Chapter 1

Madrasa Education in India with special reference to the English Language

Teaching at Madrasas

1.1 Introduction

Studies related to the status of Muslims in India such as Sachar Committee and Ranganath Mishra committee reports show that Muslims are educationally, socially, and economically disadvantaged in India. It is necessary to work for the development of the Muslim society. Education could be the best source to uplift Muslims’ status. Madrasas have already been imparting religious education along with some modern knowledge to Muslim children.

Several works have already been done on Madrasa education, but no specific work on the English language teaching (ELT) and learning programs at Madrasas exists. Therefore, this study intends to evaluate the English language teaching and learning programs at Madrasas in India, which includes assessing Madrasa students’ target needs, their proficiency level in English, and their learning strategies, teachers’ and students’ perception towards ELT, testing and evaluation system, teaching methodologies, and analyzing syllabus and material in terms of what language skills they focus on and whether the content of the textbooks is appropriate in accordance with the students’ Islamic background, and need for teachers’ training programs.

1.2 Aims of the study

The study aims:

1. To examine the status of the English language teaching and learning programs at Madrasas
2. To determine what type of study material is suitable for the Madrasa learners in terms of their Islamic cultural background
3. To suggest a number of lessons on poetry, prose, and short stories considering students’ age, level of proficiency and Islamic background
4. To offer the training content for Madrasa English teachers

1.2.1 Objectives of the study

The study purposes

1. To assess testing and evaluation system
2. To ascertain students’ proficiency level in English
3. To examine whether the syllabi and textbooks prescribed at Madrasas are grammar-dominated, function/form-oriented or reading/writing-centered or situation based.
4. To evaluate whether the contents of the textbooks are socio-culturally appropriate for Madrasa students
5. To spell out teaching methodologies, which the Madrasa English teachers use in the classroom.
6. To identify students’ target needs of learning English
7. To examine the teaching and learning resources and facilities at Madrasas for teaching and learning English
8. To devise Madrasa teachers’ training needs

1.3 Research Methods and Framework

The study is carried out among three hundred students, studying at the Senior Secondary Level and thirty-one English teachers at seven Madrasas of India, including Jamea tul Hidaya, Jaipur, Jamia tul Falah, Jamia tul Ashrafiya, Madrasa tul Islah, Azamgarh, Nadwatul Ulama and its branch Ma’ahad, Lucknow, and a Madrasa for girls, Jamia Ahsanul Banat, Moradabad. As tools, descriptive, inferential, and self-observatory methods are used in order to analyze both qualitative and quantitative data, including teachers’ and students’ questionnaires, a diagnostic English test paper for assessing students’ proficiency level, four Intermediate English textbooks in terms of language skills and socio-cultural content and context, sample test papers by Madrasas teachers, and observation and interaction.

1.4 Road map of the study

This study will move on the basis of the following nine chapters:

Chapter 1 explains why English language teaching and learning programs at Madrasas need to be studied, a historical background of Madrasas, Madrasa curriculum, and need for English are also discussed.

Chapter 2 contains the review of literature, focusing on Madrasa education system, and need for modernization of Madrasas.

Chapter 3 focuses on Research Methodologies and Framework. The study was carried out among three hundred students, studying at the Senior Secondary Level and thirty-one English teachers at seven Madrasas of India. Descriptive, inferential, and
self-observatory methods are used in order to analyze both qualitative and quantitative data.

Chapter 4 analyzes English test papers designed by the Madrasa teachers and an evaluation of the diagnostic English test papers administered by the researcher.

Chapter 5 evaluates and analyzes the Intermediate English textbooks prescribed by Uttar Pradesh Board of High school and Intermediate Education taught at select Madrasas in terms of the language skills they focus on and whether the content of the textbooks is appropriate in accordance with students’ Islamic background.

Chapter 6 analyzes the data collected through two questionnaires for teachers and students and interaction with them during a survey at select Madrasas with special reference to teaching methodologies.

Chapter 7 is a case study of the Haque Education and Research Foundation in Kanpur, established for providing a two-year Diploma course in English Language and Literature (DELL) for those Madrasa graduates who have already spent 10-12 years in any Madrasa, studying Islamic religious education.

Chapter 8 is a SWOT analysis of the study based on chapters 4, 5, 6, and 7, which tries to examine strengths, weaknesses, opportunities, and threats.

