CHAPTER NO. V

FINDINGS, CONCLUSIONS AND SUGGESTIONS

Findings
Conclusions
Suggestions:
- Administration
- Aims
- Curriculum
- Method of Teaching
- Examination
- Mudarreseen
- Students
- Parents
- Deeni Madrasa Building
- Library
- Darul-Aqamah (Hostel)

Suggestions for Further Research
CONCLUSIONS AND SUGGESTIONS

The researcher conducted a survey of all Muslim Traditional Educational Institutions (Deeni Madaris) of Malegaon to study aims, curriculum, methods of teaching, concept of discipline and examination system. In the last chapter, we have analysed responses to the questionnaires, interview and observations. Consequently we have come to the following Findings and conclusions.

Findings:

1. It was found that two Deeni Madaris were established before independence of India i.e. during British period and twelve were established after independence. All the (14) Madaris are still continuing in Malegaon. First Madrasa for boys was established in 1886 A.D. where as for the first time Madrasa for girls was established in 1968 A.D.

2. All Sadr Mudarreseen were quite mature as far as the age was concerned. Majority of Mudarreseen were found to be young.

3. Five heads of institutions were young in age had less experience as teachers but remaining nine heads had quite good experience which ranged between 11 to 30 years. More than half of Mudarreseen had less teaching experience. The other less than half had experience ranging between 11 to 30 years.

4. Seven Sadr Mudarreseen had less experience as Sadr Mudarris. The number of such heads was almost half. The other half had experience ranging between 10 to 30 years.

5. Majority of Sadr Mudarreseen were well qualified and 1(7.14%) highly qualified i.e. Aalim-o-Fazil and Ph.D. in Tafseer from Madina University, Madina, Saudi Arabia. More than half of Mudarreseen were also qualified.
and 2(0.98%) were highly qualified in Tafseer i.e. Takhassus-Fil-Tafseer (Master of Tafseer) who taught religious subjects without training. Near about half of parents had education upto lower secondary. Most of the parents were not educated. Those who were graduates or professional were few.

6. 13(92.86%) institutions did not have any pay scale system for teachers. These institutions also did not have provision for pension. However, 1(7.14%) head master stated that they had provision of pay scale for all and the jobs were pensionable. The researcher, however found after investigation that the Madrasa imparts religious education along with secular education. The management receives 100% grant from government for secular education. For the teachers who teach religious education did not receive pay as per government pay scale nor there was a pay scale for such teachers. There was no provision for pension too.

7. All the (14) institutions mentioned that they had hierarchy of teachers. They meant that there was concept of seniority. The researcher wanted to know, if there was hierarchy in designation. It was found that there was no hierarchy existed. There was no provision for promotional avenues. A teacher would rise to the status of Sadr Mudarris or would retire as Mudarris.

8. In 13(92.86%) out of 14 Madaris there was no age for super annuation. This was because these institutions were not run on government grants. Only one institution stated that there was age of retirement. This institution received grant but it was not clear whether those who taught religion were also covered in this category. We doubt very much that the tutors of religious education would be on pay rolls and would be entitled for all the benefits which teachers teaching secular subjects to prepare pupils
for S.S.C. examination received.

9. It was found that except one, all other Sadr Mudarreseeen would not get pension after retirement because Madaris were not given grant by government.

10. Majority of Deeni Madaris had 16 to 30 teaching staff and the member of non-teaching staff ranged between 6 to 10. Thus we conclude that the proportion of teaching staff Vs non-teaching staff is 1:3.

11. It was found that there were people belonging to different Maslaks (religious sects). Out of (14) Madaris 12 were run by Hanafis where as two were run by Shafais. In Malegaon, followers of Hanafi Maslak are more in number than Shafais and this is reflected in the establishment of Madaris. Of the two Madaris run by Shafais, one was for boys and other one was for girls. Both were run by one management.

12. Out of 14 Madaris, 13 were run by registered societies. They followed all the norms of registered institutions such as election procedure, duration of the body, termination period and audit etc. Only one institution was run and controlled by an individual and, therefore, there is no question of election or following other formalities required to be followed by a registered society.

13. In majority of Deeni Madaris, books, note-books and stationary were provided by managements where as uniform was given by less that half of management and stipend and medical facilities were provided by few managements. The more the facilities, more is the number of students. These institutions could function only when they provide facilities and attract students of lower rung of the society.

