Chapter -V

Development of Traditional Education in Modern Karnataka
1. Introduction

From Islamic point of view education is inseparable from religion. The foundation of traditional education stands on two main pillars of Islam, viz., the Quran and the Sunnah. The Quran attaches a paramount importance to the values of acquiring knowledge and wisdom. From the very beginning of Islamic history, Masajid were put to use of traditional education purposes. Sometimes they served as places where meetings were held to discuss important political matters, besides being utilized for holding judicial courts. The Prophet (SAW) himself used to sit in the Masjid and discussed the religious as well as worldly matters with his companions. Masajid, though meant for worship, served as the centers for educational, social and political activities of the Muslims.

2. Origin of Madrasah Education in India

Madrasah education is neither by-product of any particular historical event or emergent situation, nor does its foundation and functioning exclusively depend on the state support or patronage of political authorities. This is actually a natural system of Muslim society which worked for the spread of education among Muslim masses through ages without any break. In case of India, it may be surprising but this is a fact that the foundation of the Madrasah education was laid by the Arab traders initially in the form of Maktabs in south India (especially in Malabar) in the last quarter of 7th century C.E., when they had started residing along with their families in their newly established colonies.

As conquerors, Muslims first reached India in the beginning of the 8th century C.E. The intellectual climate of their Arab homeland was extended to Sindh, Debal, Mansura, and Multan by the settlers. During the Arab rule in Sind the Madrasah education got formal shape as Madaris were set up in several towns in this region which had sprung up as centers of Islamic culture and civilization. After the passage of time, this system was gradually developed and hundreds of Madaris during this period were flourished. Awadh, Khairabad, Delhi, Agra, Patna, Surat, Multan and Lahore were the main centers of Madrasah education and Islamic studies. The number of Madaris and Makatibs were multiplied during the period of Sultan Qutbuddin Aibak, Ilutmish, Allauddin Khilji, Muhammad Tughlaq and Sikandar
Chapter 5

Lodhi. Under the great Mughals (from Babar to Aurangzeb) tradition of Madrasah education, not only continued but developed further.4

The structures of various Masajid, forts and Madaris found even today remind us the past of Madrasah education during the times of Mughal period. Sir Syed Ahmed Khan in his famous book Asar al-Sanadid relates that there was a network of Madaris and Makatib throughout the country during the Mughal period, which continued till the last Mughal King.5

With the collapse of the Mughal Empire, the British gained supremacy, and their rule brought about a new administrative and educational set up which changed various aspects of Indian Muslim life. The Muslim nobility lost its political power and started getting squeezed economically and educationally. It is generally considered a period of strong set back to Indian education system. But with all these odds, the Madrasah education continued and flourished, and in fact, this system of education saved Indian Muslims from being affected by the Western culture. It was during this period that several well-known Madaris were established. They include Darul Ulum, Deobond (1866), Nadwatul Ulama, Lucknow (1894), Madrasatul Islah, Sarai Mir, Azamgarh (1908) and Jamia Arabia Islamia, Nagpur (1938).6 After independence in 1947, India became a democratic and secular country. There is a misperception that due to the prevalence of secularism in India, the traditional educational institutions have lost their relevance. The Madrasah education system is still strong in its own position and has been developing in a multidimensional way in the country.7

Madaris and Makatib have been providing traditional education in India. They have helped in promoting literacy among the Muslims. As a matter of fact the contribution of Madrasah education in India has been so important that the educational development of Muslim community can’t be achieved without the Madaris and Makatib. Ulama and scholars produced by these Madaris provide leadership not only in religious matters but also in social and political spheres as well. It is because of this prominent role of Madaris, the common masses and particularly the intellectual groups call the Madaris as the fortress of religion and pay respect and honour to these institutions. At present, there are several thousand Madaris spread all across India. Most of the Masajid have a primary traditional school or Maktab attached to them, where Muslim children learn the Quran and the basics of their faith.
If anyone desires to get specialization in religious studies or prepare himself as *Imam*, *Mufti* and *Maulawi*, numerous *Madaris* are available for this purpose. For many poor families, *Madaris* are the only source of education for their children, since they charge no fees and provide free boarding and lodging to the students.  

3. **Courses of Studies in Madaris**

Since the material, regarding the curriculum of Islamic education over the past centuries, is not enough, it is difficult to give details about the development of the curriculum of *Madaris* and other institutions at different periods of history in India. However, on the basis of the available material, the development of this curriculum may be discussed under five stages.

The first stage of this development starts with the reign of Sultan Qutubuddin Aibak (1206-1210 C.E.) and ends with the Tughlaq dynasty. During this period since the Muslim rulers had brought a vast territory of India under their control, they needed a large number of officers to run the empire. Some of the basic qualifications required for administering the newly acquired territories were adequate knowledge of Persian and Islamic jurisprudence. Naturally, the *Madaris* that existed at that time kept this thing in view and made every effort to produce the type of men needed for administering the Muslim kingdom. This was the reason that in the courses of instruction prevalent in that period the subjects of grammar and Islamic law and jurisprudence were given more importance than that of other subjects. Moreover, there was another reason for the predominance of these subjects in the curriculum. Most of the distinguished *Ulama* and learned men who were engaged in teaching had come from the region where Islamic law and jurisprudence, were very much popular with the men of learning.

In the second stage of development, it was during the reign of Sikandar Lodhi (1489-1517 C.E.), that few other subjects were introduced in it. These modifications were suggested by the two distinguished teachers of Multan, Shaikh Abdullah Talambi and Shaikh Azizullah Talambi who migrated to Delhi and Sanbhal respectively from Multan during Sultan Sikandar's time. The other name that is associated with the development of the curriculum in this stage was Shaikh Abdul Haq Muhaddith Dehlavi (1551-1642 C.E.). He was not only a theologian of high repute but was a profound scholar and well versed in various branches of Islamic
~Chapter 5~

learning. The credit for the introduction, growth and popularization of Hadith in India (particularly in Northern and Western India) rests with Shaikh Abdul Haq Muhaddith Dehlavi.