Chapter 9 is a conclusion of the study, which also recommends lessons on prose, poetry, and short stories for 16-20 years old Madrasa learners, studying at High school or Intermediate level, according to their Islamic background and proficiency level.

1.5 Role of Madrasas in the society

Madrasas played a significant role in forming Muslim thought and society from the early days of Muslim era. Akhtar claims “No other social institution played the role of strengthening the civilization identity as madrasas did”. He further adds that Europe established the University of Naples in 13th century and other universities, which replicated the model of Madrasas in Cairo.¹

In India, Madrasas are about one hundred thousand in number and are playing a very important role in the development of national education system by providing

free education, lodging, study material and food in most cases to economically, socially and educationally underprivileged Muslim children. The Madrasas also help promote awareness of Urdu, Persian, and Arabic. Indian Madrasas also earlier produced judges, scholars, teachers, scientists, planners, and administrators.

1.6 Historical background of Madrasas

Madrasa is an Arabic word and taken from its root word ‘dars’, which means to study. Thus Madrasas are the places or Islamic seminaries where knowledge is imparted. The present form of Madrasa was found neither in the period of the Prophet (PBUH) nor in the period of his Companions. The Islamic educational system emerged in the period of Prophet Mohammad (PBUH), as He imparted Islamic teachings in homes or in mosques, the centers of Islamic education. Quran and its commentary, sayings of the Prophet (Hadith), and Islamic jurisprudence (Fiqh) were the subjects which were taught.2

Motashim Billah (died in 9th century) established a huge building especially for teaching and learning philosophy. It is also said there were two sisters who for the first time constructed two separate Jamia (university). Ummul Baneen Fatima set up Jamia Qurweeni in Hawarah area in 9th century. The other sister, Maryam built Jami‘ul Undlus in Fes city in 9th century. The next name in this list is Jamia - Al Azhar, in Cairo Egypt.3

The first formal Madrasa was established in Nishapur in Khurasan (Iran) and the second was Madrasa Nizamia in Baghdad. It was Hasan Bin Ali, Nizamul Mulk Tusi (1018-1092) who first organized a curriculum for religious and rational education. The subjects taught in the Madrasas were Islamic jurisprudence, History, Geography, Astronomy, Philosophy, Mathematics, Medicine, History, Chemistry and Sciences dealing with water, animals, and plants.

Most of the students of these Madrasas belonged to the elite class who were expected to become qazis (judges) and fill other government posts. That is why the subjects taught in these institutions were mostly secular or dealing with this world, with very little religious content.

---

2Mohammad Sajid Qasmi, Madrasa Education Framework (Mumbai: Markazul Ma’arif Education and Research Center, 2005), 1-17

3Ibid., 18.
1.6.1 Madrasa Education during the Medieval period in India

Throughout the Muslim rule in India, Muslim emperors established a large number of Madrasas with the aim of producing such scholars who would serve the government and such Ulama who would promote Islam and impart Islamic teachings. According to Muhammad Sajid Qasmi, the subjects taught in the Madrasas were akhlaqiyyat (ethics), ilahiyyat (divinity), ilm-e- Haiat (astronomy), Intizam -e-Mamlakat (public administration), Tabiiyyat (physics), Maashiyyat (economics), philosophy, law, rules of prayer, agriculture, history, Kitabat (writing), Hikmat (medicine) and Dimiiyyat (the basics of religion).

In India, the education of Quran, Hadiih (Sayings of the Prophet), Tafseer (commentary of the Holy Quran) and Fiqh (Islamic jurisprudence) was provided in monasteries, homes, mosques. The reign of Sultan Mehmood Ghazni (971-1030) marked the beginning of Madrasas. He constructed a beautiful mosque ‘Urooj -e-falak’ and a Madrasa was attached to it which contained a rich library. Agra was known as the centre of Islamic science and arts in his period. ‘Madrasa Muazza’ by Sultan Muizzuddin and ‘Madrasa Nasiriyya’ by King Shamsuddin Altamash (ruled between 1211-1236) and king Nasiruddin (1274-1356) were established. Muhammad Tughlaq (1324-1351) and Sikandar Lodhi (died 1517) contributed to Madrasas. Madrasa Feeroz Shahi is an example of that period. Sikandar Lodhi focused on compiling and translating books. Sultan Ahmad Shah also laid the foundation of many Madrasas in Gujarat. The famous Madrasas were Madrasas of Usmanpur, Madrasas Naharwala, Madrasas of Muhammad Tahir Pattan, Madrasas of Allam Wajeehuddin and Madrasa Shekhul Islam.

