Chapter 3

Prevailing Arabic and Islamic Education System for Women during the 20th Century
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Prevailing Arabic and Islamic Education System for Women in India During 20th Century

The entire Islamic education is pivoted on the Holy Quran, it is highly revered by Muslims. Generally the education of children, male or female, starts with learning alphabet of Arabic language. Main emphasis is laid on the pronunciation of the words. As soon as the children gain a fair knowledge of the Arabic alphabet, they are instructed to recite or memorize the Holy Quran by hearts. Every Muslim is expected to finish the reading of whole Quran, at least once in life, though this concept is not pure Islamic.

Islam demands from every Muslim to do deep study of the Holy book. There are various verses, which invite the people to think, to contemplate in Quran and the creatures of the Almighty Allah. Bismillah ceremony gives the impression of the formal starting of the Muslim children’s education. Children irrespective of their sex are made to memorize some parts of it, which can help them perform Namaz. In some regions of North India, the stage of “Bismillah” comes when the child reaches the age of 4 years, 4 months and 4 days. However, the reason for this observation is not known by its followers.

According the report of a survey published in 1979, in 15.5% of the families an age is fixed for the Bismillah. At that particular age every child

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1. It refers to Bismilla hirrahma nirrahim (I start in the name of Allah, the most gracious, the most merciful).
2. This survey was done by Shibony Roy in North India, which was published in 1979 with the title “Status of Muslim women in North India” and its publisher is B.R.Publishing Corporation, Delhi-52.
undergoes this ceremony. However, only 1.98 per cent of the women out of the total sample of 303 have had their Bismillah at the age of 4 years, 4 months and 4 days while 68.64 % of the women had their bismilla between the age of 4 to 6 years, 24.75 of the women had their Bismillah between the age of 7 to 13 year and in this age group the highest frequency is of 18 to 35 yeas old women.

Only 0.99 % out of total number of informants had not read the HolyQuran, all of them belonged to the age between 18 to 35 yeas, and read the Quran later in English translation or other than Arabic language. One of Islamic teachings is to live with simplicity. This aspect is seen in the majority of the Muslims: In 66.88 per cent (refer to taste 10 cases the Bismillah ceremony was conducted with austerity. The family member who gives the child the lessons of Quran or the lady tutor or Ustani appointed for the same purpose make the child read the first verse from the HolyQuran. Mostly the grand- parents and parents of the girl do finalize the date for Bismillah. In 34.65 % cases the parents fixed the date of the Bismillah. On individual basis only 12.21 % mothers have individually taken the decision for their daughters. Bismillah being a religious ceremony, it certainly reflects upon religiosity of the mother, father and grand parents.

In the way of teaching Quran, parent’s sometime face the problem of nonavailibility of a proper female tutor, and parents feel hesitation to get help from Maulanas. The result of the case study shows that 37.29 per cent of the girls have had their Quranic lessons from Ustani (lady tutors). 31.02 % girls were taught by their mother at home. To compensate the decreasing role of the

mother, the role of Ustani and Maulana have gone up. In a case study conducted in Lucknow, it is found that the role of the mother is more or less consistent. In contrast to this only 3.96 per cent of the fathers taught their daughters. This shows that the mothers’ role is very important with respect to reading of the Holy Quran. On the other hand, fathers, who are equally enthusiasts as the mothers about Islamic education of the child, do not take the onus of teaching their daughters, mainly due to shortage of time.

The system of joint family is that 8.25 per cent of the grand – parents teach their grand- children. There are also instances where Fufi and Khala and some times brothers assist in teaching the Quran. Whatever may be the age of initiation of Bismillah, the method of teaching is the same. Another thing, which is particularly striking, is that every child for his/her Quran lessons goes in proper dress.

The boys in their Pajama, Kurta and a cotton skul cap (topi) while the little girls in their Garara, Salwar, Jumper and shirts with Chunni or Dupatta to cover the head. All the children do give respect to the Holy Quran, not by their hearts, but by their dresses too. From observation is found that the children in general do not actually look forward to their Quranic lessons. Those who learn it at home; they are generally managed with difficulty by their tutor. The children who go to learn at the Ustani’s house or at the Masjid under the guidance of Maulana, Hafiz, have more eagerness mainly because they get an opportunity to come out of the house. In this period girls and boys, brothers and sisters sit together and study Quran under the guidance of the same Ustani or Maulana. A big ratio of little girls goes to the masjid for studying.
In traditional family the girl is educated mainly due to the effects of her mother. In the earlier narration of traditional education it has been shown that the mothers have a very significant and important role in making their children to learn the Holy Quran. Even later in life it shows that the mothers are the ones who mainly support their daughters with respect to learning to read and write Urdu. But there is also a distinct change in behaviour and attitude of males of two generations. The women who appear privately in various examinations were chiefly supported by their husbands. This change in male attitude in one generation is contributory to the general betterment of women through education.

Some fathers send their daughters to school unwillingly. The main factor behind this is that these days the marriage prospects of uneducated girls are comparatively dim as compared to the earlier days. Now-a-days the men prefer marrying educated girls. Beside, having an educated daughter at home raises the father's own status in their own eyes. Apart from this, the mothers by nature are submissive and lack of confidence to risk doing something out of the way. In the traditional set-up, sending girls to school is a bold step; only the fathers have the authority and power to implement this new trend in their own family. While the mothers can exert their authority only within the confines of the home.

**Ethical aspect of Islamic education:**

Since Arabic and Islamic education is based on the Holy Quran, which is the final guide for Muslims in matters of basic belief, forms of worship and rules of conduct, it was imperative for the Madrasas to give emphasis on ethical aspect of human life.
Muslim educators unanimously agree that the purpose of education is not to cram the pupils' minds with facts, but to prepare them for a life of purity and sincerity. Hence, this part is sincerely taken especially in girl Madrasas. All the Madrasas have mentioned in their manifestos that moral education is one of basic purpose of education. This tradition has come down from very beginning of Islam. Quran lays especial emphasis on education of virtues like repentance, fear of god, truthfulness, righteousness etc, which altogether builds good morality.

Allah says:

“O ye who believe seek help with patience and with prayer for God is the patient (2:148)”

“But whoever shall repent to God after his wickedness and amend, God truly will turn to him, for God is Oft-forgiving Merciful.100

“Be thankful to God for whoever is thankful for his own soul and if any shall be ungrateful, God truly is self sufficient and worthy of all praise.101

“Righteousness consists of believing in one and only one God, and the last Day; and the Angels and the Books and the Messengers; and to spend in God's way out of your wealth that you love, for your Kith and kin, for orphans, for the needy, for the wayfarer and for ransom of slave and to keep up prayer and to practice charity and to fulfill the contracts, which you have

100 The Holy Quran (5:43)
101 The Holy Quran (31: 11)
made and to forbearing hardship and adversity and in time of distress. Such are the people who love truth; such are people who fear God.\textsuperscript{102}

Some social values chiefly emphasized in *Hadith* are as follows:

"A Muslim brother should not be hurt by an unkind word or an unbecoming deed."

"If one is angry with a Muslim, he should not prolong his anger for more than three days".

"One should be good to all and repay evil with good"

"One should not disclose the defects and secrets of other Muslim"

Islam dislikes the vices such as pride, slandering backbiting and love of wealth etc. *Quran* says:

"And walk not proudly on the earth, verify good does not like the proud"\textsuperscript{103}

"Woe to every slander, backbiter who piles up wealth and goes on counting and recounting, thinking that his wealth could be with him for ever"\textsuperscript{104}

*Quran* say!

O ye people! Eat of what is on earth, lawful and good and do not follow the footsteps of the evil one for he is to you an avowed enemy\textsuperscript{105}

\textsuperscript{102} The Holy *Quran* (2; 177)
\textsuperscript{103} The Holy *Quran* (31 :18)
\textsuperscript{104} The Holy *Quran* (104 :1-4)
\textsuperscript{105} The Holy *Quran* ( 2: 168 )
Not only *Quran* and *Hadith* emphasize on training of soul, many philosophers of the world also have given due importance to this aspect.

According to Plato soul is immaterial and prior to body, it is gifted with power to know the ultimate truth. The body is intended by nature to be its servant and to listen to its command. The opposite of these virtues are called vices. *Ibn Miskawaih* defines character as a state of the soul, which causes it to perform its action without thought or deliberation. This state is of two kinds: one is natural and originates in the temperament as in the man whom the least thing moves to anger or who is aroused from the least cause. The other kind is that which is acquired by habit and self-training. It may have its beginning in deliberations and thought but then it becomes by gradual and continued practice an aptitude and trait of character.

*Al-Ghazzali’s* ethical philosophy is based on the theory that the fundamental elements of human nature, i.e, reason, self-assertion and appetite, must work together in harmony, observing the golden mean and under the control of reason. In this case virtues are produced. If on the other hand basic elements are not under proper control of reason then vices are produced. Further, he says that virtuous life is characterized by supremacy of the rational self and complete surrender to the will of God. Every act of a virtuous man is motivated by the desire to please God and to be near Him. *Al-Ghazali* divides virtues into two broad categories: (1) those which are means to higher ends such as repentance, patience, fear of God and piety etc. (2)

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107 Alavi S.M.Ziaudden: Muslim Educational Thought in the Middle Ages, p.31.
Those which are means as well as ends such as absolute reliance on God (Tawakkul) and thankfullness to God (Shukr). 108

Al- Ghazali cites the example of Prophet Muhammad (Peace be upon him). He takes into account the law of Islam in social relations such as dealing with friends, neighbours, servants etc. These relations are based on justice and beneficence and all Islamic laws: socio-political and others are religious laws. They all aim at the realization of the ideas of obedience to god and his laws. The observance of various religious duties such as cleaning of body, prayer, fasting, and Haj are some of the religious values, which should be aimed at by all Muslims. 109

Al- Ghazzali holds the view that man has two aspects- the physical and the spiritual. Character is related to the spiritual aspect. He says that character is affected by unconscious imitation of those with whom one associates.

There are so many books written in Arabic and Persian on Muslim’s history, which dealt with moral aspect of education. Some of them are as follows:

-Ghabus- Namah of Washmgir: written by Amir Karkawus, born to Iskanlar, king of Tabristan. Among its various topics the problem of conduct is an important chapter, this was as a didactic and moral guide. The work, written in 1069 A. D, gives the conditions of educational, social and moral life in northern Persia.

-Gulistan- and Bostan of Sadi (d: 1194) are other work worth mentioning. Gulistan is one of the greatest works on education in Persian, in

which *Saadi* guides the man on the line of morality, and religious devotion. He writes that the best of nature could be corrupted in a corrupt environment. His other book, *Bostan* arranged into 20 chapters, has a special Chapter on Islamic education.

---*Fatihatul-Uloom* of Al-Ghazzali

Among his views, the following on teacher-pupil relation are worth mentioning. He advises the teacher that teacher should have sympathy with students and treat them with kindness. He must be perfectly honest with his students. He should always keep him away from bad companions, as this is most basic thing in the education.