14. There was no provision of grant-in-aid for religious education in
Maharashtra. It is, therefore, 13(92.86%) Madaris did not receive financial assistance from the government. One institution was receiving grant because the institution prepared students for Secondary Certificate Examination conducted by Maharashtra Board of Secondary Education. Along with secular subjects, courses leading to Aalim and Fazil were conducted.

15. All the (14) Madaris were in need of funds to run the institutions properly.

16. Majority of Sadr Mudarreseen stated that students were in need of facilities such as government scholarship, good and decent hostel, medical aid, library and uniform.

17. 13(92.86%) Madaris were run on income from Zakaat and Chirm-i-Qurbani (skin of sacrificial animals), all the 14(100%) institutions run from public contributions and donations. Only one receives grant from government. Half of the institutions received amounts ranging between 3 to 10 lakhs the other half received less than 3 lakhs.

18. It was found that half of the institutions maintained themselves in what they receive. Three institutions received surplus money where as three institutions reported that they spent more money than what they received. Here we doubt the figures which these institutions gave regarding their income i.e. 9 to 10 lakhs, It should be more.

19. Majority of institutions planned their activities.

20. In majority of Deeni Madaris and as per majority of Mudarreseen and students there was no facilities for job-oriented education.

21. All (14) Deeni Madaris prepared students only from Islamic point of view. This was the main aim of institution.

22. In all (14) Deeni Madaris curriculum was related to Islamic studies.
23. It was found that majority of Sadr Mudarreseen wanted to include or delete the some or other subjects from present curriculum of Deeni Madaris. Majority of heads of institutions felt the need of including secular subjects, languages other than Urdu or Arabic and job-oriented education. Majority of heads, Mudarreseen and students of institutions wanted to delete Mantique, Philosophy and Arabic Language and Literature from the syllabus because it seems that these subjects were not related to day to day life as well as religion. So it is not necessary to learn these subjects and therefore they wanted these subjects to be deleted.

    Majority of heads and teachers of Deeni Madaris suggested that along with Deeni education secular education such as Science, Mathematics, English, Hindi, Marathi, Geography, History, Civics, Economics and Political Science should be part of curriculum. It was also suggested that along with Deeni education job-oriented education such as Tailoring, Embroidery, Needle work, Calligraphy, Wireman, Motor winding, Stove repairing, Cycle repairing, Typing, Book binding etc. should be part of curriculum, this was also suggested by majority of parents.

24. Majority of the heads and Mudarreseen were of the opinion that there should be uniform curriculum so that there could be uniformity. We find that 92.86% heads and 79.00% Mudarreseen of institutions suggested that there should be a Board for Deeni examination. If curriculum is uniform in all the Madaris it would be easier to form such a Board and conduct external examination.

25. It was found that in all (14) Deeni Madaris and as per majority of Mudarreseen traditional methods of imparting knowledge such as translation, explanation, discussion, text book and lecture method are used
in teaching different subjects.

26. In more than half of Deeni Madaris teaching aids are used by few Mudarreseen during teaching. Chart, map, figure, graph, globe etc. are used as a visual teaching aid. Only one Madrasa which get grants used tape recorder. Not a single institution used any audio-visual aids.

27. It was found that in all (14) Deeni Madaris, in addition to oral, written and oral-written test were conducted, Two Madaris conducted practical examinations also. These two institutions were those where job-oriented courses were provided and where Science is taught to prepare students for S.S.C.

In majority of Madaris, half yearly and annual examinations are conducted. Teachers set papers on their own according to their own standard as well as the syllabus and they assessed the papers. More than half of Deeni Madaris external examiners are not appointed. In majority of Deeni Madaris no opportunity is provided for any project work.

28. It was found that in most of cases the manner of punishment depended on whims and fancies of the teachers. These could be corporal punishment which are inhuman in nature.

29. More than half of Sadr Mudarreseen stated that if students achieved success in debate or elocution and sports competitions then rewards were given to such students in the form of books, pens, cash or Sanad. All 14 (100%) Sadr Mudarreseen reported that "Sanad of Fazilatus-Shahadat" was given to the students after completing the course.

30. In 11(78.58%) Madaris the students got the benefit of library and had the opportunity to follow reference books as well as books apart from text books. Books were consulted in the reading rooms and students took
books homes for reading. Students read books other than those prescribed in the course. According to majority of Sadr Mudarreseen, first preference was given to Science and Geography by students, second to History and third preference was given to Tarikh-i-Islam.