1.6.2 Madrasa Education during the Muslim period

With the arrival of Mughals, Madrasas mushroomed in India. The famous Madrasa ‘Sher Shahi’ was built in the period of Sher Shah: Suri in Narnol District of Patiala. Akbar, Jahangir, Shah Jahan, Aurangzeb and emperors of Bijapur and Golkunda focused on education and played a vital role in the construction and

---

5Mohammad Sajid Qasmi, Madrasa Education Framework (Mumbai: Markazul Ma'arif Education and Research Center, 2005), 25.

1Anjum, Yahya Ghulam, Deeni Madaris ahde hadhir k tazadhe ('Islamic religious institutions and contemporary challenges') (New Delhi: Markaz Ahle Sunnat Barkat Reza, 2005), 52-53.
rebuilding of Madrasas. Jahangir established Arabic Madrasas. Many Madrasas were established in Fatehpur Sikri in the Mughal period.\(^6\)

1.6.3 Syllabus of Madrasas under Mughal Period

The syllabus of Madrasa was designed in the period of Aurangzeb. It was Mulla Nizamuddin, a contemporary of Shah Waliullah who prepared a systematic syllabus called Dars -e- Nizami for all Madrasas. The syllabus focused more on rational science rather than religious education because the objective of the syllabus was to produce scholars who would serve the government.

1.6.4 The objectives of the establishment of Madrasas in the colonial period

After the downfall of the Mughal Empire, literacy rate among Muslims declined. When the British came into power, they replaced Persian with English as the official language and introduced English education system. In the beginning, Hindus were reluctant to adopt this system but gradually they realized the significance of the Western education. They grabbed the opportunity considering it as a sign of development. A large number of Hindu students got admission to British schools, colleges and universities. They got educated and secured various jobs in the British government. Muslims, especially Ulama remained aloof from the English education system, apprehending that these British rulers wanted to root out Islam. They regarded the Western education system as a threat to Islamic values, traditions and culture. They forbade parents from getting their children registered the British schools and colleges. There were many reasons why Ulama refused to accept this system. Some of them are:

- There was no Islamic religious education.
- There were no Muslim teachers in the British educational institutions.
- The curriculum was in conflict with the Islamic traditions.
- An order issued by Warren Hastings (1785) indicated that Madrasa graduates would not be recruited for government services.
- The government seized properties of Waqf Board in the state of Bengal in 1828.\(^7\) (Jhingram 2010: 133)

\(^6\)Ibid., 52-53.

\(^7\)Saral Jhingram, Madrasa Education in Modern India: A Study (Delhi: Manohar, 2010), 131-133.
These were some of the reasons which kept Muslims away from getting education in these institutions. English education system did not meet the needs of Muslims. Dr. Hunter himself admitted that the cause of decline of Muslims lay in the fact that British system of education was not in favour of Muslims.

When the British government realized the need for education among Muslims in particular and of Hindus in general, it changed its educational policy and gave emphasis to Muslims’ education. Therefore, the government established two separate colleges; Madrasa Aliya in Calcutta for Muslims in 1781 and Sanskrit College in Banaras in 1791 for Hindus. These two colleges aimed at producing such scholars in Arabic, Persian and Sanskrit who could serve in courts and make decisions according to their respective laws. But still the intake of Muslim students was very low. Hindu students got degrees and placement in the British government. Consequently, the literacy rate among Muslims kept declining.