In the third stage of development the curriculum was greatly enriched by rational learning (Ma’qulat). The moving spirit behind this enrichment of curriculum was Amir Fathullah Shirazi. He was responsible for introducing the philosophy into the curriculum as a subject independent of logic. In the fourth stage of development two illustrious names got associated with it. One is Shah Waliullah Muhaddith Dehlavi (1703-1762 C.E.), the great political thinker, the reformer and the outstanding theologian of 19th century India. The other is Mulla Nizamuddin of Sihali (d. 1748) who is credited to have formulated the celebrated course known as Dars-i-Nizami, which was acclaimed as the best course of instruction in the history of traditional education.

Like Shaikh Abdul Haq Muhaddith Dehlavi, Shah Waliullah had also a great fascination for Hadith and he also travelled to Arabia to study Hadith under a teacher of great repute, Shaikh Abu Tahir of Madinah. He developed the Hadith curriculum by adding a number of books in the courses of Hadith and it was through his efforts that more attention was given to learning of Hadith in the traditional institutions. The course of the study formulated by Mulla Nizamuddin is still adopted in most of the traditional institutions with some changes.\(^{11}\)

In the fifth stage when India came under the British rule Dars-i-Nizami was still in vogue in most of the institutions though not in a good state. The focus of the Dars was on what were called the rational sciences (Ma’qulat) - logic, philosophy, scholastic theology and Arabic and Persian, grammar. Three centuries later, the Dars-i-Nizami continued to be the syllabus of most Madaris in India, although an increasing number of books on the traditional sciences (Maqulat), such as Tafsir, Hadith, Fiqh and theology have been added.\(^{12}\)

When the Darul Ulum at Deoband was established in 1866, the Indian Muslims were passing through a critical period. The depressed Muslim society was confronted not only with confident Hindu society which was going ahead of them in educational and economic developments but with the Christian missionaries who had intensified their missionary activities and had become very bold in their criticism of
Chapter 5

Islam. The syllabus which the Darul Ulum adopted was on the pattern of Dars-i-Nizami, of the second stage, but in keeping with the changing time some modifications were suggested in it catered to the general needs of the Islamic society. In other words Dars-i-Nizami was designed to produce administrators, accounts, jurists, teachers and scholars. So, the Darul Ulum laid more emphasis on teaching of Tafsir, Hadith and Figh. In the post-independence era the Darul Ulum realized to introduce some modern subjects like Geography, Economics, Political Science, and History. As such these subjects have been introduced in the curriculum. Recently English has also found a place in it.\(^\text{13}\)

The establishment of Nadwatul Ulama in 1894 was the result of the thinking of those enlightened Ulama who made sincere efforts for integration of traditional and modern education. The founders of this Madrasah wanted it to be the synthesis of the Aligarh and Deoband scholars of thought. Since Nadwatul Ulama represented a new experiment in traditional education, naturally it introduced changes in the syllabus of traditional education according to the needs of the modern age. The syllabus was so designed that there was less emphasis on logic and philosophy and the prominent place was given to the teaching of Hadith and Tafsir and for teaching the Arabic language arrangement was made in such a way that a student could write and speak the modern Arabic easily and fluently. The teaching of English and other modern subjects like History, Political Science, Geography, and natural sciences etc. were introduced in the curriculum.\(^\text{14}\)

In addition, most Mosejid had Makatib attached to them wherein children were taught to recite and memorize the Quran, a pattern that continues till this day. No standardized syllabus was introduced in the Makatib, however, and each Maktab was free to teach its own set of books.

4. Development of Traditional Education in Karnataka

The traditional educational system in Karnataka as stated earlier in the 3\(^\text{rd}\) chapter witnessed some progress in the recent times. Although the history of traditional education system goes back to the early period of spread of Islam in the coastal area of Karnataka (in the last part of 7\(^\text{th}\) century C.E.),\(^\text{15}\) but it developed fully in later periods, on the same lines as that of North India. Traditional education at
primary level was mainly provided through *Makatib* which were mostly attached to the *Masajid*.

With the establishment of British rule, the *Madaris* had to face such challenges that were considered to be a grave threat to their very existence and identity. In 1837, Persian was replaced with English as the language of official correspondence by the East India Company in the territories under its control. State-employed *Qazis* were replaced by judges trained in British law, as the application of Muslim Law was restricted only to personal affairs. A new system of education was gradually set up, where Islamic learning had no place. Many of the modern schools were established by Christian missionaries, whose antipathy for Islam was well known. The endowed properties of several *Madaris* were also resumed by the East India Company. Thus, increasingly bereft of royal patronage and finding their avenues of employment greatly restricted, the *Madrassah* system and the *Ulama* had now to contend with a major challenge to their survival.¹⁶

This was the beginning of the educational polarization of what was now seen as 'religious' (*Dini*) knowledge, on the one hand, and modern 'worldly' (*Dunya*) learning, on the other. Because of the way in which this hierarchy of knowledge was constructed, the curriculum of the *Madaris* came to be seen as almost entirely unchangeable, although in the past it had been subject to considerable change over time. Further, the free education, boarding and lodging provided by the *Madaris* often attracted many poor Muslims who could not afford to study in schools that charged fees. The hope of getting employment as *Muaddins, Imams, Muftis* and *Madrassah* teachers, also attracted many poor Muslims with no other reasonable job prospects. On the other hand, middle class Muslims increasingly began to prefer English-medium schools, as these provided avenues for occupations in the new economic system. Though the *Madaris* generally came to be associated with the lower classes, but the fact is that it provides educational facilities to children of the people of different sections of society.

5. Development of Traditional Education in Karnataka in Post-independence Period

After independence, India became a democratic and secular country. There are many persons who believe that due to the influence of secularism in India, the
traditional educational institutions have lost their relevance. But, in fact the traditional education system is still strong in its own position and has been increasing and progressing by leaps and bounds in the country. Muslims, especially the Ulama class, during this period, made their efforts to keep on the legacy of traditional educational system, and thus they established many new educational institutions for the propagation and promotion of traditional education by following the curriculum adopted that of Darul Ulum Deoband, Nadwatul Ulama, Lucknow and Darul Ulum Nizamia, Hyderabad.

