Chapter 2

Review of literature

The present chapter includes the available sources related to Madrasa education and its curriculum, with special reference to the English language teaching and learning programs at Madrasas. Many studies are available on Madrasa education, but no research specifically focuses on English language teaching and learning programs at Madrasas.


   The writer brings out the aims and methodology of education in Madrasas. Also, he raises a significant issue of synthesizing Islamic and modern education, saying that both should not be divorced from each other.


   The article rejects the very common allegation against Madrasas that they do not want modern education for their students. The report says that Madrasas wish to include modern subjects in their curriculum, but they face the problem of hiring good teachers because of financial constraints.


   The study which is based on a survey of several Madrasas in Indo-Nepal frontier in Bihar and West Bengal rejects the allegation that Madrasas are ‘dents of terrorism’. The books also highlights how these Madrasas have been playing a very important role in providing education in those areas where the state government is hardly making any efforts.


   The article focuses on the fund for the development of Madrasa provided by the Union Human Resources Development Ministry (HRD) and its effectiveness.

The study was carried out covering 50 Madrasa Molvis (Islamic scholars) and 150 students in five Madrasas in Delhi, which focuses on their perceptions and attitudes with regard to Madrasa modernization, government’s schemes for modern education in Madrasas, and its implementation in Madrasas.


The study examines the role of Madrasas in the identity formation of Muslim community in West Bengal, Madrasas’ growth, and the government policies.


This study based on extensive filed work and archives traces the evolution of Madrasas in India and the ways that they impact Muslim community, especially in West Bengal. The book also discusses many issues such as identity, gender, and being ‘secular’. This also explains why Muslim fathers send their sons to the government schools and their daughters to Madrasas.


The writer dispels a generalized notion that Muslims do not want to educate their girls and want their children to get only religious education. Poor Muslims generally send their children to Madras because of free education, lodging, and food. He also argues that the Madrasa curriculum in the medieval period focused on intellectual education and the contemporary Madrasa curriculum is Islamic religious based.


This book is fairly a comprehensive account of Madrasa education, their curriculum, challenges of the day, and teaching methodologies. The author also steers clear of the stereotype that Madrasas are dens of terrorism. The book also tries to ascertain why Muslim children have high drop-out rate. The study discusses Dars-e-Nizami syllabus and its origin. The writer also suggests that Madrasa children should be given modern education for their better earning and better life. The writer also highlights the lack of teaching resources and poor infrastructure of many Madrasas.
and insufficient financial support under the scheme of Madrasa development from the government, which cause drop out of students.


The book based on a survey throws light on Madrasa education in Bihar, with special reference to its Muslim concentrated district, Purnea. The book also discusses the significance of education in Islam, the early intellectual education along with religious education in contemporary Madrasas. The book also looks at the efforts made by Sir Syed Ahmad Khan, Nadwatul Ulema and All India Muslim Educational Conference in order to reform Madrasas in the colonial period. The work also addresses setting up of Madrasa education boards and introduction of modern subjects in their curriculum. The study also discusses Madrasa curriculum and Madrasas’ rigid dichotomy between religious and world knowledge.


This is a comprehensive study on the problems of Indian Madrasas, including its traditional curriculum and teaching methods, lack of skills and opportunities of jobs for their graduates.


The author brings out the significance of seeking knowledge in Islam. The advancement of Islamic jurisprudence diverted Madrasas’ attention from ‘secular’ and ‘intellectual’ sciences. The study pleads for the amalgam of both religious subjects and social and natural sciences in Madrasas.


This report focuses on the Madrasa education in the region of educationally marginalized Meo communities in Bharatpur, Rajasthan. Lack of job opportunities in both the private and government sectors for Meos has killed their interest in education. In such circumstances, Madrasas offer their children free education, lodging and food. The report also touches upon the syllabus, finances, administration, inefficient teachers, and their lack of interest toward their duties, and erratic supply of
free textbooks provided by the government organizations working for the Madrasa development.


The article suggests to introduce modern subjects along with the Islamic subjects first at Maktabs or mosques-schools (primary education) and then at Madrasas. For this, funds can be produced from the Maulana Azad Educational Foundation, Waqf Boards, and the state government.

15. Sajid, Muhammad Qasmi. Madrasa Education Framework. Mumbai: Marakazul Ma‘arif Education and Research Center (MMERC) and Manak Publication.

This study argues why the need of Madrasa education arose with reference to its historical background, how Dars-e- Nizami (a course used in many Madrasa) came into existence, strength and weaknesses of the curriculum, and whether the subjects taught at Madrasas meet students’ needs. It also examines teaching methodologies.


The book presents a survey of Indian Madrasas in general, along with listing out a number of suggestions for reform such as management, syllabus, and teaching methodologies. This suggests finding out the ways for affiliating Madrasas with the universities of India. This also lays stress on getting modern education to fulfill their need of spreading Islamic teachings.


