Chapter-III

Arabic Studies in Educational Institutions in India: Aims & Objectives
The Blessings of the Islamic Civilization:

When Islam came to the world in its most perfect form and the last authentic version, people here were doing existence like wild animals in a jungle. The mighty remorselessly murdered the weak and the armed man unhesitatingly nabbed the unarmed of his belongings, fighting was something usual in the lives of all faiths and religious laws, nations and which was not limited by any conditions nor confined to any limit. No distinction existed between the permissible and the unlawful oppressive war which ever nation found itself powerful enough to snatch another nation’s land enslave its men and women and compel it to abandon its creed and through, unhesitatingly and without any feeling of guilt did accomplish it. But our civilization could not put up with the idea, that, thus tyrannical practice should continue in the world. Which had lowered mankind to the level of beasts literally, rather, it proclaimed to the world that in the matter of mutual relations between nations the real issue are recognition and co-operation and not hatred one another.1

One this basis peace and security is the natural form of relationship between one nation and another. The Almighty Allah says:

يأتيها الناس إنا خلقناكم من ذكر و أنثى وجعلناكم شعوبا وقبائل لتعارفوا

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1 al- Sibai Mustafa, Some Glittering Aspects of Islamic Civilization, Delhi, 1985, PP- 98-99
“O mankind! Lo we have created you male and female and have made you nations and tribes, that you may know one another, Lo! The noblest of you, in the sight of Allah, is known aware”.\(^1\)

And in another verse He says:

 يأتيها الذين أمنوا أدخلوا في السلم كافئة

“O ye, who Believe! Enter into Islam whole – heartedly,\(^2\)

**Islam and Education:**

Islam has the distinction of being the first religion in the world to lay emplaces on acquisition and dissemination of knowledge. The very first revelation that the Prophet Muhammad (PBUH) received was a command to ‘read and write’. The verse of the Holy Quran:

إقرأ باسم ربك الذي خلق- خلق الإنسان من علق- إقرأ ربك الأكرم الذي علم بالقلم- علم الإنسان ما لم يعلم-

Proclaim! Or.

Recite in the name of the Lord who created man of blood clot. Reciters and thy Lord is the most generous, who taught by pen, taught man that he not.\(^3\)

The interpretation of this sura, give the famous commentator al-Zamakhshari is relevant to the system of education to be followed. His

\(^1\) Holy Quran, Surah al-Huzurat, Verse, 13
\(^2\) Holy Quran, Surah al-Bakarah, Verse, 208
\(^3\) Holy Quran, Surah al-Alaq, Verse, 1-5
comment “read God taught human beings that which they did not know and this testifieth to the greatness of his beneficence for. He had given to his servant of that which they did not know and He has brought them out of darkness of ignorance to the light of knowledge and made them aware of the inestimable blessing of knowledge of writing for great benefits accrue there from which God alone compassed and without the knowledge of writing no other knowledge could be comprehended, nor the sciences place within bounds, nor the history of ancients be acquired and their sayings recorded, nor the revealed book be written; and if that knowledge did not exist the affairs of religion and the works could not be regulated”.

Equally relevant is saying attributed to the companions of the Prophet that reads-

أطلب العلم ولو كان بالصين

“Go in quest of knowledge even into China”

And the Prophet said in another Hadith:

(عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم) تعلم الفرائض، والقرآن وعلموا الناس فإني مقبول.

Abu Huraira reported Allah’s Messenger (PBUH) as saying; learn the obligatory acts and the Quran and teach them to the people for I am a mortal. (Tirmdhi)

Again the Prophet says-
And lastly it is mentioned- the Prophet says:

"One who opens a way in search on knowledge Allah will lead him to the Paradise". (Mishqht al- Masabih).\(^1\)

Islam ushered advent of the age of enlightenments compared to the age of ignorance, that precedent it. The very first revelation to the Prophet exhorted him to read. The holy Prophet constantly prayed to Allah to grant him the knowledge of the nature of things.

Thus among world religions Islam is the only religion which recommended journeying in guest of ‘knowledge’ and is initiated with the divine injunction “read…….”

In this numerous saying the holy Prophet highlighted the importance of education. He exhausted the Muslims to acquire knowledge even though this involved traveling to distant China. The Prophet also said that educating child was better than giving gold in charity.\(^2\)

Emphasizing the importance of acquisition of education the Prophet said, “Man is learned as long as he seeks knowledge. But if he thinks he

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\(^1\) al- Hadith (Saying of the Prophet).
\(^2\) Prof. Hasan Masudul, -History of Islam, vol. I, P- 713
has acquired all knowledge he becomes ignorant”. The Holy Quran teaches making to pray, “O my Lord, increase me in knowledge”

رب زدني علمًا

Thus by all accounts it can safely be concluded that acquisition of knowledge become the central reality in Islam.

In the Holy Quran the position of those possessed knowledge in third after the God and His Angels.

إن العلماء ورثة الأنبياء (The learned are considered the successor of the Prophets).

Islam does not just recommend simple teaching of reading, writing and arithmetic ‘Ta’leem’ تعلیم it lays stress on upbringing ‘Tarbiyat’ تربیة as well.

As per another Hadith;

من مات في طلب العلم فهو شهيد

“He dieth not who giveth life to learning”.1

Teaching had not been taken up as a profession in early Islam. Education was provided free and was considered as a part of religious duty. The formidable vicergen and commander Hajjaj bin Yusuf was a teacher before his remarkable political carrier, in second Century A.H. we

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1. Sura Taha, Verse No. 114.
for the first time, come across one Bedawi who settled as a ‘Muallim’ (teacher) in Basra and conducted classes in payment ‘Bilujra’. 1

Education has been given priority in Islam. Its foundation stands on two pillars: the Holy Quran and the Hadith (traditions of the Prophet) that these revelations to Prophet as well as traditions of the Prophet proved to be a practical injunction is demonstrated are historical facts. The Arabic word ‘علم’ itself means knowledge. The value set upon education in Islam is also indicated by certain ‘ahadith’ (plural of Hadith undoubtedly reflect the educational ideas of Islam in its early days. Acquisition and imparting of knowledge is very highly commended by the Prophet. It has been said that “a father can confer upon his child no more valuable a gift than good education”.2 The concept of lifelong education was given by the Prophet long before the west took up this idea. He says:

أطلبو العلم من المهد إلى اللحيد

“Seek knowledge from the cradle to the grave”.3

So ‘the parents have been asked to educate their children and no distinctive is made for the purpose of education between male and female child” moreover it has also been stated that the knowledge and the

1. Hussain Azizuddin S.M. – Madrasah Education in India, New Delhi, 2005, P- 125
2. Hadith, Sahih Tirmidhi, Cairo, 1292
3. Sahih Hadith – Sahih Baihaqi
wisdom are the lost booty of the Muslims and it is their right to secure them where form they can get.¹

Education under the Prophet:

The holy Quran was revealed as an epitome of knowledge and wisdom, many of companions of the Prophet learnt the Quran by heart. In his discourses the holy Prophet explained the meaning and the significance of the various verses of the Quran. Education with the Muslims therefore, began with the teaching of the holy Quran. The holy Prophet trained a number of companions in the exegesis of the holy Quran and they were sent to various tribes to educate the people in the basic doctrines of Islam, thus became a dynamic educative movement.²

Though the Prophet of Islam was an illiterate, he was an ardent advocate of the pursuit of knowledge and education. He always encouraged the Muslims for acquiring knowledge as he declared:

"The ink of a learned man is purer than the blood of a martyr"

After his migration to Medina, he encouraged the Muslims to establish educational institutions. Some of the Quraysh conversant with the art of reading and writing were arrested by the Muslims in the battle of Badr and they released on condition that each of them would teach writing and grammar to ten Muslim children. Thereafter literacy and education

¹. al-Quran, Surah No. vi and Verse no 140 and also Sunnah, Tirmidhi.
². Prof. Hasan Masudul, - History of Islam, vol. I, P- 713
began to spread rapidly among the Medinites. As a result the Medina became the centre of religion and education. Nine mosque schools were established in Medina and of these; the mosque school of Ka’ba was the most important. The Prophet used to go there to talk and discuss with the students. The women were also taught along with men.¹

As because the Prophet also directed to the people;

(عن أنس قال قال رسول الله صلى الله عليه وسلم) طلب العلم فريضة على كل مسلمين ومسلمات.

"Seeking knowledge is obligatory on every Muslim male and female".²

The Prophet of Islam used to say that even the slave girls must be educated and then set them free". In each "Mohalla" of the city primary schools were established for the education of little children. When Islam was gaining ground all over the Arabia, the Prophet arranged to send ‘mu’llim’ or teacher to teach the holy Quran as well as religious education to the Bedouin tribes.

Islamic Prescription on Education:

Islam attaches immense importance to acquisition and extension of knowledge. As a matter of fact, education has been prescribed as compulsory for every man and woman in Islam. The Quran has stressed

¹. Prof. Ali K. –A Study of Islamic History Delhi, 1950, P-79
². Holy Hadith, Mishqatul Masabih
the need of both religious and secular education. There is nothing in the Quranic injunction which opposed to the pursuit of secular education.

There are several maxims of the Prophet Muhammad (PBUH) which clearly reveal the highest significance of education by all possible means; some of these are as follows:

1. Every Muslim man and woman has compulsory duty to seek knowledge;
2. Good education and training of children (sons as well daughters) is the best gift a father can give;
3. To receive ilm (العلم) (knowledge) one should go to distant like China (ilm here means science studies which were quite advance in China those days);
4. Acquire knowledge and learn from every one and everywhere;
5. A fragment of knowledge is worth more than hundreds of prayers;
6. A scholar's ink is as precious as the martyr's blood. It has also been reported that in the battle of Badr were led by the Prophet himself the enemies were captured and the Prophet instead of penalizing requested each of literate among them to teach ten Muslim children. This again shows the Prophet was not opposed to the acquisition of knowledge even from the unbelievers. Thus it is clear that neither the Quran nor the Hadith enjoins upon the Muslims to refrain from acquiring
modern education. In this section we shall examine the state and degree of importance attached by the Muslims in the context of acquisition of religious education.¹

**Arabic Education in India:**

Definition of Education: The word ‘education’ has been derived from the Latin word ‘educare’ which means to bring up or to bring forth or develop. In the literal point of view the English word ‘education’ derived from the original Latin word ‘E’ and ‘Duco’. E means out of and Duco means lead or proceed or bringing up or training as of a child.²³

While defining the term ‘education’ some reliable sources like the concise Oxford English Dictionary directed that Education (noun) means the process of education, being educated; the theory and practice of teaching and information about or training in a particular subject.³

Education includes all the processes that develop human ability and behavior. According to UNESCO, organized and sustained instruction designed to communicate combination of knowledge, skills and understanding valuable for all the activities of life.⁴

In its broadest meaning ‘Education’ is any process by which an individual gains knowledge or insight or develops attitude or skill. It is

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¹ Mondal Sekh Rahim, -Education Status of Muslims Problems Prospects and Priorities, New Delhi, 1997, PP- 180-181
² Dr. Lakshira, Siksha Tatya aru Niti. Vol. I, P- 1.
called formal education when it is acquired the knowledge through the educational institution as like school, Madrasah, college and university with particular course and curriculum. But informal education imparting knowledge to the people through relatively unplanned or undirected contacts with communication media such as books, periodicals and some situations or social environment. Another opinion read in the world book of Encyclopedia, runs in defining the term ‘Education’ as throughout history education has always been one of man’s most important activities.¹

So far as the meaning as well as the definition of the term ‘education’ is concerned, various philosophers and thinkers have given their different opinions, which are mentioned in short would certainly increased the gravity of our discussion.

As per John Adams education acts one personality to another personality. According to Mahatma Gandhi the great philosopher of India, through education and all round drawing out of the best in the child and man body, mind and soul.

As per the great philosopher of America John Dewey, education is a continuous life long process. The process that begins in the cradle and end in the grave.² So it is clear that the aim of education is all round development.

¹ The World Book of Encyclopedia. Vol. vi USA 1972, P- 65
² Dr. Talukdar Birendra Kr. Siksha prabesh, 6th edn. Calcutta, PP- 7-9
Definition of Madrasah Education:

'Madrasah' an Arabic word مدارس مدرسة plural literary meaning school or educational institution. According to Mohd Arshad, the literary meaning of Madrasah is a place where Dars (lesson) is given to students. In early days of Islam education was mostly given by the teachers and learned people at their house and masjid.\(^1\)

The word 'Madrasah' مدرسة originated from Arabic word 'Darsa' درسة means 'to tell something' or 'to teach something'. According to Dr Chand Muhammad 'darasa' درسة mean to read, to study taken from Hebrew or Aramaic and also stated that Baitul Madrasah بيت المدرسة perhaps, was used in Pre-Islamic period to signify educational institution prevalent in Medina.\(^2\)

The English word 'school' also carries the similar meaning. As the Madrasah is similar to 'church school', in both institutions the Religious education is taught and people go there for praying and studies of religious education. Madrasah impart education to Muslim children. As like public schools and universities Madrasahs have no concept of co education. But there are separate Madrasahs for the men and women. Madrasah stands for only men but 'Madrasahtul Banat' مدرسة البنات stands for women only.

\(^1\) Arshad Mohd, -Tradition of Madrasah Education, Delhi, 200,5P-21.
\(^2\) Dr. Ali C.M. unpublished Thesis, Gauhati University, 1994, P- 126
From the linguistic point of view the Arabic term used to mean education, is ta’lim (تعليم) whose root word is ‘Ilm’ (علم). The word ta’lim particularly means to acquire Islamic knowledge while in general it means to learn various branches of knowledge through different accommodation or skills. In Islamic education has been an incumbent duty upon all men and women, so it is a part and parcel of living human being is the only as well as the principle point of difference between man and animal. So education may be defined as the backbone of human civilization. It does not have any limit in its ignorance which is the cause of all troubles, anomalies and disorderness in human society. It is good education that can build a nation and it is ignorance which can destroy it (nation).

