Chapter IV

Courses of Study
Reformation in the courses of studies and educational system in Islamic perspective was one of the main factors behind the foundation of Jami'atul Falah. The founders, from the very beginning were thinking about the combination of religious and modern education and wanted to make it a theological institution with a difference, that could be conducive to profound learning and thorough understanding of the holy Qur'an and Sunnah, so as to inculcate in the coming generation, the true Islamic spirit. At the same time, it might emphatically gird them up with modern knowledge so that they could guard themselves against heretic ideologies and materialistic outlook and they could put forth Islam before others, with the reasonable and logical approach.

Maktab Islamia

So far as the courses of studies in the 1st phase of Jami'atul Falah i.e., when it was recognised as Maktab Islamia or Maktab Imdadia, are concerned, there was no clear-cut curriculum in vogue. The arrangements for elementary education upto standard two or three were in Maktab and it had four classes such as Nursery, standard 1st, 2nd and 3rd respectively. Books were not used in nursery; students were taught alphabets, computation upto hundred both in writing and oral and after six and seven months the combination of letters and the formation of words upto two or three syllables.

In standard 1st Qā'idah Baghdaḍi was introduced and students were taught the words of more than two syllables. Besides, the concept of addition and subtraction was also provided to them. Qur'ānic Nāzirah (the last part of the holy Qur'ān) was started in the 2nd standard. A prescribed text book of Urdu was also included in the syllabus. In this class, in Mathematics, students were taught multiplication, division and multiplication
First Educational Committee (Majlis Ta'lîmî)

On 20th June 1956 an educational committee of five members was framed to keep an eye on the academic matters and to improve the educational standard of Maktab Islamia. The selected members for the committee were 1) Babu Muhammad Farid Khan, 2) Haji Abdul Matin Khan, 3) Mr. Abdul Majid Khan, 4) Mawlavi Muhammad Ibrahim and 5) Hakim Muhammad Ayyub. After the formation of educational committee, second phase of development of Jamia-ul Falah started as classes IVth and Vth were opened in 1957 and 1958 respectively. Staff of Jamia got strengthened and to some extent a concrete shape was given to the syllabus. The subjects that were to be taught in these classes were Urdu, Mathematics, Hindi, Qur'anic Nazirah and Theology (Dîniyâ, a book of Islamic beliefs etc). In the year 1959 class VIth was added to Jamia and some elementary books of Arabic language were introduced on its syllabus with the consent of newly appointed local teacher Mawlavi Muhammad Isa.2

Teaching and Learning Process

The teaching and learning process in Maktab Islamia was book and teacher oriented. The classroom teaching started with the model reading aloud by the teacher once or twice and students had to read after the teacher, then a pause was given by the teacher for the silent reading after which the students used to read by turn and teachers made corrections gave a pause. In nursery and class 1st, teacher used to write on black board with chalks and students had to copy it on their wooden tablets (Takhtîs) by the reed-pens. Dûdhiyâ (unripe milky clay) was used as ink. Writing on notebooks was allowed to students in class II nd and III rd. The
concept of examination was very simple. In ʿAṭfāl (Nursery) and
class 1st ʿimā and ʿāmokhta was customary and in classes 3rd, 4th,
5th and 6th answer scripts were given to students in examinations
for the writing of answers to required questions but question
papers were not used. In the examinations teachers used to write
questions on black boards. Classes started around eight O clock in
the morning and ended at 4 p.m. with a recess break of one and
half hour around 12 noon for entertainment and ʿSaʿlāt-i-Zuhr’
(prayer of Afternoon).³

Resolution of 1961

On 15th May, 1961, Dr. Khalil Ahmad, Dr. Wakil Ahmad and
Matin Ahmad were selected as members for the educational
committee.⁴ The newly elected committee held its first meeting in
the western Mosque of the town on 3rd July, 1961 under the
chairmanship of Muhammad Ikram Khan (Pradhan) the then ʿNāzīm
of Jamia. In the meeting, committee explored the educational set
up of Jamia and passed few resolutions:

1) That the institution will remain of independent character and
will determine its own educational policy under the Islamic
perspective;

2) Only those books will be included in the curriculum through
which students might be fully enlightened with Islam;

3) Students will be skilled in speech and debates once in a week
and the day for it will be Thursday.⁵

1st Consistent Syllabus

As Jamiʿatul Falah was providing education up to class 7th,
the services of Mawlana Abdul Haseeb Islahi was sought by the
functionaries of Jamia to start higher Arabic Islamic education.
He, of course, started the education on Islahi pattern⁶ but after a
short period he left for Jami'atur Rashad. He could not prepare a clear-cut syllabus and course of studies for Jamia. Consequently, by the year 1962, Mawlana Shabbir Ahmad Islahi came to Jamia and a consistent syllabus and course of studies was framed by him with the consultation of the members of Jamia, especially Dr. Khalil Ahmad. The later insisted to enter secular and modern subjects like English, Economics, Civics, History and Geography in the seven years 'Alimiyah course after the completion of class sixth. He became successful in providing two periods for the modern subjects daily. The motto behind the curriculum of fourteen years duration was to produce such individuals who may be equipped with oriental education as well as modern one. The founders were of the opinion that the modern subjects like economics, civics and political science, etc. may be taught in the light of Qur'an and Sunnah. After the completion of graduation students were free to choose the fields of their own interest and like.

The syllabus prepared by Mawlana Shabbir Ahmad Islahi, which got introduced in 1962, offers the following courses of study:

(i) Nursery (Atfāl): Hamārī Kitāb, Naskh-o-Nasta'īq, Āsān Riyāzi, Hurūf Navīsī (Alif ta yā) and aqā'īd (Ṣalāh in verbal as well as in practical) and sports.

(ii) Standard 1st: Hamārī Kitāb, Munnī Kahāniyān, Āsān Riyāzi, General knowledge (Ām Ma'lwāt), Arabic Rahmānī Qā'idah Aqā'īd (Ṣalāh with practice), Khushkhatī and sports.

Hamārī pōthī, General knowledge (Ām Ma'lumāt), Khushnavīsī and Amlī Tarhiyat-o-Khalīl Kūd (sports and exercises).

(iv) Standard III*: Qur'ānic Nāzirah (1st ten parts), Hamārī Kitāb Piyārī Nazmain, Sachchā Dīn, Akhlāqī Kahāniyān, Motiyīn Kā Hār, Āsān Riyāzī, Hamārī pōthī, Hamārī Dunyā, Ām Ma'lumāt, Khutūl Navīsī and Imlā.


(vi) Standard V*: Hamārī Kitāb, Qur'ān with Tajvīd (selected chapters), Akhlāqī Kahāniyān, Sachchā Dīn, Āsān Riyāzī, Science, Hamārī pōthī, Hamārī Dunyā, Ā'īnah Tārikh, Ām Ma'lumāt, Miftāh al Qur'ān, New plan Readers.

(vii) Standard VI*: Hamārī Kitāb, Hamārī Zamān, Science, New Plan Readers, Hisāb (of Middle Course), Asbāq al Nahw, Qisas al Nabīy 'īn and Mu'allim al Inshā'.

(viii) Standard VII*: Al-Qira'at al-Rāshidah, Mu'allim al Inshā'. Hidāyah al Nahw, Qudūrī, New plan Readers, English Grammer and Translation, Geographia 'Ālam, General Science, Ta'mīr-i-Adab, Nasr-o-Nazam (Selections) Mathematics (of Middle Course).

(ix) Standard VIII*: Kalīlah wa Dimnah, Dīwan Abu'l Atahiyah (Selected verses), Mufassal, Riyād al Sālihīn, Translation of the holy Qur'ān, Sirājī, ibtidā'ī Darsiyāt (Usūl wa Dastūr) by Hashim Qidwālī, Ā'īnah Tārikh, New plan Readers with Inshā' and Grammar.

(x) Mawlavi: Hamāsah, Al Balāghah al Wādīyāh with Inshā', Mishkāt al Masābīh, Translation of the holy Qur'ān Hidāyah with
Fig. No. 7 First Consistent Syllabus of Jami‘atul Falah
Introduced by Mawlana Shabbir Ahmad Islahi in 1962, was
found by this author from the papers left by Mawlanai Jalil
Ahsan Nadvi at Jami‘atul Falah
Fig. No. 7 First Consistent Syllabus of Jami‘atul Falah
Introduced by Mawlana Shabbir Ahmad Islahi in 1962, was found by this author from the papers left by Mawlana Jalil Ahsan Nadvi at Jami‘atul Falah
Usūl al Fiqh, ibtidā'ī Darsiyāt (Usūl wa Dastūr), Uruj wa Zawal, and New Plan Readers.

(xi) ‘Ālim: Sab‘Mu‘allaqat, Tārīkh al adab al Arabī with Inshā’, Tirmidhī with Usūl al Hadīth (selections), Translation of the holy Qur‘ān with Usūl al Tafsīr, Mantiq wa Falsafah, English (Prose and poetry intermediate course), and one among the following four: i) Journalism, ii) Speech, iii) Teaching (training) and iv) Information for Commerce and Trade.

