

Planning And Development Of Madarsa Education : Indian View

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Abstract

Every religion regards education as the most efficient means of passing on its ideas, morals, and values to the next generation of citizens. For this reason, each religion has developed its own educational system. The Madarsa education system of Islam frequently matches the educational needs of its future generations. The history of Islam's presence in India and its contributions to knowledge and culture are well-documented, enhancing the country's vast diversity of religions and cultures, for which India is well-known worldwide. In truth, it was Madarsa education in India that challenged the idea that only the wealthy should have access to education and helped the underprivileged have access to it as well. But regrettably, recent worldwide events that were negative have raised questions about the Madarsa's goals and objectives and cast a shadow over them. Every intellectual's desire to learn the true facts underlying the extraneous data has intensified as a result of this. The unfavourable and misleading perceptions of its educational institutions, or madarsa, are currently Islam's greatest global challenge. Undoubtedly, this is a really complicated problem that requires careful discussion and investigation. The goal of the current paper is to provide a broad review of Madarsa education in India from a variety of perspectives.

Keywords: Madarsa, Education, India.

Introduction

India is the museum of all world religions, with all major world religions represented. It is a varied country with a wide range of castes, communities, languages, religions, and cultural traditions. As a manifestation of its freedom, it has chosen to be a socialist, secular, democratic republic. The core of secularism is the acknowledgment and preservation of distinct linguistic and religious minorities while merging them into a single, undivided India. Its Constitution underlines Indian society's pluralism and each segment's right to self-development, but only as a necessary component of a developing nation.

The fundamental notion that motivates India to establish a standard for the harmonious coexistence of various groups is unity in variety or plurality. All of the world's major religions have made a significant contribution to the formation of the nation's culture, heritage, and customs. Like any other community, Muslims have made significant contributions to the history and culture of the country. "India is the nation with the second-highest concentration of Muslims worldwide, after Indonesia. However, the importance of the Muslim minority in the Indian setting goes beyond simple numerical data.

Due to the substantial contributions Muslims have made to India's history, culture, politics, and public debate, the Father of the Nation compared Hindus and Muslims to his two eyes. To see the full picture, we must think about how they cohabit. We cannot allow one eye to exist in our nation! The educational empowerment of a substantial population, like the Muslims, who are the offspring of one of the most intellectually vibrant cultures in history, is a matter of crucial importance for the country as a whole. Due to a collision of geopolitical and cultural sensitivities, madarsa education is today a major global and national issue.

Objectives of the Study

- To know the concept and history of Madarsa education in India.
- To study the organisation and functioning of madarsa education in India.
- To find out the challenges in providing quality education in Madarsas in India.

Methodology of the Study

For the current study, secondary materials including books, journals, magazines, and online sources were used.

BRIEF HISTORY OF MADARSA EDUCATION

The first madarsa, Masjid al Nabawi in Madina, was constructed by the Prophet of Islam with the help of devout followers known as Ashab u Suffa. There, he would teach them the fundamentals of Islam and share the revelation with them that he had just received. An organised Madarsa institution was founded much later. The Islamic public education system is credited to Nizam-ul-MulkTusi (1018-1092 AD), who established the first official Madarsa in Neshapur, Khurasan, and the second, Madarsa Nizamia, in Baghdad, Iraq, both in the 11th century (Haqqani, 2002).

INDIAN SCENARIO

India has a long history and distinctive madarsa system of education. It began with the establishment of Muslim governance in the Middle Ages, a time when Madarsas were the preeminent educational institutions. Every Muslim government in India designated a separate team of academics to oversee the Islamic educational establishments. To educate the populace, the kings generously donated substantial sums of money to these institutions and constructed huge Madarsas. These Madarsas worked to encourage education among the Muslim families residing there. Without making a distinction between the haves and the have nots, they received free education, scholarships, food, and accommodation. In India, madarsas have typically offered conventional education. They have supported Muslim education and literacy campaigns. They have produced a number of notable academics and administrators over the years, including Sher Shah Suri, AbulFazal, Faizi, Todar Mal, and FatehullahShirazi. The founder of the Brahma Samaj and Hindu reformer Raja Ram Mohun Roy received his education in a Madarsa. (Khan 2003).