---*AkhlAQ-Nasiri* written by *Nasir-Al-Din Al-Tusi* in Persian, is a basis for course in ethics in Public School in Persia. It contains some fair passages on educational foundations of morality as well as other foundations of education.

---*Taharat-al-Aaraq* written by *Ibn Maskuya* deals with the seven fold origins of morality, the nature of man, animal, rational and divine and four fold virtues, wisdom, chastity, courage and justice etc.

---*Akhaqi- Muhseni* edited by *Husain Kashefi* in 990 A. H. focuses on the foundations of good conduct.

---*Kitab-al-Muallimin* written by *Al- Jahiz* deals in a chapter on teacher's moral status.

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---*Tadabir-Al-Manzil* written by *Ibn-u-Sina* deals with parental responsibilities for the child, education, including both moral and physical education.

Entire girls' *Madrasas* are surrounded by a high wall and one gate. Day scholars come in Burqa. They take off their Burqa after they are inside the Madrasa. The school dress generally consists of thick cotton *Jumpar* with *Salwar* (mostly *Madrasas* have uniform, the colour is selected by the authorities of *Madrasas*, while *Salwar* or *Churidar Pyjama* and white cotton dupatta are preferred). The young girls are also encouraged to come in this outfit. As the class hours start, the gate of *Madrasa* is locked.

During the class hour no relative is allowed to visit his daughter or sister. The relatives are advised to strictly follow the rules of the *Madrasas*. They are allowed to visit in holidays only. Only those persons can meet relatives, who give their personal accounts including photos at the time of registration. The letters, phones or any types of message for students are strictly monitored. All the residential *Madrasas* for girls are equipped with guest rooms where the visitors can stay for two- three days. They are provided with all the basic facilities of staying, including food. A meeting room is attached with main building where the guests can meet their relative students. Frequent visit is discouraged. Classes are held in the rooms and the schools courtyards act as play ground. Due to the lack of space, the students face suffocation, but most of *Madrasas* have logical excuse. During the survey, we were told that to run a women's *Madrasa* is a difficult task, because they have to be more concerned with security arrangement, in other words, the dignity of women. In Indian perspective, the communal violence frequently takes place. This phenomenon has created a fear psychosis among the parents. They do
not dare to allow their daughters to go or stay in those Madrasas, which are situated in sensitive areas, or those areas, which are situated far from Muslim population. Keeping this in view, the majority of women's Madrasas are established inside the thickly populated area or nearby locality, where the cost of land is very high. Consequently the authorities of Madrasas are compelled to build less spacious Madrasas, due to the shortage of money. This is the main reason. The other reasons are unawareness of hygienic principles or usefulness of sports or the transport problem of day scholars. Hence, being the only open space in the entire school, the school courtyard remains over crowded especially during the lunch and dinner hours. The rooms are very congested for sleeping. Very few Madrasas provide proper facilities of accommodation, water and electricity. And due to insufficient conveniences, and the girls suffer from various diseases; in which skin diseases are very common. Foods quality is not balanced in most of the Madrasas. Some Madrasas have enough resources to tackle the situation, but they do not pay much attention to the issue. The reason is the ignorance of hygienic principles. Some of them deliberately do not offer the facilities. Their arguments are that the girls belong to different economic and social background. So if the Madrasa makes them habitual to live in luxurious atmosphere, they cannot adjust in poor families, which they might have in their in-laws houses. These explanations are not logically sound. If the education is given in real sense, focusing on moral values of social life, these consequences could be avoided.
Teacher and taught

Teachers in the Early Islamic Society

In Madrasas, Prophet Muhammad (PBUH) is considered as supreme model, so all the teachers of Madrasas are expected to organize their lives according to the pattern of the Prophet and his true followers. In the beginning of Islam, teachers rendered their immense services to spread the message of Islam. They never shirked their responsibilities and utilized their utmost capability to fulfill this aim.

The high respect Islam accords to teachers shows clearly its recognition of their vital role in preparing an educated and virtuous generation of Muslim and upgrading the standard of Islamic society in all spheres of life. The Prophet practically proved to be a good teacher. He said: I have been sent to be a teacher and he also said: “I have been sent to complete good morality. He would conduct the classes in Masjid- e-Nabwi (His mosque in Medina). Some of his followers too used to teach there. He used to start teaching in the afternoon and to fix one day a week to women. After his death his companions followed his footsteps and performed the noble duty of giving instruction to those areas, which had embarrassed Islam.

Position of teacher: Traditional Vis a vis. Modern.

The place of a teacher in the present society is quite different from that accorded to him in Islam. Today teacher seems as the mere functionary who works just for material gain negating his specific responsibilities to discharge. He/she seldom thinks to go beyond them. Commercialization or
modernization consequently has created a wide gap between the teacher and students.

A teacher in Islamic Society was more than a mere functionary. He was a model to be emulated\textsuperscript{110}. Teacher was expected not only to be man of learning but also to be a person of virtue, a pious man whose conduct by itself could have an impact upon the minds of the students.

Today this conception of the teacher has unfortunately been undermined.

One could never dream in old days of teachers going on strike, or either collectively or individually doing anything, which might go against the cause of their pupils. Not only this, the teacher was looked up to in Hindu society for instance as a Guru instead of receiving payment from the pupils. He himself maintained his students till they had completed their education. A similar ideal was followed in Islam. The ancient seats of learning in Islam grew up around certain personalities who attracted people by reason alike of their learning and their piety. The result was an atmosphere of harmonious relationships in which society enjoyed justice, which was an insurance against crime and which enabled society to move forward smoothly from age to age. This is what lacks in modern times. Today the teacher has become as a mere salaried person and the pupils have lost their respect for him as a man who deserves to be emulated and on whom they could model themselves. Outside the classroom he is an ordinary individual without any social attachment with his students.

\textsuperscript{110} In Islam the supreme model is Prophet-Muhammad (P B U H). So all teachers have to follow him and organize their lines according to his pattern.
Muslim thinkers are of the views that the shift from the old system to the new one has been a shift for the worse. They are agreed on the fact that quantitative changes in the size of educational institutions do render it difficult for close personal relationships between the teacher and the taught, to grow. But the question, which is yet to be solved whether such institutions are any good at all when the education they impart formally is negated by the deterioration in moral values, which results from the poor relation between the teacher and the taught.

In fact, things have gone so far that nowadays at the time of evaluation the qualifications of the teacher one does not think that his character demands any consideration at all. A teacher may be morally degraded person, but as long as he possesses the academic qualifications which entitle him to an appointment it is felt that he should not be discriminated against. In this situation the outcome of course can be imagined. Many institutions are today staffed by teachers who whatever their academic qualifications, could by no stretch of the imagination be considered models of virtue. The result is that the students either imbibe wrong habits from the teacher or begin to despise him. In either case they find themselves engulfed with a serious dilemma. If they start following evil habits from the teacher for his conduct it limits what they can learn from him academically because pupils can not possibly respond fully to someone whom in the depth of their hearts they despise.

**Students- Teacher Relationship In Today.**

Whether the pupil articulates these feelings or not, is immaterial. Deep within his mind there will be at work most of the time unconsciously a
continual cross-examination. It is only occasionally that this might surface. But indeed the contempt he would feel for the teacher would affect the teacher's usefulness to him. Now the question arises, what education is supposed to do? If it is accepted that education is not only transmission of a body of knowledge and that it includes also the training of men for life, then obviously the character of the teacher is a matter of great importance. This ideal was upheld in the heyday of Islam and it is to this, no matter what altered circumstances Muslim societies function in, that they should try to return. But how is this to be brought about?

We know how in modern commercialized societies the relationship between the teacher and the taught has acquired an impersonal complexion. This we presume is the greatest menace, which must be removed. As long as the teacher continues to be a kind of faceless person that functionary without an effective personality, who does not successfully responds to the needs of his pupils. More or less he looses his utility. Apart from the right teaching material, and the right kind of training, we must also insist that the teacher must have a warm personality to which young people can respond enthusiastically.

**Teacher Education: Curricula and Methodology:**

In Islamic education system much depends upon the training, which the teacher himself receives. This underlines the vital importance in any scheme of educational reform of the role of teacher training institutions. The Islamic educationists feel that there is very little at present being done to train teachers on the line of Christian missionary. They realize that unless the teacher is inspired by a sense of mission, and unless he is prepared to accept a moral
standard which society can admire and applaud, he will be a failure as a guide and as a model. In the context of Muslim society the teacher has to be a person deeply committed to Islam, not only outwardly but inwardly. He must be a virtuous person, a man of piety who considers it his responsibility to train his pupils to be good Muslims above all, that is to say, men and women who will learn the value of the Islamic moral code, who will in their lines live in accordance with the ethic which the *Quran* teaches, whose own conduct will be a pattern that the young can draw upon. The selection of such teachers may prove difficult but we are convinced that unless the old moral relationship between the teacher and the taught can be reestablished, educational reform, will be waste of time. We might produce good architects or good engineers, or scientists but would fail to produce good men and our society would have the social maladjustments, which have bedeviled modern societies everywhere.

Central pivot of any system of education is the teacher. He must be a man of learning and also a man of sterling moral worth. He must be a man with a sense of mission capable of inspiring is those with whom he comes in contact an enthusiasm for the moral and ethical code which he preaches and which he also exemplifies; he must be a person who teaches what he believes in. There must be no contradiction between the instruction he offers and his private beliefs. This last point has ruined the work of many teachers whose conduct was admirable.

It can be seen from this that the question of teacher-training can not be wholly divorced from the question of curricula and text-books. They are bound up with each other, but pending the production of the right kind of textbooks, a trained teacher can do a great deal with the material available to him to impart to his charges the desired kind of education. For let us not forget
that whatever materials the teacher handles, it is the way he interprets them and uses them which counts for more that what they seem to offer. A good teacher can convert even inadequate materials to his own purpose provided he himself has had the right kind of training and can bring to bear upon his interpretation of the books from which he teaches the right kind of outlook.

This means that teacher should be trained according to a new methodology, which takes into consideration religious and moral questions. This is not an easy task. As education is mainly morally and spiritually purposeful and not merely materially functional, the moral and spiritual impact of both the content of what is taught and method of teaching, it should be taken into consideration, in teaching all subjects just as the content has to be assessed and graded, methods have to be formulated and applied. After all, education has become the chief means of moulding the attitudes of younger generation and initiating social change through them.

The biggest demerit of teaching methodology in the Islamic Madrasas is that both the students and teachers concentrate upon the book, spending much time on solving the language used in the book, As if the student is not concerned with the subject as it should be. After solving the language of text, the students become satisfied. In this system a student studies a lot, but remains unaware of the real subject. Her mind becomes receptive not creative. Now it is scientifically proved that the best method of teaching is to adhere the method of lecturing, based on questioning and answering, and students should be made to rake up their minds and go in depth of subject. As far as the teachers are concerned, they are also more concerned with solving the text. They also do not do extensive study on the subject; they do not try to update their knowledge with latest development and evolution of the subject.
Generally that teacher is counted the expert in her field, who is fully capable to teach the text with the help of different supporting notes pertaining to the text. A student reads the text and teacher delivers the lecture being confined to the texts giving various meanings of sentences analyzing their language, explaining the syntax and morphology used therein, she traces out various points from one word or one sentence. She describes the nature, temperature, and its reason of selection. Her way of explanation gives the impression that the author has used every word after great consideration and contemplation, keeping in his mind rare and typical meaning. In general the majority of the points have no sense.