**Propagation of Knowledge:**

Whichever people deserves quest for life, first of all looks for food in the form of learning and literature, when the Islamic ummah was infusing life into the nations of the world, it had left no stone unturned in the field of propagation of sciences and arts, rather, all the sons of the Islamic faith, from the caliph to the learned men and even traders were busy propagating knowledge, opening schools (Madrasahs) and providing all the facilities in the field and vying with one another in the schools there came up such things for discussion, which broadened the vision of the students and their intellect developed. Even the strictly private sittings of people at night and their meets of fun and frolic were not totally lacking in learned man and literary figures and even there learning and
literature were called to enquire into some problems, solution of difficulties and correction of mistake.1

We have obtained from the learned gatherings of the legists, traditionists and preachers, since they were so commonly held in every village and town and are well known, what we want to impress upon the reader is that own civilization in its days of glory had illumined the Islamic world with the light of learning and culture. This illumination had extended to the homes, mosques; Madrasahs, private assemblies and get together and shops so much so that the great learned author of the west, Gustav Labon had to say that the Arabs had a great love of learning. In a very brief span of time they accomplished their conquest and then turning to civilization and culture attained a very lofty position and gave birth to a civilization whose science and arts and poetry and literature matured to reach their climax.2

Madrasah of Islamic World:

In the beginning the Madrasahs were established to counter the challenges coming from the Mu'tazilites (followers of Mu'tazla school of thought). But after that these were aimed to counter the Madaris established by the Fatimid dynasty for the education and training of Shia missionaries. For example Fatimid commander in chief Jawhar and caliph al- Muizz are the founders of al- Azhar Mosque in 970 A.D. Caliph al- Hakeem established ʿDar al- Hikmah’ (دار الحكمة) in 1005 A.D. as well as

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1. Al Sibai Mustafa, Some Glittering Aspects of Islamic Civilization, Delhi, 1983, PP- 244-245
2. Farooqi, Zia- al Hasan, Musalman ka Nizam e Yaleem, Delhi, P- 45
many centres of preaching and training. According to the author of 'Shadhara al-Dhahab' Ibn al-Emad al-Hambli, Imam Abu Bakr Farooq of Isphahan (1014 A.D.) was the first who established a Madrasah on the pattern of modern tradition.¹

In fact the Madaris established during the last decade of 9th Century were somehow attached with Masjid. It was al-Tusi, the great wazir of the Saljuque Dynasty, who established Madaris in separate building, instead of Masjid Nizamal Mulk al-Tusi (1017-1092 A.D.) who was the founder of a great madrasah called Madrasah Nizamia Baghdadia in Baghdad. He also established many other Madaris in different parts and cities of Saljuque dynasty. But in a way Madaris established by al-Tusi were the first which were run and managed by the government, in fact Madaris belonged to the Sunni school of thought were established during the second half of the 10th Century.²

He also established Awqaf for meeting their expenses. The salaries of the teachers and the scholarships of students were paid from the income generated by these Awqaf. These Madaris were independent in their internal working but the students living in hostels were supposed to follow the rules made for them by the government.

Later, it was Hazrat Umar bin Abdul Aziz's regime (99-101A.H.) that extended tremendous services to promote education, the education expanded up to every corner of the Islamic caliphate like Mecca, Medina,

¹. Farooqi, Zia- al Hasan, Musalman ka Nizam e Yaleem, Delhi, P- 45
Taif, Kufa, Basra, Yemen, Syria, Egypt, Mosul, Madain, Bahrain, Khurasan and other places were considered to the centres.¹

The caliphs of Ummayad after 661, paid special attention to construct mosques and Madrasahs attached to them in Damascus, caliph Abdul Malik built a Madrasah in 691. In 750 the Abbasid caliphs also laid great importance to religious institutions. Ahmad bin Tuloon built Madrasah with mosques in Nile valley during 868. The great Muftia (women Islamic Jurist) Fatima bint Muhammad bin Abdullah laid the foundation of Qarwin Jamey Masjid in 245 A.H. is considered to be the most ancient university of Morocco and her sister Macyam bint Muhammad bin Abdullah in the same year built Jamey Undlus and few rooms for students. Al- Azhar University of Cairo (Egypt) the most renowned and oldest university of Islamic Studies. And the Cairo preceded other universities in Europe by the two centuries. Today it attracted students from all over the world.²

The eastern Islamic world known as Khurasan, Iran, and Iraq which now includes Uzbekistan, Tajikistan, Turkistan and Kazakhstan has been ground centre of knowledge. The cities like Bukhara, Tasha and Tirmidh and Samarkhand are also the great centre of knowledge.

The subjects taught over the Islamic Institutions- Quran and Tafsir, Hadith, Mathematics, Aqlidus, Astronomy, Sorf, Nahu, Language &

¹. Saleem Prof. Sayid Mohd -Deeni Madaris ka Riukyat, Karachi, Pakistan, P- 11
². Qasmi M.K. -Madrasah Education its Strength and weakness, Mumbai, 2005, PP- 11-18
Literature, Mana, Bayan, Mantiq, etc. and kind of things that were learned and taught like arrow throwing, swimming, horse riding and so on cultural, military, social and political education, location philosophy and others.

**Madrasahs in Muslim India:**

The Indian subcontinent was very close to Arabian Peninsula because of its trade and business relations. There were direct sea route between the two nations beside the land route. It helped much both the nations to exchange their cultural assets along with economics. When Islam spread throughout Arabia, the coastal areas of India were familiar to Muslims. The message of Islam reached Indian the last year of first Hijra Century. The Arab traders with their clean character, trustful and mannered living was attracted people to Islam. Later on, the Indians became closer to Islam when pious Muslim personalities came to India and spread the truth along with the Muslim conquerors established their rule and introduced Islamic justice system in India. The credit to create educational awareness in India goes to the Muslim rulers who broke the widely believed tradition that only the Brahmins have the privilege to study.¹

Education in India before the advent of Islam was considered to be the monopoly of Brahmin; they excluded lower class people to acquire knowledge because they thought themselves to be superior and believed

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¹ Qasmi M.K. -Madrasah Education its Strength and weakness, Mumbai, 2005, P-18
that it is 'Casting Pearl before Swine' as an English proverb says. The Indian society was divided into four categories of varnas; Brahmin, Chatri, Vaish and Shudra. Only the Brahmins had right to get education even when their civilization was on its full swing. Though there were mass revolts against the nation and later took the shape of Buddhism and Jainism but soon these religious grew weaker the previous condition returned. None can deny the glory of Nalanda and Taxila universities but after all the factors is that the common people were always deprived of education in Hindus period, when Islam came to India it had to fight the mindset that prevailed. Ultimately, by the effort of Muslim rulers every citizen of the country, whether Muslim or Hindu, man or woman, rich or poor, had right to achieve knowledge.

By the fourteen century, the custom of establishing Islamic schools had become common in India. The period of Sultan Ala`uddin Khiliji (1297-1316) is the brightest chapter of Islamic India’s political, educational and cultural history. His contemporary historian Ziauddin Berneg states that Delhi those days enjoyed such scholars, intellectuals and experts of different arts who had no match in the entire Islamic world. There is a report about the Madrasahs in period of Tugloq rule in Delhi.

There were as many as one thousand Madrasahs in Delhi alone during the reign of Sultan Muhammad Tugloq (725-752). Salaries for the teachers were fixed from the royal treasury. Education was so common
that slave girls used to be Hafiz of Quran and scholars. Along with religious sciences the rational sciences were also taught.\(^1\)

Before the establishment of Madrasah there were well established institutions in India known as Gurukulas, Pathshalas, Ashrams and Vishwavidyalayas which attracted seekers of knowledge from far off lands.

First Madrasah is said to have been established by Muhammad Ghori in 1191 A.D. at Ajmeer, after the establishment of the Sultanate the Madrasahs were established and patronized by not only various rulers but also by scholars such as Qazi Minhaj Siraj and countries as well. Some of the prominent Madrasahs were Madrasah Moizzia, Madrasah Nasiriya, Madrasah Iltutmish, Madrasah Firoshahi, Madrasah Humayun, Madrasah Sah Khairul Manzil; Mai’s Fort a Madrasah near state policy to encourage learning and spent a considerable part of revenue for repair and support Madrasahs and other educational institutions.

The process of Muslim education which had taken deeper roots under the Sultanate was firmly consolidated under Mughal as a national system of education which benefited all. By the time Babar came to India in 1526 A.D. emotional integration and educational give and take had already been achieved between the followers of Islam and the previous existing religions. Babar was not only a soldier state man but also a poet and a man of letters. Babar and Humayun (1526-1556) introduced reforms

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\(^1\) Qasmi M.K. -Madrasah Education its Strength and weakness, Mumbai, 2005, PP- 19- 20
in education. Babar was a scholar of Arabic Persian and Turkish literature.

Humayun followed the tradition of his father. He had liking for astronomy and geography and loved the company of learned men. Madrasahs were built during his reign in Delhi and elsewhere. Even his famous tomb at Delhi was used as a Madrasah.

Akbar enjoyed a unique position in that he not only made new experiments in education, gave Madrasah curriculum more secular hue in fact, and made the system national. His reign makes a new epoch for the system of education, “We see in Akbar, perhaps for the first time in Muhammadan History, a Muslim Monarch sincerely eager to further the education if the Hindus and the Muhammadans alike” Writes N.N. Law.¹

Hindus and Muslim studies under the same roof. Akbar was far ahead of his age with regard to changes in the models of study, curriculum and methods of teaching. From the establishment of the sultanate to the Lodges the Madrasah syllabus remained more or less the same. Akbar introduced morality, arithmetic, accounts, agriculture, geometry, leniently, astronomy, geometry, economics, and the art of government, physics, logic, natural philosophy, divinity and history. The Hindus studies Byakaransnyaya, Vedanta and Patanfali. Every one studied according to one’s requirements and circumstances. In addition to these healthy

¹ Hussain Azizuddin S.M. –Madrasah Education in India Eleventh to Twenty first Century, PP- 127-129
changes he multiplied the number of institutions. No Muslims were appointed as teachers in Madrasah.

Aurangzeb (1658-1707) reversed Akbar's policies of education. But he took some innovation steps in order to make education more effective. He abolished capital punishment, improved curriculum and founded some new Madrasahs. The famous curriculum, Dars e Nizami, was evolved during his reign and is named after Mullah Nizamuddin, a scholar of unique and innovative teaching abilities. He took very keen interest in education to the extent that even the monthly examination results of students were reported to the emperor. Madrasahs were established by some private individuals, along with the emperor. During his reign Sialkot became a famous seat of learning Sialkot also noted for the paper industry.¹

Aurangzeb was far ahead of his age as far effectiveness of education and the role of the teacher is concerned. Bernier records the celebrated rebuke Aurangzeb gave to his teacher which reflects his views regarding the role of the teacher and methodology adopted by him for educating princes, he said:

Was it not incumbent on my preceptor to make acquainted with the distinguishing features of every nation of the earth its resources and strengths, its mode of warfare its manners religious, form of government where its interests principally consist and by a regular course of historical

¹ Hussain Azizuddin S.M. -Madrasah Education in India Eleventh to Twenty first Century, PP- 129-130
reading to render me familiar with the origin of states, their progress and decline the accident or errors owing to which such great changes ..... Mighty revolution has been affected?

After the death of Aurangzeb, in 1707 to the end of the medieval period Muslim rule was in decay. As a result the cultural and social life too was degenerating. So was the general decline in education. But Maktab and Madrasah education continued as also the Pathsalas and Gurukuls till the British dominated every aspect of Indian life including education.¹

**Education System through Ages:**

Education System from Early Age of Islam: Islamic education provides guidance to every aspects of human life whether to it is socio-political, economical; individual collective etc. is based on the Holy Quran and Hadith. In the early age of Islam the followers were usually Arabs who directly could understand the language of two sources. Therefore they did not need learning all Islamic sciences like today. Their economical and political necessities were very less, very few Arabs knew writing. So the Prophet paid special attention to this point. Particularly when the prisoners of Badr war, were offered freedom in return of some amounts money, the prisoners who knew writing each of them was asked to teach writing to ten Muslims instead of compensation. As per need he ordered some companions to learn foreign languages like Hebrew. As the

¹ Hussain Azizuddin S.M. –Madrasah Education in India Eleventh to Twenty first Century, PP- 130-134
time passed, the companions of the Prophet went to discovering the new methods of to spread knowledge among the mass. And the Islamic sciences were confined to Arabs. Due to boundless spread of Islam in non Arabs countries many new subjects were invented, for a good understanding of the Holy Quran and the Hadith, Arabic grammar came into being. The Islamic sciences like Tafsir, Hadith, Usule Hadith, Usule Fiqh, Sarf, Nahu, History, Dictionaries and so on were discovered.

During the 5th Hijra Century Imam Gazzali founded Ilm e Kalam to defend Islamic philosophy from Greek philosophers, with Mantiq and philosophy became an ingredient part of Islamic Education. Though the above mentioned fields of learning were common in every Islamic state but due to inevitable national and local conditions some differ from another.

Muslim visited India in the first Hijra Century. In the beginning of 5th Century sultan Mahmood Gaznavi conquered Sind and Punjab. But in fact the Muslim rule began when sultan Qutubuddin Aibak (d. 1210) began to rule Delhi, this was the age in which the central Asian Muslims attached much importance to sarf, Nahu, Balagat, Literature, Fiqh, Mantiq, Kalam and Tasawwuf beside Tafsir and Hadith, since the majority of Muslims who inhabited India were from these areas, so naturally they introduced these sciences in Indian Madrasahs.¹

¹ Qasmi M.K. -Madrasah Education Its Strength and weakness, 2005, PP-60-62
Four Phases of Madrasah Education in India:

A prominent scholar and torian Hakim Sayyid Abdul Hayee, has divided the changing education system of India into four phases:

First phase: It stretches from seventh Hijra Century to the tenth Century for two centuries, ten subjects were considered to be high standard education in which as a whole 17 books were taught. In the beginning a student first was introduced to the Quran and Persian language. Later he was taught sarf and nahu (Arabic grammar) Arabic Literature, Tafsir of Quran (commentary or exegesis) Hadith, Fiqh (Jurisprudent of Islamic Law) Principles of Islamic Jurisprudent, Logic, Kalam (Scholasticism) Tasawwuf (Mysticism) etc. But the most authentic Hadith books could not reach India till that time.1

Second Phase: It starts from the beginning of tenth Hijra Century when Sheikh Azizullha came from Multan to sultan Sikandar Lodhi they added some books in Fiqh, Logic, Arabic grammar and Kalam and introduced a new subject in the curriculum of that time namely Balagat (figure of speech) thus the syllabus altogether comprised nearly 30 books of 11 subjects. In this period Sheikh Abdul Hoque Muhaddis learnt Hadith in Arab and tried to introduce Hadith books but unfortunately it could not gain ground until Shah Waliullah came.

Third Phase: Shah Waliullah Muhaddis Dehlawi has given details of the books he learned. According to it four new subjects Mathematics

1. Abdul Hayee Hakim Sayyid –Hindustan ka Nisab e Dars aur Uska Tagayyust, Darul Uloom Deoband. 2001
&Astronomy (foundamentals) Philosophy and Tib (Medical Science) were included in the syllabus beside some more books on various subjects. Thus the total number of books taught those days became around 38.

Having learnt the above mentioned books Shah Walliullah set out for Arab where he completed Hadith course and coming back to India he popularized the study of Hadith. From then onward sihah sitta (six most authentic Hadith collections) added for the first time to Indian Madrasahs syllabus. Shah Sahib himself drafted a syllabus but it could not get currency because the centre of Islamic education at that time had been shifted from Delhi to Firangi Mahal, Lucknow and due to frequent coming of Iranian Ulamas to Mughal emperors who enjoyed expertise in Mantiq and Kalam.

