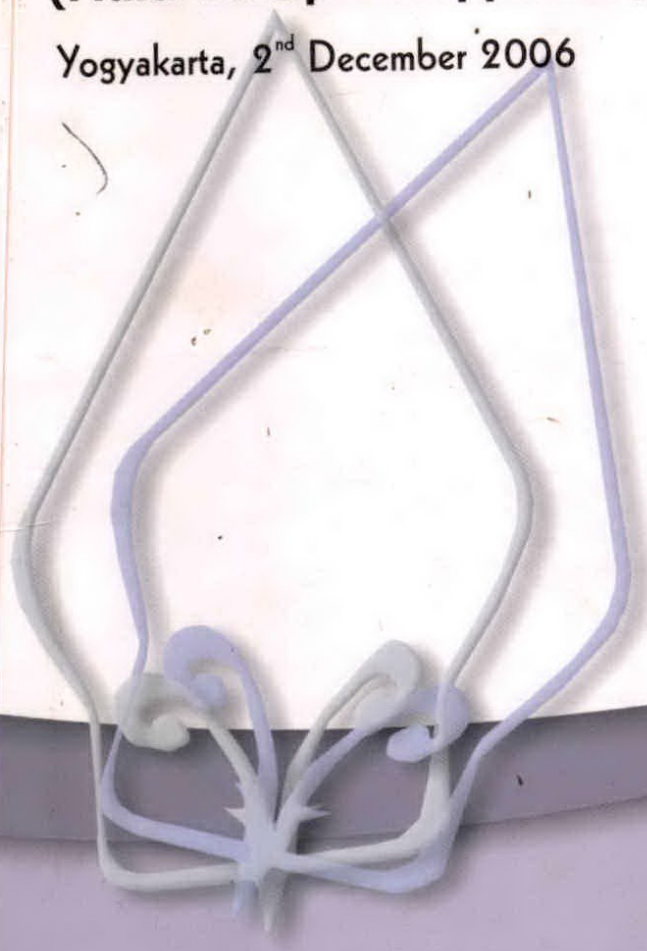


Proceeding

International Joint Seminar

**Muslim Countries and Development :
Achievements, Constraints and Alternative Solutions
(Multi-Discipline Approach)**

Yogyakarta, 2nd December 2006



Organized by:



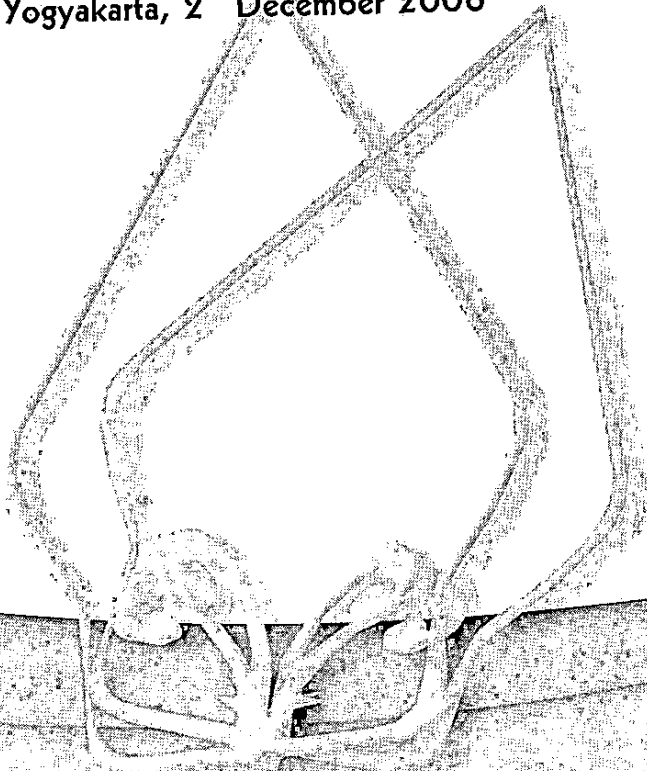
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Organized by:



Universitas
Muhammadiyah
Yogyakarta



International
Islamic
University
Malaysia



Education and
Cultural Attache
Embassy of The Republic
Indonesia in Malaysia

**MESSAGE FROM THE RECTOR OF
UNIVERSITAS MUHAMMADIYAH YOGYAKARTA (UMY)**

Assalamu'alaikum warahmatullahi wabarakatuh

All praise be to Allah SWT, Lord of the world. Peace and blessings on Muhammad SAW, His Servants and Messenger.

First of all, as the rector of Universitas Muhammadiyah Yogyakarta (UMY), I would like to welcome to the honourable guests, Rector, Dean of Postgraduate Studies (CPS), Dean of ISTAC, Dean of IRKHS, Deputy Deans and Head Departments from various Kulliyah, lecturers, postgraduate students of International Islamic University Malaysia (IIUM), and all participants in this joint seminar.

Academic cooperation between UMY and IIUM started several years ago. The cooperation between us is based on a solid foundation; both us are Islamic universities having same missions to develop Islamic society, to prepare future generations of Islamic intellectuals, and to cultivate Islamic civilization. In fact, improving academic quality and strengthening our position as the producers of knowledge and wisdom will offer a meaningful contribution to the development of Islamic civilization. This responsibility is particularly significant especially with the emergence of the information and knowledge society where value adding is mainly generated by the production and the dissemination of knowledge.

Today's joint seminar signifies our attempts to shoulder this responsibility. I am confident to say that this joint program will be a giant step for both of us to open other pathways of cooperation. I am also convinced that through strengthening our collaboration we can learn from each other and continue learning, as far as I am concerned, is a valuable ingredient to develop our universities.

I sincerely wish you good luck and success in joining this program

Wassalamu'alaikum Wr, Wb.

Dr. Khoiruddin Bashori

Rector, UMY

**MESSAGE FROM THE RECTOR OF
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA (IIUM)**

Assalamu'alaikum warahmatullahi wabarakatuh

In the name of Allah, the most Gracious and the most Merciful. Peace and blessings be upon our Prophet Muhammad (S.A.W).

First and foremost, I felt honoured, on behalf of the university to be warmly welcomed and to be given the opportunity to work hand in hand, organizing a respectable conference. Indeed, this is a great achievement towards a warmer bilateral tie between the International Islamic University Malaysia (IIUM) and Universitas Muhammadiyah Yogyakarta (UMY) after the MoU Phase.

I would also like to express my heartfelt thanks to Centre for Postgraduate Studies (CPS), Postgraduate Students Society (PGSS), contributors, paper presenters, participants and our Indonesian counterpart for making this program a prestigious event of the year.

This educational and cultural visit is not only an avenue to foster good relationship between organizations and individuals and to learn as much from one another but a step forward in promoting quality graduates who practices their ability outdoor and master his or her studies through first hand experience. The Islamic platform inculcated throughout the educational system namely the Islamization of knowledge, both theoretical and practical, will add value to our graduates. This comprehensive excellent we strived for must always be encouraged through conferences, seminars and intellectual-based activities in line with our lullaby: The journey of a thousand miles begin by a single step, the vision of centuries ahead must start from now.

