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Review of Related Literature and Research

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The researcher has gone through all books available to him on Muslim minority education but due to lack of proper information as well as studies on minority education and their educational institutions, it is difficult to say that how many institutions are run by different minorities in the country, what number of them is managed by the majority community, and what number of them is managed by minority community and what exactly is the contribution of these educational institutions managed by minority communities to the progress of education, in general and to the educational upliftment of their own communities, in particular.

1 Growth and Development of Muslim Minority Educational Institutions

Educational institutions managed by Minority community form a sizable proportion of the country’s educational infrastructure and need to be studied in depth for their improvement and better contribution in the national development. The review of related literature suggests that little efforts have been made to study Growth and developments of Muslim minorities education and their educational institutions from the point of view of Growth and development.

Prof. Abdussalam (1987) from Cochin presented a paper on “Educational and economical problems of Indian Muslim” In the book “The Muslim situation in India” Edited by Iqbal A. Ansari.

“Prof. Abdussalam with the help of statistical data he showed that the Muslims were very much backward in the educational field. According to some statistics released by the central minorities Commission about enrolment in Schools and colleges, he said, though Muslim constitute twelve per cent of the total population of India, there representation in the educational field and economic activities is far below, that warranted by there population share. Such representations are best measured by what is known as co-efficient of equality (CE).

If a community is not lagging behind the general population in any field under reference, it will have the co-efficient of equality around 100, which is the normal value.
If the community is under represented the value of co-efficient of equality will be less than 100.

If it is over represented the co-efficient of equality will be more than 100.

The degree of backwardness or over representation will be measured on the basis of deflection of co-efficient of equality from 100 towards the left or right, respectively.

As regard enrolment of Muslim minority students in schools and colleges the central minorities commission has released some statistics. It is understood that the figures are those collected by the Gopal Singh Panel, which was appointed to investigate whether educational and monitory facilities provided by the Govt. of India have really reach the people belonging to minority communities and scheduled cast and scheduled tribes. Since the Gopal Singh Panel report has not been published by the Govt. of India and the minorities commission has not revealed the source of data.

On the basis of minorities commission’s figures, the co-efficient of equality in respect of enrolment in elementary school has been worked out at 72 and 58 in respect of enrolment at upper primary level.

At the High School level the commission has collected statistics from several districts belonging to 10 states and the Muslim percentage of population of the area covered is 11.2. It is seen that the enrolment of Muslims in the area surveyed is 4 per cent in High School. Therefore the co-efficient of equality with respect to enrolment in High School is 35.

And enrolment in higher secondary classes is only 2.5 percent. Further he has collected data of enrolment at graduate level from 21 universities spread over 11 states he said out of a total of 2,18,515 students in the B.A./B.Sc/B.Com. Classes 13,571 are Muslims, which are 6.21 percent of the total enrolment. The percentage of Muslim population is 10.73 percent In the case of enrolment in postgraduate courses figures have been collected from 16 universities spread over 9 states. The total number of post-graduate students at these universities is 23,723 out of which 2,162 are Muslims i.e. 9.11 percent Muslim participation in MBBS. Courses has been calculated from data furnished by 12 universities spread over 8 states, the total number students enrolled in the MBBS courses is 2,845 and the number of Muslim students is only 98 which represents 3.44 percent. The percentage Muslim population is estimated to be 9.55. As regards to enrolment to B.E. (Engineering.) courses figures have been collected in respect of universities from 6 states. A total of 2,698 students are studying in engineering degree courses out of which 92 are Muslims. Their percentage is 3.41 where as Muslim population is 12.44 percent.
According to the fact & figure given by Common wealth universities 'yearbook' 1986, the representation in the teaching and top administrative post in Indian universities, out of which Muslims hold 30. The percentage is 4.8. The total number of teachers is 23,299 out of which 1,423 belong to the Muslim community. The representation is 6.1 percent. There are 4,917 principals in the colleges affiliated to the various universities in India and the number of Muslims among them is 129, which accounts for a percentage of 2.6. Though there are 129 principals of colleges from the Muslim community under University Grant the Commission act 1956, the total number of colleges eligible for UGC assistance is 3,633 out of which there are only 68 run by the Muslim community of India. The percentage share of the community is only 1.9 against population percentage of 12.

The miserable portion of Muslims in the field of science and technology is revealed by the fact that out of 488 Fellow of Indian Academy of sciences only 6 are Muslims i.e. 1.2 percent. The general representation of Muslims in the Government and quasi-Government jobs at this stage, according to the figures made available by the Minorities Commission. The total number of Muslim employed under the Central Government through out the length and breadth of the country covering 14 States and one Union territory is 3,346 out of a total of 75,951 which gives a percentage of 4.41.

In class I alone the figure is 36 out of 2,232, which gives percentage of only 1.61. In class II the corresponding figure are 122 out of 4,060 with percentage of 3. In class III posts add up to 52,000 and the number of Muslims employed is 2,294, which accounts for a percentage of 4.41. In class IV posts there are 904 Muslims out of a total 17,669, which gives a percentage of 5.12.

Mr. Abdussalam has calculated analysis and coefficients of equality in the case of 43 indicators of educational and economic backwardness of Muslim community. He further draws the conclusion that these indicators are of equal weight the simple arithmetic mean of the coefficient of equality is calculated and it is 42. This figure gives the overall measure of backwardness and under development of the Muslim community of India in educational and economical fields. The immediate conclusion one draws is that the community needs developments and progress which should be 2 ½ times of which exists now to be on a par with the general population of the country."

"Iqbal A. Ansari (1987), Aligarh, in his paper on “Educational backwardness of Muslim” In the book “The Muslim situation in India” Edited by Iqbal A. Ansari he maintained that Muslim socio-economic
backwardness which was generally traced to the 1857 debacle and its aftermath was really traceable to the so-called Muslim period of Indian history. After conversion to Islam the bulk of the indigenous Muslims did not enjoy any special patronage and did not undergo any upward socio-economic mobility by virtue of their being Muslims. He further said that constant lack of opportunities and of motivation for the uses of talent over a long period of time has rendered Muslim backward. Their performance is low only at the formal educational level, but their creativity is manifested in almost all other fields like art, music, poetry, drama, films, sports, handicrafts, decorative arts and oratory etc. He observed that the bulk of the Muslims basically belonged to socially backward classes and occupational groups of artisans, handicraftsmen, etc. and even during the Muslim rule they were deprived of benefits of the patronage system. Presently, he said lack of motivation is the result of lack of certainty about their survival, discrimination in jobs, a sense of alienation, their own social ethos and lack of sense of mission and direction in life.

He claimed that to meet the demands of distributive justice and of equality of opportunity some quota system needed to be introduced for admission of Muslim students to various colleges and universities. A beginning might be made, he felt, in the central universities and IITs.²

M.K.A. Siddiquie (1987) speaking on the problem of Muslim education in Calcutta in the book “The Muslim situation in India Edited by Iqbal A. Ansari. He said, “The backslide of the Muslim minorities in post-independence India is almost all walks of life, though not qualified by empirical studies, is very obvious. Their backwardness, rather a persistent downward mobility in the field of economy and education, has of late assumed a magnitude that, if ignored, may cause incalculable harm to our young developing nation.”

The very fact that in Calcutta, one of India’s largest metropolises having a history of largest exposure to colonialism, where Muslims constitute around 15 percent of the total population, the fact that over three-fourth of Muslim population in Calcutta live in slums.

Further Dr. Siddiqui said, “This is the darkest and the most discouraging aspect of the life of Muslims in the city, to the extent that they account for only 2.21 percent of the total number of enrolment in the schools and less than 0.50 percent in colleges. Out of 441 high Schools in the city only a little over a dozen have been established by Muslims and out of 4 colleges none have been established or run by Muslims.”

He said, “The schools established by or catering to the needs of the Muslims, with rare exceptions, are qualitatively for below the standard.”
He further said, "There are instances of the Government taking over some of the educational institutions established by Muslims become difficult." He informed that over 75 percent Muslim students belong to a very low-income group. In Calcutta University, he said, "There is an almost complete absence of Muslims from the staff of Calcutta University and other Universities of West Bengal. Among the thousands of employees of the Calcutta University one will hardly find a single Muslim holding the post of an accountant, the clerk, typist or even a peon."

During the four decades of independence the Muslims seems to have further back slid. They were deprived some of their economic niche or specialisation and lost some of the privileges they had enjoyed in the field of education. Now education alone can set them on the path of progress and paves the way towards integrating them with the nation.

Muslims, for their social and economic regeneration, within the framework of United Indian Nation, need a well-thought-out plan for their socio-economic and educational development and essential prerequisite for the solution of there problems is the task of rebuilding a stable inter-relationship between the Hindus and the Muslims based on the better understanding. While, admittedly, it is a two way process, all endeavours of the Muslims for their social, economic and educational regeneration must reflects this basic needs.

He suggested formulation of an action programme in three broad spheres viz.

(i) Improvement of conventional education through measures suited to the local environment.
(ii) Introduction and popularization of "non-conventional" education or training in crafts and technical trades for the vast bulk of the less privileged and drop-outs, and to make them more useful members of society, by improving their bargaining power in the employment market.
(iii) A persistent intellectual endeavor to acquire information about the wider social environment of the majority community and to impart knowledge about ourselves to them.

The task is stupendous and will require not only huge funds but also able and selfless organizing talents as well as a very high level of consciousness in the community."

Capt. N.A. Ameer Ali, Madras (1987) presented a paper on "Educational Landscape of Tamil Nadu Muslim contribution" in the book "The Muslim Situation in India" edited by Iqbal A. Ansari. Capt. Ali said "The All India Muslim Educational conference held at Madras in the year
1901 was a landmark in the educational history of the state. It caused a stir in the minds of the Muslims of Tamil Nadu, in the sense that they began to think of exploring avenues of education for their progeny. The Muslim Educational Association of southern India came into existence in 1902. In this decades that followed Muslims were motivated to start a number of educational associations in the cities and towns of Tamil Nadu. The upshot was the establishment of the Muslim primary and elementary schools.”

Educational institutions run by Muslims in Tamil Nadu are of the types of Madrasas, nursery, Elementary School, middle and high Schools, Higher Secondary Schools, Arts, Science and Commerce colleges, Engineering College, polytechnics, ITI's, Teacher training schools, etc.

About 50 Madrasas, Secondary and Higher Secondary Schools Muslims are running in all parts of Tamil Nadu. Urdu, Tamil and English medium schools both for boys and girls, separate as well as co-educational, right from nursery to higher Secondary level are around 200 in numbers.

There are thirteen Muslim colleges offering courses in arts, science and commerce, from degree to Ph.D. levels. These colleges come under Madras, Madurai, Kamaraj and Bharathidasan universities, which regulate course contents and examinations and award degrees. All of them received 100 percent grants from state Govt. except one.

The oldest among these is the Islamiah College, Vaniyambadi, which was started as an intermediate College in the year 1921. The latest is the Muslim Arts College, Kanyakumari, started in 1984, which functions on self-financing basis. Most of the Arts Colleges were started between the years 1950 and 1970.

The latest trend in Tamil Nadu is the birth of Technical Institutions. A large number of polytechnics, engineering colleges and ITI have dotted the educational landscape in Tamil Nadu, Muslims have also contributed their share by starting two Engineering colleges, four Polytechnics, and ten ITI “Industrialize and prosper” is the motto of one of these institutions. To offer technical Education and Training to the youth seem to be the motivating factors for Muslims starting these institutions. One ITI at Villipuram offers a course in civil draughtsmanship to girls.