(xii) Fādhal: Bukhārī and Muslim (selections), Baydāwī, Akhām al Qur‘ān, Hujjat Allah al Bālíghah, Inshā‘-i-Arabī, English and one among the following four: i) Journalism, ii) Speech, iii) Teaching (training) and iv) Information for Commerce and Trade. From 1\textsuperscript{st} to 5\textsuperscript{th} three periods were reserved for Arabic and theology and six periods for the rest of subjects, while as from class sixth to Fādhal six periods were given to Arabic and theology and the three periods to the rest of the subjects.

New Era

The syllabus and curriculum remained implemented upto 1964.\textsuperscript{10} By the beginning of 1964, a new era started in the Jamia in the educational perspective. As on 9\textsuperscript{th} March 1964, Mawlana Jalil Ahsan Nadvi (an Islamic Scholar of all India fame) came to Jamia from Madrasah Kashifūl ‘Ulūm (Chitarpur, Hazari Bagh, Jhharkhand), along with his three students. On 29\textsuperscript{th} June, he was selected as the basic member of Intizāmīa and Muhtamīm Ta‘līmāt of Jamia also.\textsuperscript{11} He changed the previous concept of education, which was furnished for the establishment of Jamia Islamia. With his endeavour and efforts Jamī‘atul Falah became a theological institution. Mawlana, in other words, took Jamī‘atul Falah towards Arabic mode.
Modifications of Syllabus in 1968

In 1968, educational committee was based on eight members. Mawlana Jalil Ahsan Nadvi as Muhtamim Ta’лимāt was one of its members. The other members were Mawlana Malik Habibullah Qasmi, Mawlana Abu Bakr Islahi, Mr. Abdul Hakim of (Shibli College Azamgarh), Mawlana Abdul Haseeb Islahi, Dr. Khalil Ahmad (Nazim), Mawlana Shahbaz Ahmad Islahi (Sadr Mudarris) and Mr. Abrar Ahmad. Mawlana Jalil Ahsan Nadvi opined that teaching the holy Qurʾān with the related sciences should be given a central position in the syllabus. He got success in it and the curriculum was modified.

By the modified curriculum educational set up of Jamia was divided into three stages i.e., ʿIbīdāʿī (primary), Thānāvī (secondary) and ʿAʿlā (Graduation). A separate syllabus was framed for girls from class IIIrd to VIIth. The courses of primary was based on the education with Nāzirah of Qurʾān and theology while as the courses of study for secondary was of Junior High School with Persian, Theology, ʿIshrāḥ and Fiqh and Arabic courses were ʿĀlim and Fādḥil with English, Civics and Economics of graduation standard. Upto standard IIrd the syllabus for boys and girls was the same and there was co-education. A separate setup for girls was there with the title of Niswān School upto standard VIIth. The modified courses of studies for higher classes were:


The syllabus and curriculum had been discussed again in 1980, on May 24, in the meeting of Majlis Ta'limi, in which Mawlana Abu’l Laith Islahi, Mawlana Abu’l Makarim Falahi Azhari, Mawlana Shabbir Ahmad Islahi, Dr. Khalil Ahmad and Mawlavi Muhammad Isa explored the ups and downs of the
prevailing syllabus of Jamia. On 14th June 1980 an extraordinary meeting of Majlis Ta'limī was called at Jamia in which Mawlana Abual Laith Islahi, Mawlana Hamid Ali, Mawlana Afzal Hussain and Mawlana Shabbir Ahmad Islahi participated. After a long discussion, many additions and alterations were made in the curriculum as:

1) Completion of Qur'ānic Nāzirah should be now in standard IVth instead of Standard IIIrd in the primary section.

2) Secondary classes from girls section was excluded and it was decided to start Arabic higher classes just after the completion of primary i.e., Standard Vth and higher classes will be of five years duration, as four years for ‘Ālimiyah and one year for Fadhilah.

3) Persian is excluded from Standard VIIth and will be taught in classes Vth and VIth as optional subject.

4) Spoken Arabic (Egyptian) was added to Standard VIIth.

5) The section of memorizing the holy Qur'ān was divided into five classes, and a course was fixed for each class. This was done to make the ability of students who memorized the holy Qur'ān equivalent to students of the primary one so that they may be admitted in A'dādi (pre Arabic class) or secondary classes. It was made compulsory for the novices be admitted in Hifz course at the age of six at least like primary.

6) Hindi was excluded from higher classes. In the same meeting a committee was constituted for the implementation of revised courses of girls section and higher classes for boys. The members were selected as per the subjects of their expertise:

1) Qur'ān : Mawlana Jalil Ahsan Nadvi
2) Hadīth : Mawlana Sagheer Ahsan Islahi
3) Fiqh : Mawlana Abu Bakr Islahi
Review in 1985

The revision of courses of studies again came into the consideration of Majlis Ta'limī in its meeting held on 10th April 1985. Mawlana Abu'l Laith Islahi, Mawlana Hamid Ali, Mawlana Abu Bakr, Munshi Muhammad Anwar and Abdul Hamid Pandey participated as the members of Majlis Ta'limī, while Mawlana Nizamuddin Islahi, Mawlana Naseem Ahmad Ghazi, Mawlana Shabbir Ahmad Falahi and Mawlana Abdul Haseeb Islahi were also invited. All the participants talked on the various aspects of prevailing syllabus and it was admitted that the Arabic language and literature, the ability of speaking as well as writing in Arabic has a great significance. To improve the standard of Arabic literature and grammar is the need of hour. It was decided that the attention should be given towards the Arabic literature and Inshā' in Arabic classes i.e., Ist to IVth in order to increase the ability of students in Arabic language. It was decided that the medium of instruction while studying Arabī language and literature in 'Ālimiyah Fifth to seventh should be strictly Arabic. Efforts would be made to teach Qur'ān and Hādīth mostly through Arabic medium. The teaching of the rest subjects may be made through Urdu medium. Students are allowed to write answers to questions in examination in Urdu language (except in Arabic Literature). In case of writing answers in Arabic language they would be appreciated. The education of English language and literature would be strictly imparted through English. Students should write answers of English literature in Arabic. If these steps would be
initiated standard of education would be improved to a large extent.

In the same meeting it was further decided that Hindi will be excluded from II$^{nd}$ primary and would be started from III$^{rd}$ primary with effect from the next academic year.\textsuperscript{18} It was, unanimously, decided that the book entitled 'Islam Aik Nazar Main' is not suitable for students, so is excluded from the syllabus and 'Towards Understanding Islam' is included in its place. Only those students would be admitted in the class of Hifz (memorization of holy Qur'ān) who would have passed class 4$^{th}$ or would have ability equivalent to it.

Moreover, in the girls section the book 'al Fiqh al Muyassar' would be excluded and 'Qudūrī' would be included in syllabus. The teaching of 'Qudūrī' would be completed in three years. In Arabic class II$^{nd}$ selections from 'al Samīr al Muhazzab' will be studied instead of 'Amīhāl Asaf al Hakīm. In Arabic III$^{rd}$ Inshā will be included in the syllabus in place of Sharh Shuzūr al dhāhab. In Arabic V$^{th}$ three hundred and one hundred verses of Diwan al Hamāsah and that of Hassān bin Thābit will be studied respectively. ‘Usūl al Lughah lil Khilāf will take the place of ‘Usūl al shāshī in Arabic VI$^{th}$. Fann-i-Ta'īm-o-Tarbiyat will be excluded from the classes VI$^{th}$ and VII$^{th}$. In place of it students will be imparted instructions of English literature and political science for four and two periods respectively. In 'Alimiyah and Fadhilah dissertations from students will be required mostly in the subject of Sirah and Islamic Literature. Besides these additions and alterations, revision of syllabus in Qur'ānic and other subjects is under consideration.\textsuperscript{19}
Modifications in the Courses in 1986

On 17th February 1986, an important meeting of Majlis Ta'limi was held at Jami'atul Falah, Mawlana Sadruddin Islahi, Mawlana Abu'l Makarim Falahi, Mr. Abdul Hamid Panday, Munshi Muhammad Anwar and Mawlana Abdul Haseeb Islahi attended it. The intricacies of syllabus of Arabic classes were discussed and finally some changes were made to it, the modified syllabus approved by the Jamia was as follows:

'Ālimiyah (1st year)

**Nahw**
*Ashbāq al Nahw* (1st part) with *Tuhfah al A'rāb*.

**Sarf**
*Ashbāq al Nahw* (part IInd) with *Khāsiyāh Abwāb*.

**Arabic Language**
*Mabādi al Qir'ah al Rashidāh* (1st & IInd parts)

**Inshā'**
*Mu'allim al Inshā'* (1st half of 1st part)

**Hifz & Tajvid**
Last part of the holy Qur’ān with Tajvid (from chapter al Fajr to al Nās).

'Ālimiyah (IInd Year)

**Nahw**
*Hidāyah al Nahw*

**Sarf**
*Ashbāq al Nahw* (IInd) *Khāsiyāh Abwāb bi al Tamrīnāt al Sarfīa*.

**Arabic Language**
*Al-Qir'ah al Rashidāh* (1st & IInd)

**Hifz & Tajvid**
Holy Qur’ān Chapter al Nabā to al Ghāshiyah.

**Inshā'**
*Mu'allim al Inshā'* (IInd half of part 1st)

**Fiqh**
*Al-Mukhtasar al Qudūrī* (upto Kitāb al Hajj)

'Ālimiyah (IIIrd Year)

**Tafsīr**
Qur’ān (Chapter al Hadīd to al Nās) *Literal* and grammatical clarifications with a brief explanation of meaning.