Forth Phase: This age belonged to Mullah Nizamuddin Lucknowi (d. 1748) the syllabus that he laid down is called after him as Dars e Nizami. It setup land mark in the history of teaching of Islamic sciences. It was almost universally introduced in the Madrasahs throughout the country. We shall see it in detail, as the base of today’s Madrasah systems in Indian subcontinent.¹

¹. Qasmi M.K. –Madrasah Education Its Strength and weakness, 2005, P- 63
Madrasah Education System in Indian Subcontinent:

Islam came to the Indian subcontinent in the very first Century of Islamic calendar, during the lifetime of the Prophet Muhammad (PBUH) through the Arab traders or conquerors on its southern coast where Arab colonies existed since long the Islamic system of education arrived here with the Muslims and such centres were initially attached with the mosques. Traditional Islamic learning centres (Madrasahs) were established in later period probably during the slave dynasty, the first Muslim ruling family of Indian subcontinent. Though Mahmoof of Ghazni before the slave ruler was a great patron and supporter of education; he established a big Madrasah in his capital Ghazni in the year 410 A.H. even before the Madrasah al- Tusi in Baghdad. Al- Beruni, the great Muslim scholar, who attached to court of Ghazni travelled India extensively and gathered a lot of information about India, its people, religion and culture for which he wrote the first Indian history and culture i.e. Kitab al-Hind (كتاب الهند).

The first traditional Madrasah that came to existence in India were probably in the regions of Sind and Multan. The first Madrasah in Delhi was in the memory of sultan Muizziauddin Mohd Ghouri which known as Madrasah Muizziah. The most of the books written by the Ulama and scholars of the educational centres of central Asia like Samarqand and Bukhara were taught. Islamic Fiqh was most important part of their syllabi, when the Mughal came to India, especially in the phase of their second coming a large number of Iranian Shiaite Ulamas came to India.
and under their influence Iranian philosophy became an integral part of the syllabi of Indian Madrasahs. Perhaps Mullah Nizamuddin Sahalvi was the first Indian Muslim scholar who made generous changes in the syllabi of Indian Madrasahs. He was the first reformer who especially focused on the syllabus of Madrasahs. Before him, there were many books for each subject to be taught, he took one book (comprehensive) for each subject. The syllabi prepared by Mullah Nizamuddin Sahalvi came to be known as Dars e Nizami and it was taught for two centuries in the Indian Madrasahs without any major changes and without any discrimination against any sect. In the same period Shah Waliullah of Delhi felt that the proportion of Hadith teaching in Nizamis syllabus was not sufficient so he added the six Hadith books in the syllabus and also put emphasis on teaching of Tafsir.¹

During the rule of East India Company, two large Madrasahs were founded by the company (1) Madrasah Alia of Calcutta in 1781 and (2) Delhi College in Delhi in 1823. In Madrasah Alia books of history written by Abu al- Fida and Suyuti were added to the Nizami syllabus for the first time and in literature Nafkhatul Yaman (1812) written by Shaikh Ahmad Sherwani ‘Yemen’ was included. In Delhi College Dr. Spinger added Diwan al-Hamasah and Diwan al-Mutanabbi to the Madrasah syllabus in 1840. It is felt as till that time Indian Ulama of Madrasahs were not much against the company rule. That is why we found that they accepted all these additions in their Syllabi too. Some books on Western Philosophy were also added in the syllabi of Madrasahs. Perhaps they felt the first

¹ Wasey Akhtarul - Madrasahs in India Trying to be Relevant, New Delhi, 2005, PP- 24-25
tremor when in 1828 the East India Company acquired all awaqaf of Madrasah and farther in 1844 the company's ruler Lord Hording gave an order to give no employment to the graduates of Arabic and Persian Madrasahs. This order caused the collapse of five or seven hundred years old system of Madrasahs education in India. And as a result allot many Madrasahs have come into existence in the shadow of Masjid and Madrasahs founded separately (from Masjid) were fewer than the Madrasahs that come into existence along with Masajid (plural number of masjid).¹

**Variety of Arabic Educational Institution of India:**

Arabic Institution is called Madrasah. The literally Madrasah is a place for learning. And it is religious school for Muslims, where Ulama (the learned men) receive the education and training. During the Muslim period in the history of Indian educational institutions were not divided into religious and secular. There was only one type of school, where both religious and secular subjects were taught.²

At present Madrasahs get divided into three categories viz. Maktab (مكتب), Madrasah (مدرسة), and Jamia (جامعة).

1. Maktab: It is the primary religious educational institutions among the Muslims and has functional importance in Muslim society. Classes are held within the Masjid premises. The

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¹ Wasey Akhtarul -Madrasahs in India Trying to be Relevant, New Delhi, 2005, PP- 25- 26
² Haq Mushirul -Islam in Secular India 1972, P- 22
students of the Maktab are both boys and girls of young age ranging between 4 to 8 years. The teacher associated with Maktab is known as Munshiji or Ustadji. The functioning of Maktab is seasonal as it is irregular during the agricultural seasons.

2. Madrasah: Madrasahs are bigger institutions of teaching up to senior secondary level. Education imparted here was totally free of cost to the Muslim of all classes of the society sent their children to these schools and unlike our existing secondary and senior secondary educational institutions. The education was not exclusively meant for any particular group. They all had the same opportunities without any discrimination, wherever came to its portals, was granted entry and no distinction was made between the poor and the rich.

3. Jamia: The Jamia means university stands for higher learning from graduation to post graduation and specialization, which is also Arabic College and University for Islamic as well as Arabic Education.¹

In Madrasah and Jamia two types of institution was imparted in both institutions, Boarders and Day schooling. Boarders were mostly those students whose parents or guardians were economically in a position to meet the expenses of their words. The other category was that of Day scholars who attended in these institutions during the day but left for their

¹ Hussain Azizuddin S.M. – Madrasah Education in India Eleventh to Twenty first Century, PP- 135-136
own homes or those of their relatives for the night. Education was free all of them but the boarders received all the amenities of life free of charges board, lodging and the rest. That is why attached to the almost every mosque were a Madrasah with the class rooms, residential quarters for the students, libraries, kitchens and bathrooms. Some of these institutions had vast open spaces too, that served as play grounds for the students where have facilities for physical exercises and sports. Some of them have survived to this day in the Muslim world which is existed in large numbers throughout the India.¹

From their names if often becomes difficult to differentiate between a Maktab and a Madrasah or a Jamia. The number of any of these three types of institutions has never been as contained; only the number of Madrasahs according to a rough estimate goes up to 30,000 though no single directory based on authentic addresses of the Madrasahs is available. There is no regional or central board of Madrasah education to cooperate the functioning of the Madrasahs.

The Madrasahs were the higher level institution patronized by the state, the members of royal family or by Amirs, children were admitted to these institutions for learning mostly moral and religious education based on the philosophy, beliefs and practices of the Ulamas who considered it their sacred duty to teach.²

¹. Al Sibli Mustafa –Some Glittering Aspects of Islamic Civilization, Delhi, 1983, PP- 166-167
². Hussain Azizuddin S.M. –Madrasah Education in India Eleventh to Twenty first Century, P- 135
Special Madrasahs for Various Sciences and Arts:

There were many Madrasahs meant for various purposes. Some of them imparted the knowledge of the holy Quran, its commentary, recital and committing it to memory—that is Madrasatul Hifzul Quran. There were others Hadith and relevant disciplines were taught. There were others exclusively imparting knowledge of Fiqh and were in large numbers. Again, there was a separate Madrasah for every school of Fiqh; similarly, there were separate Madrasah for education of medical science. And were schools only for orphans.

Nueemi, who is the most outstanding among the Ulamas of the tenth Century, has given a complete list of the schools of Damascus and their endowments in his book ‘al Daramin fil Tarikh al Madaris’. It tells us that there were seven Madrasahs meant exclusively for education of the Quran and relevant disciplines, sixteen for the teaching of Hadith, three for the Quran and Hadith combined, sixty three Madrasahs for the Shafi fiqh, fifty two for the Hanafi fiqh, four for Maliki School of fiqh and eleven for the Hambali fiqh. There were entirely separate schools for the education of medical sciences. And houses of seclusion, inns and the great congregation mosques were over and above these institutions. It must be kept in view that at all these places too; pursuits of teaching and learning were in full swing.¹

¹ Al Sibli Mustafa—Some Glittering Aspects of Islamic Civilization, Delhi, 1983, P- 179
Some famous Madrasahs and their Founders:

There was such a super abundance of Madrasahs and particularly, institutions of higher education that the entire Islamic world was full of these higher institutions the Islamic history presents with pride the names of some such sons of Islam who played an important role in building big Madrasahs in every city of Islamic world. The name of Salahuddin Ayyubi tops the list, which had spread a network of Madrasahs in every part of Egypt, Damascus, Mousul and Bait al Maqdis. Nooruddin the martyr is also among these people. He established fourteen big Madrasahs in Syria alone, but out of which six were established in Damascus, four in Halab, two in Hamat and Hams and one in Ba’lbak and Nizam al Mulk Tusi, the chief minister of the Seljuques is also one of those men. He had packed Iraq and Khurasan with Madrasahs. The historians tell us that he established an educational institution for higher studies in every city of Iraq and Khurasan and founded Madrasahs in places for off from the principal cities and towns. For example he established a magnificent Madrasah in Jazeerah ibn e umar which was very beautiful and imposing wherever he heard of a learned man of extra ordinary worth, he instituted a Madrasah for him there with adequate endowments to support and maintain it and a fairly big library was also established there for the benefit of the Madrasah.¹

Nizamia of Baghdad was the most important and well organized Madrasah. Between the fifth and ninth Century of the Hijra, great learned

men came out of this institution. The students on its rolls touched six thousands and among them were the children of the rich nobility and also those of the most indigent persons, studying side by side, neither paying any educational fees. But for the poor boys in addition to free education there were stipends to meet all their needs paid to them from the income of lands endowed for this purpose. With regards to the abundance of trusts and the number of four hundred Madrasahs fully functioning Madrasahs in Damascus to which came students from far off places and ibn e- Asakir has quoted a eulogy of sultan bin e- Ali bin e- Mauqaz al- Katani exalting Damascus in history.  

Types of Teacher and Bait al- Hikmah:

There were three types of teachers simply taught the Quran to children in the elementary school and was called ‘Muallim’ (معلم). The social position of the Muallim was not considered very laudable. “Seek no advice from teachers” of elementary schools, acquired proverbial usage. The second type of teacher may be called a tutor (مؤدب) representing a class which was engaged in teaching the sons of the higher status as well as those of princes and caliphs. This class of teachers was superior to those of elementary schools. Thirdly, came to the professors of higher learning. They were specialists in the teaching of logic, mathematics, rhetoric and jurisprudence. The higher grade teachers were held in high respect by the public.

1. Al Sibli Mustafa -Some Glittering Aspects of Islamic Civilization, Delhi, 1983, PP- 176-177
The teacher received their payment from the public. The payment of the teacher was very low. Prof. Shushtry writes, "Teachers were supported by the income derived from endowments attached to mosques, shrines, hospitals and in some cases from the wealthy classes, some of them received allowances from the royal treasury”.

All the age of 15 the boy who acquired elementary knowledge usually set out for the next great town to attend lectures there scholars were used to travel and take long journeys in search of knowledge. There was no regular curriculum or a fixed syllabus. The founders of the schools have the right of appointment and removal of professors. In the choice of subjects the teachers enjoyed perfect freedom. The state interfered only in a case where religion was in danger.

Experienced professors knew the text by heart and could lecture without referring to any book. The number of students varied from a few to thousands. Ink and paper were kept ready to take notes from the lectured delivered by the professors. "In the lecture hall at Nishapur, there were 500 ink stands kept ready for the use of students”. The lecturer was not satisfied merely with delivering his lectures, he also wanted that the students should follow and understand his lecture for this purpose he put questions him. Khuda Baksh writes, “Many teachers while discussing the subject, left their seat and mixed with the students. Study in the high school was thus not merely a hearing of lectures. But also thorough drilling in the subjects the lecturer were highly respected and followed by

1. Prof. Hanifi Manzoor Ahmed, -A Survey of Muslim Institution and Culture, New Delhi, 1992, PP- 177-178
their pupils. The students after satisfying their teachers that they had learnt their subjects well could ask and obtain certificate”.

The education of the Abbasid was not only confined to that of children in primary schools. During the reign of Harun and his son, a large number of richly endowed schools were opened and a university was founded libraries were organized an observatory was setup. Mamun founded an academy named Bait al Hikmah (بيت الحكمة) where the higher branches of learning were pursuit. According to Prof. P.K. Hitti, “Besides serving as a translation bureau this institute functioned as an academy and public library and had an observatory connected with it”. Bait al Hikmah may claim, says “The honour of having been the first university of both the medieval and modern world, for it bore the torch aloft long before Boloqua, Paris, Praque, Oxford and Cambridge”. The college Bait al Hikmah boasted of a library with a librarian who was noted mathematician and astronomer.¹

Morality of Teacher:

Only those people discharged the duties of teaching that were certified by the experts in this field that they were perfectly fit for the job. During the early days of Islam, the teachers themselves permitted their bright and capable students to detach themselves from the teacher and start their own circle was elected to take seat of the teacher, and if he did not comply, he was reproved and severely criticized. A well known

¹ Al Sibli Mustafa – Some Glittering Aspects of Islamic Civilization, Delhi, 1983, PP-178-179
incident is that of the life of Qazi Abu Yusuf, a pet disciple of Imam Abu Hanifa, who later became the chief justice (قاضي القضاة) during the period of Harun al-Rasheed. He fell seriously ill and got over that illness by the grace of God and came round, but he had found the very encouraging remark of his own circle of reaching. That was the early period of development of the educational system. But when Madrasahs were established, they started awarding degrees, diplomas and certificates for the various prescribed course of studies, written testimonials to this effect were given to their unsuccessful candidates. The physicians in particular, were not allowed to establish their practice until they had successfully completed their prescribed courses and were now fully completed to treat the sick. And these testimonials were issued by the great learned man in the discipline or the trade concerned.¹

**Variety of Arabic Educational Institutions:**

As we have already seen traditionally the Madrasahs have been deeply involved in imparting multi disciplinary education, including medicine, science, history and geography besides the religious disciplines. It is commonly though erroneously believed that most of the Indian Ulamas in charge of Madrasahs are averse to any change in the age old education system. But the facts which have recently come to light present an altogether different picture.

