CHAPTER - II

Review of Related Studies
Research takes advantage of the knowledge, which has been accumulated in the past as a result of constant human endeavor. It can never be undertaken in isolation from the work that has already been done on the problem, which is directly or indirectly related to a study proposed by a researcher. A careful review of research journals, encyclopaedias, theses, books, research projects and other sources of information on the problem to be investigated is one of the important steps in the planning of any research study.

Therefore, the present investigator scanned the literature relevant to the present study as far as possible. The related studies in the area are discussed under the following headings:

I- Doctoral Theses;

II- Studies in Journals and Encyclopaedias;

III- Books on Madrasa Education.

**I- Doctoral Theses**

Quwerishi, M.A., (1960), studied “Muslim Education and Learning in Gujarat”. His attempt was to find out, the various facts of the development of Muslim education in Gujarat along with the contribution of Gujarati Scholars to the Muslim sciences like ‘Hadith, ‘Tafsir’ and ‘Fiqh’ in particular and to the Arabic and
Persian languages in general. The sources of the study were historical documents, biographies and manuscripts in Arabic and Persian. The study was based on the work done in this regard done specifically between 1297-1758 A.D.

The major findings were:

In 1297 A.D., when Alauddin’s general Ulugh Khan defeated Raja Karan, Gujarat came under Muslim domination and stayed for a century under sultans of Delhi.

The Muslims in Gujarat vigorously pursued activities for the spread of education. The sultans of Gujarat built a number of mosques and madrasas as educational centers at Ahmedabad. One of the salient features of Muslim education in Gujarat was that theology formed the backbone of the curriculum. There was no mass education, as it is understood today. Muslim education in Gujarat was not a planned activity.

Bahusyn, Ali Abd Al Rahman Mohammed Ali, (1964), studied the “Muslim Educational System in Iraq During the Abbasid Period”.

The major objective was to study the system of education in the medieval period in Iraq during the reign of Abbasid caliphs. The study revealed the following facts:
(1) Primary education was considered most relevant during Abbasid rule in Iraq;
(2) Higher centers of learning in Baghdad flourished with scholars of great repute;
(3) In comparison to other places like Basra, Kufa, Mecca, Medina and Al-Hijaz, the city of Baghdad became the center of Islamic learning and sciences during the Abbasid reign,
(4) Great contribution was made towards education during this period;
(5) In the primary schools, colleges and Jamias, teaching and research were done.


The objective of the study was to investigate the history of the Muslim Traditional Education and its utility in relation to the existing Muslim society in India.

The study was historical in nature and the findings were that; Muslim Traditional Education was partly religious and partly secular. The life at the time of study had become more complicated
than it was in the past. There is a need for the reorientation of the system and syllabus of traditional education.

**Zaki, Mohammed, (1974),** studied “Muslim Society in Northern India in the 15th and 16th Centuries”. He studied the disintegration of Delhi Sultanate, the public and private life of Sultans and the economic life of the people during the period. He also studied the educational system including the description of the nature of educational institutions, syllabi, books and the literary and the intellectual achievements of some of the prominent scholars of the time.

**Lahkar, Bina, (1976),** studied, “The Progress of Women Education in Assam From 1874 to 1970”. In her work, she discussed about the historical development of women education in Assam. Though the study was confined to the women education, it mentioned those institutions where Muslim students were also studying in those days. The major findings of the study were:

1) The Missionaries were the first schools for girls. Before that there was no school for girls in Assam;

2) The enrolment of girls were very low during the period between 1874 to 1970;
3) Girls were encouraged for education by teachers even by giving rewards.

Devi, Renu, (1977), in her study, "Education in Assam During the Nineteenth Century" studied about the status of education in Assam during the Nineteenth Century A.D. The main objective of the study was to highlight the nature and progress of education in Assam during the 19th century. The study revealed that:

1) The education system in Assam was in the formative stage during the 19th century;
2) About 85% of the population living in villages did not accept the educational pattern;
3) Tradition and conservatism stood in the way of availing the educational opportunities offered;
4) The progress of education both at primary stage as well as at secondary level was very slow.


