activities like building shelters and houses, providing pure drinking water, establishing free treatment hospitals, improving sanitation, mother and child healthcare and establishing religious educational institutions⁵.

The relationship between Islamic NGOs and others

There are ideological differences between Islamic value and secular based NGOs, but they are in the spirit of cooperation and working together in peril situations in Bangladesh, even though both run solely on their own activities. For materializing the cooperation, Association of development Agencies in Bangladesh (ADAB) has been formed by both organizations in 1974. ADAB became the peak body for organizations involved in development and it is characterized by openness and willingness of its members to learn from each other. It published a newsletter which later took on journal format, organized conferences and coordinated training and research activity. ⁶ ADAB also provided a forum for resolving differences between NGOs, going some way towards self-regulation (World Bank Report, 2006).

Contentious roles and policies of the government towards Islamic NGOs

There is no particular rules and regulation of government towards NGOs in Bangladesh whether it is based on secular or Islamic according to the law of the constitution. But unfortunately, the ruling government observes Islamic NGOS in different ways. They are trying to form the constitution of the country with a secular philosophy. So that Prime Minister mentioned earlier that a constitutional amendment is a sensitive issue and formed a 15 member bi-partisan special committee for recommendation to the parliament. Even though, we have the same legal framework for the NGOs in general. Following that framework, there are a large number of NGOs are working actively in Bangladesh. But it seems that government is plying double standard rule to the Islamic NGOs in the name of terrorist activities without any evidences. Since Al- Qaeda attacks in

5 . <http://www.southasiaanalysis.org/%5Cpapers16%5Cpaper1531.html>

6 . www.brac.net/timeline.htm

2001 they are trying to blame Islamic institutions, organizations by various rumors. As a result, they stopped the activity of the Al- Haramain Foundation and some other Islamic NGOs after getting power on 2008 December.

The Concept of Islamic Management and Its Principles

Islamic management is a process of planning, organizing, directing, motivating, coordinating, controlling, leading and managing the efforts of the employees of the organizations and utilizing efficiently organizational manpower, materials, machines, equipments, instruments, and all other resources of the organizations on the basis of Islamic values and principles in order to achieve predetermined objectives of the organizations. It is also the fact that the Qur'an provides various terms, which are related to the management and its process such as direction, control, plan, and motivation. Moreover, the Prophet Mohammad (peace be upon him) as the head of the state administered and managed efficiently, professionally and competently the whole administrations and managements of the state. He trained and qualified caliphs led and administered the half of the world proficiently in accordance with the managerial frameworks and the wisdom of the prophet Mohammad (peace be upon him) that aimed to achieve the success of worldly affairs and welfare for the entire humanity and the success of life after death. Later on, Muslim rulers from the second century, Islamic calendar until fifteenth centuries demonstrated how to apply the Islamic values and principles that are integrity, trust, justice, efficiency, perfectness, righteousness, piety, accountability, responsibility and submission towards their creator in managing the various sectors of governments as well as the society. The then managerial practices of the Prophet of Islam, his caliphs and followers were motivated based on an accountable approach before Allah on the Day of Judgment, if anyone involves in hypocrisy, dishonesty, forgery, injustice, prejudice, inequality, and discrimination against humanity. With regard to the managerial responsibility and accountability, the Qur'an describes the positions and ranks, gifted by Allah some above others as a trust and the trustee will be tested for that in order to know whether he/she fulfills his/her duties and responsibilities assigned by the authority? The Qur'an says: “*We raise some of them above*

others in ranks, so that some command for work from others."⁷ In another verse, "He has raised you in ranks, some above others that may try you in the gifts He has given you: For thy Lord is quick in punishment: yet, He is indeed oft-Forgiving, most Merciful (6:165).