The Revolt of 1857 pushed Muslims back in every aspect of life. They protested against British government. They became educationally, socially, economically and politically deprived. In these circumstances, Ulama gathered, contemplated over the existing issues and challenges and took initiatives. Thus Maulana Qasim Nanautavi laid the foundation of Darul Uloom Deoband in 1866 with the purpose of preservation and continuation of Islamic identity, values, learning, beliefs and culture. On the other hand, Sir Syed Khan was also worried regarding the poor status of Muslim community in particular and others in general. He considered illiteracy and ignorance as the main cause of Muslims’ downfall and abysmal condition. He perceived education as a powerful tool for achieving socio-economic reform. Understanding the issues and demands of the time, he established the first Madrasa at Moradabad in 1859, second at Ghazipur in 1864 for meeting the Muslims’ educational needs. He laid the foundation of Madrasatul Uloom (Mohammedan Anglo Oriental College) at Aligarh in 1875 that later got the status of a university, ‘Aligarh Muslim University’ in 1920. This aimed at spreading Western knowledge that would meet the contemporary needs of the learners and Islamic knowledge. Thus the

---

8Amirullah Khan Sherwani, *All India Muslim Education Conference ka sau sal* (Hundred years of All India Muslim Education Conference) (Aligarh: Sultan Jahan Manzil, 1994), 17-22.

movement of providing Western knowledge in Madrasas started with the establishment of Mohammaden Anglo Oriental College.

In the 1890s, when the British government felt that Muslims were not interested in studying in British institutions, it presented a new kind of Madrasa called ‘New Scheme Madrasa’ and they all were funded by the government. There were two kinds of New Scheme Madrasas- Junior and Senior. The Junior Madrasas were up to fifth standard and the Senior Madrasas were from 6th to 10th class.\textsuperscript{10}

1.6.5 Syllabus of Darul Uloom Deoband and other Madrasas

Darul Uloom Deoband and other important Madrasas in India follow Dars-e Nizami syllabus with some modifications, which focuses mainly on Islamic religious education, including Arabic language and literature, grammar, syntax, the commentary of Hadith and holy Quran, Islamic jurisprudence and its principles, history, rhetoric, philosophy, logic, sciences of minerals, beliefs, chirography, and cantillation.

1.7 Role of Shibli Naumani in reforming Madrasas

Shibli Naumani joined the Mohammaden Anglo Oriental College Aligarh and worked as an assistant professor of Arabic in 1883. Aligarh movement, of which the purpose was to reform and uplift the Muslim community from educational, social and economic point of view, influenced Shibli Naumani. He established a Madrasa, a national school of education in Azamgarh on 20 June, 1883 which became a middle school in 1895.\textsuperscript{11}

Shibli Naumani played a key role in reforming the Madrasa education system. He advocated such Islamic institutions which would include both religious and contemporary education. In 1898, Daru Uloom Nadwatul Ulama was established. In 1905, a new syllabus was implemented that included Arabic literature, oratory, criticism, Islamic knowledge, Quran, Hadith, beliefs, philosophy and Islamic law. For gaining Western knowledge, English, philosophy and science were included.\textsuperscript{12} He


\textsuperscript{12}Ibid., 20.
prepared an outline of the teaching and learning of English, a two years course for the students who had already completed their degree course at the Madrasa so that the interested Madrasa graduates would get admission to this particular course and gain a sufficient knowledge of English in order to promote Islam and its teachings in English. Regarding this, Sir Syed said that this was the first historical move for reforming Madrasas. Shibli Naumani having the same approach founded Darul Uloom in Hyderabad which later developed into Osmania University. English got the special attention there. After this, he contributed to the improvement of syllabus of Islamic department of Dhaka University and syllabus of Madrasa Aaliya, Rampur.\(^\text{13}\)

Ghazanfar states, “The main objective of Nadwatul Ulama was the production of such Ulama who were trained to keep alive their dignity, preach Islam in India as in foreign countries, refute the infidels’ attack on Islam and stand side by side with modern intellectuals. Shibli reiterated that it was impossible to achieve these objectives without the knowledge of English.\(^\text{14}\)

In 1901, the teaching of English started in the primary classes at Nadwatul Ulama, Lucknow. When Shibli was appointed Dean in 1905, he took initiatives for the development of this program. In 1908, when Nadwa started receiving government aid for modern educational purposes, he made English language teaching and learning of English up to Matriculation standard mandatory. In his later stage, he reached Azamgarh and contributed to building Madrasa - tul- Islah, Seray -e- Meer (1909). The aim of this Madrasa was to combine both religious and secular education. English language was taught there at B.A. level.\(^\text{15}\) After this many more Islamic institutions were established.\(^\text{16}\)

Following are some more Madrasas established in 19\(^{th}\) and 20\(^{th}\) century.

- Mazahir al- Uloom, Saharanpur (1866)
- Madrasa Baqyat Salihat, Vellore, Tamil Nadu (1883)

---

\(^{13}\)Ibid., 23.