The major findings were that in Medieval India, the primary education started for the children from the age of 4-5 years. The
teachers used to teach alphabets and try to bring home the graphic appearance of letters. In the beginning, simple reading of the text of Holy Quran was taught to acquaint the children with religion, morals and ethics to mend their future life. Elementary reading and arithmetic was done in the place named as Maktabs, which were generally held in Mosques.

Secondary education, in its first stage included the teaching of Persian Literature and elementary Arabic. The Persian grammar was taught in the beginning. The teaching of elementary Arabic began with Sarf (etymology).

Oral and written examinations were held in compulsory as well as optional subjects. The written examination comprised language and literature. Sarf, Nahv(syntax), Jurisprudence, and principles of jurisprudence were taught as compulsory subjects.

Das, Lakshahira, (1979), in his study, “Women Education in Assam in Post-Independence Period (1947-1971) and Its Impact on the Social Life of the State”8, studied the development made in the field of Women Education in Assam between 1947 and 1971. The study was confined merely to Women Education. The study showed that there was an increasing trend towards women education and positive growth during the period under study. Enrolment of girls,
number of women teachers and expenditure on women education had increased during that period.

Yaquin, Anwarul, (1980), studied “Minority Educational Institutions: Study in Constitutional Safeguards”. The work was based on Article 30(1) of the Constitution that secures religious and linguistic minorities to set up and administer their own educational institutions. The main objective of the study was to find out the role of the courts to settle down conflicting cases related to establishment and running of educational institutions by minorities. It also aimed to study the judicial principles to establish and run minority educational institutions along with the judicial propositions to logically justify these institutions.

Ahmed, Nabi, (1980), studied, “Educational Opportunities and Socio-Economic Changes Among the Muslim Backward Classes, Non-Muslim Backward Classes and Scheduled Castes of Faizabad District During the Post-Independence Period: A Comparative Study”. The main objectives of the study were to study constitutional and legal provisions for the upliftment of the Scheduled Castes and the Backward Classes as well as the relationship between their level of education, occupational level,
income, expenditure, change of occupation and leisure time activity. The study also aimed to highlight the impact of education on the leisure time activities of the Scheduled Castes and Backward Classes.

The major finding was that education is a positive factor in bringing about attitudinal and occupational changes, increasing income, education of children, adaptation of family planning and increase in leisure time activities. Education plays a major role to bring about changes in the socio-economic condition of Indian society, particularly, among the backward communities.

**Kakaoti, S., (1982),** studied the educational development of the Bodo Tribe in his work entitled, “A Study of the Educational Development of the Bodo Tribe During the Post-Independence Period with Particular Reference to the Northern Region of Assam”\(^\text{11}\). The study dealt with the education of Bodo-Kacharies. It said that, like Muslims, once, Bodo-Kacharies were also ruling class but now they are lagging behind in education. It is the general assumption that Bodo-Kacharies of Assam are even more backward as compared to Muslims. According to the study, the Bodo-Kacharies were predominantly agricultural people. The primitive way of living kept them away from modern education and
development. Unfavourable geographical conditions, low socio-economic status, indifferent attitude of parents, extreme poverty, unsuitable curriculum and lack of institutions were the main reasons of their educational backwardness.

**Fathima, Bilquis, (1984),** worked on “The Role of Private Enterprise in Education with Special Reference to Muslim Educational Organizations in Karnataka- A Historical Survey”,\(^{12}\).

The objectives of the study were: -

(1) To find out the need for establishing educational institutions for the spread of education by Muslim organization;

(2) To find out the extent to which administration of education by Muslim organizations had become secular and democratic;

(3) To find out whether Muslim organizations promoted social and national integration through education, and

(4) To find out the financial adequacy or positions of these organizations in administering education.