**Fiqh**
*Qudūrī* (Selections).

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Nahw
Qawā'id al Lughah al Arabia

Arabic Literature
Kalilah wa Dimnah (selections) & Dīwān al Hamāsah (Bāb al Adab)

Inshā'
Mu'allim al Inshā'

‘Ālimiyah (IVth Year)

Tafsīr
Qur’ān (Chapter al Saba to al Wāqiah) with Mufradāt al Qur’ān

Hadīth
Bulūgh al Marām (selections) (Four hundred a Hadīth, memorization of forty a Hadīth)

Fiqh
Hidāyah (Awwalayn)

Nahw
Mufassal

Arabic Literature
Duwal al Arab wa al Islam (60 page) and Dīwān al Hamāsah (400 verses Bāb al Marāthī)

Inshā'
Mu'allim al Inshā' (II)

Mantiq
Al Mirqāt (Selections)

‘Ālimiyah (Vth Year)

Tafsīr
Qur’ān (Chapter al Maryam to al Ahzāb) with Asālib al Qur’ān by Hameeduddin Farahi

Hadīth
Mishkat al Masābih (Selection),24 Maqaddamah al Dihlavi Fi al Mustalah.

Fiqh
Hidāyah (Akhirayn) Selections.

Usūl al Fiqh
Sutun-i-usūliyāh, Mukhtasar al Manār al wargh wa Mukhtasar Tanqih al Fuṣūl.

Farā'idh
Sirājī, al Munāsakhah (Bāb Muqāsamanah al Jadd excluded).

Arabic Literature
Dīwān al Hamāsah (selected 500 verses from Bāh al Hamāsah and memorization of 100 verses), Tārīkh al Adab al Arabī.

Inshā'
Mu'allim al Inshā' (part III'd)

Balāghah
Al Balāghah al Wadīhah, Muqaddamah ‘ilm al bayān, ‘ilm al Ma‘ānī along with the exercises.
Fadhilah (Ist Year)

Tafsir  Qur’ān (Chapter al A’rāf to al Kahf) with Usūl al Ta’wil by Farahi.

Hadith  Kitāb al Sunan by Abu Dāwūd (selections) and Kitāb al-Sunan by Tirmidhī (selections)

Usūl-al Hadith  Risālah by Ali Jurjanī

Fiqh  Bidayāt al Mujtahid (vol. 1st) (al Bāb al Thāmin fi almiyah bābal Tadhkira fi Sujūd al Qur’ān).

‘Aqīdah  Al aqidah al wāsitīyyah

Falsafah  Hidāyah al Hikmah (selections)

Adab and Inshā’  Muqaddamah Ibn Khaldūn (selections)

Fadhilah (IInd year)

Tafsir  Qur’ān (chapter al Fatiha to al- An’ām with Dalail al- Nizām (by Farahi)

Hadith  Sahih Bukhārī (Selections) and Sahih Muslim.

Secrets of shari‘ah  Hujjatullah al Bālighah

Fiqh  Bidayāt al Mujtahid (from beginning to al Bāb fi Bahth al Hikm)

Arabic Literature  Jamharah Ash‘ār al Arab (Imrā’īl Qays, Zuhayr, Amr bin Kulthūm, Nābighah, Tarfah Antarah, Labīd.)

Revision in 1993

Majlis Ta’līmī in its meeting held on 15th February 1993 made some more additions and alterations in the syllabus. The meeting was attended by Haji Abdul Matin (the then Nāzim), Mawlana Abu Bakr Islahi (Deputy Nāzim), Mr. Ashfaq Ahmad (Delhi) and Mawlana Nizamuddin Islahi (principal). Dr. Khalil Ahmad, Mawlavi Muhammad Isa, Shaykh Munir Ahmad, and Mawlana Muhammad Inayatullah Subhani were also among the participants. Some important decisions were taken. The certificate for the award of Degree of ‘Ālimiyah was the first issue discussed
in the meeting. After a healthy discussion, a decision was taken, unanimously, that the award of Degree of 'Alimiyah after the Arabic V\textsuperscript{th} is cancelled and this will be awarded only to those students who will qualify the examination of Arabic VII\textsuperscript{th}. Like wise Fadhīlah degree will be awarded only to those students who will qualify the examination of Arabic VIII\textsuperscript{th}, which is new addition to Arabic courses. In Fadhīlah all the student — boys as well as girls — are bound to do specialization course in any subject of their own interest.\textsuperscript{22}

Regarding the conformity of syllabus of boys and girls, it was decided that the syllabus in higher classes will be similar but the secondary section in Kulliyatul Banāt will consist of two classes only i.e., VI\textsuperscript{th} and VII\textsuperscript{th}.\textsuperscript{23}

Revision of syllabus was broached and some changes were made in it. For instance,

i) Political science got excluded from Arabic I\textsuperscript{st} and civics (NCERT) in Hindi language took its place. Like wise civics (III\textsuperscript{rd}, IV\textsuperscript{th}, V\textsuperscript{th}) was placed in Arabic II\textsuperscript{nd} instead of political science. ii) Mu’allim al Inshā’ was excluded from Arabic I\textsuperscript{st} iii) Kitāb al Samir al Muḥazzab was excluded from Arabic II\textsuperscript{nd} and was replaced by Kalūlah wa Dimnah. iv) Hidayah al Nahw was turned out from the syllabus of Arabic II\textsuperscript{nd} and Qawā’id al Lughah al Arabiyah was adjusted. v) Some changes were made in the syllabus of Arabic III\textsuperscript{rd} also. The courses Dīwān al Hamāsah, Jamharah Khutab al Arab (selections), Muğnī, Muṭṭā, Qudūrī and Islamic history were included in it. Mufassal was excluded from class IV\textsuperscript{th} (Arabic) and Hidayah al Hikmah and Mirqāt were dropped out from the syllabus.\textsuperscript{24}

After the re-changes the syllabus was arranged as under:
Arabic I

**Arabic Language**

*Durūs al Lughah, Mabādī al Qir'at al Rāshidah.*

**Qawā'id wa Inshā'**

*Ashbāq al Nahw*

**English**

*NCERT (Steps to English Reader)*

**Civics**

*NCERT*

Arabic II

**Arabic Language**

*Al Qir'at al Rāshidah (I&II), Kalilah wa Dimnah.*

**Qawā'id wa Inshā'**

*Qawā'id al Lughah al Arabiyah, Nahw al Wādeh.*

**English**

*NCERT (V)*

**Civics**

*NCERT*

Arabic III

**Tafsīr**

*Qur'ān (Chapter al Hadīd to al Nās): Meaning, literal and grammatical clarifications, short explanations of the words, Basic principles of art of tafsīr. Books Recommended: Mabādī Tadabbur al Qur'ān (Amin Ahsan Islahi), Muqaddamah Tafhim al Qur'ān (Sayyid Abu ‘l A’la Mawdudi)*

**Arabic Literature**

*Dīwān al Hamāsah (Bāb al Adab wa al Marāthi), Explanation of verses, in Arabic and Urdu. Historical background of verses, introduction of famous poets and short history of Arabic language.*

**Arabic Grammar**

*Mughni, al Labīb*

**Hadīth**

*Muattā (Imam Malik), introduction to Hadīth and Muhaddithīn.*

Book Recommended: Tadhirah al Muhaddithīn (Ziauddin Islahi).

**Fiqh**

*Qudūrī, introduction to Fiqh and famous Fuqāh (Tārīkh al Madhāhib al Islamīa by Abu Zahra).*

**English**

*NCERT*

**Civics**

*NCERT*

**History**

*Tārīkh-i-Islam (till Khilāfah Rāshidah)*

Arabic IVth

**Tafsīr**
- Qur'ān (chapter al Sabā to al Wāqe'ah),
- Introduction to Science of Tafsīr and Muqaddimah Tafsīr,
- Qur'ānic geography.
- Books Recommended:
  - 'Al-Fawz al Kabīr (by Shah Walliullah),
  - Muqaddamah Fi Usūl al Tafsīr (Ibn Taimiyah),
  - Muqaddamah Nizām al Qur'ān, (by Farahi),
  - Jāmīh Khutab al Arab (Mawlana Mawdūdī),
  - Tārikh Duwal al Arab.

**Hadīth and Principles of Hadīth**
- Sahih Muslim, Tadwīn-i-Hadīth and Usūl al Hadīth.
- Books:
  - Tadwīn-i-Hadīth (by Manazir Ahasan Gilani),
  - Mustalah al Hadīth (Yūsuf al Qardhāwī).