¹ Al Sibli Mustafa - Some Glittering Aspects of Islamic Civilization, Delhi, 1983, P-173
For about 100 years i.e. with the establishment of Nadwatul Ulama at Lucknow in 1894 the need to reform and modernize the curriculum is being continuously felt but no radical change has been effected in spite of conventions and seminars relating to the improvement of various aspects of Madrasah education. These have failed to bring about any substantial changes in the system. As a result Madrasah education remains completely “Book centered” instead of “child centered”.

Hakeem Abdul Hameed sahib, a visionary, who had his fingers on the pulse of the nation and the community thought of an intensive field surveyed of dini madaris, under this project a total number of 576 Madrasahs were surveyed out of which 538 are for boys and 38 for girls. Every Madrasah was visited by surveyors and a massive primary data base was generated through questions. The survey is the first organized effort to have an insight in to the functioning of the Madrasahs and to obtain first hand details of various aspects of Madrasah system of education by personal contacts. The survey report has been well received. In 1988 the books was translated to Persian and published by Persians Research centre, culture house, embassy of Islamic Republic of Iran, New Delhi.¹

Among the 576 Madrasahs surveyed 49 are situated in Andhra Pradesh, 2 in Assam, 114 in Bihar, 23 in Delhi, 33 in Gujarat, 1 in Haryana, 13 in kerala, 26 in Karnataka, 45 in Tamil Nadu, 92 in U.P. and 45 in West Bengal, of these 537 are secondary level Madrasahs and 39 are

¹. Hussain Azizuddin S.M. –Madrasah Education in India Eleventh to Twenty first Century, PP- 135- 137
Jamias i.e. Madrasahs imparting higher education. Among the 35 Madrasahs for girls seven have girl students from other states and five Madrasahs have girl students from foreign countries like U.K., Canada, U.S.A., France, South America, Bahamas, Lusaka, Zambia and West Indies, twenty nine girls Madrasahs are teaching home sciences and technical education as well.

The enrolment in the surveyed Madrasahs has been increasing over the last three years. It was 106678 in 1989, 116228 in 1990 and 147011 in 1991 i.e. an increase of 30783 over three years. The dropout rate in these three years was also on the increase. It was 3554 (3.33%) in 1989, 3895 (3.35%) in 1990 and 6170 (4.27%) in 1991 was as far below the national dropout rate.

Out of 6528 teachers, 6367 are untrained i.e. 97.53% of the total only 161 teachers i.e. 2.47% are trained, 386 Madrasahs have some sort of libraries with 1603383 books and 391 workers. In 1991 only 239 Madrasahs purchased books for their libraries. Twenty five Madrasahs are bringing out 31 journals of which 25 are in Urdu, 5 in Arabic and one in Hindi.¹

It is encouraging to note that of the 576 Madrasahs 553 i.e. 96% favour introducing of modern subjects in the nisab expressing their desires to make the Madrasahs education more purposeful ensuring a better future for Madrasah students. The movement for introducing modern subjects in

¹. Hussain Azizuddin S.M. –Madrasah Education in India Eleventh to Twenty first Century, PP- 136-137
Madrasahs was started in the eighties of the last Century by Aligarh Muslim University. Subsequently the Ministry of Human Resource Development sent a helping hand by introducing the scheme "Modernization of Madrasahs". Among the surveyed Madrasahs seven have started computer education sixteen have science laboratories. Some Madrasahs have introduced distance education or correspondence courses for dissemination of knowledge. Some have initiated recruitment of trained teacher with approved pay scales. Quite a few are providing in service training to their teachers. Out of 576 only 8 Madrasahs have teachers unions and 322 have students unions. Their activities are confined to literary and academic pursuits. The total budget during 1991 of 551 (25 Madrasahs did not provide information in this regards). Madrasahs aggregated to approximately Rs. 23080220703 only an annual expenditure per student of Darul Uloom Deoband comes to Rs. 33971 per annum. Among the educational institutions of the country the Madrasahs are having on an average the maximum working days i.e. 247.

With 6528 teachers the number of non academic staff is only 3238 with a ratio of 2:1 which is far less that in institutions of modern education. The average salary teachers in the surveyed Madrasahs work out Rs. 1592 per month. The highest pay is being 5,000.00 drawn by three teachers only.1

The new established Jamias have, however introduced modern subjects including computer education and vocational education. Most of

1. Hussain Azizuddin S.M. - Madrasah Education in India Eleventh to Twenty first Century, PP- 137-138
them have some provision of games and sports, indoor and outdoor; it is refreshing to find in some of these institutions modern facilities for making teaching more interesting, effective and joyful.

Although there are some deficiencies in Madrasahs particularly in relation to their failure to keep up with developments in the sphere of knowledge and pedagogy, they have remained refreshingly free from many of the ills, such as in discipline, violence and cheating that plague many of the mainstream institutions. It is a pity that some extremist elements have recently started a campaign of stander against these institutions which have, in fact, been exercising a healthy influence on society. They are being maligned as abodes of obscurantism and refuge of terrorists. This is due lack of awareness about the system coupled with uninformed bias part of reason, only a small part is the absence of a meaningful integration between the Madrasahs and the outside world.

It is measuring that an increasing number of individuals or organizations or NGOs or associations are now seriously thinking in terms of restructuring of Madrasah education. There objective is to introduce modern subjects while keeping the religious syllabus intact. A growing interest is being evinced in the betterment of the Madrasahs. An index of this interest is the large number of references received by Hamdard education society from individual organizations and govt. departments.¹

¹ Hussain Azizuddin S.M. - Madrasah Education in India Eleventh to Twenty first Century, PP- 138-139
The present study comprises 476 pages, gives an account of 576 Madrasahs situated all over the country, analyses their functioning and suggests remedial measures for correcting the deficiencies. The finding has been analyzed within the historical framework of religious education. These include the establishment of Madrasah Education Board; including a central Madrasah Education Board, introduction of comparative study of religions along with modern subjects in the Madrasahs syllabus, in service training of Madrasah teachers, identification and nurturing of talent among Madrasah students etc.¹ Teacher education is a continuous process and its pre-service and in-service components are inseparable. In the professional updating of teachers, improvement in educational structure, curriculum framework, transactional strategies evaluation techniques and management processes play a crucial role. New advances in methodology of teaching and instructional techniques ought to therefore be taken to Madrasahs in order to effect at all round improvement in Madrasah education. Moreover, exposure of Madrasah teachers to advances in education taking place worldwide will hasten the spread of modernization of Madrasah education. This will bring about renewal and upgradation of skills and competencies. The focus should be on curriculum development text book preparation and use of audio-visual aids motivation and stimulation and is introducing of games and sports, so that teaching becomes lively, interesting and joyful for teachers and exciting and exhilarating for the pupils. As a first step to making Madrasah education more purposeful, it is paramount to prepare a resource group to train

¹. Uddin Qamar, -Hindustan ki Deeni Dargahe, Delhi, 1996
existing and future Madrasah teachers, besides religious subjects, teachers must be well versed in child psychology and principle of education. All the subjects taught in any modern institutions including technical and professional subjects and computer education should be introduced, keeping in view current education needs and enabling the students to be employable.

Madrasah students should also be exposed to value based education drawn from different religions and comparative studies of religions. This should not be confined to Madrasahs alone. In today’s time and age; every, individual should be made aware of one’s own religion and that of his friends, neighbors and colleagues. The objectives of Madrasahs should be to identify and nurture talents and provide them with opportunities beneficial to society economy and the country.¹

**Aims of Madrasah (Arabic) Education:**

The primary of the Madrasah (Arabic) education is to produce individuals imbued with the Islamic world view outlook to life. They will be equipped with a competent and authentic knowledge of glorious Quran and Hadith, which find its expression in all aspects of their practical lives. These individuals will be expected of to be the torch bearers of Islamic knowledge, carry its light to people from all walks of life, at every opportunity in all circumstances for the sake of Allah to impact a sound knowledge of Islam, with an understanding of the practical implications

¹ Hussain Azizuddin S.M. –Madrasah Education in India Eleventh to Twenty first Century, PP- 139- 140
of its teachings in the contemporary world and to equip students with the ability to invite others to Islam in a peaceful and non aggressive manner.

The aim of Madrasah education is to spread knowledge among those who embrace Islam as their religion. Islam inspires its member to be educated so that distinction between essential duty and wrong action, religion and irreligion, could be accomplished only through education. Secondly the aim of Islamic learning in Madrasahs is to spread and propagate religion among the people of different corners of the world. With this view in mind the holy Prophet declared to all who embrace the faith of Islam. *1^1 jij !j*h (propagate even a verse that you have learnt from one). In another tradition the Prophet said:

اطلب العلم من المهد إلى اللحد

(Acquire knowledge from the cradle to the grave). The honourable Prophet treated education as an obligatory duty for all believers in Islam and announced:

طلب العلم فريضة على كل مسلم

(Seeking education is an obligatory duty for every Muslim).  

The Prophet also encouraged for learning of all kinds with indication of the Quranic verse:

يؤتي الحكمة من يشاء ومن يؤت الحكمة فقد أوقى خيرا كثيرا

1. Imam Gazzali, -Ihiyae Ulumuddin vol. I, P- 7, Al- Khatib Tibrizi Waliuddin, Mishqat Sharif, P-51
(He granteth wisdom to whom he pleaseth and he to whom wisdom is granted receiveth indeed a benefit over flowing).¹

Another important aim and object of Madrasah education is to enable the Muslim children to learn the very primary knowledge of Arabic alphabets. So in connection with all important mosques in all parts of Islam, whether in Turkey or in any other parts of the Muslim world there small schools for the education of the children. The child who attends this seminary in first taught the alphabets. After this he proceeds to learn how to read and write ninety names of Allah and the simple words taken from the holy Quran. When he masters the spelling of words, he proceeds to learn the first chapter of the holy Quran then the last chapter and gradually reads the whole Quran in Arabic. Having finished the Quran, the pupil is instructed in the elements of grammar and some simple rules of arithmetic.²

The aim and object of Madrasah education has been being change from time to time by some codification and modification in the course of studies all over the Muslim world, since the time of the Prophet of Islam. Naturally in the Islamic scheme of education, the holy Quran has occupied the principal or unique position as the formed the source of all knowledge.

It is quite an open secret that the Muslim of the various parts of the world, in spite of their love for native languages, holds religious closed to

¹. Al-Quran, Surah al Baqarah, verse No-269
their bosoms. So they consider Madrasah education as an act of piety and a religious duty in joined by Islam which will be their salvation in the next world. This is why the teaching of Arabic language and literature is quite essential to understand the Quran, Hadith, Tafsir, Fiqh to keep the faith fresh succulent as in original through the media of Madrasah or Arabic education.

Comprehensive Nature of Madrasah Curriculum:

The curriculum of Madrasah as well as Gurukuls was free from any dichotomy (division or contrast). It was comprehensive and universal in character. It was religious as well as vocational. The curriculum of indigenous institutions was more children centered and kept the pupils closer to nature. Hindu education and literature followed their own independent course supported by their own votaries. The Madrasah education system produced physician’s administrators, scientists and planners in addition to the Imam, Qazis, Mufties etc. illustrious personalities like Razia Sultana, Amir Khusru, Sher Shah Suri, Abul Fazl Faizi, Birbal Raja Todermal and Fatehullah Shiraji were the products of this very system, Muslims in their age synthesized secular and religious knowledge and created a curriculum which sufficed for the needs of Muslims and non-Muslims alike. Though Madrasah syllabus was dominated by subjects like grammar, Fiqh, Tafsir, Tasawwuf, Hadith, Adab and Mantiq, curriculum of the Maktab was confined to the education of three ‘R’s. and basic religious knowledge. At the Madrasah level it included astronomy, algebra, geometry, medicine, accounts,
agriculture, economics, administration etc. In the Madrasah system of education the experiences and observations of the medieval Muslim educationists were put into practice and thus it was a perfect system of education taking care of aspects of contemporary life.

The atmosphere in medieval educational institutions was based a solid guru-shikshya parampara of the gurukuls with no indiscipline at any stage of learning. The men of learning were distinguished by their humility, simplicity and devotion of knowledge and were expected to deliver. ¹

**Madrasahs Teach Secular Education more than Religious Education:**

Generally, people think that Madrasahs impart pure Islamic learning for 8 years and they do not teach secular subjects. Madrasahs are blamed to be hard liners and centres of fundamentalism where only theological education is imparted, if we look deeply into the entire curriculum and differentiate between secular and religious subjects we will come to a conclusion that Madrasahs teach general education more than religious one. Nearly one third of the total subjects is quite different from teaching religion, like Arabic grammar, syntax, Arabic language. Arabic literature, logic, history, balagat, philosophy, scholasticism, geography, metaphysics, arithmetic, biography, anthropology, civics, rhetoric, philology, calligraphy, English, etc. These subjects are in no way

¹ Hussain Azizuddin S.M. –Madrasah Education in India Eleventh to Twenty first Century, PP-134-135
Islamic and they somehow or the others are taught in modern institutions also. They only difference is that Madrasahs are taught these subjects in Arabic that has been widely misunderstood as Islamic theology.

The subjects that are considered to be Islamic like translation of the glorious Quran, commentary of the Quran, art of recitation of the Quran, Hadith, Islamic Law, Principles related to Quran and Fiqh, Aqaid, Mysticism etc. are partly Islamic and partly educational since the matters that there subjects include are widely believed and followed by people in the world at large without distinction between Muslims and non-Muslims. For example, the glorious Quran, which is the most pure Islamic book in the entire curriculum, has 6136 verses and out of these all only about 500 hundreds are related to commandments. The rest 5734 verses are related to parables, examples, universes, manners and so on. Likewise Hadith, the second most Islamic subject includes secular subjects more than religious commandments. Fiqh, Islamic Law, is also the same, except for some beliefs and prays chapters it corresponds with the UN charters of Human Right and others that are believed by every human being. Similarly Muslim personal law, over which now there is more hue and cry by many extremists consists of only some chapters related to marriage, inheritance, will testimony and so on. So it is quite clear that the knowledge that is imparted in Madrasahs is as a whole at least 85 per cent no theological.1

1. Qasmi M.K. -Madrasah Education its Strength and Weakness, PP-101-102
Education under Umayyad and Abbasid Caliphs:

Under the Umayyad, the process of education was further stepped up. Here to fore the syllabus of education was confined to the teaching of the Holy Quran and Hadith. During the Umayyad period the scope of the educational syllabus was enlarged and the study of grammar, history, geography and law was also included in the syllabus. Schools were attached to mosques and these were largely attended by the students. Hasan Basri had a school in Basra; Abdullah bin Masud had a school in Kufa. Malik Ubayda and Abu Darda had schools in Syria. Under the Umayyad, Damascus, Antioch, Beirut and Homs developed as educational centres.¹

On the other hand the education system under the Abbasid was further enlarged and elaborated. The educational schools, school for senior students and institution for advanced students. The formal education of children usually began at the age of six when they were admitted to elementary schools. The elementary schools were generally attached to mosques. At the elementary stage boys and girls read together. The curricula for elementary schools included reading, writing, grammar, traditions and arithmetic. After completing education in the mosques a student could seek admission to an educational institutions meant for senior students. The syllabus of studies at such institutions included theology, jurisprudence, lexicography, rhetoric and literature. In the

institution for advance studies the curricula included astronomy, geometry, philosophy, music, medicine and other studies.