She points out to various objections put up on particular sentences from different scholars. These objections are mostly written in footnotes. It never happens that a teacher raises the question from her own mind. Some of the objections/questions have reality but sometimes they have no value. The teacher tries to answer. However, she sometime seems logical but sometime her answers looks illogical. Mostly the answers are also written in footnotes. In mean time the students also have the right to put-up the questions on the speeches of teacher or original text. Intelligent students use their rights but such students are very few.

**Art of teacher’ training in present context**

There are very few teachers in the centres of Arabic and Islamic education for women who have the required skill for training of teaching. Not only the *Madrasas* for women, there is no tradition for training of the teachers for Men’s *Madrasas* since the Middle Ages, but with the changing times, the teaching profession has become an art. This profession needs some
kind of technical skill. The experts should know how to teach and comprehend the psychology of students, problems in teaching, educational psychology. Teachers of today are expected to have the quality to make teaching an interesting art. It is to be noted that emphasis should be given on how to teach rather than what to be taught, so that students may acquire interest. It is wrong to entrust the career of students in the hands of such teachers who don’t have the required knowledge and skill.

It is necessary for teachers that they should analyze their own ideas, methods of teaching, feelings and experience in the concerned field. Teachers should impart their wide deep understanding, matured ideas and practical observations in such a way that these are imprinted on the students’ mind for a long time. The students will not only benefit consciously but they will develop a mature personality. It is quite wrong to forcibly burden the students with ideas and tenets using fear, or sheer force. These are the things that distance the teachers from the basic objectives of education. For them it is better to perform their duties in a reasonable way. The teacher’s habits are a better guide for the students than oral teaching and empty preaching. It is to be noted here that teachers’ habits and thoughts make some difference on the personality of the students. A teacher is usually a students’ ideal. Therefore, the successful teacher is one who bears high moral values and tries his level best to enrich others with these values. In addition to this quality, an ideal teacher must have efficiency, knowledge of current trends, liking for the subject, consistency and courage, gracious tact in handling things, enthusiasm, ambition and self motivation, firmness and determination, dedication and devotion, creativity and decision making talent, tactfulness, punctuality, respect for the profession, physical and mental health, commonsense,
intelligence and maturity, flexibility, openness to suggestions and positive attitudes etc.

A teacher should be free from selfishness, artificiality and jealousy, and have faith in honesty. His character should be based on the principle of "live and let live". He should be ready to help others. Those teachers having these qualities can make the Madrasas a centre for moral education. A great personality can be an ideal teacher.

It is clear that to build the human personality is not as easy a task as it is considered, and it is even more difficult to produce skilled teachers. But it is very surprising that Madrasas seem to be reluctant to consider scientific developments, which are related to the teaching profession. The deen is imparted in such a superficial way that the students have no spirit of deen even after spending a long time in Madrasas. Some steps are being taken to upgrade the syllabi of Madrasas. This is certainly appreciable but there is no planning on how to teach. The world has developed a lot with the help of the latest methodologies of teaching, which have been scientifically proved to be highly useful. The question is how shall we develop by merely ignoring these developments. In the last half-century an educational revolution has taken place. Undoubtedly our religious Madrasas are of great significance and their services in the field of education have been commendable, but it is also a fact that these Madrasas are in total darkness about the latest global happenings.

During the survey we came to know that some Madrasas for girls in Hyderabad are planning to start a course for female teacher's training. So far to our knowledge no such course for women's training is available in Islamiat. Some Madrasas for boys are offering a short-term training course for
teachers. The Al-Majlis-al-Talim al-Islami, Hazari Bagh, Bihar is one such it organizes a two week training camp where the texts include Islamiat, philosophy, educational psychology, management of Madrasas and methodology of teaching. Likewise a training camp was organized in Madrasa Tajwedul Quran at Munger. A council was set up in 1975 and since then many training camps have been organized. The type of training courses conducted are not known due to lacks of sources. As claimed by Jamia Rahmani, Khangah Munger. But whatever might be the content of texts used in earlier training, it has now been realized that the training of teachers is of great importance.

It can not be denied that much has been written on the need for change of the curricula for the last century, particularly on what to teach. Many institutions, individuals and organizations have organized many seminars and published articles on the subject. Some individuals and organizations have prepared a new syllabus according to the requirements of the present age. But very little has been written or said about the methodology of teaching. Muslim philosophers and educational thinkers like Al-Kindi (801-870 A.D.), Al-Farabi (870-950 A.D.), Ibn Sina (980-1037 A.D.), Miskawaih 932-1030 A.D.), Al-Ghazzali (1058-1111 A.D.), Ibn-u-Rush d(1126-1198 A.D.), Ibn-u-Khaldun(1332-1406 A.D.) have written over many centuries on this subject which has vital importance for education and the upbringing of students. But all this was not brought to notice. And this is really a question of imparting education without knowing the techniques. Now the need of the hour is that the Madrasas across the length and breadth of the country should take the responsibility and start training schools. They should also train teachers for
one year before they join the institution. These steps need arduous work where the following points should be considered.

1. A review of the present text and preparation of new texts in tune with times and with Islamic education.

2. Preparing a team that will train teachers. This could not be done by the teachers available in the existing training institutions. This training programme will cover both the aspects i.e., the focus on the subject, and its teaching method in which child psychology, education psychology and principles of teaching would be dealt with.

3. Preparation of books on various subjects which could guide a teacher in his particular subject and the teaching methodology applicable to it. An emphasis should be given on why it should be taught, what should be taught and how to teach it.

4. An effective method of evaluation of the students' creativity and achievement where the students are not burdened. It rather should prove a meaningful method of students' evaluation and in the evaluative work of the teachers, too. The NCERT has been doing a lot in this field for over thirty years. There are 34 education boards run by the state governments, and by a few universities too. If the Indian army, navy and air force have guidelines for the reformation of examinations, why should not our Madrasas seek guidance and help from these establishments? The NCERT has published many books, pamphlets and articles. Most of the material are available free of cost.
5. *Madrasas* may prepare the content of training from whatever they seem fit, either from government or nongovernmental institutions.

6. Until a full-fledged programme for training is started:
   a. A time bound training camp should be managed.
   b. Books, magazines and journals for training teachers must be written by experts and be distributed to teachers so that they could make the teaching more effective. Much has been written on this topic in India and abroad that can be beneficially used.

As we know, there was no tradition of training teachers during the middle ages. There is one reference of a *Maulvi* training school in India by Kuldip Kaur, but it is not corroborated by other sources. But the demands for training teachers has been acutely felt in the recent days. Some *Madrasas* mentioned below, have adopted a course titled “the art of education and training” in the first and second years of Fazilat\(^{111}\) both for boys and girls.

   a. *Jamiatul Falah* Bilariaganj, Azamgarh
   b. *Jamiatus Salihat* Rampur
   c. *Jamiatut Tayyibat* Kanpur

These *Madrasas* have collaborated to make education effective and beneficial. A training camp was organized in 1994 at Bilariaganj, Azamgarh, (U.P.) under the *Falah-e-Aam* Society to reflect on the training of teachers of private nongovernmental institutions. The following points came to light:

1. Islam’s concept of education

\(^{111}\) Fazilat is a two years’ course for 18-19 years old students (boys and girls).
2. Children’s education in the light of Prophet Muhammad’s life style (PBUH).

3. The educational and intellectual evolution of the teachers.

4. Inspection: its need and importance, and its right concept.

5. Survey and its modalities.

6. Teaching skills.

7. Teaching methodology.

8. A list of existing Madrasas and their registration procedures.

9. Curricula activities.

10. The importance of physical education.

11. Household management.

12. The method of Quran’s teaching.

13. Teaching methodology for mathematics and sciences.

14. The importance of auxiliary tools in teaching.

15. How to attach all the subjects with Islamiat.\(^{112}\)

To fulfill the real purpose of education the emphasis should be on how to teach rather than what to teach. It is an uncontested assertion. The students should easily understand what they were taught. It was clarified earlier that we are not taking ideas and rules from European thinkers. Many Muslim experts

\(^{112}\) Dawat, Delhi; dted: 13/9/1994.
have also written on this topic. No doubt, many changes have taken place in the style of imparting education during last hundred years. In practice, some of them may not be suitable by Islamic parameters, but the majority of these rules can be followed for the improvement of the education system.

**The training of religious Madrasa teachers can be started at two levels.**

a. The training should be completed before he joins the institution, so that the teachers may be aware of the techniques of teaching.

b. Training during service shall be of 2 to 4 weeks duration, as a refresher course especially in the holidays.

The teachers' trainers should introduce techniques of teaching so that the teacher can give a practical input towards making the teaching interesting. And again, these courses for training can be divided broadly in two parts.

a. Training in related subjects: so that the teacher may have the knowledge of the new developments and research.

b. Emphasis should be given in the salient points of teaching, which the teacher personally experiences in class. At this point, the help of expert teacher's trainers can be taken.

The following steps can be taken immediately for the training of the teachers.

1. The preparation of texts for the training of primary, middle and secondary teachers.
2. The preparation of books concerning these courses and the translation of the prescribed books in the training institutions.

3. Selection of such teacher's trainers who can perform the work keeping in view the aims of religious institutions.

4. The establishment of such institution, which can implement the aforesaid three steps. The management of financial assistance for this versatile institution and the establishment of regional branches is also envisaged, which can train regional Madrasas.

5. Unless these steps are implemented, the regional religious Madrasas should take the task of training for a week or two. Here the entire emphasis should not be on lecture-based learning and teaching, health care and the management of Madrasas from the Islamic point of view, but practical aspect should also be undertaken, so that this course may become the source for practical training.

6. The examination system should be reformed and a copy of model papers of the related subjects should be sent to all the Madrasas, if it is not possible to send it to every teacher, so that the internal examination could be taken in a better organized.

The followings can be expected from a trained teacher.

a. He should be aware of the strengths and weaknesses of students.

b. Before starting any lesson he should know the "Entry Behaviour" of the students and chalk out the programme accordingly, and also confirm their "Exit Behaviour" after they
have completed the education, so that the teacher may be able to estimate the outcome of his lesson planning.

c. He should use the teaching materials in such a way that education becomes interesting. For example, while teaching Arabic and English, a 'Play Way Method' should be adopted. Likewise, the examples from the immediate surroundings should be involved in the encouragement of scientific temperament and social skills. The teacher should adopt the story or dramatic style for teaching history.

d. Efforts should be made that the lesson should not become a burden on students, that they rather feel happy, and don't hesitate in going to Madrasas.

e. Psychological methods should be adopted to overcome the weaknesses of the students, rather than the use of physical punishment.

f. The role of teacher be of a kind and inspiring leader whom the students my take as an ideal. If the teacher maintains the same, he would be comfortable in teaching

g. The teacher should have liaison with the guardians of weak students, so that the guardians can rear their children according to his suggestion.

h. The teacher should keep vigilance on the movements of the students during the Madrasa hour; this can save the students from unwanted habits. Friendly guidance may help overcome the weakness of the students.