\(^{15}\)Ibid., 156.

- Jamiatul-Falah, Blairaganj, Azamgarh (1889)
- Jamia Mazharu Uloom, Banaras (1893)
- Madrasa Ameenia, Delhi (1897)
- DaruUloom, Khalilia, Tonk (1899)
- Jamia Arabia Hayatul Uloom, Mubarakpur, Azamgarh (1899)
- Jamia Ashrafia, Mubarkpur, Azamgarh (1905)
- Madrasa Darus Salam, Umrabad (1924)\(^7\)

1.8 Importance of learning English for Ulama

In this era of science and technology, English as a global language has become a tool and passport for one’s bright career, better pay and better status in the society. Globalization and foreign investments in the Indian markets have increased the necessity for the use of the English language for getting good opportunities in life.

Madrasa students need English because the study for eight to fifteen years in a Madrasa, they work hard and do well throughout their career, but at the end of their course they do not find a satisfactory job. As career they may join a Madrasa as a teacher or a mosque as Imam (Islamic religious scholar) because the degree they get from a Madrasa is valid neither for a government department nor for the private sector. If one joins a mosque or a Madrasa, the salary he gets does not meet even his basic requirements. Furthermore, every fresh Madrasa graduate cannot find a job in a Madrasa or a mosque because of limited seats. Though Madrasa students can get admission to a university, but the subjects they are offered to study are Urdu, Arabic, Persian, Islamic Studies, and Theology, which have very limited job opportunities.

An objection might be made here that the same case happens with the mainstream graduates too. Do all the graduates from colleges or universities get jobs? The answer might be in the negative, but they have the potential to get jobs at an early or later stage of their lives since their degrees meet the criteria of the government and private sectors. Hard work and dedication will definitely help them get jobs while Madrasa graduates would hardly get the same even if they work hard.

Therefore, English as a second language needs to be learnt in a suitable environment with appropriate language learning and teaching facilities. In light of this need of the hour, most of the Madrasas in North India have included English in their

\(^{7}\) Saral Jhingram, *Madrasa Education in Modern India: A Study* (New Delhi: Manohar, 2010), 143.
religion oriented curriculum in order to enable their students to fulfill their communication needs.

While realizing this need the policy makers paid attention to English language teaching programs in 1980s and the government sought to modernize Madrasas in 1986, but the steps taken are not in line with the needs and aspirations of Madrasa learners.

Understanding the significance of English language for Muslims, Sir Syed Ahmad Khan advocated learning it intensively in order to uplift Muslims in the society. On the attitude of Sir Syed Ahmad Khan towards English language, Saral Jhingram writes, “He actively advocated English education among Muslims, contending that instead of opposing the British, Muslims should reconcile with the ground realities and learn the English language which had become now the means of social, political and economic upliftment.”

Muhammad Sajid Qasmi says that today there is a need of such Ulama who would be proficient in English language so that they would impart Islamic knowledge to the Muslim children who are residing in foreign countries. Overseas Muslims need Islamic literature that will help them in learning Islam. He writes:

Maulana Waheeduddin Khan, a leading Islamic scholar in India, says that knowing modern sciences and English language, our Ulama can achieve nobility but they cannot be the leaders heading the movements ... Explaining his view, he says that he has attended many international conferences. He found that there were plenty of people from other religions who could represent their views and thoughts in English language. But our community lacks such kind of people. Therefore, it is the responsibility of our Madrasas that they should produce such scholars also who can participate in these seminars and can represent Islam.

Sajid Qasmi mentions two Hadiths that advocate the significance of learning of foreign languages: He quotes, “…Islam does not prohibit learning the language of [any] other community or nation. There is a Hadith mentioned in Tirmidhi [in which] Prophet Muhammad (BPUH) ordered Zaid, one of his companions, to learn Hebrew,

---

18Ibid., 140.

19Mohammad Sajid Qasmi, Madrasa Education Framework (Mumbai: Markazul Ma’arif Education and Research Center, 2005), 98-100.
the language of Jews”. He quotes one more Hadith, “Learn the language of others so as to defend yourself from their plots.” These Hadiths prove that learning the language of other religions and cultures is not prohibited in Islam. It can be learnt if it is required. Especially learning such a language which has become a global language and in which various objections are made by the opponents of Islam is necessary for Ulama.