The first Turkish Sultan, QutubuddinAibek, was the beginning of the Madarsa educational system in India. He built a large number of mosques that served as both study and religious ritual centres. The following monarch, Ilthumish, showed a greater interest in education and founded the Al FirozaMadarsa in Multan and Nasiriya College in Delhi. Similar Madarsas were founded by the

Khilji emperors. Khiljis' successors, the Tuglaqs, are deserving of special recognition for their contributions to the advancement of Islamic education. Sultan SikandarLodhi moved his capital from Delhi to Agra, which quickly developed into a significant academic hub. Agra developed over time into a fantastic educational hub with several Maktabas and Madarsas. One of the notable kings credited with founding Madarsas and offering scholarships to students was GiasuddinAwwal, who ruled Bengal from 1212 and 1227 AD. Many Maktabas and Madarsas were built in Gujarat by Sultan Ahmad Shah, who also founded Ahmadabad city and lived from 1411 until 1441. India's southern region did not fall behind in terms of education either. In several areas of education, it actually had a leg up on the North. Comparatively speaking, the Mughal emperors Akbar (1542–1605), NaseeruddinHumayun (1508–1556), and Sultan Zaheeruddin Babar (1483–1531) all showed a stronger interest in education of the subjects. Regarding Babar's contribution to education, it is said that in addition to encouraging people to learn, he also founded a number of colleges and Madarsas. Likewise, Sher Sah Suri (1486–1545) did. One of the institutions he established, Sher Shah Madarsa in Patiala's Narnol area, rose to prominence for its academic excellence. There was a sizable Madarsa where Akbar had invited a Sheerazi scholar, Mir FathullahShirazi, to instruct the students. Ulama such as FathullahShirazi (about 1582), Hakim Abdul Fatah Gilani (1556-1605), AbulFazl (1551-1602), Faizi (1545-1595), SaiyidNurullahShushtari (1549-1610), and others set the groundwork for a new educational programme and altered the curricula of the Madarsas under the sponsorship of the imperial court. Akbar lived in FatehpurSikri, a city close to Agra where many Madarsas were established. Regarding advancements in curriculum, teaching methods, and modes of study, Akbar was decades ahead of his time. Akbar taught math, accounts, history, geography, economics, the art of government, physics, logic, natural philosophy, and history in Madarsas. He also introduced morals, agriculture, geometry, astronomy, and other subjects.

In these institutions, Hindus studied Patanjali, Nyaya, and Vendanta. Each person studied according to their needs and circumstances. The establishment of mosques and Arabic madarsas was greatly aided by the Mughal

emperors, particularly Jehangir, Shah Jehan, and Aurangzeb. In Gujarat, Aurangzeb Alamgir (1618–1707) rebuilt a number of Maktabas and Madarsas in 1678 AD and hired qualified instructors to instruct the pupils. There were many Arabic Madarsas and distinguished intellectuals in Delhi during the Mughal era. The most well-known of these were the Madarsas Rahimiyah, Bazr Khanam, and Ghaziuddin at Ajmeri Gate.

The number of Maktabas and Madarsas significantly increased at this time, and the Madarsa educational system—which had been largely static for centuries—underwent yet another curriculum reform. Mulla Nizamuddin of Sihali was the one in charge of reforming this curriculum, which is how the amended curriculum came to be known as Dars-i-Nizami. A former house held by a French trader in Lucknow, the Firangi Mahal, was given to Mulla Nizamuddin, one of the 'ulama involved in this project, by Aurangzeb. He established a Madarsa there, which quickly became the premier institution for Islamic studies in north India.

For Firangi Mahal Madarsa, Mulla Nizamuddin created a brand-new curriculum that became known as the Dars-i-Nizami or the "Nizami Curriculum" in his honour. The 'rational sciences' (ma'qulat), or courses like law, philosophy, and grammar that would be appropriate for aspiring bureaucrats, were the Dars-i-Nizami's main emphasis. Three centuries later, the majority of Madarsas in South Asia still use the Dars-i-Nizami as their core curriculum, however more texts on the "revealed sciences" (manqulat), including theology and Prophetic traditions (hadith), have been added.

