

**Education of Muslim Minorities:
A Study of Madrasa Education in Hyderabad**

**Doctor of Philosophy
In
Human Rights**

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1. Scholars World-International Refereed Multidisciplinary Journal of Contemporary Research, Paper Titled: *Transforms in Madrasa Education: A Study of Madrasa Modernization in Hyderabad* (ISSN No: 2320-3145), Volume-V, Issue - 2, April 2017.
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Terminologies and Explanations

Terms	Definitions and Explanations
<i>Aalim or Alim</i>	: <i>Aalim</i> is a person who has knowledge or is a scholar; the knowledge can be of any subject. But from post century the word has been taken in its narrow sense as the religious scholar particularly one who is master in Islamic sciences. Nowadays the term is use in the sense of <i>madrasa</i> graduate who has completed <i>Aalim</i> or <i>Aalimiyath</i> course. Thus throughout the study the word and its plural (<i>ulama</i>) are used in the present sense. Besides <i>Aalim</i> , the synonym words like <i>Maulana</i> and <i>Allama</i> are also have used in the same sense.
<i>Ahle Sunnathul Jamath</i>	: <i>Ahle Sunnath</i> (School of thought) are the Muslims other than Shia Muslim, but the present notion among Muslims is that they are the people who have more belief, love and respect for Prophet Mohammed than others like <i>Tablighi</i> , <i>Ahle Hadis</i> , <i>Jamath-E-Islami</i> etc. They believe in sufis, observe sufis' death anniversary, <i>Eid-Meladun Nabi</i> and differ in many aspects from above schools of thought. The same school of thought called <i>Barelvi</i> in north India, whereas in south and Hyderabad they called <i>Ahle Sunnathul Jamath</i> .
<i>Deeni</i>	: <i>Deeni</i> or <i>dini</i> means religious, throughout the study the word <i>deeni</i> (religious) has been used in the sense of Islamic. The term <i>deen</i> has been used to mean of Islam and the term <i>Islamic</i> education has been used <i>madrasa</i> education.
<i>Duniyawi</i>	: <i>Duniyawi</i> means worldly, it's an Urdu word. The word is generally used to classify education into two types; religious (<i>deeni</i>) and worldly (<i>duniyawi</i>). The word can mean modern if it is used with education like <i>Duniyawi Taleem</i> (Modern Education). Thus throughout the thesis the word has been used to mean modern or materialistic.
<i>Fatwa</i>	: <i>Fatwa</i> is a ruling on an issue or problem as per Islamic law, given by a recognized authority
<i>Hadis</i>	: <i>Hadis</i> is the quotation or saying of the Prophet Mohammed; the plural of <i>Hadis</i> is <i>Ahadis</i> or <i>Ahadees</i> . The Islamic scholars combined the <i>Hadis</i> after Prophet Mohammed's demise from his companions and wives. They compiled books of <i>Hadis</i> with different names by different Islamic scholars like <i>Bukahri Sharif</i> , <i>Tirmizi Sharif</i> , <i>Mishkat Sharif</i> etc.
<i>Hira</i>	: <i>Hira</i> is a cave of mount <i>Jabal-E-Noor</i> in Mecca city of Saudi Arabia. The cave is the place where the first verses (<i>Iqra</i>) of the Quran were revealed to Prophet Mohammed.
<i>Ilm</i>	: <i>Ilm</i> is an Arabic word which means knowledge, the meaning of <i>ilm</i> has been taken in a very broad sense by Islam which covers all sort of knowledge and education that could be useful for humanity. Later the narrow understanding of few scholars took the term in the sense of Islamic knowledge and education but throughout the study the term has been used in the sense of its original meaning that is any sort of education and knowledge it could be modern or religious.

<i>Jamia:</i>	: <i>Jamia</i> means university and a place of learning, plural of <i>jamia</i> is <i>jamiyath</i> ; the word has Arabic origin. Though today even small <i>madrasas</i> also use the term <i>jamia</i> in their names in such cases the word has been taken to generally address <i>madrasas</i> throughout the study.
<i>Khalifa</i>	: <i>Khalifa</i> or Caliph is singular of <i>Khulfa</i> , <i>Khulfa</i> are the four companions of Prophet Mohammed, named Hazrath Abu Bakar, Hazrath Umar, Hazrath Osman and Hazrath Ali. The meaning of the Arabic word <i>Khalifa</i> is guardian of the people of the country. After the Prophet Mohammed, <i>Khulfa</i> were leading the Muslims.
<i>Khankha</i>	: The religious places or lodges of Sufis called <i>khankha</i> , throughout the study plural of <i>khankha</i> has been used as <i>khankha</i> and <i>khankhain</i> . <i>Khankhas</i> have been used as a place of learning and propagating peace, harmony and tolerance among different religious communities.
<i>Madina</i>	: <i>Madina</i> or <i>Yasrab</i> is the City of Saudi Arabia, where the first Muslim State established by Prophet Mohammed and his grave is also situated in the same city in a masjid called Masjid-E-Nabavi.
<i>Madrasa</i>	: <i>Madrasa</i> is singular of <i>madaris</i> ; the word has been derived from the Arabic word <i>dars</i> , which means <i>lecture</i> . All sort of higher educational institutions where any sort of education imparted we termed as <i>madrasa</i> . In the present time the term <i>madrasa</i> is used the in limited sense of Islamic educational institution, thus throughout the thesis the same is mentioned and for convenience <i>madrasas</i> are used instead of <i>madaris</i> .
<i>Maktab</i>	: <i>Maktab</i> is singular of <i>makatib</i> , the word is derived from the Arabic word <i>kutub</i> , which means tiny. All the places of basic learning can be termed as <i>maktab</i> where girls and boys commonly imparted basic education of Islam. Most of the time <i>maktab</i> s are situated in the <i>masjids</i> of the localities, and sometimes the word <i>maktab</i> is also used in the sense of school of thought.
<i>Safa</i>	: <i>Safa</i> was the platform of <i>Masjid-E-Nabavi</i> in Madina. It functioned as the educational institution started by Prophet Mohammed to impart education to his companions and was a place for discussion and debate on Islamic philosophy. The graduates of the institution are named as <i>Ahle-Safa</i> (People of Platform).

Abbreviations

AD	: Anno Domini
AMU	: Aligarh Muslim University
BJP	: Bharatiya Janata Party
CMB	: Central Madrasa Board
CRC	: Convention on the Rights of the Child
DDE	: Directorate of Distance Education
EFLU	: English and Foreign Languages University
HRD	: Human Resource Development
HYD	: Hyderabad
ICCPR	: International Covenant on Civil and Political Rights
ICESCR	: International Convention on Economic, Social and Cultural Rights
ICSSR	: Indian Council of Social Science Research
JMI	: Jamia Millia Islamia
JNU	: Jawaharlal Nehru University
KGBV	: Kasturiba Gandhi Balika Videyalayas
MANUU	: Maulana Azad National Urdu University
MAO	: Mohammedan Anglo-Oriental
MMS	: <i>Madrasa</i> Modernization Scheme
MS	: Microsoft
NCERT	: National Council of Educational Research and Training
NGO	: Non Government Organization
NM	: Not Mentioned.
OBC	: Other Backward Class
OU	: Osmania University
RSS	: Rashtriya Swayamsevak Sangh
RTI	: Right to Information Act
SCR	: Sachar Committee Report
SIO	: Students Islamic Organization of India
SSA	: Sarva Shiksha Abhiyan
SSC	: Secondary School Certificate
TDP	: Telugu Desham Party
TSRS	: Telangana Residential Schools
UDHR	: Universal Declaration of Human Rights
UGC	: University Grants Commission
UNESCO	: United Nations Educational Scientific and Cultural Organization
UP	: Uttar Pradesh
UPA	: United Progressive Alliance

List of Meanings of Urdu, Arabic and Persian Words

Words	Meanings
<i>Aalima</i>	: Women Islamic Scholar or a women who have completed <i>Aalim</i> course
<i>Aashurkhana</i>	: Place where Shia Muslims observe mourning during Moharram (Plural: <i>Aashurkhanay</i>)
<i>Achuth</i>	: Untouchable
<i>Ajlaf</i>	: Low class Muslims, particularly in north Indian states
<i>Akhlakhhiyath</i>	: Moral Education
<i>Akhtesath</i>	: <i>Akhtesath</i> or <i>Duttura</i> ; Ph. D or research degree of madrasas
<i>Allah</i>	: God
<i>Allah Hu Akbar</i>	: God is the greatest
<i>Al-Qalam</i>	: A chapter of the Quran, named as <i>Al-Qalam</i> 'The Pen'
<i>Amir</i>	: Leader
<i>Arakeen</i>	: Elements; singular is <i>rukun</i>
<i>Ashraf</i>	: High class Muslims, particularly in north Indian states
<i>Ashraful Maklukhat</i>	: The finest creation of God or Human being
<i>Asar</i>	: Third prayer (namaz) of the day
<i>Atiya</i>	: Donation; it is call <i>Atiya</i> or <i>Aatiya</i> or <i>Atiyath</i> also
<i>Badr</i>	: The first war between Muslims and their enemies at the field of <i>Badr</i>
<i>Bagawath</i>	: Fight for freedom of 1857 / Revolt
<i>Bakrid</i>	: <i>Bakrid</i> or <i>Eid-ul-Azha</i> ; One of the Muslims' festivals, on the occasion animals sacrificed
<i>Barelvi</i>	: The people who have affiliation with Ahmad Raza's Believe and ideology
<i>Bazm</i>	: Gathering
<i>Bidati</i>	: A Muslims who believe others support than Allah (God) / New inventions in Islam
<i>Bismillah</i>	: Start or beginning with the name of <i>Allah</i> (God)
<i>Burqha</i>	: A dress wear by Muslim women, for protecting themselves from evil eyes
<i>Byet Bazi</i>	: Poetry commutation
<i>Chillah</i>	: Tablighi people's going to away from the family for 40 days, to propagate their ideology
<i>Chiram</i>	: Leather of scarified animals
<i>Daccani</i>	: The people of Deccan called Deccani; also language of Deccan
<i>Darul Uloom</i>	: College or Educational Institution
<i>Dars</i>	: Lecture
<i>Dars Gah</i>	: Lecture hall
<i>Dargah</i>	: The grave of Sufi / Peer / Fakir
<i>Dawath</i>	: Invitation
<i>Deccan</i>	: Entire southern peninsula of India (Telangana, Part of Karnataka and Maharashtra)
<i>Dervish</i>	: Fakir/ Sufi / Peer
<i>Deeni</i>	: Religious
<i>Devobandi</i>	: Graduate of Darul Uloom – Devoband or follower of its ideology
<i>Diniyath</i>	: Religious Education
<i>Diwan</i>	: In charge
<i>Duniyawi</i>	: worldly
<i>Eid</i>	: Festival
<i>Eid Gah</i>	: The place for prayer of <i>Eid</i> , Generally constructed out of residential area
<i>Farman</i>	: Order
<i>Farayez</i>	: Duties; singular <i>farz</i>
<i>Faragin</i>	: Pass out students of an institution
<i>Fajar</i>	: First prayer (namaz) of the day
<i>Fateha</i>	: <i>Fateha</i> or <i>Fateha Khwani</i> ; Prayer for peace as well it is a ritual
<i>Fazil</i>	: Master Degree of <i>madrasa</i> , A course of <i>madrasa</i> education
<i>Fiqh</i>	: Islamic Jurisprudence
<i>Gazal</i>	: Poem, particularly romantic

<i>Giyarvi Shareef</i>	: Calibration of death anniversary of Gousazam Dastagir (Sufi)
<i>Hafiz</i>	: The person who have memorized whole Quran
<i>Haj</i>	: Visiting of Muslims to Mecca and Madina
<i>Hakeem</i>	: Doctor
<i>Halal</i>	: Allowed
<i>Halkha</i>	: Circle
<i>Hamd</i>	: Describing the greatness of Allah in poetic form
<i>Haram</i>	: Prohibited
<i>Hifz</i>	: Course of memorizing of the Quran
<i>Hikmath</i>	: Unani medicine Profession or doctor course
<i>Hyderabadi</i>	: The local people of Hyderabad
<i>Hyderabad – Deccan</i>	: The Nizam's territory till 1948, (Telangana, Part of Karnataka and Maharashtra)
<i>Idara</i>	: Institution
<i>Ilm</i>	: Knowledge or Education
<i>Ilmul Ghaib</i>	: knowledge of the unknown
<i>Imam</i>	: The person who leads the <i>namaz</i>
<i>Imamath</i>	: The profession of leading <i>namaz</i>
<i>Iman</i>	: Belief
<i>Iqra</i>	: Read
<i>Jahalath</i>	: Illiteracy and ignorance
<i>Jamath</i>	: Organization or association
<i>Jamia</i>	: University
<i>Jibreel</i>	: Gabriel
<i>Kafir</i>	: Disbeliever
<i>Kamil</i>	: M. Phil degree of <i>madrasa</i>
<i>Kanzul Iman</i>	: Translation of the Quran by Ahmad Raza named <i>Kanzul Iman</i> (Treasure of Belief)
<i>Karbala</i>	: The ground or place in Iraq, where Husain assassinated by Yazid.
<i>Khabrastan</i>	: Graveyard
<i>Khadim</i>	: Servant
<i>Khatib</i>	: Speaker
<i>Kifalath</i>	: Sponsoring for education of a poor student
<i>Kalaam-Allah</i>	: The Quran also called <i>Kalaam-Allah</i> (Literal worlds of God)
<i>Kurta</i>	: A long shirt till knee
<i>Kuttab</i>	: Place of studying (<i>maktab</i>)
<i>Magribi</i>	: Western
<i>Mahfil</i>	: Gathering
<i>Maimber</i>	: A specific place for <i>Imam</i> in Masjid, from where he leads the <i>namaz</i>
<i>Makbara</i>	: A sort of constructed dome at the grave of king / prince or a renowned personality
<i>Marsia</i>	: Describing greatness of <i>martyrs/ Elegy</i>
<i>Masjid</i>	: Mosque
<i>Mualim</i>	: Teacher; plural is <i>mualimeen</i> . Synonym is <i>maulvi</i>
<i>Mullah</i>	: <i>Priest</i>
<i>Munafik</i>	: Deceiver
<i>Murshid</i>	: Teacher, Guide or Sufi / Peer / Fakir
<i>Math</i>	: Mat or math; religious educational institution of Hindus
<i>Matam</i>	: Sorrow
<i>Mozan</i>	: The person who calls for prayer and looks after mosque
<i>Mubalig</i>	: Propagator; plural <i>mubaligin</i>
<i>Mureed</i>	: Disciple of sufis, plural is <i>muridain</i> (mureeds / murids)
<i>Muharam</i>	: 1 st month of Islamic Calendar; Shia Muslims Observe Mourning of 10 th of this month
<i>Mutthi</i>	: Hand fifth
<i>Nath</i>	: Describing the greatness of Prophet Mohammed in poetic form
<i>Nazm</i>	: Poetry

Nazar Band	: Magic
Nazara	: Basic course of <i>madrassa</i> or <i>maktab</i> , in which children learn basics and reading
Namaz	: Prayer (5 times in a day; <i>Fajar</i> , <i>Zohar</i> , <i>Asar</i> , <i>Magrib</i> and <i>Isha</i>)
Nadvi	: The title, graduate of Nadwaul Ulama
Nisab	: Syllabus
Nizam	: System
Nizam-ul-mulk	: The last Nizam of Hyderabad; Mir Osman Ali Khan (The 7 th Nizam)
Noor	: Divine radiance
Parda	: Muslim women's covering faces to protect themselves from evil eyes
Pirs	: Teachers or sufis
Payam	: Massage
Qirat	: The art of reciting the Quran in a proper way
Qurbani	: Sacrificing Animals
Quresh	: The tribe of Mecca from which Prophet Mohammed is
Ramzan	: Month (10 th month of Islamic calendar) of fasting for Muslims
Rasm	: Ritual
Rasol	: Prophet or <i>Nabi</i>
Roza	: Fasting
Sadr-E-Darul Ifta	: Head of the Department of <i>Fatwa</i>
Sahabi	: A Muslim who has seen Prophet Mohammed, plural is <i>sahaba</i>
Salfi	: A follower of Ahle Hadis school of thought
Sama khana	: Place for <i>qawwali</i>
Sarkari	: State or Government
Shariyath	: The Quran, the Hadees and traditions of Prophet Mohammed (Islamic Law)
Sheer Khurma	: A sweet; made of milk to serve at the time of festivals by Muslims
Shifakhana	: Hospital, plural <i>Shifakhaney</i>
Sharbath	: A kind of soft drinks
Sunnat	: The traditions and practices of Prophet Mohammed
Suf	: woolen dress
Tababith	: Medical
Tabligh	: Propagation of Islam
Tablighi	: A Muslim who is associated with Tablighi Jamath or its ideology
Tafhimul Quran	: Translation of the Quran by Maulana Maududi, means understanding of the Quran
Tafsir-E-Quran	: Interpretation of the Quran
Taqhsim-E-Isnadath	: Convocation
Talba	: Students (singular: <i>Talib-E-Ilm</i>)
Taleem	: Education
Tarbiyath	: Training
Tarabi	: A special <i>namaz</i> offered in <i>Ramzan</i> only
Tawhid	: The idea of worshiping only one God
Uhad / Uhd	: Period
Uloom	: Different branches of knowledge or different subjects
Urs	: Death anniversary of Sufi at shrine
Ushra	: Islamic tax on agricultural product; have to pay to poor, orphan, widows, and homeless
Wakf	: Islamic endowment of property to be held in trust and used for religious purpose
Walima	: A meals offered by groom after marriage
Wazu	: Ablution
Zaban	: Language
Zabani	: Oral

Education of Muslim Minorities: A Study of Madrasa Education in Hyderabad

Chapter - I Advent and Philosophy of Muslim Education

Chapter – I

Advent and Philosophy of Muslim Education

1. Introduction:

It is universally acknowledged that education and knowledge are vital instruments for generating and exploring new ideas, inventions, and regarded as the main source of transformation of cultures, skills, identities and religious teachings. Apart from this, education is considered as the light which can lead humanity out from the darkness of illiteracy and ignorance or treated as an instrument to cope up and solve the contemporary problem of individual, community, society, and nations or to turn the unfavorable situation into a favorable one. The sudden explosion of information and technology is adding new ideas and dimensions everyday to the existing body of knowledge, as a result the demands of new ideas are increasing every day and the validity of knowledge can be justified only through proper research. In such scenario keeping oneself abreast with the latest knowledge and technology is the only way to remain ahead in competition of social and economic development in the current society¹ which is possible through the current and newest education only.