The Muslims in Karnataka also had to face many formidable changes along with general animosity of the British rulers. They had to counter the missionary activities of the Christian missionaries. The Ulama and the masses rose to the occasion and established a series of Madaris in the state. A large number of Madaris were set up in the latter half of the 19th century. Most important and famous among them are highlighted as follows:

5.1 Madarasah Darul Ulum Sabeelul Rashad, Bangalore

This Madrasah was established in 1960 by Allamah Hafiz Qari Shah Abu al Saud Ahmad Baqawi, alumni of Madrasah Baqiyat al-Salihat (Tamil Nadu) who rose to the designation of Amir-i-Shariat, Karnataka. It acquired popularity and recognition within a short period of 50 years due to the tireless efforts of the founders.¹⁷ The syllabus of the Madrasah is mainly based on the Dars-i-Nizami system and they have the three main stages of education at higher level in traditional sciences, namely Mualaw, Alim and Fazil. The Madrasah also have a good library, conference hall and Dor-ul-Qasa (center for preparing and issuing Fatawa and that of deciding the disputed cases in accordance with the Islamic law). In this Madrasah the medium of instruction is Urdu but there is the provision of teaching Arabic, Persian, English and local Kannada languages.¹⁸

5.2 Jamia Al-Islamia, Bhatkal

Jamia Islamia is another well-known traditional institution established in 1962 at Bhatkal (Uttara Kannada). The Jamia offers a course in Islamic studies in Arabic medium leading to the Alim (graduate) degree. Having achieved the primary education (for five years) at three Makatib (elementary schools) located at three places, one at Chowk Bazaar, at Makhdum Colony and the other in Nawayat Colony,
the student is eligible for achieving further education (for three years) at Jamia Islamia in Jamia Abad. With the completion of this course for eight years, a student receives graduate (Alim) degree from the Jamia. Since this institution is affiliated with Nadwatul Ulama, Lucknow, therefore the examination of final year students is conducted under its supervision. The syllabus is also prepared as per the guidance from Nadwatul Ulama in all subjects except for Fiqh that is prepared as per the Shafi school of Jurisprudence. If a student of this Madrasah is interested in seeking higher education, he can receive the same from the Nadwatul Ulama and some modern universities of India and abroad.

A student having completed the Secondary School Leaving Certificate SSLC (10th) and 12th course is eligible for joining the Alim course in the sixth year of the eight years course. Apart from religious education, English, Kannada, Persian, Hindi, Politics, Economics, Mathematics and Science are also taught. The Jamia has also made arrangements to produce ‘Huffaz’ (plural of hafiz, persons who memorize the full text of the Quran). Jamia has 500 students on its roll. Students come from far-off places like Bihar, Maharashtra, AP, Kerala and other parts of Karnataka. Locals constitute about 80 percent of the total strength. About 90 students are presently engaged in memorizing the Quran under five instructors. The most fascinating building is the library block that houses 7,000 books and subscribes to 15 periodicals, mostly in Arabic. The Jamia also had four big hostels accommodating about 500 students.

5.3 Darul Umur (Tippu Sultan Advanced Study and Research Centre), Srirangapatna

The Tipu Sultan Advanced Study and Research Centre (TSASRC) is a premier institution established by the ‘Sheriff Foundation’ at Srirangapatna near Mysore. TSASRC inaugurated its programme of one year post graduate course in Islamic Studies and Community Service at Srirangapatna on 5th May 2002. TSASRC was conceptualized on the vision of Tipu Sultan, the great freedom fighter of India. Tipu Sultan during his rule had the vision of establishing an Islamic University at Srirangapatna but could not fulfill his dream because of his political and military engagements.
Darul-Umooor is the first institution of its kind in India imparting knowledge of contemporary subjects like science, computers, management, history, and mass communication to graduates from different Madaris in India. TSASRC is being developed as a Centre of excellence in the field of advanced education and research. The daily programme and system of studies aims at total personality development of the candidates apart from acquiring scientific knowledge.

The programme is aimed at training a well-informed, scientifically oriented and professional cadre to serve as Dawah workers, teachers and imams, in addition to research and other developmental activities related to community work and service.

6. Famous Madaris and Institutions of Higher Learning in Karnataka:

1. Ashraful Ulum Mysore, Mumin Nagar, Kesre, Mysore
2. Darul Ulum Mehmood Gawar, Muslim Hostel Outside, Shah Ganj Bidar
3. Darul Ulum Siddiqiya, Darul Ulum Siddiqiya Trust, Siddiqiya Nagar, Mysore
4. Darul Umooor, (Tippu Sultan Advanced Study & Research Centre), Gombaz Shahi Road, Srirangapatna, Mandya
5. Houze-IImiya-Baqir-ul-Ulum, Alipura, Chikkaballapura
6. Jamia Muhammadiyeh Mansoora, Thanisandra, Bangalore
7. Jamia Arabia Badar-ul-Ulum, Badur-ul-Ulum Lill Banath, Badurudddeen Colony North, Bidar
8. Jamia Fathima Niswan, Islamabad Colony, Ring Road, Gulbarga
9. Jamia Hazrath Bilal, Hazrath, Bilal Complex, Bilal Nagar, Bangalore
10. Jamia Islaamia Madaraasa Madeenath-ul-Ulum, Manyar Taleem, Bidar
11. Jamia Sulthanul Ulum, Shiva Ji Nagar, Bangalore
12. Jamiaal Swalihaat, Andron Khila Usman Ali ADU, Raichur
14. Jamia al Salihat, Bhatkal
15. Darul Ulum Rahmania, Davangere
16. Darul Ulum Siddiqia, Siddique Nagar, Mysore
17. Jamiya Gaisul Huda, Shikari Palya, Bangalore
18. Jamiya Ziya Ul-Ulum Kandloor, Kundapur, Udupi
19. Madarsaa Aabr Yaqoob, Bijapur
20. Madarsaa Arabia Misbah-ul-Ulum, Misbah Nagar, MSK Mill, Gulbarga
21. Madarsaa Biathul Ulum, Sindagi, Bijapur
22. Madarasa Darul Ulum Sabeelur Rashad, Bangalore
23. Madarasa Faqur-ul-Ulum, Old MC Road, Muslim Chouk, Mandya
24. Madarasa Gulshan-E-Razvi, Raichur
25. Al-Jamiatul Hashmiya, Bijapur
26. Madarasa Islahul Banat, Byepass Road, Yarmaras Camp, Raichur
27. Madarasa Madeenath-ul-Ulum, K.K.Dodi, Ramnagar
28. Madarasathul Talimul Quran, Bismillah Nagar, Bangalore
29. Madarasathu Islahul Banath, Bangalore
30. Madarasa Ummul Khair, Rehmat Nagar, Old Jevegi Road, Gulbarga
31. Darul Ulum Shah Waliullah, Bangalore
32. Madarasa Sayeediya Arabic College, Kaval Byarasandra, Bangalore
33. Madarasa Masihul Ulum, Bangalore
34. Madarasa Madeenathul Ulum, Bidar
35. Jamia Qasimul Ulum, NR Road, Bangalore
36. Madrasah Miskatul Ulum, Taramandalpet, Bangalore
37. Darul Ulum Mahdavia, Channapatana, Bangalore
38. Jamiatul Ulum al-Qurania, Bangalore
39. Madrasah Islah-al Banath, Venkateshpuram, Bangalore
40. Islamia Arabic College Mansoora, Alur, Hassan Dist
41. Darul Ulum Anwaria, Chanderabanda Road, Raichur Dist
42. Darul Ulum Faruqia, Kolar
43. Madrasah Azharia, Mangalore
44. Darul Ulum Azizia, Mysore
45. Jamia Islamia Madinathul Ulum, Mandya
46. Darul Ulum Rahmania Ahle Sunnath, Tumkur
47. Jamia Rashidia, Belgaum
48. Darul Ulum Sabilul Huda, Chikballapur
49. Madrasah Arabia, Balehonnur, Chikmagalure
50. Darul Ulum Ihsania, Chamarajnagar