The percentage of Muslims in these institutions ranges from 15 to 50, except in Urdu schools and in a few Schools, which are located in Muslim majority areas, which have even higher percentages.
Recording Muslim education in Vadivelu, former Director of Education and Vice-Chancellor of the University of Madras said "Though Muslims are a minority, Their contribution to education is four fold" while inaugurating the S.I.E.T. Women's College Majlis, a former justice of the Supreme court of India." Mr. V.R. Krishna Iyer, said, "The S.I.E.T. Women's college is one of the finest examples of democratic behaviour in secular India, where an institution run by minority community caters to the majority community".

Ameer Ali further said “The Government of Tamil Nadu has classified Muslims as a backward class, eligible for educational concessions. This official recognition of Muslim backwardness and the consequent compensatory actions by way of concessions has gone a long way towards the educational uplift of the community. Perhaps Tamil Nadu is among the few states, which have afforded these facilities to Muslims. Though the number of Muslim doctors, engineers, judges, lawyers, professors etc. belonging to both sexes is still not very significant."

A.R. Kamat (1985) in his book "Education and Social Change in India" he has given brief note deals with the literacy, education and employment of Muslims in post independence India. He said, “Unfortunately, there is very little all India or state wise information of the state of education among Indian Muslims for this period. The census volumes after independence do not give this information. They only record the broad count by religion, but do not sub-classify by literacy, education or occupation. Social scientist whether Muslim or others, could have contributed a lot to this sensitive area by undertaking systematic large scale empirical studies, but have chosen rather to bypass it consequently, most of the writings on this subject. In the post-independence period are not only inadequate but are also, by and large, polemical and one sided.” Even so, A.R. Kamat has attempted this brief note on the subject, knowing full well the inadequacies and limitations of information.

He started with their demographic profile Muslims who were more than one fourth the total population of the country before partition are now, according to the 1971 census 11.2 percent or about one ninth of the present Indian population (61.4 million in the total of 548.2 million). It is still largest minority, its problems including those in education, are undoubtedly quite important. The distribution of Muslims varies from state to state, the more important among them being: Jammu and Kashmir: 66 per cent, Assam 25 per cent, west Bengal: 20 percent and Kerala: 20 per cent, U.P. 15 per cent, Bihar: 13 percent and Karnataka: 11 per cent. Out of 356 districts in India, Muslims are more than 50 per cent
in 9 districts, between 25 and 50 per cent in 19 districts, and more than 20 per cent in 39 districts.

He further said “Urdu often becomes an important matter of contention in speaking about the educational and cultural predicament of the Muslim community in India.” Let us therefore note its demography, According to the 1971 census; there are in India 28.6 million speakers of Urdu, 5.18 percent of the total population. Urdu speakers are scattered all over India. The major concentrations are in the following: UP (9.27 million, 10.5 percent), Bihar (4.99 million, 8.9 percent), Maharashtra (3.66 million 7.3 per cent), A.P. (3.30 million 7.6 per cent), Karnataka (2.64 million 9.00 per cent), M.P. (1.00 million, 2.4 percent) and West Bengal (0.95 million 2.1 per cent), (The percentage figures in brackets are percentages to the state populations.)

Besides being widely dispersed all over India, they are also widely dispersed within each state. In absence of a census count he satisfied with ‘guesstimates’ from various sources:

A.B. Shah quoted literacy estimate in 1971 is 10 per cent for Muslim males and 0.5 per cent for females. Obviously, the figures seem to be too low to be credible. Another Yogendra Singh quoting Theodore p. wright, puts it at 23 percent literacy probably for the sixties (The year is not mentioned by Yogendra Singh). There are some surveys which are of extremely limited scope and coverage and therefore, of extremely limit value. But they are perhaps useful in highlighting the Muslim backwardness in education.

Rasheeduddin Khan asserts (perhaps from the proportion of passes in the U.P. high school Board Examination) that Muslim boys appear to be ‘Five times more backward’ and Muslim girls ‘eleven times more backward’ than the rest. This probably means that the pass proportions among Muslims, compared to the proportions for all or the remaining students, are one-fifth and one-eleventh respectively.

A.R. Momin in his study of Muslim castes in Bhiwandi, an industrial town ship situated 30 miles from Bombay, notes that in the early seventies the Muslim enrolment in Bhivandi College was only 30 percent as against their strength of 60 percent in the town’s population. Further he pointed to that a similar wide gulf is to be seen in the performance of Hindu and Muslim students there. Moreover, the Kokani Muslims (almost one quarter of the total Muslim population of the town) are much more advance educationally than the Momins, a weaver Caste, who migrated to this region from the north in the late 19th century.

S.P. Jain in his study of a town ship in western UP, included in the same volume, he found, on the basis of a sample investigation of 155
Muslim adults, that the overall literacy was 15 percent and it varied from 24 percent to zero percent from the upper Muslim castes to the lower castes. Clearly all such information is of extremely meagre value in estimating the dimensions of Muslim literacy, he further hazard a guess that, for the majority of Muslims, their educational advance is of an order comparable to that of other backward castes among the Hindus. His investigations in rural areas of Maharashtra for the period of 1955-61 place them near about, or between the Maratha caste cluster and the artisan caste clusters.

He further said about employment of Muslims 'The position of the educated employed is another index of backwardness. In the IAS and IPs cadres the percentages of Muslims was about three per cent in 1974. In the lowest civil services, including the clerical services, it is believed to be even less! This seems to be due to two reasons: relatively much less enrolment and poorer performance in secondary and higher secondary education, and secondly, a bias in the selection process.' Here although not always given public expression, the Muslims feel that the die appears loaded against them. Moreover, the selection for certain services (e.g. police and defense services) is understood to be discriminatory. In the private sector, there need not be even a semblance of restraints on any such bias.

This account of the educational problems of Muslims in India, bared on facts that are culled from the scanty available sources is indeed far from adequate.

He made statements such as “Muslims have always been educationally backward everywhere in the country.”

He mentioned his contention, "For continuing progress in literacy and education, there has to be the continuing formation of middle and lower-middle class segments who are literate and educated, with adequate facilities for the necessary education and adequate job opportunities as well. Unfortunately, this has not taken place among Muslims in post-independence India.”

Mr. Syed A.H.A. Rizvi Delhi (1987), presented a paper on the subject “Indian Muslims and their problems in the Constitutional perspective” in the book “The Muslim situation in India” edited by Iqbal Ansari. “His contention was that the India’s Constitution sufficiently and adequately safeguards the right to every section of Indian society including Muslims. The failure lies in interpretation, implementation and enticement of the Constitution. He contended that though the Constitution in its preamble declares India a’ secular, socialist democratic Republic’ it does not negate religion but gives recognition to all religions
and also recognizes the group identification as such. The Constitution makers were well aware that worst tyranny is the tyranny of the majority in a democracy. Therefore, in their wisdom they thought it fit and necessary to acknowledge through the Constitution not only the fact of the Indian nation comprising many religious communities but also took elaborate precautions to protect and safeguard the interests of the minority communities against the tyranny of the majority.

Further Mr. Rizvi said "Muslims certainly and admittedly fall in the category of socially and educationally backward classes of citizens in terms of clause 4 of Article 15. He regretted Government's failure to adopt means to general advancement of Muslims under Article 15(4) and reservation of posts for them under Article 16(4).

He also pointed out that Urdu has been deprived of its place, which it deserves under Article 347 and 350 of the Constitution."6

F.R. Faridi (1987) "Problems and issues" in the book "The Muslim situation in India" he has summarized the salient point raised in seminars. He said, "Animated discussion centered on the education backwardness of the Muslim community. The participants presented two different educational scenarios of the Indian Muslims. In some parts of the country, such as Maharashtra, Madras and Andhra Pradesh, Dr. A. U. Sheikh noted that the community has taken commendable steps in the field of technical and general education. He presented formidable statistic of the innovative dynamism of Muslims in the region, he cited a number if Urdu medium technical and engineering institutes prospering in that part of India. But the educational efforts of the Muslim community in the northern region have been half-hearted, inadequate and even inhibited by a wrong perception of the rights of the community. The Aligarh Muslim University, given the will and the right perception of the priorities, the Muslim situation, however, is sure to improve considerably in the near future."7


Dr. A.U. Shaikh said "The Minorities Commission which has suggest at its seminar that 40 Urdu medium schools, and forty district I.T.I and 40 polytechnics may be set up by Govt. of India in 40 districts of India, which have more than 20% population of Muslims. This would not cover even 1% of the target population, whereas at least 400 metropolitan and municipal towns also to be similarly covered if Govt. of India are really serious of doing something for the benighted Muslims of India.
He further said "The education coverage of deprived ethnic and linguistic groups, such as Harijan and Muslims spread all over the country requires special study and provisions for removal of hardships and imbalance.

Regarding Maharashtra he said "The Maharashtra Government rightly permits both Marathi and Urdu in the same schools in the Kokan belt as Muslims there are bilingual so also 400 Muslim trusts are running high schools, colleges, polytechnics etc. and through the Urdu medium too as Urdu is one of the sixteen recognized national language of India.

Further he said "The Government of A.P. official language Act 1966 and notification under it which the Gujarat Report praised in 1977 provided not only second language status to Urdu but facilities for education and employment to Urdu speaking people (please see ‘Urdu and the Constitution’ by A.G. Noorani-Indian Express- 30-10-84)."


He said, “It is an accepted fact that the representation of Muslims in Govt. services, industries, and banks and in a number of professional and other courses has been abysmally low. With a view to correcting this unfortunate state of affairs centers are being established for coaching candidates belonging to minority communities for different competitive examinations. Under the 15-point programs the late Prime Minister of India, over 30 coaching centers have been established in the universities and colleges for the benefit of students belonging to the weaker sections among minority communities.

He further said “Muslim candidates are generally pessimistic about their efforts bearing any fruits, as they fear partiality and discrimination against them in the selection procedure. Attempts to create awareness should also attack this feeling. They are also under the impression that the competitive examinations are meant only for academically brilliant students. They may be told that academic superiority is not the only prerequisite for success in the competitive examinations, what is important is perseverance, dedication and commitment. If an analysis is made of successful candidates, it will be found that while toes who top may be of a high academic caliber many who succeed are of average academic caliber but have motivation, ‘aptitude’ and right approach towards the examinations, well written brochures in simple regional languages about different competitive examinations languages about different competitive examinations may be helpful towards creating a positive altitude and a sense of confidence among the students belonging to the Muslim
community. He further suggested that the relevant information like addresses of coaching centers, scholarship facilities etc. might also be provided as part of this strategy."9

Prof. B. Sheik Ali (1993) in his books "Education and National Development" collected speeches of Dr. Zakir Hussain. "The Presidential address to All India Muslim Educational Conference delivered at Aligarh on 12th march 1952. On the subject of "Problems of National Education from Muslim point of view" in his Address he said that the problems of the Muslims, which would be like the special problems of any other Indian group, but the background of these problems and of their standpoint would be different. He further considered that for the good of all the betterment of the part is essential, and with this certainty that the foundation of our perfect free national life could not be laid on the defective structure of its different parts. If we were to consider the problems of the progress of the Muslim citizens, it would be for this reason that in case we do not find right solutions to them it would damage not only the Muslim but the entire national life, and by their right solution the entire national life would make progress.

The President in his address further said that in Muslim Educational conference, as Muslim citizens of India to deliberate and reviews all problems of national education. To be Muslim does not merely mean that he is associated with any particular group, and would be engrossed in the worldly and political interest of his own. The Muslim has upon world responsibilities of his own country as well. To be a Muslim means to have the right perspective, to accept some value system, to obey some moral standard, to use some yard stick for high and low, good and bad, to bear in mind some picture of healthy individual and healthy social life, and also of the affinity between the individual and society, and also not for the sake of mental and intellectual satisfaction, or for maintaining a balance, but for the sake of making and improving life; for identifying the means for individual perfection and social progress and for adopting them; and for determining the destiny and to obtain energy for moving towards it. This conference is Muslim Educational conference, in this sense that it considers the special educational problems of the Muslims, and also in the sense that it deliberates and discusses the national educational problems in the light of Islamic way of thought and Method of action, and it offers its contribution of thought and action in the shaping of our national educational systems. All national is now as much ours as of others; it is as much our duty to illumine its part as of others."10
KAYE HAW (1998) Great Britain who has written the book “Educating Muslim Girls” with contribution from Saeeda shah and Maria Hanifa from Great Britain.