The importance of education gets double fold in multi cultural and religious societies like India where different educational patterns based on religious, cultural and linguistic identities exist. There are many vernacular educational institutions and systems based on socio-cultural, linguistic and religious backgrounds along with state's common educational pattern, imparting education to young minds of the communities. Thus importance of any of them cannot be ignored and cannot adopt a particular pattern for all communities but state can facilitate all of them to flourish and play their own roles in social and national development. The ultimate result of education depends on objectives and teaching-learning process or sort of imparted education which influences the society and brings social transforms or reforms, since every sort of education tries to bring certain social changes², thus all the patterns of educations, syllabus and their objectives are very important in society building and can be considered as fabric of society and

¹ Zaman, M. S. (2001), Problems of Minorities' Education in India, Hyderabad, Booklinks Corporation, P.1.

² Hawkins, J. N. (1983), Education and Social Changes in the People's Republic of China, New York, Praeger Publishers, P.3.

nation. Each sort of education aims at producing expertise in specific knowledge and other abilities in individuals. Consequently, educational functions in specific area and its diversified objectives are unique identities. Even the objectives and meaning of education are not universally fixed; it is taken in different meanings from different individuals³ and communities.

Similarly for Muslims, “education” is a religious obligation that Muslims should seek knowledge to know about God and to please God⁴ and Prophet Mohammed by exercising their knowledge for the welfare of human beings⁵. The value of education among Muslims is more religious than economical. Thus from beginning of Islam till present days *madrasas*⁶ are seen as vital institutions for imparting basic general education to Muslims, centres for propagating of Islam, tool for transforming the teachings of Islam to the next generation and effective source to uphold the Muslims’ cultures and identities as asserted by *ulama*⁷ and same mentioned by Islamic seminaries as their primary objectives. The Indian *madrasas* not only focus on religious sciences but also concentrate on educating the regional languages and English, so that Muslims will not be isolated in regional setup of villages and states. In addition to these objectives *madrasas* focus on moral and character formation whereas least importance is given to career and economic opportunities, though they teach few modern subjects like science, social science, mathematics etc.

Importance and relevance of the Islamic education for Muslims can be traced though it’s meaning in their life that Islamic education is considered as foundation of Muslims’ existence and a key of success in this present world and life hereafter. Thus in the present time Islamic education is intimately associated with the education imparted by *madrasas*.

³ Bartlett, S., Burton, D., and Peim, N. (2001), Introduction to Education Studies, New Delhi, Sage Publication. Pp.1-2.

⁴ Rahmani, K. S. (2012), Above Cited, P. 18.

⁵ Mazhari, W. (2014), Above Cited, P. 29.

⁶ All sort of educational institutions where any sort of Islamic education imparted, Madrasa is singular *Madaris* is plural but for the convenience “Madrasas” used.

⁷ Ulama is plural of Aalim, the word “Aalim” gives the meaning of the person who knows, in this sense the word Aalim is used for everybody who has knowledge of any subject, it’s not confined to religious or Islamic knowledge or someone who has done a Aalimiyath course from any institution. But few writers started using the word in a restricted meaning for religious scholar or the person how have done Aalim or Aalimiyath course from any madrasa in the same line terms like “Aalim-E-Deen”, “Maulana”, “Molvi” and “Allama” also use as a mark of respect for religious scholar.

Hence, *madrasa* education has become more meaningful and has relevance in contemporary societies since every Muslim have to study the *madrasa* education or *Deeni Taleem* (Religious Education) weather in formal or informal mode, for learning basic practices of Islam and learning Arabic, which is not possible in state and private schools in a secular country, where students from several religious backgrounds generally enroll.

A close look at the background of *madrasa* education reveals that the existing *madrasas* are not similar to *madrasas* of centuries earlier. Islamic seminaries have been transforming since the advent of Islam. Today's *madrasas* are in a mode of transition with the respect to their objectives and pattern of education but the main objectives which are seen as the spirit of Islamic education system have not changed yet. Recently a new trend of "Islamic Schools" introduced in India and Muslim countries for Muslims' religious education where the institutions offer *madrasa* (Islamic) education with modern form of education it can also be seen as an attempt to modernize *madrasas* or to replace with the high breed *madrasa* education with the intention of Islamizing the syllabus and Knowledge.

2. Defining Madrasa:

Today the same term "*madrasa*" is understood in a different way in different countries, such as in gulf countries and other Muslim countries like Pakistan, Bangladesh, and Indonesia, as "primary and higher" educational institute. The people of Deccan aged more than 60 years also have same perception that it is a place of education, where not only Islamic education but also all type of education can be acquired. Basically the term "*madrasa*" is derived from Arabic word *dars* (lecture); thus all sort of places where any kind of instruction is delivered or the place where any sort of learning take place, including technical and professional, is called *madrasa* in Urdu and Arabic which is equal to "School" in English language.

The word "*madrasa*" is used in the context of school or the institution of imparting education in Muslim societies around the world. Even today Muslims use a prefix for religious educational institution "*Deeni Madrasa*" (Religious School) and *madrasa* for

general school. In Arabic and Urdu speaking regions the term is used in the sense of all sorts of schools including traditional Islamic subjects as well as modern sciences imparting institutions. In some non-Urdu and Arabic speaking countries the word is generally understood in a limited sense, as a school of Islamic education⁸ which imparts the Quranic jurisprudence, literature, medicine, arithmetic, astronomy, and philosophy etc. In many societies *madrasa* has taken in the sense of the institution which emphasis on memorization and correct pronouncing of the Quran, and installs proper Islamic knowledge and ideas in the students so that they could lead their lives as practical Muslims.

Reviewing the aforesaid terms of *madrasa* and *madrasa* education system, the present study has taken the contemporary meaning of *madrasa*, generally termed in Hyderabad and Deccan. The word “*madrasa*” or its plural and the word “seminary” or its plural have used in the sense of Muslims’ religious educational institutions throughout the thesis. *Madrasa* may be big or small but the term “*maktabs*”⁹ has not used in the sense of *madrasa*. Even few seminaries use the word *Jamia* (University), such institutions also taken as sample but they have considered as the part of *madrasa* education system instead of considering them a separate institution.

3. Review of literature on Madrasa Education:

This chapter seeks to understand the historical background of advent of Islamic educational institutions or *madrasas* from the time of inception of Islam in Mecca, from the time of Prophet and Caliphs and will try to understand what kind of importance Islam has given to education, and how the Islamic philosophy executed by Prophet Mohammed and Caliphs through these particular educational institutions. The chapter will throw light on spread of Muslims’ educational system, its aims and objectives and how the transformation have been taking place in *madrasas* education. The chapter builds an argument that the *madrasas* education system is pivotal in upholding Muslims’ culture,

⁸ Noor. F.A, Sikand. Y & Bruinessen, M. (2008) *The Madrasa in Asia political Activism and Transnational Linkages*, Amsterdam, Amsterdam University Press – Netherland, P.9.

⁹ The primary educational institutions where basic of Islam like reading only letters and few verses of the Quran teach in the corner of masjids or at tutors’ home.

identity and tradition, and ends the functioning of *madrasa* education system in the subcontinent of India.

Furthermore, an attempt has been made to present a thorough review of *madrasa* education system in India. Important and focal areas of this review try to understand the Muslims' educational system in India after the establishments of Muslims' rule in the subcontinent and how the Muslims' educational system differ from Hindus' educational system in medieval India plus what kind of contributions Muslim rulers made for imparting education in their kingdoms for Muslims, Hindus, low caste and women. The review also seeks to understand the shift in curriculum of madrasas from time to time.

The review throws light on the transformations among Muslims' through education and try to look how the social mobility achieved by the communities through *madrasa* education. Specially tried to throw the light on how the educational institutions like the *masjids*, *maktabs*, *khankhas*¹⁰, and *madrasas* have been playing their role in educating the people in India till today. An attempt also made to understand how the 1857 is responsible for educational backwardness among Muslims that Mughal rule ended and Muslim *Zamindars* and *Jagirdars* lost their lands and properties who used to patronize *madrasa* education and how the Christian missionaries were trying to convert Muslims into Christianity. A critical review of Muslims' status during British¹¹ rule tries to understand how the Muslims were struggling for the existence of their religion, culture and identity.

The reviews also try to understand different views of Muslim scholars on education for the community and their execution with the establishment of educational institutions to protect Muslims' culture, religion, belief and identity. The reviews explore the ideas of such Muslim scholars and try to look at the problems which Muslims forced to face by British and Indian Government in post independence India. The review also try to cover

¹⁰ The institutions of Sufis' where Islamic education with morel education impart for all the religious background people through Kawali or lectures etc, the major concentration of the institution is to build peace and harmony among the different communities and society.

¹¹ Mazhari, W. (2014) Above Cited, P. 47.

how fear psychosis deeply rooted among minorities in India and how minorities particularly Muslims are trying to uphold their religion, culture and identity by educating the young ones of the community in *madrasas* for protecting and forwarding Islam, Islamic value, culture and identity to next generation. The study also tries to look at previous writings of several authors and reviews their work to know the changes which has been taking place in educational system in India.

Saleem¹² tried to study the educational system set up by the Prophet Mohammed in his book *Agaz-E-Islam Main Musalmanow Ka Nizam E Taleem* (Muslims' Educational System at Starting of Islam) and he traces the evils of educational system before the Prophet where the right of education was only for the elite men. He generalized that this was found in every society and even few celebrated philosophers opposed the concept of right to education for women, blacks, slave and untouchables like Aristotle and Mannu. He writes that Prophet Mohammed showed keen interest in educating people and established a complete educational system based on equality, where there were no differences of colour, race, area, gender and asked all to get any sort of education from wherever they could. Saleem pointed that Prophet Mohammed assigned few of his companions to impart education in Madina¹³ and started first formal residential *madrasa* "*Safa*"¹⁴. After the Prophet, all the Caliphs also followed the Prophet. Since education was compulsory for everybody, the second Caliph Umar Farokh established a number of educational institutions and appointed few mobile teachers to educate and test the literacy and education of the passengers at markets, roads and other public places. He concluded that Prophet strictly warned the followers to impart free education that is why the Islamic institution does not charge any fee to students and impart fee education toady also.

Faroki¹⁵ in his book *Musalmanon Ka Taleemi Nizam* (Muslims' Educational System) wrote that Islamic educational institutions showed keen interest in Islamic sciences as

¹² Saleem, S. M. (1997), *Agaz-E-Islam Main Musalmanow Ka Nizam E Taleem*, New Delhi-India, Markazi Maktaba Publishers.

¹³ One of the holiest cities for Muslims, Where Prophet Mohammed's grave situated and the first Muslim state in the world established in Madina.

¹⁴ Safa was the platform of Masjid-E-Nabavi, established by the Prophet Mohammed to teach his companions.

¹⁵ Faroki, Z. H. (1992), *Musalmanow ka Taleemi Nizam*, New Delhi-India, Jamia Millia -Ltd. (Urdu text).

well as modern sciences in past, like swimming, horse riding, quotes, poetry, mathematics, music, painting, engineering and sociology sort of subjects were part of *madrasa* syllabus. He traced the history and origin of *madrasa* education system and argued that the first of all *masjid* used for prayer and teaching, thus *masjid* can be regarded as the true birthplace of the Islamic educational system. Later *madrasas* established separately for imparting education. He has debated that *madrasas* have been modifying and changing their subjects according to interest of students and as per the demand of time. The objectives of state *madrasas* were quite different from private *madrasas*, to produce scholars and bureaucrats to fulfill the state requirement, the state allocated funds and salaries to teachers and scholarship to students, even private *madrasas*.

Ray¹⁶ in his book *Education in Medieval India* explored educational system among Muslims and Hindus in medieval India during Muslims rule and the study found that the educational system brought to India by Muslims was different from Brahmanical and Buddhist system of ancient India in many aspects. Ray remarks that since it is religious obligation of Muslims to get education and educate people, therefore Muslim kings showed keen interest in educating even low caste Hindus (*Achuths*) on Islamic egalitarian base. He pointed out that it was first time in the history of India that low caste (*Achuths*) got the right to education. The study pointed out that Muslim kings issued orders to impart free education so that the poor, orphan and low caste could get education in *madrasas*. The study explores that Islamic philosophy of equal opportunity, through *madrasa* education became a medium for an upward social mobility as well as it contributed a lot to body of knowledge in India.

Naheed¹⁷ in her research paper *Traditional Madrasas: Devoband and Its Inspiration* explains that during Mughal period *madrasa* system flourished in all part of the country funded by states, after 1857 the *madrasa* education fall and did not get any support from

¹⁶ Ray, K. (1984), *Education in Medieval India*, Delhi- India, B R Publishing Corporation.

¹⁷ Naheed, U. (2007) 'Traditional Madarsas: Deoband and Its Inspiration' in Mahmood, T. (2007), (Ed) *Politics of Minority Educational Institutions Law and Reality in the subcontinent*, New Delhi-India, Raj Press.

British. Naheed describes that these Islamic institutions like *Darul Uloom Deoband*, *Nadwatul Uloom* and many *madrasas* and renowned *ulama* were associated with freedom moment of India and many of them sacrificed their lives for the freedom of India from British. Naheed writes that *madrasa* education is free of cost, taken care by Muslim community including food, accommodation, books, clothes, health care thus it is the only source for poor Muslims to educate their children; in west Bengal 25 percent of *madrasa* students belongs to poor and low caste Hindus. She discloses that these institutions totally depend on common Muslims' economical support primarily in the form of charity (*zakat*, *sadaqat*, and *atiyath*) and generally *madrasas* do not accept any sort of help from the government or other than Muslims. Naheed points out that *madrasa* students generally know only Arabic and Urdu therefore they cannot interact with other communities thus they are lacking in to remove the misunderstanding and stereotypes about Islam and *madrasa*.

Siddiqui¹⁸ in his research paper *Development and Trends in Madrasas Education* described that the *madrasas* had been holding the autonomous status since their inception and did not entertain the states' interferences in their syllabus and functions. *Madrasa* started facing problems from the time of British, since the products of *madrasas* or *ulama* and students actively led the revolt of 1857 to make India free from British. Thus British tried to uproot the *madrasa* education system from the subcontinent to curb Muslims' political power. He made a point that the same tendency Indian government adopted after independence towards *madrasa* education system to control or curb Muslims in all field.

Begum¹⁹ in her book *Asif Sabe Mir Osman Ali Khan Aur Un ka Uhad* (Mir Osman Ali Asif VII and his period) throws light on educational services of Mir Osman Ali Khan in Hyderabad State and described that Mir Osman Ali Khan introduced inclusive educational policies for all the communities, particularly he showed interest in educating untouchables and all religious and linguistic communities like Sikhs, Christians, Hindus

¹⁸ Siddiqui, M. A. (1998) *Development and trends in Madrasas Education*, (Ed), Qadri, A.W.B, Education and Muslims in India Science Independent, Delhi-India, Institute of objective Science.

¹⁹ Begum, T. (1993), *Asif Sabe Mir Osman Ali Khan Aur Un ka Uhad*, Hyderabad-India, Idara Adbiyath-E-Urdu, Urdu text.

and Muslims by granting financial support, not only in state but also in almost all corners of India and abroad. She pointed out that Mir Osman Ali Khan has made huge donations to Banaras Hindu University, Shantineketan, Andhra University, Aligarh Muslim University, Darul Uloom Deoband and many foreign universities. She found that he supported religious educational institutions like *mats*, *madrasas* and missionary schools and protected the autonomous status of each group, and these communities were amply cooperated for the maintenance their diverse cultures and identities according to their religions and beliefs.

Ruksana²⁰ tried to understand educational system in Hyderabad - Deccan during 1724 to 1948 in her book *Uhd-E-Asifia Main Uloom wo Maroof ka Irtekha* (Development of Education and Art in the Period of Asifia) and explored the encouragements taken for promotion of several languages by Asifjahi rulers. Ruksana describes that *khankhas* of *sufis*²¹ played a vital role in promoting education in Asifjahi period in Deccan and few renewed *madrasas* like *Madrasa Quamarduddin* of Aurangabad and *Madrasa Qutub Alam* were the main centers for religious as well as modern education. She revealed that Nizam-ul-mulk had keen interest in literature and education. Many poets, writers, painters and artist rewarded for their work in his period. This study focuses on the modern and religious books translated in many languages like Kanada, Telugu, Marathi, Urdu, Arabic, and Persian for the use of public in their mother tongues. She makes a point that after the accession of Hyderabad in Indian states in 1948, which changed the educational pattern and it has affected a lot to *madrasa* education, Muslims' culture and identity by cutting down their economical sources which led Muslims towards socio-economic and educational backwardness in Deccan-Hyderabad.