My utmost support is with you always. Looking forward to a fruitful meeting.

Ma'assalamah

Wassalamu'alaikum Wr, Wb.

Prof. Dato' Dr. Syed Arabi Iddid

Rector, IIUM

**MESSAGE FROM EDUCATION AND CULTURAL ATTACHE
EMBASSY OF THE REPUBLIC OF INDONESIA
KUALA LUMPUR**

Assalamu 'alaikum warahmatullahi wabarakatuh

All praise be to Allah SWT. This is the moment where implementation of MoU between Universitas Muhammadiyah Yogyakarta (UMY) and International Islamic University Malaysia (IIUM) comes in the form of action by organizing this Joint Seminar. The efforts of both sides to implement the MoU are highly appreciated, especially, in the context of which both universities effort to enhance the quality of education.

Substantially, I believe that this Joint Seminar will bring many benefits. In term of the development of knowledge, it is a means for developing academic quality, for exchanging of information on academic development, as well as for constructing intellectual atmosphere at both universities. In term of international relations, both universities have taken part in increasing close relationship between Malaysia and Indonesia. RUM and UNY as well are using 'soft power' to increase bilateral relations among citizens which brings a lot of benefits for both nations.

Therefore, I hope that both RUM and UMY can make use of this program as a 'kick-off' for other programs in the future, especially in using UMY's vast networks with other Muhammadiyah Universities in various cities in Indonesia as well as IIUM's network. The support of IIUM for UMY also means a progress for IIUM and UMY. I hope such joint program will continue in future for betterment of both Indonesia and Malaysia. Embassy of the Republic of Indonesia in Kuala Lumpur will always support these efforts.

To our honorable guests, Rector, Dean of Postgraduate Studies (CPS), Dean of ISTAC, Dean of IRKHS, Deputy Deans and Head Departments from various Kulliyah, lecturers and students of IIUM, I warmly welcome you to Yogyakarta. I hope you enjoy your stay in the cultural city of Yogyakarta.

Finally, as the Attache of Education and Cultural, Embassy of the Republic of Indonesia, Kuala Lumpur, I sincerely wish you good luck *and a successful program with unforgettable memories.*

*Wabillahit Taufiq Wal Hidayah
Wassalamu 'alaikum warahmatullahi wabarakatuh.*

M.Imran Hanafi

Education and Cultural Attache, Embassy of the Republic of Indonesia

MESSAGE FROM DEAN CENTRE FOR POSTGRADUATE STUDIES

Assalamu'alaikum warahmatullahi wabarakatuh

Praise be to Allah. May the peace and blessings of Allah be on the last prophet and messenger, our master Muhammad and on his household and companions. It is a great privilege for me to foreword this message to this wonderful event that is jointly organized by the Universitas Muhammadiyah Yogyakarta (UMY) and International Islamic University (IIUM).

First and foremost I would like to record my special gratitude to management of Universitas Muhammadiyah Yogyakarta for their co-operation.

In order to obtain comprehensive excellence, the Centre for Postgraduate studies has always facilitates postgraduate students of the university to achieve the highest quality in their academic work. This seminar is one of the many programs that Centre for postgraduate studies has to ensure quality graduates.

I would therefore like to thank all the participants and programme coordinators who have worked hard to realize this event.

May Allah SWT shower His blessing upon us.

Wassalamu'alaikum Wr, Wb.

Prof. Dato' Dr. Wan Rafei Abdul Rahman
Dean, Centre For Postgraduate Studies

**MESSAGE FROM THE ACTIVE
PRESIDENT OF POSTGRADUATE STUDENTS'**

Assalamu'alaikum warahmatullahi wabarakatuh

On behalf of Postgraduate Students' Society (PGSS), my gratitude and appreciation to our beloved Dean of Studies, the Embassy of Indonesia in Kuala Lumpur, Muhammadiyah Yogyakarta and the organizing committee of IIUM and the Universitas Muhammadiyah Yogyakarta for their huge success. Postgraduate Students' Society (PGSS) under the supervision of the Center for Postgraduate Studies (CPG) is pleased to host this event.

As I strongly believe that the initial stages of unity are the key to building the new generation, who will represent the future more, such programs, not only achieve the mission of our universities but to achieve the global mission and vision. Therefore, I believe today, we have to have understanding and then only we can appreciate our diverse cultures. We should acknowledge the different strengths and weaknesses through knowledge in this age of information. I am sure this joint seminar will initiate unity among the future leaders along with integrating them.

Thank you,

Mohd Nabi Habibi

Active President Postgraduate Students' Society (PGSS)

MESSAGE FROM PROGRAM DIRECTOR

Assalamu'alaikum warahmatullahi wabarakatuh.

Praise be to Allah. May the peace and blessings of Allah be on the last Prophet and Messenger, our master Muhammad and on his household and companions.

Honestly speaking, we are pleased to be trusted by Postgraduate Students' Society (PGSS) and Centre for Postgraduate Studies (CPS) to organize the programme named Educational and Cultural Visit to Yogyakarta, Indonesia. For this, We express our gratitude to the management of both PGSS and CPS. This programme is of immense value. It has the potentials to promote intellectual endeavor, develop leadership capabilities and enrich cross-cultural understandings. We sincerely believe and hope that program of this kind will be organized in a regular fashion in future.

It is a great privilege for us to play twofold role in organizing this event: *as a host* and *as guest*. In fact, this is a fascinating experience to manage this event. Since our inception here, we have found meaningful interaction of students in an interweaving of cultures into complicated, yet beautiful, embroidery of social fabric. We are proud to say that this dearly loved university has produced graduates of high quality, who are distinct from those of the local universities.

Finally, we wish to express our special thanks to Bapak M.Imran Hanafi, Education and Cultural Attache of Indonesian Embassy, Bapak Herdaus, S.H., Assistant of Immigration Attache of Indonesian Embassy, Bapak Tharian Taharuddin for their immensely valuable assistance and co-operation in making this program a success. I sincerely appreciate all local committees at Yogyakarta, the colleagues and program coordinators and committee members who worked diligently to materialize this event. We wish to pass on good wishes to the PGSS for their valuable efforts it expended for this event.

May Allah s.w.t shower His blessing upon us.