7. Salient Features of the Institutions of Traditional Education in Karnataka

In brief, Masajid, Makatib and Madaris are the most important traditional education centers in modern Karnataka. The role of these institutions in traditional education of Muslims is of great significance. The existence of these institutions is
usually the identifiable landmarks of Muslim areas. In all the areas under study these institutions have a great significance in the life of the Muslims living there. In Muslim areas Masjids are usually maintained through the combined efforts of the local populace. The elders’ council of the respective areas is primarily responsible to look after the Masjid and its activities. To maintain the Masjid activities in some areas separate Masjid committees have also been constituted by the locals. The Masjid possesses certain necessary items for the use in Makatib attached with it. The Masjid activities as well as the teaching of students are in the hands of Imam (one who leads the daily prayers) who is appointed by the local people under certain terms and conditions. To look after the Masjid activities Imam is assisted by his assistant called Muaddin (one who gives call for prayer).

In Muslim areas Makatib are usually maintained along with the Masjid. Here the local children are taught primarily the basic Arabic language and Islamic knowledge along with the recitation of the Quran. So the Makatib students do not get the higher Islamic knowledge and have to achieve the same from a higher learning institution or Madrasah. The Madrasah students popularly call their teachers as Ustad. It has been observed in Karnataka that the girls are also receiving the basic Islamic knowledge from the Makatib. But instances of running Makatib by some parents at their respective homes in all the areas have also been noticed. This was mainly because the parents and guardians do not like to send their grown up girls to the Makatib in the Masjid as it is run by the male teachers. Further the teaching hours in the Makatib of houses are adjusted to suit the majority of the girl students.

Beyond the village level Makatib, there are Madaris located in some localities under review. These Madaris are the higher centres of Islamic learning. Generally the Muslim trusts or organizations of the localities are authorities of the Madaris. They maintain contact with the Muslims and send representatives to different areas of the State to collect donation and to gather funds to run the institutions. Donation by individual families and resourceful persons for running the Madaris is also a very common feature. Poor students of Madaris are given free tuition as well as facilities of boarding and lodging. Since the grown up or adult boys study in Madaris, so girls are admitted to separate Madaris exclusively meant for them.

The Madaris in Karnataka generally follow the tradition of any of three schools of thought - Deobandi, Barelvi, and Ahl-i-Hadith. The students are trained in
~Chapter 5~

Madaris attempting to follow the ideas of respective schools. It has been observed that the ordinary Muslims of different villages in Karnataka do not fully understand the differences of the ideologies held by various theological schools. However, the majority of the Muslims under review are the Sunni-Hanafis.

In Madaris of Karnataka, students are taught various subjects like Quran, Hadith, Arabic, Urdu, Islamic Theology etc. Among these subjects the Islamic theology and Urdu receive proper attention, while the other subjects are not seriously taught. In order to complete the courses on Islamic theology, students must learn the Quran and a few books on the Hadith written by different theologians. Seminars on selected religious topics are held in these Madaris where students are trained to deliver speeches on different religious matters, duties and traditions which are to be followed by the Muslims. Sometimes, bigger religious congregations (Jalsah) are arranged, in which famous theologians of different schools are invited to deliver speech or sermon on different religious issues. The students and the people largely attend these Jalsas attentively.

After successful completion of the course in these Madaris, students are awarded the title of Maulawi. Students completing their education from the Madaris are mostly employed either as Imams in Masajid or teachers in Makatib or Madaris. For higher Islamic education the Maulawis prefer to go to bigger Madaris located at different places like Darul Ulum, Deoband and Nadwatul Ulama, Lucknow etc. After completion of the courses from Madaris, the students are awarded various titles on the basis of their knowledge and performance in religious education. A Maulawi, who gets excellence in reciting the Quran with perfect pronunciation and accent, is called Qari. The Maulawi who memorizes the Quran by heart and can recite the verses fluently, is given the title of Hafiz. A Maulawi well versed in theological sciences is called Alim.