**Fiqh wa Usūl Fiqh**
- Qudūrī (1Ind half), Nur al Anwār, Tārikh-i-Fiqh,
- introduction to various schools of thought, Basic principles of Fiqh.
- Books:
  - Tārikh al Madhāhib al Islamia (Abu Zahra),
  - Fiqh al Sunnah (Sayyid Sabiq).

**Arabic Literature**
- Bāb al Hamāsah (600 verses), Khutab al Wāsāyā fi al Asr al Abbāsī (1st), Tārikh al Adab al Arabī.

**History**
- Tārikh-i-Islam (Banu Umayyah to Banu Abbās)

**English**
- NCERT Course

**Political Science**
- NCERT Course

**Economics**
- NCERT Course

Arabic Vth

**Tafsīr**
- Qur'ān (chapter al Maryam to al Ahzāb) principles of Tafsīr and introduction to Muqaddimah Tafsīr.
- Books:
  - Kitāb al Aṣālīb by Farahi, Muqaddamah Fi Usūl al Tafsīr (Ibn Taimiyah),
  - Kitāb al Fawā'id (Ibn Qayyīm).

**Hadīth**
- Sahih Muslim, Dirāsah Fi al Jārīh wa al Ta'dīl (Mohammad Ziyaur Rahman Azmi), Ma'rifah Ulilm al Hadīth (Hafiz Nishāpurí)

**Fiqh and Usūl al Fiqh**
- Bidāyah al Mujtahid and Sirājī, 'Ilm al Fiqh (Abdul Wahab Khallaf), Usūl al Fiqh (Abu Zahra)

**Arabic Literature and Grammar**
- Jamharah Khutab al Arab (From al ahd al Faruqi to al ahd al Alwi), al-Balāghah al Wādeh
<table>
<thead>
<tr>
<th>Subject</th>
<th>NCERT</th>
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<tbody>
<tr>
<td>Political Science</td>
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<tr>
<td>Economics</td>
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<td>English</td>
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<tr>
<td>Arabic VI&lt;sup&gt;th&lt;/sup&gt;</td>
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</tr>
<tr>
<td><strong>Hadīth and Usūl al Hadīth</strong></td>
<td><strong>Sahih Bukhārī</strong>, <strong>Al Kifāyah Fi ‘ilm al Riwāyah</strong>. Books: <strong>al Sunnah wa Makanatuhd Fi al Tashrī al Islami</strong> (Mustafa Sibai), <strong>al-Hadīth wa al Muhaddithūn</strong> (Abu Shabah).</td>
</tr>
<tr>
<td><strong>Fiqh and Usūl al Fiqh</strong></td>
<td><strong>Bidāyah al Mujtahid, Usūl al Fiqh</strong> (Abu Zahra).</td>
</tr>
<tr>
<td>Arabic Literature and Grammar</td>
<td><strong>Jamharah Khutab al Arab</strong></td>
</tr>
<tr>
<td>Comparative Religions</td>
<td><strong>Indian Religions, Muslim and Non-Muslim movements.</strong></td>
</tr>
<tr>
<td>English</td>
<td><strong>General English</strong></td>
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<tr>
<td>Arabic VII&lt;sup&gt;th&lt;/sup&gt;</td>
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</tr>
<tr>
<td><strong>Tafsīr wa Usūl al Tafsīr</strong></td>
<td><strong>Qur’ān</strong> (chapter al Fātiha to al Mā‘idah) Books: <strong>Jamharah al Balāghah</strong> (Farahi), <strong>Al Nabā al Azīm</strong> (Abdullah Daraz), <strong>al Dirāsāt al Qur‘āniyyah</strong> (Mohammad Qutb) <strong>al Taswīr al Fanni Fi al Qur‘ān</strong> (Sayyid Qutb), <strong>Milāk al Tawīl</strong> (Ahmad)</td>
</tr>
<tr>
<td><strong>Fiqh and Usūl al Fiqh</strong></td>
<td><strong>Bidāyah al Mujtahid, Usūl al Muwāfaqāt</strong> (Shāṭibī), <strong>al Mughnī Fi Usūl al Fiqh</strong> (Umar al Khabbāzī).</td>
</tr>
<tr>
<td><strong>Hadīth and Usūl al Hadīth</strong></td>
<td><strong>Shahih al Bukhārī</strong>, <strong>al Kitāb Fi ‘ilm al Riwāyah</strong> (Khatīb Baghdādī), <strong>al Ba ‘ith ila al Hadīth</strong> (Ibn Kathīr).</td>
</tr>
<tr>
<td>Arabic Literature</td>
<td><strong>Jamharah Ashār al Arab, al Mu‘llaqāt.</strong></td>
</tr>
<tr>
<td>English</td>
<td><strong>General</strong></td>
</tr>
<tr>
<td>Comparative Religions</td>
<td><strong>Muslim and Non-Muslim Movements and Indian Religions.</strong></td>
</tr>
</tbody>
</table>
Moreover, the students in class Arabic VII\textsuperscript{th} have to write a dissertation on any assigned topic of 2500 to 3000 words under the supervision of the concerned teachers.\textsuperscript{25}

**Inclusion of English, Hindi and Urdu languages in the Curriculum**

Inclusion of English and Hindi languages in the curriculum of Jami'atul Falah as compulsory subjects was no mean an achievement. The main objective behind the foundation of Jamia was the production of such ‘Ulamā’ and scholars who were trained to keep alive their dignity, preach Islam, refute the infidels attack on Islam and stand side by side to modern intellectuals. The founders and functionaries of Jamia from the very beginning of its establishment, therefore, reiterated that it was impossible to achieve these objectives without the knowledge of English and Hindi. Hindi was included in the curriculum since 1947 (when Jamia was in its infancy) and in 1962, when the founders and the functionaries were pertaining it to theological cum modern way. The study of Hindi was made compulsory in primary from III\textsuperscript{rd} to V\textsuperscript{th}. In 1993,\textsuperscript{26} Hindi attained the status of a second language, and its study was made compulsory from class IV\textsuperscript{th} to VIII\textsuperscript{th} in the meeting of Majlis Ta‘lîmî, held on 15\textsuperscript{th} February 1993. A decision was taken in favour of splendor of the Hindi language that the Civics would be studied in Arabic I\textsuperscript{st} and II\textsuperscript{nd} through Hindi medium.\textsuperscript{27}

To make elevate the standard of Hindi and owing to in view of Da’wah work, Majlis Ta‘lîmî, in its meeting held on 22-23 October, 1993 decided to introduce the Diploma and certificate courses in Hindi language in the curriculum of Jamia. A committee was appointed to frame the syllabus for the said course. The committee was of four members namely, Dr. Kauthar Yazdani.
the then editor of Kāntī a famous Hindi weekly) Mawlana Naseem Ahmad Ghazi, Mr. Farooq Ahmad Khan (The Hindi Translator of holy Qurʾān). Mawlana Naseem Ahmad Ghazi was appointed its convener. The committee was requested to submit its report upto 31st December 1993. The committee, however, could not submit the report upto November 1995. On November 23, 1995, Majlis Taʾlimī, in its meeting again discussed the scheme of the certificate and diploma courses. It was found that the post was advertised for the appointment of a qualified and the well-versed Hindi teacher, but no body applied for the same. But the issue got strengthened to some extent by the decision of Majlis Taʾlimī on May 28, 2001, that Hindi will be included in the ʿAlimiyah classes.

Urdu the official language of Jamiʿatul Falah also got strengthened from the year 2001 when Urdu literature was included in ʿAlimiyah classes. Nowadays, Urdu holds a healthy position in Jamia's curriculum and is taught upto Fadhīlah classes from 1st primary. The study of English is compulsory from class IIIrd (primary) upto Fadhīlah.

Inspection Committee

In the year 1993, with meeting of Majlis Taʾlimī held at Jamiʿatul Falah on 22 to 23 October, an Inspection Committee was formed to check and supervise the educational setup of Jamia. It was decided that initially the committee would examine and check the educational standard and will ensure the training of Jamia's teaching staff at least thrice in a year. Mr. Ashfaq Ahmad was selected the convener and the other members of the committee were, Mawlana Jalaluddin Umri, Dr. Fazlur Rahman Faridi, Mawlana Abdul Azim Islahi, Dr. Obaidullah Fahad Falahi, Mr. Taj Mohammad, Dr. Mohammad Yasin Mazhar Siddiqui and Prof. Mohammad Sharif Khan. For girls section, the following
dignitaries would be requested to make an inspection of the educational standard from time to time:

1) Mrs. Rafia Shamsi (Rampur), 2) Dr. Mrs Safia Iqbal, 3) Dr. Anjuman Ara Anjum (Aligarh), 4) Dr. Tahira Khatoon (Aligarh) Miss Khursheed Jabeen Uthamni (Falahi). Undoubtedly, the committee was framed to overhaul the system of examinations in Jami'atul Falah also.