The entire teaching is based on the three principles.
1. Students are the centre of teaching.

2. Teacher should have command not only on the subjects but also on the knowledge of the developments in the subjects.

A good teacher bears the characteristics of a good friend, a kind leader with super human qualities, has an ideal personality and a good thinker as well.

3. The guide has the qualities of a great personality and an ideal man.

There are three aspects of a good teacher.

1. Physical aspect.

2. Moral and practical aspect

3. Managerial aspect.

In Physical aspect, the followings are the basics.

a. He/she should have an attractive personality and be vigilant.

b. He/she should be healthy and cheerful.

c. He/she should have a clear and sweet voice,

d. He/she should have a friendly touch in his/her demeanor while addressing.

2-Moral and practical aspect.
He/she should be a friend and a guide to the students.

He/she should maintain unbiased attitude towards male and female students.

He/she should have patience and the ability to restrain his/hr feeling.

He/she should have faith in his/her practical knowledge.

He/she should not be narrow-minded but should be balanced and kind hearted.

He/she should maintain harmony between his/her deed and saying.

He/she should have faith in harmony and in international unity

He/she should have natural attachment towards students and the occupation and should not adopt the occupation of teaching on compulsion.

3-Managerial aspects

He/she should have knowledge for the post he/she holds.

He/she should maintain discipline in the class.

He should have the capacity to implement his/her educational priorities.

He/she should have interest in related newspapers, journals and the latest books which make him/her aware of foreign ideas in order solve the problems: national and international.

He/her should have the ability and knowledge to express his/her ideas in writing.
He/she should have the knowledge of the purpose of teaching and the psychology of the students.

He/she should be unbiased in his/her thinking.

He/she should have good insight on teaching methodologies.

The satisfactory outcome is not imagined compared to the expenditure on the Madrasas. It the expenditure is compared between a religious Madrasa and modern institution, we get amazed by the outcome of the religious institution. The difference of expenditure on the Madrasa teacher compared to modern institution can be seen clearly. Among 4174, there are 174 teachers who get salary between 50 to 500 rupees and there are 5.7% teachers who get Rs.5500 to 6000.

The least average of payment is found in Kerala, where the payment of a teacher is 576.88 while the highest average is seen in Maharashtra where the teachers get 1938.33 rupees. This means that Aggregate percentage is Rs.1593.27. Compared to these a trained teacher in U.P gets 900 and untrained teacher get 850 up to primary level. But the middle class trained teacher draws 1250 rupees and untrained teacher draw 1200 rupees.

Now it is necessary to focus on the problems of the staff in general and the teachers in particular. There are so many Madrasas that have quite furnished and comfortable buildings and are spread over a large area, but the salaries of the teachers are very less. This phenomenon does not only violate the Minimum Wages Act, but it hardly comes within the purview of justice. If teachers are remunerated well and fulfill their minimum desire, they can devote their duties well. It is also the need of the time that the grade system
should be applied and incensement of the payment should be finalized. They
should be given other allowances just as teachers of modern institution. There
should be management of residential quarters, facilities for health care,
provident fund and traveling allowances. These make them feel safe and they
can go home freely. Of course each Madrasa can’t do it and hence central or
regional board be established which can solve the problems and procure the
infrastructure and accept the accountability.

Majority of Madrasas have lady teachers. In comparison with male
teachers they are weaker. Most of them are unable to teach the textbook
prescribed for higher classes. Some Madrasas are fortunately established in
those areas where boys Madrasas are found. There, male teachers do manage
to conduct the classes in both Madrasas. This facility is being availed in
Jamiatul Falah (Niswan) of Bilarya Ganj, Jamia Miftahul Uloom (Niswan),
Mau, Madrasa Aliya, Mau. Jamiatul Muminat, Lucknow and some Madrasas
of Hyderabad. But the teachers, whether gents or ladies, are mostly untrained
and unaware of modern teaching aptitude. One student reads the text of
prescribed book and teacher explains, sitting on a fixed place. The use of
black board becomes impossible if the teacher belongs to male category,
because all over India Purda is strictly maintained. There is a system to use
curtain hanging between the male teachers and the students. This curtain is
made of thick cloth. Some Madrasas of South India, especially in Hyderabad,
have constructed a separate cabin built from bricks and concretes without roof
in the same class room. Here the students can listen to the voices of each
other. The loud speaker is also used in some Madrasas in case of big strength
of the students. Questions and answers can be done from both sides. This
system is not proving much useful, because it is very difficult for a teacher to
teach without being in face to face position. There are various hindrances in communication. It is must to know how a student reacts, and this is impossible without seeing facial expression of students. Teachers in this case do not know whether the students are serious or not. She is looking into he referred text or reading some thing else.

Some schools are trying to cope with this problem, by installing the camera in all the classes and the activities of all the classes are monitored from principal’s room, but this system is very costly. It cannot be experienced by financially weak Madrasas.

At the appointment of male teachers it is observed that they must be aged and God fearing. Now it is not necessary that those who fulfill these conditions are also qualified.

Now the question is why the lady teachers are less qualified. There are many factors. Firstly Indian girls get married soon after completing their education. And in the Indian perspective whatever their academic qualification may be, the women are bound to spend their lives as a house wives; consequently their talents remain unutilized, and gradually decline. They do not find any conducive exposure to benefit society by their educational abilities.

Indian Muslim society, which is basically patriarchal, does not allow a woman to go far from her house for teaching at any Madrasa. As per the social system, man can leave his birthplace, wherever he goes, his wife is bound to follow him, but its vice- versa cannot be expected. If there had been Arabic and Islamic institutions for women in each Muslim locality, there would not have been much problem because in that situation a woman could have found
a Madrasa near by her in-laws home. Some times the husbands do not allow their wives to teach anywhere. So these are the factors behind unavailability of qualified lady teachers in Arabic and Islamic institutions.

**Conditions of admission in women's Madrasas**

The management of *Madrasas* is kept in accordance with regional environment and rules are made in such a way that managing committee and teachers could control over. Likewise, the entire *Madrasas* have formulated some rules for the admission of the students. Here are some rules for admission:

- Formalities to fill up the forms.
- Attendance and success in examination.
- Islamic dress and strict use of veil.
- Health of students.
- Character certificate from the concerned Madrasa of either from Gram Panchayat or corporation.
- Permission for students to meet their near and dear and permission to go home with the relatives.
- Except the textbooks, other journals to be allowed to be read by the permission of the principal of *Madrasas*. 

122
Examination and women’s Madrasas

The method of examination in women’s Madrasas has been borrowed from the boy’s Madrasas. In comparison with the later, former make simple questions, but in general they are also not aware of the latest methodology of evaluation. Mostly two examinations are held in one year, half yearly, and annual examinations. The nature of the question paper is as follows:

Eight or ten questions are asked and students have to solve any five questions. All these questions hardly cover fifty percent of the course book. So if a student prepares only half of the book, she is expected to pass the examination. Questions require long answers. Very few Madrasas also ask short answer type questions, very short answer type questions and objective questions. Most of them do not mention necessary instructions on the question papers. Usually they do not write fixed marks against the questions. There is no limit of words or sentences. It is upto the student to decide, how much he/she should write. Some time maximum marks and maximum time are also not mentioned. Some of them take care of the spot evaluation under the vigilance of the head of the institution. It is certainly a good trend. Seeing the set pattern of question papers, the students try to collect the question papers of last two three years, and in the light of them she prepares half of the book and becomes successful in the examination.

In the light of previous papers she estimates that the memorization of certain questions do definitely help her.

Generally comprehensive evaluation is not done in these Madrasas. It is a fact that the questions are asked according to the lesson planning of the teacher. Questions may indicate the methodology of teaching adopted by the
teacher, so the prevalent methods in Madrasas are still very old. Therefore, the system of examination and evaluation is not different.

At the time of evaluation, the examiner some times does not abide by the objectivity. It is, therefore, observed that if the same paper is checked by another examiner, she gives quite different marks, because the examiner:

---does not set the objective based questions.

---Examiner fails to prepare the questions, which can evaluate the creativity of students, her analytical and critical ability and command over the subject, rather than her command over the texts.

---No scientific and comprehensive evaluation is done, consequently the student suffer from injustice.

---Various guide/books have been published on the method of evaluation and preparation of question, but they still have not reached the teachers of these Madrasas.

---Madrasa administration does not do any arrangement of training the teachers during their services.

---No seminar, no conference are organized on this topic.

---There is no any board, which may provide teacher educator, especially for the Arabic and Islamic education.

---Generally one or two examinations are considered to be sufficient to evaluate the progress of students. They do not realize that there should be comprehensive continuous evaluation.
---They are not ready to benefit the related guide books prepared by NCERT and others.

---These Madrasas failed to reach the fact that main target of education is child's comprehensive growth and purpose of examination is to evaluate this growth.

**The evolution of child's personality consists of three dimensions:**

1. Evolution of child's mental ability (Cognitive Domain).

2. Emotional evolution (Affective Domain), which deals with the habits, hobbies and interests of the child. In this evolution a child is influenced by his/her society environment in general and teachers and neighbours in particular.

3. Physical evolution (Psychomotor Domain)

The existing examination system deals only with the first aspect: (Cognitive Domain)

There are two kinds of examinations.

1. Formative: This examination is conducted to enhance the educational achievement of the students. Now a days a good method is used to perform this act. A unit test or monthly test is conducted to evaluate the present progress and on the basis of this progress, next step is to be taken.
2. Summative: the examination, which is conducted to decide whether a student deserves to be promoted to the next class or not. In other words he/she passes or fails in this examination.

To raise the questions is a human nature. This act plays a great role in human life. Every new juncture brings a new question in the mind of a child. His/her question indicates his/her thinking ability and searching capacity. Sometime he asks such question that the parents and teachers fail to answer. In this case a child remains dissatisfied. The child asks the question from his/her parents to know new things. Parents also do question their child to know his/her interest, needs and inclination, and a teacher asks the question to judge a child's standard of knowledge. In short, the questions play important role in our life, but irony is that this importance has not been realized so far in Madrasas.

Till now the questions are asked only to declare that student is passed or failed. The quality and quantity of questions are not considered at all. It is never thought over the methods to examine, the success in planning the lessons and desired progress of the student to do justice with the students. Sometime, the examiner seems confused. He/She does not have clear answer. Consequently different examiners give different marks for the same question. Now the question is, whether this type of examination with an innocent student could be justified. Can it give justice to the students.

How could a right answer be expected, if the concept of examiner is not clear or the language of question is ambiguous? This mistake causes the loss of students. First, they are not correctly examined and evaluated.

Second, these students also never know the art of questioning.
Questions may be verbal or written. Written questions are of various kinds. Some questions require a child to write with his own mind. Some time he is given some options and he is to select one of them. Some questions restrict the examinee to write briefly, and some questions give him/her, full freedom to write what he/she thinks. The questions are also asked to know the problems of students or his/her rate of success.