Kaye Haw in her book she writes issue. She said, “In Islam knowledge is highly prized, and the explicit promise in the Quraan is that “God will raise in rank those of you who believe, as well as those who are given knowledge” (Quraan 49:11). The prophet’s favourite supplication was a verse from the Quraan (20:114); “O my Lord, increase me in knowledge”. In the Quraan, knowledge is presented as the “Legacy of prophets” propounding that “Whoever has been given knowledge has been given abundant good” (2:269). Knowledge is the quality of God, the Aleem, who is the source of ultimate, absolute knowledge. Man has been given some knowledge, taught man that which he knew not’ (Alaq: 5), to raise him above other creations. Man partakes in many Godly qualities, among which knowledge has a unique position. It is repeated in many places in the Quraan that none can grasp the message of revelation except men of understanding and those firmly grounded in knowledge (suras: 2, 3, 6 and many others).

She further said, “In Islam the concept of knowledge develops and is classified into two major categories, the revealed knowledge and the acquired knowledge.”

The revealed knowledge is part of the absolute knowledge, that is, God himself. Ideally, the Quraan and the Sunnah enjoin upon Muslim women and men to acquire knowledge, and to seek God through knowledge, which is the ultimate aim of education in Islam.

The First World conference on Muslim Education in Mecca (1977) defined “acquired knowledge” as including social, natural and applied science susceptible to quantitative growth and multiplication, limited variations and cross-cultural borrowings as long as consistency wit the shari’ah as the source of values is maintained”. The acquired knowledge or the functional knowledge is explained by choudury as “an evolutionary process embracing interactive intelligence and experience gained in all sub-systems of the universe” (1993:60). In the Quraan the commands to seek knowledge are directed at both men and women, without reserving any knowledge(s) for men. The hadiths abound in the prophet’s insistence to pursue knowledge wherever they find it’ even to the borders of china’ (Muslim Educational Quarterly Vol. 12, 3, 1995: 13), without any gendered discriminations.

Knowledge is a major contributing factor to the ‘process of moment-to-moment
Becoming of the Islamic personality’ (Choudury 1993:6) incumbent upon all Muslims regardless of their gender, race, colour, or country.

The First world conference on Muslim Education (Mecca 1977) concluded that education should therefore cater for the growth of man in all its aspects; spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate all these aspects towards goodness and the attainment of perfection’ (Al-attas 1979: 158) and the Quraan claims that “only those who have knowledge really fear God and tread the path of righteousness” (35:58). With in the religious discourse, if knowledge is the prerequisite to tread the path of righteousness denying access to knowledge is equivalent to denying access to the path of righteousness; and denying it to women implies marginalizing than not only in this life, but also in the life after death as well. Which would be in opposition to Islamic principles of justice and equality? Further the term Man in the Quraan has been interpreted as non-gendered, referring to both men and women when used collectively. She further focused on her argument is that an Islamic concept of education is based on “knowledge for all”, with complete disregard for all types of discrimination.

Schooling for Muslim students in contemporary Britain she said “Muslim communities are not unitary and do not speak with a single voice. There are not just class and gender differences but a number of political and religious differences as well. Their communities are also multiracial, multicultural and multilingual and comprise the largest religious minority in Britain today (Ashraf 1986). It is this religious dimension, which provides a uniting factor.

Since the implementation of the 1988 Education Reform Act, to some Muslims it has meant that their religious/ cultural requirements have not been adequately met in British State schools. For this reasons an increasing number of Muslim schools have been established.

As early as 1968 it was predicted that demands for ‘separate’ schools as they have been dubbed by bodies such as swann (1985), would increase (Derrick and Goodall 1968). Such demands became more apparent in the late 1970’s as the immigrant communities established themselves and gained the confidence to reassert their cultural and religion norms (Saifullah khan 1977) more recently, the various incidents in Britain have resulted in the formation of Muslim pressure groups (most recently the Muslim parliament, B.MMS, 1993) Which have become more expert in making their voices heard.
In January 1989 it was noted that there were 15 private Muslim schools in Britain and plans to set up another 20 (Mid gley 1989). A directory of schools provided by the Muslim Educational Trust in December 1989 listed 21 schools in varying degrees of establishment and permanence (Haw 1990). A further update in July 1 august 1991 listed 21 full time Muslim schools or pre schools in England of these 11 were secondary schools for girls. In 1996 Al-Madaris, the Newsletter of the Association of Muslim schools, noted that there were 48 known full time Muslim schools in Britain, 31 of which are members of the AMS (Association of Muslim schools). These schools catered for approximately 1200 girls out of estimated total population of 250,000 Muslim pupils in this country (Weston 1989, Berliner 1993)

Some of the early inspection reports on private Muslim schools revealed poor and inadequate premises, no specialist science or sports facilities, a lack of or inappropriate textbooks, and/or other equipment and staffing problems in terms of both qualifications and permanence (haw 1995). It was reported that one school had four head teachers in less than two years (parkin, 1984). However, it is important to note that it is not only Muslim schools, which have received such reports. Similar reports have been published about Jewish schools (See for example the report on Talmud Torah machzikei Hadass School, hackney, 20-4 June 1983).

Voluntary aided status she said that 'within race relations legislation there is also the issue of one class of people being treated less favourable than another, and arguable this is happening to Muslims over the issue of voluntary-aided schools. It has prompted the Commission for Racial Equality to state:

In line with the Race Relation Act 1976, so long as existing arrangements for granting voluntary status are in force, no application from a minority faith school should be given less favourable treatment, either by an education authority or by the department of Education and science, than any other application. Any decision or application must be made on non-racial grounds (CRE 1990:22, emphasis added).

The Commission for racial Equality also cites the 1944 Education Act: - This allows for any religious group to establish voluntary-aided schools. Section 76: The minister and local education authorities shall have regard to the general principle that... Pupils are to be educated in accordance with the wishes of their parents. However, this clause does goes on to say that this is to be consistent with efficient expenditure of public monies, and this has been used to justify a failure to respond to parents wishes."11
Mohd. Akhtar Siddique (1995) in his book “Management of education in Muslim institutions” has written about a comparative study of organizational climate, leadership behaviour, teacher morale and school performance in minority and other secondary schools. His study was delimited to all Muslim managed aided secondary schools of Delhi and an equal number of majority community managed private aided schools selected from the same area in which minority schools were operating.

He said, “His study has special implications for educational institutions of educationally backward minorities, particularly Muslims.

The result of the Siddique's investigation has proved that, for; climate, leadership and low morale reasons, the minority schools could not perform well. The finding, that on the one hand, the schools suffered form lack of facilities for teaching and, on the other, the teachers in these schools were a dissatisfied lot, not too willing to work due to the closed climates and the principals locked imagination, thrust, and managerial abilities, suggest to the educational administrators that, besides seeing to improve their the physical lot of these schools, an ample amount of interest and motivation has to be enthused among the teachers of these schools for better performance. In this regards, the principals have to be educated and re-educated in how to develop better human relations with their subordinates by not just creating a familiar environment in schools or maintaining a rigid work oriented aloof attitude but by presenting personal examples of hard work, initiative and responsibility and following a considerate approach towards the teachers.

The school managers of minority institutions have also to see, in the light of the present findings, where does the fault in poor performance really lie. To motivate the lack-luster teachers to come up with better goal accomplishment would mean giving them more freedom and support to use creative methods and techniques, instilling in them a desire to help out their community from the poor state of education and to look into their genuine problems relating to service conditions sympathetically.

He further suggests that the present state of minority institutions cannot change significant unless the community itself takes active interest in these institutions.”


Suma Chitnis’ paper was a short biographical sketch of a young Muslim girl she was able to bring her training as an educational sociologist to bear upon her treatment of her subject’s biographical sketch.
and in the process elucidates a number of significant points. "For instance, she calls into question the popularly held belief to the effect that the most serious barrier to the education of Muslims and particularly of Muslim women is the tradition to which they subscribe. She believes that "Poverty rather than religion lies at the root of the educational backwardness of Muslim". Again she shows how the education of a single member in a family can produce ripples that have far reaching consequences for the whole family... She further said that the education of her little girls has brought about spectacular changes at least in two Muslim families."13


He said, "A recent article about one of the black Muslim schools claims that the word quickly spreading that children trained in Muslim schools score well on standardized test and that they have little trouble with drugs truancy or unruly behaviour ... one of the schools’ advantages seems to be the strong cultural trademarks of the black Muslim movement pride, discipline, and self sufficient of the faithful."14 (New week, Sept 25, 1972).

John Eade (1983) presented his paper on the subject, modernization and Islamization among members of Calcutta’s educated Bengal Muslim middle class in the book Modernization and social change among Muslims in India edited by Imtiaz Ahmed.

"Pukka middle class housing which is near the Taltola /Park circus Area, the important Muslim institutions had been established within or adjacent to this Area. The Calcutta Madrassah, Muslim Institute, Banker Hostel, Maulana Azad College and branch of the Islamic Hospital apart from this some Muslim attended the local christen missionary Schools and colleges which attracted other local minority groups too and all other who sought the advantages they had to offer. The existence of wide variety of entrepreneurs and occupational groups catering to Muslim needs together with proximity of large pockets of Muslim inhabitants enabled educated Muslims, if they wished, to move almost completely within a Muslim environment. Yet Muslim could not totally operate outside the wider community and educated Bengali Muslims were keenly aware of the ideological and material advantages of co-operation with non-Muslims."15

Shahida Lateef (1983) her Paper presentation on the subject modernization in India and the status of Muslim women in the book
In her paper presentation she said, "Muslim women in India today are potential catalysts. Their emancipation could be a crucial step in the modernization of the community. Their present status reflects the dominance of traditional and conservative attitudes. An improvement in their status would not only imply a positive response to present-day needs, but also hasten the process of the Muslim community’s integration into the mainstream of India’s modernization efforts. Modernization in India after 1947 has been detected towards restructuring institutions to enable them to deal with and assimilate technical changes, to initiate and give impetus to economical progress and to counter act the inequalities of the traditional system bared on ascription. The establishment of democratic political institutions has resulted in an increase in the degree of politicization of the people. The conscious separation of the state and religion in the Constitution has established a secular tradition." (Smith 1963)

She further said, “Sir Syed Ahmed Khan employed the Islamic idiom to defend his arguments for secularizing Muslim laws and practices to accommodate social changes, which he considered inevitable. He emphasized the need for traditional education in home economies for women, elimination of polygamy, emancipation of women and harmonization of religious and secular training.” (Malik 1968)

However, in a plural and stratified society such as India, these homogenizing trends, so basic to the goals of modernization, have created social disequilibrium (Greertz, 1973). Communities have found the process of subordinating their individuality a painful experience since it appears to threaten the identity of community and increases the domination by other Groups.

The Muslim community in India can best be seen in the context of a number of minority groups struggling to preserve their respective identities even as they compete for the rewards of economic development.