The Abbasid Caliph, Mamun set up an academy known as ‘Baitul Hikmah, which served as an institution of higher learning. Under the Seljuks, miniater Mizamul Muluk set up a university at Baghdad known as Nizamiya. It was a residential institution, scholars like Imam Ghazali taught at this university. Later the Abbasid Caliph Mustansir set up another university as Baghdad known as Mustansirah, numerous college were set up in various parts of the country. Some of the colleges in Khurasan and Persia were Sadiyya, Bahaqiyya, Astra Badiyya and Isfaranayya. Some of the colleges in Syria were Rishyya, Amaniyya, Tarkhaniyya and Sharifiyya; some of the colleges in Egypt were Ramabiyya, Nasariyya and Salahiyya.

But during the Middle Ages the Muslims were the most advanced people in the world, while in Europe even the kings could not read and write. In the Muslim countries even the common people could read and write. According to Imam Abu Hanifa, the eminent jurist the purpose of the education in Islam is the acquisition of Taqwa. Taqwa means the right conduct and education means the understanding what makes of mars a soul. the acquisition of power and capacity to distinguish between right and wrong, between good and bad in regards to this and the next world, and the acquisition of the right and proper capacity to choose the right conduct
so that the misguided intellect of man may not lead him astray. Indeed no purpose of education nobler that

**Arabic Institutions during the British:**

1. **Darul Uloom Deobond:**

When the British forces destroyed the Madrasahs and Islamic scholars were being hanged to death wanted to rooting out Islam from its root in the Indian subcontinent, that is why they first destroy Arabic institutions (Madrasahs) and killed their rectors and they also burnt the religious books in to ashes and turned Madrasahs into rubbles. At the hands of this barbarism of the British, Muslims, however, awakened them once again. At first they step rebuilt all Arabic Institutions and they revived all religious sciences and arts. New Islamic Institutions were established everywhere. As a result Madrasah was started at Deobond in 1866 of 30th may, Thursday; a town in Saharanpur district in UP. It was formally named “Madrasah Qasimul Uloom” after one of its founders Hazrat Maulana Muhammad Qasim Nantuvi but now generally known as ‘Darul Uloom Deobond’. And the darul uloom Deobond spurred the Muslim community to open Madrasahs in different towns to provide their children with religious institution. Thus only in two provinces UP and Bihar at least thirty Madrasahs were founded between the years 1865 to 1899. Darul uloom was founded for the academic excellence and moral upbringing of the students. Sheikhul Hind Mahmud ul Hasan was the first

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student of the Madrasah. Its curriculum was purely based on Islamic traditional learning – Quran, Hadith, Tafsir, Fiqh, Usul i- Fiqh, Arabic, Persian, grammar, logic, and kalam. Quran, Hadith, Tafsir and Fiqh covered the major part of the curriculum, however, darul uloom Deobond combind kalam and philosophy of Khyrabad School, fiqh specialization of firangin mahal; luck now, with specialization of Hadith and Tafsir of the waliullahi school of Delhi. 

Darul uloom has a comprehensive syllabus that not exactly dars-e Nizami but a mixture of three educational institutions that existed in the near past. As Sayyid Mahboob Rizvi, the author of Tarikh Darul Uloom Deobond recalls:

The Indian subcontinent enjoyed three centres of education in the middle of thirteenth Hijra Century. Madrasah Rahmania of Shah Waliullah in Delhi, Ferangi Mahal of Mullah Nizamuddin in Lucknow and Madrasah of Allama Fazal e Haqim Khairabad. The syllabus of the three centres was common but they had different viewpoints. Shah Waliullah's successor paid special attention to Tafsir and Hadith, Logic and Philosophy were like secondary subjects to them. The ulama of Firangi Mahal attached exclusive importance to Fiqh and Usul e Fiqh while Khairabad was renowned for Logic and Philosophy. All the Madrasahs of that time hailed to any of these three. The revolution of

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1. Ali Khan Dr. Ggazan Far, -History of Islamic Education in India & Nadwatul Ulama, Delhi, P- 86
1857 swept all of them except Firangi Mahal in Lucknow. It held itself alive and exists even today as a relic of the alders.

After the storm when the calm returned, darul uloom Deobond stood to treasure the dignity and grandeur of Muslim history. The most important question that it faced was about the syllabus. It tried to assimilate the characteristics of the three centres of learning.

Darul Uloom Deobond not only protected the greatness of the subjects but also it played a key role to advance them. It has prepared a mixed syllabus that has the characteristics of the three, centres and is applied by the majority of Madrasahs. Darul Uloom Deobond has brought about some changes in view of the changing requirements and needs of the hour. It did not reject the financial aspect of education as it attempted to go with the age.

Thus darul uloom does not believe that it follows dars e nizami and it is somehow true. The Siha Sitta (six most authentic books of Hadith) was a part of dars e nizami, but darul uloom included it as it was taught in Madrasah Rahmania. After all, it tried assimilate the characteristics of the three syllabi.

Darul Uloom Deobond’s present syllabus is of four phases: primary, middle, higher and specialization. Specialization course is not compulsory. If the student is interested he can further acquire expertise in any special field after passing Fazilat. It takes eight years to become Fazil. These four phases are for students who like for fazilat student. A student who wants to go through these courses he has first study one year students
are taught Persian, Mathematic, Geography, Hindi, English and Arabic grammar.¹

It is probably known that darul uloom has largest informal affiliated Madrasahs to it pattern. So naturally, its syllabus is followed basically by Madrasahs in India as well as Pakistan, Bangladesh, Nepal etc. Though there are very minor differences, Mazahiul uloom Saharanpur, which is considered one of the three great Madrasahs of India, also follows darul uloom Deobond’s type of pattern.²

Darul Uloom, though follows, the Hanafi School of Fiqh but it also accommodates the Maliki, Shafai' and Hambali Schools of Fiqh for the academic excellences for sake of ethical and spiritual training. The Ulama of darul uloom were gradually attached to one or the other mystical order i.e. chisti, naqsh bondi, order. These orders apparently differed with each other in their methodology but their main aim and ideal was one and the same, i.e. sincere devotion to Sunnah, love of Allah and ethical excellence. Maulana Qasim Nantuvi was not against the acquisition of English education. In fact he did not want any interference of the government in the affairs and the Madrasahs.³

Though every Muslim country and Muslim minority in the entire world has somehow or the other arrangements for religious education for Muslim children but it is not necessarily called Madrasah system or

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¹ Qasmi M.K.-Madrasah Education its Strength and Weakness, PP-86-87
³ Ali Khan Dr. Ggazan Far, -History of Islamic Education in India & Nadwatul Ulama, Delhi, P- 101
Maktab system as it is in south Asia. After all, the Madrasah system that is originated form Deobond is found in many parts of the world, since darul uloom Deobond had students from Afghanistan, Burma, South Africa, central Asia, Malaysia, Indonesia and even Arab, so they carried the spirit to setup a Madrasah wherever they moved as it is the characteristic of the institution. That is why we see that Madrasahs sprung Deobond went. Today, there are many Madrasahs in Afghanistan, Central Asia, South Africa, Britain, and U.S.A. etc. which claim to belong to Deobond.¹

2. Darul Uloom Nadwatul Ulama:

With the introduction of university education in India it was also felt that the two educational systems were creating a division among educated Muslim to bridge the gulf, it was thought that the Madrasah curriculum should be revised in so far as it could accommodate the merits of modern education without losing its religious character for this the ‘ulama’ felt the need a Madrasah where secular as well as religious education would be imparted side by side. Thus the ‘Majlis –i- Nadwatul Ulama’ (the association for ulama’s council) was formed in 1892 and two years later a Madrasah, darul uloom Natwatul Ulama was founded at Lucknow. But even those ‘ulama’ that had sponsored the idea could not when the time came, agree to provide for education for English and other secular subjects in the Nadwah.

¹ Qasmi M.K. -Madrasah Education its Strength and Weakness, P-85
One the other hand, the intellectual movement of Nadwatul Ulama, founded in 1894 by Maulana Muhammad Ali Mongeri; and the Islamic theological institution of darul uloom Nadwatul Ulama which was established later were quite capable of serving as a bridge between the old world and the new and of working out a new system of thought that could be representative of be best in both the philosophies of life, western and Islamic or in the worlds of its pioneers, which could be- firm and unbending in the matter of fundamentals and liberal and flexible where details were involved. But the darul uloom Nadwatul Ulama did not success in its goal of combining two altogether different educational system; the curriculum at the Nadwatul Ulama was revised several times but little effect compared the Madrasahs darul uloom Nadwatul Ulama maintained and is still maintaining the innovation of teaching the English language but English in fact, is treated in Madrasahs as an out caste.1

The Darul Uloom Nadwatul Ulama concentrated particularly on the holy Quran and introduced it into syllabus full attention was paid to the Arabic language since it held the key to the understanding of the glorious Quran and the Sunnah. The Darul Uloom thus, included Arabic in its syllabus both as a classical and a modern language. The Nadwatul Ulama also brought about certain far reaching changes in the traditional curriculum of the Arabic Madrasahs of India in the context of the changed circumstances and needs of the age. Some of the medieval sciences, which had lost their utility in the present times, were excluded from the curriculum. A large part of the scholastic sciences that had grown out of

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date and had ceased to have any value owing to the disappearance of those sects and philosophical disputes were discarded and in its place certain modern sciences and languages were introduced.

The Darul Uloom Nadwatul Ulama provides education at all stages ranging from the primary to the university stage in the theological branches of learning and Arabic literature. In all it covers a period of sixteen years. The primary stage covers a period of six years (including pre-primary classes) and provides elementary introduction in Urdu, Hindi and English as well as Arithmetic, Geography, general science etc. which covers the entire field of primary education as prescribed for secular schools besides giving a sound religious base to it.¹

The secondary stage is a three year course. Besides English this stage provides for a thorough grounding in Persian as well as Arabic grammar, literature and composition. Higher Secondary stage in two year course comprising ninth and tenth year of the curriculum imparts instruction in Arabic, Persian and English besides religious sciences and Islamic history, graduation (Alimiyat) stage a four year course which is equivalent to the graduation course under western system of education, offers instruction in the Commentary of the Quran (Tafsir) Traditions (Hadith), Islamic Jurisprudence (Fiqh) besides Arabic literature and other branches of Islamic learning, Higher efficiency in Arabic literature and knowledge of English equivalent to the intermediate standard of the U.P.

¹. Qasmi M.K., -Madrasah Education its Strength and Weakness, PP-87-88
board of High School and Intermediate Education are the special features of this stage.

Post Graduate (Fazil) Stage; this is a two year course providing instruction in Arabic literature and Islamic branches of learning. The latter comprise Tafsir, Hadith, Fiqh and Shariah of which one subject has to be offered by the students for intensive study. The students have also to submit a thesis in the subject of their choice. Two more courses viz. comparative religious and Islamic Dawah have been started shortly facilities are also provided for undertaking research, known as ‘Takmil’ in the subjects taught a fazil stage in the Nadwatul Ulama. The duration of the research being normally two years, it is conducted under the guidance of competent teachers.

This pattern is followed in Madrasahs that are attached to Darul Uloom Nadwatul Ulama though they are very few in number. All Jamat Islami and Ahl Hadith Madrasahs more or less follow Nadwatul Ulama type of education system and are not worth mentioning separately, while the all Brailwi Madrasahs also do not have any distinguished pattern and follow modified dars-e-nizami.1

1 . Qasmi M.K. - Madrasah Education its Strength and Weakness, PP-88-89
3. Aligarh Muslim University:

In the year 1920 the political condition in India presaged a widespread revolution. The Khilafat and non-cooperation movements were in full swing. Muslim and Hindus of the country were disassociating themselves from government institutions and boycotting British goods. Gandhiji and the Ali brothers (Muhammad Ali and Shaukat Ali) were touring the country. One of the terms of the non-cooperation movement was serving links with government educational institutions. These developments reached the Muhammadan Anglo- Oriental College at Aligarh. Which had been setup as 'Madrasatul Uloom' by sir Syed Ahmad Khan in 1875 but it turn into M.A.O. in 1877 lastly in 1920 it was granted a status of central university by an act of Indian parliament. It is located in the city of Aligarh, Uttar Pradesh, India. On the modeled of the Cambridge and Oxford University, it was among the first institutions of higher education setup during the British Raj.¹

Originally it was Muhammadan Anglo Oriental College(M.A.O.), which was founded by a great Muslim social reformer Sir Syed Ahmed Khan. Many prominent Muslim leaders and Urdu writers and scholars of the subcontinent have graduated from this university. Aligarh Muslim University offers more than 250 courses in traditional and modern branches of education including Arabic education. Sir Syed Ahmed Khan, a great social reformer of his age, felt the need for modern education and started a school in 1875 which later became the Muhammadan Anglo

¹ Amir Safia, 'Islam in Modern Age, Periodical Journal vol. 15, 2004
Oriental College and finally Aligarh Muslim University in 1920. This is a premier central university with several faculties and maintained institutions and draws students from all corners of the world especially Africa, West Asia, and South East Asia.¹

In some courses seats are reserved for students for SAARC and Commonwealth countries. The university is open to all in respective of caste, creed, religion or gender. Aligarh is situated at a distance of 130 KM south east of Delhi on Delhi-Calcutta Railway and Grand Trunk Route.

The university grew out of the work of Sir Syed Ahmed Khan who in the after mate of the Indian War of Independence of 1857 felt that it was important for Muslims to gain modern education and become involved in the public life and government service in India at that time. Raja Jail Kishan helped Sir Syed Ahmed Khan a lot in establishing this university. The British decision to replace the use of the knowledge Persian in the 1830s for government employment and as the language of court of law caused deep anxiety among Muslims of the subcontinent. Sir Syed Ahmed Khan than clearly foresaw the imperative need for the Muslims to acquire proficiency in the English language and 'western sciences' of the community were to maintain its social and political clout, particularly in Northern India. He began to prepare the road map for the formation of a Muslim University by starting various schools. In 1864 the scientific-society of Aligarh was setup to disseminate western works into

¹ From Wikipedia, the free Encyclopedia.
native languages as a prelude to prepare the community to accept ‘western education’. Sir Sultan Muhammad Shah, the Aga Khan III has contributed greatly to Aligarh Muslim University in terms collecting funds and providing financial support.