There are four types of questions-

1. Essay type
2. Short answer type
3. Very short answer type
4. Objective type.

Each type of these questions has its own use and condition. An examiner must know the specific place of each type of the question.

Here are some principles of question:-

a. A question should not be asked to evaluate the student’s memorizing capacity. Their other talents should also be judged.

b. A teacher should have command over the subject. Only that portion of text should be asked, which has any importance,
through which, a teacher may know any particular ability of the student.

c. Purpose of question should be clear to the teacher. Before he/she prepares the questions, it should be clear that what aspect of the student is to be examined.

d. The language of question should be brief and clear, so that the examinee could understand what the examiner means.

e. The question should be according to the child's age, mental ability and his/her class, so that the questions, may not be much difficult and vice versa.

While setting questions, it should be kept in our mind that an intelligent student must be distinguished from the weaker one through the answers.

a. It should be pointed out that what exactly each aspect of question requires, so that a student could solve all the aspects accordingly in a balanced way. In other words, the examinee may not give more focus on that aspect which needs a slight touch.

b. Marks should be written against each question, so that a student may calculate what type of account/detail each question requires. By this way a teacher would be able to do justice with the students.

c. After setting the questions, their answers should also be written and the marks may be distributed accordingly. This will help in giving the marks, what a student deserves. Another benefit is that
an examiner would be able to compare between the questions and their answers and estimate whether the nature of question and fixed time are appropriate according to the age of student, or it needs some change. The written answer will enable the examiner to see whether given time is sufficient or not, or it needs change to certain level.

d. The examiner should avoid the use of those terminologies and directional words, which have been traditionally used. And no difference occurs in their absence. The examiner should rather use clear and easy words.

These are the principles of setting the questions. If they are applied, the existing demerits of Arabic and Islamic education system could be minimized, and the education could be made purposeful.

Financial System of Girls' Madrasas

All the famous women's Madrasas follow a particular reputed boys' Madrasas like Darul Uloom, Deoband, Saharanpur, U.P., Darul Uloom Nadwatul Ulama, Lucknow, U.P., Madarsatul Islah, Saraimir, Azamgarh, U.P. Jamiatul Falah, Azamgarh, U.P, and Jamiah Salafiyah, Varanasi, U.P. These Madrasas do not accept the government’s financial aid fearing that the government will start its interference, which would affect the aims and objectives of these Madrasas. The sensitivity of the matter can be understood by the fact that at the time of establishment of Darul Uloom Deoband, its founders had declared that there would be no any permanent source of income to run that Madrassa, so that it may survive only on the base of moral and financial sacrifices offered by the Muslims, and their sincerity and faith.
Following the steps of their ancestors the women’s Madrasas are also run fully privately. It is also the fact that these types of Madrasas have maintained their academic standard; theirs output is better than that of government aided Madrasas, where no accountability, sincerity and punctuality are clearly observed among the teachers.

Generally the Madrasas have Chanda (contribution) system. Some persons are appointed to go door to door in surrounding areas or in those areas where the people are economically sound or they participate wholeheartedly in the religious affairs. It is also a fact that the every Madrasa has a big number of its sympathizers. The sympathy develops in the people either due to be in its neighbor, or having the ideological affinity with that Madrasa. Bombay has been one of the most favourable metropolitan cities in this respect. The man, who is appointed only for the collection of Chanda, is called “Safeer”. In this regard a bad phenomenon has been observed. Some Madrasas force their teaching staff or students to do this work. In this case not only the study of the students is disturbed, theirs and their respected teachers’ dignity is also affected. Some Madrasas use the services of the teachers on the base of commission, and the percentage of it goes to 75 percentage. The trend of taking commission generates a materialistic behaviour, which could be fatal to the soul of the Madrasas.

Generally the months of Shaaban (eighth lunar month) and Ramadan (ninth lunar month) are fixed for the collection of Chanda, because Madrasas have annual vacation in the second half of Shaaban and whole month of Ramadan, and Muslim also do prefer to give Zakat in the Holy month of

\[13\]

Zakat is a charity but it is obligatory. If a Muslim has money, gold, silver or any thing, which is not in his daily use like motors, houses, utensils etc, and this wealth is equal to the price of 52.5. tola of silver, he would
Ramadan. *Zakat* is preferably given to private *Madrasas* for two main reasons: first, these *Madrasas* do not avail any kind of financial aid from the government. Second, they have record of good performance in teaching and preaching of Islam.

Some *Madrasas* also try to bring money from abroad especially from the Arab Gulf countries. As we know that these countries are rich and their civilians want to give *Zakat* to the poor people. In this context Indian subcontinent’s people seem deserving ones that is why the *Madrasas* are attracted to that region to bring *Chandas* to serve their economically weak students. During the survey it came to our notice that some women’s *Madrasas* are not sincere in their objectives, they either want to gain some worldly fame or material gain. When they realized that Arab countries are not paying much attention to the boys’ *Madrasas*, arguing that the number of boys’ Madrassa here in India is satisfactory, they brought the ideas of establishing the women’s *Madrasas*, giving logic that the Muslim women in India are very backward in education. They are far from real spirit of Islam, and easily become the prey of superstition, innovation and are involved in un-Islamic rituals, consequently the each new generation brought up in their laps, is going astray. But these types of *Madrasas* are very few.

In Islamic rule it was *Bait-al-mal*¹¹⁴, which used to bear the expenses of *Madrasas*, be it the salaries of the teachers or the expenditures of the students

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¹¹⁴ Public exchequer.

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of any department working inside the Madrasas for Islamic cause, like department of Islamic jurisprudence.

There are various means through which the Madrasas are financed. The most important of them are as follows:

Awqaf: After the period of four caliphs (Abu Bakr, Umar, Uthman and Ali RadiALLahU Anhum) Awqaf took the onus of financing Islamic Madrasas. This system played a great role in propagating Islamic sciences. This system also exists today. In India various Awqaf are rendering their services.

Definition of Awqaf: to grant any possessed property in the path of Allah, having no any further ownership related to concerned property now that property will be completely Allah’s property, which cannot be sold or gifted or given in heritance. Islam, seeing its significance, created this system. According to Hadith, waqf has been regarded as Sadaqah Jariyah\textsuperscript{115}. Prophet Muhammad (PBUH) himself had endowed various lads named "Al-Katiba, Al-Watiha, Salalim: three forts in Khaibar region\textsuperscript{116}. And exhorted others to do so. Various traditions say that many followers like Saad bin Ubada had endowed a well for conveying reward for his mother\textsuperscript{117}. Uthman (R. A.) also endowed a well, named "Bir-e-Ruma"\textsuperscript{118}.

Apart from these, there are various traditions, which clearly indicate the importance of endowment at the time of prophet and his followers.

There are three kinds of Waqfs/Awqaf.

\textsuperscript{115} It means that Waqif (doer of Waqf) will be continuously rewarded till dooms day.
\textsuperscript{116} Abu Abeed Qasim: Kitabul Usool, p.94.
\textsuperscript{117} Abu Daud, Nasai.
\textsuperscript{118} Nasai, Tirmidhi.
a. Endowment meant for poor only, which income is spent only on the poor.

b. Upto a certain period it is spent on various generations then it is spent on poor.

c. Which involved both rich and poor people for instance general Sarae, guest houses, graveyards, wayside stall for drinking water (Sabeel) mosques and Madrasas.

The best endowment is one that is more needed, which fulfils the requirement of masses.

Wasiyyat: It means to advise before dealing to give any belonging in the path of Allah after his death. It is highly appreciable to do Wasiyyat in the favour of those relatives who are not entitled to get any thing from heritance. A Muslim is advised to do Wasiyyat for pious and righteous people or those relatives, who are in trouble due to big family. The best Wasiyyat is that which proves to be Sadaqah Jariyah.

If it is done for building a mosque when really it is needed.

1. It is also Sadaqah Jariyah to gift the religious books for Madrasas or any durable thing, which remains as a continuous source of help.

2. Since Islamic institutions are established to serve Islam and Muslims. So contribution to them would certainly be considered as Islamic Wasiyyat.
3. *Infaq*: Whatever is spent in the religious interest and requirement is termed *Infaq*\(^{119}\). A true *Infaq* is to spend something in the path of Allah.

Allah says! “So spend in the path of Allah”.

As per the word, *Infaq* means to spend on personal or families’ requirement. However these words have been used in *Quran* as wider meaning of mother, father, relatives, orphans and other needy travelers.

*Quran* says:

O! People! People ask you what to be spent? Tell them to spend whatever they can do, upon their parents’ relative, orphans, poor and travelers.

There are a big number of poor students who study in *Madrasas*. They are provided fooding and lodging. Muslims know that they deserve to be helped in the light of Islamic teachings. As far as the teachers of madrasas are concerned, there is verse, which inspires Muslims to pay due attention to them.

*Quran* says:

“(Alms are) for the poors who are straitened for the cause of Allah, who can not travel in the land (for trade). The unthinking man accounts them wealthy because of their restraint (thou shalt) know them by their marks. They do not beg of men with importunity and whatever good thing you spend, Allah knows it.”\(^{120}\)

\(^{119}\) The word *Infaq* mean to spend.

\(^{120}\) Surah Baqarah:273.
When we read this verse, our minds go to the teachers of Madrasas who have similar characteristics. Quran did not use here the word sadaqah, maintaining the dignity of parents and teachers.

Infaq fi Sabilillah: Means to spend in the path of Allah in which religious institutions are included. Quran has urged to spend some money for the Ummah. The utility of charity should be wider. Since Islamic Madrasas are regarded as Islamic forts and fountains of values, morals, Islamic thought, and citadel of Islamic civilization, therefore people do help the Madrasa system morally and financially.

Another source of Madrasas’ income is the donated leathers of sacrificed animal on the occasion of Id –al- Azha (Baqar Id).

On this occasion Muslims present the sacrifices of many animals. A good quality of leathers is donated to Madrasas which provide places for sacrifices, where Muslim give the animals and the names of owner. Any maulana of that Madrasa performs the act of sacrificing on religious pattern.

People donate the leather to the managing body of Madrasas, and some parts or whole meat is also given to the Madrasas to serve it to the poor students residing therein.

To give the leathers in the path of Allah has been counted a good charity. Fourth caliph Ali (Raziallah Anhu) narrated that Rasulullah (PBUH) ordered him to sacrifice camels and give their meat and leathers in the path of Allah.
Health care and Madrasas

Most of the women's Madrasas do not provide proper health facilities. They lack hospitals, or efficient doctors within the premises. They do not have enough bathrooms, sufficient water supply, electricity and other conveniences.

They do not have playgrounds. We discussed this issue with the principal of Jamiatul Banat, Jianpur, Azamgarh. He said: “their aim is not to make the girls as professional players” He believed that game for women is harmful for their study, but it does not mean that all the Madrasas have same opinion. Some of them want to take seriously this issue, but they are unable to manage a play ground due to shortage of space.