A number of great scholars favored learning English. They did not oppose from learning English language. Some of them are Qasim Nanautavi, founder of Darul Uloom Deoband, Ashraf Ali Thanvi, Ubaidurrehman Sindhi, Sayyed Ali sahib Mungairi, and the founder of Darul Uloom Nadwatul Ulama, Lucknow, Shibli Naumani.

Muhammad Sajid Qasmi writes, “Maulana Sayyed Ali Mungairi (RA), the founder of Nadwatul Ulama says: it is the need of the time to learn English language. We should train some Islamic scholars for propagating Islam through this medium in foreign countries. They will be writing in certain magazines that convey the true message of Islam to the people”.

According to Ghulam Yahya Anjum, English language should be promoted in the curriculum of Madarsa not only for the purpose that the Madrasa learners would be able to fill up the forms or write addresses on the envelopes but it should be taken as an important means for transferring their Islamic views and thoughts into this language.

Yoginder Sikand has reviewed ‘Dini wa Asri Taleem: Masail wa Hal’ (‘Religious and contemporary Education: Problems and Solutions’) written by Saifullah Rahmani, Hyderabad. He mentions Rahmani’s advocacy regarding the inclusion of secular education and teaching English language in Madrasas and writes:

“..........................Rahmani insists that madrasas should include a modicum of ‘modern’ subjects in their curriculum, enough to enable their students, as would-be Ulema, to function in the world outside and to be aware of ‘the

20Ibid., 112-113.
21Ibid., 111-115.
22Yahya Ghulam Anjum, Deeni Madaris ahde hadhir k taqadhe (“Islamic religious institutions and contemporary challenges”) (New Delhi: Markaz Ahle Sunnat Barkat Raza, 2005), 142.
demands of the present age’. This would also, he says, provide them with better skills to communicate with ‘modern’ educated Muslims as well as non-Muslims. It is wrong to say, he argues, that the ulama ever condemned the learning of English and other ‘modern’ subjects, for all languages ‘are from God’. Rather, what they opposed was the ‘Western culture’ that advocates of English education championed. Just as the founder of the Deoband madrasa, Maulana Qasim Nanotavi, introduced Sanskrit in the madrasa’s syllabus, today’s madrasas must teach English, he advises. Besides, he says, they should also familiarize their students with the basics of Economics, Political Science, History, Geography and Mathematics. These subjects, he writes, are also important for understanding and interpreting Islam according to the demands of the times.  

Rahmani emphasizes imparting modern education to Madrasa learners, including English, Economics, Political Science, History, Geography, and Mathematics. A poll carried out by Market Research Company Pakistan, emphasizing the need of English in Madrasas indicates that majority (59%) advocate the inclusion of English language in Madrasa curriculum.

Chandra also emphasizes the introduction of English language teaching (ELT) in Madrasas, helping Madrasa students get an opportunity to enter mainstream. This will also enhance their approach towards more scientific advancement, and will broaden their perspective, approach and acceptance in various vocational and technical courses.  

1.9 Conclusion

The study intends to examine the status of the English language teaching and learning programs at select Madrasas in India, which includes syllabus and material used at the Intermediate level, teaching resources, teaching methodologies, teachers’ training needs, teachers and students’ perception towards ELT, students’ target needs of learning English, and their learning strategies and proficiency level in English. The study also includes a case study of the ELT program at Haque Education and Research Foundation at Kanpur, which offers a two-year Diploma course in English Language and Literature (DELL) only to Madrasa graduates.


24 Chandra Pritha, English Language Teaching in Indian Madrasas: Accommodation or Complicity?”, in Proceedings of the 7th International Free Linguistics Conference (Hong Kong: The Hong Kong Polytechnic University, 2013), 20-21.
This study seeks to bring attention of the policy makers, Madrasa administrators, language practitioners and researchers to understand the issues and challenges and take special remedial measures in order to advance the ELT programs at Madrasas in India.
References:


Md. Inamul Haque, “English Language Teaching and Learning at the Alim Level in the Madrasah in


Sherwani, Amirullah Khan. All India Muslim Education Conference ke sau sal (‘Hundred years of All India Muslim Education’). Aligarh: Sultan Jahan Manzil. 1994.


http://indianmuslims.in/madrasa-reforms-a-leading-maulanas-plea/