²⁰ Ruksana, P. (2006), *Uhd-E-Asifia Main Uloom wo Maroof ka Irtekha*, Hyderabad-India, Maktaba Shadab, Urdu text.

²¹ Islamic mystic is called *Sufi*, *Sufi* also referred to as Fakir, Darwesh "the poor", the term *Sufi* had derived from Arabic word 'Suf' means woolen. Sufism is mystical way of approaching the Islamic faith and way of life, the whole life style and system of Islamic mystic is called "Sufism". In which Muslim mystics seeks to find the truth of divine love and knowledge through direct personal experience of God. The teaching of Sufism called 'Tasawwuf'.

Kumar²² tried to study the status of cultural and educational rights of minorities in India in his book *Cultural and Educational Rights of the Minorities under Indian Constitution*. He tried to look at challenges faced by minorities in attaining their cultural and educational rights in India. He studied several cases and judgment from state high courts, and explored the constitutional provisions like Article 28, 29, 30 (1), 350 and discussed the minorities educational institutions, particularly Aligarh Muslim University to understand the barriers of minority community while attaining education. He concluded in findings that though minorities in India have certain rights guaranteed by the constitution of India but they have to struggle a lot to achieve their educational and cultural rights.

Sayeed²³ tried to explore contemporary politics with minorities' rights particularly educational rights in her research article *Safeguarding Educational Rights of Minorities* and debated minorities' right of establishing and administering of educational institution. She has mentioned that contemporary majoritarian politics is busy to cut down minorities' rights. As instance, current politics with Muslims' educational institutions, Aligarh Muslim University, Jamia Humdard and Jamia Millia Islamia studied and pointed that the current politics is based on bias rather than logic which is debating the issue without understanding the historical background of these institution. She has concluded that the central government should follow the constitutional spirit and the judiciary should active and unbiased to protect the spirit of constitution.

Ahmed²⁴ in his book *Indian Muslims Issues in Social and Economical Development* discussed the reasons of educational backwardness among Muslims in India and picked up few historical, political, cultural, and religious issues to understand the reasons. He found that political representation of Muslims is nil and communal violence also created a sense of insecurity among Muslims which has not allowed the community to raise the voice for their rights. Ahmed has pointed out that one of most responsible reasons for

²² Kumar, A. (1985), *Cultural and Educational Rights of the Minorities under Indian Constitution*, New Delhi-India, Deep and Deep Publications.

²³ Sayeed, S (2016) *Safeguarding Educational Rights of Minorities*, "Economic and Political Weekly", July 16, Volume: 29, Pp.15-17.

²⁴ Ahmad, A. (1993), *Indian Muslims Issues in Social and Economical Development*, New Delhi-India, Khama Publishers.

educational backwardness of Muslims community is their discrimination in government employment and educational field which has started in 1857 and still continuing. Thus Muslim community started self managed educational institutions to come out from educational backwardness and to educate the community as well for the protection of Muslims' culture, religion, and identity.

Zaman²⁵ in his book *Problems of Minorities' Education in India* discloses that Muslims were far behind than other religious communities in adopting the modern education or English education in British India, and the reasons behind it was that most of the schools established by British were teaching Christianity as a compulsory subject and Christian traditions in the public schools. In this situation *ulama* started to oppose British education with the fear that English education would spoil faith of Muslims. The congress Muslim leaders like Dr. Zakir Husain and many other also proposed to establish Indian Educational institutions for Muslims' education with the objective of promoting freedom movement spirit among Muslims as well as educating Muslims in modern and religious fields and as practice of the view Jamia Millia Islamia established. Sir Syed Ahmad Khan proposed separate modern education for Muslims and established Aligarh Muslim University. The *ulama* who thought that these institution could not protect Muslims' culture, identity, religion, language (Urdu) and faith they established purely religious education institutions like Darul Uloom - Deoband and Nadwatul Ulama, thus these three sorts of institutions established by Muslims with different objectives, the third sort of educational institutions' main aims are Muslims religious education.

Lehri²⁶ studied Bhopal city in the book *Socio Demographic Profile of Muslims: Study of Bhopal city* which was a presidency state like Hyderabad under the control of Muslim king, to understand Muslims' contemporary socio-economic and educational situation by linking with thier history. Lehri found that Muslims' have been facing discrimination by the state after 1947 in Bhopal, for examples Lehri pointed out that government of India

²⁵ Zaman, M.S. (2001), *Problems of Minorities' Education in India*, Hyderabad-India, Booklinks Corporation.

²⁶ Lehri, C. (1997), *Socio Demographic Profile of Muslims: Study of Bhopal city*, New Delhi-India, Rawat Publication.

changed the official language from Urdu to Hindi, and Muslims were forced to sell their properties in the old city of Bhopal at low price thus the Muslims' culture and identity is disappearing gradually. Lehri discloses that generally Muslim women do not prefer jobs because of *parda* practice but their economical conditions are forcing them to take jobs in offices. Lahri concludes that Muslim community is headed by *ulama*²⁷, who are more serious about religious issues like Muslims' culture and prayers but the same *ulama* found silent when it comes to react, solve or represent the socio-economic, educational and political issues and problems of Muslims, thus Muslims found politically voiceless community in Bhopal.

Irfan²⁸ tried to study socio economic and educational status of Muslims and its effects on educational attainment of Muslims in Anaparthi district of Andhra Pradesh in his research report *The Muslims of Anaparthi: A Socio Economic Profile*. He has collected data from primary and secondary sources with the objectives to know the educational and employment status of the community. The study has analysed the data of Muslims' from several governmental departments and others employment institutions. The study has disclosed that there is lack of inclusive policies for minorities, especially for the Muslims and he mentioned that Muslims are discriminated based on their religion, culture and identity.

Hassain²⁹ tried to bring out the views of Islamic scholar Maulana Maududi on Muslims' education in his book *Syed Abulala Maududi Key Talmee Nazriyath* (Educational Views of Syed Abulala Maududi). He explored Maududi's ideas that the educational system which is existing not a native system, it is nurtured by western countries thus it has their culture elements in whole education system which is dangerous to Muslims' culture and it hampers Islamic values. He reiterated the views of Maududi that blindly following of others' educational pattern is not allowing Muslims to think according to their religious point of view. He has explored the idea of Maulana Maududi that the main purpose of

²⁷ Islamic scholars or a graduate of madrasa generally called Aalim and its plural is *ulama*.

²⁸ Basha, I. (2008), *The Muslims of Anaparthi - A Socio Economic profile*, Hyderabad, COVA.

²⁹ Hassain, M. (1999), *Syed Maududi Key Talmee Nazriyath*, New Delhi-India, Markazi Maktaba Islami Publishers, Urdu text.

education is to produce such scholars who can guide the people in the modern subjects in the light of Islam or he brought Maududi's idea to Islamizing of knowledge and education. He points out that the purpose of Aligarh Muslim University (AMU) failed to produce such Muslim scholars since the product of AMU is far from Islamic values. He makes a point that there is no difference in Islamic education (*Deeni Taleem*) and worldly useful education (*Duniyawi Taleem*) every aspect of worldly education should be related to religious education and every aspect of religious education should be related to worldly education.

Muzaffar Alam³⁰ has disclosed in his unpublished thesis, titled *Madrasa System of Education in India, Continuity and Change* that *madrasas* have played very important role in socio and cultural reforms in India. He explored, at the time of Muslims' rule that the primary objectives of *madrasas* were to preserve the religious heritage and prepare the students to carry out day to day work with perfectly. Through the study he found that numbers of private *madrasas* were more than state *madrasas*. He studied the *madrasa* education system in India through the ages and tried to emphasize changes in *madrasas* education system in colonial India and tried to look into the impacts of colonization on Muslims education or *madrasa* education system. He stated that after independence of India, Indian *madrasas* are trying to protect Muslims' religious identity seriously. He makes point that few *madrasas* are willing to modify the syllabus as per the modern requirements without the interference of governments.

Asgar Ali³¹ in one of his articles *Muslims and Education* highlights the reasons of establishment of more *madrasas* in mid 1970s in India, he has explored that oil revolution in Arab brought wealth to Arabian countries and they began to help poor Muslim countries including religious education. The Indian *ulama* succeeded in obtaining financial support for *madrasas*. Like British rule, even Indian states also neglected *madrasas* education who were busy in freely educating poor Muslims. He explored that

³⁰ Alam, M. (2000), *Madrasa System of education in India, Continuity and Change*, New Delhi-India, Ph. D thesis at Jawahar Lal Nehru University.

³¹ Ali, A. (2001), *Muslims and Education*, "Economic and Politically Weekly", Vol.36, Issue No.34, August 25, 2001, P.3221-3222.

after independence the government of India has not opened sufficient primary schools for educate socio-economic backward Muslims, thus Muslims are left with the option of *madrasa* where they can get free education with food and accommodation. Finally he concludes that the main problem of Muslims' educational backwardness is poverty, not the religion or lack of will power, and government is also far from the promises made for Muslims' modern education in India as being welfare state.

Ara³² describes in her article *Madrasas and Making of Muslim Identity in India* that *madrasas* were for elite Muslims, but in British India, elite Muslim shifted their interest to modern education which could give them good jobs in government services therefore *madrasas* remained for poor and low caste Muslims. Ara argues that though the *madrasa* education is a barrier in the progress of Muslim community but the *ulama* have their political and economic interest in fostering these institutions. With the advent of British rule a controversy and resistance started with respect to the new culture and education fostered by *ulama* and elite Muslims whose strong hold over Muslim society was losing its grip from the society. Thus religion became the best option to consolidate their hold, and therefore they preached the people not to question the *ulama*. It is explored that the *madrasas* have diversified in their nature and objectives, Indian *madrasas* are not like the *madrasas* of Afghanistan and Pakistan in term of objectives. Ara concludes that BJP and Congress governments did not show any interest to improve the socio-economic and educational condition of Muslims that is the reason that the *madrasas* are exist and continue to be established. This study discloses that unavailability of Urdu medium schools in Muslims areas and limited policies for educational development of Muslims' and ignorance of governments are responsible for Muslims deprived condition in India in such condition *madrasas* have become institutes of free education for the poor Muslims, who cannot bear the cost of modern education.

³² Ara, A. (2004), Above Cited, Madrsas and Making of Muslim Identity in India, "*Economic and Political Weekly*", Vol. 39, Issue No. 01, 03 January, 2004, Pp.34-38.

Alam³³ in his research paper *Understanding Devoband Locally: Interrogating Madrasa Diya al Uloom* describes the role of *madrasas* in educating poor Muslims in remote areas particularly in educating of low caste Muslims (*Ajlaf Muslims*), he discloses about a *Devobandi* oriented *madrasa* (*Madrasa Diya al Uloom*) that this *madrasa* first time reached to lower class and caste Muslims to educate them and it is also working as an agent of upper caste Muslims who contribute funds to reduce the competition for their children in government services. He made a point that presence of more *madrasas* and high enrolment of intelligent *Ajlaf* Muslim students in these *madrasas*, is excluding low caste Muslims from competition for government services, so automatically competition for *Ashraf Muslims* (High caste Muslims) will reduce than they can easily maintain and occupy their social status in the society.

Alam³⁴ in his thesis *The Production of Islamic Education: A Study of Two Madrasas of Mubarakpur - Uttar Pradesh* tried to study how the term *madrasa* is understood by western intellectuals, western media and Indian Hindu right wing politics. He elaborates that the *madrasas* have been changing their objectives and pointed out few differences in objectives of pre and post colonial *madrasas*. He explained that according to the situation changes are taking place in the syllabus of *madrasas*. In his study he did a comparative study of two *madrasas* of Uttar Pradesh from two different schools of thought, one was from *Deobandi*³⁵ and another was from *Barelvi*³⁶ background, and tried to bring the their socio economic conditions, politics among the *madrasas* based on sects, schools of thought, identities, and their approach to understand Islam. He highlighted few important differences, qualities and identities between these two groups and their institutions, which made them different from each other. Alam described that Indian Muslims have many sects and schools of thought identities within schools of thought again sub-groups also found. With several sects and schools of thought identities, different Muslim groups are

³³ Alam, A. (2006), *Understanding Deoband Locally: Interrogating Madrasa Diya al- Uloom*, (Ed) Hartung, J.P. & Reield, H. *Islamic Education, Diversity and National Identity – Dini Madaris in India Post 9/11*, New Delhi-India, Sage Publications.

³⁴ Alam, A. (2008), *The production of Islamic Education: A study of Two Madrasas of Mubarakpur, Uttar Pradesh*, New Delhi-India, Ph. D thesis at JNU.

³⁵ Having ideological and institutional affiliation with Darul Uloom Devoband – U.P, or the Tablighi Jamath's based madrasas.

³⁶ Having ideological affiliation with Imam Ahmad Raza or following the ideology of Ahlesunatul Jamtah.

trying to maintain their individual identity and they are using *madrasa* education as means to achieve their objectives. Thus he concluded that the Indian Muslims have the pluralistic identity even within the religious domain and *madrasas* also solely concerned with the correct interpretation of Islam.

Gupta³⁷ in his book *Reading with Allah: Madrasas in West Bengal* tried to study the role of *madrasas* in forming identity of Muslims in the modern and secular society, the study focused on Bengal where Muslims are in sizable number. The study is based on primary and secondary data, primary data collected through the interviews and discussion with the *madrasas* teachers, *ulama*, Muslim leaders, and *madrasa* students. In a broad view the study tries to discuss the important question of modernization of the *madrasas* and build the argument on the importance of traditional and modern education. The author argues that *madrasas* have become the symbol of Muslims' identity in India. The study concludes that Muslims prefer *madrasa* education based on their religious, cultural and identity. The community is ready to ignore the economical benefits for the sake of their faith, religion, culture and identity. The study has disclosed that the girl students are more in *madrasas* than the boy students in Bengal *madrasas*.

Hashmi³⁸ explores in his book *Magribi Taleem aur Musalman* (Western Education and Muslims) that the problem of educational backwardness descended over Muslim community after 1857; and he tries to bring out the historical reasons of establishing Muslims' educational institution like Aligarh Muslim University, Darul Uloom Devoband, Nadwatul Uloom, and Jamia Millia Islamia. He makes a point that these institutions were set up to promote the modern and religious education among Muslim of India. Hashmi describes that the British established English schools and colleges with the dual purposes, to produce employees for the British administration and the next is to promote Christianity in Indian. That is why Muslims turned away from British schools that it will affect tender minds of the Muslim wards. Many *ulama* opposed Sir Syed and his ideas of modern education like Mualana Nanatvi and established Darul Uloom

³⁷ Gupta, N. (2009), *Reading with Allah: Madrasas in West Begal*, New Delhi-India, Routledge Publication.

³⁸ Hashmi, M.A.A (2011), *Magribi Taleem aur Musalman*, New Delhi-India, National Council for Promotion of Urdu language, Urdu text.

Deoband, whereas Nadwatul Uloom established to impart mixed education to Muslims. One of the founders of Nadwatul Uloom, Maulana Mohammed Ali Mungheri said in his lecture “Those students who are educated in Arabic *madrasas* are unaware of trends of the contemporary era and that is why they are dependent on others and the students of *madrasas* failed to cope up with the current problems.” The Muslim leaders of Congress established Jamia Millia Islamia with Urdu as the medium of instruction and English as a second language to produce versatile Muslim personalities not merely government officers or *ulama* confined to religious domain.

Aziz³⁹ in her thesis *Hyderabad Main Khawateen Ki Deeni Jamiyath wo Madaris awr Un ki Khidmath* (Women’s Religious *Madrasas* and their Services in Hyderabad) describes that initially *madrasas* were only for men in Hyderabad. She has explored that from the beginning of *madrasa* education trend in Hyderabad to till 1986 there were no separate residential *madrasa* for girls till the establishment of *Madrasa Jamia Aisha Niswan*. Aziz expresses that in Hyderabad, Muslims were trying to uphold Islamic culture through education. She discloses that in Nizam period it was compulsory for Muslim students to study *Deeni Taleem* (religious education) and *Akhlakhith* (moral education) for other than Muslim students in state *madrasas*. Aziz points out that after 1948, religious subjects have been removed from the syllabus in state and aided schools, consequently in such a situation *ulama* noticed a gap in Muslim women’s education and to fill up the gap, separate *madrasas* were established for Muslim women. She writes that in Hyderabad girls get permission easily to receive education in *madrasas* as compared to modern educational institutions from their families. This study explores that in *madrasas* of Hyderabad more than 50 percent girls who are studying are either from poor families or they are orphan. Aziz makes a point that whatever Muslim culture is reflecting in the Hyderabad society is only because of the *madrasa* produced *ulama* who are trying to uphold Muslims’ religion culture and identity.

³⁹ Aziz, N. (2011), *Hyderabad Main Khawateen Ki Dini Jamiyath wo Madaris awr Un ki Khidmath*, Hyderabad- India, Ph. D thesis at Maulana Azad National Urdu University, Urdu text.