Both verses emphasize on the doctrine of personal responsibility in managing family life, society, national and international organizations including administrations. According to the verses, we are fully responsible for our acts ourselves; we cannot transfer the consequences to someone else. Therefore, must handle and manage our duties and responsibilities properly and efficiently for the betterment of the people and the society in our working places. These verses also encompass the entire philosophy and wisdom of modern management and emphasize on the essence of appropriate hierarchies, the division of responsibilities in accordance with the individual capabilities. These basically imply the creation of charts from the top management to the lower management, which provide work division, work plan, and management of the work. With regards to the perfectness and professionalism of management, the word, *Itqan*, used in the Qur'an, means: mastery, skill, proficiency, workmanship, craftsmanship, fineness, perfection, excellence, exactness and accuracy. It implies "to gain mastery in something, to know well, to do something perfectly and effectively and to become skillful in a particular discipline and do proficiently and excellently his/her responsibility. The Qur'an says: "And you see the mountains and think them firmly fixed, but they shall pass away as the clouds pass away. (Such is) the artistry of Allah, who disposes of all things in perfect order, for He is well acquainted with all that you do." The Prophet of Islam (peace be upon him) said: "Allah loves to see one's job done at the level of *itqan*." In another Hadith, "The Prophet (p) sent 'Amr Ibn al'as as the leader of an expedition. Among others in the expedition were Abu Bakr and 'Umar ibn al Khattab. When they reached the designated place, 'Amr ordered that no fire be lit. The order upset 'Umar, who started walking toward 'Amr. Abu Bakr, however, stopped 'Umar and told him to calm down, since the Prophet (p) would not have chosen 'Amr had he not been the most knowledgeable to lead the expedition."

7 . Surah Zukhruf, Verse no: 32.

From the mentioned hadith is found that the Prophet of Islam (peace be upon him) sent his three companions who defined the task, plan and responsibility of every individual and methods of how to implement the plan, and select the proper person to put it into effect. From an Islamic management perspective, the order, discipline, accuracy, beautiful work, well thought, and justice are all part of the quality of Islamic work and performance. Another term *Ihsan* also means to the perfection and excellence that refers to a matter of taking of one's inner faith and showing it in both deed and action, and a sense of social responsibility of religious conviction. It is the responsibility of the Muslims to obtain perfection and excellence in worshipping Allah, as you see Him, and if you cannot see Him, then indeed He sees you that constitute the highest form of Ibadah either it is in social interactions or in working place. The Quran says: "*Whoever submits himself to Allah (swt), and he is Muhsin then his reward is with his lord, no such shall be feared, nor shall they grieve*".(2:112).

The Concept of Islamic NGOs from Islamic Perspective

NGOs activities are considered from an Islamic perspective as a charity that is guided by the most of the world's religions and practiced by the followers of all religions. Islam, particularly encouraged Muslims to donate charity and declared awards for the donators and also threatened against Muslims who do not give charity. Charity is seen as an amplification of the ideal of the community within the religion for the betterment of the society. ⁸ The Qur'an says:

The Qur'an states: 'And be steadfast in your prayer and pay charity; whatever good you send forth for your future, you shall find it with Allah, for Allah is well aware of what you do' Charity is central to a Muslim's life.⁹ In another verse, The best charity is to satisfy a hungry person, said Prophet Muhammad (PBUH). He also said "No wealth (of a servant of Allah) is decreased because of charity."¹⁰

8 . http://www.irfi.org/articles/articles_101_150/charity_in_islam.htm.

9 . Surah Baqarah: Verse no:110.

10 . (Al-Tirmidhi, Hadith No. 2247).

Allah (SWT) says in Hadith Qudsi:

“O son of Adam, I asked you to give Me to drink and you gave Me not to drink. He will say: O Lord, how should I give You to drink when You are the Lord of the Worlds? He will say: My servant So-and-so asked you to give him to drink and you gave him not to drink. Had you given him to drink you would have surely found that with Me.”¹¹

Islamic Principles and values in Management

Islamic management is guided by the Islamic values and principles that are based on the divine knowledge, i.e. the Qur'an and Sunnah of the prophet Mohammad(peace be upon him). The application is compatible with Islamic beliefs and practices. Every action of a believer in Islam is considered as an ibadah in accordance with the commands of Allah. There are some basic principles and values of Islamic management from an Islamic perspective.

Division of work: Specialization increases output by making employees more efficient. This principle is given the Qur'an in these words:

“No soul shall have a burden laid on it greater than it can bear.”¹²

Authority: Managers must be able to give orders and authority gives them this right.

Discipline: Employees must obey and respect the rules that govern the organization. This principle is given the Qur'an in these words:

“Obey Allah and His Messenger and those in positions of authority among you.”¹³

Unity of command: Every employee should orders from only one superior.

11 . Hadith Qudsi.

12 . Surah Baqarah: Verse no-33.

13 . Surah an- Nisa, Verse no-59.