In 1875, Sir Sayed Ahmed Khan established the Mohammedan Anglo-oriental, College, Sir Sayyed Ahmed Khan had stated: The poverty of the Mohammedans has been the Chief cause of the ecline of female education among them... he admits, however, that the genial state of female education among Mohammedans is at present far from satisfactory. (He blamed the schools for the disinclination on the part of Muslims to send their daughters to them).
She said, “The fact is that no satisfactory education can be provided for Mohammedan females until a large number of Mohammedan males receive a sound education. When the present generation of Mohammedan men is well educated and enlightened, the circumstances will necessarily have a powerful, though indirect, effect on the enlightenment of Mohammedan women. For enlightened father, brother and husband will naturally be most anxious to educate their female relations” (Graham 1909)

“The education of men did increase the demand for women’s education and though the first girl’s school in Aligharh did not open till the mid-1920’s Christian teachers were being employed to teach girls in purdah.” (Woodsmall)

She further said, “Women’s education has been a traditionally neglected area. There was ample evidence of this, with the exception of Maharashtra, Tamil Nadu and Gujarat again she said that while ascribed status of Muslim women today is somewhat inferior to that of other Indian women.”

Dr. M. Noorjahan has written an article “Educational achievement of Muslim students in higher Secondary schools in the Journal” The progress of Education.

She said, “The Muslim community in India is known to have lagged behind the rest of the society in almost all areas of educational and economic activities during the past several decades.”

Her study in the Subject “The educational achievement of the Muslim students with reference to the non-Muslims”, studying in higher secondary schools.

Regarding conclusion her study she said, “While comparing the comprehensive academic achievement of the two groups, community and sex were influencing it. Non-Muslim girls were found to be better than the Muslim boys and girls in comprehensive academic achievement, indicating the better achievement of girls over the boys, further the non Muslim manifested their superiority over the study group namely the Muslim in comprehensive academic achievement.”

Dr. S. C. Gakher, Dr. Anju Choudhary in their article a comparative study of socially Advantaged and disadvantaged secondary school students with regard to intelligence creative, cognitive style and self-concept in the journal “The progress of Education”.

They said, “Despite attempts to equalize socially advantage and disadvantaged by means of educational opportunity, the latter lag behind. The present study explores whether persisting inequalities in different
field could be due to their difference in intellectual ability, creativity level, cognitive style and self-concept which may be responsible for the lag of socially disadvantaged children are lifted much by the Governments efforts and efforts of many voluntary agencies in the field of education, social and economic.”

They concluded their study, “Socially advantaged and socially disadvantaged students differed significantly from each other their intellectual level. The level of intellectual, total creative, cognitive styles and self-concept of socially advantaged students were higher as compared to their counter parts i.e. socially disadvantaged students.”

Seetharamu A. S. (1983) in his book “Education in Slums” he has written this book on the topic education in slums of Bangalore city. He said, “His fascinating factor for this study is the population of Bangalore city by literacy rates. It revealed that while the percentage of literate population in Bangalore city as whole is high. But the slum population’s literacy rate is low.

Regarding Medium of Instruction, he draws conclusion from his studies, “It is interesting to note that the percentage figures for drop outs/regulars among children with Urdu as their medium of instruction and as their mother tongue is balanced. There are 12.6 per cent dropouts among Urdu medium of instruction children while the figure for Urdu-speaking children is 13.20 per cent. Similarly there are 13.8 per cent regular children going to school having Urdu medium of instruction while the figure for Urdu speaking children among regulars is 14.0 per cent.

A comparative study of dropouts and regulars in the light of data indicates that the drop out rate in slums has a significant bearing on medium of instruction. It will be necessary to locate education facilities on bias of the language break up of slum population to attract children to the schools and retain them.

Further regarding religion of dropout he said, “The next highest percentages are for Muslims which are 13:40 percent dropouts.”

Sisodia M.L. (1999) “Jaipur in her article collegiate Education of disadvantaged, population.” In Journal University News she has written, “There has been rapid expansion for higher education system in terms of enrolment, number of institutions, growth rate etc. Since independence the system has under gone, a unique transformation forms an elitist to an egalitarian one. Therefore, all sections of the population have gained as a result of the enlargement of the system. However, the disparities between the disadvantaged groups VI. Women, scheduled castes (SC), Scheduled Tribes (ST), other backward Classes (OBC) and Minorities (Chanana 1993) and no disadvantaged groups have continued. Therefore there is
need to provide special care and opportunities to the traditional disadvantaged population in a democratic society, such as ours, which stresses egalitarianism, social justice and economic development for all sections of society. It is with view that the Indian Constitution provides ideas of “Equality of opportunities”.

Education Commission (Kothari Commission 1964-66) also observed and states “One of the important social objectives of education is to equalize opportunities enabling the backward and under-privileged classes and individuals to use education as a lever for the improvement of their conditions. Every society that values social justice and is anxious to improve the lot of talent must ensure equality of opportunity to all sections of society”

She further said that The National Policy of Education (1986 updated 1992) states that “the New Policy will lay special emphasis on the removal of disparities and to equalize educational opportunities by attending to the specific needs of those who have been denied equality so far(Para 1 NPE 1992).

The objectives specified in the NEP are in the best interest of a democratic society and for the first time “equality” I prioritized over other thing. The Policy statement seeds to remove inequalities based on gender, race, religion, region or cast together with an improvement of quality.20

2.a.2 Educational provisions / facilities for Minority Educational Institutions

The framers of the Indian Constitutions were clear in their minds that their task was to frame a Constitution for a society, which was characterized by plurality, and had within it a number of ethnic groups based on race, religion, language and caste. They not only recognized this diversity, but also wanted to retain it, as they did not consider that it would present impediments in the task of nation building. In fact by providing for cultural and religious rights and special safeguard for some backward sections of Indian populations, they might be said to have aimed at institutionalization of this plurality in the India body politic, within the framework of a single nation.

In the Indian Constitution, which directly or indirectly makes provision for education and apportions educational responsibilities to the center and states, the Constitution of India makes the following provisions for education.

Article 15
"The state shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.

Article 16

"There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the state"

"No citizen shall, on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against in respect of any employment or office under the state.

Article 28

"No religious institution shall be provided in any educational institution wholly maintained out of state funds".

**Provision for Minorities Education**

Article 29 and 30 of the Constitution guarantee the right of minorities to conserve their choice. whether based on religion or language so far as linguistic minorities are concerned the following Constitutional guarantees have been provided which are in addition to article relating to fundamental rights in part-III of the Constitution:

4. Article 29: Protection of interests of minorities:

Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same.

No citizen shall be denied admission into any educational institution maintained by the state or receiving aid out of state funds on grounds only of religion, race, caste, language or any of them.

5. Article 30:

Right of minorities to establish and administer educational institutions:

i) All minorities, whether based on religion or language, educational institutions of their choice.

ii) The state shall not, in granting aid to educational institution, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.
Article 350 A: facilities for instruction in mother tongue at primary stage:

It shall be the endeavor of every state and of every local authority within the state to provide adequate facilities for instruction in the mother tongue at primary stage of education to children belonging to linguistic minority groups! And the President may issue such directions to any state, as he considers necessary or proper for securing the provision of such facilities.


In concluding chapter he said, "The analysis of the court in relating to educational and cultural rights of the minorities guaranteed by article 29 and 30 leads to the following main conditions;

General Principles:

That the minority character of an institution is tested by the statistical criterion determined with reference to union or state legislation on the basis of religion or language or both.

That the courts feel that the most important means of preserving a culture apart from religion is through the educational process.

That it is not necessary for minority educational institution to be set up by a citizen of India. Any resident belonging to a minority can establish an educational institution by himself or with the assistance of others.

That the rights guaranteed to the minorities in educational matters under article 29 and 30 are not absolute and that the rights, like any other fundamental right, are subject to regulations.

The state regulations should satisfy a dual test, the test of reasonableness and the test that it is regulative of the educational character of the institution and is conductive to making the institution as an effective vehicle of education for the minority community or other persons who resort to it.

That the protection under Article 30(1) applies to all institutions irrespective of the fact that they were established either prior to the commencement of the Constitution.

That Article 29(1) and 30(1) are mutually exclusive although they might meet in a given case. The width of Article 30(1) cannot cut down by introducing in it considerations on which Article 29(1) is based. The latter Article is a general protection, which is given to minorities to
conserve their language, script or culture. The former is a special right given to minorities to establish educational institution of their choice. Thus the religious or linguistic minority has an option in selecting type of educational institution, which they want to establish.

That Article 30(1) is independent of and not affected by Article 29(2) while Article 29(2) deals with non-discrimination and is available to individuals only, right to minority under Article 30(1) is wider in scope and intends to afford protective discrimination which permits differential treatment that distinguishes the minorities from the majority.

Minorities are not entitled to establish and administer educational institutions for their exclusive benefit. The activity of establishing educational institutions can neither be a trade or business nor can it be a profession with in the meaning of Article 19(i)(g).

Whether educational institutions established and maintained by religious denomination for general education, get the protection of Article 26(a) of the Constitution, as in a longer sense an educational institution regarded as charitable, is left open to be decided in proper case, where such question really arises.

A professional college shall be permitted to be established and/or administered only by a society registered under the societies Registration Act, 1860 (or the corresponding Act, if any, in force in a given state) or by a public Trust, religious or charitable, registered under the Trusts Act Waffs Act (or the corresponding legislation, if any). No individual firm, company or other body of individual, by whatever appellation called—except those mentioned above will be permitted to establish and administer a professional college. All the existing professional colleges shall confirm to this norms. In default where of recognition/affiliation accorded shall stand withdrawn.

Medium of Instruction:

That preservation of the language of the minority is essential for maintenance of culture.

That article 30(1) includes the right to the minorities to choose the medium of instruction. The state can prescribe the medium but it should also provide for giving instruction in the medium of minority communities.

Admission

The minority character of the institution is not lost by admitting students belonging to the majority community or to other minority communities.
That the right so selection of students for admission is a part of administration of the institution under Article 30(1) which is subject so reasonable regulation by the state or its instrumentality. Regulation, however, shall not have the effect of depriving the right of minorities to educate their children in their won institutions. This is a privilege, which is implied in the right conferred by article 30(1).

That the minorities have the right to admit their own candidate to maintain the minority character of their institution. That is a necessary concomitant right, which flows from the right to establish and administer educational institution in Article 30(1). There is also a related right to the parents in the minority communities. The parents are entitled to have their children educated in institutions having an atmosphere congenial to their own religion.

That minority aided educational institutions are entitled under Article 30(1) to accord preference in favour of reserve seats for candidates belonging to their own community. However, maximum limit of such preferential admission must be 50 per cent of the annual admission. Within this limit state is entitled to regulate the number of candidate to be admitted under this preferential category having regard to the need of the minority community in the area. But in no case such intake shall exceed 50 per cent of the annual admission. The minority institutions shall make available at least 50 per cent of the annual admission to members of communities other than the minority community. The admission of other community candidates shall be done purely on the basis of merit.

Preference in admission given by institutions established and administered by minority community to candidates belonging to their own community in their institutions on ground of religion alone is violative of Article 29(2).

The access to academic institutions maintained or aided by the state funds in the special concern of Art 29(2) and it is available to individuals only. It applies to minorities as well as non-minorities.

Recognition/Affiliation

That there is no fundamental right of minority institution to affiliation / recognition implicit in clause (1) of Article 30. However, the state cannot deny recognition/affiliation on conditions. Which tantamount to surrender of their Constitutional right of administration of the educational institution of their choice.

State Aid/Collection of Fee
i) That there is no fundamental right to minority institution to implicit in clause (1) of Article (30). However, the state cannot deny aid on conditions which tantamount to surrender of their Constitutional right of administration of the educational institution of their choice.

Composition of Governing Body

That the culture of the minorities can best be preserved and maintained by effective control by the minorities themselves over their educational institutions.

That under the guise of regulating the educational standards to secure efficiency in institutions, the state is not entitled to frame rules or regulations compelling the management to surrender its right of administration. However, the state can take over the management and control of minority institutions in certain circumstances.