It is difficult to give the actual number of Madaris in the present day Karnataka in spite of some surveys having been conducted by the renowned organizations like Institute of Objective Studies (New Delhi) and Students Islamic Organization of India (Karnataka Zone). Still from the varying estimates on the number of Madaris provided by these organizations and other authorities one can deduce that after independence the graph of Madaris in Karnataka has been steadily rising. The vast variation noticed in the figures of Madaris quoted by different groups
and responsible persons clearly indicates that so far, no comprehensive and scientific effort has been made at any level to compile reliable data on the number of different types of traditional education centers, scattered in every nook and corner of the state, that would immensely help in all kinds of future planning for the benefit of Madaris. However, in the last sixty years a large number of small and big Madaris, ascribing to one or other schools of thought, have been founded on the Karnataka soil.

As regards the syllabus of the Madaris of Karnataka, it may be said that it is mainly based on the Dars-i-Nizami. No doubt, the series of Madaris flourishing in modern Karnataka are continuation of the same well established practice of medieval period for which the significant contribution of Ulama, scholars and rulers of medieval period cannot be forgotten. But, the present syllabus as it exists in these Madaris in view of contemporary challenges needs some revision and change. It is encouraging to find that Muslim educationists have raised their voice against the inadequacies of Dars-i-Nizami to cope with the present requirements and have urged for its improvement and reorientation in order to make it more useful and effective in the context of the present day world. In the light of the observations made about the Dars-i-Nizami some of the institutions have introduced certain changes. But these changes are not likely to make much impact.

Today, the political and social structure, economic and monetary conditions, trade and industry, national and international situation as everything else has undergone a revolutionary change. Innumerable problems have arisen. The life has become more complicated than it was in the past. It is therefore necessary that this syllabus should also be reoriented. Some books taught in the Madaris have become outdated and are not relevant to modern period. Such books should be replaced by the latest ones. Under such circumstances the present day Madaris count overlook the requirements of this period.

8. The Development of Traditional Education in the Coastal Area of Karnataka

Unlike the northern part of India, Islam had different sort of origin and spread in the coastal areas of South India. Arabian travellers and traders brought Islam to the south west-coast of India by the middle of the eighth century C.E. The community flourished further when many of the Arabian traders who visited the coastal area
began to settle there and married native women. Such intermarriage and conversion served to swell their numbers which resulted in the origin of many communities like Mappilas, Bearys, Labbois, Nawayats etc. Among these communities Bearys and Nawayats were the inhabitants of the Arabs in the coastal area of Karnataka. The coastal Karnataka Muslim culture is an interesting mix of Indian and Arabian elements, and Hinduism and other religions of the country had evidently influenced them.

The vast stretched beautiful coast of Karnataka extending from Kasaragod to Karwar fascinated the foreigners especially the Arabs to have trade contacts with this land in medieval period. These trade contacts helped immensely for the mutual cooperation between the two subcontinents and the advent of Islam in the coastal area of Karnataka and the formation of innate cultural entity. These played an important role in the development of traditional education in the coastal area of Karnataka. Moreover, surveying the development of traditional education in 20th century C.E., it is desirable to say two more factors played an important role in the development of traditional education in Karnataka. The first one is the impact of Kerala Muslims and Malayalam language among Beary Muslims and the impact of North India and Urdu language among Nawayat.

8.1 The System of Traditional Education among the Bearys of Karnataka

The Beary Muslims—a Muslim minority community that came into existence through the marriage of Arab sailors and traders to the local women and the converts among the local people, residing in the coastal areas of Karnataka—follow various traditions of the Mappilas of Malabar and local Hindu (Tulu) people. Considered to be one of the earliest Muslim populations of India, Beary Muslim community is an ethnic society, having its own unique traditions and distinct cultural identity. They speak a dialect known as Beary language or Naknik Bashe. This language uses words derived from other Dravidian languages like Kannada, Tulu, Konkani and Malayalam. Some Arabic, Persian, and Urdu words are also included in this language. The Beary community holds an important place among the other coastal Muslim communities of India like Nawayat of the Uttara Kannada district, Mappilas of Malabar and Labbois of the Coramandal coast. The Beary Muslims are intermingled with other religious people in their daily endeavor. There are few signs to distinguish them from other (non-Muslim) communities even though on the surface one could see certain features
in food habits, dress and customs, and manners. But the similarities are many. It is quite evident that these factors are evolved from topographical conditions of this terrain. They are influenced in their lives by the habits of the common folk of coastal Karnataka.

Dakshina Kannada (Beary Muslims residing in this district of Karnataka) has always been considered a part of Malabar before the reorganization of the Karnataka state in 1956. Hence people of Malabar have kept a special relationship with the people of Dakshina Kannada. After the formation of linguistic states, Dakshina Kannada became a part of Karnataka. But for traditional education Beary Muslims have always associated themselves with the rest of Kerala and they understand Malayalam language very well.

British concern for more widespread public education in the coastal area of Karnataka started in earnest during the 20th century. Before this, the only educational facilities for Muslim children were the traditional Makatib or Madaris. It is unknown how many such privately-run Makatib existed throughout the region. Furthermore, they were dependent upon the Mappilas of Kerala for their traditional education. The system of religious education in the coastal area of Karnataka must have started at the same time as the first few Masajid were established in Malabar. They built Masajid for propagating the faith and made arrangements for imparting religious instructions in these Masajid. This system evolved over a thousand year period and even though for a century there was great emphasis on modern education, the religious education system survived and with the addition of some new trends it continues to thrive. These institutions are called Polli-Dars in the local language (Beary Language) of Muslims. Hence, in the areas of Kasaragod, Ullal, Mangalore, Barakur, Kundapura and Bhatkal etc. of the coastal Karnataka ruins of ancient Masajid can be seen. These places maintain the tradition of imparting traditional education in the coastal Karnataka. In coastal Karnataka like Malabar there exists the different level of traditional education system, which has been categorized and termed as follows: — Dars, Othupalli (Makatib) and Madaris.