Wassalam,

Nasrullah

Programme Director

Todi Kurniawan

Co-Programme Director

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**Muslim Countries and Development "Barriers to Development:
How to Address Illiteracy and Poverty in Comoro Islands"**

Muslim Countries and Development

“Barriers to Development: How to Address Illiteracy and Poverty in Comoro Islands”

Ibrahim Bacar*, Siraj
Department of Administration, Kulliyah of Education,
International Islamic University Malaysia

Abstract

Justice forms the foundation of all human societies. This emphasis is particularly pivotal in divine religions, including Islam. This central and irreplaceable theme is continuously highlighted in the Qur'an and is an undeniable tenet mandated by this faith. However, today's Muslim countries especially Comoros, weaken with development and progressive tendencies, have no room for such an uncompromising principle. A campaign to correct a history of regression must begin with the following five essential movements: (1) Promoting education among the masses: This is realized by encouraging the people to learn and eliminating illiteracy; (2) Fighting poverty and strengthening a weak economy: This is realized when people are able to meet their basic needs, as this will allow them to work toward higher causes; (3) Liberating the Comoros identities from the influence of French government: By allowing enthusiastic national to function outside of the government's realm, religious objectivity will prevail and societal and governmental deficiencies can be recognized; (4) Honoring the role of Islamic principles in Comoros: By establishing the Comoros constitution in Islamic perspective in the holistic sense, and (5) Promoting Comoros: Stressing democratic principles of Islamic doctrine must be the tool through which the trend of oppressive monarchal and dictatorial regimes that have plagued the history of Muslim states can be reversed.

Keywords: Comoros; Justice; education; poverty; weak economy; French government.

Introduction

This chapter provides an introduction and general view of the study. The statement of the problem, the significant of the study, theoretical framework, definitions of the study and the background of the study which attempts to address are discussed and presented.

It could be argued that one of the root causes of set back in the Muslim world today is illiteracy and poverty. For without wise and thoughtful education and good orientation of economy, resources will be wasted and depleted through mismanagement and regression. For majority of the Muslim countries especially Comoros, the price of illiteracy and poverty is highly significant. However, the process of change that maximizes calamity objective of a country poses a challenge to the Comoros islands of today. On the one hand, a remote Muslim country like Comoros wants better changes in the context of overall education, socio-economic, liberally and democracy system. On the other hand, Comoros needs to maintain their Islamic values and identities.

The question is how can Comoros islands go about resolving such paradox? The only answer to the question lies in a quest for holistic principle and approach, I believe that it is necessary to achieve these two set of objectives through Promoting education among the mass, fighting poverty and strengthen a weak economy, liberating the Comoros identities from the influence of French government and Stressing democratic principles of Islamic doctrine.

Background of the Study

Comoros is a Muslim country that everyone talks about it in terms of location, geographically and economically. But very few know anything about it. Located in a strategic position at the northern end of the Mozambique Channel, the archipelago of the Comoro Islands arose from the seabed of the western Indian Ocean as the result of volcanic activity. The islands: Ngazidja (Grande Comore), Mwali (Moheli), Nzwani (Anjouan), and Maore (Mayotte) with their French names in parentheses, have distinct topographical characteristics due to their different ages. Maore, the oldest of the islands, is highly eroded with slow, meandering streams. Ngazidja, the youngest of the islands is dominated by a massive, active volcano. Volcanic experts are concerned that a very violent eruption may occur in the near future. The other two islands are mountainous but have no active volcanic activity. The Comoro Islands once played a major role in the world economy of the western Indian Ocean. For centuries, they were a major stopover along the mercantile routes of the Indian Ocean from Africa to the Orient

The islands became a French colony following the Berlin conference of 1886-7 and remained under French political control until 1975. Three of the islands: Ngazidja (Grande Comore), Mwali (Moheli), and Nzwani (Anjouan), declared they independent from France in 1975 and became the Federal Islamic Republic of the Comoro Islands. The fourth major island of the archipelago, Maore (Mayotte), continued to be administered by France although it's status has been continuously challenged by the Comorian government. The claim that Mayotte belongs within the sphere of the independent nation of the Comoros has been recognized by the United Nations General Assembly.

Presidential elections are held every four years with the office rotating between the three islands. In 2006, Ahmed Abdallah Mohamed Sambi from the island of Nzwani (Anjouan) was elected President. He replaced Azali Assoumani from Ngazidja (Grande Comore). The next election will take place in 2010 with the presidential office scheduled to be filled by a candidate from the island of Mwali (Moheli).

Economy

Traditionally, seaborne trade played an important role in the Islands' economy. Today, agriculture is the principal economic activity with crops grown both for domestic consumption and export. The major food crops are cassava, coconut, bananas, rice, sweet potatoes, pulses, and corn. Vanilla, ylang-ylang, cloves, and copra have been the major export crops.

The Comoros were the world's leading producer of the essence of ylang-ylang, an oil widely used in the perfume industry. The Islands were also the world's second-

significantly in the past decade, however. In 1996, for example, there was a 60% drop in the value of vanilla and exports declined by 42.7% from the previous year. During the same year, the volume of ylang-ylang essence declined by 15.8% and the value of the exports dropped by 24.6%.

Some animal husbandry is undertaken by individual farmers and a small scale fishing industry exists. Coelecanth specimens provided some income for fishermen and the government. This fish was thought by western scientists to have been extinct for 70 million years but has been caught by local fishermen for years. At one time it was sold to the local government and resold to museums and research centers all over the world. There is a small tourist industry on the Islands which had been recently promoted by South African interests. For information about this industry and others in the Comorian Union, contact the Chamber of Commerce in Moroni (Tel. 269 73-0958).

France has been the major trading partner of the Comoros. The Islands have a relatively large negative trade balance and the government has been for many years dependent upon external aid. A number of countries in the past have provided this aid with France being the dominant donor. The currency of the country is the Comorian franc. Its value is tied to the French franc at 75 Comorian francs to 1 French franc. There are banks on the islands of Ngazidja, Nzwani, and Maore but no bank on Mwali. The banks are open Monday through Friday mornings.

Population

The most recent official census by the Comoran government, conducted in 1991, put the islands' population, exclusive of Mahoré, at 446,817. Official counts put the population of Mahoré at 67,167 in 1985 and 94,410 in 1991--a 40 percent increase in just six years. Average population density in Comoros was 183 persons per square kilometer in 1980. This figure concealed a great disparity between the republic's most crowded island, Nzwani, which had a density of 470 persons per square kilometer in 1991; Njazidja, which had a density of 250 persons per square kilometer in 1991; and Mwali, where the 1991 population density figure was 120 persons per square kilometer. Overall population density increased to about 285 persons per square kilometer by 1994. Mahoré's population density went from 179 persons per square kilometer in 1985 to 251 per square kilometer in 1991.

By comparison, estimates of the population density per square kilometer of the Indian Ocean's other island microstates ranged from 241 (Seychelles) to 690 (Maldives) in 1993. Given the rugged terrain of Njazidja and Nzwani, and the dedication of extensive tracts to agriculture on all three islands, population pressures on Comoros are becoming increasingly critical. A similar situation obtains on Mahoré.

The age structure of the population of Comoros is similar to that of many developing countries, in that the republic has a very large proportion of young people. In 1989, 46.4 percent of the population was under fifteen years of age, an above-average proportion even for sub-Saharan Africa. The population's rate of growth was a relatively high 3.5 percent per annum in the mid 1980s, up substantially from 2.0 percent in the mid-1970s and 2.1 percent in the mid-1960s.