The entire educational system under British administration was altered. British indifference to these institutions led to the closure of the majority of maktabas and madarsas. As they were stripped of their endowments in the form of free land and forced to rely solely on their own resources, it dealt a significant blow to the conventional educational system. Many Maktabas and Madarsas were forced to close as a result of the development of modern schools. The first action taken by British rulers to cater for the traditional education of Muslims was the founding of Madarsa-i-Aliya in Calcutta. The Calcutta Madarsa College for Muslims was founded by Warren Hastings in 1781 to study "Muhammedan law and

such other sciences as were taught in Muhammedan schools." Later, Sir Syed Ahmad Khan led the Aligarh movement, which was another attempt to strengthen Muslim educational institutions. The last two decades of the 19th century and the first half of the 20th century saw a number of commissions established by British rulers to investigate the country's educational situation; it should be noted that some of these commissions also looked into the causes of Muslims in India's educational backwardness. In these research, the Madarsa System came under intense criticism.

Following the Revolt of 1857, Muslims realised how important it was to protect their culture. MadarsaDarulUloom of Deoband (1866), MadarsaMazhahirulUloom of Saharanpur (1866), NadwathulUlama of Lucknow (1894), and a number of Madarsas in Delhi are among the well-known institutions founded after the 1857 uprising. While putting an emphasis on Arabic literature and Islamic history, NadwathulUlama's courses of study added rational sciences and a working grasp of English. Another setback for the Madarsa system came in 1837 when English took the role of Persian as the language of the courts. Muslim education in India was significantly impacted by the Mutiny of 1857 and the subsequent handover of control of India from the East India Company to the British Crown. The Muslims had to contend with a number of difficult obstacles in addition to the overall hostility of the British rulers. The Christian missionaries' actions of proselytising had to be resisted. As a result, a number of Madarsas were established throughout the nation by the ulama and the general populace. In the latter half of the 19th century, many Madarsas were built (Khan 2003). The most significant and well-known of them were:

1. DarulUloom, Deoband, 1866.
2. MazaheralUloom, Shaharanpur, 1866.
3. MadarsaBaqyatuSalehat, Vellore, Tamil Nadu, 1883.
4. JamiaMazharulUloom, Benares, 1893.
5. DarulUloomNadwatulUlama, Lucknow, 1894.
6. MadarsaAmeenia, Delhi, 1897.
7. DarulUloomKhaliliaNizamia, Tonk, 1899.
8. Jamia Arabia HayatulUloom, Mubarakpur, 1899.
9. Madarsa-ullslah, Sarai Mir, Azamgarh, 1909.
10. JamiaDarus Salam, Umnabad, 1924.

The Madarsa system in the nation was significantly impacted by the country's partition, both in terms of number and quality. Following Indian independence, the majority of the politically astute and wealthy Muslims moved to Pakistan, while the majority of the weak Muslims stayed in India. Madarsas have made significant contributions to the cause of the nation. The nation-building process and the freedom struggle in the country were both heavily influenced by the founders and alumni of madarsas. One of the first to demand complete freedom for India was Moulana Barakatullah Khan Bhopali, followed by Moulana Ubaidullah Sindhi.

MADARSA EDUCATION AT CURRENT SCENARIO

Currently there are thousands of madrasas all over India. Schools called Madarsa can be divided into four categories:

1. Mekteb (Primary Education)
2. Madarsa (Middle/High School Education)
3. Darul Quran (For Memorization of Holy Qur'an)
4. Jamia (Higher Education)

Each Muslim sect in the nation has a network of these institutions. Since Madarsas don't charge tuition and offer free boarding and accommodation to their students, they are frequently the sole educational option for underprivileged families. Maktabas offer fundamental religious instruction, whereas Madarsas offer instruction in religion all the way through senior secondary. Jamias are higher education institutes that offer instruction up to post-graduate and specialised degrees. Every Madarsa has a unique study framework that it adheres to. There is no consistency in terms of topics, books, or emphasis. Additionally, there is no standardisation in the amount of years required to prepare students for different degrees. There are already many Madars in India that offer free education to a particularly disadvantaged section of Muslim society. There has been a surge in Madarsa education in India, taking advantage of the provision in Article 30 of the Constitution of India, which gives specific privileges to minorities to establish their own educational institutions. There are also different estimates of their number. There are reportedly 8,000 to 40,000 Madarsa institutions in the country.

