The thesis entitled *Islamic Education in Kerala with Special Reference to Madrasa Education* is an earnest attempt to shed light on the Development of the Islamic education in Kerala. Education is an integral part of life and so also is philosophy and knowledge and these are deeply interconnected. This close relation between philosophy, knowledge and education is of a great significance in any culture. The early religious educational activities of Muslims were closely related to Madrasa. During the earlier stages, there were no institutions such as schools or colleges to impart education among the Muslims. Mosques served as the centres of both educational and religious activities. Gradually institutions known as the Madrasa sprang up near the mosques for providing Islamic education to Muslim students. The mosque was primarily meant for offering prayers, but mosques had also rendered great services in respect of expansion of education. They functioned as the centres of religious education both in the sense of giving instruction and in the sense of building up moral personality of the student, who becomes an integrated member of the community.

The Madrasas were necessary for Muslims for providing basic religious education. They served as important instruments for maintaining the identity of the community. These institutions also served to give formal education to the priests.
The object of the study is to trace the development of Islamic Education in Kerala. The topic has been selected with a special view to analyse the importance of Islamic religious education (Madrasa Education) in the society, particularly Islamic community.

Islamic education trains the sensibility of pupils in such a manner that in their attitude to life and their approach to all kinds of knowledge, they are governed by the spiritual and ethical values of Islam. They are trained and mentally disciplined to acquire knowledge, not merely to satisfy the intellectual curiosity or just for worldly pleasure, but to develop into rational righteous beings and bring about the spiritual, moral and physical welfare of their families their people, their country and mankind in the sense to learn to serve.

The Quran has influenced the educational philosophers of different countries of the world since hundreds of years in many different ways. The Islamic countries have accepted The Quran as the constitution of their country. A large number of researchers have also considered it as an encyclopedia for their reference.

The Holy Quran is the first book by which mankind was exhorted to attain perfection by acquiring knowledge through reading and writing. The first revelation of The Quran itself shows the importance of education. The first verse of the holy Quran revealed to the Prophet begins with the command 'Iqra' (to read) and Allah commanded the devotees to pray to the Lord to increase knowledge.
The Islamic education referred to in the Quran which seeks to mould character with in the Islamic world view, requires the Muslim family to expose the children and adults to all forms of knowledge as means of understanding the parameters set in The Quran for the constructive relationship with God, other human beings and nature.

Early centuries of Islam saw a flowering of knowledge, unknown to the world before, in fields as varied as Medicine, Astronomy, Philosophy, Algebra, Law, Music and Chemistry. The Muslim educations in the Middle East had followed certain specific trends up to about the 12th century A.D. In its character it was eclectic, liberal and the spirit of enquiry and research dominated the various disciplines, whether they were theological or Islamic or Science (the natural or physical science). In other words, education was both religious and secular and there was a considerable amount of academic freedom both in teaching and research. Muslims after the medieval period of stagnation and decline confined themselves to theology as the only obligatory knowledge, an attitude that was generally but wrongly attributed to Al Gazali’s destruction of Philosophy and Science in the Muslim world.

The holy Quran touches upon the aims and objectives of education. The purpose of education and also that of human life is to develop morality and other attributes as much as possible. Character formation is the most important aim of
Quranic education. The beliefs should be accompanied by action. The teacher, who has a major role, is charged with the duty of providing the means of right guidance. The Quran stresses that education is not merely acquisition of factual knowledge; it is also a training of the human beings.

The proposed research thesis Islamic Education in Kerala with Special Reference to Madrasa Education is located in this larger context. The study intends to analyze the development of Islamic Education among the Muslims during the 19th and 20th centuries in Kerala. It also delves into the importance of education and the factors responsible for the development of Madrasa Education in Kerala.

The main objective of the present study is to note the progress of religious education among the Muslim community in Kerala and its interface with other secular institutions of modern education. A critical analysis reveals the backwardness of Muslims in modern education and also the excellence in the field of religious education. The role of Muslim progressive movements, organizations, and leaders are also examined in this context.

It seems appropriate to review some of the literature that is related to the subject under study. Though general works on the Muslim history are available only few works deal systematically with the field of Islamic education. Moreover, now a days there is severe criticism levelled against Madrassa as 'centres of terrorism'. In this scenario the study is highly relevant and unique.
The methodology employed in the study is primarily analytical and descriptive. The basic data for the study has been collected from various sources available in Archives and libraries. Primary data has supplied the materials and the secondary data has supplemented the gaps wherever necessary.

Source materials have been collected from the Directorate of Archives Thiruvanathapuram, Regional Archives Thiruvanathapuram, Regional Archives Ernakulam, and Regional Archives Kozhikode. The Administrative Records of Travancore, Cochin, Malabar have been of great value for the present study. Besides the Education Reports, Census Reports, Constitution of different groups of Jamaat-e-Islami, Kerala Naduvathul Mujahideen, Samastha Kerala Jame-at-Ulama and Dakshina Kerala Jame-at-Ulama, their annual proceedings Quran original and Hadith have been used as supplementary for the study. The Administrative Reports Travancore, Cochin, Malabar Educational Proclamations, Education Reform committee reports and Sachar Committee Reports etc., were also referred to. The original documents like Administrate Reports of the various Arabic colleges in Kerala, Manuals and Proceedings of Islamic Institutions, Report on various Official as well as non Official Committees about Islamic education, etc., were consulted. Finally field studies and interviews with eminent Islamic Scholars have enriched the study.

The secondary data used for the study has been collected mainly from various Libraries, Newspapers, Journals, Articles and Periodicals
The thesis has evolved gradually over a period of years during association with my teachers and scholars. I would like to acknowledgement them all.

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