Now the question is why the girls' Madrasas have shortage of space. In this connection we want to mention the opinion of the principal of Jamia Darul Furqan, Hyderabad. He withdrew our attention to the fact that the most of girls' Madrasas were situated in densely populated areas; the purpose is to provide maximum security for girls. The founders of girls Madrasas always keep in their minds the possibility of the social disturbances, like communal riots and its after effects. We know that the situation at the riot hit areas absolutely turns. At that time it becomes very difficult for the Muslims to send the girls far from Muslim population, even sometime it becomes a challenge to protect the institution itself. After describing the possibility of communal riots and security problems, he emphasized the need of establishing the institution inside or nearby the Muslim populated areas. But there the shortage of space remains a permanent problem. In this situation, the managing body is compeled to accommodate a large number of students within a limited space which is often not enough to provide desired class rooms, so in this scenario how an institution can manage a play ground. In spite of this problem many Madrasas like Nurul Islam (Niswan), Lucknow, which is run by Dr. Ishtiyaq
Ahmad Qureshi, is doing its level best to take care of students' health. It has garden, a playground, where Kabaddi, cycling and other suitable games are played. It also conducts various kinds of matches, and distributes the prizes, but the pressure of examination and tight schedule of moral and ethical trainings do not allow continuing the health programme.

Generally the principals and managers of girls Madrasas acknowledge the necessity of health care of students, but they fail to put this aspect in practice.

We acknowledge the problem of shortage of space due to above-mentioned reasons or some others, but within the existing structure, who prevents them from cleaning the rooms, toilets and keeping a reasonable strength of students. Some of Madrasas can provide the facility of sports, which require less space like Kabaddi, Volleyball. Badminton. But problem is that they do not know the importance of health and the role of the sports. They fail to realize that only a healthy body enjoys a healthy mind, and the only healthy man and women are the real wealth of any nation. They do not understand that a perfect human being should be in all respect i.e.; mental and physical.

They also forget that the school is the only place after mother's lap, where all the natural needs of child must be fulfilled. The age of childhood or youth is very sensitive. Next to the parents, the teacher are only responsible for taking care of over all evolution of the students. Today the developed nations are fully careful to this aspect. They spend a lot of money on the spots to maintain the health of their students. They manage the period of sports in their class timetable. However, some of our Madrasas took the initiative but
could not continue. They also remained confined to the set pattern of their forefathers. Many seminars, and conferences have been organized to upgrade the curricula, but their topics remained confined to the syllabus of the Madrasas. Other aspects of education system did not come in their discussion. It means that our religious scholars either do not think over this aspect or do not realize the importance of it. Why do they only focus on the books? It is scientifically established that a child should be made central point in any curriculum, but our Madrasas have always been neglecting this aspect. They do not know that all the curricula should run in accordance with the ability and the child and his/her natural requirements. Mere syllabi cannot make the difference. It is the child, whom the syllabi, are applied to.

On the basis of survey done by Hamdard education society, we can understand the situation of health care in the girls’ Madrasas. Though the survey is directly related to the boys’ Madrasas, but the situation of girl’s Madrasa is not different in this regard. So according to survey:

1. Out of 576 Madrasas, no one has the provision of health education,
2. No any Madrasa has included the health care programme in its time table,
3. All of them told that they give time to children between Asr and Maghrib (but in unorganized way, which is also not obligatory,
4. No body takes the responsibility of health care, neither managing body nor the teaching staff.
5. Some of the Madrasas do realize the issue but they have:
   a- Scarcity of trained teachers in this field.
   b- Lack of fund.
   c- Lack of space.
d- Unawareness of the impact of health care on the study of students[^121].

Consequently the products of Madrasas look physically weak and they step in the practical field with their weak physics, which leads to growth of weak minds.

**Arabic and Islamic Education System for Women in South India**

Jamiatus Salihat- Malegaon, Maharashtra and recently Jamia Mohammadiya Education society have played a great role in establishing various Madrasas for women in India. These are among the pioneer of pattern setter Madrasas for girls. The religious ideology of Jamiatus Salihat is close to Deoband school of thought, though the syllabus of this Madrasa has been different from Darul Uloom Deoband. As per the women's social and individual requirements its syllabus has been changed. But this change still requires to be restructured. One thing is clear that its syllabus is easier in comparison with the syllabus of Darul Uloom Deoband. Here it is necessary to make it clear that all the Ulema of Deoband do not favour of establishing residential women's Madrasas for higher studies. Their argument is that there are many evils in the system. Since this type of Madrasa gathers young girls and keeps them in hostels, students find themselves away from their parents' vigilance, they happen to commit some immoral deeds and bad habits.

It may be seen that a number of the women residing in the hostel happen to indulge in social evil, but on this pretext, why the majority of the students should face deprivation of education. We want to ask these people,

[^121]: Qamruddin: Hindustan ki Dini darsagahein, p. 256.
why they do not oppose the system of boys Madrasas, where the same nature of evils exists. Certainly this is not a solution and it one of biased opinions.

During the survey some people told us that a girl got better moral education and training in her house from her parents especially from her mother. They also believe that these residential Madrasas do not provide moral education as needed, so in this situation, one cannot expect moral upliftment from these institutions. Their logic cannot be completely refuted, but it also cannot be fully accepted. We cannot accept that all the parents have the capacity to give moral training to their children. If we do agree that half of the population is capable enough to provide desired moral education, what would be the fate of the rest of the population. In fact the good hostels are better than bad houses and good houses are better than bad hostels.

Perhaps these people do not know that only those girls are admitted in the hostels, which are not less than 12 years old. We expect that up to 12 years they can learn all the norms of morality. After that the parents should see which Madrasa has better management.

Some people are against the higher education for women. Their argument is that the alumni of higher Arabic Madrasas are found unable to adjust with their husbands and very soon they reach the critical juncture of diverse. They say that ratio of diverse among educated women is higher than illiterate ones. This argument is totally ungrounded. The ratio of diverse increased not because of the high education of women, it rather because of less education among men themselves. Certainly if the wife is more educated than her husband or her husband is quite illiterate, the pair cannot adjust for longer. So better solution is to raise the education standard of the man/
husband, rather than to lower the education standard of women/wife. Later idea could not be said positive.

40-50 years before, when these types of Madrasas were being established, be it Jamiatus Salihat or Jamiat-ul-Banat, Azamgarh, a big number of Ulema opposed the idea. But with the passage of time they did realize the utility of these Madrasas.

There is a basic difference between South and North Indian Madradsas. In North Indian Madrasas, modern education does not have its due share in religious curriculum, while in South Indian Madrasas, both the education: traditional and modern go simultaneously. In the religious Madrasas of Andhra pradesh, Tamil Nadu and Kerala, the women Madrasas have the system to manage both the educations. Some of them have included English and sciences in their curriculum, while others do manage to teach modern subjects in evening in the same building. After completing the course of Arabic and Islamic studies, a girl does cover the syllabus of govt. school upto the matriculation level and appears in the state govt. examination. In the first shift they do study English, Urdu, and any local language. These subjects also help them in the govt.s School’s examination.

In this system one problem remains unsolved, that is the problem of extra load of modern education. This problem can be solved to some extent, if the difficult books of Arabic and Islamic studies are replaced by simple ones, and this is not practically impossible. It needs reformulating the curricula.

Jamiatus Salihat of Malegaon, Jamia Muhammadiya Education Society, Malegaon and Baqiyatus Salihat of Vellore have played a great role in
disseminating Arabic and Islamic education. Many Madrasas have been opened all over India on the pattern of these Madrasas.

Jamia Mohammadiya Education Society Mumbai: Back ground and Foundation

Mukhtar Ahmad Nadwi, the president of this society says about the background of this society\textsuperscript{122}.

"When we saw that Islamic world is divided into two parts. One is the group of Ulema, which is confined to the boundary of the mosque, on the other hand second group has no hesitation to imbibe all the anti-Islamic ideas in the name of modern education. Feeling the gravity of the issue, a section of Muslim Umma stood to bridge the gulf created by these two harmful trends. On the same issue an international conference was held in Mecca in 1975, convened by King Abdul Aziz University. Focus was how to Islamise the education. Mukhtar Ahmad Nadwi himself was a participant of this conference, in which more than one hundred educationist participated. The conference proposed to formulate a teaching methodology, which have the combination of religious and modern educations. They proposed to set up such Universities, which could apply this combined system, so that the alumni of these universities could become strong Muslims along with the higher education and may prove to be useful assets to Muslim Ummah. Arabic and Islamic institutions should also try to present a curriculum, coupled with the religious and modern educations.

\textsuperscript{122} Jamia Mohammadiya; mansora. Malegaon. Introduction and Curriculum. Published by Jamia Mohammadiya Education Society, Mumbai 400008
Mukhtar Ahmad Nadwi brought this idea to India. Now he is trying to translate the proposals of that conference into practice. He has established a society entitled “Jamia Muhammadiya Education Society’. Its aims and objectives are as follows;

---to bring Muslims on the lines of true doctrines of Islam.

---To urge Muslims upon living in accordance with the teachings enshrined in the Holy Quran and Sunnah.

---to prepare such Ulema and thinkers who can successfully lead the nation.

---to formulate a new methodology of teaching consisted of religious and modern educations.

---to teach the students of Arabic and Islamic studies, any technical education so that they may not remain dependent upon others in their future.

---to undertake various kinds of works for the welfare of the Muslim society.

Today Jamia Mohammadiya Education Society is rendering its immense services in Arabic and Islamic studies for boys and girls in the names of Jamia Mohammadiya and Kulliya Aisha respectively. Its system is different from North Indian girls’ Madrasas. It has included in its curricula, the syllabus of modern education, prescribed by the government of Maharashtra.

Kulliya Fatimatz Zahra, Mau Nath Bhanjan, U. P.and Jamia Mohammadiya, Bangalore are having same curriculum and Education system.
But the difference is that in modern education they teach the syllabus of their own state governments. Here worth mentioning point is that this society has no difference in the curricula of boys and girls. It is really very astonishing. Other Madrasas have formulated different curricula for women, keeping in their views, the social and individual requirements of Indian Muslim Women. In spite of this, this institution is one of the few Madrasas of Ahl-e-Hadith, which are progressing by leaps and bounds.

**Kulliya Aisha consists of the following education Ladders.**

1. Primary  
2. Middle  
3. Secondary (Alimiyat)  
4. Kulliyatus Shariya (Fadhilat)  
5. Mahad-ul-Tadbir-al Dayyiyyat (a women’s training centre for teaching and preaching Islam).  
6. Tahzibul Quran (Department of memorization of the Holy Quran)  
7. Arts College.

Let us compare this Madrasa with other girls’ Madrasas situated in Malegaon, to know its real status. Here three Madrasas are being analyzed.

1. Jamiatus Salihat  
2. Madrasa Aisha Siddiqa  
3. Al- Jamia-Al-Zahra

First belongs to Deoband school of thought and second attached with Ahle-e-Hadith while 3rd one belongs to Ahl-e-Sunnat -Wal -Jamaat, which follows Maulana Ahmad Raza Khan of Braili. Jamiatus Salihat is the oldest
Madrasa, established in 1968. Madrasa Aisha was founded in 1978 and last one came into being in 1983.