Khan, Saqib and Anjum (2003) cited Indian Ministry of Home Affairs sources and reported that there are 721

Madars in Assam catering to over 1,20,000 children, 1,825 Madars catering to over 1,20,000 children in Gujarat, 961 Madarsas cater to 84,864 children in Karnataka, 9,975 Madarsas cater to 7,38,000 children in Kerala, 6,000 Madarsas cater to over 4,00,000 children in Madhya Pradesh and about 1,780 Madarsas cater to over 25 children in Rajasthan. In Uttar Pradesh, the number of makhtabs is more than 15,000 and the number of Madarsas is more than 10,000. There are over 3,500 Madars in Bihar, including 1,111 under government control, where the government of Bihar pays salaries to both teachers and non-teaching staff. There are 507 Madarsas affiliated to the West Bengal Madarsa Board in which about 200,000 boys and girls study. However, according to Chauhan (2011), a conservative estimate puts the total number of Madarsas at nearly 35,000 mainly concentrated in the states of Assam, Bihar, Gujarat, Karnataka, Kerala, Madhya Pradesh, Rajasthan and Uttar Pradesh. In fact, there are many madars in India that would like to prepare Muslim children to be good Muslims and responsible, engaged and productive members of society (Anzar and Carter, 2006). These are based on various schools of thought that emerged in the late 19th and early 20th centuries, namely Deobandi, Barelwi, Ahl-i Hadith, etc. In the context of India, Urdu is generally the medium of instruction in these Madarsas.

AIMS AND OBJECTIVES OF MADARSA EDUCATION

The straightforward aim of Madarsa education is to impart the principles of the Islamic faith. The essential components in achieving this goal are adhering to the teachings of the Prophet Mohammad (PBUH) and reciting the Quran. The objective of Madarsa education is to train students to follow the path defined by the Quran and Shariah and to transmit the knowledge and message of God to humanity for their bodily, intellectual, and spiritual welfare. (Khan 2002). The major goal of the Madarsa curriculum, according to Hasan (2008), is to produce graduates who are similar to those from modern-style schools, but who also have a deeper grasp of Islam.

Challenges

- The Madarsa Modernization Scheme instructors have gone 53 months without receiving pay. This could demotivate them, which would lower the calibre of instruction.

- Madarsa students are not very motivated to study because of their low socio-economic level. Bringing these kids up to parity with other kids is a difficult undertaking.
- Raising the standard of mainstream subjects taught in Madarsas to that of NCERT is also a difficult task because teachers of current courses have lost their will to teach as a result of five years of unpaid wages.
- Only a small number of students are receiving scholarships of Rs. 1000 annually because there aren't enough funds to support all pupils. Therefore, this meagre grant won't aid pupils in continuing their education.
- It can be very challenging to inspire kids and teachers when resources are so scarce.

Suggestions and Conclusion

In India, madarsas are historical institutions that have existed for several centuries. They currently provide for the educational requirements of Muslim youngsters from economically underprivileged sectors. The Indian Constitution has provisions for the advancement of minorities with relation to education in a number of its articles. The National Education Policy 2020 places a strong emphasis on providing all children, regardless of caste, creed, religion, sex, or area, with a decent education. The Indian government must take action to guarantee high-quality instruction in madarsas as well. To provide Madarsas with the funding they need to provide high-quality education, the state and the government must assure a timely flow of cash.

The following are a few suggestions for improving Madarsa education in India:-

- Extend Madaras' educational offerings to nonreligious areas including science, math, English, and computers.
- Establish a plan to make sure Muslim students have access to both religious and academic training so they can complete their education before the eighth grade.
- For Maktabas and Madarsa, it is essential to expand the infrastructure, which includes adding more classrooms, furniture, and blackboards.
- Teachers should have access to a teacher training programmes if they choose to work with Madarsa

education. Either in well-established training institutions linked to universities or in a different training programme, they should be accommodated.

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