Opening of Takhassus Class

By the academic year 1970-71, the necessity of Takhassus (a post graduation course of two years duration, requiring the students to specialize in a branch of study culminating to specialize in a branch of study culminating in the submission of a thesis) was being felt by the functionaries of Jami'atul Falah. With the result, on 3rd January 1971, executive council in its meeting, corroborated the class 'Takhassus' by majority vote. The same meeting formed a committee of five members i.e., Dr. Khalil Ahmad, Mr. Abdul Hakim, Mawlana Shahbaz Ahmad Islahi, Mawlana Abdul Haseeb Islahi and Mr. Abrar Ahmad,29 To frame the syllabus for the course. Later on, in the meeting of executive council held on 12th August 1972, a decision was also endorsed for the starting of Takhassus Fi al Qur'ân. Mawlana Sadruddin Islahi and Mawlana Sayyid Hamid Ali30 were requested to prescribe the syllabus for the said course.

The implementation of the course (Takhassus) could not place earlier than 1978. By the academic year 1978-79 Takhassus Fi al-Qur'ân was started with the two students namely Ahsanul Haque Falahi and Obaidullah Fahad Falahi.37 After the smooth and successful running of two years, the course came to stop all at once, probably due to lack of funds.
Syllabus for Takhassus Fi al Qur’ān

Previous year
i) Fateha Nizām al Qur’ān (By Farahi)
ii) Dalā’il al Nizām (By Farahi)
iii) Al Fawz al Kabīr (By Shāh Walliullah)
iv) Muqaddamah Fi Usūl al Tafsīr (Ibn Taymiyah)
v) Al-Kashshāf (By Zamakhsharī) chapter Al-i-Imran.
vi) Asālīb al Qur’ān (By Farahi)

Final year
i) Al-Burḥān Fi Ulūm al Qur’ān (By Zarkāshī)
ii) Al-Taswīr al Fanni Fi al-Qur’ān (Sayyid Qutb)
iii) Al-Baidāwī (chapter al Baqrah)
iv) Al-Tafsīr al-Bayāni by Aisha Bint al-Shāṭī
v) Badʾi al Fawāʾid by Ibn Qayyim Selections
vi) Al-Fawāʾid ila al-Mushawwiq by Ibni Qayyim
vii) Al-Takmil Fi Usūl al-Tāwīl by Farahi

After the completion of the course, students were required to submit dissertation on any Qur’ānic topic already sanctioned by Jamia authorities.

Takhassus fi al-Tadrīs

It was discussed and decided so many times in the meetings of executive as well as academic councils, that the curriculum of Jamīʿatul Falah needs the addition of a regular specialization course after Fadhīlah classes to meet the requirements of well-trained lady teachers for the girls section of Jamia and its affiliated institutions. The proposed courses would be of optional nature. Only those graduates of Jamia would be allowed to admit
in the said course that might be meritorious. The members of academic council (Majlis Ta‘limi), Mawlana Jalaluddin Umri, Dr. Kauther Yazdani, Haji Abdul Matin (the then Nāzim), Ashfaq Ahmad, Dr. Khalil Ahmad (special invitee), Mawlana Nasim Ahmad Ghazi, Mawlana Muhammad Inayatullah Subhani, Mawlavi Mohammad Isa, Dr. Obaidullah Fahad Falahi and Mawlana Rahmatullah Athari Falahi talked and advocated for the inclusion of Takhassus fi al Tadrīs in the meeting of Majlis Ta‘limi held on 23, 24 November 1995. In the same meeting, after a long discussion Mawlana Rahmatullah Athari and Ashfaq Ahmad were asked to draft an outline for the syllabus of Takhassus fi al Tadrīs and submit the same before the month of shawwāl so that the teaching of the said course may be started with the beginning of coming academic session.

It was again discussed in the meeting of Majlis Ta‘limi held on December 3, 1998. The convener of syllabus committee presented an outline of the curriculum of the above-mentioned course. The outline plan was discussed and it was decided to form a committee, which will prepare the detailed project of Takhassus fi al Tadrīs under the convenership of Dr. Khalil Ahmad a committee was constituted. Besides, Dr. Khalil Ahmad, Dr. Abrar Ahmad, Prof. Muhammad Sharif Khan and Ashfaq Ahmad were selected as the members. Finally, Majlis Ta‘limi approved the recommendations of syllabus committee on 28th May 2001. An addition of one year to Fadhilah course, was decided in the meeting to fulfill the objectives.

Systematic Arrangement of the Revised curriculum in 2001

Jamia is a reformist educational institution rather than a traditional one. The reformation of courses of studies was one of the main factors behinds its formation. From the time of its
establishment, the revision of courses of studies had been made several times. The educational pattern of Jamia which started its journey from 1962 and was drafted of 12 years including nursery is now of 16 years.

The courses got revised once again in year 2001, and this revision was an essential step for the betterment of Islamic as well as modern courses of the institution. The inclusion of special courses and subjects in the curriculum proved dignity of specialization (Takhassus) in Fadhīlah classes.

Division of Courses

The sixteen years course of studies at Jamiatul Falah has been divided into three stages; primary, secondary and higher one.

1) Primary (ibtidā'i): The primary stage has a course extending over five years from class I" to V". The courses of these classes cover, Theology, Urdu, Hindi, English, Mathematics, General Science, Social Studies and Geography. In the primary stage education is imparted, in such a way that the standard remains better than that of the government schools.

2) Secondary (Thanavī): Secondary stage is of three years from class VI" to VIII". The courses of these classes include Urdu, Hindi, English, Persian, Theology, Islamic studies, History, Geography and Mathematics and Science (of the standard of Government Junior High Schools).

3) Higher Stage (A‘lā): This stage is covering a period of eight years and is divided into three sub stages i.e., i) Mutawassitah, ii) 'Alimiyah and iii) Fadhīlah.

i) Mutawassitah: This stage is of three years i.e., Arabic 1st, IInd and IIIrd. In these classes besides Arabic language and Literature, education of Islamic Jurisprudence, Hadīth, Tajvīd, Syntax,
Qur‘ān, History and Geography, English, Political Science, Urdu and Hindi is imparted.

ii) ‘Alimiyah: This stage has two years course, Arabic IVth and Vth. In these classes students are acquainted with Islamic sciences as well as modern sciences. The syllabus of ‘Alimiyah comprises Arabic Language, Literature, Grammar and Rhetoric, Tafsīr, Hadīth, Principles of Hadīth, Principles of Tafsīr, ‘Aqā’ī’d (Islamic Doctrines), Farā’id Logic, Philosophy, Islamic History, Geography, English and Economics (of intermediate level).

iii) Fadhīlah: The Fadhīlah Stage, covering a period of three years i.e., Arabic sixth, seventh and eighth. During this stage special emphasis is laid on the teaching of Tafsīr. Principles of Tafsīr, Hadīth, Principles of Hadīth, Fiqh, Usūl al Fiqh, Law of Inheritance, Islamic ideology, Logic, Philosophy, ‘Aqā’ī’d, Arabic Literature, World Religions, Movements and Trends, Issues of Da’wah, English and Education. Theology subjects in Fadhīlah classes are deep rooted among the students who are no less familiar with the modern branches of knowledge to keep pace with time. The specialization in the Qur‘ān, Hadīth, and Da’wah fields for boys and girls is of immense interest in this stage.

New Syllabus and Courses of Studies

The new courses of studies after some modifications in the year 2001 are much different from the old one in respect of books and areas of emphasis. These are arranged as below:

a) Mutawassitah Stage

Arabic I

Arabic Language Mabādi al Qir‘ah al Rashīdah (Ist and IInd), Durūs al Lughah (Ist)
Nahw and Sarf  
Asbāq al Nahw (1st and 2nd)

Inshā’  
Mu ‘allim al Inshā’ (1st half)

Hifz and Tajvīd  
30th part of holy Qur’ān

English  
U.P. Board class IX (1st half) and General English for you (helping book)

Urdu  
NCERT, Book for class IX (By Shamsur Rahman Farooqi)

Political Science  
(For boys)

Home Science  
For girls

Arabic IInd

Arabic Language  
Al Qir‘ah Rashīdah (1st and 2nd), Amthāl Asaf al Hakīm and Durūs al Lughah (2nd)

Nahw and Sarf  
Qawā'id al Lughah al Arabia, Hidāyah al Nahw, Tamrīnāt 'Āmmah, Khasiyāt Abwāb

Inshā’  
Mu ‘allim al Inshā’ (2nd half)

Tajvīd and Hifz  
30th part of holy Qur’ān (1st half)

English  
U.P. Board class IX, General English for you (helping book)

Urdu  
Urdu Kī Naī Kitāb (IX) by Gopi Chand Narang.

Hindi  
Gadd Sanklan (X) and Kavī Sanklan.