More than half of Madaris subscribed to magazines and other periodicals.

31. Majority of Deeni Madaris had their own buildings. More than half of Madaris had 11 to 15 rooms.

Majority of Madaris had administrative rooms, staff room, reading room, kitchen, dining room and more than half had assembly hall.

Majority of Madaris had hostel facility for students. More than half of Madaris did not have play grounds.

All (14) Madaris provided basic amenities like lavatory, toilet and drinking water.

32. More than half of Sadr Mudarreseen and majority of Mudarreseen felt that the attitude of students was positive towards religious education.

33. Difficulties were found in imparting religious education in Deeni Madaris:

Half of Sadr Mudarreseen and Mudarreseen stated that the classes were heterogeneous. Few Sadr Mudarreseen and Mudarreseen mentioned that students often came late, students did not follow the instructions of Mudarreseen, lack of interest in Uloom-i-Arabia, they did not complete home work and their attitude was more towards secular education. Teacher and students felt bored when duration of period is long, lack of attention, indiscipline in class room, lack of teaching aids and equipments, Madrasa building did not have effective educational environment, overcrowded classes,
weak in Urdu and had problem of language, non-availability of proper class rooms, due to low salary teachers did not pay proper attention towards teaching and there was no separate hostel i.e. teaching room-cum-hostel. Very few Sadr Mudarreseen and Mudarreseen mentioned that students did not study and read previous lessons, lack of interest in study, students did not memorise the lessons, students did not pay attention when Mudarreseen teach, carelessness of students, weak or poor students taking admissions in Deeni Madaris, students forget lessons after some days, they fail to translate into Arabic and found difficulties in Arabic language.

34. Majority of Sadr Mudarreseen stated that Mudarreseen had job satisfaction on the contrary majority of Mudarreseen stated that they did not have job satisfaction.

35. Majority of Sadr Mudarreseen stated that students were not satisfied. The dissatisfaction on the part of students is obvious because of many factors which are related to curriculum and infrastructure of Deeni Madaris.

36. Majority of Sadr Mudarreseen stated that successful students generally adopt teaching in Deeni Madaris and Makatib. Thus the students are generally prepared for teaching profession or imamat.

37. It was found that number of male students decreased because people realise that such one sided education does not help boys in future life. The number of female students has been increasing probably due to the fact that people think this type of education would be good for girls. She could be saved from exposure of modern world and would be a good house wife. She would be able to train her children on Islamic way of life.
38. The percentage of increase or decrease of male or female Mudarreseen was marginal. One thing we note that number of female teachers have not increased in the same ratio as the increase in the number of students.

39. We find that the result of Aalim course had been in the range of 91% to 96.8%. The results were increasing in order in terms of percentages. This might be because the Madaris conduct their own examination and if they showed good results they would be able to attract more students.

40. The results of Hafiz course till the year 1991 had been between 54.2% to 65.4%. From 1992 all of a sudden we find changes in the percentage of results. These shot up from 83% to 95.6%.

41. It was found that the results of Qari examination passing percentages were between 90% and 98% except in the year 1992 when the result was 88.6%.

42. It was found that from 1987 A.D. to 1997 A.D. cent per cent students passed in Deeniyat examination.

It was found that from 1992 A.D. to 1997 A.D. the percentage of passed students of Calligraphy results had increased.

It was also found that from 1994 A.D. to 1997 A.D. the percentage of passed students of Tailoring results had also increased.

43. It was found that from 1987 A.D. to 1997 A.D. the percentage of local students in Deeni Madaris had increased, where as the percentage of non-local and foreign students decreased.

44. Majority of Mudarreseen were teaching religious subjects like Tafseer, Hadees, Fiqah and few were teaching secular subjects like Urdu, Persian, Science, Maths, History, Geography, Civics, Hindi, Marathi and English. Thus
in Deeni Madaris emphasis was given more on religious education where as very less attention was paid towards secular education.

45. In majority of Deeni Madaris modern education like Science and Technology was not imparted. Majority of Mudarreseen expressed that these subjects were not imparted due to policy of religious institutions and basic aim of institutions was to impart religious education. Managements were also not interested in taking grant and introducing secular subjects due to the apprehension that students would not take interest in religious education and that there would be interference of the government.