Unity of direction: The organization should have a single plan of action to guide managers and workers. This principle can be found in The Holy Qur'an in these words:

“If there were in the heavens and the earth, other gods, Besides Allah, there would have been colliding in both.”¹⁴

Subordinates of individual interests to the general interest: The interest of any employee or a group of employees should not take precedence over the interest of the organization as a whole. Followers of the religion Islam are called “Muslim”. And the word Muslim means the person who subordinates his will. It means a person who subordinates his will to Almighty Allah (SWT). This principle can be found in the following Hadith:

“I swear by the One who owns my life, nobody can be honest, unless and until he like the things for his brother (other Muslim) as he likes for himself.”

Remuneration: Workers must be paid a fair wage for their services. This principle is one of the most emphasized principles in Hadith: Prophet Muhammad (P.B.U.H) said that:

“Pay remuneration to labor before drying his sweat”

Centralization: This term refers to the degree to which subordinates are involved in decision making:

“Passover (their faults), and ask for (God's) forgiveness for them and consult with them in the affairs. Then, when you have taken a decision, put your trust in Allah. For Allah (SWT) loves those who put trust on (Him).”¹⁵

Scalar chain: The line of authority from top management to the lowest ranks is the scalar chain.

Order: People and the material should be in right place at the right time.

Equity: Managers should kind and fair to their subordinates. This Principle is given in one of the Book of Hadith. The Tirmizi says:

“Allah does not take pity on the one who have not it for others.”¹⁶

14 . Surah Anmbia, Verse no-22.

15 . Surah Al- Imran, Verse no-159.

16 . Tirmizi Sharif.

Stability of tenure of personnel: Management should provide personnel planning and ensure that replacements are available to fill vacancies. This principle can be found in this Ayah:

“And the Firmament has He raised high, and He has set up the balance of (Justice). In order that you may not transgress (due) balance. So establish weight with justice and fall not short in the balance.”¹⁷

Selected Islamic NGOs in Bangladesh: Management and Functions

There are so many Islamic Organizations in the 3rd largest Muslim country Bangladesh. These Islamic organizations have been playing an important role in socioeconomic, cultural and political development in the country. This study will discuss the management and functions of Islamic NGOs which are working in Bangladesh. Among the governmental organizations, Islamic Foundation is working with different programs in Bangladesh. Among the financial institutions Islami Bank Bangladesh Limited as one of the top financial institutions that credited it's efficiency and services. In the present context, we can declare Islami Bank as a model organization of Islamic management. But they are unable to reach every corner of the country till now. There are 21 Non-Government registered Islamic organizations in Bangladesh. The total investment is about two hundred fifty billion taka (Bangladesh Currency). The study aims to discuss details about three Islamic NGOs and their managements and functions from various aspects. Among three, one is a local based and the other are internationally based.

A. Markajul Islami:

Al Markazul Islami Bangladesh was established in 1988 and administered by the Islamic Scholars as a non political, service rendering organization by keeping in view the three main objectives of the organization

The objectives are :(a) Service (b) Education (c) Self-Rectification.¹⁸

The main programs of the Markazul Islami are:

17 . Surah al-Rahman, Verse no- 7-9.

18. Al Markazul Islami Bangladesh. (2001). Prospectus Dhanmondi. Dhaka.

1. Mosque Construction Program.
2. Emergency Relief Program.
3. Qurbani Program.
4. Education Program.
5. Health program.

This organization administrated by the educated persons of Kawmi Madrasa and it has been rendering its services in four districts. They have 214 employees. They have expanded their activities in the development of Bangladesh investing Tk. 100 Million since 1988. Markazul Islami has established eight madrasah and hospitals. Their annual expenditure in Tk. 2 billion taka (Bangladeshi currency). It is reported that about fifty thousand people got services from the hospitals. This organization is run by the local and foreign assistance. Ambulance service is an important activity of health program. The total investment cost of Al-Markazul Islami is Tk. 1, 01, 83,132/.¹⁹ Markazul Islami is managed by Shura. There are two bodies working in the organization. One is Executive Committee and another General Council. Executive Committee members are elected by members. The following managerial problems are observed:

- 1) Lack of efficient workers.
- 2) Lack of managerial and administrative knowledge among employees.
- 3) Poor training and development facilities.
- 4) Centralized authority.
- 5) Financial constraints.