Islahi⁴⁰ tried to throw the light on few important Muslims' educational issues in his book *Musalmanow Ki Taleem* (Muslims' Education) like modification of *madrasa* syllabus and how to cope up with current problems of *madrasa* education system. He expressed that since *madrasas* are entrusted with safeguarding of Muslims' culture, religion and identity in India; that is why *madrasas* are targeted by few the fundamentalist organizations, majoritarian influenced states, organizations and people. He argues for little modification also in *madrasa* syllabus by replacing few outdated subjects with new subjects like science and technology and English language. And he describes that there is no difference in *Deeni* (religious) and *Duniyawi* (worldly) education so the *ulama* should remove this self constructed notion from their minds which is also primarily responsible for educational backwardness among Muslims.

Irfan⁴¹ has explored the educational condition of Muslim girls in Andhra Pradesh in one of his research papers *Educational Exclusion of Minority Girls in Andhar Pradesh*. He has mentioned that majority of Muslims are dependent on petty business whose income is very low that is one of the reasons of educational backwardness among Muslims. He found that the dropout rate is high in poor families than economically sound Muslim families. He makes a point that poverty is the main cause for high dropout and low enrolment at primary educational level among the Muslims in Andhra Pradesh. He pointed out that there is lack of research on Muslim minority's status and the community is ignored for inclusive policies. Another reason behind it is that a major part of the community is constituted by converted low, poor, discriminated and untouchable people who do not have cultural asset of education and neither they are economically sound. He explores that on one hand Muslims are lacking in educational culture and on another hand, high fee charging private schools and government schools with lack of facilities also not active in motivating them for continuing education. He tried to study the British exploitation by introducing British product in India which made Muslim skilled worker helpless and it make Muslim skilled worker poorer. He tried to study historical factors of economical and educational backwardness among Muslims. He found that if income level

⁴⁰ Islahi, Z. (2011), *Musalmanow Ki Taleem*, Azamgdh-U.P, Darulmusafeen Shibi Academy. (Urdu text).

⁴¹ Irfan (2012), *Educational Exclusion of Minority girls in Andhar Pradesh*, New Delhi-India, Journal of Exclusion studies, Vol-2, Feb.

of the Muslims is increasing then Muslims students in general and girl students' in particular enrolments are increasing in the schools at primary level. Besides he found that the early marriage, engaging in house work, lack of schools facilities and illiterate parents are responsible for low enrolment or high drop out of Muslim girls in Andhra Pradesh.

Haque⁴² tried to bring out the contributions of *madrasas* in the development of the country and freedom movement, in his research paper *Status of Islamic Studies & Madrasa Education in India: An over view*. He has described that *madrasas* have played a significant role in educating millions of Indian Muslims by spreading their services not only in spreading literacy but also covering social, political and academic fields. This study explores that major part of Muslims' literacy and educational development today also dependent on *madrasas*, and *madrasas* produced *ulama*, who led the community in religious, social and political spheres. He has concluded that though the *madrasas* have a glorious history of socio-political and educational achievements but in the modern era they needs many modifications, particularly syllabus and administration pattern of work requires urgent modification in it which can bring back the constructive changes among Muslims.

Wadud⁴³ in collaboration with Students Islamic Organization of India (SIO) tried to study the present condition of *madrasas* in his research paper *Talba-E-Madaris: Taleemi, Akhtesadi, Aur Samaji Surath-E-Hal Ka Jayeza* (A study of *Madrasa* Students' Educational, Economical and Social Status). The organization adopted interviewing and survey method and interviewed 200 *madrasa* students and surveyed 400 *madrasas* and discussed the several issues with founders of *madrasa*, teachers and Muslim scholars. This study revealed that the students of *madrasas* have taken admission with the interest in religion and serving Islam. The study explained that the majority of the students belong to poor and middle class Muslim community. He disclosed in the findings that 50 percent of *madrasas* students are not satisfied with the old syllabus and they wish to

⁴² Haque, A.H.M. (2013), Status of Islamic Studies & Madrasa Education in India: An Over View, Karimganj-Assam-India, The Echo - An Online Journal of Humanities & Social Science, Voulme –I, Issue-IV- April, Dept of Bengali, Karimganj College, P.14-17.

⁴³ Wadud, A. (2014), Talba E Madaris: Taleemi, Akhtesadi, Aur Samaji Surath E hal Ka Jayeza, New Delhi-India, "Journal Rafik-E-Manzil", May-2014, Bharath Offset, Urdu text.Pp.51-54.

replace the syllabus with new subjects. The study found that *madrasas* do not teach the subjects, like Economics, Political Science, English, History and Geography etc. He made a point that nearly 70 percent of *madrasas* do not teach these subjects and 80 percent of *madrasas* neither have the books on these subjects nor news papers in their libraries. Thus the students are upset with the syllabus that *madrasa* education will unable to provide jobs in the market after their courses. Wadud mentioned that nearly 70 percent of the *madrasas* have good arrangements for sport and games in the *madrasas*' campus itself. Thus he has concluded that there is high demand for syllabus modification from inside *madrasa*.

Hasan⁴⁴ has studied the role of *madrasas* in promoting Urdu language in south India, he had described in his study *Urdu Zaban ki Taraqui Main Junubi Hind key Deeni Madaris ka Hissa* (Role of *Madrasas* in Promoting Urdu Language in South India) that *khankhas* and *madrasas* have played vital role in promotion and protection of Urdu language in south India. He found that Urdu language born in *khankhas* and later promoted by *madrasas* with the composition of different languages in India. He explored that being easy language, within a short period of time it has become language of public and courts as well. He pointed out that after independence Urdu faced the discrimination by the states, because of its Persian origin thus again only few state institutions have the Urdu course option but still *madrasas* and *khankhas* are active to protect and promote this language. He concluded that the *madrasa* students and teachers have employed Urdu for all their activities like translation, poetry, and media. Finally he has made a claim that because of *madrasas* only Urdu language is alive in India.

4. Genesis of Muslim Education:

The foundation of Muslims' religious educational philosophy stands on two main pillars; they are the Quran and the *Hadees*⁴⁵ which is called *Shariyath*⁴⁶. The first one is the

⁴⁴ Hasan, A. (2015), Urdu Zaban ki Taraqui Main Junumbi Hind Key Deeni Madaris ka Hissa (Role of Madrasas in Promoting Urdu Language in South India) Ph. D thesis Submitted to University of Hyderabad, (Urdu Text).

⁴⁵ Shepard, W. (2009), Introducing Islam, New York-USA, Rutledge Publication, P. 8.

⁴⁶ Islamic law or rules for leading state or Muslim individuals obligated to follow them in their daily life.

*Quran*⁴⁷ which considered as words of *Allah* (God) and second one is ‘*Sunnat*’ the traditions and ‘*Hadees*’ quotations of the last *Rasul* or *Nabi* (Prophet Mohammed). Every religion of the world has a sacred religious book, likewise, Islam also has the Quran as its’ Holy Scripture, revealed by God to the Prophet Mohammed in the Arabic language. It was revealed by the angel *Jibril* (Gabriel) at first in cave *Hira* of mount *Jabal-E-Noor* near Mecca city in Saudi Arabia in the morning of 17th day of *Ramzan*, in the Muslims’ holy month in 610 A.D. by that time the prophet was forty years old⁴⁸. The “*Aayat*” (verses) of the Quran, mentioned below, are one of the earliest verses which revealed to the last Prophet Muhammad in cave Hira which emphasizes on the acquiring of *Ilm* (knowledge) and make obligatory to read and write, and the Quran is considered the primary sources of different sorts of Islamic sciences among Muslims.

*“Iqra bismi rabbi-kal-lazi khalaq
Khalaq-al-insana min alaq
Iqra wa rabbuk-al-akam
Al-lazi allama bil-qalam
Allam-al-insana ma lam ya’lam”⁴⁹”*

“Read! In the name of your Lord, who the created:
Created man from a clot (of blood)
Read! Your lord is the Most Bountiful One
Who taught by the pen
Taught man what he did not know⁵⁰”

The Quran revealed to the Prophet Mohammed, is regarded as *kalam-Allah* (The direct

⁴⁷ The complete Quran, reviled to unlettered Prophet Mohammed in approximately 23 years from 610 to 632, partly in Macca and partly in Madina, Begins in 610, when Prophet Mohammed went for prayer in Hira cave of Mount Jable Noor in Saudi Arabia. At that time Prophet Muhammad was 40 and Quran concluded in 632, the year of his death. Angel Jibril used to come with few verses and revealed it Prophet Mohammed.

⁴⁸ Subhani, M.A.I. (2009), Mohammad E Arabi, New Delhi-New Delhi, Markazi Maktaba Islami Publishers, Pp.104-106.

⁴⁹ The Quran (Ch: 30, Sura: Al-Alaq,V. 1-5), Irfanul Quran, Translation by Mohammed Taherul Quadri (2006) Hyderabad, Deccan Traders, P.913.

⁵⁰ Khan, M.W. (2012), *The Quran - English Translation*, New Delhi-India, Goodword Books, P.468.

words of God) which means “recitation” which is also known by another name, “*Quran-al-Hakeem*” (The book of wisdom). The first word of the Quran is as it is quoted above “*Iqra*” which means ‘read’. It stresses the acquiring of knowledge and significance of *Ilm* (Knowledge) which include all sort of knowledge, which could be useful for welfare of human beings. Throughout the Quran there are 6347 verses about knowledge and 200 verses to offer prayer or *namaz* (prayer). The word “*Ilm*” (knowledge) and its synonyms used about 750 times in the Quran⁵¹ and there is a separate chapter named as *Al-Qalam*⁵² (The Pen) which also shows the importance of writings and shows that God has emphasizes more about the knowledge than offering prayers.

The Quran has mentioned that God has given four holy texts, the *Taurat* (Torah) to Moses or Musa, the *Zabur* (Psalms) to David or Dawood, the *Injeel* (Gospels) to Jesus or Isa and the *Quran* to Prophet Mohammed⁵³ all of them to different Prophets in different ages, languages and areas but amongst all of them it is only the Quran which emphasizes and compels the acquisition of knowledge to the followers of Islam. It also states that the human beings are “*Ashraful Maklukhat*” (the finest creation of God) because of *Ilm* (Knowledge) only, which is considered as a light to come out of darkness of *Jahalath* (illiteracy and ignorance). After the first foundation of Muslims’ education (The Quran) it moves towards the second foundation (Traditions and Quotations of Prophet Mohammed). It can be traced that the last Prophet Mohammed imposes acquisition of knowledge to all his followers. Numerous *Hadees*⁵⁴ (Sayings of Prophet Mohammed) stress the importance of *Ilm* such as:

⁵¹ Aziz, N. (2011), Above Cited, P.39.

⁵² The Quran has total 114 chapters in and Sura (Chapter) Al Qalam (the Pen) is the 68th chapter, revealed to Prophet Mohammed in Macca. For Detail refer Kanzul Iman – Quran Majid, Published by Asiquin Co. Page No: 819-823.

⁵³ Shepard, W. (2009), Above Cited, Pp. 62 - 63.

⁵⁴ Hadis is the quotation of the Prophet Mohammed and plural of Hadis is Ahadis or Ahadees.

“Acquire knowledge because he who acquires it in the way of Lord, performs an act of piety; who speaks it, adores God; who dispenses instruction in it, bestows alms; and who impart it to its fitting objects, performs an act of devotion of God. Knowledge enables its possessor to distinguish what is forbidden from what is not; it lights the way to heaven, it is our friend in the desert, our society in solitude, Our companion when bereft of friends; it guides us to happiness; it sustains us in misery; it is our ornament, and weapon against our enemies. With knowledge the servant of God rises to the heights of goodness and to a noble position, and attains to the perfection of happiness in the next⁵⁵”.

Prophet Mohammed compelled all men and women to acquire *Ilm* (Knowledge) and asked his *Sahaba*⁵⁶ (companions) to share the knowledge freely. Prophet Mohammed says in another *Hadees* that the superiority of a scholar over a worshiper is like that of the moon over all the stars. Prophet asked the followers to acquire all sorts of useful knowledge from wherever and from whomever they could, there is no distinction between *Deeni* (religious) and *Duniyawi* (worldly) knowledge. There are number of examples in the Islamic history that Prophet Mohammed has given prime importance to education, for example in the agreement of Battle of *Badr*, the first battle between Muslims and their enemies, in which Muslims defeated the enemies, Prophet Mohammed agreed to release *Meccan*⁵⁷ Jewish prisoners among them each one agreed to teach ten Muslims boys and girls how to read and write; therefore some 600 Muslims believed to have been educated in this way.

Prophet Mohammed asked few *Sahaba* to learn foreign languages and subjects like Syrian, Hebrew, Coptic, Mathematics and Medicine. The companions of Prophet were taught Arabic language and other subjects by Meccan prisoners, after the completion of the courses Prophet released the prisoners. Arabic was the language of the Arab tribes of Mecca and also the mother tongue of Prophet Mohammed, only few people from several

⁵⁵ Jaffar, S.M. (1936), *Education in Muslim India (100-1800 A.C)*, Lahore-India, Ripon Prenting Press.

⁵⁶ Singular: Sahabi for men, for women Sahabia, P.1.

⁵⁷ Macca is the city where Prophet Mohammed born. And it is the holy city for Sunni Muslims all over the world since Kaba the house of God is situated.

tribes of Mecca had command over Arabic. At the beginning of Prophet Mohammed's time there were only seventeen people in *Quraish*⁵⁸ tribe who were aware of reading and writing. Among them one was a women, Shifa Binte Abdullah, Prophet Mohammed appointed her as a marketing manager in Muslim State of Madina⁵⁹. After the battle of *Badr* there was educational revolution and other *Sahabas* also learnt the Arabic language, grammar, medicines, and mathematics from those *Sahaba* who learned from Jewish prisoners and others.

There is no limitation in Islam regarding what to study and what not but Muslims should learn that education which can be beneficial for human beings and it should not harm any innocent human beings. Few companions of Prophet had mastery in particular subjects like mathematics, *Fiqh* (Islamic Jurisprudence), *Hadees* etc. Prophet Mohammed suggested many of his companions to acquire the specific knowledge from particular companions like Hazrath Abu Huraira, Hazrath Ayesha, Hazrath Abdullah bin Umar, and Hazrath Abdulah bin Abbas were considered eminent scholars in traditions of Prophet. Hazrath Umar, Hazrath Ali, and Hazrath Abdullah Bin Masood were famous for their scholarship in understanding and interpretation of *Fiqh*. Hazrath Zain Bin Sabith was considered as the best scholar of the knowledge of rights and duties of property, and Hazrath Maz Bin Jabal's scholarship was expertise in the *Haram* (Prohibited) and *Halal* (Allowed)⁶⁰ and Hazrath Ameer Muawiya was a good calligrapher⁶¹; who used to write the letters of Prophet Mohammed.

Since Prophet Mohammed had declared that acquisition of *Ilm* is a fundamental obligation on all men and women, thus not only men but also women started showing keen interest in acquisition of *Ilm*. The Prophet arranged to teach women in the *Masjid-E-Nabavi* and allotted them one day in a week⁶². Prophet appointed a teacher to teach his

⁵⁸ One of the tribes of Arab; from which Prophet Mohammed's forefathers were and he is also from the same tribal group.

⁵⁹ Islahi, Z. (2011), Above cited, P.18.

⁶⁰ Umri, M.S.J. (2010), *Dini Uloom Ki Tadris Hindustan Key Madaris ka Nisab Aur Uski Khusisiyath*, New Delhi, Markazi Maktaba Islami Publishers, P.5- 6.

⁶¹ Islahi, Z. (2011), Above cited, P.15.

⁶² Saleem. S. M (1997), Above Cited, P. 17.

wife Hafsa, who later established a *madrassa* for girls' education at her home⁶³, and served around 20 years. Ayesha wife of Prophet Mohammed also used to teach women as well as men, she has reported 2210 *Hadis* and she has memorized the whole Quran. One of the companions of Prophet, Ibn Zubayr stated that Ayesha knew more than all the *Sahaba* put together⁶⁴.

5. Educational Centers with the Advancement of Islam:

Cave *Hira* can be considered the first place of Islamic education, since Prophet Mohammed educated for the first time by God through *Jibril* in this cave. Thus in this event God is a teacher and Prophet Mohammed is a pupil and *Jibril* was a medium of conveying the message, and the first lesson was to "Read". The second place of Islamic teaching and learning was Prophet Mohammed's home, where he taught his wife Khadija, whatever he learnt from God. Thus, Prophet was teacher and his wife was pupil and he used oral lecture (*Zabani Dars*) as method of teaching, and she memorized the content.

Arkam Bin Abi Arkham, one of the companions of Prophet Mohammed, had his house in a hidden place of hills which was used for teaching of the basics of Islam⁶⁵ for those who accepted Islam, this house was used for three years for educating Muslim⁶⁶. This was formal centre for Islamic education or *madrassa* where pupils could be educated in a group, after that *Sahaba* started teaching in open places whenever, wherever they get time they spend their time in teaching the people, they never confined themselves with time and place bounds or any other limits. With the advancement of Islam, *masjids* became one of the earliest places for teachings, and used as office, court, and centre of administration of Muslim state.