46. It is revealed from the study that mostly students from I to VII class were interested in the following subjects:

Holy Quran, Dars-i-Quran, Tafseer, Hadees, Fiqah, Usool-i-Hadees, Usool-i-Fiqah, Sarf, Nahv, Persian and Tajweed-o-Qirat.

However, the students did not find interest in the following subjects:

Mantique, Philosophy, Arabic language and literature, Faraiz, Aqaid, Hikmat and Tarikhut-Tashrihul-Islami.

47. It was found that for acquiring religious education in Deeni Madaris many difficulties were faced by the students which are mentioned below;

Less than half of students stated that in Deeni Madaris there was lack of Deeni educational atmosphere and most of the books were not available.

Few students reported that Mudarreseen did not teach enthusiastically and with interest. Teachers did not use teaching aids, did not teach methodically, there was too much restrictions in Deeni Madaris and no proper facilities of boarding.

Very few students reported that no good rooms were available,
religious books were very much expensive, most of the books were in Arabic, number of periods for Arabic language was not enough, no library facility was provided by the management, there was no environment for conservation in Arabic and due to heavy traffic near their Madaris, there was disturbance in concentrating in learning.

48. Majority of students were dissatisfied with the present system of religious education in these institutions. They strongly felt the need for secular education, job-oriented education and introducing or emphasis on teaching language. They were afraid of unemployment after completing the course.

49. Majority of students played Indian games which do not require big playgrounds.

50. Majority of students i.e. (86%) used the library facilities. More than half of students liked to read books other than those prescribed in the course. Very few students read magazines and journals.

51. Majority of students felt that they would get job of teaching in Deeni Madaris after completing the course.

52. More than half i.e. (60.80%) of parent had Weaving occupation and were labourers. The others also belonged to lower coders of occupation. Thus we find that almost all the parents belonged to low economic groups.

53. It was found that about 60% parents were sending 2 to 5 children to these institutions where as 40% one child. The parents may be sending more than one child to such institutions because in these institutions they are not burdened financially.

54. It was found that majority of parents gave reason for choosing Madrasa education for their child/children because they wanted their child(ren) to
become a propagator of Deeni education. Less than 50% parents wanted child(ren) to develop religious spirit and strong faith in the religion, to be aware of Halal-o-Haram, to become Aalim, Hafiz and a good speaker, to be aware of the Tafseer-ul-Quran (commentaries on Quran). Very few parents wanted their children to lead their lives in the light of Holy Quran and Hadees, to develop pious and good Islamic character, to become ideal Muslims and perfect human beings, to become master of Arabic and Persian languages, to serve Islam, to follow all the Sunnat of prophet Mohammad (peace be upon him).

55. Majority of parents did not face any problem when their child(ren) attended Deeni Madaris.

56. Most of the parents wanted their children to do religious duties like propagating, teaching, Imamat etc. but a sizeable number wished that their children acquire secular and job-oriented education.

57. It was found that more than half of parents were dissatisfied because these institutions did not impart secular and job-oriented education.

58. It was found that majority of Sadr Mudarreseen, Mudarreseen, students and more than half of the parents were of opinion that secular education and job-oriented education should be compulsory in Deeni Madaris so that the students who pass out of these institutions are able to follow the rules and regulations of Islam strictly as well as they are able to get jobs and lead a decent and happy life. Some of the Sadr Mudarreseen and Mudarreseen suggested that the aim of Deeni Madaris should be to prepare Uleemas so that they should be able to impart Islamic education as well as do the work of propagation of religion.
59. We can conclude about the administration of Deeni Madaris stating that majority of Sadr Mudarreseen and Parents and more than half of Mudarreseen and students were of the opinion that administrative body, if consisted of persons with religious interest could help the Mudarreseen to work on proper lines and to achieve the objectives. Education without the co-operation of parents is not possible, if parents are included in the administrative body or in Academic Council then they can take active part in the welfare of Madaris and can solve the problems whole-heartedly.

60. Majority of Sadr Mudarreseen, Mudarreseen, students and more than half of the parents felt that along with Deeni education secular subjects like Science, Maths, History, Geography, Civics, English, Hindi, Marathi, Economics, Political Science and Job-oriented education should be taught in Deeni Madaris. So that after getting such type of education students would be better adjusted in the society as well as problem of unemployment can be solved. Through job-oriented education students will become self reliant and they could get job or could be self employed. The Ulemas who would come out of these institutions would not depend on the society for their survival and would also have respect in society.