This book written by a Madrasa graduate emphasizes significance of knowledge of Islam, and the role of Darul Ulum Deoband and its Ulama in preserving Islamic culture and identity by establishing many Madrasas in India. The book favors inclusion of English, Mathematics, world affairs, and a comparative study of the religions in the curriculum of Madrasas.


The book throws light on the Madrasas and their evolution at different periods of time. This also focuses on the notion of the curriculum of Madrasas in Medieval,
colonial, and in contemporary periods. The book also discusses the allegation being associated with Madrasas in terms of terrorism.


This detailed report of a Seminar proceeding supported by the HRD, Government of India discusses elementary education and minorities in India. The report mentions that lack of opportunities as the reason of Muslim educational ‘backwardness’, with untrained teachers. This also asserts that India’s advancement relatively depends on providing Muslims with better education opportunities.


This book is a collection of scholarly articles, which focus on Madrasas’ history, their present condition; and the need for reform. Wasey argues that there should not be any distinction between religious and intellectual education as the word *Ilm* (knowledge) mentioned repeatedly in the holy Quran admits no. such differentiation.


This study reveals Muslims’ educational vision and problems and provides suggestions about the improvement in the vision of Muslims in India. The author highlights that a large number of Muslim population is educationally, socially, and economically disadvantaged. This also discusses that the vision of Muslims is not towards modern education though education is the top most priority in Islam. This article also throws light on the Madrasa education system and the need for modernization.


The study clearly indicates that the socio-economic requirements of the Muslim community drastically hamper Madrasa owners to upgrade their education system according to the needs of the day. Government is taking some initiatives to modernize Madrasa education system but some social constrains are hampering them from adopting these changes. The writer emphasizes that the degradation of Madrasas education system could be improved in order to uplift Muslims’ status in the society.


The author presents an overview of Madrasa Education in India with different perspectives. In Islam Madrasa education system is to provide a platform for the education of their future citizens.


This study analyzes how the inclusion of English language teaching (ELT) in Indian Madrasas will help Muslim youths connect with the world. The author says the confinement with the traditional approach of Madrasas brings socio-political segmentation among the Muslim community and rest of the nation. The author argues that if the ELT education and the formal school system are incorporated in Madrasas, the larger socio-political process of alienation will be contained.


The focus of this study is primarily on the curriculum of Indian Madrasas, its variants (Autonomous Madrasa and government Madrasas), and curriculum structure. The author argues that modernization of Madrasas has become a significant need of the day. He cited the example of some Madrasas that already have modern subjects.
The writer says that Madrasas are contributing significantly to the educational system of Muslim community. He also points out many loopholes related to Madrasas, which he advises to Madrasa administrators to remedy.


http://www.jstor.org/stable/4417603?seq=1#page_scan_tab_contents

This study is an assessment of the proposed Madrasa modernization program by the HRD ministry. The author emphasizes the government needs to take steps for the improvement of the functioning of Madrasa education system for the advancement of the Muslim community, because they constitute a considerable section of the total population of the nation. Measures must be taken to introduce modern education and to enhance enrolment and retention of Muslim children in government schools and further recognition of their degree.


http://www.southasiaanalysis.org/no.de/1663

This article examines the idea and efforts of the government and Muslim leaders to bring Madrasas into mainstream, as Madrasa students would also get equal job opportunity comparable to national graduates. For the enhancement of this approach, the author indicates that the government has already taken many steps, but now leaders of Ulama must give enough space to and acceptance of modern education in their Madras curriculum for the overall development of Muslim community.


This study brings out the reforms undergoing in Madrasa curriculum and structural approach. The writer discusses that Madrasa authority and Muslim leaders have already started playing a vital role in bringing reforms in terms of socio-political
and economical aspects of Madrasas education system, which is pertinent in view of
the allegation that Madrasas are associated with anti-national activities.
29. Seminar on Elementary Education and Minorities in India: A Report. New Delhi:

This detailed report of a seminar proceeding supported by the HRD,
Government of India discusses about elementary education and minorities in India.
The report mentions that lack of opportunities as the reason of Muslim educational
‘backwardness’, with untrained teachers. This also clears that India’s advancement
relatively depends on providing Muslims with better education opportunities.
30. Wasey, Akhtarul. Madrasas in India: Trying to be Relevant. New Delhi: Global

This book is a collection of scholarly articles, which focus on Madrasas’
history, their present condition, and need for reform. Wasey argues that there should
not be any distinction between religious and intellectual education ion as the word Ilm
(knowledge) mentioned repeatedly in the holy Quran fixes no. such differentiation.
31. Zama, Muhammad Qasim. The Ulama in Contemporary Islam: Custodians of