The study spread over the entire area of Karnataka with 7 major organizations, which were spread over the entire state. The findings of the study were: -
(1) The study of the educational organizations revealed that they had been successful in fulfilling their obligations and realizing national objectives in the field of education;

(2) It was noticed in certain cases that they did suffer from certain deficiencies and no consistent efforts were made by the authorities to improve the situation;

(3) These educational institutions were functioning in a mechanical way;

(4) Many of the educational institutions did not have physical facilities, equipments and instructional material;

(5) There was no planning at the institutional level.

Ahmed, M.A., (1985), studied on, “Placement of Education of Minorities in Secular India and its Role in National Integration with Special Reference to Muslims in India”. The objective was:

To examine whether or not the minorities felt that preferential rights given to them in the constitution had adequately helped them to conserve their religion, culture, language etc. He also tried to compare and contrast the religious education of Muslim with attainment of national integration.

The findings of the study were:
(1) Muslims accounted for 11.21% with the 2nd largest majority of population after the Hindus;

(2) The assumption that more facilities for minority education would provide better education was not supported;

(3) A national educational programme was not possible without the assimilation of minorities in the national mainstream;

(4) The rights to culture and educational self-determination created hurdles in the making of a strong nation;

(5) Any uniform All India Education Policy was bound to prove disastrous for the rich diversified cultural heritage;

(6) Muslims had shown a stronger affinity for religion than for anything else;

(7) National integration was possible through peaceful coexistence and mutual trust between the majority and minority communities.

Khan, M.S., (1987), studied “Traditional Muslim system of Education” with the objective of delineating the meaning, aims and objectives of Traditional Muslim Education in historical perspectives. He tried to study the development of modernization of Traditional Muslim Education as well as its relevance in modern Indian context.

The major findings were:
(1) The main aim of education according to the Quran is the creation of a good, righteous man who worships God and builds up the structure of his life according to the principles of Muslim jurisprudence;

(2) The history of Muslim education is divided into 4 periods-
   (a) Jahiliyyah Period, (the period of ignorance),
   (b) The Prophet’s Caliphate Period;
   (c) The Umayyad period;
   (d) The Abbasid Period.

(3) During the early Muslim period and the Mughal period, Muslim education was encouraged;

(4) The Curriculum of Muslim education revolved around the Quran, Hadith and Muslim Jurisprudence till the close of the 15th century in India;

(5) Revelation was essential for knowledge in Islam but was not opposed to reasoning;

(6) Traditional Muslim Education was relevant to Muslim individuals, as they could not perform the essential duties of Islam without the knowledge of Quran and Hadith.

Bilgrami, F. R., (1988), studied “The Educational System and Its Development in the Muslim World”, with the major objective of
drawing out the contribution of Islamic teaching to change the materialistic outlook of man so as to bring about the solution of the socio-economic problems.

The major finding of the study was that, education in the Muslim world during the 7th and 8th centuries A.D., was centered around Quran and Hadith which covered every field of private and social life.

**Alam, Zafar, (1991)**, studied “The Islamic Concept of Education in Light of its Concept of Man and Society”\(^{16}\). His main findings were:

1. According to Islam, Almighty God has created everything in this world and the world itself. Among his creations human being is the best who sprang up from Adam. The dignity of man lies in his complete surrender to God;

2. Islam being complete system of thought and practice appears in its sources as the truth unchangeable and eternal. This has been called as Haque (truth) and what is contrary to it has been called as Batil (false-hood).

3. Islamic curricula is not confined only to religious education rather it has covered the whole part of life, mundane as well as super mundane, material as well as spiritual, individual as well as social;
The Islamic method of teaching includes every item considered essential for teaching learning process such as motivation, interest, aspiration etc.

**Ahmed, Samiruddin, (1992),** studied, “The Educational Progress of Muslims in Assam”\(^{17}\). His major findings were:-

1. Educational Backwardness of Muslims in Assam originated with their settlement in Assam and varied with their settlement and establishment. Poverty as well as laziness and unwillingness to work made them more educationally backward. Non acceptance of English education also added fuel to the fire;

2. Pre-primary education in Muslim areas did not expand. Muslim enrolment at all levels, from primary to post graduation level remained much low;

3. Madarsas that are the main sources of religious education are also not in a good position. Their conditions need to be upgraded.