61. Majority of Sadr Mudarreseen, Mudarreseen, students and more than half of the parents were of opinion that teaching aids such as maps, charts, figures, diagrams, sketches, graphs and pictures of important places should be used, which would make teaching effective, interesting and meaningful. Students would also learn better and learning would become permanent. Question occupy an important place during teaching so question answer method should not be neglected.
62. Regarding examinations in Deeni Madaris more than half of the Sadr Mudarreseen, Mudarreseen and students were of opinion that tests and tutorials on each lesson should be conducted so that students study regularly and secure good marks in the final examinations. According to Sadr Mudarreseen, dissertation work should be compulsory for Aalim and Fazil courses students so that writing of dissertation skill could be developed in students. After completion of dissertation work experts (Uelmas) should be appointed for evaluation of dissertations. More than half of parents were in favour of taking oral examination of students. Where as very few heads, teachers and students were of this opinions. Very few heads, teachers and students suggested that objective type questions should be part of any written test.

63. It was found that two aspects are favoured by both the majority heads and teachers of Madaris - one establishment of "Deeni Examination Board" and two arrangement for teachers training programme.

64. It was found that 100(100%) interviewees were quite matured. Majority of interviewees belonged to weaving occupation. All interviewees were religious persons and were Aalim-o-Fazil. Majority said that they were not satisfied with present system of religious education because secular and job oriented education is not included in the syllabus. Majority were of the opinion that there should be uniform curriculum of education in all Deeni Madaris. They stated that along with Deeni education secular and job-oriented education should be included in Deeni Madaris.

Majority of the interviewees were of the opinion that the aim of Deeni Madaris should be to impart Deeni education along with secular and job-oriented education. Administrative body should consist of educated and
active members.

Majority of interviewees were in favour of using teaching aids by Mudarreseen during teaching.

Majority of interviewees suggested that mid term examination and tests and tutorials should be conducted.

It was found that majority of interviewees suggested that there should be establishment of Deeni Examination Board and Madaris should take government's grant.

65. It was found from observation that majority of Deeni Madaris were not attached to mosques, they had separate buildings. It had congenial atmosphere, adequate rooms for clerks, appropriate staff room, administrative room, guest room and auditorium.

All 14(100%) Madaris buildings were clean. There was provision of toilet and lavatory, drainage facilities, water supply and electricity facilities.

Less than half Madaris had play grounds, girls common room and physical education rooms for games and sports. More than half had no such facilities.

Majority of Deeni Madaris were having hostels, appropriate library facilities and reading rooms and book facilities. In majority of Madaris class rooms are used as hostels.

66. It was found that 100% Mudarreseen of Deeni Madaris possessed democratic attitude. They were punctual, taught with full confidence and with interest, they had mastery over subjects and language. They also had the skill to handle new situation and were enthusiastic. They were very sympathetic towards students. They paid attention to each student during teaching and ability to catch attention of students. 50% Mudarreseen checked assignment daily. Majority of Mudarreseen had no ability to prepare lesson plan.
67. It was found that majority of students of Deeni Madaris of Malegaon were having democratic attitude, they were punctual and regular in their Madaris and were very co-operative. They paid attention to what was taught to them. They took interest in learning. They did their home assignment.

Conclusions:
1. From the annual report, magazines and prospectus, it is concluded that the aims of Muslim Traditional Educational Institutions (Deeni Madaris) of Malegaon are as under:
   i) To fulfil the educational needs of Muslims villagers and make them competent in religious education.
   ii) To teach Arabic language and literature and to educate them in religious knowledge like Tafseer, Hadees and Fiqah through Urdu and Arabic languages.
   iii) To prepare Aalim, Hafiz or Qari who can fulfil the religious and national needs of the community in his locality.
   iv) To enable the student to have knowledge of the world in addition to Islamic knowledge by teaching English language and inculcate in them moral values and distinguishing character through training and guidance.
   v) To create awareness about the Deen and nation in students instead of producing just teachers and only providing religious education.
   vi) To memorise the Holy Quran and Ahadees to students.
   vii) The aim of only one institution was to impart education of Arabic literature, Tafseer, Holy Quran, Hadees, Fiqah and Tarikh-i-Islam along with Matric curriculum of government of Maharashtra (see Appendix I)

Thus, it is concluded that the institutions achieve the aims which are mentioned in the prospectus, only partially.
2. It is found that these institutions were imparting only traditional or religious education like Tafseer, Hadees, Fiqah, Arabic language and literature. (see Appendix II)