Other subjects  
Political science (for boys), Home science (girls)

Fiqh  
Al Qudūrī (upto Kitāb al Hajj)

Arabic IIIrd

Tafsīr  

Hadīth  
Bulūgh al Marām (2nd half)

Fiqh  
Qudūrī (Kitāb Buyū to al Radhā)

Arabic Language and Literature  
Kalīlah wa Dimnah (1st six chapters) Durūs al Lughah (III part), Dīwān al Hamāsah (Bāb al Adah) with memorization of 50 verses.
<table>
<thead>
<tr>
<th>Subject</th>
<th>Description</th>
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<tbody>
<tr>
<td><strong>Nawh</strong></td>
<td>Qatr al Nadā</td>
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<tr>
<td><strong>Inshā’</strong></td>
<td>Mu‘allim al Inshā’</td>
</tr>
<tr>
<td><strong>History</strong></td>
<td>Tarīkh Islam (prophetic period) by shah Mueenuddin</td>
</tr>
<tr>
<td><strong>Geography</strong></td>
<td>Jugraphia (Geography) ‘Ālam-i-Islam by Abdul Majid.</td>
</tr>
<tr>
<td><strong>English</strong></td>
<td>Course of U.P. Board for class X</td>
</tr>
<tr>
<td><strong>Urdu</strong></td>
<td>NCERT (X class), Urdu Kī Na’ī Kitāb (II Half).</td>
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<tr>
<td><strong>Other subjects</strong></td>
<td>Political science (for boys) and Home science (for girls).</td>
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<tr>
<td><strong>‘Ālimiyah (Stage)</strong></td>
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<tr>
<td><strong>1st Year (Arabic IVth)</strong></td>
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<tr>
<td><strong>Tafsīr</strong></td>
<td>Qur’ān (chapter al-Sahā to al-Wāqi’ah) with memorization of chapters al-Fath, al-Hujarāt al-Qāf, al-Rahmān, al-Wāqi’ah, Usūl al Tafsīr (Muqaddamah Usūl al Tafsīr by Ibn Taymiyah)</td>
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<tr>
<td><strong>Hadīth</strong></td>
<td>Bulūgh al Murām (11th half)</td>
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<tr>
<td><strong>Principles of Hadīth</strong></td>
<td>Taysir Mustalah al Hadīth (1st chapter along with Khulāsah al Muqaddamah)</td>
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<tr>
<td><strong>Aqīdah</strong></td>
<td>Al Aqidah al Wāstiyyah (Ibn Taimiyah)</td>
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<td><strong>Fiqh</strong></td>
<td>Al Qudūrī</td>
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<tr>
<td><strong>Arabic language and Literature</strong></td>
<td>Jamharah Khutab al Arab, Dīwān al Hamāsah (Bah al Marāthī)</td>
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<tr>
<td><strong>History</strong></td>
<td>Tarīkh Islam (caliphate period)</td>
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<tr>
<td><strong>Geography</strong></td>
<td>Jugraphia (Geography) ‘Ālam-i Islam</td>
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<tr>
<td><strong>Inshā’</strong></td>
<td>Mu‘allim al Inshā’</td>
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<tr>
<td><strong>English</strong></td>
<td>U.P. Board IX class</td>
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<tr>
<td><strong>Urdu</strong></td>
<td>Adabi Shahpārē (Nazm-o-Nasr) by Khalil al Rabb.</td>
</tr>
<tr>
<td><strong>Hindi</strong></td>
<td>Intermediate standard (Gidh Grima by Dr. Sant Saharan Sharma), Kāvīyya Anjīlī (Dr. B.R. Sharma).</td>
</tr>
<tr>
<td><strong>Other subjects</strong></td>
<td>Political science (for boys) and Home science (for girls).</td>
</tr>
</tbody>
</table>
2nd Year (Arabic Vth)

**Tafsîr**  
Qur'ân (Chapter al-Maryam to al-Ahzâh)  
Memorization (Chapters al-Maryam, Yâsîn, and al-Sajdah)

**Usûl al Tafsîr**  
Muqaddamah Nizâm al Qur'ân (by Farahi)

**Hadîth**  
Al Muwattâ (By Imam Malik) Selections

**Usûl al Fiqh**  
Ilm Usûl al Fiqh (Khallâf), Hidâyah (Awwalayn and âakhirayn) selections.

**Arabic language and Literature**  

**Inshâ’**  
Mu’allim al Inshâ’ (IInd)

**Balâghah**  
Al-Balâghah al Wâdhi’ha

**Fara'id**  
Sirâjî

**Logic and Philosophy**  
Istilâhtat Mashhûrah

**English**  
U.P. Board (Class XII).

**Urdu**  
Book studied in Arabic IV, IInd half

**Hindi**  
Same (in Arabic IV)

Other subjects **Economics** (for Boys) and **Home science** (for girls)  
(Dissertation)

**Fadhîlah (Stage)**

In this stage three years course covers the two kinds of subjects a) Compulsory and b) Optional as per the interest in choice of student. Out of eight periods, five are for compulsory and three periods are specific for optional subjects daily.

**Compulsory Subjects**

**Fadhîlah IInd Year**

**Qur’ân**  
Tafsîr al Qur’ân (chapter Yûsuf to al Kahf) with the memorization (chapter Yûsuf and Ibrahim)

**Hadîth**  
Sunan Abu Dâ’ûd (selections)
Aqidah | Sharh al aqidah al Tahawiyyah
---|---
Fiqh | Bidayah al Mujtahid (Selections)
Arabic Literature and Inshā' | Jamharah Khutab al Arab (from the period of Umar to Ali), Mu'allaqāt Amar bin Kulthum, Zuhayr and Tarfah
Urdu | Adabi Zawaiye (Fakhr al Islam Azmi)
English | Course for B.A 1st year (Puruvanchal University)

**Fadhilah II**rd Year

Qur'ān | Tafsīr al Qur'ān (chapter al An'am to al Tawbah) with Hifz (chapter al Tawbah)
Hadīth | Sahih Muslim (selections)
Fiqh | Bidayah al Mujtahid (selections)
Arabic Literature and Inshā' | Jamharah Khutab al Arab, Mu'allaqāt Imra'al Qays, Labīd, Nabiğāh, Antarah.
Urdu | Urdu Tanqīd Ka Irtiqā' (by Ibdat Barailavi)
Education | Fann Ta'lim-o-Tarbiyah (Afzal Hussain)
English | B.A II**nd** Year (Puruvanchal University)

**Fadhilah III**rd Year

Qur'ān | Tafsīr al Qur'ān (chapter al Fāteha to al Mā'idah) with memorization (I**st** part) of holy Qur'ān
Hadīth | Al Sahih al Bukhārī (Selections)
Asrar-i-Shari'ah | Hujjatullah al Bāligah (selections)
Arabic Literature and History | Mu'allaqāt (Hārith bin Hilizzah and Āshā), Muqaddamah Ibn Khaldūn, Tārikh al Adab al Arabī Shawqī (selections)
English | Course of B.A. Final Year (Puruvanchal University).

Optional Courses
i) Tafsīr al Qur'ān & Ulūm al Qur'ān

**Fadhilah I**st Year

Tafsīr | Qur'ān (chapter al Fāteha to al-A'rāf) Tafsīr Ibn Kathīr.
<table>
<thead>
<tr>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Usūl al Tafsīr</td>
<td>Al Fawz al Kabīr</td>
</tr>
<tr>
<td>Ulūm al Qur‘ān</td>
<td>Manāhil al Irfān (Zargānī)</td>
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<tr>
<td>Minahaj al Tafsīr</td>
<td>Al Tafsīr wa al Mufassirūn (Dhahābī)</td>
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<tr>
<td>Ahkām al Qur‘ān</td>
<td>Tafsīr Ayāt al Ahkām (Sabūnī)</td>
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<tr>
<td>Fadhilah II\textsuperscript{nd} Year</td>
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<tr>
<td>Tafsīr</td>
<td>Qur‘ān (chapter al-Anfāl to al-Furqān)</td>
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<tr>
<td>Usūl al Tafsīr</td>
<td>Muqaddamah Nizām al Qur‘ān wa Takmīl Fi Usūl al Tawīl (Farahi)</td>
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<tr>
<td>Ulūm al Qur‘ān</td>
<td>Al Itqān Fi 'Ulūm al Qur‘ān (Suyūţī)</td>
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<td>Minahaj al Tafsīr</td>
<td>Al Tafsīr wa al Mufassirūn (Dhahābī)</td>
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<td>Ahkām al Qur‘ān</td>
<td>Tafsīr Ayāt al Ahkām (Sabūnī)</td>
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<td>Fadhilah III\textsuperscript{nd} Year</td>
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<tr>
<td>Tafsīr</td>
<td>Qur‘ān (chapter al-Shūrā to al-Nās) Ibn Kathīr</td>
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<td>Tārikh al Qur‘ān</td>
<td>Al Madkhal Li Dirāsātī al Qur‘ān al Karīm (Mohammad Abu Shahbah)</td>
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<td>E‘jāz al Qur‘ān</td>
<td>E‘jāz al Qur‘ān (Bāqillānī)</td>
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<td>Mināhij al Tafsīr</td>
<td>Ittijāhāt al Tafsīr (Rūmī)</td>
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<td>Ahkām al Qur‘ān</td>
<td>Tafsīr Ayāt al Ahkām (Sabūnī)</td>
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<tr>
<td>Gharib al Qur‘ān</td>
<td>Mufradāt al Qur‘ān (Farahi)</td>
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<tr>
<td>ii) Hadīth and its principles</td>
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<tr>
<td>Fadhilah I\textsuperscript{st} Year</td>
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<tr>
<td>Hadīth</td>
<td>Sunan Ibn Mājah wa SunanNasā‘ī</td>
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<tr>
<td>Mustalah al Hadīth</td>
<td>Mu‘ajam Mustalahāt al Hadīth (Ziaur Rahman al Azmi)</td>
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<tr>
<td>Tadwīn al Hadīth</td>
<td>Dirāsātī Fi al Hadīth (Mustafa Azmi), al Sunnah Qabl al Tadwīn (Mohammad Ejaz Khatīb), Bahuth Fi Tārikh al Sunnah (Akram Zia al Umari)</td>
</tr>
<tr>
<td>Fiqh al Hadīth</td>
<td>Nayl al Awtār (Shawkānī)</td>
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<tr>
<td>Fadheelah II\textsuperscript{nd} Year</td>
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</tbody>
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Hadīth
Sunan Tirmidhi, Sunan Abu Dā'wud