This book extensively overviewed the role and function of Ulama The author
argues there was no. any radical division on the basis of religious and secular
education earlier, but in the cotemporary world, traditionalist Ulama have limited
Madrasa only with religious education, ignoring the intellectual education. The writer
also discusses that proposals for Madrasa reform are not easy to implement as such
proposals are considered as ‘interference’ or ‘conspiracy’ against Madrasas.
32. Shazii, Tasneem, and Sana Asma. “Educational Vision of Muslims in India:
Problems and Concerns.” International Journal of Humanities and Social

This study reveals educational vision and problems and gives suggestions
about the improvement in the vision of Muslims in India. The study presents the fact
that Muslim community in India is at the back foot in terms of education as well as
socio-economic condition. This also discusses that the vision of Muslims is not
towards modern education though education is the top most priority in Islam. This

article also throws light on the Madrasa education system and the need for modernization.


http://oaji.net/articles/2015/1170-1427635396.pdf

The main aim of the study is to find out contribution of Madrasa education in the upliftment of Muslims and point out the short comings of Madrasa education. The study discusses that the word ‘Madrasa’ in Arabic language means school, which applies for both secular and religious education. Thus, Madrasas in India should not be confined with providing only religious education. Because of the poor condition, the marginalized Muslim community is increasingly demanding modern education from their Madrasas, but the private ownership of most of these Madrasas is the major hurdle for this purpose.


The study clearly indicates that the socio-economic requirements of the Muslim community discourage Madrasa owners to upgrade their education system according to the need of the day. Government is evidently taking initiatives to modernize Madrasa education system, but some social stigmas are hampering them to adopt these changes. The author emphasizes that the root cause of the stagnation of Madrasa education system could be unearthed and once again the Madrasa education could help lift the Muslim community from backwardness to enlightenment and from poverty to prosperity.


The author presents an overview of Madrasa Education in India with different perspectives. In Islam Madrasa education system is to provide a platform for need of
education of their future citizen. The history of arrival of Islam in India had the
greater influence on the educational development of the country by opening the door
for deprived and lowest section of the society. But now-a-days due to its isolated aims
and objectives, Madrasa education became debatable globally.

36. Chandra, Pritha. “English Language Teaching in Indian Madrasas:
   Accommodation or Complicity?” In Proceedings of the 7th International Free
   Linguistics Conference. Department of English, The Hong Kong Polytechnic
   University. September 2013.
   http://www.flegroup.net/wp-content/uploads/Proceedings-of-the-Free-
   Linguistics-Conference-2013.pdf

   This Study analyzes the introduction of English language teaching (ELT) in
   Indian Madrasas to cope up with the bizarre increase in alienation and radicalization
   of India’s Muslim youth. Inclusion of English in the Madrasa curriculum will help
   Madrasa students get jobs. The author says the confinement with the traditional
   approach of Madrasas brings socio-political segmentation among the Muslim
   community and rest of the nation. The author argues that if the ELT education and the
   formal school system are incorporated in Madrasas, the larger socio-political process
   of alienation will be narrowed down.

37. Burhanuddin, M. Qasmi. “Curriculum of Indian Madrasas: Need for Reform”.
   https://www.academia.edu/205089/Present_Curriculum_of_Indian_Madaris_Need
   _for_Reform_

   The focus of this study is primarily on the curriculum of Indian Madrasas, its
   variants (Autonomous Madrasa and government’s Madrasas), and curriculum
   structure. The author argues that modernization of Madrasas has become a significant
   need of the day. He cited an example of some Madrasas that already have modern
   subjects. The writer says that Madrasas are contributing significantly in the
   Educational system of Muslim community. He also points out many loopholes related
   to Madrasas, which he advises to Madrasa administrators to look upon.

38. Upadhyay, R. “Madrasa Education in India- Is it to Sustain Medieval Attitude
   10, 2015.
   http://www.southasiaanalysis.org/paper730 5/5
The focus of this text is to highlight socio-political and economical problems and concerns associated with Madrasas education system. The writer vividly points out that the recent Madrasa education system is not upto the level of modern education in almost every sphere, though it has been playing a very important role in the Islamic centered teaching. The policy makers and practitioners of Muslim community in India need to revive the Madrasa education system according to the modern education for the betterment of their community.


This article highlights the Mahrashtra government’s notion about Madrasa curriculum that if Madrasa do not include secular subjects, such Madrasas will be entitled as non-school or educational institution in India.


http://www.southasiaanalysis.org/no.de/1663

This article reflects the idea and efforts of the government and Muslim leaders to bring Madrasas into main stream, as Madrasa students would also get equal job opportunity comparable to national graduates. For the enhancement of this approach, the author indicates that the government has already taken many steps, but now leaders of Ulama must give eno.ugh space and acceptance for modern education in their Madras curriculum for the overall development of Muslim community.


This study states reforms undergoing in Madrasa curriculum and structural approach. The writer discusses that Madrasa authority and Muslim leaders has already
started playing a vital role in bringing reforms in terms of socio-political and economical aspects of Madrasas education system, which is rightly in view of the allegation that Madrasas are associated with anti-national activities.