3. On the basis of facts and figures gathered through survey it can be safely said that the methods of teaching is unpsychological and traditional. Only explanation, lecture, text book, translation and discussion methods were followed by majority of Mudarreseen [see table TSM No. 27(a) and table TM No. 13]

4. On the basis of facts and figures it can be said that in most of the cases corporal punishment was given to students. (see table TSM No. 29). If students achieved success in debate, elocution or sports competitions then rewards were given to such students. (see table TSM No. 30)

5. On the basis of figures collected through the survey, it can be said that oral, written and oral-written examinations were taken in Deeni Madaris. [see table TSM No. 28(a)]

Suggestions:

Keeping in view, the prevailing educational conditions and the system of Muslim traditional educational institutions of Malegaon, a few suggestions are offered for reorganisation of educational systems of these institutions in respect of administration, aims, curriculum, methods of teaching, examination system, discipline, library and building.

Administration:

1) It is necessary for administration that a Deeni Madarisi Board of Malegaon should be established. It should consist of Muslim educationists, Ulema and members of different Deeni Madarisi and schools of thoughts, also those who have enough experience of administration.
2) Laws of articles should be made for this Board in which the views of the representatives of different Deeni Madaris could be included.

3) The administrative body of the Deeni Madaris which are not registered under societies Act should be registered.

4) Academic council should be established by the administrative body of each institution so that regular visits, supervision and inspection could be done.

Aims:

1) To prepare the students of Deeni Madaris to be economically self-reliant.

2) To impart secular subjects, such as Science, Mathematics, History, Geography, Civics, English, Hindi and Marathi, along with religious education like Holy Quran, Hadees, Tafseer and Fiqah etc.

3) To impart job-oriented education in Deeni Madaris, along with religious education.

4) To prepare Ulemas for future who have the knowledge about religion and modern world.

5) To organise different programmes in the institutions in order to develop in students abilities like oratory, reading habits, thinking, discussing, convincing others with ones point of view etc.

6) To give training to the students to lead their lives in a way that Islam has shown.

7) To provide facilities of games and sports for the students so as to develop physique.

8) To develop skill of expression, both oral and written in the languages they learn.
9) To develop in students skill of critical thinking and writing through writing dissertation.

10) To give practical training to the students in making them Mudarris (teacher) so as to enable them having good teaching skills.

Curriculum:

1) The Malegaon Deeni Madrasa Board should be established. This Board should design curriculum for these institutions.

2) Three types of syllabus should be introduced.
   (A) The curriculum should be exclusively for Deeni education.
   (B) The curriculum should be for subjects related to secular education.
   (C) The curriculum should have scope for technical or job-oriented education along with Deeni and secular education.

3) The Board should suggest books to be used as text books, supplementary readers and reference books.

4) More importance should be given to the teaching of the texts of Holy Quran with meanings, translation and Tafseer so that the students understand the meaning of the text.

5) For creating proper understanding of Hadees in the students, due attention should be given to the teaching of Hadees.

6) While teaching Fiqah (Islamic laws) more emphasis should be given on the solution of present day problems.

7) It is suggested that Mantique (logics) and philosophy should be deleted from the syllabus, because these subjects are considered as outdated subjects. Instead of these subjects; Tarikh-i-Islam (History of Islam), Tarikh-i-Hind (History of India) and Hindustan Mein Musalmanon ki Tarikh
(History of Muslims in India) should be included in the curriculum of Deeni education.

8) The number of books in Arabic literature should be reduced and adequate provision should be made for teaching of Urdu literature and modern Arabic. In relation to the modern Arabic, efforts should be made to see that the students speak and write modern Arabic with ease and fluently.

9) From fifth year of Aalimyat course, English should be included as a compulsory subject and Hindi / Marathi should be started as a third language. For these subjects, the books of Maharashtra State Board of Secondary and Higher Secondary Education can be used.

10) After Aalimyat course, two years course should be introduced for specialization in Hadees, Tafseer and Fiqah. For this, the students can select any one of these subjects for specialization according to their interest.

11) In a week, two periods for physical education should be kept in the time table

12) Provision should be made for General Knowledge.

**Method of teaching:**

1) All the programmes of Deeni Madaris should be child-centred.

2) Methods of teaching should be adopted as per the age of students so that the methods of teaching become useful, effective and interesting. Different methods of teaching should be used by teachers. They should not resort to only teaching of English.