Jarh wa Ta'dīl
Dirāsāt Fi al Jarh wa Ta'dīl (Ziaur Rahman Azmi)

Shubahāt Hawal al Hadīth
Al Sunnah wa Makānātuhā fi al Tashri al-Islami (Sabāi), Difa Ani al Sunnah (Mohammad Abu Shahbah)

Fiqh al Hadīth
Nayl al Awtār (Shawkānī)

Fadhīlah IIIrd Year

Hadīth
Sahīh Bukhārī and Sahīh Muslim

Takhirj al Hadīth
Takhirj al Hadīth Nashā'tuhu wa Manhājuhu (Abu al-Laith al Qāsmi)

Naqd al Hadīth
Minhāj al Naqd ina al Muhaddithīn (Mustafa Azmi), Minhāj al Naqd Fi Ulūm al Hadīth (Nuruddin Atr)

Fiqh al Hadīth
Nayl al Awtār (Shawkānī)

Ulūm al Hadīth
Al Kifayah Fi 'Ilm al Riwayah (Khatīb Baghdādī)

iii). Da'wah

Fadhīlah 1st Year

Comparative Religion
Hinduism, Fusūl Fi Adyān al Hind (Ziaur Rahman Azmi)

Tārikh Da'wah
Anbiyā' Ki Tārikh

Usūl-i-Da'wah
Usūl al Da'wah (Abdul Karīm Zaidan)

Hindi
Sanskrit and Ancient Indian History

Fadhīlah IIrd Year

Comparative Religion
Yahūdiyah wa Nasrāniyah, al Yahūdiyah wa al Masiyihiyah by Azmi

Fiqh al Da'wah
Min Fiqh al Da'wah (Mustafa Mashhoor)

Movements and Trends
Socialism, (Capitalism), Masūniyah, Hindutua etc.

Hindi
Sanskrit and Ancient Indian History

Fadhīlah IIIrd Year

Comparative Religion
Sikhism, Buddhism & Jainism
Students have to write and submit a dissertation of at least fifty pages on any topic sanctioned in optional subject for the award of Fadhilah Degree in the Final year of Fadhilah course but they are bound to choose and select the topic for dissertation in the previous year in any case.\textsuperscript{35}

**Department of Hifz (Memorization of holy Qur’ân)**

Apart from primary, secondary, ‘Alimiyah and Fadhilah courses and classes Jamia has a systematic arrangement of Hifz (Memorization of holy Qur’ân) course too. In this department children memorize the holy Qur’ân and instruction regarding Tajvîd are also imparted to them. The introduction and inclusion of Hifz and Tajvîd in the curriculum of Jamia was approved by executive council in its meeting held on 22\textsuperscript{nd} November 1969. The department of Hifz started its functioning from 1970.\textsuperscript{36}

In the beginning novices were admitted in the class Hifz and Tajvîd where they used to complete the memorization of the holy Qur’ân. The other subjects in the Hifz classes were Urdu reading and writing with the subjects of Sirah, Fiqh, Hindi, English and Mathematics. Now the students (for the admission in Hifz course) must posses the qualification equivalent to primary standard at least. Along with this course various subjects of the secondary stage are also taught so that after completion of this course a student may seek admission to Arabic class 1\textsuperscript{st}.\textsuperscript{37} The total duration of this course is of three years.
Methods of Teaching

Classroom teaching in Jamia begins with the name of Allah. Teachers as well as the students refrain from talking about unnecessary and unrelated matters during teaching hours. They engage themselves in explaining and understanding the lessons with utmost concentration, single mindedness, devotion and affection sobriety and solemnity prevails even during discussions and question answer hours.

The lecture method in this institution is different from that generally found in other institutions. Apart from lectures on the subject concerned it is also essential for the students to solve the difficult and related portions of the books. Such problems may have literal or figurative aspects, about principles involved in philosophical, literary or historical features.

There is no tradition to resort to notes or summaries as they are meant only to be crammed, and do not explain the matter. The students have to keep up original books for greater understanding and grasp. The interpretations and commentaries on the texts are also included in the syllabus.

Discussions

Before starting a fresh lesson, those completed earlier are reviewed. The students discuss among themselves reviewed and question each other. The teachers too make a survey of the completed lessons during their teaching hours. The students are required to give details of any point, which has a reference to any of the earlier lesson.

The teachers try to find through cross-examinations, whether or not the students have done their home works. It is considered highly undesirable that the students should come to the class
without studying the lessons in advance. This is not confined to students alone. Even the teachers do not come without preparing the relevant lessons. The veterans, experienced and old hands are no exceptions to this method.

**Freedom to students**

The students have total freedom to get any doubts removed through questions this matter is not considered contrary to good manners. Rather this is taken as a sign of student's ability and intelligence. However, even during free discussions the students observe strictly the principles of decorum and respect. For their study in the right, usually the students seek benefit from the library.

**Study Method and Teaching-Learning Process**

The teaching learning process in the institution is book oriented, though the teacher holds a very important position in it. It is the general practice that one of the students reads out the lesson aloud and the rest of them listen it very attentively. The teacher explains difficult words and sentences so that the students may easily comprehend the lesson. Teachers establish with the students appropriate questions. Students, too, ask questions not only to understand several underlying points including the motive of the author in writing the passage. The question answer session results in better understanding of the book understudy. All the students are given opportunity of reading turn by turn.

Self-study is essential for the students. They are directed to consult dictionaries (of highest standard) and other books of references. The teacher always watched and exhorted the students to self study.\(^{38}\)
Main features of Curriculum

1) The distinctive feature of the syllabus of Jamiatul Falah is the well balanced fusion and combination of religious education with contemporary subjects and sciences that cover Tafsir, Hadith, Fiqh, Islamic Faith and Beliefs, Economics, Political science, Arabic literature (classical and contemporary), English literature, comparative study of religions and the teaching of Hindi, Urdu and Persian.

During the teaching of different subjects in primary and secondary classes one thing is preserved in the mind that the students must understand the concept of monotheism and the life Hereafter. Self-confidence is produced in their life and the efforts are made to connect them with Islamic Fundamentals and beliefs. The students are instilled that the Islam is the only complete code and conduct of life and it alone put the possible and feasible solutions to the various issues of day-to-day life.

2. The syllabus for higher classes have been so arranged that it make the students broad minded, inculcates proper prudence and thorough understanding of Islam and fear of Allah and creates a literary and artistic taste of Research in them. To achieve this objective Qur'ân has a central position in the curriculum of Jamiatul Falah. The emphasis is laid on the study of the Qur'ân. Intimate knowledge of holy Qur'ân is considered an indispensable foundation. Therefore, at every stage in Jamiatul Falah provisions are made for an intelligent study of Qur'ân.

During the teaching of Qur'ân and Qur'ânic subjects, along with research based education and instructions, the admonition and refreshing side of Qur'ân is also placed before the students. In this regard, the literal meaning of words, classification of verses and their exegesis and the reciprocal coherence of Qur'ânic verses are
also described and discussed in the class. The principle of determining the meaning and interpreting of Qur'anic verses in the light of similar verses and ahadith is adopted. Teachers do not describe all the things themselves. They expect the active participation of the students. The teachers make positive efforts and provide chances to students by putting their questions, so that they may solve the questions and remove the doubts by themselves at the appropriate time, modern thoughts and points are also discussed to the end, that the students might be acquainted, with the Qur'anic point of view regarding the matter efforts are made by teachers to prepare the students as the embodiments of Qur'anic ethics so that they can righteously practice Islam after the completion of education, in all the fields of life.

Modern subjects have also an attractive place in its curriculum but all these subjects are as servants and the Qur'an is their master. The emphasis on the Arabic language and literature is also laid but the motive behind it is only to develop the better understanding of Qur'an and to obtain the profundity of depths and the other areas of Qur'an and Islamic learning.