As Islam spread to neighboring areas people from various tribes flocked to *Masjid-E-Nabavi* in Madina to learn from the Prophet. There were some nine mosques in Madina during the time of Prophet Mohammed and they were, apart from prayers sites functioning

⁶³ Saleem. S. M (1997), Above Cited. P. 28.

⁶⁴ Sikand, Y (2005), Bastions of the Believers Madrasas and Islamic Education in India, New Delhi-India, Penguin Books, P.8.

⁶⁵ Rahmani, K. S. (2012), Above Cited, P. 16.

⁶⁶ Aziz, N. (2011), Above Cited, P.49.

as schools. Prophet Mohammed sometime personally supervised the school (*Safa*) of Masjid-E-Nabvi⁶⁷. An outside portion of *Masjid-E-Nabavi* in Madina named as “*Safa*” used for teaching and learning purpose. It was the centre of education or *madrasa* of Islam, earmarked for teaching which later became the first residential school of Islam and the *Sahaba* who got education from *Safa* titled as *Ahle Safa* (people of platform) where Prophet Muhammad used to supervise the school. The curriculum comprised *Hifz* (Memorizing of the Quran) and *Qirat* (the art of recitation) course.

The number of boarders used to be up to 70 to 80 at a time⁶⁸ among them, many were outcast from their families because of their embrace of Islam, and few were from poor background who did not have anything for survival. Local *Sahaba* used to provide food to these boarders since they came from different countries to acquire *Ilm*, and with the expectation that they will go back their countries and teach their people, whatever they had learnt from the Prophet⁶⁹. Some students were also earning their own livelihood by selling fire wood in day time and going for learning to the house of some *Sahaba* during evenings⁷⁰. Thus nearly 900 people were educated from the *Safa*. People from other religions also used to participate in the learning of Islam in *Masjid-E-Nabavi* including Christians and Jews and there used to be an open question-answer sessions for all to learn or clarify doubts about Islam.

After the demise of Prophet Mohammed in 632 A.D, Hazrath Abu Bakar Siddiq (632-634 A.D) elected as the first caliph (Guardian) of Muslims. Abu Bakar showed keen interest in education. During the period of Hazrath Umar (634 – 644 A.D) the second caliph, several teachers were deputed to teach different subjects. Hazrath Umar designed the syllabus and sent copies to several Muslim states. The syllabus included subjects like swimming, horse riding, famous quotes, poetry etc. After Hazrath Umar, Hazrath Osman Ghani, (644-656 A.D) the third caliph made several copies of the Quran for the first time and sent to all Muslim states as the constitution of states. Fourth and last caliph Hazrath Ali (656-661

⁶⁷ Zaman, M.S. (2001), Above Cited, P.16.

⁶⁸ Saleem, S.M. (1997), Above Cited, P.7.

⁶⁹ Zaman, M.S. (2001), Above Cited, P.17.

⁷⁰ Ibid.

A.D) also followed the pattern of first three caliphs and has given prime importance to teaching and learning during his tenure.

Hazrath Ali described the importance of education by saying that, “Whoever taught me a letter, surely made me his servant⁷¹.” During the caliphate period Islam rapidly spread outside the Arabian Peninsula, in that context in order to meet the increasing administrative demand of Muslim states, educational institutions started in organized manner in mosques. Slowly separate buildings for *madrasa* started to be constructed keeping in the view the basic infrastructural facilities such as halls, hostels and libraries. One instance of such *madrasa* can be represented by Madrasa-E-Nizamia also known as the first formal *madrasa* of the world which was constructed in 1056 at Baghdad city by Nizamulmulk⁷², and in 1067 it started functioning⁷³ there were 6000 students who were receiving education in Madras-E-Nizamia⁷⁴. After the Caliphs, the fulltime *madrasas* started with the specific buildings and started using word “*madrasa*” also, later Sultan Salauddin Ayubi started a *madrasa* in 1170, in Egypt and fixed the salaries for teacher for the first time in the history of Islamic education⁷⁵ to relieve the teacher from the worries of livelihood so that they can fully concentrate on education of pupils and research.

Sufis adopted their own methods of teaching or instructing their followers and anticipated their simple life style as a model for the followers. To project a simple lifestyle sufis started swearing woolen (*Suf*) dress, thus they were called “sufis”⁷⁶. First sufis started teachings in their homes and lodges, later few sufis constructed separate buildings for instructing *mureeds* (disciples) called *Khankhas*. *Khankhas* have been serving as educational centres for a long time in Iran, Iraq, Egypt and India. Interested students from different places, different religions, or countries use to come to sufis or *pirs* (Teachers) to

⁷¹ Hussain, S.M.A. (2005), *Madrasa Education in India Eleventh to twenty first century*, New Delhi-India, Kanishka Publishers Distributors, P.1.

⁷² Aziz, N. (2011), *Above Cited*, P.51.

⁷³ Sikand, Y (2005), *Bastions of the believers Madrasas and Islamic Education in India*, New Delhi-India, Penguin Books, P.28.

⁷⁴ Aziz, N. (2011), *Above Cited*, Pp.52-53

⁷⁵ Ibid.

⁷⁶ Mujeeb, M. (1998), *Hindustani Musalman*, New Delhi-India, National Council of Promotion Urdu Language, P. 156.

learn *Ilm*. Sufis and *pirs* used to teach the *Ilm* to their *murids* in a round group called *halkha* (Circle). The methods of teaching in *khankhas* were quite different, Sufis or *Pirs* used to sit on ground and the students or *mureeds* sit making a *halkha* (half or full circle) in front of *pir* to take the lesson. Sufis' *khankhas* generally could be associated with the *dargah* or shrine built over the grave of a revered religious figure generally called *pir* or *murshid*.

The elementary schools generally called *maktabs* or *kuttab* are considered as common primary educational institution for girls and boys. The word *maktab* has been derived from the Arabic word "*kuttab*" which means 'place for studying' and *madrasas* were located in *masjids*, administrated by local people, for higher education girls attended exclusive schools run by women in their houses. The constructions of *makbaras*⁷⁷ and *khankhas* buildings had specific places like *sama khana* (Place for *qawwali*), *dars gah* (Lecture hall), mosque, as well as for teaching and learning. The curriculum included learning of alphabets, reading and writing and also studying the Quran and *Hadees*. Generally the *Imam* (The person who leads the *namaz*) of mosque or *mozan* (a person who calls for prayer and looks after mosque) served as teachers in the *maktab*. They were called *mualim* or *maulvi* (teacher) who impart basic education or *nazra*⁷⁸ in the morning or evening timings at *masjid* or *maktab*.

The doors of *maktabs*, *madrasa*, *Jamia*, *khankhas*, and *dargahs* were open for all including Hindus, Christians and other religious students to learn Persian and Arabic in those days so that they could also get high rank in the government services since Persian was official language in Mughal period. With the objectives of learning Arabic and Persian, other than Muslims (Hindus) also used to attend *maktabs* and *madrasas*⁷⁹. Sanskrit was the religious language of Brahmins and it was prohibited for others particularly Dalits. It was for only Brahmins but many Muslims scholars like Maulana Abul Fazal achieved mastery in Sanskrit language and translated the Mahabharat in

⁷⁷ Makbara: is a construction built over the grave of a revered religious figure, Sufi, Pir, Aalim-E-Din, King, Novels, leaders and scholar. Some time the word used for the well construction over a grave.

⁷⁸ Basic education in which students get familiar with the alphabets and learn to join letters, and read by seeing printed basic material.

⁷⁹ Ray, K. (1984), Education in Medieval India, Delhi- India, B R Publishing Corporation, P. 27.

Arabic and Persian. The Arabic language and official language Persian were kept open for everybody even Brahmins also became scholars of these languages in Mughal time in India.

During the Muslim rule in India, *madrasas* and *khankhas* were primary centers for education. *Maktab* and *madrasa* existed in almost every village, town and city, where a sizeable Muslim population found, established by Muslim parents for the education of their children. Even in the poor Muslim populated areas also there was prevalence of learning. In circumstances of unavailability of separate buildings for *maktab* and *madrasa*, *masjids* were used for instructional purposes⁸⁰. *Maktabas* impart primary education, whereas *madrasas* are the institutions for high school or graduate level education and the word “*Jamia*” is used for university, which produces scholars and offers research courses in regular and distance mode, but in India generally do not find that sort of classifications.

6. Evolution and Transformation of Madrasa Education in India:

India has been a rich centre of learning from thousands of years and had great universities like *Taxila* and *Nalanda*⁸¹. Before the establishment of *madrasa* education system in India there were well established institutions in India known as *gurukulas*, *paathshalas*, *ashrams* and *vishwavidyalas* which attracted seekers of knowledge from all over the world and advent of *madrasa* education system in Indian added more glory to the Indian traditional and modern education system.

In India, the first *madrasa* was established by Mohammad Gori in 1191 A.D at Ajmer. Later few prominent *madrasas* were established like Madrasa Moizzi, Madrasa Nasiriya, Madrasa Sultan Altamash, Madrasa Hauz Khas, Madrasa Firoz Shahi, Madrasa Humayun, Madrasa Khair Ul Manzil and many others⁸². Originally the *madrasas* in India were started in the corner of buildings of *masjids*, *khankhas* and *makhbaras* at the time of constructions itself assigned a part of these buildings for *madrasas* and these educational

⁸⁰ Sikand, Y (2005), Bastions of the believers Madrasas and Islamic Education in India, New Delhi-India, Penguin Books, P.25.

⁸¹ Hussain, S.M.A. (2005), Madrasa Education in India Eleventh to twenty first century, New Delhi-India, Kanishka Publishers Distributors, P.1.

⁸² Hussain, S.M.A. (2005), Above Cited, P. 2.

institutions were from the very first day financed by individuals or private bodies, later royal families started showing interest in *madrasas* to produce scholars who could help state in the administrations but the *madrasas* were autonomous in status though sometimes aided by the state, and the state *madrasas* were run by the state according to the rulers' will and wish.

All these *madrasas* used to provide free education along with accommodation, food, books, cloths, and medicine facilities to the students and eminent teachers were appointed with handsome salaries. Thus *madrasa* education system became the key for upward social mobility for orphans, poor and low caste. After educating themselves in *madrasas* many low castes got converted to Islam and enjoyed the equal respect like other Muslims in the society⁸³. Thus *madrasas* played a vital role in socio-economic, cultural, political and religious reform in India. The numbers of private *madrasas* and *khankhas* run by teachers or sufis were more than the state run *madrasas* who were serving the society voluntarily without any affiliation with the state.

Behind the *madrasa* egalitarian education system, the deep rooted Islamic educational philosophy was there to guide, that the strict command of the Prophet Mohammed to the believers to provide education to all people and there should be no discrimination on any ground. All the students irrespective of their caste, creed, and colour were taught the three R's (reading, writing and arithmetic) in village maktabas and *madrasas* and few big *madrasas* had calligraphy, printing press training and *unani* medicine courses also.

7. Pre Mughal Period Madrasas:

The foundation of Muslim rule in India was laid by Muhammad Ghouri, he was great architect who designed *madrasas* with all basic facilities. Under his rule Sultan Shahabuddin, during 1191-1192 also established many *madrasas* to produce official staff. Like every state needed officers to look after the state affairs, in the same line for the fulfillment of states required demands, well qualified officers who could communicate in Indian and foreign languages and have the sound knowledge of mathematics, *fiqh*,

⁸³ Ray, K. (1984), Above Cited, P. 16.

geography, politics, history and many other subjects for the smooth functioning of the administrative machinery, *madrasas* were producing such require hands.

Mohammed Ghouri had keen interest to promote education among the common people of India, and even picked up his promising slaves and gave them education. Some of these slaves in course of time became kings⁸⁴. The prince, princess and nobles had their tutors or separate arrangements for their education at their palaces and homes, where *madrasas* were open for all including the general public without any restriction of their socio economic and religious backgrounds. The first *madrasa* was established to produce bureaucrats; at that time the prime aim of *madrasas* were not to provide Islamic education in India. The Muslim kings believed that education should be imparted freely and to everybody; thus there was no restriction for pupils with respect to their community or religion for acquiring education. The teachers were supported by the income derived from endowments attached to mosques, shrines and in some cases from donations by the wealthy class. Some of them received the grants form royal treasury, because they were producing educated servants for the state.

Feroz Shah Tuglaq (1351-88) started regular annual budgets for educational purpose; he allocated 36000 lakh rupees every month for the salary of the teachers engaged in teaching in his annual budget for the state *madrasas*. Being an eminent educationist, he had a separate department of education for the education of slaves. Twelve thousand slaves were turned into eminent scholars, tradesmen, doctors, engineers, kings and artists⁸⁵ from his educational policies.

However, the scholars engaged in educating the public expected to produce skilled persons so that they could be useful for the development of the state, thus *madrasa* served in the early Indian society as an institution of producing eminent scholars, bureaucrats and good citizens who could be useful in the development of the state. The *Shifakhaneys* (hospitals) were also place of learning and training institutions where *hakeem* (doctor) not

⁸⁴ Ray, K. (1984), Above Cited, P. 13.

⁸⁵ Ray, K. (1984), Above Cited, P.16.

only provided free treatment to everyone but also provided medical education to the students⁸⁶. Many Muslim rulers, especially Muhammad Bin Tughlaq (1300-1351) allotted endowments to these kinds of hospitals so that the doctors can serve the society without any financial worry as well as they could produce skilled doctors to serve the state.

With the purpose of standardizing *madrasa* system during the Lodhi dynasty, Sikandar Lodhi (1489-1517) introduced the formal system of holding annual examination in *Madrasa* of Bijapur for the first time in India⁸⁷, to test the educational qualities of the students for awarding degree and providing state jobs and even the first time printed question papers circulated in the examination halls to the examinees in the *madrasas*⁸⁸. Thus lot of changes, modifications and developments took place in the *madrasa* patterns, according to the requirements of modern and the current periods.

8. Madrasas during Mughal Period:

The close look into the Mughal period disclose that the beginning of Mughal rule brought many changes in Indian educational system like *Bismillah ki Rasam*⁸⁹, scholarships, establishment of residential educational institutions, changes in the syllabus, salary system, awards for the scholars etc. Thus Mughal rule began a new chapter in the educational history of India. All the Mughal rulers cordially received the scholars, engineers, skilled laborers, and students from all over the world, so that their scholarship and skills could be used for the development, strengthening of state and taking possession of the neighboring state.

The traditional ritual among Indian Muslims found today like *Bismillah Ki Rasam* (Ritual of imparting first lesson to child) is also started at the time of Mughals, Mughal princes used to begin education at the age of four years, four months, and four days, the reason for the choosing this specific age may be that Babar sent Humayun to *madrasa* at the age of

⁸⁶ Naseem, T. (2015), *Musalmanow key Ilmi Karnamey*, Delhi-India, Honey Books, P. 12-13.

⁸⁷ Zaman, M.S. (2001), *Above Cited*, P.29.

⁸⁸ Ibid.

⁸⁹ It is a ritual of starting education of child in Muslim families, at the time of starting first lesson. The Mullah or Aalim or Peer (Sufi) will come and teach the first lesson to the child at the age of four years and four month and four days.

four years, four months, and four days⁹⁰. Humayun also sent Akbar during the same age. Similarly, Akbar in his turn sent Jahangir, and Jahangir sent Shahjahan to *madrasa* at the same age. Thus slowly this *rasm* (ritual) became usual among the nobles and then common people of India particularly among Muslims, thus this *rasm* started practicing among Muslims, today also it is practiced among *Decani* Muslims.

One of the specialties of this period was inculcation of new subjects according to the requirements, after the modifications from time to time the courses of study were dominated by rational sciences. In India, *madrasas* were originally established by Muslim scholars and fostered by rulers with their administrative purpose by adding few new subjects related to the public administration. In the beginning there was no organized approach to the process in terms of designed construction, formal syllabus, teaching methodology etc. Even general education was not the serious concern of state before Muslim rulers in India. Muslims rulers particularly Mughals took interest in establishing educational institutions and endowing them, they also founded libraries, hospitals, and literary societies.

Higher learning was generally through individual teachers who lectured in their own houses to selected pupils in subjects. The scholars were spread all over the country and students used to move from city to city to join these teachers for learning⁹¹. The *madrasa* system of education has a glorious history of bringing such scholars together at a place and as a result it has produced many Islamic scholars, scientists, engineers and leaders who left behind an unforgettable mark in history by contributing through their knowledge, several theories and research work. The architect of ‘Taj Mahal’ Ustad Ahmad Lahori was the product of *madrasa*⁹². He was a master in theology as well as engineering, and gave the seventh wonder to this world.

⁹⁰ Zaman, M.S. (2001), Above Cited, P.25.

⁹¹ Zaman, M.S. (2001), Above Cited, Pp, 28-29.

⁹² Hussain, S.M.A. (2005), *Madrasa Education in India Eleventh to twenty first century*, New Delhi-India, Kanishka Publishers Distributors, P.4.

8.1. Education in Babar's Period (1483-1530):

Babar established a regular department for education instructions to the public, by issuing a *farman* (order) to his public work department with the task of establishing schools and colleges and publishing gazette.