Appointment of Staff, service conditions and disciplinary control over them.

That the uniform pattern of service conditions in view of Article 14 should be prescribed by the state or adhered to in all the educational institutions irrespective of the fact whether the institution is established by minority or majority community.

That the general social welfare legislations like industrial dispute Act are applicable to the institutions being run by minority community.

That knowledge of minority language can be prescribed as an additional essential qualification for the post of principal or vice principal working in a minority educational institution.

That the courts have now, specially since Gandhi Faiz-e-am (1975), appreciated the need of state supervision over minority management’s disciplinary control over teachers and have found a clear connection or nexus between the security of tenure of teachers and academic excellence.

That the minorities have right to manage the affairs of the institution without interference of the state in accordance with their ideas of how the interest of the community in general and the institution in particular will be best served. No part of this management can be taken away and vested in another body without encroachment upon the guaranteed right. However, the state’s regulation providing for the inclusion of teaching staff in the governing body is a valid revelation, as it would help in ensuring the efficiency and excellence of educational standard in such educational institution.”21

“Article 350 A: Instruction in the mother Tongue-Problem of the Urdu speaking and Development of Urdu.

Urdu occupies the sixth position among the language of India in terms of the number of those who speak this language. According to 1981 census the number of Urdu speaker in 35 million constituting 5.34% of the total population of India.

Urdu is an indigenous language and is widely spoken by all section of Indian people belonging to all faiths, Castes and creeds. It belongs to the whole country and has an inter-state character. It is not the concern of any state or community. The responsibility for its development already stands shared by the Central Government.

The Government of India appointed a Committee in 1972 under the Chairmanship of Shri I.K. Gujaral, the then Minister of state for work and housing for the promotion of Urdu. The Committee submitted its report in 1975. Over the years, there has been persistent public demand to implement the recommendations of the Gujaral Committee particularly giving Urdu its due place in education. Early in 1990, the Government appointed a Committee of Experts under the Chairmanship of Shri Ali Sardar Jafri, to Examine implementations of Gujaral Committee recommendations. (The FNPE Review Committee has had interaction with the Jafri Committee). One of the major recommendations of Gujaral Committee, which has been accepted by the Jafri Committee, is the provision for adequate safeguards for the Urdu linguistic minority at the primary and secondary levels of education.

Keeping in view the need of imparting instruction in the mother tongue at the primary level to; all the linguistic minorities and in the light of interactions with the Ali Sardar Jafri Committee, it is recommended that arrangements for the purpose of teaching in the mother tongue of the minorities should be follows:

**Primary level**

The education department of the state Government’s Union Territories and the local authorities should, in the light of Article 350 A of the Constitution, make necessary arrangements for teaching in minority language at the primary stage for the benefit of those who claim it their mother tongue. A Committee to monitor the implementation of
these Constitutional commitments may be set up in the concerned states with the Chief Ministers as Chairman.

In substitution of 10:40 Formula:

Where in an area speakers of minority language constitute 10% or more of the total population, one or more minority language medium primary schools should be set up according to need. Such Schools need not be exclusively of one medium. Efforts should be made to keep all students at the same school to avoid segregation irrespective of their mother tongue.

In an area where minority language speaking people constitute less than 10% of the total population, a minority language teacher should be provided in such school as are likely to get a minimum of 10 minority language speaking students.

For immediate purposes, bilingual teachers may be appointed in schools mentioned in (b) above. The existing teachers in such school may also be given incentives to learn minority languages additionally. (The 10:40 formula envisages provision of facilities for teaching in the medium of the mother tongue at the primary stage where there is minimum of 10 students in a class or 40 in a school as a whole.)

Secondary Level
In Substitution of 15:60 formula:

It should be presumed that two third of the students leaving primary schools would be desirous of moving on to the next stage of education. Minority language medium sections in the existing secondary schools should be provided on this basis and minority language knowing teachers should be appointed in anticipation of students offering minority language as medium. The emphasis should be on students studying through different media in the same schools.

In the case of higher secondary Schools in cities having concentration of minority language speakers, one minority language medium higher secondary school should be opened for every group of 8 to 10 primary schools.

The state Government should help in rising the standard of teaching in such minority medium higher secondary school as are run by linguistic minorities themselves.

The pre-conditions, if any, for permitting the setting up of minority language medium higher secondary schools and sections privately should be relaxed in favour of the concerned linguistic minority setting up such schools or sections, and the procedure so simplified that the required
permission would be granted within two months of the date of
application.

The facility of minority language medium secondary schools
should, as proposed in the case of primary education, be provided
wherever the minority language speaking population of an area
constitutes 10% of the population.

(The **15:16 Formula** seeks to provide facilities for teaching through
the medium of the mother tongue, at the secondary stage where there is a
minimum of 15 students in a class or 60 in a school as a whole.)

The Jafri Committee has also recommended that the status of the
Bureau for promotion of Urdu should be changed from that of
subordinate office to an autonomous organization in order to arm it with
functional freedom, and enhanced financial powers. This Committee
supports this recommendation as well, consistent with its approach that
academic bodies should be independent of the rigidities of the
subordinate office of the Government of India.”

Vasanta R Patri (2000) in his book “Education in India,
Programmes and policies” in the chapter 14, Equalization of Educational
opportunities for SCs/STs and minorities. He writes, “Equalization of
educational opportunities for SCs/STs and minorities has been reiterated
in the National Agenda for Governance. Some of the important
programmes of the Department of Education aimed at equalization are:

**Minorities Education:** A gist of the implementation of the scheme
having direct bearing on the educational development of minorities is
given below.

**Area intensive Programme for educationally backward minorities**

This scheme was launched in may 1993 with objectives of
providing basic infrastructure and facilities in areas of concentration of
educationally backward minorities when do not have adequate provision
for elementary and secondary education. Under the scheme 100 per cent
financial assistance is provided to state Governments and Voluntary
organization (through state Governments for the following programmes:

Establishment of new primary/upper primary schools and
residential higher secondary schools for girls.

Strengthening of educational infrastructure and physical facilities
in existing Schools.

Opening of mutistream residential higher secondary schools for
girls where science, commerce, humanities and vocational courses are
taught.
The scheme covers 331 blocks with a concentration of educationally backward minorities in 93 districts spread over 13 states and 3 union Territories.

Achievements

Since the inception of the scheme i.e. form 1993-94 full/part grant has been given for opening/construction of buildings for 1,414 primary/upper primary/secondary schools, fix residential higher secondary schools for girls, construction of 607 classrooms, upgradation of 26 primary schools to upper primary schools and high schools to higher secondary schools, construction of 14 hostel buildings for girls higher secondary schools, construction of toilets/urinals in 69 schools and provision of teaching learning material in 681 primary/upper primary schools.

The National Institute of Educational Planning and Administration (NIEPA) undertook a study to evaluate the implementation as well as the impact of the scheme of Area Intensive Programme for Educationally backward minorities in states of Karnataka, Kerala and Rajasthan.

Modernization of Madrassas (Maktabas)

Under the 15-point programme of the Empowered Committee on Minorities Education, the scheme of modernization of madrassas on a voluntary basis was launched in 1993-94. The planning Commission has approved the scheme. The objective of the scheme is to encourage traditional institutions like madrassas and maktabs by giving financial assistance to introduce Science, Mathematics, Social studies, Hindi and English in their curriculum. The scheme will also help to provide opportunities to the students of these institutions to acquire education comparable to that in the national education system. It is implemented through state Government/union territories.

During the eighth plan the center received an encouraging response from states and union territories. In the ninth plan the scheme envisages the coverage of madrasas at the secondary level.

Coaching Classes for competitive examinations.

The University Grants Commission implements the scheme of coaching classes for the weaker sections of educationally backward minorities. The scheme was introduced in 1984 to provide assistance for organizing coaching classes to prepare minority students for competitive examinations. Currently the scheme is being implemented in 22 universities and 59 colleges (including 9 women coaching centers).
Five universities identified for co-ordinating/organizing coaching classes are:

Jamia Millia Islamia University: - New Delhi, Uttara Pradesh, Bihar, Delhi, Himachal Pradesh, Haryana, Punjab and Madhya Pradesh.

Bombay University: - Maharashtra and Gujarat.

Madras University: - Tamil Nadu, Kerala, and Orissa

Osmania University: - Andhra Pradesh and Karnataka

Culcutta University: - West Bengal and North.

Eastern States

Jamia Millia Islamia and Calicut University have been Identified as coaching centers for civil services examination and for processing of application.

Recently the University Grants Commission has constituted a standing Committee to review and revise the existing guidelines of the scheme of coaching classes for minorities. The Committee will also review the working of coaching centers for effective implementation of the programmes.

National Council for Promotion of Urdu:

Constituted on 4 October, 1994, as a body fully funded by the Government of India replacing the Tarque-e-urdu Board, is a subordinate office of the department of Education.

Training Programmes for principals/managers /teachers in minority managed schools.

The teachers of minorities Educational institutions have been included into the special orientation programme for Teachers (SOPT) being conducted by NCERT.

The NIEPA conducts orientation programmes for heads of educational institution for minorities on a regular basis. There is national level as well as field-based programme in response to states request.

Urdu University

The Maulana Azad National Urdu University has been established mainly to promote and develop Urdu language and to impart vocational
and technical education in Urdu medium through conventional teaching and distance education mode.

The focus of this initiative has been to provide some remedial measures to the disadvantage in society.

Extended opportunities literal norms and other incentives have been used to encourage and to help these groups to receive education, at all levels.\(^{23}\)

Devendra Thakur and D.N. Thakur (1997) in the book “New Education Policy” studies in educational Development. They write about Provision of minority in New Education Policy, “The National Policy on Education- 1986 states the following regarding education of minorities vide Para 4.8 of the document: “some minority groups are educationally deprived or backward. Greater attention will be paid to the education of these groups in the interest of equality and social justice. This will naturally included the Constitutional guarantees given to them to establish and administer their own educational institutions and protection to their language and culture. Simultaneously, objectivity will be reflected in the preparation of the text books and in all school activities, and all possible measures will be taken to promote an integration based on appreciation of common national goals and ideals, in conformity with the core curriculum.”\(^{24}\)

S.D. Dighe, N.G. Patkar, A.K. Gupte (Adv.) in their book: The Maharashtra Employees of Private Schools (Conditions of Service) Regulation Act 1977. They have written about minority educational facilities, provision in Appendix No. 76, 77, 78, 79, 80, 81, 82, and 83.

In Appendix No. 76 they have written, “The Maharashtra Employees Act 1977 rule 3(2) there is provision that minority management can appoint any teacher as Head Master without considering seniority of teacher. There is no need of to take no objection certificates from senior teacher or teachers.

In Appendix 83: - In respect of minority schools and colleges, Rules 3(4 of Maharashtra Employees of private schools (conditions of Service) Rules 1981 requiring only women teachers to be appointed as Head Mistress for girls school and junior Colleges is not applicable.

Appendix 78, 79, 80, 81, 82, are concerned with Guidance for determination of minority status, recognition and related matters in respect of minority Educational Institutions under the Constitution of India.”\(^{25}\)

Prof. Abdussalam said, "The Muslims were very much backward in the Educational field as well as economic field. His conclusion is that the community needs developments and progress which should be 2 1/2 times of which exist now, to be on a par with the general population of the country. Iqbal Ansari said, "Muslims are Socio-Economic backward due to lack of proper education. He claimed that to meet the demands of distributive Justice and of equality of opportunity some quota system need to be introduced for the admission of Muslim students to various colleges and universities. M.K.A. Siddiquie regarding the Growth and development of Muslim institutions in Culcatta said that out of 441 high Schools only little over a dozen have been established by Muslims and out of 94 colleges none have been established by Muslims this is the darkest and the most discouraging aspect of the life of Muslims in the city. N.A. Ameer Ali said, "Muslim educational institutions in the Tamil Nadu are well developed. An institution run by minority community caters to the majority community is the best examples of democratic behaviour in secular India". A.R. Kamat said, "Muslims have always been educationally backward every where in the country". There are adequate facilities for the necessary education and adequate job opportunities as well but unfortunately this has not taken place among Muslims in post-independence-India.