It was one of the first purely residential educational institutions set up either by the government or public in India. Over the years it gave rise to a new educated class of Muslims who were active in the political system of the British Raj and who would serve as a catalyst for change among not only the Muslim population of India but also of the entire subcontinent, when Viceroy to India, Lord Curzon visited the College in 1901, he praised the work which was carried on by the college and called it of ‘Sovereign importance’.¹

The college was originally affiliated to the University of Calcutta and was transferred to the Allahabad University in 1885. Near the turn of the Century it began publishing its own magazine and established a law school. It was also around this time that a movement began to have it develop into a university to stand on its own. To achieve this goal, many expansions were made with more and more programs added to the curriculum. A school for girls was established in 1907. By 1921 (exact year 1920) the college was transformed into Aligarh Muslim University. The first Chancellor of the university was a female named Sultana Shah Jahan Begum. Syed Zafarul Hasan joined the Aligarh Muslim University in early 1900s as Head of Philosophy Department, Dean Faculty of Arts.

¹ From Wikipedia, the free Encyclopedia, Aligarh Muslim University
He was a pro-vice Chancellor prior to his retirement and brought good name to the University.

In 1960, it was named as Maulana Azad Library when the first Prime Minister Pandit Jawaharlal Nehru, inaugurated its present building. The seven stored building is surrounded by 4.75 acres of land in the form of beautiful lawns and gardens. It is the most beautiful building of the university and one of the few very attractive libraries in the country. The library has about 9,00,000 books in this collection the oldest manuscript of more than fourteen hundred years old. It is a fragment of the Quran transcribed by Hazrat Ali, the fourth caliph of Islam and is written on parchment in Kufi script. Another rare collection is the Halnama of Beyazid Ansari, no copy of which is available anywhere in the world. The most outstanding among them is the Latin translation of the celebrated Arabic work on optics, opticam prafatis, by ibn al Haitham (965-1039) published in 1572. More than 5000 students, teachers and other members of the university daily visit the library and utilize its services.

4. Jamia Millia Islamia:

During the revolution in 1920 the students of Muhammadan Anglo Oriental College boycotted college by the call of Mahatma Gandhi and Ali brothers (Mohammad Ali & Shaukat Ali) to Non-Cooperation Movement but the government pressurized them to continue their duty so there arose a huge different between the both groups. After much debate and recrimination, a proposal was moved that since the students were being called upon to leave the MAO College of Aligarh, they must have
somewhere else to go, i.e. an alternate educational institution must be setup for them by the Muslim community. At first the proposal was met with hostility but was accepted later when it gained the support of a majority. Thus the idea of the setting up of a new 'national university' was born among the students of Aligarh. The demand was communicated to the leaders of the community- the Ali brothers, Hakim Ajmal Khan, Dr. Mukhtar Ahmed Ansari, Maulana Abul Kalam Azad, Maulana Hazrat Mhani and they all agreed with it.¹

Finally, on Friday, 29 October 1920, a formal announcement of the establishment of the Jamia Millia Islamia was made by Sheikhu Hind Maulana Mahmud Hasan, in the mosque of the MAO College, where enthusiastic teacher and students had gathered. Since he was too weak and indisposed to deliver the Friday sermon which is known as the inaugural address, it was read out on his behalf by his pupil, Maulana Shabbir Ahmed Uthman. He lauded the role of the students who had sacrificed their hopes and ambitions for the future, for the sake of their community by joining the non-cooperation movement. He defined the aim of the Jamia thus that the education of Muslim should be in their own hands and free from alien influence.

The Jamia was thus born of a national political movement yet it would be a mistake to think that it was only an instant product of a temporary upheaval and an immediate response to a short lived tumult and fervor. This is belied by the educational history of the Muslim. The

¹ Madholi, Abdul Ghaffar, -Jamia ki Kahani, Hissa Awal, New Delhi 1965 P-20
Jamia, though born in a period of revolution, was not merely a product of that revolution. It was in fact a response to certain educational needs of the Muslims, which they had been feeling for very long.

Since the Jamia was born in the lap of a national political movement, in the beginning the duty of nurturing it had to be carried out by political leaders. Therefore, its foundation committee and administrative council formed it in November 1920, comprised active workers of the khilafat movement.¹

The Jamia Millia Islamia was given an appropriate academic and administrative form at a meeting of its foundation committee held on 22 November 1920. Another committee was formed for preparing the syllabus for diniyat (Muslim religious studies) which included the subject Arabic made compulsory of all the levels should be acquainted with the teachings of the holy Quran and also prepared a scheme in which along with Islamiyat.²

Arabic in Jamia Millia Islamia has been one of the subjects which were introduced at the under graduate level at the earliest stage. However, it’s teaching at post graduate level started in 1976 as one of the three disciplines of the rest while department of Islamic & Arab-Iranian studies. The department of Arabic as an independent unit was established only in 1988. At present the department conducts different courses such as B.A. Pass & Honours, M.A. and part time evening courses namely Certificate,

¹. Jamia, Jashn e Zarrin Number, A’zami, P-25
². Madholi, Abdul Ghaffar, -Jamia ki Kahani, Hissa Awal, New Delhi 1965
PP-31-35
Diploma and Advance Diploma in Modern Arabic, besides, it also enrolls scholars for Ph.D course on variety of subjects relevant to Arabic language and literature.

**Aims and Objectives:**

The aim of the Jamia it was to be ‘national’ and ‘Islamia’ in its approach- it should remain free of government influence. The aim of Jamia was to produce children who were both good Muslims and patriotic Indians. It sought to impart knowledge of Islam, its culture and religious sciences, specially the Quran, while also working for national freedom and Hindu-Muslim unity and nurturing the feeling of Indian nationhood, brotherhood and tolerance towards all. Its education would thus be an ideal blend of the religious and the worldly, the old and the new. While teaching the regular subjects of science and humanities, it also decided to impart knowledge of essential crafts as a means of earning a livelihood. Thus, while it was an example of national unity, it was also a field for educational experiments. ‘Urdu’ was adopted as the medium of instruction.¹

Religious studies: when it was decided at the outset that ‘dinyat’ (Muslim religious studies) would be made a compulsory subject in the syllabus of Jamia (it was not so at Aligarh) it was proposed that along with Muslim religious studies arrangements should also be made for the religious education of Hindus. Mahatma Gandhi felt that in the beginning Jamia need only provide a room and fix a time. It the Hindus were

¹ Amir Safia- The Establishment and Early Years of the Jamia, 2004, P- 97
interested, they would arrange for the teacher themselves. However, when the number of Hindu students in the university had increased considerably (which was bound to happen, since its doors would remain open for them) Jamia could take too upon itself.

**Arabic Education under the British:**

Under the British the condition of Arabic language in India became deplorable. English was made the medium of higher education and particularly of secular arts and sciences. Arabic and Persian were now treated more classical language to be studied in separate departments and were no longer regarded as the privet of Islamic studies and the vitalizing force in general culture and education if an average Muslim. The Muslim leaders being alarmed at the harm done by English to Arabic and Islamic education in India, demanded for an oriental university in the Punjab and the oriental college at Lahore (present in Pakistan) besides an oriental department at Aligarh was started by Sir Syed Ahmed Khan in 1875. Unfortunately Aligarh took later entirely to the western line of education and so Shibli Parted Company with Sir Syed Ahmed Khan and founded at Lucknow the Nadwatul Ulama, the primary object of which was the revival of Arabic and Islamic learning in the country. But the separation of Arabic from the general pattern of education and culture very adversary affected the number of Arabic scholars in India.¹

¹ Yusuf S.M. -Studies in Islamic History and Culture, New Delhi, 1986, PP-228-229
A general survey of various works on Arabic language and literature through Madrasah education is quite an essential task for the appropriate of the topic. During the Arab rule in India we are to depend on stray reference to poets like Harun bin Musa of Multan who waxed eloquent on elephants and other subjects peculiar to India. Though Arabic continued to be in high esteem as part of religious and academic traditions, Arabic poetry and literature could not occupy any place of eminence towards the end of Arab rule in India. Arabic poets produced mostly literary imitation with play on worlds and plenty of tropes. Amir Khusru (1253-1325 A.D.) and Masud Sa’d Salman were reputed scholars in Arabic and they were inherited by Sheikh Nasiruddin Chirag Dihlawi (d. 1336) a disciple of Nizamuddin Awliya (d. 1325) who handed down the torch of Arabic poetry and linguistic studies to a number of disciples for more than one generation. His pupil Qazi Abdul Muqtadir (d. 1388) is famous for his Qasidatul lamiyyah (قصيدة الأمية), composed in imitation of the Lamiyyatul Ajam (لامية العجم), another disciple of Chirag Dihlawi was Maulana Ahmad al Thanesaei (died in 15th Century A.D.). He is well known for his Qasidatul Daliyyah (قصيدة الدالية) in praise of the Prophet of Islam.1

Besides the Arabic poets there were some celebrated philologists such as Qazi Shihabuddin Daulabadi (d. 1445) and Muhammad bin Abi Bakr al Damamini (d. 1424) who increased the literary value of Arabic language in India. Sheikh Muhammad Tahir al Fattani, Shah Waliullah (d. 

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1. Tamiji Md. Yahya - Sufi Movement in Eastern India, New Delhi, 1992, P-31
1762) his two sons Abdul Aziz and Rafiuddin who were also scholars in Hadith and other religious sciences, poured their love for the Prophet in beautiful verses. The father of Shah Waliullah, Shah Abdur Rahman also composed poems in reply to Abu Ali Sina’s verses on ‘the Ruh’ (الروح) the soul. Syed Abdul Jalil Bilgrami and Gulam Ali Azad Bilgrami was indeed the most important Arabic poet in India. In Malabar we can record the name of Abdul Aziz Kalikuti (died in sixteenth Century A.D.) a great poet and his brother Zainul Abidin composed a prose work called Tuhfatul Mujahidin (تحفة المجاهدين). Muhammad Bagir Agha of Madras (d. 1805) was a famous poet and writer who ex-called as ‘Maqama’. He wanted to emulate in this field Sayyid Abu Bakr Muhsin al- Babudi al-Alawi, the author of al- Maqamat al- Hindiyya (المقامة الهندية) composed in 1728. In Gujarat, the Aydarus family of Ahmedabad contributed much to Arabic language and literature. Amongst them was Muhyi al-Din Abdul Qadir al- Aydarus (b. 1551) who made a notable contribution to Arabic literature by writing a biographical work entitled ‘al-Nurul safir an akhbar al- Quran al- ashir’ (النور السافر عن أخبار القرآن العاصر) ¹

The modern age even after English learning had come into vogue, Arabic and Islamic education continued produce poets and scholars in India. Most famous of them were Fazal Haq Khairabadi, Sheikh Auhaduddin Bilgrami, Mufti Safruddin Dihluwi, Ali Abbas Chiryakuti, Faizul Hasan Saharanpuri and Hafiz Nadir Ahmed Dihluwi. Nuab

¹ Dr. Ali C.M. unpublished Thesis, Gauhati University, 1994, P- 186
Siddique Hasan Khan was not only an Arabic poet but also a scholar of Hadith and al- Arabiyyah (الحديث وال العربية).

Mention may be made of 'kashshaf Istilahat al- funun' (كشاف أصطلاحات الفنون) a dictionary of technical terms by Muhammad Ali al-Thanawi, Dastur al- Ulama, by Qazi Abdul Nabi Ahmad Magri, al- Qaul al- Manus fi sifat al qamus (القول المانوس في صفات القاموس) sa’dullah of Muradabad and fiqh al- lisan (فقه اللسان) by karamat Hussain, Maulana Karamat Ali Jounpuri (d. 1876) a distinguished literary of Arabic language, must be remembered not only by the people of India. His writing consists of dafiu waswas, tarjumate shimail tirmizi, tarjuma miskat sharif (part- I) and miftahul jannah. In the end the name of Allama Abdul Aziz Memon (b. 1888) who formerly held the chair of Arabic in the University of Aligarh and Karachi and since long age he has been recognized as one of the greatest living authorities on Arabic language and literature, is worth mentioning. Al Jawahir al Zawahiri fi asmai nabi it Tahir, by Maulana Akram Aarwi of Patna and al Ratji bin Qauti Qidamih wa Qidamir Rasool (1295A.H.) by Rafiuddin Abdul Khair of Lucknow are the reputed Arabic works in modern time.

We have already discussed that Arabic language and literature has been being spread through educational institutions like Maktabs, Madrasahs in different provinces of India since eighth Century A.D.

Primary Islamic education was imparted in the Maktabs attached to the mosques and for lighting the torch of higher Islamic education Madrasahs, nearly in all parts of the country, were setup in cities which had already been occupied by the Muslim rulers.

Any town would grow into famous educational centre by virtue of being the principal seat of Muslim rulers or Subedars or chief, possessing religious importance. It appears from the information contained in the reliable sources that Madrasah system in India was introduced by the Ghaznawids and later the very system became more and wider spread in the Middle Ages. In the then Madrasahs, emphasis was laid on theological and Islamic studies which in spited the Muslims to setup various Islamic academic in different cities in India.¹ Thus Multan, Jaunpur, Ajmeer, Lucknow, Delhi, Agra, Rampur (U.P), South India and Bengal became important centres of Muslim education imparting the knowledge of Arabic language and literature.

Besides these Madrasahs, there are thousands and thousands of Madrasahs, the mention of which is quite impossible here, we have tried our level best to mention a very few Madrasahs or Arabic institutions of India as the back ground to link with the study of Arabic language and literature in Madrasahs or Arabic institutions of Assam.