8.2. Education in Akbar's Period (1542-1605):

Akbar took keen interest in educational reform including curriculum, he issued a *farman* that everybody in educational institutions ought to read books on morals, mathematics, agriculture, geometry, numerology, astronomy, public administration, medicine, logic, physics, arithmetic, engineering, world history, accountancy and agriculture⁹³. During the Mughal period mathematics was considered as the first among the sciences subjects included in the curriculum. Even Akbar by issuing an order made mathematics as a compulsory subject to teach in the all *madrasas*⁹⁴. Akbar established many *madrasas*, libraries and he supported both Hindu and Muslim Education⁹⁵. He got many Sanskrit books translated in Persian and Arabic. He made arrangements so that Hindu students also could receive instruction even in private *madrasas*. According to the *farman* of Akbar, an Iranian educationist Mir Fathullah Shirazi revised the syllabus of *madrasas* to include rational sciences⁹⁶ like mathematics and engineering etc.

8.3. Education in Jahangir's Period (1569-1627):

Jahangir promulgated *farman* to the effect that the property of any rich man or rich traveler in his kingdom would endow in the state if he died leaving no heir, and that property would be utilized for constructing *madrasas*⁹⁷ and educational purposes.

⁹³ Zaman, M.S. (2001), Above Cited, Pp.2- 4.

⁹⁴ Ray, K. (1984), Education in Medieval India, Delhi- India, B R Publishing Corporation, P.21.

⁹⁵ The term "Muslim Education" in this study has used for the education system established by Muslims not for the religious education where the term "Muslims' education" is used for Muslims' religious and modern education.

⁹⁶ Hussain, S.M.A. (2005), Madrasa Education in India Eleventh to twenty first century, New Delhi-India, Kanishka Publishers Distributors, Pp.25-26.

⁹⁷ Ray, K. (1984), Above Cited, P.21-22.

8.4. Education in Shahjahan's Period (1592-1666):

Similarly Shahjahan established a huge *madrasas* exclusively for girls in Fatehpur Sikri called Madrasa Bannath⁹⁸ and many other big *madrasas* like Madrasa Darul Baqha nearby Masjid Shajahani⁹⁹, the current location is Tahatta in Pakistan.

8.5. Education in Aurangzeb's Period (1618-1707):

Aurangzeb was the first Mughal ruler who constituted a committee of educationists and scholars to prepare a modern syllabus for state funded *madrasas* and assigned the responsibility to Mullah Niamuddin to design the syllabus so that it could fulfill the requirements of the state's administration. Thus first time in history of Muslim rulers a formal syllabus was designed for state *madrasas* called *Dars-E-Nizami*¹⁰⁰ by Mullah Nasiruddin, an eminent scholar from Firangi Mahel, *madrasa* Lucknow - Uttar Pradesh. Aurangzeb endowed Mullah Nizamuddin with a building named Firangi Mahel¹⁰¹ where Mullah Nizamuddin setup a *madrasa* named Madrasa Nizamia and after many experiments, syllabus *Dars-E-Nizami* finalized.

Dars-E-Nizami contained the following eleven subjects. (1) Declination and conjugation, (2) Grammar and syntax, (3) Logic, (4) Philosophy, (5) Mathematics, (6) Rhetoric, (7) Jurisprudence, (8) Principals of Jurisprudence, (9) Dialectics, (10) Exegesis and (11) Traditions. After a few decades four more subjects were included in the syllabus which were (1) Literature (2) Duties and obligations (3) Disputations and (4) Principals of *Hadees*¹⁰², the syllabus has become famous and a standard for the *madrasas*. Even today also many *madrasas* are using the same syllabus with few modifications in *Dars-E-Nizami* syllabus, the changes have been taking place time to time but its essentials endure since the last three centuries.

⁹⁸ Siddiqui, M.A. (1998) Development and trends in Madrasas Education, (Ed), Qadri, A.W.B, Education and Muslims in India Science Independent, Delhi-India, Institute of objective Science, P

⁹⁹ Mazhari, W. (2014), Above Cited, P. 46.

¹⁰⁰ *Dars-E-Nizami* is a syllabus designed by celebrated scholar, Mullah Nizamuddin (1688-1748) for Madrasa, The syllabus included Islamic subjects and few modern subjects, the curriculum included eleven subjects like Arabic, Philosophy, Hadis, Tafir etc.

¹⁰¹ Alam, M. (2000), Madrasa System of education in India, Continuity and Change, New Delhi-India, Ph. D thesis at Jawahar Lal Nehru University.

¹⁰² Ray, K. (1984), Education in Medieval India, Delhi- India, B R Publishing Corporation, P.45.

Aurangzeb established many *madrasas* all over the country, there were around 125000 *madrasas* all over the country in Mughal regime¹⁰³ and in Gujarat he established many *madrasas* for educating Bohra Muslim community¹⁰⁴ besides establishing new *madrasas* he renovated many old *madrasas* and sent a order to Makramath Khan, the *diwan* (In charge) of Gujarat that all students from lower to highest class be given financial help (scholarships) from the state's treasury¹⁰⁵.

9. Muslim Education in British India:

There were around 80,000 *maktabs* and *madrasas* in Bengal, before the British occupation¹⁰⁶. Hindus began to learn Persian and Muslims mastered Sanskrit and on their part began to translate Sanskrit books. This two way transfers led to the formation of a new composite language, known as Urdu¹⁰⁷. There were numerous names and identities for educational institutions, they were known as *maktab*, *madrasa*, *patashala*, *mat* or school, few run by Muslims and few by Hindus. There are many examples that Muslim students attended educational institutions run by Hindus¹⁰⁸ for other than religious subjects like astronomy, astrology, mathematics, medicine etc. In the same way Hindu students enrolled in institutions run by Muslims to learn Persian, *unani* medicine and other subjects. *Madrasa* in the early 20th century offered course were diverse in the subjects and some even secular, allowing Hindu's to attend their classes. Raja Ram Mohan Roy, Dr. Rajendra Prasad and Dr. Sachdanand Sinha¹⁰⁹ were all imparted elementary education at *madrasas*.

Warren Hastings (1732-1818), governor of Bengal established (1781) a *madrasa* (Madarsa Alia) in Calcutta. He has included more modern subjects in the syllabus, like mathematics, logic, grammar, law, medicine, and *diniyath* (Religious Education) to

¹⁰³ Haque, A.H.M. (2013), Status of Islamic Studies & Madrasa Education in India: An Over View, Karimganj-Assam-India, The Echo - An Online Journal of Humanities & Social Science, Voulme -I, Issue-IV- April, Dept of Bengali, Karimganj College, P.15.

¹⁰⁴ Alam, M. (2000), Madrasa System of education in India, Continuity and Change, New Delhi-India, Ph. D thesis at Jawahar Lal Nehru University, P. 95.

¹⁰⁵ Zaman, M.S. (2001), Above Cited, P. 27.

¹⁰⁶ Ray, K. (1984), Education in Medieval India, Delhi- India, B R Publishing Corporation, P.27.

¹⁰⁷ Ray, K. (1984), Above Cited, P.51.

¹⁰⁸ Ray, K. (1984), Above Cited, Pp.47-51.

¹⁰⁹ Alamgeer and Ahmad (2012) Minority Education in India, New Delhi, Axis Books Private Ltd, P. 27.

educate Muslims. In the same way a Hindu Sanskrit college in Banaras was established with purpose of protecting Hindu religion, Hindu law, literature, and culture. British took these incentives for smooth ruling with the understanding of Indian religions and rituals¹¹⁰. Like Calcutta *Madrassa* there were many common *madrasas* for education of Muslims and Hindus this institution was for higher education and taught Arabic, Persian and Islamic Studies as the main subjects¹¹¹. Calcutta Madrasa had medical courses until the establishment of Calcutta Medical College in 1836.

After the 1857 mutiny, the British government stopped funding to many state madrasas and started establishing English schools in British India to produce the English proficient workers who could work for the British. Till the beginning of full fledged British rule the *madrasas* were centers of knowledge for both Hindus and Muslims¹¹². During British rule, large numbers of English schools were opened throughout the country. The policy of British was to encourage these schools, both for the purpose of producing functionaries for the British administration and also to bridge the cultural gap between the English and the Indians and these schools were secretly or openly engaged in the propagation of Christianity also.

Muslims realized the hint of this policy immediately, and they were devoid of political power to interfere with this, so they exercised the second option, that was to shun away from these schools¹¹³. With the agenda of converting Indians into Christianity, more than 20 schools were established around Calcutta and these schools published few books in vernacular languages. The material was objectionable by Muslims and Hindus; instead of propagating merits of Christianity these schools started insulting and degrading Prophet Mohammed and Islam¹¹⁴. The governor generals also used to encourage these kinds of activities of Christian religious leaders whose primary aim was conversion of Indian into Christianity¹¹⁵, Muzaffar Alam quotes Sir. Friedrich in his study:

¹¹⁰ Hashmi, M.A.A (2011), Above Cited, P.4.

¹¹¹ Gupta, N. (2009) Above Cited, P.24.

¹¹² Ibid.

¹¹³ Zaman, M.S. (2001), Above Cited, P.41.

¹¹⁴ Aziz, N. (2011), Above Cited, Pp.57-58.

¹¹⁵ Hashmi, M.A.A (2011), Above Cited, P. 15.

“The teaching of Bible is much more in Hindu (Indians) colleges, than any public school in England¹¹⁶.”

The Christians adopted four methods to propagate and convert Indians to Christianity: first was Bible's education to the Indians, second was hospitals services, the third was speeches in public places and fourth was use of printed material to comment on the Prophet Mohammed¹¹⁷ and Hinduism. These Christians established 20 schools which were playing vital role in the conversion politics and British were serious to uproot Islam from subcontinent¹¹⁸ by distorting religious educational institutions.

The *ulama* and Muslim intellectuals of Calcutta opposed the English Education Act-1835, describing that the purpose of promoting English education and western education was to convert Indians into Christianity and around 800 *ulama* and Muslim leaders signed a petition resisting the Act - 1835¹¹⁹. The *ulama* all over India started to reject the western education as they were neither ready to accept the British rule nor had any interest in learning western education or culture, because of the notion that English education would bring its culture also in the life of Muslim children. But the Hindu community adopted the changes in education more willingly than Muslims when traditional education replaced with modern education in the Indian society¹²⁰. Thus Hindus got state opportunities of employment in British, which helped them a lot in their socio economical and educational development.

All the commissions established by British, made statements that one of the main reasons for Muslims shunning away from British education was their religious fear that English Education had the influence of Christianity and British culture. Some of the reasons for Muslims alienation from British education, presented before the Education Commission

¹¹⁶ Alam, M. (2000), *Madrasa System of education in India, Continuity and Change*, New Delhi-India, Ph. D thesis at Jawahar Lal Nehru University.

¹¹⁷ Aziz, N. (2011), Above Cited, P. 58.

¹¹⁸ Siddiqui, M.A. (1998) *Development and trends in Madrasas Education*, (Ed), Qadri, A.W.B, Education and Muslims in India Science Independent, Delhi-India, Institute of objective Science.

¹¹⁹ Hashmi, M.A.A (2011), Above Cited, Pp. 7-8.

¹²⁰ Gupta, N. (2009), *Reading with Allah: Madrasas in West Bengal*, New Delhi-India, Routledge Publication, P. 9.

in 1883, are as: 1. The view among Muslims that English education would corrupted morals and manners, 2. The apprehension that it is meant for taking them away from religion, and 3: that the use in British schools of books whose tone was hostile and scornful towards Islam, further alienated from, and caused hatred towards, English education.

On these grounds *ulama* asked the Muslims by issuing *fatwas* (A ruling on a point of Islamic law, given by a recognized authority usually by muftis) to be away from British education which is trying to spoil Muslims' religion, faith, cultur and identity. The following table reveals that Hindus were willingly adopting the modern or English education but Muslims kept themselves away from the English education and refused to join western educational institutions which resulted in non participation of Muslims' in British employment. This affected their educational and economical conditions in British India and after independence also the dominating ideologies of majoritarian group's religion in state syllabus has become a problems to Muslims. The following table explains the enrolment of Muslim students in English educational institutions, that the educational backward among Muslims has historical background.

Table No: 1.1

Religion Wise Enrolment in British Colleges During 1886-87

Sl. No	State / Province	Hindu Students	Muslim Students	Grand Total
1	Bengal	2273	138	2411
2	Bombay	1058	60	1118
3	Madras	2929	54	2983
4	NWP ¹²¹ & Oudh	1054	159	1213
5	Punjab	327	131	458
Total		7641	542	8183
Percentage		93.4	6.6	100

Source: Gupta, N. (2009), Reading with Allah: Madrasas in West Begal, New Delhi-India, Routledge Publication, P. 30.

The *ulama* found *madrasas* only alternative for Muslims' education, propagation of Islam, to protect Muslims' culture, and hence a boost to *madrasa* education provided by *ulama*, Muslim intellectuals and common Muslims. Though Hindus and Muslims were

¹²¹ North Western Provinces.

active in the first struggle of freedom 1857 under the supervision of last Mughal King Bahadur Shah Zafar and both suffered by its results but in the view of British if *Bagawath* (fight for freedom) could succeed, Muslims could get more benefits. Thus British saw Muslims as a greater threat than others, as a result British killed thousands of innocent Muslims, *ulama*, poets, and scholars and their properties destroyed and snatched by the British. The great Urdu poet Mirza Galib suffered a lot, since his forefather's property was snatched by the British and sanctioned a tiny monthly pension and for that also he had to travel Delhi to Kolkata for the release of pension.

British were angry with *ulama* since at many places the rebellion of 1857 was led and mobilized by them, when the Indians were defeated, the British got the chance to crush the *ulama*. Since the *ulama* were the product of madrasas the British administration became additionally unsympathetic against *madrasas* and tried to beat *madrasa* education system in order to stop the production of *ulama* or scholars, or political leaders to curb Muslims' from political power. British had developed negative attitude and started doubting Muslims and denied them the government jobs in British services and army¹²². Muslims were forced to face the challenges, under this kind of situations, Muslims concentrated on their religious capabilities to protect their linguistic, religious, cultural identity and get rid or be away of British's cultural and ideological slavery. In British India around the mid 19th century marked by arrival of Lord Thomas Babington Macaulay, as Viceroy of the British India Company. Macaulay is most quoted for saying:

*"We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect"*¹²³

The Indian Muslims were against everything of British hence they were against of English education which was propagating western culture among Indian Muslims and Hindus. The only reason given by Muslims to not to send their children to English

¹²² Hashmi, M.A.A (2011), Above Cited, Pp. 18-19, 29 - 30.

¹²³ Mazhari, W. (2014) Above Cited, Pp. 49-50.

Schools was that English education will make their children Christians or otherwise at least it will take away them from Muslims' religious practices and Islam¹²⁴.

10. Aligarh Movement and Muslims' Education:

Aligarh Movement led by Sir Syed Ahmad Khan and his colleagues, who wanted to go whole heartedly for English education, which was diametrically opposed by a group led by Akbar Allahabadi (Famous Urdu Poet) and many, who wanted the continuance of *madrasa* system and found faults in every aspects of English education. But Sir Syed also wanted to impart religious as well as modern education to Muslims, as he has quoted:

*"It's our obligation to impart basic, secondary and high level religious education to Muslims that without religious education Muslims' existence is impossible."*¹²⁵
(Translation from Urdu Text is mine).

Even he asked the *ulama* to cooperate with him in designing Islamic syllabus for Muslim students in English medium or modern colleges. In between there was a silent majority which had all the affection for the *madrasa* system but at the same time was seeing the materialistic benefits flowing from the English education system. Sir Syed Ahmad Khan and his group agreed for more emphasis on the need of the teaching of and adherence to the religious beliefs. The traditionalist group realized the need for introduction of some contemporary subjects like sciences and mathematics etc, in the curriculum of the traditional *madrasas*. Thus on one hand study of religious or ethics was included also more and more English schools' subject like science, geography and civics etc were included in most of the top ranking *madrasas* or Islamic educational institutions like Darul Uloom Nadwatul Ulama.

11. Madrasa Education in South India:

The restlessness among Muslim was prevalent in every corner of the country. In south India also many seminaries established after 1857 only, with the fear of losing Muslims'

¹²⁴ Hashmi, M.A.A (2011), Above Cited, P. 30.

¹²⁵ Islahi, Z. (2011), Above cited, P. 7.

identity to protect Muslims' identities in that critical situation. Since the condition of Muslims after 1857 has become worse and British were treating Muslims as enemies and worse than animals, in that condition *ulama*, Muslim scholars, social reformers, and political leaders identified education as the only key to come out from the ignorance and to equip the community to protect Muslims' religion, culture and identity.

Thus the majority of celebrated seminaries are situated not only in north India but also in south India established after Mutiny of 1857. In the same line, many *madrasas* started by Muslims in Hyderabad - Deccan, Tamilnadu and Kerela. Such a large number of celebrated seminaries of India established after 1857 to protect and propagate Islam and uphold Muslims' religion, cultural and identity in the pathetic condition of Muslims in British India. It is very important to observe the *ulama* have established many *madrasas* in Uttar Pradesh. The main reason behind it is that the *ulama*, who were active in mutiny of 1857, majority of them were from north India particularly from Uttar Pradesh background and they found U.P the best place for establishment of the *madrasas*. The primary reasons were the availability of the students to teach, their Muslim background, Muslim donors, and the availability of the land and other sources where they could establish the *madrasas* to unite Muslims.

When the five areas of south India came under the control of British in 1800, the established vernacular educational system of *mats*, *patashalas*, *maktab* and *madrasas* under local kings started getting disturbed with the startup of English schools by the effort of Charles Grant (1746 -1823) and later charter Act of 1813 also gave boost to English medium education. It is considered as the beginning of the English Education in south India by the East India Company. Thus the *ulama* of South India started predicting the danger to vernacular education system and Muslims' culture and beliefs.