Religion and Education

Islam and its institutions help to integrate Comorian society and provide identification with a world beyond the islands' shores. As Sunni Muslims, the people follow religious observances conscientiously and strictly adhere to religious orthodoxy. During the period of colonization, the French did not attempt to supplant Islamic customs and practices and were careful to respect the precedents of Islamic law as interpreted by the Shafii school (one of the four major legal schools in Sunni Islam, named after Muhammad ibn Idris ash Shafii, it stresses reasoning by analogy). Hundreds of mosques dot the islands. Practically all children attend Quranic School for two or three years, starting around age five; there they learn the rudiments of the Islamic faith and some classical Arabic. When rural children attend these schools, they sometimes move away from home and help the teacher work his land.

France established a system of primary and secondary schools based on the French model, which remains largely in place. Comorian law requires all children to complete eight years of schooling between the ages of seven and fifteen. The system provides six years of primary education for students ages six to twelve, followed by seven years of secondary school. In recent years, enrollment has expanded greatly, particularly at the primary level. About 20,750 pupils, or roughly 75 percent of primary-school-age children were enrolled in 1993, up from about 46 percent in the late 1970s. About 17 percent of the secondary school -age population was enrolled, up from an estimated 7 percent fifteen to twenty years earlier. Teacher-student ratios also improved, from 47:1 to 36:1 in the primary schools and from 26:1 to 25:1 in secondary schools. The increased attendance was all the more significant given the population's high percentage of school-age children. Improvement in educational facilities was funded in 1993 by loans from the Organization of the Petroleum Exporting Countries (OPEC) and the African Development Bank. Despite the spread of education, adult literacy in 1993 has been estimated at no better than 50 percent.

Comoros has no university but post-secondary education, which in 1993 involved 400 students, is available in the form of teacher training, agricultural education training, health sciences, and business. Those desiring higher education must study abroad; a "brain drain" has resulted because few university graduates are willing to return to the islands.

The Purpose of the Study

Barriers to development are obstacles that many of Muslim countries face today especially Comoros. Why some Muslim countries are less developed than western, or Comoro islands than its neighbor countries? The very simple answer, since it is basically a truism, is that the level and pace of economic development are lower the greater are the barriers to economic progress and transformation in the country, and more rapid the fewer and less intractable are those obstacles. The challenge for the development analyst is thus to attempt to identify the most significant barriers to development in each country and to formulate effective measures, including public policy, that can begin to undo, remove or at least minimize the effects of these obstacles to progress that slow or thwart the development process.

Barriers to change and development can be either internal or external to a country.

Potential internal barriers to development Some examples of possible internal barriers that tend to block change and thus thwart economic growth and development are (a) inequalities in the existing distribution of land ownership; for most countries, wealth distribution is intimately related to the nature and power of class relations in society and control over economic resources and the political sphere, as well; (b) the level and efficiency of infrastructural development (roads, electricity, water, communication services, port facilities and so on); (c) the role and level of development of organized banking and lending activities and of equity (stock) and other financial markets and financial intermediaries; (d) an ineffective or underdeveloped educational system, including both relatively low levels of general literacy and an imbalance between allocations of financing to lower and higher education; (e) prevailing ideological concepts and their impact on thinking and behaviour, including the influence of religious thinking, the accepted role of women and ethnic or religious minorities, the prevailing economic orthodoxy, and so on; (f) the initial endowment of natural resources of a nation; (g) the role of the state, that is, the power and nature of the influence of government, including the degree of political freedom and the strength of democratic processes; (h) the extent and importance of political corruption and patronage and the impact of these on public policies and on economic behaviour of those governed; (i) the existence of substantial 'market failures', in which market signals are not fully, completely, or accurately transmitted to economic agents, thus distorting resource allocation, production decisions, spending patterns, and so on.

Development theory needs to explain the process by which these potentials are created and their role in development. It needs to explain how they combine and interact to determine the direction and speed of social progress. At the same time it should be able to account for the fact that in most instances the actual exploitation of opportunities falls far short of the potential and lags far behind the maximum pace achievable or already achieved by some other societies. Solutions are known for many of the most severe problems of development, yet these problems persist. If the unseen potentials are far more prevalent than most people conceive, the unseen barriers to progress also seem to be much more obstructive. Hence, the most significant potential obstacles to development in Comoros especially, are

Lack of Education

Illiteracy is the biggest problem among the mass that hinds Comoros to development. Today there many campaigns aimed at promoting the importance of completing high school in Comoros. The government has created laws to insure that the students must attend school until they are of a certain age. However despite these efforts, many people will not receive their high school which called Lycee because of many circumstances. Lack of education maturity provokes misunderstanding among the people that high school teaches students to learn. It gives them a background in many different subjects and methods of learning. Learning how to read at a young age will allow the student to be able to learn through reading books for the rest of their lives. Reading, writing, simple mathematics and an understanding of how the world works are all very important skills for a person who is living in Comoros today. A Comoros

student should understand that high school education opens up opportunities for people. It gives student the experience and the confidence that they will be able to use in many life situations. Attending high school gives students opportunities to express themselves and to learn about other people and their ideas. Having the knowledge obtained in high school often gives people confidence later in life when they are dealing with the public. It can give a person confidence in the way that they view their abilities later in life.

On the other hand, education is generally believed to strong weapon for the facilitation and promotion of national unity and international understanding, removal of social inequalities, poverty and other vices, and provision of adequate manpower for economic development. It is, however, sad to mention that in spite of the little level of education and the huge efforts of the government, Comoros is still lagging behind morally, economy, socially and politically. This has encouraged scholars from various fields to search for alternative means of realizing national development through education. This had been put in motion after the existing of the French colonial masters when there were commissions over commissions in the country. The situation is so bad that whenever there is, with the materialistic nature of Comoro's educational system, everybody becomes reckless in struggling for money. Acquisition of knowledge becomes a means of acquiring wealth and not for services to the community but for their own pockets without any exceptions. Little wonder then that academics neglect their duty of making scientific and technological innovations that would benefit the society, but instead divert their attention to lucrative business to enrich themselves overnight. Those in public offices engage in fraudulent acts "Mkarakara" for personal gain. The method of getting rich through school, colleges and even lycee "high school" is multi-dimensional and far beyond what the Comoro administrators can curb. Even the Comoro Ulema'as are too money, and material conscious to the extent of mounting roadblocks for the purpose of shamelessly and illegally extorting money from poor student's family. There is no doubt that the Comoro administrators become materialistic, that acquisition of knowledge become an acquisition of money and wealth. The people become materialistic too and left the obligation of acquiring knowledge, even scientists, policemen, and the high authorities have forgetting the day of Judgment and plunged into the ocean of "Mkarakara" corruption and fraudulent. Obviously, these obstacles permit the poor students to ignore school and equip themselves to business or at least to become starts. How a small poor remote country like Comoros can be achieved its goals and objectives of development if the heads have headache. How education will be promoted if there is no qualified student and experienced staff to maintain and monitor roots.