B). Al- Haramine Islamic Foundation:

19 . Dr. Md. Golam Mohiuddin, Islamic Management, Published by UGC, Dhaka.

Al-Haramine Islamic foundation is an Islamic NGO, which is working for the religious and socioeconomic development in Bangladesh. Al-Haramine Islamic foundation has been working with the following programs since 1993.

1. Mosque Construction Program.
2. Tube-Well Program.
3. Orphanage Construction Program.
4. Yatim Support Program.
5. Qurbani Program.
6. Emergency Relief Program.
7. Education Program.²⁰

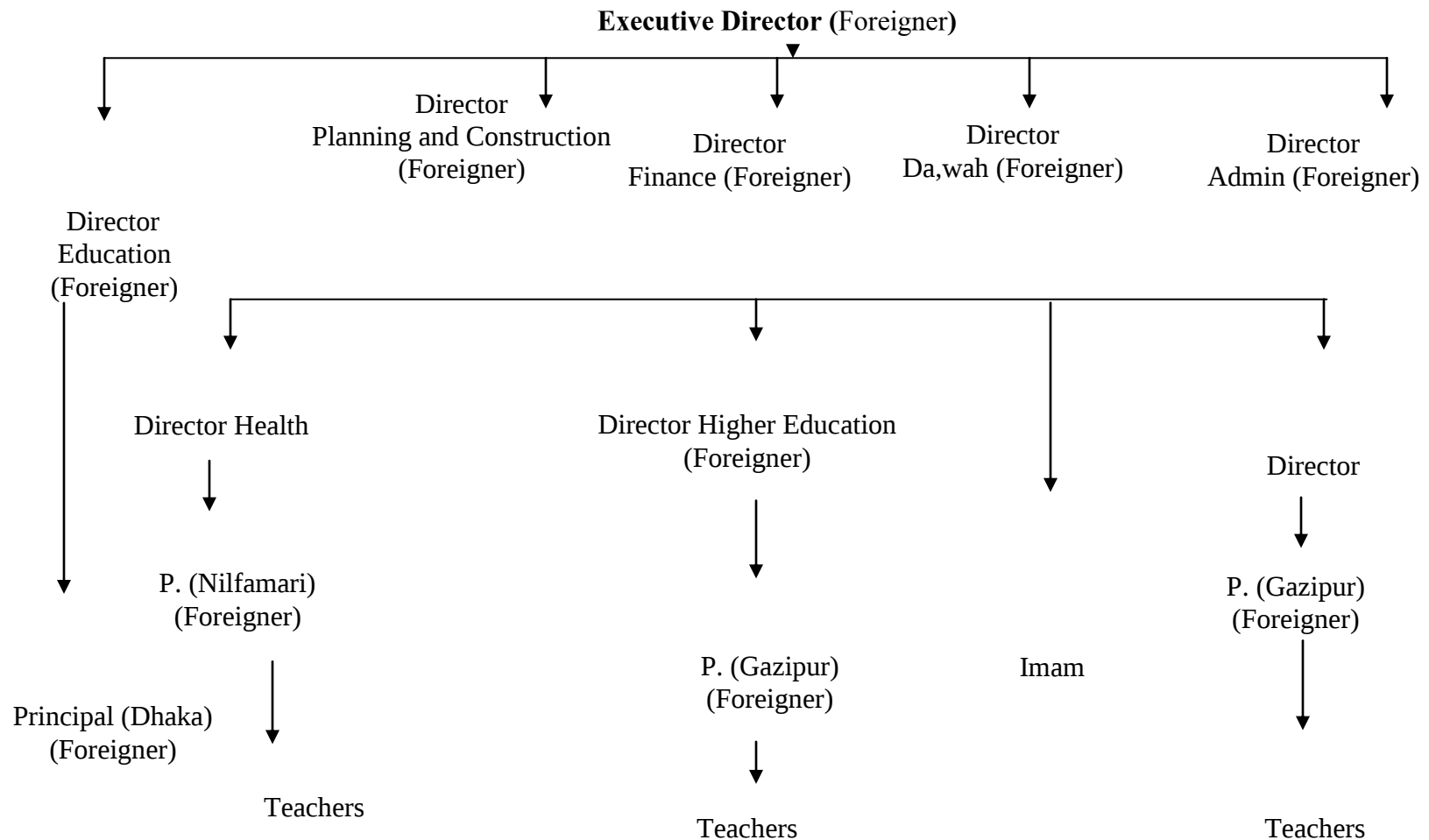
Total investment in different programs of this foundation is 32 crores Taka from 1993 to 2001. It is working in 26 districts in Bangladesh with 445 employees. 66 thousand families have got services from Al-Haramine Islamic foundation. The most efficient program of this project is Orphanage Construction Program. This NGO is totally financed by Arab countries and it is playing a constructive role in the propagation and expansion of Islam. It has built up 1226 Mosques in the country. Al-Haramine Islamic foundation has been preaching Islam in different institutions by its own Muballigs. Serious managerial and executive problems have been observed in this Islamic NGO. These are as follows:

1. The local officers are dissatisfied due to the presence of all foreigners in the original organ-structure.
2. There are some gaps between the foreigners and the local Bangladeshi employees.
3. Management by Shura (Consultative Management) is absent in this organization.
4. Directors are playing a dictatorship role.

20 . Al Haramine Islami Foundation. (2001) . Prospectus. Uttara: Dhaka.

5. There are some discrimination between the foreigners and Bangladeshi executives of the same level with regard to salary and other benefits.
6. It is also observed by personal interview with the local executives that their Job satisfaction is very low.

Figure-1: The Structure of Al-Haramine Islamic Foundation:



Source of Figure: Book of “Islamic Management”, Dr. Golam Mohiuddin.

C) Rabeta al – Alam al –Islami: The World Muslim League:

Rabeta al- Alam al- Islami was established in 1962 in Makka Mokarrama. The main objectives for the establishment or Rabeta were:²¹

- 1) To explain and disseminate Islamic culture and teaching.
- 2) Refute false allegations against Islam and repel pernicious trends and concepts.
- 3) Defend Islamic courses in accordance with the interests and aspirations of Muslim and solve their problems.
- 4) Provide assistance in the field of education, culture, social welfare, health care etc.
- 5) Due to the oppression of socialist Burmese government, loss of Rohingya Muslims took shelter at Cox's Bazaar in 1978. Then the secretary general of Rabeta visited the refugee camps and in this context Rabeta started its major activities in 1978.

These activities have been performed through different projects. These are:²²

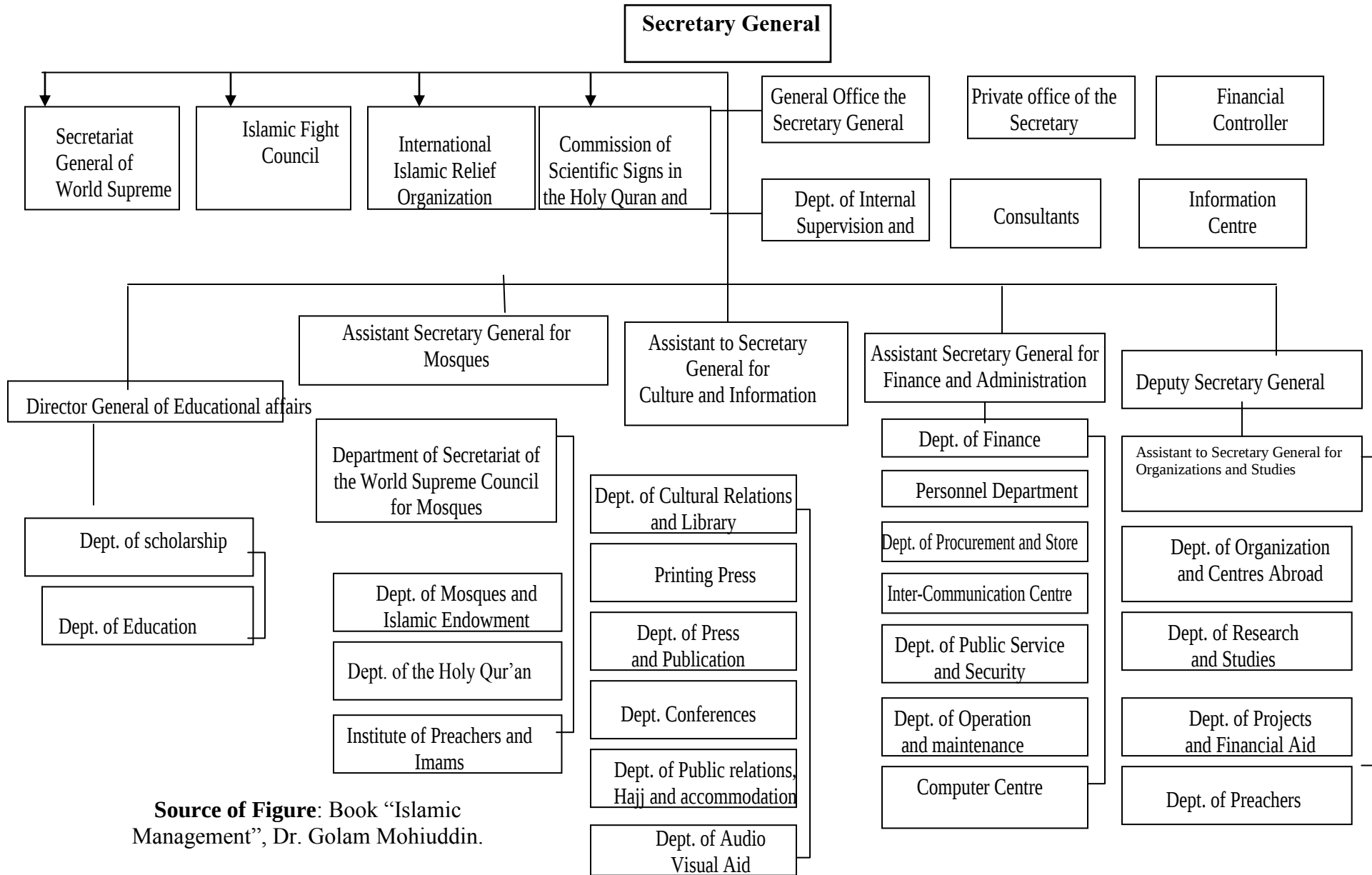
- 1) Rabeta Hospital, (Cox's Bazar.)
- 2) Rabeta Hospital, (Rangunia.)
- 3) Rabeta Medical Centre,(Dhaka.)
- 4) Rabeta Vocational Training Institute, (Dhaka.)
- 5) Bihari Project (detained Pakistanis).