The principal of Jamiatul Salihat named Amira d/o Jamal Ahmad, 39, has been run her teaching services for 20 years. For 13 years she devoted to teachership and rest seven years she headed the institution. Her highest academic qualification is Alima. She is more experienced than the principal of Madrasa Aisha Siddiqa 29, who has six years' teaching experience, and four years as a Principal. But her educational qualification is more than the former one. She is Alima and Fadhila. And Principal of Al- Jamia- Al- Zahra, 29 years old, having experience of teaching for nine years and headship for eight months. She has done, S.S.C, and has the degrees of Alima, Qariya and (CCTC, stitching course from the Jamiatul- Zahra) The retirement of age in this Madrasa is fifty years while first and second have no fixed age for the retirement.

All of them are run by a managing committee. Jamiatul Salihat and Aisha have permanent managing committee whereas Jamia Al-Zahra has the provision of election.

No one grants scholarships to students, but they provide with books, foods and accommodation for poor students. Jamia-Al-Zahra also provides free uniform, stipends and stationeries.

No one accepts government’s aid. The reason of this has been mentioned under the head "Financial System of the Women’s Madrasas". All of them feel that the students need more facilities. Jamiatul Salihat pointed out to the needs of more textbooks, supporting books, a study hall and the facility to issue monthly and quarterly magazine from the Madrasa.
Madrasa Aisha Siddiqa focuses on the facility for its students to appear in the examinations of the Govt. schools. Till now they do appear in the exam of Matriculation through Jamiatul Huda.

Al-Jamia-Al-Zahra feels the need of more hostels, play ground and more water. The main source of income of all these Madrasas is Zakat, leather (of the sacrifices received on the occasion of Id-al-Azha or Baqar Id) and Chanda public contribution.

All of them have a kind of complacency that their curricula fulfill the requirements of the Students lives.

On the question, whether they want to make any change in the existing curricula, second and third responded in affirmative but Jamiatus Salihat feels no need to change any thing in the curricula, while Madrasa Aisha wants to include more subjects like science and technology. And Al-Jamia Al- Zahra, intends to introduce, Marathi, Hindi and English languages in addition to professional educations. Madrasa Aisha is of the view that the courses of logic and philosophy should not be the part of syllabus and the texts of Arabic literature should also be lessened.

On the question, why they want to drop the logic and philosophy, they said that these are the difficult subjects for students. This answer is not absolutely correct. They rather should say that these subjects have less relevance in the modern world. Only to say that these are difficult so it should not be taught, is not good idea, there are many difficult books like Al-faraid al Sirajiyah and Tafseer u Baidawi, but without having their substitute we can not drop them from the syllabus. Al-Jamia-al-Zahra thinks that the subjects of logic and philosophy are no more relevant; therefore, they must be dropped.
Much has been discussed in the educational conferences on the issue that there should be unanimity in the Madrasa curriculum. On this very question, Jamiatul Salihat opines that it is not possible, because every Madrasa seems inclined to a particular field of education. Some of them do focus on Arabic language and literature, some of them look more interested in Islamic jurisprudence or exegesis, few of them attach more importance to Islamic history. As far as the basic books are concerned, all the madrasas have unanimity. Some books are different in the initial classes.

Madrasa Aisha is of the view that all the Madrasa should have one curriculum containing:

---Dars-e-Nizami course alone with modern education.

---Hindi, English and one local language—like Marathi in Maharashtra.

---Professional course.

---Science, math and computer.

---Jamia-al-Zahra also supports the view of unanimity in curricula, so that:

---We easily can conduct the competitive examinations.

---We can estimate the educational standard of the Madrasa.

The teaching methodology applied in these Madrasas is not different. All of them resort to translation, explanation, and discussion method. Students have the right to ask the questions. All of them have prescribed books in the
Syllabus. Madrasa Aisha's teachers also teach through lectures. Jamiatu Salihat and Jamia- Al-Zahra do not use the following teaching aids:

---Chart
---Picture
---Graph
---Seethe
---Glob

They only take the help by maps and black board. While Madrasa Aisha exploits all these facilities, except graph and sketch.

Among the Audio Teaching Aids, none of them uses tape record, radio and Gramo phone, etc. Among the audio-visual aids, none of them have the facility of T. V. video etc. All of them conduct verbal, written examination. Jamiatu Salihat does also give the exam of practical teaching.

Jamiatu Salihat and Aisha have the system of two examinations; half yearly and annual, while Jamia-al-Zahra is more advanced in this regard by conducting unit tests too. This Madrasa unlike its two counterparts invites external experts also for viva-voce. Written paper is internally prepared and examined in all these Madrasas.

Madrasa Aisha and Jamia-Al-Zahra have a paper of dissertation in the last year, but Jamiatu Salihat does not.
**Punishment:**

If a student is late in turning up to *Madrasa*, she is generally scolded and kept on standing for a while, and in the case of absence she is asked to give the reason in written. This rule is applied in Jamiatu Salihat, Malegaon while others two fine her. Jamia-al-Zahra has fixed the fine of one rupee per day. If she does not complete the homework or her parents complain against her to doing any wrong thing, she is beaten with stick but generally not more than two sticks.

**Prize: -**

The winners in the debate and religious speeches are given the prize in the form of books and pens, in Jamiatu Salihat, and cash money and certificate in Madrasa Aisha, while in Jamia-Al-Zahra, she receives pen, wall clock, wrist watch, lamps, pen box, purse and cash money etc.

In these three *Madrasas* only Madrasa Aisha Siddiqa distributes the prizes in the winning of the match. There is good management of sport in the campus of Madrasa Aisha; other two do not have this system. Jamiatu Salihat gives some prizes in the form of books and pens to those girls who get first, second and third positions in the class.

**Library: -**

Jamiatu Salihat does not have library, but Madrasa Siddiqa and Al-Zahra have libraries for girls. The Library of Aisha has 3100 books. Though is this number is not sufficient, but it is good initiative and source of inspiring for others. It allows the students getting the book issued, they can carry the
books to their houses too, and mostly these books are related to prescribed subjects. Jamia-Al-Zahra has 2000 books and some magazines also.

Their libraries do not have reference or periodical sections. Very few magazines and journals are managed. There is no management of newspaper. The magazines available in Al-Zahra are basically related to their particular school of thoughts.

In Jamiatus Salihat a common trend among the girls is to study the supporting books, guides etc in their external study. Some of them also study on geography and history. In Madrasa Aisha ‘students are found interested in history, the biography of the Prophet Muhammad (P.B.U.H.) science and geography, while in Jamia-Al-Zahra, Arabic literature is favourite subject of external study.

Magazines and journals reach there are as follows:


It is surprising that in Madrasa Aisha only one magazine named Sautul Haq comes to its library.

Jamia-Al-Zahra seems more concerned with this matter. Three magazines come to this Madrasa.

1. Ashrafiya

2. Ala Hazrat
3. Istiqamat

Going through these magazines and journals we find that there is no any planning behind subscribing these magazines. Madrasa Aisha and Al-Zahra avail these magazines because these are issued from those Madrasas, which are attached with their particular school of thought. They do not see the requirements of girls. They are very rigid in this respect. They think that the girls will go astray or loose confidence to their particular school of thought. They think that the students are not matured so they may be misguided by different reading materials.

These Madrasas are successful in their certain aims and objectives, but they fail to create a group of religious scholars, who first think themselves as Muslim then the followers of particular school of thought. How can we expect from these students to render their services for the cause of general Muslims. They will rather create an idea of ghettolism. These magazines and journals do project reluctance of their managing committee, or their specific reserved mentality.

Buildings:

All these Madrasas have their own building.

Jamiatmus Salihat: -Jamiatus Salihat and Madrasa Aisha are equipped with office room but Jamia- Al-Zahra lacks this facility. Al- Zahra also does not have teachers’ and students’ rooms, drawing rooms. Science laboratory was expected from Madrasa Aisha, seeing its curricula, but it also does not have this facility. Reading room is available in second and third Madrasas.
All of them have dining hall and kitchen. Jamiat Salihat also has a hall for cultural programme. Its name is Nadiya Hall. No guest room, games stores are found in these *Madrasas*.

All of them have hostel facilities for girls, unlike others; Madrasa Aisha has a big playground for its students. This playground is also used for annual functions and other gatherings. In sport, mainly Kabaddi and khokho are played.

In addition to these facilities, Madrasa Aisha has a garden too. On the question how much students get interest in the religious education. Jamiat Salihat is of the view that it is a common concern that after getting religious education, what would be the next target. If they get the job of teaching their salaries would be insufficient to enjoy a normal life, therefore they get disturbed. This mental tension travels from some individuals to the majority of the students, which affects the enthusiasm of students. Madrasa Aisha does also agree with these points. Its perception is that their students are interested in religious education but they are also inclined to modern education.

On a Question what type of problem do the teachers face in their job. Jamiat Salihat seems dissatisfied with the basic qualification of students at the time of admission; consequently the teachers have to face much difficulty to teach them prescribed books. Carelessness, disobedience and indifference of the guardian etc. are the problems, which create big hindrance in the way to reach the destiny. On the same question Madrasa Aisha points out to the difficulty of Arabic language and literature. Its principal says that since this language is a foreign language and not so popular, therefore there is problem
for teachers to teach it and for the students to understand it. There is also a lack of interest in Arabic and Islamic studies.

Jamia-al-Zahra has the problems of sufficient rooms. Some time five classes are conducted in a single room, which causes great disturbing echo. This Madrasa also has scarcity of water especially in summer season. Due to unavailability of STD services girls are bound to go to public booths. The managing body could solve this problem but there is another bottleneck. Since the students are far from home, they have too much homesickness. If this facility is easily available, there would be frequent call from both the sides; students and their relatives.

Since the parents send their daughters to be kept in pure Islamic environment, these Madrasas pay great attention on moral aspect of the students and therefore, they unwilling close the door, so that their liberty may not prove fatal to their morality, dignity and above all the respect of Islamic education and its Madrasas. We can not deny that some of the candidates before getting admission are indulged in some immoral relations with their opposite sex. In this case parents deliberately get them admitted into these Madrasas to avoid the possible evil. If these Madrasas do not check the phone calls and letters, the innocent student may be entrapped by some perverse elements of society.

On the question regarding the occupation of women after getting education, all of these institutions told us that they did involve in teachings, in addition to the preaching of Islam if they got the opportunity. But they also pointed out the social problems of Indian Muslim women. They said that Indian woman after marriage becomes fully dependent on her husband. Her
dependency may be justified within the purview of Islam, if her husband gives freedom to her to utilize her religious.

Since the majority of the gents is either illiterate or literate without religious temperament, they don't allow its women folks to do any social work. Certainly every Alima cannot get the opportunity to teach in the Madrasas and prevailing social order is also not in favour of providing opportunity of separate work for these women. Therefore, the majority of the educated women remains confined to their in-laws- houses.