Job services

Comoros nowadays should change the mentality of discrimination and partiality. Despite the fact that people do not equip themselves in education, even though there some who successfully graduated, but they still in coma of job services. The operation and establishment of Comoro's organizations do not even encourage the pursuance of graduate students. A big question that agitates the minds of the people and the parents as well is where could graduate students be promoted a job service? Because the job services are already preserved for the authorities and administrators children "Moinahatru" even though they did not graduate or have at least the capacity of

working. Most of the "Moinahatru" authority's children left before high school or do not have the experiences of the job even. I mean for authority's children the family of the government authorities. It is very sad to say that if a graduate student seriously wants to be promoted in an organization, should engage himself also in fraudulent and corruption" Mkarakara". He should be penalized a lot of money for the principal or director of the organization and wait until unknown moment if he or she has a chance to be promoted a job services. Thus, the fear of job services is another obstacle that dampens the enthusiasm of students who would have otherwise to pursue the system of education further. This calamity is the major potential internal barriers to develop the country Comoros.

In order for Comoros to overcome illiteracy and poverty must encourage people be educated. As a high school education is very important in the future of the country, people should take advantage of the wonderful opportunity that they have been given and pursue gathering all the knowledge that they possibly can. People should understand the importance of education. This importance of education is basically for two reasons. The first is that the training of a human mind is not complete without education. Education makes man a right thinker. It tells man how to think and how to make decision.

The second reason for the importance of education is that only through the attainment of education, man is enabled to receive information from the external world; to acquaint him with past history and receive all necessary information regarding the present. Without education, man is as though in a closed room and with education he finds himself in a room with all its windows open towards outside world.

This is why Islam attaches such great importance to knowledge and education. When the Qur'an began to be revealed, the first word of its first verse was 'Iqra' that is, read. Education is thus the starting point of every human activity. However, these activities cannot be achieved if the government does not look after the rights of the civilians and the interconnection between organizations.

On the other hand, Comoros cannot be developed without encouraging enthusiastic people through adequate training, preparing good and sincere administrators and producing creative students. Today Comoros needs enthusiastic and interested scientists who can think creatively and work sincerely, not merely those able to work with fraudulent and corruption. Increasing intellectual people will result in increasing economy and development. There is a need for sacrifice and resistance to fight against illiteracy and poverty which lead to destroy the barriers to development in Comoros.

Strengthening a Weak Economy

Weak economy is the real potential obstacles to development in all Muslim countries especial Comoros nowadays. People are indeed suffering in every aspect of life because they are not able to meet their basic needs and interested growth.

A country like Comoros that depend on a small and limited agriculture need devote financial, fiscal and real resources to the provision of education, health, nutrition and family planning. But in the supply of these social services the links between these resource "inputs" and the "outputs" or results reflected in a full, healthy and long life are even more tenuous than the links between inputs of labour and capital and the production of material goods. There is a wide range of outcomes, as reflected

in the health of a population, for a given amount of money spent on primary health care, or in the success of a family planning programme for given resources devoted to it. Without money, hardly anything can be done. But even large amounts of money can have little impact. The ratio of public expenditure to national income, the ratio of social expenditure to public expenditure, and the ratio of priority social expenditure to social expenditure are guidelines to achievements in human development, but they are not sufficient for the desired results. What one should aim at is to get the best possible results from any given amount of expenditure. This is particularly important in times of financial stringency. But this will depend on a number of factors other than money. What then are these determinants of the effective use of funds for social purposes? They can be grouped under five headings: institutions, skills and aptitudes, attitudes, levels of living, and policies.

Institutions determine the organizational basis from which the energy, commitment and enthusiasm of the beneficiaries can be enlisted. Too much centralized decision-making may fail altogether or, if successful, will prove extremely expensive; too much reliance on "bottom-up" initiatives will be frittered away or be taken over by local power elites. It is the right combination of participatory with governmental organizations that will yield the best results.

The **skills and aptitudes** of the teachers, village workers and health personnel will make all the difference in the delivery of these services. Training of the right type has to be provided, refresher courses should keep the workers up to date, and high wastage rates have to be avoided.

Attitudes are less easily measured than time spent on education, but the fact that they cannot be counted should not lead to the conclusion that they do not count (or exist). Human development is not just a question of literacy and numeracy, but of what might be called "operacy", the skills and willingness of doing. Attitudes are concerned with choosing objectives and priorities, adopting valuations, considering alternatives, making decisions, resolving conflicts, accommodating other people's views. They spring from self-discipline, pride in work well done, willingness to cooperate.

Levels of living, normally not regarded as being productive, are at low levels crucial in determining the efficiency of work done. The dedication and commitment to work on a health or education programme is more likely to be forthcoming from a well nourished, alert, healthy, well-educated, disciplined group of people.

Policies also are very important to discuss elsewhere in this paper. It is plain that the right division of labour between different levels of government, NGOs and the market (and the family) will be a crucial influence on the impact of social reforms.

Each of these five factors, which themselves interact, can be positive or negative from the point of view of human development and poverty reduction in Comoros. Positive institutions will draw on the enthusiasm and energy of the beneficiaries, negative institutions will set a distant, distrusted, centralized, urban bureaucracy against them. Positive attitudes comprise a readiness to cooperate, to be self-reliant, to take a long view; negative attitudes are inhibitions by rulers to implement reforms, obstacles in the form of refusal to do certain jobs as beneath the worker's dignity, dependence of beneficiaries and reliance upon others doing the job. And so on.

These five variables are themselves largely a function of human development. A society that enjoys high and widespread levels of nutrition, health and education will

development. The effectiveness with which money for poverty eradication and human development is used thus itself largely depends on human development. Progress in human development is both a condition and a result of human development. This explains why it is so difficult to get started in the war on poverty and on human development. But there is also a message of hope in it; for once the process does get started, it becomes self-enforcing and cumulative. Whether the five variables work in a positive or negative direction will also depend on political pressures, political constituencies, political obstacles and political inhibitions.

The Need for Emergency Reform of Economy

In the strongest economy in the wealthiest group of authority in Comoros, too many people are still being left out and left behind. An alarming number are children: One in every six children in Comoros is growing up in poverty. For children of color, it is one in three. Given our abundance, the gap between group and poor continues to widen. Our religious forebears declared that slavery was morally intolerable. Today we insist that widespread poverty in the midst of plenty is a moral wrong that we refuse to accept any longer. The disproportionate impact of poverty on people is a further indictment of our society. Prosperity must be shared.

We acknowledge that the causes of poverty are very complex. They include institutional racism, lack of opportunity, and economic inequality, as well as irresponsible personal choices and the breakdown of families and communities. The solutions to overcome poverty are equally complex. They include employment at a living family wage, quality education, safe neighborhoods, affordable health care and housing, strengthened families, and a renewed ethic of personal and community responsibility.

However, it is obvious that Comoros today can overcome poverty-but only if the people act together, and only if all sectors of society do what they do best. Comoros should commit themselves to seek new partnerships and to engage in new dialogue. Even as they expand their own commitments, Comoros know better that private institution either internal or external like Arab's institutions do not have the resources to replace other sectors such as business or government. Comoros vision of a good social order is one where many different sectors each makes its own unique contribution to the common good. Comorian do not seek to dictate what others should do. They do, however, invite a new dialogue, both to learn and to offer they deeply held moral convictions. They claim no detailed blueprint for overcoming poverty, but they believe that Allah and Iman (faith).reflection compel people to set forth practical goals that they believe every sector in this society should work to accomplish.