Later, these projects were expanded. There are 205 employees working in Rabeta at present. The central structure of Rabeta al-Alam al-Islami is as below:

21 . Information Directory. Muslim World league. 2001. Dhanmondi .Dhaka.P . 7.

22 . Prospectus. Rabeta Alame Islami.(2001).Dhanmondi.Dhaka.

Figure-2: Central -Structure of Rabeta al- Alam al- Islami



Source of Figure: Book “Islamic Management”, Dr. Golam Mohiuddin.

Suggestions and Concluding Remarks:

The progress of Islamic management concept is not a new phenomena, but old tradition, which is needed to improve and make it comprehensive, fruitful for the betterment of humanity as a whole. In management system, the activities of employees of the members of the organizations can be organized, motivated, and controlled for the benefit of the organization itself. However, it is observed that people managed under traditional system their managerial jobs with different attitudes, different approaches and behaviors in the society and family. At present Muslims do not follow the rules and regulations of Islam for this reason there is a great fall in the achieving the goal of the organizations. In Bangladesh, Islamic NGOs play a pivotal and pragmatic role when the state does not reach the poor and cannot meet their needs. Islam as a complete way of life, it promoted Muslims to manage all spheres of human life effectively and professionally according to the teachings of the Qur'an and prophetic teachings. A part of this idea, there are so many Islamic NGOs who are working in Bangladesh for the socioeconomic development of the country, even though they are facing many challenges and obstacles for the development of Islamic activities. In order to run Islamic NGOs in Bangladesh, the following suggestions are recommended:

- (1) It is observed that the quality of services of Islamic NGOs is to be developed. This can be done by the development of managerial efficiency of the executives. The high officials must work as a dynamic leader with full job satisfaction.
- (2) The high officials must have the capability to manage the organizations having a complete sense of Islamic rules and regulations.
- (3) All decisions of the organizations must be taken following the consultative management system.
- (4) Fund of Islamic NGOs both foreign and Bangladeshi is to be increased since taking intensive long term programs and schemes for development of Islamic activities in different spheres of life for the socioeconomic growth of the country.
- (5) The top management should have profound knowledge in Islamic Da'wah and management.
- (6) Islamic NGOs are required to arrange some seminars and conferences for further development of quality and their management.

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