Though the *ulama* from south India were serious about the harassment of Muslims by British after 1857 and they also felt a sort of threat to Muslims' religion or culture, language and identity. Reviewing the north Indians status after 1857, south Indian *ulama* particularly in Hyderabad – Deccan and Madras Presidency started establishing a number

of *madrasas* for the education of Muslims. The close look of the following table explains that today's celebrated Islamic seminaries of India established after 1857.

Table No: 1.2
Establishment of Few Celebrated Madrasas All over India after Mutiny: 1857

Name of Madrasa	Year of Est.	Founder Name	Current Place and State
Madrasa Baqyat Saleha	1857	Mualan Sha Abdul Wahab	Vellore-Tamil Nadu
Darul Uloom Deoband	1866	Haji Abed Husain	Deoband-U.P
Mazaheral Uloom	1866	Maulana Sakhawath Ali	Shaharanpur-U.P
Jamia Nizamia	1875	Anwarullah Khan Farooqi	Hyderabad-Telangana
Darul Uloom Nadwatul Ulama	1892	A group of <i>ulama</i>	Lucknow-U.P
Madrasa Ameeniah	1897	Maulan Aminuddin	Delhi
Al Jamiatul Ashrafia	1898	Maulan Hafiz Abulaziz	Mubarakpur – U.P
Jamia Islamia	1905	Maulana Mohammad Ali	Dabheel- Gujarat
Madrasaul Islah Sarai Mir	1909	Maulvi Shafi	Azamgarh -U.P
Jamia Darus Salam	1924	Kaka Mohammed Umar	Umrabad-Tamil Nadu

Source: Gathered the information from the web pages of above seminaries, Dated: 13-8-2015.

12. Madrasa Education in Hyderabad:

The foundation of Hyderabad laid by Mohammed Quli Qutub Shah started with great monument Charminar in the middle of the city. Besides Charminar, he founded *maktabs*, *madrasas*, *ashurkhaney*¹²⁶, *mats*, and public libraries in every localities, from the beginning itself. The state had the diplomatic and economic relations with other countries like Iran, Iraq, China and many gulf countries, a large number of foreigners settled in Hyderabad - Deccan because of the liberal and equal attitude of the state towards all the communities and religions, the second important reason is the weather of Deccan. The popularity of Hyderabad is because of Muslims' mixed Shia and Sunni culture and history of city associated with Muslim rulers.

The Muslims from Turkey, Arabia, Iran and Iraq who settled in Hyderabad adopted few local cultures, in the same line the local people accepted their cultures thus a different Muslim culture emerged in Hyderabad with the mix-up of plurality of Muslim cultures in the terms of dressing style, customs, language, food, and life style. Hyderabad state also showed keen interest to preserve these different cultures, existing in the state. Thus the

¹²⁶ The place to keep *Alam* in Moharram, observed by Shia Muslims.

liberal attitudes of the rulers provided space for the Muslims' sectarian diversity also. The last Nizam also provided full space to different background Muslims and their ideas to grow and practice. This is the reasons that different sects and schools of thought background Muslims like Shia Muslims, Sunni Muslims again Ahle Sunnathul Jamath Muslims, Deobandi Muslims, Miman Muslims, Mahdi Muslims and Bhora Muslims etc found in Hyderabad alike other important cities of India.

Hyderabad has accommodated multi background people from the start, thus all existing sectarian and schools of thought background Muslims needed to be impart their teachings to the next generations. In this setting for educating children according to the sects and schools of thought also different *madrasas* started with different sect and schools of thought backgrounds identities and objectives.

Of course there were different centers for educating Muslims established by Muslims who had interest in education. They also started their part-time educational centers or *madrasas*; particularly the retired people from state services¹²⁷ also showed keen interest in education and often spend their times in educating the children at their homes. Generally men and women from the same locality came for education thus in Hyderabad there were four sort of educational institutions for higher education traced in this regard they were 1.*Khankhas* 2.Religious events at different occasions 3.Adult education centers and 4.morning and evening part time *madrasas*¹²⁸. These institutions were for the general public but for education of nobles and prices, Hyderabad also had the same system like north India. The tutors were appointed for teaching at homes, today also many Muslims who are economically-sound they are following the same trend that a tutor or graduate of *madrasa* is appointed for the Islamic teaching of their wards at home particularly for *Nazra*. The tutor teaches generally during the assigned time in the evening after the *Magrib Namaz*¹²⁹ when the students come back home after the school education.

Like other parts of India in Hyderabad also *masjids* have been serving as the centers of

¹²⁷ Aziz, N. (2011), Above Cited, P.66.

¹²⁸ Ibid.

¹²⁹ The forth prayer (Namaz) of the day, perform at the time of sunset.

education. In Hyderabad all the small villages also have *masjids* and *ashurkhaney* attached with libraries. Today also at the time of *muhamam* in Telangana, Maharashtra and Karnataka or Deccan a large number of the *ashurkhaney* are utilized for educating Islamic history, particularly focusing on *karbala*¹³⁰. The trend of educational circle at *ashurkhaney* exists where women also can be part of the *mahfil* (Gathering), a separate arrangement of women can be found. Thus *masjids*, *ashurkhaney*, libraries, and homes were the places for women education where women have the access to number of books and different magazines¹³¹ like religious, literature, social issues, health educating, sports, home sciences etc. Absence of exclusive *madrasas* for women education continuing till recent past, but women's education was not neglected by Muslims in Deccan, for women's education generally the family members or old women use to teach young girls at their homes or after marriage also women send for attaining education from relatives or neighboring women from the same localities.

Hyderabad state considered educating people as a basic responsibility of state, and there were huge number of religious teachers, who were busy in imparting education in their worship places, *khankhas* and homes. The state granted pensions, jagirs, and donations to these kinds of *ulama* and *pandits* for imparting education. Few *Nawabs* also showed keen interest in educating the people and started educational institutions and allocated funds to existing educational institutions. In 1859 at every *Talukha* a Persian Madrasa (Persian Medium School) and a vernacular *madrasa* (Telugu / Kanada / Marathi and Urdu medium Schools) established, and the *Tahsildars* were responsible for these *madrasas'* administrations.

These *madrasas* were the centers of modern education like schools of the present days. They have not remained in the circle of religious sciences, as the Islamic education system has never been static there were deviation and changes in the character and pattern of curriculum, passages throughout the periods. The *madrasas* in Deccan were diversified in their aims and objectives, most of the *madrasas* were for languages

¹³⁰ The ground where the Husain assassinated by Yazid.

¹³¹ Aziz, N. (2011), Cited Above, Pp.68-69.

teaching like English, Telangi (Mixed language of Deccani Urdu and Telugu), Kanada and Marathi with modern subjects like Arabic, Persian, mathematics, and science. The syllabus of professional *madrasas* was according to their requirements like the engineering *madrasa* and medical *madrasa* had their specific syllabus different from the general *madrasas*.

When Asif Jahi dynasty was established in Hyderabad-Deccan, at that time education was in full swing and *madrasas* for religious education and colleges of modern education established. Along with the modern education it was compulsorily for Muslim student to acquire *Deni Taleem* (Religious Education) and *akhlakhiyath* (Moral Education) for other than Muslim students in the private *madrasas*, and the state *madrasas* were free from religious education and had moral education a compulsory subject for all. In Hyderabad, the celebrated Islamic seminary Jamia Nizamia, established in 1875 after witnessing the Muslims' situation in north India by Shaykh Ul Islam Imam Mohammed Anwarullah Khan Farooqi with the main objectives of imparting *Dars-E-Nizami*¹³², protecting Muslims from western cultural influence and propagate Islamic teachings among the Muslims.

Two educational institutions from Deccan gained international fame for their educational quality and services. In Islamic sciences Jamia Nizamia has become more influencing Islamic seminary in south India and world wise famous for *fiqh* studies and *fatwas*. Jamia Nizamia considered unquestionable in authenticity and standard of *fatwas* and its product also considered moderate in nature than other seminaries and Osmania University (1918) is famous for modern education and the medium of university was Urdu, as Urdu was the common language for the people of Telangana, Marathwada, and Kanada region in Nizam state or Hyderabad-Deccan.

Mir Osman Ali khan (1886-1967) had keen interest in education, his interest motivated him to examine syllabus, he recommended for standardization and improvement of

¹³² Dars-E-Nizami is a syllabus designed by celebrated scholar, Mullah Nizamuddin (1688-1748) for Madrasa, The syllabus included Islamic subjects and few modern subjects, the curriculum included eleven subjects like Arabic, Philosophy, Hadis, Tafsir etc.

syllabus in state *madrasas*, appointment of teachers, effective methods of teaching and evaluation or examination system¹³³. *Madrasa Tababith* (Medical College) Hyderabad – Deccan established in 1845 and it has produced eminent doctors like Dr. Lukman Udula and Dr. Arstu¹³⁴. In 1872, when Maulvi Inayath Ali was Education Minister of Hyderabad- Deccan, there were 139 state *madrasas* (Schools) with 5065 enrolment of the students and the budget for educational was 1,43,492 rupees (Nizam currency) all these state *madrasas* were like colleges for modern education, religious education was not the part of the syllabus in these *madrasas*.

When the *ulama* of Darul Uloom Deoband was struggling for the protection of Islamic culture and identity in north India, at the same time in Hyderabad - Deccan also *ulama* and Muslims were trying to protect the Islamic culture and identity from the effect of un-Islamic elements. Of course Hyderabad- Deccan was the independent country till 1948 but there were some agreements between the Nizam and British, in that situation the *ulama* felt threatened from British, English culture and education that it could possibly affect the Muslims' culture and faith. The serious *ulama* about the future of Muslims in the country thought of promoting religious education strongly for the strong faith among Muslims in future, in this context Maulana Khasmi has written that:

“The generation to whom we are educating within twenty years, the same generation will become the backbone of the society and whatever education we have given to that generation, it will reflect in the society. That’s why we need to give that kind of education which can make strong roots of Iman (Belief) and which can help us to present Islam as a way of life, so that we can fulfill the requirement of modern society¹³⁵.” (Translation from Urdu Text is mine).

Many *ulama* expressed that whatever Muslim culture is reflected in the society, that is only because of *madrasa* produced *ulama* who are trying to uphold Muslim religion,

¹³³ Aziz, N. (2011), Above Cited, P.63 - 64.

¹³⁴ Sarwari, A.K. (1934), Hyderabad Daccan ki Talimi Tarakhi Guzishtha Ruba Sadi Mian, Hyderabad, Hyderabad-Deccan, Azim Astaim Press, P. 99-100.

¹³⁵ Khasmi (2011), Taleem Key Buniyadi Makhasid (Fundamental Objectives of Education), Zindazi-E-Nao, New Delhi, April-Volume - I, Bharat Offest Printers, P.46.

culture and identity¹³⁶ in Hyderabad and *ulama* believe that the *madrasas* are cent-percent successful in their aims and objectives that is why the Muslims' culture and identities are alive in Hyderabad and India.

There is another strong reason to support *madrasas* education from the side of common Muslims and *ulama* that whatever the Islamic literature exists could be protected and forwarded by *madrasas*, every aspect of the Prophet Mohammed's life is practiced in *madrasas* and the graduates of the *madrasas* do not compromise with the Islamic practices. Thus the *ulama* and the graduates of the *madrasas* considered the upholders of Islamic identities in the society. The *madrasas*, *ulama* and *madrasa* graduates are using *madrasa* education as a vehicle for the protection and propagation of Islam in contemporary era.

After accession of Hyderabad in 1948, *ulama* and Muslims without political power and wealth thought to protect at least their faith and started *madrasas* in large numbers in Hyderabad after independence the state and central governments established universities and colleges in Hyderabad with the motive of providing quality education. In the same direction Muslims also established number of minority colleges under the article 29 with the motive of educating Muslim minorities in the field of medical, engineering, education etc. The *ulama* also actively started a movement of educating Muslims from their side, by establishing the *madrasas* in every corner of Hyderabad. With the support of local Muslim donors in every locality a wide network of *madrasas* established and it has been working actively in educating Muslims particular from the poor section of Muslims.

13. Urdu Language in Schools and Madrasas:

The medium of instructions in all the *madrasas* of Hyderabad is Urdu, where majority of Urdu medium schools and colleges closed after 1948, *ulama* of Hyderabad felt that they had to protect Urdu language and culture. Thus in *madrasas* for the all educational activities Urdu language is encouraged, besides medium of instruction *madrasas* teach Urdu grammar and contributing a lot to Urdu literature. Thus the Muslim parents who

¹³⁶ Aziz, N. (2011), Above Cited, P.58.

want to educate their children in Urdu medium school, because of their immense love of mother tongue Urdu, prefer *madrasas* also.

14. Government Policies and Muslims Education:

Though different schemes and policies have been designed for the economic and education up-liftment of minorities in India as per the recommendations of many committee and commissions. But the results are not satisfactory, still in the field of education and employment Muslim minority is remained backward than S.Cs. and .STs. Dr. Gopal Singh Pane (1980) also has mentioned that Muslims and Neo-Buddhists are most educationally backward communities than any other community in India¹³⁷.

To motivate the minority students towards education central government has introduced several incentives and schemes, in 1992 Muslims declared as “National Educationally Backward Minority” and Area Intensive and Madrasa Modernization Scheme launched in 1993 and later merged in Tenth Five Year Plan¹³⁸. The 15 point programme 2006 also announced pre and post-matric scholarships¹³⁹ and residential educational institutions. Even after many schemes and plans lack of awareness and execution of policies or schemes from the side of state are one of the main reasons of failure of such programmes¹⁴⁰. Many effective policies like New Educational Policy to parent policies of Telangana State did not achieve much because of lack of press attention, lack of Muslim leadership and passive State machinery to implement such developmental policies.

15. Discourse on Muslims’ Education:

According to Report of the National Commission for Religious and Linguistic Minorities, Muslims are better off at primary level of education (65.31 percent) but their proportion goes down as it goes to secondary (10.96 percent) and senior secondary (4.53 percent) stages. It has been pointed out by Sachar Committee and Ranganath Mishra Commission

¹³⁷ Nuna A (2010), *Programmes and Schemes for Education of Minorities: Evaluation of AREA Incentives Scheme*, Waheed, A (Ed) Minority Education in India: Issues and Access, Quality and Inclusion, New Delhi, Serials Publication, P.75.

¹³⁸ Ibid.

¹³⁹ Alamgir, M and Ahmad, M (2012), *Minority Education in India*, New Delhi, Axis Books Pvt. Ltd, P. 39

¹⁴⁰ Ansari, I. A (1989), *The Muslim Situation in India: Muslim Educational Backwardness*, New Delhi, Sterling Publication Private Limited, P. 97.

reports also that Muslims in India are most socio economic and educationally backward community even though their rich cultural heritage and strong numerical presence.

The popular perception, that “religious conservatism among Muslims” is a major factor for not accessing education is incorrect. As studies have mentioned the five main reasons for educational backwardness among Muslims in India, they are 1.Insecurity, 2.Ambiguity of Law, 3.Indifferent bureaucracy, 4.poverty, and 5.Misdirected community efforts¹⁴¹. The recognition of their educational backwardness is quite acute amongst a large section of Indian Muslims and they wish to rectify it urgently. There is a significant internal debate about how this should be done.

Private minority institutions and *madrasas* are seen as the only option available to the community for improving the educational status of the community. Economic backwardness and a lack of opportunities are a direct result of lagging behind in education and discrimination is also an important reason of all sort of backwardness among the Muslim minorities. From few decades there has been continuous debate on *madrasas* how could *madrasa* modernize, and how could their syllabus change. The *madrasas* desiring to introduce modern subjects in their curriculum, but do not find books which suit their requirement. In this context Muslim sense that modern western culture influenced school textbooks and majoritarian belief influenced syllabus are threat to their religion and faith. This is one of the reasons that Muslims are trying to run their own educational institutions modern or *madrasas* to protect their culture, faith, religion and identity.

16. Significance of the study:

Several commissions, committees and research reports tried to study literacy and education among Muslims. Their findings shows that the literacy rate and education among Muslim is abysmally low, and this is more surprising for a community, whose existence started with the word “*Iqra*” (Read) the very first divine revelation to the

¹⁴¹ Zaman, M.S. (2001), Above Cited, P.55.

Prophet of Islam, received on the cave Hira¹⁴² in the 7th century A.D. In fact following the Islamic principles and religious teachings, to get educated is a basic right and obligation of every individual, male and female, and to make every member of the community educated a sacred duty of the community as a whole. Though it is basic obligation of every Muslim to get education, then why the Muslims are far behind in the field of education in India particularly modern education? To understand the reasons of educational backwardness among the Muslims, the study looks into historical perspective of Islamic education, the changes that took place in Muslims education and the present status of Muslim education. The study has highlighted one of the major factors responsible for the educational backwardness among Muslims in India is the socio-economic factor, and the socio-economic problems of Indian Muslims are because of Muslim's educational backwardness and discrimination. The important question that why Muslims are backward in modern education tried to understand thought-out the study. It is found by many studies that Muslim community is ready to sacrifice the economic benefits and comforts of modern world for the sake of protecting religion and identity. The *ulama* felt the threat to Muslim community and implored the Muslims not to study in those schools and colleges which were imparting Christianity as a compulsory subject.