3) For creating interest in students, various teaching audio or audio-visual teaching aids, should be used by Mudarreseen.
4) During teaching, more emphasis is given on memorization of subject matter, instead of this, more emphasis should be given on critical thinking.

Examination:
1) "Deeni Examination Board" should be established in Malegaon by the Malegaon Deeni Madaris Board.
2) In Deeni Madaris, uniform system of examination should be introduced.
3) Mudarreseen should know modern techniques of examination.
4) In the last year of Aalimyat course, dissertation or project work be given to the students.
5) It is also suggested that objective type questions should be asked in the examination paper.

Mudarreseen:
1) The Deeni Madaris Board should organise teachers training programme for those who are in service. Teachers training is must. Unless teachers are trained their teaching can not be interesting, effective and methodical.
2) This training programme should be for three to six months and keeping in mind the needs of the institutions. Curriculum should be prepared by the Board.
3) Staff council should be established in each Deeni Madrasa. The aim of the staff council should be to plan and execute the activities of the institution. Meetings of the staff council should be held regularly to
discuss the problems of the institutions, Mudarreseen and the students.

4) Economic conditions of Mudarreseen of Deeni Madaris are far from satisfactory. It is necessary to improve economic condition of the Mudarreseen. For this purpose it is suggested that attractive pay scales for them should be introduced and there should also be provision for provident fund and pension.

5) Age for retirement of Mudarreseen and heads should be fixed.

Students:

1) The students of one Deeni Madrasa should not be given permission to take admission in any other Deeni Madrasa without any genuine reason. Admission should not be given without Transfer Certificate of the last institution attended.

2) Equipment for games and sports should be provided to students.

3) Students council should be established in each Deeni Madrasa under the guidance of Mudarreseen. The aim of students council should be to discuss problems of students.

4) In administration of hostels of Deeni Madaris, students should be given responsibility to run these. This will help students to develop sense of responsibility.

5) To encourage bright students, awards and prizes should be given.

6) There should be at least one journal published in a year in which the students may be asked to contribute. This will not only help students to improve their writing power but also help develop confidence in them in expressing their views on subjects of their interest. Jamea Mohammadiya Mansoorah, Malegaon is already bringing out one such journal named 'Sautul Haque'.
Parents:
1) The parents should pay attention towards studies of their children studying in Deeni Madaris.
2) The parents should not ask their children to do domestic work during Madrasa hours.

Deeni Madrasa Building:
1) Adequate arrangements for air and sunlight should be made so as to reach them into the class room.
2) Every Madrasa building should have medical section including doctor's room, the dispensary, sick-room or bed-room for the patients since all the Madaris are residential.

Library:

Most of the libraries of Deeni Madaris are very rich in their collection of books. But they are not managed properly by trained librarians who could maintain them methodically. Almost all of them do not have catalogues. The following measures are suggested in this respect:
1) Full-time trained librarian should be appointed for maintaining the library.
2) Up-to-date catalogues of printed and hand-written books, booklets and pamphlets should be maintained so that research scholars could make use of them.
3) A particular time should be kept for the issue of the books.
4) Each student should be asked to keep a diary wherein the name of the books read with date and comments be entered.

Darul-Aqamah (Hostel):

The Darul-Aqamah (hostels) of Deeni Madaris deserve special
mention. In few Madaris, they are quite good. In some Madaris, their hygienic conditions are not satisfactory. Class rooms are used as hostels. Following measures are suggested to improve the situation.

1) Well furnished hostel should be constructed at a distance from the Deeni Madrasa building, neither too far, nor too close.

2) The quantity of the food served to the students should not be fixed. It should be sufficient and balanced diet.

3) Once in a week, fruits and sweets should be given to students.

Suggestions for further Research:

The researcher has gone for a survey of Muslim traditional educational institutions of Malegaon, to study aims, curriculum, methods of teaching, discipline and examination. It will be worth while to undertake such a study in other parts of Maharashtra. It is suggested that such a study would be of great help in improving Muslim traditional educational institutions in other parts of Maharashtra State. It is also suggested that

1. An investigation into education imparted in Deeni Madaris and behavioural change in students.


3. To study socio-economic conditions of parents of students studying in Deeni Madaris.

4. To study job satisfaction among heads and teachers of Traditional Muslim Institutions.

5. A comparative study of the traditional Hindu and Muslim institutions.