**Khan, Ghaznafar Ali, (2001),** studied on “Nadvat-al-Ulama- A Center of Islamic Learning”\(^{18}\). The major objective of the study was to find out the factors responsible for the establishment of the Nadvat-al-Ulama when there was already the existence of Darul-
Uloom Deobond, for religious education and Aligarh Muslim University, for general and modern education.

He found out that Nadvat-al-Ulama was established to bridge the gap between modern and traditional education. He also found the contribution of Nadva products to the modern world. They have globally represented Muslims through outstanding written books. Besides all, he found that the products of Nadva also defended Islam in various intellectual debates.

Ahmad, Mohd. Hanif, (2002), studied in detail about “the secular content of the prominent madrasas of U.P.”, with the major objective of analyzing Madrasa Education as a parallel system of education which is imparting, over and above the traditional education as well as modern education too.

He found that contrary to the motivated and sustained propaganda that madrasas are producing I.S.I. agents and international terrorists, some positive facts have been established like no police raids have proved the allegation and they are running well with the historically well defined and well known function of imparting religious and secular subjects and producing good human beings.
The view that madrasas are imparting only traditional religious instruction, excluding modern education, proved to be wrong. Madrasas are giving much more importance to modern education in these days.

II- Journals:

Putney, W. Ethel (1916), in his article, “Moslem Philosophy of Education”, found that the basic rule of conduct in Islam moves around four foundations, i.e., Quran, Traditions of Prophet (SAW), the Ijma (common agreement of Ulema) and the Qias or the analogies. He also pointed out towards obtaining knowledge of the religion of Islam as the main aim of Muslim Education which aims towards the development of character and self-respect.

Bukhsh, S. Khuda, (1927), in his article, “The Educational system of the Muslims in the Middle Ages”, made an attempt to introduce the Muslim System of education in the middle ages. He wrote that the education system was divided into the elementary school and the school for higher instruction. The entire system was a voluntary effort with full freedom of teaching and learning. He found that the
teaching of Quran was done in the mosques and the teachers and the taught were given much respect by the Muslim people.

**P. Johs, (1929)**, in his article, "Some Aspects of History of the Madrasa", made a deep study of the history of the madrasas in Mesopotamia, Syria, Egypt, Baghdad and other areas in and after 5th and 6th centuries. In the beginning, the mosques were the centers of learning of Islamic education along with worship. Lectures were also delivered by scholars in the mosque. Later on, separate institutions were developed with rich libraries.

**Hamidullah, M., (1939)**, in his article, "Educational System at the time of The Prophet" discussed the Islamic system of education in both pre-hijra (before migration to Madina from Makkah) and post-hijra (after migration to Madina from Makkah) in Arabia. He also studied the education in pre-Islamic Arabia. He identified the attempts made by Prophet (SAW) and his companions towards the improvement of Islamic system of education.

**Tibawi, A. L., (1954)**, in his article, "Muslim Education in the Golden Age of the Caliphate", found that Prophet of Islam(SAW), well known as Ummi(unlettered), was an effective teacher and a renowned promoter of learning. He also discussed the system of
teaching of Quran and Hadith, along with some other rational sciences and grammar. This system continued even after the death of Prophet (SAW).

**Khan, Y. Hussain, (1956),** wrote on, “The Educational System in Medieval India”. He found that Madrasas had already started in other Muslim countries long before the advent of Muslims in India. He wrote about the development of Madrasas which were the center of Islamic studies during the Muslim rule in India. He also mentioned the contribution of Mulla Nizamuddin for developing the syllabus of madrasa education which is popularly known as ‘Dars-e-Nizamia’.