Madrasah or Arabic Institution in Modern India:

A new phase of Madrasah education began in India in the aftermath of the unsuccessful movement for independence in 1857. There is a general impression about Sir Syed Ahmad Khan that he was a vocal critic of Madrasah education. Perhaps it is due to his emphasis on modern education. But in fact, he was just in favour of reforming the old syllabus of Madrasah i.e. Dars-e-Nizami.¹

Maulana Qasim Nanutuwi is said to be first Muslim Scholar of modern India who seriously thought about the religious condition of Muslims in post 1857 period. He put together the religious traditions of his time which were in currency at Khairabad (Rampur), Firangi Mahal (Lucknow) Delhi and Punjab.²

The syllabus of Deobond, however, was very lengthy and heavy because it was a collection of five or four prominent school of the Mughal and English periods. During the period of the Mughal decline religious schools were divided according to their specialization. For instance in Madaris of Khairabad the dominant subject was Iranian philosophy, in the madaris of Punjab more stress was on Nuhu and in the madaris of East India Company were history and literature. If we see the syllabi of Madrasah education in different period of Muslim India, then it will be cleared that a gradual albeit show change and reform from time to time for instance during the sultanate period the syllabus was dominated by the

¹ Islahi Zafarul Islam, - Sir Sayyid, MAO College aur deenio - Masbrigin Taleem, 2001, PP- 88-89
² Rizvi, Mahboob, - Tarikh e Deobond
books written by religious scholars from Central Asia because the rulers were Turks. Later in the Mughal period it was dominated by the Iranian philosophy and also books written by the Iranian scholars with return of Humayun to India a number of Iranian religious scholars also came and settled here. And a lot of changes, modernization and reform were made in Madrasahs syllabus. After the decline of Mughal Empire several changes took place under the influence of the East India Company and those are now an inseparable part of our Madrasah syllabi. Even Deobond has revised its syllabus many times for instance. The first syllabus of Deobond was taught over a period of seven years but during the period of Maulana Muhammad Yaqoob Deobondi, it was revised and its duration was extended to eight years.\textsuperscript{1}

The syllabi of early Indian Madrasahs consisted of two parts; Persian and Arabic. The education used to start from the Persian part and used to get completed with the teaching of the Arabic part. The Arabic part was a heritage of the Islamic culture and fulfilled the religious needs of the then Indian Muslim society. Where a the Persian part of syllabus was meant to fulfill the general needs of the society and government administration because the official language during whole Muslim period was Persian till the decline of Mughal Empire, even during the company rule. Under the company rule up to 1844 both Persian and Arabic parts of the syllabus were taught in Madrasahs. But two important decisions of the East India Company almost crushed the Madrasah education system or

\textsuperscript{1} Sindhi, Maulana Ubaidullah –Shah waliullah Dehlvi aur unki siasi tarikh, P 123
crushed the decline of Madrasahs and their role in the society. First the company took away the awqaf from madaris in 1828 and second an order was issued in 1844 that slammed the doors of employment on the graduates of Arabic- Persian madaris.¹

The year 1857 is an important epoch in the Indian History. Perhaps, it was the last resistance movement in which the Indian Muslim played a leading role in order to defeat the East India Company. In the last two decades of the 19th Century and the first two decades of the 20th Century we find a leadership coming from the Hindu community, almost parallel to the Muslims and it was playing a dominant role. After the failure of the independence movement of 1857 it seemed that the Muslim leadership especially the segment of the Ulama was suppressed brutally. So they, therefore, diverted their attention from grabbing political power to education. From here onward educational movements starts among the Indian Muslims. One led by Maulana Qasim Nanutuvi, which is also called Deobond movement and another Sir Syed Ahmad Khan. The Deobond movement tried hard to save the religious capital of Indian Muslims and stressed upon religious education so that the many lives here as Muslims. The second movement, as said earlier was led by Syed Ahmad Khan, which is also known as the Aligarh movement. Sir Syed Ahmad Khan was of the opinion that Indian Muslim should compromise with rulers as their fellow countrymen had done earlier and with the help of modern education they should try to uplift themselves economically,

¹ Wasey Akhtarul -Madrasahs in India Trying to be Relevant, New Delhi, 2005, P- 29
socially and politically. Both the movements, in a way, were the product of a defeatist minds.

The founder of Darul Uloom Deobond stressed only on saving the religion and religious capital of Indian Muslims. It was well reflected in the syllabus of Madrasahs which developed during British period or before, were accommodated. In the words of prof. Sayyid Mohammad Saleem, there was a slumber after the battle of 1857 in which Maulaha Qasim Nanutuvi (1880) thought so save the religious treasury of Indian Muslims. So he collected all the four religious educational traditions of that time i.e. Khairabad, Firangi Mahal, Punjab and Delhi. Thus this treasury was made safe but the syllabi darul uloom Deobond become very lengthy.1

But just the establishment of darul uloom Deobond or setting up of Aligarh Muslim University was not the solution of the educational problems of Indian Muslims. Soon after the darul uloom Deobond and MAO College find that a great convention of Muslim Ulama and scholars was held at Kanpur in 1894 which is ultimately led to the establishment of Nadwatul Ulama. In this convention both the groups agreed on one thing the purpose of Muslim Ummah in India was being fulfilled, neither by darul uloom nor by M.A.O. College. Five successive conventions were convened to reach an agreement to educational problems of Indian Muslims along with Maulana Muhammad Ali Mungiri; Allama Shibli Nu’mani was an important pillar of Nadwatul Ulama. In 1898 they finally

1. Saleem Sayyid Mohd. -Deeni Madaris ki Riwayat, Karachi, Pakistan. P-23
agreed to establish a 'model educational institution' at Lucknow by the name Darul Uloom Nadwatul Ulama which was supposed to maintain a fine balance between the Madrasah and English education. Darul Uloom Nadwatul Ulama has played a great role in the direction of modernization of Madrasah education system in India.

Its basic aims were extensive and intensive change or reform in the syllabi of Islamic studies and preparing a new syllabus. Producing a new generation of Ulamas (religious scholars) having wide and deep knowledge of Islamic studies as well as the modern thoughts. They must also know the requirements of their time. Developing consensus and brotherhood among the Indian Muslims it propagates of Islamic teaching especially among the non Muslim brethren.

With these aims and objectives darul uloom Nadwatul Ulama came into existence. One of its prominent sons Maulana Syed Abul Hasan Ali Nadvi writes about the ancient syllabus of Islamic educational system:

Old syllabi of Islamic studies continued to change and remained parallel to the required life style when the changes and revolutions were time taking. These revolutions implied the change of ruling people and families. But in the 19th Century when revolution of thoughts and civilizations were taking place, this revolution was very first. During this period the movement for reform in syllabi became strengthen and adopted

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the way established by dars-e-nizami in India and the 18th Century Ulama of al- Azhar in the Middle East.¹

Allama Shibli Numani a great personality of late 19th Century and early 20th Century India, who was in charge of syllabi reform after the establishment of darul uloom Nadwatul Ulama in Lucknow resigned from his post in 1913. He writes about the causes of strike that took place after his resignation. It also shows sidelight on his views traditional Madrasah education:

Each and every student of Darul Uloom knows very well and understands it, why he has come here leaving old style Madrasahs and English schools. He knows very well that the aim of Nadwa is something other than the two; it means a collection of both the streams. The students were habitual of this type of education but they found a total change in the style and method of teaching only within few days.²

Maulana Abul Kalam Azad another prominent personality of the Nadwatul movement expressed his observations about Nadwatul Ulama in a speech delivered in a meeting held in Lucknow for the reform of Arabic Persian syllabi:

Darul Uloom Nadwatul Ulama was established in 1898. It became the centre of educational movements. Today too, it has many distinctions.

¹. Nadvi Abul Hasan Ali, -Islamiat o Maghribiot ki kash makash, Lucknow, PP- 249-250
². Numani Shibli, Maqalat e Shibli, vol. 8, Azamgarh, 1972, PP- 137-138
It took the cause (reform the syllabi of Madaris) very strongly also helped by the people of knowledge and real sense ..., but it somehow failed.¹

After the failure of Nadwa Movement, in a sense, there seems no comprehensive and collective movement working for the reform of Madrasah education system and its syllabi; in modern days, though there are people who are trying to develop the system of Madrasah education and its syllabi, there are just individuals. Hakeem Abdul Hameed of Hamdard University and now Sayyid Hamid (former V.C. AMU) has tried a lot to make it a collective movement, but perhaps without success. It however, does not mean that their efforts were misdirected and therefore, failed. We find Madrasatul Islah, Azamgarh (1906) Jamiatul Falah, Azamgarh, under the influence of Jamate Islami, has also made efforts to reform the old syllabi of Madaris and successfully evolved a combination of modern social sciences and Islamic studies but it has failed miserably in its endeavor Jamia Hindiyya of Jaipur, has also made efforts to combine or integrate the traditional Madrasah education system with the modern technical education.

Today we listen a lot from many people about the modernization of Madrasah education system. From government agencies to the modern education Muslim leaders, all advocates reform in Madrasahs though they find no model Madrasahs everyone wants changes or modernization in the existing Madrasah system. We have examples of reforms in traditional Madrasahs in the near past when new experiments were made in

Madrasah Alia, Calcutta and the Delhi College. Further they have made subsequent changes for the sake of their survival. A model Madrasah with a fully developed new syllabus is yet to come into being. It is clear that the syllabus of Madrasahs in India or elsewhere has never been static or impervious to change and revision. During the Muslim rule it was frequently revised. Sikandar Lodhi, Akbar the great and Aurangzeb Alamgeer are reported to have taken keen interest in revising the syllabi of Madrasahs. These emperors were interested in Madrasah education and its content. The Ulama also have been revising the Madrasah syllabi from time to time. While Shah Abdur Rahim and his son Shah Waliullah put emphasis on the teaching of Tafsir and Hadith, Mullah Nizamuddin Sahalvi stressed on rational subjects. Even in the post 1857 period religious scholars like Allama Shibli Numani seemed to be in favour of syllabus revision.¹

We are living in an age when the mode of distance learning has become quite popular. Big Madrasahs must make full use of some Godsend opportunities like the National Institution of Open Schooling (NIOS) to equip their words with formal education as well. Even the Madrasahs had do not favour a thorough revision of their syllabi, can benefit from the NIOS, which is a unique autonomous institution established by the government of India for those people have been left behind in education for any reasons. It offers several dozen of courses including professional and vocational subjects. Madrasahs that have

¹ Wasey Akhtarul -Madrasahs in India Trying to be Relevant, New Delhi, 2005, PP-32-33
primary and secondary section, in which they teach mathematics, Hindi, English etc. stands a better chance to benefit from the NIOS. The good thing about NIOS is that it does not require a seeker of knowledge to produce a degree for admission to any of its courses.

It the Madrasahs do a little planning, study the rules and regulations of NIOS and allow their students to appear its examination or prepare them for it, they would open for them the gates of the wide universe of colleges and universities imparting formal subjects. By adopting the NIOS formal Madrasahs, especially the ones that have primary and secondary sections, would not be required to spare few periods for teaching mathematics, Hindi, English, Urdu and one of the many social sciences. Already many Madrasahs teach all or less of the above mentioned subjects; hence they can easily go for the NIOS option and do a lot of good to their words as well as the Muslim community of India and the society.¹

The Number of Madrasahs in India:

The number of Madrasahs can never know exactly since has surveyed all the Madrasahs of the country and collected the information:

After all, some surveyed have been conducted by renowned organizations like Hamdard Educational Foundation Institute of objective studies, National Council for Educational Research Training (NCERT) etc. According to the third all India Educational Survey conducted by the

¹ Wasey Akhtarul - Madrasahs in India Trying to be Relevant, New Delhi, 2005, PP-33-34
NCERT until December 1973 there were only 1033 Madrasahs in the country. In another directory of Madrasahs in India published by the centre for promotion of science established in 1985 at Aligarh Muslim University a comprehensive list of 2890 Madrasahs has been produced, the institute of objective studies also conducted broad based survey of Madrasahs when only around 500 Madrasahs found mentioning the Union Minister for Human Resource Development Madhav Rao Scindia in his address to Muslim education conference held in Delhi in 1995, however, claimed that there are twelve thousands Madrasahs in the country. According to Home Minister of state for Home Vidyasagar Rao said in Parliament on 19 March that our government is thinking of inactivate new to check foreign contributions and their utilization by Madrasahs and other organization. In the same speech he conceded that the government has not yet carried out any survey on foreign funding to these institutions in the border areas of the country and that 11,453 were in the border areas. He added that Pakistan's Inter Services Intelligence was trying to exploit and mislead the students of these institutions.¹

According to a Saba Nagvi Outlook and Yoginder Sikander although no regular census of Madrasahs has been taken place, government sources estimate there are approximately 25,000 such full-fledged institution in the country. Besides, there are about 80,000 Maktabs (involve in basic principle) rudimentary (elementary) schools

¹. Danish Ishtiyouq, -Studies on Islam, P- 68
often located within mosques, which provide primary education to children of Muslim community.\(^1\)

The 1980s witnessed a rapid revival of the Madrasahs in much of South Asia, in terms of numbers as well as power and influence. In India the number of Madrasahs is now estimated at some thirty forty thousands, with a similar figure in Pakistan and probably a slightly smaller number in Bangladesh.

State like UP, Bihar, Gujarat, Bengal etc. have most of the independent Madrasahs, while UP, Bihar, West Bengal, Assam and others have Madrasah Board that the recognized and run by the concerning state governments. But their number in each state does not exceed hundreds. As in West Bengal which is the pioneer in the field of recognized Madrasahs, there are only 507 aided Madrasahs.

However, it would be imperative to mention that the Indian subcontinent has witnessed a rapid growth in number of Madrasahs during the past two decades. But it does not mean that they have come up in thousands and thousands. One thing we have to take into consideration is that there are two types of religious institutions, Madrasah and Maktab. Madrasahs are meant for higher study of Islamic science while Maktabs are meant for rudimentary and basic Islamic education for young Muslim children. Maktab is many parts of the country have a good mixture of basic religious as well as secular education. Maktabs need not a separate building; it may be attached to mosque or in a corner of a house. The

\(^1\) Qasmi M.K. -Madrasah Education its Strength and Weakness, PP-77-78
number of Maktab is no doubt in thousands since many locations like block, town, having considerable Muslim population have Maktab. The Deeni Talimi Council of UP that has the best Maktab Education program operates such 3700 Maktabs on in U.P. As far as the matter of Madrasahs is concerned they require separate building a set of teachers, classrooms etc. that are commonly difficult to manage, yet the Madrasahs that provide the students with Fazil degree are quite in a few hundreds. Many Madrasahs organize one Hafiz classes while most of them teach Fazilah course only up to 2-3-4 classes. That is why the havoc that is created particularly by some Hindu Organizations and sympathetic intellectuals about the growing number of Madrasahs is politically motivated and their objections are based on Border Areas are said to have major growing numbers they have so much Madrasahs. There are 955 mosques and 445 Madrasahs in the border districts of the North- Eastern states. There are 208 Madrasahs on the Indian side of West Bengal- Bangladesh border. The number of all the Madrasahs mentioned referred above is only 1037 in the areas, which are called to have major growing Madrasahs. But is also too not clear whether the institutions that have been mentioned as Madrasahs are really Madrasahs or most of them are Maktabs. It is also important to recall that the above mentioned border areas have large Muslim population and most of them are economically weak and politically excluded community. As a result, the weaker section prefers to educate their children in such place who it would get education with little economic investment.1

1. Qasmi M.K. - Madrasah Education its Strength and Weakness, PP-80-81
**Number of Madrasahs in Bangladesh:**

Bangladesh, though a tiny but having the third largest Muslim population in the world, has independent Madrasahs like those of India and Pakistan. But the certain numbers about the Madrasahs existing in the country could not be found since there also any full-fledged survey has been arranged. The 1980s witnessed a rapid revival of the Madrasahs in much of South Asia in terms of numbers as well as power and influence. Statistics show that a total of 64 thousands Madrasahs of various kinds, exist in Bangladesh alone. Till 1999, there were a total of 7122 registered Madrasahs running with grants from the government, including three full-fledged governments.\(^1\)

**Number of Madrasahs in Pakistan:**

About the number of Madrasahs in Pakistan also, there are conflicting reports in media. According to a survey conducted in 1972, there were 893 Madrasahs in the country. The report got details about 779 Madrasahs, of them in Punjab had 580, Sind 72, Baluchistan 23 and Sarhad 104 Madrasahs. The report could not get information about 114 Madrasahs scattered in Pakistan. Looking at some of the observations, the present number of Madrasahs according to International Herald Tribune and news day is 6-8 thousands; but as part of a crackdown on Islamic militants Pakistan’s former president general Pervez Musharraf, announced new measures to rein in the estimated 6,000 to 8,000

\(^1\) Qasmi M.K. -Madrasah Education its Strength and Weakness, P-83
Madrasahs particularly what he called the minority of such religious schools that “Propagate hatred and violence” and produce only “Semiliterate religion schools”. Although Madrasahs exist throughout the Muslim world, those in Pakistan about 8,000, with more than a million students have extra political clout because of their number and size, “Many of that nation’s Madrasahs in fact, were established with money from the Taliban”.