Syed A.H.Rizvi said, "Muslims certainly and admittedly fall in the category of socially and economically backward classes. He regretted Government's failure to adopt means for general advancement of Muslims. Dr. A.U. Shaikh noted that Maharashtra, Andhara Pradesh, and Madras the state where Muslims community has taken commendable strides in the field of technical and general education.

Kaye Haw regarding Growth & development of Muslim educational institutions in Britain said, "These private Muslim schools revealed poor and inadequate premises, no specialist science or sports facilities, a lack of or inappropriate textbooks and/or other equipment and staffing problems in terms of both qualification and permanence. Mohd. Akhtar Siddiquie regarding growth and development of Muslim minority educational institutions said that the climate, the leadership and low morale reasons the minority school could not perform well.

Suma Chitinis said that: Poverty rather than religion lies at the root of the educational backwardness of Muslims.

Theodore P. Wright writes regarding growth and development of Muslim educational institutes that Black Muslim School claims that the word is quickly spreading that children trained in Muslim school score well on standardized test.

Shahida Lateef regarding women's education said, "Women's education has been a traditionally neglected area but present situation she
said that while ascribed status of Muslim women today is somewhat inferior to that of other Indian women.

Dr. M. Noorjahan said that the Muslim community in India is known to have largest behind the rest of the society in almost all areas of educational and economic activities during the past several decades. Seetharamu A.S. said that the drop out percentage of Muslim is highest in slum area of Bangalore. Sisodia M.L. regarding higher education of minorities said that All sections of the population have gained as a result of the enlargement of the education system, however the disparities between the disadvantaged groups viz, women, scheduled castes (SC), Scheduled Tribes (ST), other Backward classes (OBC) and Minorities and non-advantaged group have continued. Therefore there is need to provide special care and opportunities to the traditional disadvantaged population in a democratic society.


Kamlesh Kumar Wadhwa (1975) said, “The framers of the Indian Constitution have dealt with the problem in its historical perspective very thoroughly. They provided ample political, social, economical and other safe guards for different minorities, to suit their specific needs, to fulfill their legitimate desires and to satisfy their respective aspirations.

Bhrigunath Pandey has done analysis of the courts in relating educational and cultural right of the minorities guaranteed by Article 29 and 30. John S. Koshy as well as Sitaram Sharma mention the Constitutional provision for linguistic minorities with respect to educational strategies and development planning and national Policy on education.

Vasantha R Pallavi (2000) writes that equalization of educational opportunities for SC’s, ST’s and minorities has been reiterated in the national agenda for Governance.

Devendra Thakur and D.N. Thakur write that National Policy on Education-1986 states, “some minority groups are educationally deprived or backward, Greater attention will be paid to the education of these groups in the interest of equality and social justice. This naturally include the Constitutional guarantees given to them establish and administer their own educational institutions and protection to their language and culture, simultaneously objectivity will be reflected in the preparation of text books and in all school activities and all possible measures will be taken
to promote on integration based on appreciation of common national goals and ideals, in conformity with the core curriculum”.

First time new education policy –1986 has been clearly laid emphasis on minority education as they are educationally & socially economically backward.

S.D. Dlighe, N.G. Patkar, A.K. Gupte have written about employees of private schools conditions of service regulation act particular about minority educational facilities and provisions: These provision help to develop the minorities educational institutions.

(b) Review of Related Research

Introduction

The research work or study on Muslim Education was rare. Very few research works have been done on Muslim minority education. There are five research studies, which have been done on Muslim education in pre-independence period. There are six research studies, which have been done on Growth and Development of Muslim minority educational institutions. And six research studies are concerned with the provisions or facilities of Muslim education as well as Muslim educational institutions in the post-independence period.

The researcher has gone through all research studies. Very few research studies were taken place on Muslim education. The research work which is done in the related area of research is given below:

2.b.1 Growth and development of Muslim Education in pre-independence Period

AHUJA L.R. (1962) his research study in the subject “Indigenous education in the Punjab until Annexation.”

He has given the following some of the salient findings of his study “The Punjab is the home of the Brahmanic system of Education, which is prehistoric and most ancient of all. The Muslim system of education, which was introduced by the Turks, was first grafted here in the eleventh century. The Sikh system of education, which is an offshoot of the ancient system, took a form of its own in a newborn religious community in the sixteenth century. These three systems of education flourished side by side when the English annexed the Punjab in 1849. The Buddhist and the Jain system of education, which were the
offshoots of the most ancient system, flourished for long in the Punjab, but could not stand the foreign aggression. The indigenous schools were of different types like Qur'an schools, Arabic schools, Persian schools, Sanskrit schools, Gurumukhi schools and pathshallas or Mahajani schools. These schools were generally located in religious places or in the teacher's own house. There were longer periods of study, no public examinations, and emphasis on oral tests and on drill method, memory, translation and handwriting. Books were not available. Corporal punishment was in vogue. The schools were maintained by contribution from individual, community or state.

The aim of indigenous education was that it should be handmaid of religious, cultural and intellectual values. Temples, mosques, homes, shops, monasteries etc. used to be agencies of education. There was no system of classification of the students. Simplicity and discipline were the important aspects of indigenous education. Vocational education was limited in scope.\textsuperscript{26}

PARIMOD H.N. (1963) his research work in the subject 'A critical study of the educational condition prevalent in India from 1526 AD to 1707 A.D.

An attempt has been made in his work to trace the educational conditions in the period from A.D. 1526 to A.D. 1707, which bears a significant importance in the history of education of our country. In this period the social and cultural conditions had taken a new trend with the advent of the Mughals in the country.

The following are some of the salient findings of his study. "The period under review is significant in the sense that it presents intellectual luminaries belonging to different cases. The caste restrictions for particular type of learning were removed. The period is one of the cultural revivals, which was initiated through the love sung by Tulsidas and Surdas. These attempts had educational ends. The cultural intercourse among the people of the two different faiths was responsible in bringing up Hindu and Muslim Scholars of repute in both Sanskrit and Persian. Brahman wielded great influence both in and outside the Mughal court. The Mughal rulers equally respected the learning Brahmins and availed of their wise judgement.

The richness of aims is traced in the Muslim education of this period. The aim of education was not memories certain prescribes texts. It enabled the scholars in earning good comprehension, sound expression and even authorship of good standard. The Hindu and Muslim scholars of this period were quite conscious of the aim of attaining the knowledge of the absolute as the realisation of the highest truth."
The Muslim institutions of learning during Mughal period reacted well to the new environment. Mughal period is the period of consolidation of Muslim educational attempts. The teacher’s objective was more of a missionary nature. The personal character and scholarship were the implements of a teacher, which enabled him to sow the seed of the new order and keep it fresh till the modern times. The system of argumentation and discussions on philosophical problems continued among the Muslim scholars of the period. The practical arts were talked in the kardhanas and no polytechnics of the modern type existed. The birth of a new vernacular, Urdu and its flourishing state are noteworthy characteristics of the period. Hindu schools of learning were broadly divided into three types; (1) Brahmanis, (2) Vaishnava, (3) secular. Besides the Brahman, the children of the other castes received instruction in arts and religious sciences. In the higher stage of Hindu education, influences of the Muslim doctrines are a typical feature of the period. The period under review is called swarnayug (golden period) in Sanskrit literature. The Mughals accepted the educational system advocated by the Muslims in principle, though the same was new to them also. The art and architecture of the Mughal School influenced the Indian artists too. Patronization of scholars, poets, sheikhs and artists is a common feature with every Mughal ruler.

The love of books exhibited by the Mughal rulers is superb. Hindi and Urdu flourished in this period. The Noteworthy centers of education in Mughal period were; Banaras, Bengal, Nadia, Mithila, Tirhut, Maharashtra, Kashmir, Tanjore, Vijaynagar, Mysore, Vellore, Gujarat, Vallabhi, Mewar, Assam and Kerala. The library science had very much advanced in the Mughal period.27

QURAISHI M.A. (1960) whose research works in the subject “Muslim Education and Learning in Gujarat (1297-1758).”

In his study, an attempt was made to delineate the various facts of the development of Muslim education in Gujarat together with an account of the notable contribution of the Gujarati Scholars to the Muslim sciences, like hadis, tafsir, and ‘figh’, in particular and to the Arabic and Persian languages in general, in the form of numerous outstanding books written by them.

“The sultans of Gujarat specially Ahmed Shah, Mahmud Begada and Muzaffar II built a number of mosques and madrasahs as educational centers at Ahmedabad. Muslim education and learning had an influence on the Non-Muslim population also. The Hindus had to learn Persian because it was the official language and they acquired a very good command over it. The form and content of Muslim education in Gujarat
were similar to those that Muslim education had in other countries. One of the salient characteristics of Muslim education in Gujarat was that theology formed the backbone of the curriculum. Muslim theological studies and the study of the Arabic languages began in Gujarat and in India at a time when the relative tie of scholarship all over the Muslim countries after reaching its highest level had begun to ebb. Muslim education in Gujarat was not a planned activity. The main Muslim educational activities were confined only to some metropolitan and urban centers like Pattan, Ahmedabad, Champaner, Cambay, Broach and Surat.

The expansion of Muslim education in Gujarat was much accelerated by the lavish endowments and grants of land that were made to the Madrasahs and the Monasteries. By the time of the close of Muslim rule in Gujarat the activities of these institutions slackened. The scholars of Gujarat concentrated Chiefly on works pertaining to the religious sciences. In the field of theological works in Arabic, the scholars of Gujarat acquitted themselves creditable. The services of the scholars of Gujarat in the realm of 'hadis' are unique. In respect of the exegesis of the Quraan, the services of the Gujarati learned men were all the more brilliant and original. The mystic literature produced in Gujarat did not show any deviation form the models of the old maters. The Muslim historians of Gujarat maintained the traditions of Muslim historiography aright. The madrasahs and khanquash now almost extinct might appear dull and drip in comparison to our colleges and hostels. But the seriousness of the students living in them had a more desirable quality than the levity of their counterparts today.”

SAHAY B.K (1965) his research work in the subject “Some Aspect of North Indian Education and learning under the great Mughals, 1526-1707 A.D. with special reference to contemporary literature.”

His study an attempt to present an account of some aspects of north Indian Education and Learning from the time of Babar to that of Aurangzeb.

“It was found that the education was mainly in the hands of Brahmins and Ulemas, but some of the Mughal kings being the men of letters, realized the importance of education and patronized it by making handsome grants of money and lands. Three kinds of education Muslim education, Hindu education, and mixed education, were in vogue in those days. Muslim education was primarily based on the principles of Islamism and was imparted purely in Muslim institutions like madrasahs and Khanquash. The study of Islamic law and theology, along with some other subjects, constituted the curriculum of such schools. Hindu education was imparted through various Brahmanical institutions like the
tolls and pathshala. Brahmins managed these institutions and taught according to Hindu ideals and philosophy. The sacred teaching of Hindu religion and Sanskrit formed the main subjects. With the advent of Mughal rule in India not only the social Foundation of Hindu culture but also educational system was affected. Hindu began to learn Persian and Arabic through Muslim institutions. Female education made a considerable progress under Mughals. Co-education up to lower secondary level was there. Women of upper strata were provided with necessary facilities to receive education of high standard. Emperors used to supervise the arrangements made for the education of royal ladies. The age of the great Mughals had witnessed the establishment and growth of libraries in the country. Babar established Royal library, which was later, enriched by his successors. Libraries were maintained under the supervision of competent men. Almost every member of the royal family had love for learning and the scholarships were unmatched and proverbial. They also loved to be surrounded by eminent scholars. Most of the standard and monumental works of the period, in different branches of learning, were mainly the outcome of the lavish patronage extended by the Timurids to the talented men of letters and reinforcement belonging to India and abroad.29

AHMAD A. (1978) his research studies in the subject “System of Education in Medieval India (1526-1761)”

His study aimed analyzing the system of education in medieval India (1526 to 1761 A.D.) it was a historical and descriptive study.