On the question what suggestion they have for reforming the present system of Girls’ Madrasas, the Principal of Jamiatu Salihat said:

-----A practical step should be taken for the comprehensive development of the students’ personality in a planned way. They should be educated in such a manner that their action be in harmony with their education.

-----They should be made aware with those subjects, which may help in the betterment of their daily lives.

-----The teachers (ladies or gents) should be made aware of new education policies. Modern education is also necessary with religious education.

She said that teacher’s salaries should be reasonable. There should be an educational committee, which may visit the classes for inspection. A personal file of each student should be maintained and teachers should be encouraged in the annual programme for their better performance.
--- Teaching aids should be provided.

---There should be a committee of guardians, which may be called upon
time to time, so their interest in religious education could be developed.

In addition to existing subjects, psychological education should be
imparted, so that they could diagnose the social diseases. To a certain extent,
modern education should also be provided so that the alumni of religious
Madasas may not feel inferiority complex before their counterparts of modern
education.

Teacher should be made aware of the modern teaching methodologies
and new educational policies. They also be equipped with the education of
psychology. There should be the facility of all the teaching aids and the
teacher should be trained to use successfully these aids. The syllabus should
be divided into units and the teachers should be made familiar with suitable
teaching methodology for each unit.

Exam.

In addition to half yearly and an annual examinations, monthly test
should also be conducted. There should be a paper for writing a dissertation in
final year of Alima and Fadila, so that they may achieve the writing skill.

The principal of Madrasa Aisha is of the view that the teachers’ salaries
should be enhanced, so that they involve in their job with great interest.
Religious education and its standard and teachers should be respected and
there should also be a course of professional education.
Administration:-

Educational standard should be critically analysed by the administration of the Madrasa. The Managing Committee should consist of such people who could play the role of guardians for the students and enhance the salaries of the teacher in accordance with the dearness and the ranks and qualification of the teachers.

In initial stages the text should be easy and gradually it should be made complex. Modern education should be included in the curricula of women's Madrasas. Marathi, Hindi and English should be introduced. Vocational education should be made a part of the curricula for making the students self-sufficient.

Teachers should achieve command over his subjects and study his/her course before conducting the next class and he/she should try to make the lesson easy to grasp. Use the method of questioning and answer, so that he may improve.

Mutual ability of the students, he should equally focus his attention on each student. He should adhere to all the necessary teaching tools, so that he could present the solution of texts in effective and interesting manner.

Exam: -

At the time of making questions examiner should keep before him the educational standard of each and every student. Questions should be of various kinds; some of them must be divided into subordinate questions.
According to the texts the paper should have “fill in the blanks” type of questions, “correct and incorrect” and “setting the pairs” types of questions. Each lesson should be tested and the students should be instructed to write tutorial, so that they could prepare themselves for annual examination.

Here the respondent failed to understand the purpose of tutorials and lesson test. It is not for making the student prepared for annual exam. The exam is not a target. Certainly we should think that an exam should not prove to be a burden of the student. We should try to remove the exam phobia from the students. Our target should be the mental, emotional and physical development of the students. Our target is to make them aware of the subject not only the text.

The Principal of the Al-Jamia-Al-Zahra also supports the idea of modern education with religious education. She believes that in the changing scenario of the world the students should also be taught science and technology. They should also learn Hindi, English, Marathi, and vocational education should also be introduced in the religious Madrasas. In addition to existing subjects Math, Geography, History, Civics and economy should be a part of the curricula.

Aids----

Teaching aids should be used to make the teaching methodology more effective and interesting.
They should take the help from chart and maps. The age and standard of the students must be considered, so that they may easily grasp the lessons and may not loose their interest.

She is also in favour of the unit test and prescribes dissertation in final year of Fadhilah. Question paper should also have objective type of questions.

Seeing the opinions of these three ladies Principals of three famous girls' Madrasas we state that all of them realize the need of changing teaching methodology, administration and the methodology of examination. All of them feel the need of salaries' enhancement. They do agree upon a certain amount of modern education. They are in favour of using teaching aids. All of them realize that the students without modern education feel inferiority complex before the alumni of modern schools and colleges. All of them realize that the prevalent mode of question paper is not fruitful. All of them support Unit tests and dissertation writing in the final year of Fadhila and they favour vocational education in religious Madrasas.

**The Mujahid Movement and its role in women education in Kerala**

The past seven decades of this century have been witnessing a great awakening and revival in the religious, social and cultural life of the Muslim community in Kerala. Various organizations, movements and religious scholars contributed and have been contributing to this resurgence. Mujahid (or Salafi Movement or Islahi movement). Movement has been more active than others for the last seven decades. This movement emerged in present shape in 1950, but it has been rendering its services since 1922. This
movement is embodied in three main Islamic organizations. They are as follows:

1. Kerala Jamiyatul Ulama (K.J. U.)
2. Kerala Nadwatul Mujahideen (K. N. M.)
3. IttihadusShubbanil Mujahideen (I.S.M.)

All these organizations have been working together in a mutually complementary manner. The aim of this movement is to propagate true Islam as understood from the Holy Quran and Sunnah (the prophet’s precept and practices) and purified from all later accretions, which negate original teachings of Islam. Its main emphasis is on the principle of the ‘oneness of God” (tauheed) which is the very foundation of Islam and without which its edifice will crumble down. It has been fighting uncompromisingly and untiringly against all forms of “Shirk” (Polytheism), which are contrary to the monotheistic foundation of Islam like saint-worship, tomb-worship, seeking the blessing and succor from dead saints and invoking their intercession (Tawassul). It opposes all forms of Bid’ah (religious innovations, which are not proved by (Quran and Sunnah) like “Nercha” (offerings to the graves of saints), Moulood (celebration of the birthday of the prophet, saints etc.). Ratib and Chandankudam and many other un-Islamic practices which the ignorant and misguided common people observe as Ibadah (worship) to Allah. It rejects taqleed (blind acceptance of the views of four early Imam: Imam Malik, Imam Ahmad Bin Hambal, Imam Abu Haneefah and Imam Shafei), which in their opinion, stagnates the progress of the society, and accepts the validity of Ijtihad (Independent research based on Quran and Hadith). It condemns dowry system and other Un-Islamic practices in connection with
the marriages and other social events. It promotes religious and secular education and aims at the harmonious integration of both. It lays special stress on the education of women. It propagates the study of the Arabic language as the medium of Islamic learning and culture. It promotes Islamic literature, which presents Islam in its true light and original purity. It fights against all un-Islamic and destructive ideologies, philosophies and movements, such as Atheism, Communism and Materialistic Rationalism etc.

Mujahid movement of Kerala is affiliated to the “All India Ahle-Hadith”. It has affinity with all other organizations working throughout the world to call the people to the genuine teachings of Islam as enshrined in the Holy Quran and Hadith.

In its activities it is inspired and guided by the revivalist ideas of such pioneer reformers as Shaikhul Islam Ibn Tuaimiyah, Shaikh Shah Waliullah, Shaikh Ismaeel Shah, Muhammad Bin Abdul Wahhab, Jamaluddin Afghani and Shaikh Muhammad Abdul. Nevertheless it does not imitate blindly any one of them.

The tremendous task that is being accomplished by the Mujahid Movement can be appreciated only if we understand the conditions of the Muslims on the eve of its advent in Kerala.

The Muslim community began to establish itself in Kerala most probably during the lifetime of the Prophet Muhammad, in the beginning of the 9th century. In the following centuries the Muslim of Kerala, especially of Malabar attained the zenith of their glory and prosperity. But their destiny began to fall with the Portuguese occupation in Malabar in the beginning of the 16th century. The British rule added to the decline of Muslim
predominance in Kerala. The community passed through many vicissitudes during the periods of Portuguese, British and Mysoreans, and finally succumbed to the colonial machinations which lead to the total overthrow of their predominance in 1921 when the so called “Mappila Rebellion” was defeated. The Muslim community at this juncture presented the picture of a socially, economically, educationally, culturally, and psychologically wrecked society with no hope of any revival in the near future.

In the field of education their condition was utterly deplorable. They had no Madrasa, Arabic college and similar institutions for religious education, as we see in Kerala today.

Such were the sad and miserable conditions in which the Muslims of Kerala were placed in the beginning of this century. This sad state of affairs pained the hearts of some enlightened leaders and scholars. Among them many began to work for the deliverance of their community from their backwardness, and degeneration. They rightly felt that only the teachings of Islam could save them, and that their condition could not improve unless they were brought back to the true Islam from which they have deviated.

Among the early social and religious reformer were Sayyid Sanaullah Makthi Thangal (1847-1912), Maulana Chalilakathu Kunhahammad Haji (died: 1919), Sheikh Muhammad Mahin Hamdani Thangal (died: 1922), C. Syed Ali Kutty Master (Tirur) and Maulvi Abdul Kareem.

But the most prominent among them was Vakkam Muhammad Abdul Qadir Maulvi (1873-1932) who is considered the father of the social and religious renaissance of the Muslim of Kerala.
Kerala Jamiatul Ulama gave impetus to modern education especially that of women. The women folk started attending Jumua prayers and also participated in the daily congregational prayers.

Kerala Jamiaiyatul Ulama has been the Godfather of all the Islahi (reformative) organization, which subsequently came into being in Kerala. It is now working in close co-operation with Kerala Nadwatul Mujahideen for guiding and inspiring its activities. It is also running some institutions under its direct control. They are Madeenatul Uloom Arabic College, Madinatul Uloom Orphanage at Pulikkal and Anwarul Uloom Women Arabic College at Mongam.

In the field of Islamic education Nadwatul Mujahideen is rendering commendable service. About 500 Madrasas are managed and run by the Mujahid workers in different parts of Kerala. A number of Arabic Colleges are also managed by Mujahid Organisations and bodies. Among the seven Arabic Colleges, which are affiliated to the University of Calicut and recognized by the Government of Kerala, one is for women that is Anwarul Islam Women’s Arabic College at Mongam.

Since more than seven years Mujahid Movement has been publishing a monthly journal for women by name, Puaava and other one for children by name Balakou-Thukan.

Nadwatul Mujahideen attaches great importance to the construction and maintenance of mosques, as the mosque is the nerve centre of the religious, social and cultural life of Muslim men and women. They have good arrangement for the women in the mosque. There are a large number of
mosques run by the Mujahids in various parts of Kerala. The number of such mosques is increasing steadily.

In these mosques the daily and Jumua prayers are performed in strict compliance with the guidance of the Holy *Quran* and the practices of the Prophet Muhammad and his companions. In them the Jumua Khutbas (Friday's speeches) are delivered in the language of the people, i.e.-Malayalam. So as to make these sermons serve their real purpose intended by Islam. K N. M. is giving periodical training to the "Khateebs (orators) of the mosques to enable them to deliver Jumua Khutba is presenting the genuine principle and practices of Islam in consonance with the needs of time.

The Jumua Khutbas and daily congregation prayers and cultural activities organized in and around these mosques serve as an important medium for the propagation of the true beliefs and practice of Islam among the people.

K. N. M. has a permanent "Mosque Construction Fund" from which financial aid is given for construction and renovation of mosques in various parts of Kerala.