On the other hand, Comoros today should believe that a good society should achieve these potentials internal barriers to development.

Full participation by people of all groups. We as Comorian embrace our diversity by having zero tolerance for racism, making racial justice and reconciliation a top national priority, and acknowledging the inseparable connection between racism and poverty.

A living family income for all who responsibly work. This should include an appropriate mix of a minimum wage/living income, Earned Income Tax Credit (EITC), and targeted help with child care, food, transportation and housing. Our principle is that people who work full-time should be among the average people but not be fully poor.

Affordable, quality health care for all, regardless of income. It is unacceptable that closer to 1 million Comorian, including children, orphan and homeless continue to lack health insurance. Because managing and controlling a small country is easier and affordable than a big country. So, where the government source incomes go through?

Schools that work for all our children. We can no longer allow partisan battles to blur the moral issue that children's educational opportunities are unjustly based on where they live and their parents' income.

Safe, affordable housing. Eliminating poverty housing and homelessness through affordable housing must be a societal goal.

Safe and secure neighborhoods. A safe and healthy environment is essential to rebuilding families and communities. We must eliminate crime, fraudulent, corruption and violence, and end the scourge of life-destroying illiteracies.

Family-friendly policies and programs in every sector of society. Families and communities must be rebuilt as the primary foundation and nurturing networks of a healthy society. Since strong families are one of our best anti-poverty measures, we must do all that we can to support them.

Each of these goals is a moral priority for everyone. How Comoros achieve them should be a subject of a new dialogue between the citizens, community, society and every other sector of authority. We are not committed to any particular ideological method or partisan agenda to achieve these goals, only that they be achieved. Partisan divisions have for too long prevented real solutions to poverty, and it is real solutions to which we must all commit ourselves. Political disagreements can no longer be allowed to justify public inaction while those in poverty continue to be neglected. Overcoming poverty is our goal. We must together focus on how best to accomplish that goal, but how we get there is less important than getting there.

On the other hand, we as the people of Comoros believe that government at all levels-local, state, and Union-has an important role in developing, promoting and implementing public policies that can help in overcoming poverty. But this promotion and implementation should be in action but not in documentation. Our country today emergently needs political sincere leaders who are community builders dedicated to bringing our diverse peoples together for the common good. We seek a new partnership to explore:

How can government seek out and change practices of racial profiling, employment and housing discrimination, and other institutionalized forms of racism?

What is the right mix of policies to achieve a living family income? What combination of minimum wage/living income, Earned Income Tax Credit (EITC), targeted help with child care, food, transportation and housing would most effectively achieve the goal of a living family income for everyone who works responsibly?

How can we make health care a higher priority? How can we guarantee that every person in this nation has affordable access to good health care? What can we do together to ensure that all poor children are receiving the Medicaid benefits to which they are now entitled by law?

How can government do more to strengthen families and parenting by pursuing 'family friendly' public policies? How can the tax code be changed "ANDA" grand marriage to encourage and support marriage? How can effective child support for poor families be increased, regardless of who gets the money (whether parents, grandparents, neighbors, and other community members)? How can programs that encourage fathers to participate in child care be expanded?

Comoros is destructive instead of integrative. However, in Comoros the aim of European education was largely imperialism. Its purposes were defined early on as the creation of a competent artisan class; the diffusion among the masses of the people of education sufficient to enable them to understand the mission of the government, particularly with reference to the equitable and impartial administration of justice, and the creation of a small administrative class, capable of filling many government posts, some of an administrative, some of a weak technical nature. So, education systems introduced by the French colonizer were usually European and not relevant to the Comorian themselves. The Comoro's people, for instance, have to learn the language of their European masters and learn about European history and culture. The French with their passionate belief in the value of French civilization and culture, have regarded the spread of French as their duty. To secure this aim, they devoted themselves to the creation of a Comorian intellectual elite versed in French language, French thought, and French civilization, that would, they hoped inspire among Comorian a devotion to French culture to their own. Schools were designed to follow the French system. Local languages and the study of local institutions were to find little or no place in the system of education.

On the other hand, it is very shy to note that French government has failed to develop the education system in Comoros. European education has committed a serious error by applying irrelevant issues, methods of analysis, and tools to illiterate and traditional people in Comoros. Even buildings, offices, libraries and laboratories, classrooms and auditoriums with students and faculty are all useless materials of little worth without vision. In Comoros, modern or European education has a great effect in shaping the attitudes of the elite and the intellectuals.

2- Political Domain

Politics of the Union of the Comoros takes place in a framework of a federal presidential republic, whereby the President of the Comoros is both head of state and head of government, and of a pluriform multi-party system. Executive power is exercised by the government. Federal legislative power is vested in both the government and parliament.

Legal system

The Comorian legal system rests on Islamic law and an inherited French (Napoleonic code) legal code. Village elders or civilian courts settle most disputes. The judiciary is independent of the legislative and the executive. The Supreme Court acts as a Constitutional Council in resolving constitutional questions and supervising presidential elections. As High Court of Justice, the Supreme Court also arbitrates in cases where the government is accused of malpractice. The Supreme Court consists of two members selected by the president, two elected by the Federal Assembly, and one by the council of each island.

supported? Can we make both the dependent care and child tax credits refundable in order to benefit poor non-taxpaying-as well as middle-class-families?

How can we best develop new cooperation between government and faith-based organizations like Arab's foundations that empowers or funds the successful programs of both religious and secular non-profit organizations in ways that do not violate the first amendment?

How can government, along with other sectors, better promote awareness of the eligibility of many poor families for existing programs (such as children's health insurance and food stamps)?

How can government best ensure that access to quality education is available to all children regardless of income or "Moinahatru"? Authority's children. How can we ensure that those in prison-the great majority of whom come from poor families-receive the educational and training opportunities that will help them to be restored as contributing members of their communities?

How can government do more to reduce poverty and hunger worldwide? How can Comoros move toward canceling the debt of impoverished countries, both to government and to multilateral financial institutions? Can overseas development funding be more effectively channeled to poverty reduction?

How can the government uses alternative strategies to make the civilians understand and ban the characteristics of "ANDA" grand marriage which has the tendency to slower the economy of Comoros.

How can the central government which called the Union, reconcile with the autonomy islands? These the great questions that everyone should pond in order to solve the problems and cut off the barriers to development in Comoros.

However, without any doubt development theory needs to explain the process by which these potentials are created and their role in development. Meanwhile these potentials can be either internal or external as I have explored. Hence there some potential external barriers to development, some examples of possible external barriers that tend to block change and thus thwart economic growth and development are:

Liberating the Comoros identities from the influence of French government

I mean by liberating the Comoros identities, the oppressions of the French government towards the Comoros government from any field of development activities. This influence is the serious external barriers that Comoros never move forward. A small remote country like Comoros which has got its independence very early on 1975, has not freedom from the imperialism, ethnocentrism and oppression of French government from any field of development activities such as education, political, economical and even social.