3. After the teaching of Qur'anic studies the second position in the curriculum has been given to 'Hadith'. Students are grounded with the sciences of Hadith also. Selections from authentic works on Hadith i.e., Bukhārī Muslim Abu Dāwūd, Tirmidhī, Ibn Mājah, Nasāʾī, Muwattā etc. are taught. Besides, some other books are also studied for the understanding of Ahādīth. Likewise valuable books of principles of Ahādīth are included in the syllabus. Over all Hadith is taught as an art, then the discussions are held from the juristic point of view. Simultaneously teachers used to relate cogent of dogmatic commands of holy Qur'an and clarifications of admonitory commands of Qur'an too.
4. Education of any particular *Fiqh* is not imparted to students. But the over all picture of *fiqh* development is presented before the students from a scholarly viewpoint. The education and instructions are imparted in such a way that the arguments of different leading scholars of different schools of thought regarding a matter or question are presented. Likewise the principles of Islamic jurisprudence (*Usūl al Fiqh*) are also taught to the students. While teaching *Usūl al Fiqh* the lectures of teachers do not confine to the prescribed books of syllabus only but to make the concepts clear they approached to the discussions and arguments of other authentic and valuable works of the subject too. The objective that the *Jami'atul Falah* aimed at, was to produce youths who might be above all kinds of prejudice against any schools, sect, group and who would be devoted and broad-minded enough to carry programs of social reform and reconstructions. Therefore the emphasis is not laid on any sect, faction or group, and the students holding different points of view, used to study all the schools of thought thoroughly.

5. *Jami'atul Falah* wanted to equip their students not only with Islamic and theological knowledge only but also make them proficient in the modern subjects too. The idea behind this was that the courses of study must reflect the needs of the changing time, and the graduates of it might not only give the religions guidance to community but also lead in the worldly matters as well. Keeping this object in view, *Jamia* introduced a few social sciences in its curriculum and made compulsory for its students to study these subjects.

6. The courses of studies in vogue seems that the *Jamia* is not a traditional educational centre, but a reformist institution. It has revised its courses of studies several times since its establishment. Recently the course of study has been formulated in such a way that the students could understand the basic teachings of Islam in the context of the changing time.
7. The whole educational set up of Jamia has been determined on the basis of Qur'ān and Sunnah and all the other subjects are taught either in the light of Qur'ān and Sunnah or as the assistant and auxiliary subjects to it.

8. The division of religious and secular education has been ruined and formed in a single unit in which the place has been allotted to each and every subject as per its significance and importance. Even from the time of establishment, efforts were made that the topics and issues that were likely to generate juristic controversy among the students do not find place in the syllabus.

Since Jamia represented a new experiment in Islamic education, naturally it introduced changes in the syllabus of traditional education according to the needs of the modern age. Presently it is the most important and highly reputed seat of learning of world fame. It flocked the students from the different parts of India and even from some neighboring countries. The degrees of 'Alimiyah and Fadhilah awarded by Jamia in Arabic and theological studies are recognized by Aligarh Muslim University, Aligarh, (U.P), Jamia Millia Islamia, New Delhi, Jamia Hamdard, New Delhi, Puruvanchal University, Jaunpur (U.P), Maulana Azad National Urdu University, Hyderabad (A.P), Patna University (Bihar) Jamia Islamia, Madinah al Monawwarah (KSA), Jamia Azhar, Cairo (Egypt), Jami'atul Imam Muhammad bin al-Saud, Riyadh (KSA), Jami'atul Malik al-Saud, Riyadh (KSA), Jamia Ummul Qura, Makkah al-Mukarramah (KSA), and Wazarat ul Ma'ārif (KSA).
Notes and References

1. There is no written information, published or unpublished regarding the courses of studies in vogue Jamia upto 1958. The account and information has been collected through the interviews with the gentlemen like, Mr. Abdul Häfiz of Bilariaganj who is a Zamīndār by profession and ex-student of Maktab Islami, Bilariaganj, studied therein, during 1930-33, Mr. Qamaruddin son of Abdul Wahid (one of the founding members of Jamia) remained student of Maktab Islamia during 1933-37, Hakim Jalaluddin of Hengaipur who was the student of Maktab Islamia before 1931, Mr. Masud Ahmad son of Rahmatullah, ex-student of Jamia who studied in it during 1949-53 and Häfiz Irshad son of Abdul Wahid of Andakhor Takariya, started his study in Jamia in 1955 since the std. II

2. Supra., PP. 93-94.

3. See Note 1.


5. Ibid., p.6.

6. Supra, Mawlana was appointed as teacher at Jamia on 27th October 1961. Karrvāt Register, 27, pp. 7-8.

7. Supra., P. 102.

8. Interview with Mr. Abdul Jalil on 02-02-2002, Saturday, Bilariaganj (Azamgarh)


10. On 25th December 1962, Majlis Ta'īmī was constituted and the seven members were selected for it. They were 1) Mawlana Abu Bakr Islahi (Teacher Madrasatul Islah), 2) Mr. Abdul Hakim (M.A.L.T Senior Staff Member Shibli Degree College, Azamgarh, U.P.), 3) Mawlana Abul Baqa Nadv (Researcher Darul Masanifin, Azamgarh, presently hold in the post of Nāzim ‘Alā of Jamia), 4) Mr. Abdul Jalil (M.A. B.Ed), 5) Mr. Abrar Ahmad (B.A. B.Ed), 6) Dr. Khalil Ahmad (BUMS) Secretary Jamia and 7) Mawlana Shabbir Ahmad Islahi (Sadr Mudarris).

11. Official Register, Old, P.15.


13. Upto standard IInd syllabus for boys and girls was same and it was co-education. A separate set up of girls was there by the name of 'Niswān' School that was imparted education from 3rd pry to 7th class (ibid.)
The syllabus for Primary classes was:

**Atfal (Nursery):** Qa'idah Baghdadi, Hamari Kitab, Qa'idah Khushkhati, Imla-o-Naql Tahrir, Mathematics, General knowledge (oral), Theology and Sports.

**Primary:**
1. Yasaran al Qur'an, recitation of last part of holy Qur'an, Memorization of last ten chapters of holy Qur'an, Theology (verbal and practical), Hamari Kitab, Asan Kahaniyan, Khushkhati, Imla, Asan Riyazi, Mental Math, General Knowledge and Sports.
2. Ndzirah (1st ten parts of holy Qur'an), Hifz (Last quarter of last part of holy Qur'an), Pyare Rasul, Sachcha Din Hamari Kitab, Iklaji Kahaniyan, Imla Khushkhati, writing, Asan Riyazi, Mental Math, General knowledge, Hamari Pothi primer.
3. Our'an (Ndzirah), Hifz (last part-half), Sachcha Din, Hamari Kitab, Iklaji Kahaniyan, Khutubi Navisi, Naqil-o-Imla, Asan Riyazi, Mental Math Hamari Dunya, General Knowledge, Hamari pothi.
4. Primary: Our'an Revision, Hifz last part of holy Qur'an, Tajvid, Sachcha Din, Hadzi Azam, Hamari Kitab, Iklaji Kahaniyan, letter and composition writing, Naqil Imla, Hamari pothi, Grammar, Hamari Dunya, Geography (District).

**IVth Primary:**
2. Vth Class: Towards Understanding Islam, Tarm-i-Adab (Prose & Poetry), Persian with grammar, Geography (World), General Knowledge, Tarikh Islam (Ommayyad and Abbasid periods), Hindi Literature and Grammar, English.

**Girls section IIIrd:**
2. IVth Class: Qur'an with Tajvid and Hifz last part (half), Sachcha Din, Hamari Pothi, Motiyin Kha Haur, General Knowledge, Hamari Dunya, Geography (District), Asan Riyazi, Home science, Hamari Pothi, letter writing.

**VIth Class:**
2. VIIth Class: Towards Understanding Islam, Bihishti Zevar, Ta'mir-i-Adab (Selections), Fann-i-Tarabiyah, Biographies of Suhabiyat, English, Tailoring, Home science.

15. Official Register Majlis Ta'limi, 13, pp. 3-4.
16. Ibid., p.7.
17. Ibid., p.7.
18. Ibid., pp. 7-8.
20. Ibid., p.10.
21. Ibid., pp.10-12.
22. But the students (boys) who have qualified the examination of Arabic VIth and VIIth or VIIth in February 1993 and girls students who have passed Arabic IVth, Vth, VIth in the same year are exempted from the intention of this decision (Official Register, Majlis Ta‘limî, op. cit., p. 23-24).
25. Ibid., pp. 25-32
28. Ibid., p. 35.
30. Ibid., p.48.
32. Al-Minhāj al Dirāsī, for higher classes, n.d., p.10.
33. Majlis Ta‘limî, op. cit., 13, p.43.
34. Ibid., p.62.
36. Majlis Intizamia, op. cit.
38. The Information is based on the direct observations of various classes of Qur‘ān, Hadīth, Fiqh and the occasional stay at Jamī’atul Falah from January 20, to March 6, 2002 and June 27, to July 7, 2003.