8.2 Dars System

In the coastal Karnataka and Malabar one of the primitive the educational system attached with Masajid was known as Dars. These Dars system is unique and
has played a decisive role in the diffusion of Islamic knowledge. Some similar systems of education exist in some places even today. Its scheme of utilizing the resources available in the community for the propagation of knowledge is outstanding. It is most likely that this system might have started along with the advent of Islam here. Most of the Masjid of these areas are two floors. The purpose of the second floor is not only to hold the overflow of worshippers on special prayers such as Jumah (Friday prayer), Ramadan and Eid occasions, but it also serves as a place where a group of students can be lodged. The ground floor of the Masjid serves as a classroom during non-prayer times. The students get free education from the Imam or Musliar of the Masjid. He teaches the students Arabic and Islamic religious Sciences. These students are also considered guests of the locality where the Masjid is situated and each house of the area is assigned a student and they are responsible for meeting his daily meals. These Dars systems impart religious and Arabic education for Muslim boys only. These may be considered as centers of higher religious education in early period and this trend still continues in some areas like Madrastul Muta'allimin Sullia, Darul Irshad Miani, and Al-Madinah Manjanady etc. The students completing the Dars system are eligible for getting admissions for higher studies in various premier Madariss of India.

The earliest and well known Dars was in Ponnani, reputed to have been established by Zainuddin Makhdum, the Senior (1467-1521 CE), which afterward came to be known as the 'Little Makkah of Malabar'. A large number of students from many parts of India as well as from outside India such as Indonesia, Malaya and Java studied there. In 1887 there were about 400 students in Ponnani Dars, while in 1996 the number was about 300. However, it was so unfortunate, that the center could not be elevated as an excellent center for Muslim education in future as it confined itself to religious teachings alone.

One of the outstanding features of this system is that duration of this course took ten to fifteen years. The books were taught in a sequential manner. The first textbook was known as 'Path Kitab' or 'Asharatu Kutub', which literally means ten books. It dealt with faith (Aqaid), moral sciences (AkhlAQ), and Islamic mysticism (Tasawwuf). Then grammar books such as Alfiya, Zanjans, Ajnas, etc. were taught. Alfiya was a collection of thousand verses on grammar. Then the famous books of Hadiih such as Sahih Bukhari, Sahih Muslim Mishkat al Masabih, etc. were taught.
Chapter 5

Fathul Mueen by Shaikh Zainuddin Makhdum (1532-1618 CE) was taught as Jurisprudence text book. At later stage Tafṣir Jalalain was taught. Some of the subjects taught were Arabic language and literature, grammar, rhetoric, geometry, astronomy, arithmetic, logic, philosophy, medicine, history and mysticism. Some of the text books were ʿUqlīds (Euclid) in Geometry, Tashreehul Aflak in Astronomy, Tashreehul Mantiq, Sharah al Tahdib Qutubi and Mulla Hasan in Logic, Mabadi in Philosophy and Al-Rahmat in Medicine. But in many Darses all these subjects were not taught. Generally the syllabus was confined to Arabic grammar, Quran, Hadith and Fiqh.26

Though the Dars system produced a large number of scholars and theologians, it was not free from terrific setbacks. The teaching method adopted by Dars was defective and as a result could not be sustained for a long period in future. The Dars system followed its own method mainly based on bringing the lessons to memory. Today, innumerable Arabic colleges working in and around the State are the outcome of this primitive Dars system.

8.3 Othupalli or Maktab

Othupalli in local terminology referred to a primary school that imparted traditional and Arabic education to Muslim boys and girls. This system existed among Bearys in earlier period and was known as Pallidars in southern part of Kerala and Maktab in North India.27 The Imam of the Masjid acted as the teacher of the Othupalli and gave basic Islamic education to the children of the area. The Mullakka or Mulla or Muaddin were the assistants who helped the Imam to run the Othupalli effectively. The curriculum was limited to the learning of small Surahs of the Quran and the Duas (prayers) and certain Dhikrs (enchanting hymns). Though the students were taught how to read yet there was no proper training in the art of writing. The students were trained for practicing the Islamic teachings:28 The method of teaching in these schools was oral.29 The Imam or Mullakka recited the Surahs and the students would be asked to repeat the same until memorized. It followed the system of Pyal schools.30

There was neither any fixed syllabus nor any central board or authority for monitoring the activities. However, this system survived and now serves as centers of Islamic education for students attending schools where they learn modern subjects. Classes under Othupallis are held either before or after regular school hours to

123
Chapter 5

accommodate school going children. This educational system did not receive any help from government. Local people supported these Othupallis.

8.4 Reforms of Othupallis (Makatib) or Madrasah Movement

Actually the Othupallis or Makatib were replaced by Madaris in the first decade of the 20th century and they became effective primary traditional religious educational centers in modern times. Western education and progressive ideas made the religious leaders to think over educational reforms. They began to realize the defects of Othupalli and Dars systems of education. Then Madaris with revised curriculum and text books were established. The forerunner of this movement was A.M. Koyakunchi who founded Madanul Ulum Madrasah in Kannur in 1911. Such Madaris were also established in Kuttayadi, Badagara and Calicut. The study on the Madrasah system of education in Malabar would not be completed without bringing up the contribution of Challilakath Kunhjahammad Haji (1866-1919) and his reforms. He was one of the foremost religious scholars of the 19th century. He realized that the religious education in primary stage needed an acute reformation. He was the real founder of the Madrasah movement, according to Sharafudeen, who says that “He was responsible for the modernization of Madrasah education and also the reformatory ideas went a long way in reviving religious education on a systematic and proper basis.”

Challilakath Kunhjahammad Haji was responsible for starting a movement for the reform of Madaris and served as the Sadar Madaris (principal) of the Tanniyatul Ulum Madrasah at Vazhakkad. First he started higher classes in the Madrasah on modern lines and renamed it as Darul Ulum Arabic College. It was the first Arabic College in Malabar as well as in Kerala. In that Arabic College subjects like Malayalam, Logic, astronomy, Geography, Natural Sciences, Mathematics, Quran and Hadith were taught. For teaching these new topics modern teaching aids such as globes, maps, atlases, charts, photos, models, latest dictionaries, etc. were used. He also used the modern examination system on western lines in this college. Haji was not satisfied with the reform of this Arabic College. He realized that the religious education in primary stage was also to be reformed. So he started a primary Madrasah at Vazhakkad with the help of his students. He started classes in the Madrasah also on modern lines. While Islamic educational reforms were introduced by Challilakath Kunhjahammad Haji in Malabar, in Southern Kerala Vakkam Abdul Qadir Maulvi
(1873-1932) was introducing reforms on similar lines. He advocated reforms in religious educational system. He also tried to introduce Arabic language in Government and Private Schools.\textsuperscript{35}