“The major finding of his studies was the primary education started for the children form the age of four to five years. The place where the children least alphabets and elementary reading and arithmetic was named as makatab. Makatabs were held in mosques as well as in some convenient places according to the availability of students.

Departments of education, budgeting, financing was not there. Sporadic donations of lands by rulers and philanthropists helped the education. Teachers enjoyed complete freedom and were preparing syllabus, educational schemes etc. they were institutions by themselves commanding highest esteem.30
2.2 Growth and development of Muslim Education in Post-Independence period

Mohammed Akhlaq Ahmad (1971)

He made research work on “Some aspects of the Development of Traditional Education in Islamic Institutions during the 20th Century”.

The objective of his study was to investigate the history of the Muslim traditional education and its utility in relation to the existing Muslim society in India.

“His study was historical in nature involving both primary and secondary sources.

Muslim traditional education was partly secular. An honorable place was given to Greek thought and learning. The life at the time of the try had become more complicated than it was in the past. The investigator has brought out the need for the reorientation of the system and syllabus of traditional education.”

Niaz Ahmed Azmi (1975)

His research work on the subject “Shibli Institution – A case study of the Development of Education in East U.P. with special reference to Muslims.”

His study proposed:

a. To analyze and interpret the responses of Muslim social groups and Hindu castes to modern education as reflected through the Shibli Institution of Azamgarh district.

b. To study the ideological and social functions of Shibli’s educational movement.

“At the regional level of east U.P. in spite of the fact that the Muslims experienced the exposure to Western influences at a much later stage, a variety of factors contributed to their realization of modern education. The Muslims of East U.P. were not caught in the state of psychological unpreparedness at the time of their exposure to modern institutions. They were ahead of Hindus in English literacy except at Banaras district where they were equal. At the regional level, it as the land owners beaurocrates and the professionals who frequented the modern institutions of learning more as compared to other occupational
groups. There existed a relationship between the development of higher education and the development of professional equation.

One of Shibli’s educational thought is manifested in his theological/curriculum reformation programme through his experimentation reformation programme through his experimentation in Nadva and later on in the Sariai-Mir institution at Azamgarh. His attempts at rapprochement between Islam and Modernity set a new trend in Muslim education. But his oriental conditioning of the intellectual makes up put constraint on his compromises with modern institutions. The English language and other western subjects remained on the fringe of reformed Islamic theological curriculum.

It was not always the traditionally or socially privileged elements of the Muslim community that responded to modern education.”

Khan M. S. (1987)

His research studies in the subject “An analytical study of Traditional Muslim system of Education relevance in the modern India context.”

“The objectives of the study were

(i) To delineate the meaning, aims and objectives of traditional Muslim education.
(ii) To study the historical development, development of educational ideas, curriculum and role of teachers in Traditional Muslim education.
(iii) To study the development of modernization of traditional Muslim education.
(iv) To study the relevance of traditional Muslim education in the modern Indian context.

The major findings of the study were:

(i) The main aim of education according to the Quraan is the creation of a good, righteous man who; worships God and builds up the structure of his life according to the principles of Muslim jurisprudence.
(ii) The history of Muslim education is invaded into four periods.
   (a) Jahiliyyah, in which there is evidence of the existence of an educational system.
   (b) The prophet's orthodox Caliphate, which is characterized by the Prophet's role as a teacher and patronizing Suffah the first Boarding school.
(c) The Ummayyad period, in which the rulers were more interested in the expansion of the kingdom than in education, and

(d) The Abbasid period literature on Muslim education in this period is available. The mosque occupied the central position in education.

(iii) During the early Muslim period and the Mughal period in India, Muslim education was encouraged. There was a great controversy in respect of traditional education during the period of the East India Company. During British rule, religious education was discouraged.

(iv) The Indian Education Commission (1882) and the Culcutta University Commission (1917) did nothing for traditional Muslim education. Four educational movements of Muslims emerged in this period in the form of Deoband, Aligarh, Nadva and Jamia Millia.

(v) Writings on Muslim educational thought began with the Al-Jabiz (a treatise on education) of al-Bayan. Other important authors on Muslim education are Ibn Shanun, Ibn Sina, Al-Ghazali, Zarnunji, Ibn Khaldun. The essential condition for Muslim knowledge was belief in the unity of God.

(vi) The curriculum of Muslim education revolved round the Quraan, hadith and Muslim jurisprudence till the close of 15th century in India. Philosophy and logic were added to it later on. Dars-I- Nizmi, which consisted of classical books on different branches of Muslim education was introduced in 1698.

(vii) The teacher occupied the main position in the system. Mastery of subject matter, piety and fear of God were some of the qualities Muslim education.

(viii) Revelation was essential for knowledge in Islam but was not opposed to reasoning. The Quraan emphasized observation, thinking and reason. But Muslims remained traditionalists and resisted Modernization. Sir Saiyyed Ahmad khan tried to modernize Muslim education, but Deoband resisted it.

(ix) Traditional Muslim education was relevant to Muslim Individuals because they could not perform the essential duties of Islam without knowledge of the Quraan and Hadith. It was relevant to Muslims as a community for transmission of knowledge of Islam to the next generation. It was relevant to the country because Muslim theologians participated in the freedom movement and Muslim products of Modern education supported the two-nation theory of the Muslim League.
The relevance of traditional education in terms of its curriculum was limited. It included logic and philosophy, which had outlived their utility and excluded mathematics, science and English. It provided a common course, ignoring the need of different types of services expected of Muslims. It also failed to achieve certain national goals such as social and economic justice and equality of status and opportunities. 

Bilquis Fathima (1984)

His research work on the subject “The role of private Enterprise in education with special reference to Muslim educational organization in Karnataka – A historical Survey.”

The objectives of the study were:

(i) To find out the felt need for establishing educational institutions for the spread of education by Muslim organizations
(ii) To find out the extent to which administration of education by Muslim organizations had become secular and democratic.
(iii) To find out whether Muslim organizations promoted social and national integration through education, and
(iv) To find out the financial adequacy or position of these organizations in administering education.

The findings of her study were:

(1) The educational organizations chosen for the study revealed to a great extent that they had been successful in fulfilling their obligations and realizing national objectives in the field of education.

(2) It was noticed in certain cases that they did suffer from certain deficiencies. The investigator felt very strongly that drawbacks that were noticed in certain respects could be overcome if a certain amount of guidance, direction and the educational administrators who were at the helm of affairs gave assistance amount of guidance, direction and assistance. The investigator was of the opinion that no consistent efforts were made by the authorities at the helm of affairs to improve the situation at any stage. The Governmental authorities had not undertaken any corrective measures to set right certain problems.

(3) These educational institutions were functioning in a mechanical way without any departure. That is certain unique features- such as offering educational and vocational guidance to students, providing for action research for the benefit of teachers, conducting diagnostic tests and arranging for remedial measures, arrangements
for slow learners and gifted children which are of great educational value - were not found in any of the institutions studies.

(4) Many of the educational institutions did not have physical facilities, equipment and instructional materials.

(5) Teachers working in these institutions did not enjoy enough security, stability and privileges in their service conditions.

(6) Nowhere was planning at the institution level found.”


His research works in the subject “Educational progress of Muslim pupils in Ahmednagar city (1947 to 1977).”

“This is a historical study. The Researcher first briefly reviewed the history of Muslim education and then put forth his views about education as a means of social development. The researcher also undertook a comparative review of education of Hindus and Muslims in Ahmednagar during the period 1947-77 in relation to primary, secondary and higher education. He reviewed the development of the Remand Home, Girl’s education, and occupational education, and undertook a case study of Chand Sultana high school, Ahmednagar.

Prior to the seventeenth century, Muslim kings ruled Ahmednagar for over 300 years. Although the rulers were benevolent, education remained limited to the elite. It did not percolate to the masses. This state of affairs continued till 1854. Disappearance of Muslim rule created problems for the Muslim community, which consisted of several strata of the society based on political, social and economic conditions. Muslim educational institutions like maktabs and madras came to grief and with the passing of time their institutions decayed almost completely. At their places the holy Quraan and the rudiments of religious performance were taught. With the advent of the British the entire Muslim life suffered politically, socially and economically and went into backwardness and retardation. The general trends which were set up in the field of education after wood’s Dispatch of 1853 and by subsequent Commissions were considered irreligious by Muslims and they remained engrossed in their own fantasies. There were no worthwhile leaders like Gopalkrishna Gokhale among the Muslims to lead the community. Even charitable efforts did not cosmic forth vigorously and materially until 1939.

Moreover, the problem of the medium of instruction for Muslims i.e. whether it should be Marathi or Urdu, became a controversy. After independence there was some awareness among Muslims about education and the well to do started sending their children to English medium
schools. However, the general Muslim population was not able to advance in education due to poverty and social backwardness. With the leadership of some young people in community, the Chand Sultana High School was started in 1937. But the situation with regard to education and the employment of Muslims had not brightened. In 1977, in a population of 28,000 Muslims only 266 were employed in Government or semi Government jobs, of whom only eleven were women, forty-eight out of 266 were in the teaching profession and 85 in Government jobs. At that time there were only 101 boys who were matriculates, 42 graduates, 12 postgraduates and three in the legal profession. As against this 48 girls were matriculates, ten were graduates and one a medical practitioner. The Municipality conducted only a few schools for the Muslim community.\textsuperscript{35}

Mondal Rahilm (1992)

He studied the state of education among the Muslims of West Bengal. The objectives of the study was:

(i) To study the attitude of Muslims in West Bengal towards education, to identify the factors responsible for it and to suggest remedies.

"The average literacy rate Muslims in the six villages selected for the study was only 32.77\%, which is very low, the female literacy rate 22.89\% was even lowers that of males 40.87\%. Nearly 64\% guardians expressed their desire to educate their children up to the secondary standard while 1\% showed their willingness to let children study up to the University level. Literacy and dropout among children were very high and the enrolment very low. But children of educated parents were enrolled in schools. The main reasons for the backwardness of the Muslims were ascribable to their social milieu and other factors like situational, cultural and economic as well as social behaviour (the Purdah system) the traditional value system and the style of living."\textsuperscript{36}

Pathan N.M.

A critical study of the causes Responsible for the Educational Backwardness of the Muslim Women and to suggest ways and means for improvement.

"Some of the important findings of Pathan N.M. were

i) The number of children in a family was more."
ii) Giving less education to the girls was common attitude in the parents.

iii) The Prache of early marriage was seen especially among the rural literate Muslim.

iv) In urban area, the main factors responsible for the educational backwardness of the Muslim women were found to be economic.

v) Religious factors were less responsible for educational backwardness in comparison with other factors.37

2.b.3 Educational Provisions / Facilities for Minority Educational Institutions

Sharma K.D. (1975)

He made research study on the subject “Equalization and utilization of Educational opportunities with reference to Muslim community in Delhi”. Ph. D. Edu. JMI 1975.

“The study was undertaken to test the following hypotheses:

Other things being equal, the Muslim community would tend to have less than its proportional share of educational opportunities as compared to the majority community.