**Tibawi, A. L., (1962),** studied about the “Origin and Character of Al-Madrasa”. In his article, he concluded that madrasa education system was not systematic. However, there was a continuous effort to develop the system. He pointed out both the merits and demerits of the madrasa system of education during the early 4th and 5th centuries.

**Al-Gisr, Shekh Nadim, (1968),** in his article, “The Quran on Islamic Education”, he studied that Quran provides guidance to develop educational programmes.
He described Quranic guidance to develop education system in a logical manner. Since education system revolves around man and society, Quran explains human and social needs. God Almighty has provided man with spirit, reason and instincts. Instincts like food, hoarding and acquisition of wealth, fear and escape, gender, maternal and paternal, curiosity, imitation etc. are concerned with the field of education. According to him, instincts cannot be crushed and when unchecked, may develop harmful passions and worldly desires. Here, only the Quran provides proper guidance through the teachings of sublimation, praise and respect to others through actions.

In his article, the author identified some important Quranic virtues like sublime character, truthfulness, justice, patience, mercy, hospitality, defence of the weak and a few others.

He also studied the Vices (sins) forbidden by Quran, general principles of Islamic education and persuasive methods prescribed by the Quran, principles of Islamic education, self-discipline and social training.

**Hussain, M. Jafri, (1974)**, in his article, “Religion and the Modern Age”,²⁸ found that the Islamic education, is flexible and meets the changing needs of the society. He described the Islamic Law as
dynamic which could be modified in accordance with changing needs of the society keeping the Islamic Ideologies intact. But, according to him, our traditional religious educational system and the methodology employed in it are rigid which results in the non-integration of religious belief with other cultural, social or technological modes of thoughts. Thus, the madrasas are unable to mobilize adequate academic resources to understand and adjust to the changing situation. He emphasized for the change of the attitude of the ‘Ulema’ towards secular sciences. For this, the thing required is to understand properly the legitimate needs of the society in its changing circumstances.

Faruqi, Ziya-Ul-Hasan, (1979), in his article, “Some Aspects of Muslim Education And Culture”, studied the formative period of standardization of Muslim education and culture. With the gradual establishment of the madrasas, the process of standardization has paced up. Religion, which is the foundation of Islamic Culture is the basis of Muslim Education. He also studied the curriculum and the methodology of teaching before and after the establishment of madrasas.
Ansari, M. Iqbal, (1980), in his article, "Tradition of Religious Education Among Indian Muslims", studied the development of Islamic education starting from ‘Suffah’ to the present time. He said that the mosques served the purpose of Islamic education in the early Islamic period. Before the Abbasids, no madrasa like the present type had started. He discussed in detail, the development of madrasa education throughout the Islamic period. For better assessment of the traditions of the religious education of Indian Muslims he divided the whole period into the following four phases:

First phase - 1203-1451;
Second phase - 1451-1765;
Third phase - 1765-1947;
Fourth phase - 1947 and afterwards.

Shaikh, Adam Usman, (1983), in his article, "Madrasa and Darul Uloom Education System", highlighted different aspects of the madrasa system. He referred madrasa curriculum as insufficient towards coping up with the modern explosion of knowledge. He also provided good suggestions towards making the madrasa pass outs to become self-dependent.
Roald, Anne Sofie, (1994), in an article, “A Renaissance for Islamic Education”,\^3^2 studied Al-Hidaya Islamic Pre-School Center in Malaysia as an ideal center for developing awareness for Islamic education in the elite class. This center was established to attract the attention of the elite Muslim society towards Islamic ideology. This center seems to be an ideal institution towards developing a good co-ordination between Islamic and other secular sciences.

Kazmi, Yedullah, (1999), in the article, “Faith and Knowledge in Islam”,\^3^3 studied about the philosophy of religion. He considered Faith (Iman) as the condition for understanding God Almighty. Faith (Iman) motivate the men to seek knowledge.

Rehman, Tariq, (2000), in his article, “The Teaching of Arabic to the Muslims of South Asia”,\^3^4 studied and drew a sketch of the introduction and promotion of Arabic language and literature in South Asia. He analyzed and highlighted the syllabus of Arabic literature during and after the Mughal rule in India and Pakistan.