8.5 Role of the Muslim Religious Organization in the Development of Traditional Education

It is an undeniable fact that the coastal Karnataka has witnessed a significant development in the field of traditional education even before the formation of the state on 1\textsuperscript{st} November 1956. While analyzing the development of traditional education in Kerala during the 20\textsuperscript{th} century C.E., one should go through various significant dimensions related to the issue. During this period the traditional education system also witnessed a stage of development among the Bearys of Karnataka. During the British period, traditional education was given mainly in the government and aided schools, and after independence the practice of giving traditional education in schools was stopped. This made the Muslim community alert, and they started making arrangements for religious education. These changes mainly took place under the initiatives taken by different Muslim organizations. So thousands of Makatt\textbar were started by different Muslim organizations in different parts of the Kerala as well as in the coastal area of Karnataka,\textsuperscript{36} and for this commendable development all major religious organizations have played their respective role.

Today in the coastal area of Karnataka, the following Kerala based major organizations manage the traditional education and they have their own private organizational Madrasah Boards, which are mentioned below:

<table>
<thead>
<tr>
<th>Major Organizations</th>
<th>Madrasah Boards</th>
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<tbody>
<tr>
<td>Kerala Nadvathul Mujahideen</td>
<td>Kerala Nadvathul Mujahideen Vidhyabhyasa Board</td>
</tr>
<tr>
<td>Nadvathul Mujahideen of Kerala</td>
<td>The Council for Islamic Education and Research (CIER)</td>
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<tr>
<td>Samastha Kerala Jamiyathul Ulama</td>
<td>Samastha Kerala Islam Matha Vidhyabhyasa Board (SKIMVB)</td>
</tr>
<tr>
<td>Samastha Kerala Jamiyathul Ulama (AP Group)</td>
<td>Samastha Kerala Sunni Islam Matha Vidhyabhyasa Board (SKSIMVB)</td>
</tr>
<tr>
<td>Jamaat-i-Islami Hind (Kerala Chapter)</td>
<td>\textit{Majlis al Taalimul Islami}, (Majlis Education Trust) Kerala</td>
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</table>
Kerala Jama'iatul Ulama, was the earliest of the three early Ulama organizations in Kerala, formed in the year of 1924 in a meeting held at Aluway under the leadership of K.M. Maulvi, M.C.C. Abdul Rahman Mouavi and E.K. Mouavi. Then it shifted under Kerala Nadwatul Mujahideen (KNM), which was formed on 20 April 1950 in Kerala, under the leadership of the scholars of the Kerala Jama'iatul Ulama. Under this organization a special Madrasah board, i.e. Kerala Nadwatul Mujahideen Vidhyabhyasa Board was established in 1954. Today under this organization there are more than 600 Madarís working in Kerala. KNM is a Salafi organization that propounded the Salafi ideology among the Bearys, among whom South Karnataka Salafi Movement (SKSM) got established. This organization established an educational board known as Salafi Vidhyabhyasa Board in coastal Karnataka and followed the patterns of KNM by translating its books and other material into Kannada.

The second effort was endeavored by Samastha Kerala Jama'iat al Ulama, established in 1926. This organization was founded by Sayyid Abdurahman Mullakoya (d.1932), K.K. Muhammad Abdul Bari (d.1965), and P. K. Muhammad Miran (d.1960). Under this organization a special Madrasah board, Samastha Kerala Islam Matha Vidhyabhyasa Board was established in 1951. Today under this organization there are more than 8000 operational Madarís. Among the Bearys this organization supervises almost 600 Madarís. Jamaat-i- Islami (Kerala Chapter) have also contributed their share in this regard. The organization was formed in 1948 in Kerala by V.P. Muhammad Ali, popularly known as Haji Sahib (d.1959), one of the disciples of Maulana Maududi (d.1979). Under this organization, a separate board named Majlisul Islami was established in 1980, which runs around 150 Madarís. This organization has not received any considerable success in Karnataka.

Samastha Kerala Jama'iatul Ulama (AP Group) has separately formed Samastha Kerala Sunni Islam Matha Vidhyabhyasa Board in 1990 after the split of the parent organization Samatha Kerala Jama'iatul Ulama, in 1989. This Board is running over 5000 Madarís. This organization also runs almost 600 Madarís in Karnataka particularly among Bearys. Nadvatul Mujahideen of Kerala have also established their own Madrasah Board separately, called as The Council for Islamic Education and Research (CIER). This Board is running over 300 Madarís with no network in Karnataka.
Chapter 5

Considering the syllabus of these Makattib, an inherent diversity can be noticed because of the persistence of ideological differences among the religious organizations. Each and every Board uses its own syllabus and media of instruction in Malayalam. The old traditional Arabic based Malayalam called Arabic-Malayalam is still working in some areas. However, it is obvious that all syllabi are almost covering Quran, Aqaid (Beliefs), Fiqh (Islamic Jurisprudence), Tarikh-ul-Islam (Islamic History), Akhlaq (Moral Sciences), Nahv (Grammar), Hadith (Prophetic Traditions) relatively. Apart from Madarlis there are several schools and institutions that adopted these syllabi in their educational institutions which are aimed to provide both modern and religious education simultaneously. The classes conducted by the Madarlis are held for two hours a day, either in the early mornings or in evening, thus allowing their students to attend regular school simultaneously. It is significant to note that most of the Madarlis have classes at least until fifth standard. Many Madarlis have classes up to 7th, 10th and even 11th and 12th classes. For administrative purposes divisions have been made as range, area, Taluk and district. The teachers are qualified in Arabic language and religious education. The students having passed from Arabic colleges are preferably recruited as the teachers of the Madarlis.