There would be something inherent in the educational programmes itself which discourages Muslims from taking advantages of the opportunity in an equal measure with non-Muslims and,

The comparative backwardness of Muslims in the social, economic and cultural fields would make them to utilize educational opportunities to a lesser degree than non-Muslim.

The findings of his studies were:

The Muslim community was far behind in comparison to the others. The coefficient of equality came to seventy-four and 23.6 at the primary and higher secondary levels of education which corroborated the backwardness of community in the field of education.

Some of the deterrent factors in availing the educational opportunities were: Scarcity of Urdu medium books, inadequate provision of Urdu medium schools and non-availability of religious education.

Schools attended by Muslim children were over crowded, understaffed, house in dirty and ill-equipped buildings and lacking in library facilities.
No significant difference was found between the Muslims and the Non-Muslims in their socio-economic status.”

Ahmed N (1980)

His research study on the subject “Educational opportunities and socio-economic changes among the Muslim Backward classes, Non-Muslim Backward classes and scheduled castes of Faizabad district during the post independence period, a comparative study.”

“The objective of the study was to find out the impact of education on attitudes towards certain social institutions, occupations, income, adoption of family planning, children’s education, leisure-time activities and friendship patterns among Muslim backwards classes, non-Muslim backward classes and scheduled castes.

The findings of the study were.

Education exerted a favourable influence in changing the attitudes of both the rural and the urban respondents of the three communities towards social institutions like family, religion, marriage, caste, education, status of women and family planning.

Muslim backward classes were more conservative than non-Muslim backward classes and scheduled castes.

Rural Muslim backward classes were more conservative than urban Muslim backward classes but there was no significant difference between the attitude of rural and urban non-Muslim backward classes and scheduled castes.

There was a positive correlation between educational status and education and income of the three communities, and was highest for scheduled castes.

The average of scheduled castes was significantly higher than that of non-Muslim backward classes and Muslim backward classes similar educational status.

Urban Muslim backward classes spent more on the education of children than rural non-Muslim backward classes and scheduled castes.

Educational status helped in the development of the bonds of friendship transcending the barrier of caste and labour.”

Gupta B.S. (1980)

His research works in the subject “Equality of Educational opportunity and Muslims”.
The objectives of the study were to find out whether the Muslim students enrolled in schools were proportionate to the strength of the Muslims in the total population of the locality which the school served.

The percentage of Hindu and Muslim girls enrolled in schools was proportionate to the strength of Hindus and Muslims, respectively, of the locality which the school served.

The prescribed textbooks contained elements, which alienated the Muslim students from the school.

The school culture discriminated between the students of the two communities.

The absence of mother tongue as the medium of instruction created an unfavourable reaction in the Muslim students and parents.

The proportion of Muslim students decreased as they went up the ladder of education, and the school culture, absence of mother tongue as medium of instruction, contents of the textbooks and absence of facilities of teaching Urdu discriminated between areas with high and low proportion of Muslims and also affected the attitudes of the parents towards schooling, and also their relationship with the achievement of Muslim students.

The study revealed

In the four districts under study, the distribution of Hindu and Muslim population was 79 and 21 respectively where as the enrolment ratio between the communities was 93:7.

The pass percentage of Hindus as compared to that of the Muslims in each district and in the total sample was higher and the difference was statistically significant.

The textbooks in Hindi, compulsory Sanskrit and social studies in all the classes between VI and X contained contents, which might not be liked by the minority community because of certain religious overtones.

All the Muslim students and parents interviewed expressed their desire to have Urdu as the medium of instruction while all the sampled schools had Hindi as the medium of instruction.

In all, only ten out of the sampled 111 schools had facilities for teaching Urdu.

From the ten schools, 165 Muslim boys and three Muslim girls appeared for examination, the pass percentage was 100 percent for the
girls and 97.5 per cent for the boys, no Hindu student offered Urdu as a subject.

The drama, prayers, the use of pictures and paintings, the writings on walls in Hindi, the invitees and visitors to the schools indicated a culture bias towards the minority.

The contents of the textbook, the school culture, the lack of facilities for learning Urdu and the absence of mother tongue as the medium create disinterest in parents to send eligible children to school.

There was a decrease in the enrolment of Muslim in classes VI to VIII whereas in classes IX and X the decrease was for both Hindus and Muslims.”

Qadri B.N.F (1981)

His research work on the subject “Availability of Educational opportunities to and their utilization by Muslim community of pilibhit district of Uttar Pradesh.

“The objectives of the study were:

To assess the educational facilities (quantitative and qualitative) available to the Muslim students from classes I to XII in comparison to the non-Muslim

To find out the reasons that hindered the utilization of educational opportunities by the Muslims, and

To suggest measures that should be taken to help the Muslim children utilize the available educational opportunities.

The major findings were:

The number of schools exclusively for the Muslims was insufficient.

The enrolment of the Muslims at primary stage was 28 per cent of the total enrolment, which way satisfactory because the Muslims constituted 28 per cent of the total population.

The proportion of the Muslim teachers at the higher stages of education was very low, being only 8 per cent of the total number of teachers.

The quality of education as evidenced by school buildings, co-curricular activities, teaching aids employed, scholarships to the deserving and the salary of teachers was below standard for both the Muslims and the non-Muslims.

The important elements in the society which hindered the utilization of educational opportunities were illiteracy and low socio-
economic status of parents, non-availability of Urdu as a medium of instruction, Urdu books and Muslim schools, discrimination in higher classes, lack of confidence in the Muslim students, hesitation of parents to send their daughters to coeducational institutions and their wards to institutions situated in predominantly Hindu areas, alienation of the Muslim children from their religion by some practices of the present system of education, e.g. folding hands at mass prayers, participation in non-Muslim religious functions. 

Ahmed M.A (1985)

He made research on the subject “Placement of education of Minorities in secular India and its Role in national integration with special reference to the Muslims in India”.

“The objectives of the study were:

To examine whether or not the minorities felt that preferential right given to them in the Constitution had adequately helped them to conserve their religious, culture, language etc.

To find out whether the Muslim minority based on faith irrespective of geographical boundaries was ready to accept nationhood. To study the view of a cross section of the Muslim minority about secular democracy and national integration and to compare and contrast the religious education of Muslim with attainment of national integration.

The findings of the study were:

Muslims accounted for 11.21 per cent of population of the country and came next to the Hindus.

The assumption that more facilities for minority education would provide better education was not supported.

The rights to culture and educational self-determination created hurdles in the making of a strong nation.

A national education programme was not possible without the assimilation of minorities in the national mainstream.

Any uniform All India Education Policy was bound to prove disastrous for the rich diversified cultural heritage.

Muslims had shown a stronger affinity for religion than for any thing else.
Secularism and national integration were correlated in the pluralities society of India.

Education was considered the only potent tool to achieve national integration as unity in diversity.

National integration was possible through peaceful coexistence and mutual trust between the majority and minority.42

Jain R. (1992)

In his independent research study on the subject “Minority rights in Education in Bombay-An exploration”.

Problem: -

This study addresses the problem of understanding the nature and implementation of the educational rights extended to the minorities in Indian Constitution.

Objective: -

The main objectives of the study were to understand the nature of the rights extended to the minorities in the Indian education system and implementation of these provisions in Bombay.

The specific objectives were to study

i) The nature of the minority right in education as provided in the Constitution and as interpreted by the Indian courts.

ii) The role of the state Government in the implementation of these rights and the extent to which these rights are availed by the minorities in Bombay.

Methodology: -

The present study explored the problem of minority rights in the city of Bombay. Observations by the researcher with the help of an interview schedule, structural close and open ended questionnaires and information collected through secondary sources provided the database for the study. Frequency distribution and cross tabulation were used for drawing conclusion.

Major findings: -

The state controls the Indian education system. The demands raised at public level were accommodated at a superficial level. The minority education Institutions (MEI) could initiate communal pressures. Hence they should be carefully administered.

By mobilizing community-based resources and by putting these resources to umpteen usages, the MEIs contributed to large extent towards the achievement of the national goals of total literacy in India.43
The researcher found that there are four research works on Muslim education as well as there institutions in the pre-independence period. Ahuja L.R. (1962), Parimod H.N. (1963), Quraishi M.A. (1960) and Sahay B.K. (1965) were studied on indigenous education under the Muslim ruler.

Ahuja L.R. (1962) said that the Muslim system of education, which introduced by the Turks, was first grafted here in the eleventh century. These schools were located in the religious places or in the teachers own house. Books were not available. These schools were maintained by contribution from individual, community or state. There were no public examination system. Emphasis was given on oral test and drill method. There was no classification of the students. Vocational education was limited in scope so there was no development in the Muslim education system. Parimod H.N. (1963) said that the Muslim institutions of the learning during the Mughal period reacted well to new environment. The Mughal period was the period of consolidation of Muslim educational attempts. The law of books exhibited by the Mughal ruler was superb. The library science was very much advanced in the Mughal period so the Muslim educational institutions were developing stage under the Mughal period. Quraishi M.A. (1960) said that the Madarasas and the Khanquahs now almost extinct might appear dull and drap in comparision to our college and hostel. Sahay B.K. (1965) with the advent of Mughal rule in India not only the social foundation of Hindu culture but also educational system was affected. Hindu began to learn persian and Arabic through Muslim institutions. Female education made considerable progress under the Mughals. There was Co-education upto lower secondary level the age of the great Mughals had witnessed the establishment and growth of the libraries in the country.

Regarding growth and development of Muslim education institutions Md. Akhlaq Ahmed (1971), Niyaz Ahmed Azmi (1975), Khan M.S. (1987), Bulquiss Fatima (1984), Shaikh F.L. (1981), Mondal Rahim (1992) have studied on Muslim education. Md. Akhlaq Ahmed (1971) said that Muslim traditional education was partly secular. He said that there is need to develop this education system. Khan M.S. said that traditional education system were not developed because it curriculum was limited and excluded the subject like mathematics, science and English. It provided a common course ignoring the need of different type of services expected of Muslims. It also fails to achieve national goals such as social and economic justice and equality status and opportunity. Niyaz Ahmed Azmi’s study revealed that the attempt was made to reapproachment between and modernity set a new trained in Muslim education but their oriental conditioning of the intellectual make up put
constraint on their compromises with the modern institutions. Builquis Fatima in her studied about Muslim educational organization she said that many of the education institutions did not have the physical facilities, equipment, instructional material. Further she said that the teachers of these institutions did not enjoy enough security, stability, privileges in their service condition and no where was planning at the institution levels. Shaikh F.L. in his study said that Muslim community was not able to advance in education due to poverty and social backwardness. He said only one school Chand Sultana was started due to the problem of the medium of instructions for Muslims. The situation with regards to education and employment had not brightened. Mondal Rahim in his study said that Muslims backwardness lies in their millio and other factors like situational cultural and economical as well as social behaviour. The traditional value system and the style of living.

The researcher found that there are six research studies on the subject Muslim educational institutions were taken palce they are Sharma K.D. (1975), Ahmed N. (1980), Gupta B.S. (1980), Quadri B.N.F (1981), Ahmed M.A. (1985), Jain R. (1992). Sharma K.D. in his study said that there are deterrent factors in availing the educational opportunities were scarcity of Urdu medium books, unadequate provision of Urdu medium schools, children were overcrowded, under staff, house in dirty and inequiped building and lacking in library facilities in Muslim institutions. Ahmed N. said that Muslim backward classes were more conservative. Gupta B.S. regarding equal educational opportunity said that the schools culture abcense of the mother toungue, contents of the text book and absent of facility of teaching Urdu affected the attitudes of the parents towards the schooling and also achievements of Muslim students. From the above the research study reveal that Muslims are educational backward.

From the above the researcher concluded that the Muslim minority educational institutions are lack of adequate facilities and lack of adequate infrastructure. The researcher also concluded from the study that the Muslim community is educationally backward.
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