Khan, Zafarul Islam, (2004), in his article “Madrasas: Seats of Learning or Dens of Terrorism”,\^3^5 which was presented at the National Seminar on “Misconception about Islam and Muslims in India”, Jamia Hamdard, 26 March, 2003, tried to justify the position
of madrasas. He analyzed the system of madrasa education from the Mughal Period till the early British Period. He said that the madrasas played major role towards educating the Muslims. For the poor Muslims, the madrasas are the only source where they are being taught free of cost. The main sources of income of madrasas is sadquah, zakat and the donations given by the Muslims. Later on, he discussed about the wrong allegation against the madrasas in India and the unsuccessful attempts made to prove the allegations. He refuted the allegations against these madrasas that they were the breeding grounds of terrorism. They are simply producing Islamic scholars who teach and propagate the message of peace, harmony and brotherhood.

Kaur, Kul dip, (2004), in her article “Madrasa Education in India”, sorted out a brief history on the development of madrasa education in India. Besides this, she also studied the evolution and development of madrasa education curriculum, management and administration of the present day madrasas and the role played by the different Madrasa Boards to establish and run different madrasas.
Vasfi, S. Ausaf Saied, (2005), in his article, “Madrasas Produce Model Citizens”,37 highlighted that madrasas are important tool for social upliftment. He studied the atrocities upon the Muslims at the global level especially in Spain and Portugal.

Justifying the madrasas, he said that they teach the nature of relationship between the Creator and the creations, between man the universe, between men and women, and finally, between individual and society. He also discussed the role of the West in creating suspicious image of the madrasas. In the end he discussed the contribution of the madrasas towards producing model citizens who are God fearing, pious, conscious and dutiful.

Nadwi, Ashhad Rafique, (2005), in his article, “Madrasas: Invaluable Assets to the Society”38 studied madrasa as invaluable asset to the country. He highlighted the contributions made by the madrasas in the Indian freedom movement and all round development of the Indian society, specially Muslim Community. According to him, before the commencement of the English education system in India, madrasas were the major centers of learning. In the upward trend of the literacy rate in India, madrasas play vital role. The products of the madrasas are working
in all the spheres and rendering their services with full responsibility.

**Herlihy, John (2005),** in an article, “Inside the Madrasa”\(^{39}\), wrote that the madrasas are suffering with two serious misconceptions developed among the masses. One of them is that, madrasas are Jihad factories and the other is that, they represent an old fashioned form of learning which includes only rote learning and memorization which does not improve the intellect among the new breeds. While defending against these allegations, he emphasized on the Holy Quran as a sacred doctrine and spiritual discipline and the foundation of the faith of Islam.

**Haque, Mozammel, (2006),** wrote an article on the synthesis of “Traditional and Modern Education System in Muslim Bengal”.\(^ {40} \) Drawing reference from the history, he found that, the traditional educational institutions were totally against the Western educational system in the beginning. They stood fast against English education in the fear of loosing their ideology and identity. But later on, the situation changed a bit and they are found to adopt the secular education to some extent. He discussed in detail
the changing situations from time to time and their impact on the modernization of the madrasa education.

**AL-Masum, Mohd Abdullah, (2006)**, wrote on, “The System of Education During the Muslim Rule in Bengal”. He found that the principal institutions for Islamic education were mosques, khanqahs and madrasas established by rulers, zamindars and noblemen. In mosques and khanqahs, many converted Muslims used to get primary knowledge of Islam during the Muslim rule in Bengal. Persian and Arabic languages were taught along with Bengali language.

**Shah, Saeeda, (2006)**, in her article, “Educational Leadership: An Islamic Perspective,” explained Islamic view of the educational leadership. She pointed out the knowledge gap between the theory and the application of various areas of educational leadership. According to her, the aim of Islamic education was to develop human beings who can follow the path of righteousness and can become useful members of the society along with the quality of leadership.