The main function of these Boards is to conduct exams, supervise and monitor the academic activities. For this purpose, they have constituted different bodies and officials like text book committee, division of training and inspectors (Mufattish). The duty of inspectors is to visit each and every Madrasah of their area; they examine the standard of education, checkup the physical condition and atmosphere of Madrasah, give necessary recommendations to teachers and Madrasah managing committee and report the functioning of each Madrasah to the Boards. The Boards directly holds centralized Public Examinations in the 5th or 7th or 10th classes. In short, the system of the Madrasah education in Kerala eventually enables the student to grasp the fundamental knowledge and obligatory duties of Islam without interrupting his modern educational endeavors.

Thus, this brief overview shows that through this process of Islamization, some Dais (preachers) from Kerala arrived in the coastal area of Karnataka and they built some Masajid in this area which also became centers of religious teaching and learning. The history of the process and development of Madrasah education among Beary Muslims is same as that of Malabar. From Malabar, in the early stages, Daisees
Chapter 5

came to preach and teach the Beary Muslims the religious sciences in Malabar, through the Arabic-Malayalam script. Beary Muslims, like Malabar Muslims, followed the Shafi'i School of thought in jurisprudence.

In the educational process, throughout the ages, the change in curriculum, medium, and other academic activities (like formation of Boards), there have been similar changes in both areas. But the media of instruction is now shifted to Kannada from Arabic-Malayalam and Malayalam language. But, even to this day, the Beary Muslims invite teachers from Kerala for their Madaris. So still Bearys did not produce any distinguished Islamic scholar.38 There are so many Madrasah teachers among Beary Muslims, who got their religious education from Malabar. Among Bearys Mundu, Chatte and Toppi was preferred as uniform for boys in Madaris. Girls do wear a long gown with a head-dress known as Yalsara. But today this traditional dress pattern is vanishing. Boys are going for shirt – trousers and girls are adopting Churidars and Salwar Kameez style. In those villages where there is no separate building facility available to run Madaris independently, this education is however imparted in the Masajid. Thus, Masajid sometimes played the role of Madaris in many Beary dominant villages. To conclude, it is safe to argue that there is much influence of the Kerala on the Beary Muslims of Karnataka, as far as the religious education, its curriculum and pattern, their text books, and teachers and even their ideology are concerned.

9. The System of Traditional Education among the Nawayats of Karnataka

The Nawayats constitute a Muslim community concentrated mostly in Uttara Kannada district of coastal Karnataka. The Nawayats traced their origin from Arabs and few from Iran (Yemeni Persians). Moreover it is an ethnic society, having its own unique traditions and distinct cultural identity. Majority of Nawayats are involved in small and medium businesses. The Nawayat community holds an important place among the other coastal Muslim communities, like Bearys of South Kannada district, Mappilas of the Malabar Coast and Labbai of the Coromandel Coast. The Nawayats belong to the Sunni Shafi'i School of Islamic jurisprudence.39

Likewise other communities the Nawayats also followed the traditional religious educational system. Initially Masajid served as educational centers but later on it witnessed a transition towards Khalfo system (Khalfo means male teacher).
Chapter 5

Under this system a local house was selected to serve as the educational centre. The students used to achieve the primary education in these centres. Formerly the boys and girls used to receive the education from the same centre and later on Khaifin (female teacher) got established as the educational centre for girls. The Nawayats followed the pattern of Jamia Islamia Bhatkal in the modern era. Several primary educational centers were established and run under the supervision of the Jamia. The course offered in these centers continues for five years. Having passed this course successfully a boy student becomes eligible for either gaining admission in the Alim or graduate course in Jamia Islamia Bhatkal and girl student in Jamiaathussalihat Bhatkal or Islah al Banat and she can achieve the modern education at any institution.

10. Provision of Traditional Education for Girls

An encouraging aspect of the post-independence period developments in traditional education is that slowly more attention is now being paid to impart traditional education to girls in Karnataka. Gradually more and more Madaris are being founded exclusively for their education. Interestingly, Islamic education for girls is not entirely a new trend. Even in medieval period some rulers had taken similar interest in the education of girls on Islamic lines in Karnataka as has been mentioned earlier with reference to the Sultan Jalaluddin of Hinaur (1433-1456 C.E.). Presently dozens of Madaris in Karnataka offer facilities for girls' education particularly in Islamic subjects.

Broadly speaking, two streams of courses are offered by these Madaris. One stream of course spread over a period of fourteen years and provides elementary to higher levels of education. The other stream includes short term compact courses of two years and three years duration only in Islamic sciences for those girls who have completed their modern secondary and higher education and are interested in acquiring religious education.

In present day Karnataka, the traditional educational system has been preserved through various schools but Madaris are still prevalent. Board of Islamic Education, Karnataka and Goa was established in year 2002 with the aim of promoting Islamic education. The Board has got number of affiliated institutes across the state and is conducting Islamic courses for their students. And in various such schools, apart from Islamic sciences modern education/curriculum has been
~Chapter 5~

introduced. Thus, on the whole, it is safe to argue that under various trusts, organizations, and other such bodies traditional education, along with modern education is being carried out in various parts of Karnataka, especially in the southern part.
References and Endnotes:

9 Mohammad Akhlaq Ahmad, *op. cit.*, p. 50.
12 Abdul Qadir, *op. cit.*, pp. 127-128.
13 Mohammad Akhlaq Ahmad, *op. cit.*, pp. 71-73.
16 Abdul Qadir, *op. cit.*, p. 132.
18 Muhammad Qamar Ishaq, Hindustan ke Aham Madaris, Institute of Objective Studies, New Delhi, 1996, p. 649
19 These details form a part of the endeavor taken by the researcher for collecting data through personal observations and interviews.
22 Dr. Rahi Fidai, *op. cit.*, pp.22-23.
Chapter 5

The term Madrasah currently used in scientific and professional journals, academic departments and institutions, a centers of higher Islamic learning. In Kerala and among Bearys the term Madrasah used for a Islamic religious school for younger children for the teaching of the Quran, Arabic and basic knowledge about Islam.


Ibid., p. 18.


Madeenathul Uloom Arabic College Souvenir, Puthikal, 1981, p. 43.


Dr. Kamal Pasha, op. cit., p. 138.

Ibid., p. 138.

U. Mohammed, Educational Empowerment of Kerala Muslims, Other Books, Calicut, 2007, p. 34.