1- Education

After the independence in 1975 Comoro's government under the rule and regulation of French government compromised its legitimacy by making several controversial educational decisions that led to downfall the Comoro's Economy. France had been planning to take control of Comoro's activities when the independence occurred attempting to Europeanize the whole country. Therefore, the education system in

Military

The military resources of the Comoros consist of a small standing army and a 500-member police force, as well as a 500-member defense force. A defense treaty with France provides naval resources for protection of territorial waters, training of Comorian military personnel, and air surveillance. France maintains a small troop presence in Comoros at government request. France maintains a small maritime base and a Foreign Legion Detachment (DLEM) on Mayotte. (Union des comores - www.comores.com). The politic domain is among the Potential external barriers that tend to block the economic growth and development in Comoros. However, the oppression of French government towards Comoros still exists even in the political manner. This influence is the serious external barriers that Comoros still fall down.

Coups d'état

Unstable Comoros has endured 19 coups or attempted coups since gaining independence from France in 1975. Twenty-eight days after the declaration of independence, on August 3, 1975, a coalition of six political parties known as the United National Front overthrew the Abdallah government, with the aid of foreign mercenaries. Some observers claimed that French commercial interests, and possibly even the French government, had helped provide the funds and the matériel to bring off the coup. The reasons for the coup remain obscure, although the belief that France might return Mahoré if Abdallah were out of power appears to have been a contributing factor. On the other hand, when in 1981 François Mitterrand was elected president Denard lost the support of the French intelligence service, but he managed to strengthen the link between SA and the Comoros. Besides the Guard, Denard established his own company SOGECOM, in both the security and building business. He seemed to be pretty rich. In period 1985-87 the relationship of the PG with the local Comorians became worse.

On September 28, 1995 Bob Denard and a group of mercenaries took over the Comoros islands in a coup (named operation Kaskari by the mercenaries) against President Djohar. French government pretend to be innocent of this coup but clearly was behind the mask. That is why France immediately severely denounced the coup, and backed by the 1978 defense agreement with the Comoros, President Jacques Chirac ordered his special forces to retake the island in term of france's interest.

Separatist (Ukutruzi)

It is very sad to say that French government does not let Comoros to breath even in the small other islands. In 1997, the islands of Anjouan and Mohéli declared their independence from Comoros. A subsequent attempt by the government to reestablish control over the rebellious islands by force failed, and presently the African Union is brokering negotiations to effect a reconciliation. This process is largely complete, at least in theory. According to some sources, Mohéli did return to government control in 1998. In 1999, Anjouan started to fall apart internally, on August 1 of that year, the 80-year-old first president Foundi Abdallah Ibrahim resigned, and gave power to a national coordinator, Said Abeid. The government was overthrown in a coup by army and navy officers on August 9, 2001. Mohamed Baçar soon rose to leadership of the junta that took over and by the end of the month he was the leader of the island.

3- Social domain

Unlike the oppression of French government, Comoros feels very insecure when talking about politics and this could be explained by the fact that the Comoros authority imposes big restrictions, despite official speeches, on the freedom of speech and on human rights. Government and these superpowers in this matter and they even explain it by the fact that the Comoros government is held into power not because of the support of its citizens but because it safeguards the economic interests of many western corporation located in the country. Comoros is also one of the few Muslim countries where hijabs are prohibited in government buildings. The government in power forces women wearing Hijab either to quit their jobs or for female students to drop out of school if they insist on wearing it. They force females with veils to sign a document in which they admit having committed a crime punishable by law and, in case of recidivism, would go to jail. The Comoro authorities made a huge propaganda on all state and private media against women who insist on keeping their veils despite all threats.

However, this potential external is anti-Islamic. And Comoros government should not force women to take out their Hijab because this is Allah's command. The Quran emphasises this issue. "O prophet, tell your wives, your daughters, and the wives of the believers that they shall lengthen their garments. Thus, they will be recognized (as righteous women) and avoid being insulted. GOD is Forgiver, Most Merciful. 33:59

Tell the believing men that they shall subdue their eyes (and not stare at the women), and to maintain their chastity. This is purer for them. GOD is fully Cognizant of everything they do. 24:30

And tell the believing women to subdue their eyes, and maintain their chastity. They shall not reveal any parts of their bodies, except that which is necessary. They shall cover their chests, and shall not relax this code in the presence of other than their husbands, they shall not strike their feet when they walk in order to shake and reveal certain details of their bodies. All of you shall repent to GOD, O you believers that you may succeed. 24:31

The verses quoted above are the only verses in the Qur'an giving the dress code for women - to lengthen the garments and to cover the chest. The Muslims of today have created unreasonable dress code for women based on tradition and customs in the name of God and Islam.

On the other hand, Comoros today need a surgery to take out the barriers which stop the steps to development in Comoros. Islamic principles cannot be separated from the government constitution even they follow the (Napoleonic code) legal code, if they really want to correct the history of regression in Comoros.

Honoring the Role of Islamic Principles in Comoros

Because of man's afflictions and troubles, he is in constant search for a solution. The materialistic theories do not ease his pains and suffering. These theories have failed because they have deviated from God's path of truth and enlightenment. At the same time, many of Muslim countries have left the Islamic principles and plunged into the ocean of materialistic and western system. That is why the majority of Muslim countries still set back and their resources are wasted and depleted through

mismanagement and regression. Wars, hunger, oppressions and even death still exist because they deviate from the Islamic principles.

God has created man and made him the successor of the land. He made man the master of nature. He bestowed on man many blessings, including knowledge to understand how to behave and deal with his existence. He has established truth for man's ease to achieve happiness in this life and the Hereafter. God has sent prophets and messengers as a mercy for man. All prophets and messengers such as Adam, Noah, Abraham, Moses, Jesus and Muhammad, peace be with them all, followed each other in succession in order to guide us to the right path. Unfortunately, Muslims lost their identities and God's path. As a result we still remain in the same position until we change ourselves and obtain the Islamic principles. However, some possible Islamic principles should be adopted by Comoros in order to develop the country.

Amanah (Responsibility)

Responsibility is the duty of using power and authority in an appropriate way in the pursuit of objectives given by others in the authority (al-buraey 1994-:228) . Comoros as such is a great responsibility placed on the shoulders of the government and also the civilian. One is obliged to take into account the heaviness of this responsibility. Responsibility could be considered as one of the fundamentals and essential principles of government affairs what distinguishes responsibility in Islam is the feeling of the individual that he is responsible before the people in the life and before Allah in the Hereafter. Comoros Government should know well that all trust must be rendered back to the one who entrusted them. Allah says: " o ye that believe betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you(Qur'an 8:27). The first Amanah that Allah has given to humanity is that of vicegerency on earth. Establishing the laws of Allah and worshipping Him as the only Allah. Allah says "It is He Who hath made you the inheritors of the earth.(Qur'an 6:165). Being a vicegerent of Allah is a great responsibility. Therefore, Comoros government should utilize the Amanat in the constitution but not to follow the Napoleonic cod.