**Thobani, Shiraz, (2007)** in his article, ‘The Dilemma of Islam as School Knowledge in Muslim Education”, studied the political
and epistemological implications of the integrative and disciplinary modes of pedagogic Islam pertaining to contrasting Muslim contexts where tensions between state education and madrasa education have given rise to potential discourses on the curriculum in post-colonial period.

III. BOOKS ON MADRASA EDUCATION

JAFFAR, S.M., (1973), in his book “Education in Muslim India”, found that during the Islamic reign, education was imparted by threefold means of mosques and monasteries, maktabs and madrasas and private houses. In former times, higher education was imparted in the schools that were attached to the mosques by the learned scholars. Later on, the Madarsas or colleges of modern type, established by the liberal persons, replaced the mosque schools. Education was regarded as a preparation for life both here and hereafter. Every maktab and madarsa had a mosque attached to it, and in every mosque, there were separate classes for instruction of science so that modern education might go hand in hand with traditional instruction. Referring to the religious matter, he pointed out that religion, which is the backbone of Indian
culture and civilization was then the root of all study. In the Islamic period, there were lot of such madrasas that served the purpose of the society.

Hussain, S.S. and Ashraf, S.A., (1979), in their book, "Crisis in Muslim Education", studied the status of Muslim Education. They have appreciated the Islamic education as it trains the Muslims in their attitude to life, their actions, decision and approach to all kinds of knowledge, in accordance with the spiritual and ethical values of Islam. A student who receives Islamic education is expected to be dynamic and active in all respects of life.

They condemned the secular education by saying that it sucked the ethics out of the curriculum that is resulting in the global decline of values. They also discussed the problems with the reimplementation of religious education along with secular education.

They also pointed out the reasons which led to giving less importance to the modern education by the institution of madrasa education. There is a widespread resentment that the madrasa products get that kind of training which is unsuitable for the kind of work that the community needs. But the modern curricula
according to ‘Ulema’ are creating confusion in Islam instead of reinforcing faith in Islamic values.

**Al-Attas, S.N., (1979),** studied on, “Aims and Objectives of Islamic Education”\(^{46}\). His work was based on the assumption that the aim of madarsa education was the creation of good and righteous man who worships Allah in the true sense of the term, builds up the structure of his earthly life according to the Shariah (Islamic Law) and employs it to subserve his faith. He studied about the status of Islamic education in the present context to find its exact aims and objectives. He studied on the deterioration of ‘Adab’ (manner) due to which, the Muslims are undergoing profound infiltration of cultural and intellectual elements alien to Islam. So, now the task ahead is to re-examine the misinterpretation of the concept of Islamic Education, scrutinize their premises, their deductions and conclusions.

**Khan, Mohd Wasiullah, (1981),** in his book, “Education and Society in the Muslim World”,\(^{47}\) tried to highlight the development of the Islamic society. Here, he tried to draw-out the relationship between social, economic and political problems in the Muslim world and their relationship with the formal and non-formal system.
of education. He rationally made an effort to interpret the Islamic point of view in regard to the development of science and technology. He also studied the data of Muslim Literacy and their attitude towards formal education. Though Muslim education and knowledge is based totally on Quran and Hadith, that does not mean that it has ignored secular education.

Therefore, he pointed out the need for expansion of education based on Islamic principles and that Islam does not oppose the acquisition of knowledge.

Ali, A.K.M. Ayyub, (1983), in his book, "History of Traditional Islamic Education in Bangladesh", highlighted the history of madrasa system of Education in Bangladesh from the earliest period up till 1979. He made an effort to identify the scopes, nature, characteristics and problems of these madrasas. He studied about the widespread development of madrasas and maktabas during the Muslim rule in Bengal. He stated about the Khiljis as well as their successors as great patrons of learning as they established famous madrasas in their capitals. But with the advent of British rule, these madrasas which were the important centers of Islamic learning and were contributing a lot to the society, faced various hurdles and were almost completely ruined.
Gradually Bengal lost its glory as a great center of Islamic learning and teaching. Again, gradually with the passage of time its lost position was regained.