While the estimation of Thomas L. Freedman (New York Times) and Yoginder Sikander goes to 30-40 thousands. In 1978 there were 3,000 Madrasahs in Pakistan, today it is 39,000.

Pakistan is a purely Islamic country and is known as the ‘fortress of Islam’. About 98 per cent of the population is Muslim. The concept of Madrasah also exists in Pakistan. There are more than 15,000 Madrasahs schools in Pakistan and about one million students are studying there, further more there are about 2512 Madrasahs in Punjab province, the most populous province out of the four provinces of Pakistan.\(^1\)

**Women Education:**

In the Holy Quran, we come across a number of verses where in great stress has been laid upon the acquisition of knowledge both for male and female. Out of many, mention may be made of the following-

\[
	ext{kaddil kibin Allah lkm Ayite lulkum taqlun}
\]

\(^1\) Khalil Qasmi. Muhammadullah, 'Madrasah Education its Strength and Weakness, PP-82-84
“Thus doth God make clear His signs to you: in order that ye may understand”.

إِن فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ وَخَلَافِ اللَّيْلِ وَالَّيْلِ لَاءِتْ لأُولِي الْأَلَابِبِ

“Behold! In the creation of the Heaven and the Earth and the alternation of Night and Day- There are indeed signs for men if understanding”.

From the above statement it is abundantly clear that understanding requires education bases on reasoning, which in a scientific approach. So far as education for women is concerned, it may be noted that the Prophet of Islam in one of his traditions he said, “Acquisition of knowledge is as great a duty of woman as of a man”.

He further emphasized repeatedly upon acquisition of knowledge (wisdom and experience of the ages) even if they had go to distance lands like China.

Another tradition of the Prophet of Islam says, “He who goes forth in search of religious knowledge engages himself in the cause of God until his return.

From the Quranic Verses and the Traditions of the Prophet of Islam it is all clear that education both of men and women is one of the primary and most important requirement of life; just as food and water are

1. Quran, Sura II, verse- 242
2. Quran, Sura II, verse- 190
3. Noomani Muhammad Manzoor, -What Islam is? P- vi
essential for the maintenance of physical life, so in order to make life meaningful and worthy of oneself, education is necessary. It is a pity that for centuries in the past and till very recently, Muslims all over the world willingly has been averse or indifferent, at least, to female education, as a result of which not only the better half but the Islamic society as a whole suffered irrevocably. It was not however a fault on the part of Islam but rather that of Muslim who felt a prey to their own wills and misunderstandings, neglecting the true teachings of their religion and even ignoring the glorious history of their early co-religionists. The Holy Quran, as rule, affirms that both men and women are jointly responsible for the smooth running of their home affairs and the betterment of their social and religious life. As a matter of fact the responsibilities of a woman are more delicate, complicated and greater than those of a man; as such 'knowledge' for a woman is as necessary as for a man, if not more.¹

Keeping in view, the Ulamas (learned man) evolved a particular system for the education of the women in particular. The traditional system in India does not differ from that found elsewhere in the Muslim world. There is the Maktab attached to every mosque where co-education exists under the supervision and guidance of Maulavi (teacher) for the purpose of imparting elementary principles of reading and writing as well as the reading of the holy Quran and the elements of religious law.²

In the words of Murray Titus, “The chief aim of these schools has always been and still is religious teaching; to make good Muslims rather

¹. Begum Jafri, -Muslim society in India, New Delhi, 2002, P-14
². Murray, T. Titus -Indian Islam, P-76
than to impart knowledge in the broader sense. The number of such schools of religious education in a country like India is enormous. Beyond the Maktabs is the Madrasah (college) commonly called also Darul Uloom (abode of the sciences) where the student is kept in residence, for years, studying the Islamic "sciences" pertaining chiefly to the holy Quran with the commentaries, the traditions and the canun Law”.

Such Madrasahs were built by kings and emperors as well as by the private individuals where educations were imparted to boys and girls separately, so that they may turn out to be good citizens.

The Prophet of Islam had enforced as one of the essential teaching of his creed, “Respect for women”¹, which portrays embodiment of all that it divine in women hood of all that is pure and true and holy in her sex the noblest ideal of human concept. This is only possible when the woman is educated because an uneducated woman can never be in a position to train her children in a befitting manner desired in civilized society.

It often said that with the adoption of pardah system in Islam, women are deprived of acquisition of knowledge, for they do not have free access to schools. But this notion is incorrect when we find that in the past there have been many a women who participated in literary pursuits and held offices of repute and also took active part in public administration. The contribution of education women in poetry, essay, writing, medicine and Sufism has been recognized by historians.

¹. Ali Syed Amir, -The Spirit of Islam, P- 228
Education and Muslim Women:

There has been varying assessment on the state of Muslim women education in India some found it alarming, while others observe a satisfactory trend. The paucity of empirical data in this regard prompts subjective stereotype judgment at various levels. This section is a humble attempt for better understanding of this issue.

Islam and women education; in this view of Islam, women are equal to men in the pursuit of education and knowledge. Prophet Muhammad (PBUH) declared that the pursuit of knowledge is incumbent on every Muslim male and female. Kabir (1964) started its prescribed in Islam that every Muslim man and woman must receive education and must go to the furthest corner of the globe to acquire knowledge.¹

It is significant to note that during the heyday of Islam even the Muslim women made enduring contributions in the field of education. They were known for accurate knowledge and precision in transmitting Hadith, the wives of the Prophet, particularly Hazrat Ayesha not only taught women but also men, she is regarded as one of the most reliable sources of Hadith because of her intelligence and outstanding memory. During the medieval period in Muslim world there was no bar on women for pursuing education. Among the Muslim women there were writers, poetess, teachers, doctors and judges, who were held the highest respect by the Muslim society.

¹ Mondal Shaikh Rahim, -Education Status of Muslims Problems and prospects and Priorities, New Delhi, 1997, P- 201
In view of such instances one would expect the Muslim women to be enlightened or at least literate. But the reality is obviously different.

It is very unfortunate that for various reasons, the Muslims of all over the globe have been generally found conservative in their outlook, so far as the education of women is concerned, when we look at the educational status of Muslim women in the globe, we find that their educational status in very low as compared to the other communities. According to Elizabeth H. white (1978:52) “In comparison with other major cultured areas, the Muslim majority nations of the world have low rate of reported economic activity by women, low female literacy and school enrollment at all levels” (quoted by peer: 1991) Siddiqui (1987) pointed out that no one can deny the existence of wider spread illiteracy among Muslim women, which can only be described as a shameful gap between the existence reality and Islamic ideals, Muslim community is perhaps the most educationally backward at present and so far as women are concerned it seems that the Quranic principles and orders have been completely neglected.

Very scarce information is available for constructing a historical overview of Muslim women’s education in Indian subcontinent. During the accent and middle age education in Indian subcontinent remained generally monopolized by the higher castes, which did not encourage women education but the advent of Muslim rule opened the door for an egalitarian education.
Women education during Sultanate period was though not at the desired level however, it was not neglected. The women of noble families were normally educated whereas the common men and women were imparted education mainly in local Maktab or Pathsalas. The Muslim women of royalty were provided private tutors various subjects were taught to girls ranging for recitation of Quran to music dancing sewing weaving and wrestling etc.\footnote{Mondal Shaikh Rahim, -Education Status of Muslims Problems and prospects and Priorities, New Delhi, 1997, P- 201}

The Lodhi eras were remarkable from the point of view of spreading education among the common people both Hindus and Muslims. The work of Sikandar Lodhi was remarkable for the emphasis of women education during his time.

During Mughal period women education was confined to the royal and higher classes and to some extent to the middle class population. There were Maktab for imparting religious education to the girls in private homes where elderly ladies taught the Quran, Hadith and other books on morals. Muslim widows generally regarded it to be their duty to impart religious knowledge to each young girl of their own families. There were numerous instances of highly educated ladies in the royal families and in the families of nobles. However mass education of women was generally unknown; as female education was consider less important. Thus very in adequate provisions were made for its development.
Just after the mutiny in 1857, the general Muslims desperation caused a serious setback for Muslim women education. A general apathy was found towards the British education among the Muslim masses. However due to various religious revival movements the traditional pattern of women education through Maktabs and Madrasahs got revived by the end of nineteenth Century. The stress on indoor education of Muslim girls through lady tutors or aged Imams or elderly male relatives, however continued.

Sir Syed Ahmed Khan and his followers including Amir Ali, Iqbal, Hali etc. did a lot for Muslim women education in India they not only emphasized the need of women education for the progress of Muslim but also stressed the importance of the developing religious education for betterment of the community.

Toward the end of the first quarter of twentieth Century, Muslim had gradually overcome the setback caused due to loss of power in 1857. This overall reserved and confidence among Muslims strengthen their educational accomplishment. As a result, during third and fourth decades the state of women education was generally attempt with other communities at the elementary level. However, at secondary or higher education levels of the Muslim women educations were found legging behind.

Here we can cite some Indian women who excellent in the field of education and arts, Rejia daughter of Iltutmish after coming in power in her reign harmonized the affairs of the state in general and education
flourished. There were various queens and princess during the age of Muslims who established schools and institutions for the promotion of religious education some of them are as follows:

1. Mahim Begum School in Delhi: This school is founded by Mahim Begum, she was the wet nurse of the king Akbar the great, this school became famous with the name of Khairul Manazil.

2. Fatehpuri Begum School in Delhi: This school was established in 1060 A.H. with residential facilities.

3. Akbarabadi School in Delhi: This school rendered its service till the end of the Mughal Empire. It had accommodation facilities for teachers and students. The school was proud to be the host of Shah Abdul Qadir Muhaddith Dehlawi who taught there. It was established by the British government in 1857.

4. Girls School in Fatehpur: This school is established nearby the Palace of the Kings. Its remains still can be seen.

5. Rajia Begum School: This school is named after Rajia Begum, wife of Shah Muhammad Alam. She founded this school in 804 A.H. in vicinity of a mosque. This school offered scholarship to its students.

6. Ghaziuddin Khan School in Delhi: This school was founded in 12th Century A.H.

These are the prominent features among the women in the history of Arabic and Islamic education in medieval period. It is said that there was no any such royal dynasty devoid of it Chand bibi of Deccan was also
a learned woman and an expert in the craft of governance and the art of war. Besides, learned, rich men Jagirdars did not neglect education of their daughters.

But this was not continued after the disintegration of the Muslim rule. After the British establishment, the education of Muslim boys was continued to the mosques; however the education of boys increased within this confinement after the revolt of 1857 but women education remained unnoticed completely. In this age a new trend emerged that while the boys, who got English education, drifted away from their religion and culture and on other hand, the poor could not get education. But high class Muslims paid attention towards their daughter’s education but their number were less. But one thing needs to be mentioned here that they adopted the unwanted things of society due to the influence of European culture and discarded Islamic values. They became ignorant of Islamic trend and religion. As a result, they suffered a lot.

After independence many women Madrasahs have been opened and bold steps have been taken to make the women education, some of the prominent women Madrasahs are Jamiatus Salihat, Malegaon, Jamiatus Salihat, Rampur, Kullia Ayesha, Malegaon, Jamiatul Banat Jaipur, Azamgarh, U.P., Jamiatul Bilariaganj, Azamgarh, Jamiatul Banat, Hyderabad, Jamiatul Banat Shamsul Ulloom (Niswan) Ghousi U.P., Al-Jamia al- Zahra (Izharul Ulloom) Malegaon.1

1. Hussain Azizuddin S.M. –Madrasah Education in India, New Delhi, 2005, PP-92-94
In medieval period we find traces of some rulers having taken interest in education of girls and Islamic lines for example, Sultan Jalaluddin of Hinwar (1433-1456) had founded 23 Madrasahs exclusively for girls in his capital, while Firoz Shah established school for girls, as the world renowned globe-trotter. Ibn Batuta describing a place hanoi is south India (now a Tehsil in Maharashtra state) has written: “Many women here know the Quran by heart and I saw thirteen schools for girls in this city” similarly Shah Jahan also had founded a big Madrasah for girls in Fatehpur Sikri called ‘Madrasahtul Banat’. An encouraging aspect of the post independence period development in Madrasah education in India is that, slowly, more attention gradually more and more Madrasahs are founded exclusively for their education. Presently dozens of Madrasahs are found in U.P., Kerala, Maharashtra, Andhra Pradesh, Delhi, Gujarat, and Karnataka, Tamil Nadu etc. which are offer facilities for girls’ education in Islamic and secular subjects. In India there are two types of girls Madrasahs as describes M.A. Siddiqui.

“Two streams of courses are offered by these Madrasahs one stream of courses spread over a period of fourteen years and provides for elementary to higher levels of education. The other stream includes short term compact courses of two years and three years duration only in Islamic science for those girls who have completed their modern secondary or higher education and are now interested in acquiring religious education. In all courses meant for girls their special needs and

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1. Siddiqui M.A. “Developments and trends in Madrasahs Education” and Muslim India since Independence, New Delhi, P-76
their further role in the Muslim society have been kept in view. In long learn courses, emphasis has been laid on including only more relevant portions if Islamic learning besides adding important modern subject and matters related to housekeeping, maternity, general medicine, etc. in the syllabi. For example, the subjects and activities included in the first eight years curriculum of Jamiat Salihat a renowned residential Madrasah for girls at Rampur, U.P. are Quran, Sirat, teachings of Prophet, History of Islam, Fiqh, Arabic, Urdu, English, Hindi, General knowledge, Geography, Sciences, Home Science, Mathematics, Arts, Tailoring and sports similar arrangements are there in Jamitul Banat Falah and other Madrasahs.¹

¹ Siddiqui M.A. “Developments and trends in Madrasahs Education” and Muslim India since Independence, New Delhi, P-76