Justice ('ADL)

Justice means things are in their proper places. Ethnic origin, religion, position wealth are not a basis for discrimination. The performance of Comoros government duty requires a good rapport with regard to different groups of people and viewing on an equal footing. The success of this rapport is largely dependent on the principle of justice. It is impermissible for the government to cheat, corrupt or act discriminately against any civilian or to favour one above another. This principle of justice is very important for any government authority from the head to ministers and directors because it enables them to deal fairly with the people and workers in their organizations. Its importance is evident from the Qur'an where Allah urges the nations to be just. " Be just : that is next to piety and fear Allah"(Qur'an 5: 8). In a different incident, a man complained to Umar Ibn Abul Aziz saying: I had just planted my crops and your army which was going to sham (Syria) destroyed it. Umar then compensated the man with ten thousands Dirhams. He also used to write to his governors saying" protect your state with justice and cleanse its roads from oppression. (Ibid). Hence Comoros should practice justice in every government buildings and offices to cutout the barriers to development.

Job competency

Diligence in work means steady effort and hard work which one puts in one's duty so as to accomplish the task assigned. The responsibilities of the Comoros government are heavy. Hence it needs steady and careful effort, hard work and great sacrifice. But if Comoros always depend on other countries like France and Arab countries to support, it does not sustain their development. However, hard work or careful effort is unobtainable without a wide range of knowledge and skills. The more quality knowledge the government possesses the more he or she is qualified to undertake his/her job to the best of his abilities. However, there is an extent that exceeds the mere fulfillment of a duty to perform a task with difference. This requires a high level of mastery or competency in work. The Prophet (puh) reinforced this when he said, "Allah loves it if anyone of you does an action, he does it perfectly (al-albani vol.3,1987:106). So, Comoros nowadays should work hard to perform and strengthen the gaps to development. However, the process of change that maximizes calamity and obstacles in Comoros, the government should promote democracy among the people.

4- Promoting Democracy

As peace provides a secure external and internal environment for international development, democracy provides a stable and conducive environment within countries for more rapid social progress. Democracy raises human aspirations. It encourages individuals to take active initiative for their own advancement. It facilitates freer and wider social interactions. It releases greater social energy. It vastly increases the dissemination of information and the multiplication of new organizations. As the transition from monarchy to democracy was a catalyst for rapid economic advancement of Western countries over the past three centuries, the spread of democratic institutions today opens up greater possibilities for global expansion. Development theory needs to explain the dynamics of the process by which political and social conditions impact economic performance. On the other hand, many Muslim countries are under oppressed and frightened. They do not unfortunately contribute the needs and promote democracy with the people. That is why we are underdevelopment and mismanagement. However, by proving that Islam and democracy can be compatible, the government should seek to foster the principle that a democratic and representative form of government is the best way to avoid the violence and confrontations that are threatening peace and stability in many Muslim countries.

Democracy is not an alien concept to Islam. When the Prophet of Islam died, he did not appoint any person or group of people to lead the Muslim society. The companions of the Prophet (pbuh) were asked to convene in a house and elect a new leader, Abu Bakr. By not appointing a successor, Prophet Muhammad (pbuh) clearly wanted to teach his followers that it is up to them to choose their leader. Therefore it is clear that the ruler in a Muslim society does not represent God Almighty but represents and serves the people who elect him. He serves at their pleasure and can be removed from office if he does not do a good job. Although Islam does not specify how these elections are to take place or the mechanism by which the ruler is made accountable to the people, Islam clearly forbids repression and oppression and advocates justice, freedom of religion, freedom of expression, and the freedom to criticize, or even oppose, the ruler. Islam is inherently democratic because it does not have a religious

hierarchy or spokesperson. What Islam has is generations of religious scholars (*Ulama*), and Muslims are in effect free to choose whom to follow or *not to follow*.

Political and Economical Freedom:

However, to promote democracy in Comoros, the government will work to develop a complete framework which brings together both Islamic and democratic principles and ideals. Therefore, the impact of economic development on the transformation of political systems has long been thought to be direct and positive. Sustained economic development in Comoros is supposed to lead to the emergence of democracy. **First and most important**, economic development will transform social structure and create a large enough middle class as the social basis of democracy. **Second**, economic development may, as its by-product, lead to the emergence of new political values (such as enhanced sense of individuality, personal autonomy, and value of personal freedom and choice) that support democratic institutions and practices. **Third**, a direct effect of economic development is the increase in the level of education. An educated citizenry is likely to be more knowledgeable about the political process and aware of their rights. Such a citizenry is more vigilant in defending its rights and possesses more effective means of doing so. **Fourth**, successful development will generate more economic wealth, which allows private-sector actors to accumulate resources and enhance their independence from the state, thus strengthening civil society as a counterweight to the state. Another beneficial effect of wealth is the increased possibility of resolving redistribution conflicts (because the bigger pie makes it more likely that every one will get a piece). **Fifth**, as successful development is more likely to occur in an open economy, such development may, in the process, promote extensive social, cultural, and political linkages with the international community. These linkages act to facilitate the flow of information (which undermines authoritarian rule) and constrain (through various external pressures) autocratic rulers. Hence Comoros should practice democracy in any aspect of fields in the government buildings to increase the level of economy without any distinction of islands, race, and sex. The case that democracy promotes development rests on the central idea that the political institutions critical to economic development are more likely to exist and function effectively under democratic rule. These institutions include the rule of law which protects property rights, individual liberties which foster creativity and entrepreneurship, the freedom of expression which ensures the production and unimpeded flow of information, and institutional checks and balances that prevent massive theft of public wealth often observed in autocracies. Comoros today should observe the rapid growth of economy in its neighbour countries like Mauritius, la reunion, Seychelles and even Madagascar. Unfortunately the observation of Comoros in any fields of development is blind spots because of the influence and brainwashes of French government.

Conclusion

Economic development is an important issue in the sense that strengthening the Muslim economies lead to progress on many other issues -- generating additional resources for education, reducing crime rates, oppression, influence from outsiders literacy and making it easier for people to provide for their families. That's why Muslim countries especially Comoros need to maintain a highly competitive, dynamic, open, developed economy with flexible labor markets. Comoros today may need to modify their welfare provisions to restore incentives both for businesses to hire people and for unemployed workers to seek work. But the success of several Muslim economies, notably the Comoro islands and third world countries, in combining economic reform with a strong social safety net shows that the two are in no way mutually exclusive. However, Investment in technology and education can be helpful in stimulating productivity growth, but in isolation will not be sufficient to rekindle growth and employment. Therefore, to break out the barriers to development Comoros should deeply promote education by encouraging the people to learn and eliminating illiteracy. In addition, to correct a history of regression must begin with fighting poverty and strengthening a weak economy, liberating the Comoros identities, honoring the role of Islamic principle, and Promoting democracy. I believe that Comoros will be soon developed and strengthen its economy if they work together and eliminate the ideas of separatism and corruption.

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