Ahmed, Mohd. A., (1985), in his book, "Traditional Education Among Muslims", pointed out that there is a misunderstanding about the Madrasa system that it was purely based on religious education and its rigidity was mainly responsible for stagnation to the upliftment of Muslim society. As a matter of fact, Madrasa Education is partly religious and partly secular. An honorable place was given to secular subjects.

Khan, Mohd. Sharif, (1986), in his book "Islamic Education", made an attempt to highlight various aspects of Islamic education. While emphasizing the place of education in Islam, he discussed about the historical development, curriculum, teacher-student relationship etc. of elementary education in early Islamic period. He discussed the old schools of Islamic education along with their structure and deficiencies.

While writing about the role of madrasas, he condemned the allegations that the madrasa system of education has been responsible for the decline and stagnation of Muslim learning and
scholarship. He held the opinion that madrasas were doing their best services in accordance with the objectives for which they were established. He said that the decline of the quality of learning was related with the isolation from the life of intellectualism. He pointed out that the ‘Ulema’ developed their own self-sufficient sciences. Though the ‘Ulema’ gave prime importance to religious sciences, but they did not condemn the acquisition of modern knowledge.

Kaur, Kuldip, (1990), in her book, “Madrasa Education in India: A Study of Its Past and Present”, worked on Madrasa Education with the aim to trace the origin, growth and development, organization and curriculum of Maktab and Madrasa Education. She also studied the relevance, impact and place of Madrasa Education in the contemporary system of education in India. The study was divided into four parts:

1. Historical background;
2. Curriculum, organization and significance;
3. Problems and politics;
4. Madrasa and Maktabs today.

Alam, Zafar, (1991), in his book “Education in Early Islamic Period”, discussed the education in the early Islamic period
starting from the time of Prophet (SAW) to the period of the four Caliphalates. He tried to take cognizance of the education system prior to madrasa system. In the pre-Islamic period, some Arabs knew reading and writing. But with the advent of Islam, along with the transformation of society, education got its proper place and hence, came the concept of universalization of education. Proper status was given to education as well as those engaged in teaching learning process. This may be treated as the beginning of the system of formal education.

Quasmi, Muhammad Sajid, (2005), made a detailed analysis of the Madrasa System of education in his work “Madrasa Education Framework”.53 His main focus was on the strength or weaknesses of the present madrasa system of education. He made a thorough analysis of the various aspects of the Madrasa Education including curriculum and the teaching methodology in an attempt to justify the system and the contribution it made for the development of the society.

Quasmi, Muhammadullah Khalili, (2005), made an attempt to go through the details of madrasa system in his book, “Madrasa Education: its Strength and Weaknesses”54. He made a detailed
discussion on the historical development of the madrasa system and the contribution it made in the past. He also discussed about the existing madrasas in different parts of the world specially in the Asian countries like India, Pakistan and Bangladesh. He had focused on the required changes in the madrasa system as well as the misinterpretation made in the madrasa system of education.

**Hussain, S. M. Azizuddin, (2005),** worked on the madrasa education in India from the 11th to 21st century. In his work, “Madrasa Education in India: Eleventh to Twenty-first Century”, he made detailed discussions on the different aspects of the madrasa system of education in Indian subcontinent. Discussions also included the madrasa system in medieval India as well as during the colonial period. He made a successful attempt to justify the Madrasa System of education in the present context.

**Wasey, Akhtarul, (2005),** in his work “Madrasas In India: Trying to be Relevant”, studied to find out the shortcomings in the present madrasa system and also made suggestions to eradicate them. He emphasized their contributions towards the society and made suggestions to improve the curriculum as well as the methodology of teaching.
The above mentioned review of related studies indicate that major work has been done in madrasa education in general and the present researcher could hardly find any research study conducted on 'Development of Madrasa Education in Assam Since Independence With Special Reference to Barak Valley Region'.
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