Today also Muslims prefer secular educational institutions than such institutions where Christianity or Hinduism are part of syllabus, even sometime majoritarian belief dominated state syllabus also do not suits for Muslim students. The *ulama* started separate educational institutions (*madrasas*) for the education of Muslims with the objectives of, protecting culture, religion, faith, language, customs, traditions and Muslim identity. Thus, for education and economic backward Muslims, free madrasa education is the best option along with modern education.

The *ulama* in future have the plan of Islamic Schools where both sort of education given equal time and importance. In this scenario the shifts which are taking place in Muslim education imparting traditional to modern and modern to main stream education. This

¹⁴² Hira is cave in Jable Noor mountain in Mecca city of Saudi Arabia, where Prophet Mohammed used to go for prayer and where the first verses of holy Quran revealed to him.

study throws light on the role of Islamic educational institutions (*maktab*, *madrasa*, *darul-uloom* and *Jamia*) that how these institutions are trying to uphold Muslims' identity, culture, and religion through the education and providing education to educationally backward and first generation poor Muslims from educational and cultural rights perspective.

17. Objectives of the Study:

The present study tries to understand Muslims' traditional educational system and implementation of Islamic educational philosophy through *madrasa* education. The study tries to explore how the perception about *madrasa* education has been changing in different areas, ages, communities and religions. The study attempts to look at *madrasa* as a social institution which holds its' separate religious, educational, social, and cultural identity. This study tries to disclose how the social change and political interest have been trying to influence these educational institutions and till what extend *madrasas* have undergone these influences. Thus the study tries to focus on following objectives.

1. To understand advent and transformation of madrasa education.
2. To study epistemological diversities among Muslims and their educational Institutions.
3. To understand the educational issues of Muslims.
4. To understand the functioning of present madrasas of Hyderabad.
5. To study socio-economic and educational backgrounds of students, ulama and alumni.
6. To study the views of respondents with regards to role of madrasas in educating and shaping identities of Muslims.

18. Methodology:

The study depends both on primary and secondary sources. The secondary data used in the thesis is taken from books, journals, theses, reports, official records of the *madrasas*, *madrasas'* booklets, books printed by madrasas, admission notification, advertisement brochures, *madrasa* calendars, attendance registers and web sites. Through RTIs, information regarding *Madrasa* Modernization Scheme (MMS) such as number of the *madrasas* facilitated under MMS in Telangana Sate and Hyderabad, teachers' details,

student's enrolment details and details of funding are collected from the respective officers.

Hyderabad city is selected for the purpose of field study. For field data a pilot study was conducted for one month during the month of June 2015 to have broad look of the study area and to understand contemporary situation of *madrasas* and Muslims' educational condition. After getting few inputs from pilot study the interview schedules are modified and finalized. The field work was started from August 2015 and ended in March 2016. While writing the thesis; whenever a gap found or felt need of intensive information, the scholar has revisited the madrasas, re-interviewed the respondents, and filed RTIs to public institutions.

Intensive field work was conducted in Muslim majoritarian localities of Hyderabad where *madrasas* from different schools of thought situated. The celebrated *ulama*, *madrasa* teachers and alumni, scholars who have been writing on Muslims' education and respective officers for MMS are interviewed. Besides above category; parents and non teaching staff are also interviewed and discussed several issues. For the selection of the respondents and *madrasas* snow ball and purposive sampling methods employed.

A number of 16 *madrasas* from different schools of thought (*Ahlesunnaatul Jamath*, *Devobandi* or *Tablighi*, *Nadvi*, and *Jamath-E-Islami*) in different areas from Sunni Muslim sect background are selected for the study since Sunni Muslims are in majority with different schools of thought in Hyderabad. Thus 200 respondents are selected for interview and to fill up the schedules. Life style of Students and teachers are also observed by scholar residing in madrasas for few days. Discussions were held with *ulama* and *madrasa* students in a focus group discussion on particular issues and problems. Few students discussed their issues and problems and shared information when they were alone. The young *madrasa* students whose age fall between 6 to 12 years have discussed about their family background, future plan, teachers and senior students behavior with them in *madrasas*. The following categories of respondents are interviewed to know about

madrasa education system, Muslims' identity, *madrasa* modernization and relevance of the *madrasa* education in the present modern era etc.

Table No: 1.3
Category Wise Classification of Samples

Category	Sample
<i>Ulama</i> / Madrasa Heads and Teachers	50
Madrasa Students' Parents	50
Madrasa Students (Above 12 Years)	50
Madrasa Alumni	50
Total	200

The parents discussed their family background, income, family members, locality, motivation towards education, sectarian conflicts, jamath identity, Muslim culture and identities. Thus the interviews, filed observations, lectures of few scholars related to the topic and filled up schedulers are the primary resources which used for the study. The collected data is analyzed and presented by using various indicators such as, educational qualification, motivation or attitude towards education, and socio-economic status of the families, schools of thought issues, modernization of *madrasas* and cultural identity etc. Statistical techniques like percentage and tables are used for the presentations of data. Few field photos which represent Muslims' culture, identity and festivals also captured and presented in the thesis according the necessity.

19. Limitations of the Study:

The area of the study is limited to Hyderabad city only because of Muslim history, a sizeable Muslims' population from different schools of thought and socio economic and education backgrounds. Another important reason for selecting Hyderabad as study area is that a homogenous Muslim culture with few heterogynous qualities exist in Hyderabad than any another city, town and area in Telangana. This study is confined only to the study of Sunni Muslims' religious educational institutions or *madrasas*. The reasons of limiting the study to only Sunni Muslims sect are that Sunni Muslims are in majority in Hyderabad

with different schools of thought. The trend of formal *madrasas* education system is commonly found in a planned manner in Sunni Muslims of Hyderabad. The study has been conducted in a fixed time period.

20. Organization of the Study:

20.1. First Chapter: The first chapter deals the historical view of Muslim education. It is also tried to understand the importance of education given by Prophet Mohammed and his companions since the earliest period of Islam. There is explanation about the education at the time of Caliphs. The chapter tried to understand the system of education at the time of Muslim rule in India from a historical view, and education of Muslim minority with special reference to *madrasa* education and tried to compare Muslim education under Muslim rulers, British period and in independent India, particularly in Hyderabad State. This chapter deals with problems of educational institutions of Muslim minority and gives a view of Muslim educational institutions in general and religious educational institutions or *madrasas* in particular. It also deals with review of literature on *madrasa* education and Muslims' identity with the purpose of comprehensive understanding of *madrasa* education system in India and the changes took place in from time to time. The chapter also tries to understand the question of upholding Muslim identity through religious education.

20.2. Second Chapter: The second chapter deals with different views of Muslim scholars on Muslims' education and identity. As well the chapter tried to look at the execution of educational ideas of *ulama*. The chapter tries to cover the ideas on both modern and religious education. The chapter attempts to understand the issues of *madrasa* syllabus, transforms in syllabus and *madrasa* modernization. In this regard the ideologies of few renowned Muslim scholars are discussed and tried to understand how they differ from each others.

20.3. Third Chapter: The third chapter tries to study national and international provisions for education of minorities. The chapter makes an attempt to understand educational, cultural and linguistic issues of minorities in India. This chapter deals with issues of minorities educational institutions like their establishment, administration and content.

The chapter also covers the present issues around the Muslims and their education.

20.4. Fourth Chapter: The chapter deals profile of Hyderabad, and traced the history of few oldest madrasas. An attempt is made to study the current situation of the *madrasas* in Hyderabad city. The chapter tries to understand 16 sample madrasas and their aims and objectives. The study tried to explore unique characteristics of every madrasa. The study covers enrolments, different courses and diversities in courses. The chapter deals with the profile of the respondents and covers the elements like age, gender, profession and schools of thought. The chapter also brings out the respondents socio-economic and educational background and pointed out the reasons of motivation towards madrasa education.

20.5. Fifth Chapter: The chapter covers approaches of different schools of thought madrasas towards education, syllabus and trends of modern education. The chapter also deals eligibility criteria, admission process, teaching methodology, results, and events at madrasas. The chapter covers the life style of students, food and hygiene at madrasas. The different funding sources like *Atiyah, Zakat, Fitra, Ushra, Chriam Qurbani, and Wakf* and foreign donations also studied in this chapter. The chapter brings out unique qualities of madrasas of different schools of thoughts and their achievement level of objectives. The chapter also covers the differences and conflicts among ulama and madrasas which form multiple identities of Muslims. The chapter also deals with different elements of Muslim's identity and their protection and promotion by madrasas. The chapter also deals with the impact of *madrasas* education on Muslims' socio-economic, cultural and educational development in this regard the chapter studied the status of *madrasa* graduated students in society in terms of changes took place in them and their family. The chapter covers the present status of madrasa modernization and SSA assistance for modernization. The chapter explores the status of equalizing madrasa certificates for admission in colleges and universities. It studies employments opportunities to *madrasa* educated and options of modern education students, and also deals with the kind of employment opportunities *madrasas* are able to create for the students after the complication of the courses.

20.6. Sixth Chapter: This chapter discusses the important issues, problems and findings of the study. This chapter prescribes recommendations regarding to the promotion of education among Muslims through *madrassa* education. Few strategies also described that how madrasa education could be useful in giving modern education to Muslims.

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- Wadud, A. (2014), *Talba E Madaris: Taleemi, Akhtesadi, Aur Samaji Surath E hal Ka Jayeza*, New Delhi-India, Journal Rafik-E-Manzil, May-2014, Bharath Offset.
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Chapter – II

Educational, Cultural and Ideological Diversity Among Muslims

“Let these maktabas be in whatever condition they are, let the poor Muslim children study in the madrasas. You know what will happen, if these mullahs (priests) and dervish (Sufis/Peers/Fakirs) would not be there? I have seen from my own eyes what had happened. If the Indian Muslims are spared from the madrasas, the same thing will happen that happened in Spain; even after eight hundred years of Muslims’ rule, today followers of Islam do not find any imprints of Islamic culture and civilization except the deserted monuments of Granada Qartaba and Alhambra. In India also there will be nothing after eight hundred years of Muslims’ rule and its great cultural heritage except Taj Mahal of Agra and Red fort of Delhi.”¹

- Allama Iqbal.

1. Introduction:

The *madrasa* is considered as the symbol of Muslim identity² in India; one which sets an example of ideal Islamic life for Muslims in a multi-religious and Hindu dominated cultural society, where there are high chances of influence of dominating culture on Muslims³. Muslim thinkers and *ulama* have plurality and contradiction in views about the education of Muslims’ particularly *madrasa* education. The *ulama* from different sects and schools of thought have been trying to look at problems of *madrasas* and education of Muslims from different angles. These different views about Muslims’ education produced a lot of literature after mutiny of 1857 by the *ulama*. The establishment of large number of *madrasa* networks all over India was part of the movement to protect, redefine, organize, and establish Muslim identity within the territorial, political, and social space of colonial

¹ Naseeruddin, S. K. (2010) *Madaris Ki Ahmiyath Wo Zarurath* (Importance and Need of Madrasas), (Ed) Quavi, M.A. *Tahafuz-E-Madaris Dinia* (Protection of Madrasas), Hyderabad, Idara Ashraful Uloom, (Translation is mine from Urdu text), P.29.

² Ara, A. (2004), Above Cited, Pp.34-38.

³ Wamiz, A. (2008) *Deeni Wo Asri Taleem: Ahmiyath, Tarikheykar aur Asri Takhazey* (Religious and Modern Education: Importance, Methods and Modern Demands) Jamia Aisha Sidikha Abanarh, Nirmal, Urdu text, Pp.35-36.

as well as post⁴ independent India. Thus, *madrasas* and *ulama* have been the pioneers and the locus of movements which led Muslims in different spheres of life.

The *ulama* and Muslim social revolutionaries, who have been concerned with education and development of Muslims debated the importance of education for overall development of the community; few advocated a mixed sort of education and some came with the ideas of exclusive *madrasa* education or Islamic schools for Muslims children's education, at least for primary Islamic education and for producing expertise in Islamic sciences called *ulama*. Scholars like Shah Waliullah (1703-1762), Sir Syed Ahmad Khan (1817-1898), Maulana Anwarullah Farokhi (1849-1918), Shibli (1857-1914), Iqbal (1877-1938), Maulana Azad (1888-1958), Zakir Husain (1897-1969), Maulana Maududi (1903-1989), Maulana Waheeduddin Khan (1925 -) and many others came with individual and different educational views for the community and agreed that without Islamic or traditional education, knowledge of modern subjects, or modern education would not be useful to anybody- neither the individual nor the Muslim community.

Majority of the *ulama* agree with the point that religious education should be imparted to Muslim children, but when it comes to the choice between religious or modern education, then many conflicting views are found both among general Muslims and the *ulama*. Thus, today *madrasa* education system is a parallel education system set up by Muslims because of the different views about education of Muslim community, especially about religious education. Majority of the *ulama* believe that there is no need for modification of *madrasa* education system, which has all the qualities of modern education system or state education system except for a few subjects. The arguments forwarded by a section of *ulama* that the same Islamic learning centres have been playing an important role in the construction of Islamic society and protecting Islamic value system, culture and Muslims' identity since the commencement of Islam⁵. At the same time a team of *ulama* and Muslims consider today's *madrasa* education system an out-dated educational system, which is unable to fulfill the demands of modern era and needs few modifications. To

⁴ Gupta, N. (2009), Above Cited, 10.

⁵ Rahmani, K. S (2004), Above Cited, P.89.

counter the above argument, another proposition is forwarded that *madrasas* give preference to collective benefits not individual; community cannot exist with an individual who does not have any link with the society in which the individual is living⁶.

As a reaction against the discriminatory policies of the British administration which was bent on curbing this institution, there was a widespread growth in the madrasa education system. But in independent India these institution got more chances of expanding a wide network under the cultural and religious rights assured to religious and linguistic minorities by the constitution of India. Thus, it is difficult to trace an example of religious educational institutions in India other than *madrasa* education institutions which are large in number. At the same time, feelings of segregation were also promoted by the *madrasa* education among Muslims who were unaware of sects conflicts and politics between different schools of thought. The awareness about the sects and various schools of thought is also considered as the knowledge without which a Muslim is considered ignorant by few *ulama*.

At the same time a group of Muslim scholars view it as religious conservatism and an outdated educational system, which needs a lot of modification and the *madrasas* are looked upon as institutions which are injecting ideologies of diverse schools of thought among the Muslim children, leading to conflicts among Muslims. Sometimes these differences among the sects, schools of thought and their conflicting ideas result in violence⁷ by the graduates of the *madrasas*, since the students get conditioned to learn and practice whatever is taught without any questions leading to closed minds⁸. Thus, the students do not want to understand or consider another ideology. One of the main problems which contemporary *madrasas* are facing is the conflicts and problems pertaining to diverse sects and numerous schools of thought. Even the *madrasas* of different sects and schools of thought do not have any relations with other sects and

⁶ Alam, M (2014) *Madrasas: Contemporary Relevance*, Education of Muslims Islamic Prospective of Knowledge and Education – Indian Context, New Delhi, (Ed) Qureshi, S and Rajput, J.S, Shirpa Publications, Pp. 189-192.

⁷ Fahad, U. (2010), *Madaris Islmia Ki Deeni wo Dawati Khidmath* (Religious and Propagating Services of Madrasas), Azamgadh – U.P, Idara Almia Jamitul Falah, Urdu Text, P.112.

⁸ Shahin, S. (2012) *Introducing New Age Islam*, Volume-VI, New Delhi, New Age Islam Foundation, P.8.

schools of thought and their followers; sometimes they are unknown to each other. Their disagreement goes to the extent that the certificate awarded by a particular *madrasa* is not recognized by *madrasa* of another sect and schools of thought. Even if admission is granted, it is only conditional, the prerequisite being the abandonment of the former and adoption of the new syllabus and ideas. Despite being the followers of Islam, it is ironical that they have become strangers to each other though their main objective is education of Islam.

On the other hand it is important to look at the relevance of the *madrasa* education in this modern era, so that the graduates of *madrasa* would not be disadvantaged in modern competitive world with the traditional subjects. Thus, to trace the importance of religious education again we have to go back to utilitarian perspective of Muslims' beliefs, ritual and awareness about the religion. Following certain Islamic practices at minimum level and basic knowledge of Islam is considered as the duty of the individual; without this individual will be considered ignorant about the religion, and will not be considered as the follower of Islam, irrespective of family background and name, and sometimes labeled as *kafir* (disbeliever) by *ulama*.

Scientific status is often attributed by the scholars and theologians to their respective religions. Similarly, *ulama* argue that the belief system is also scientific, and the practices of religions can be considered scientific and rational, thus there is a close link between religious practices and sciences. Since Islam is also one of the religions, it also has the scientific approach to the social problems of the contemporary era which shows the close relation of the religion and its relevance to the problems and issues of the modern era. Islamic philosophy discloses that God in the Quran has asked human beings many times to think and observe. God has asked questions like "Don't you think?", "Don't you see?", "Don't you test?" and "Don't you feel?". These are the clear scientific questions, which motivate human beings to think and observe about the creation of the world and the problems surrounding the humans in this world. Thus, senses of thinking, seeing, tasting and feeling lead to knowledge and education, and ultimately knowledge and education lead to the solution of problems, and finally peace.

On this ground, Islam has direct relevance to the current situation and issues, thus Islamic education or *madrasa* education also has direct relevance for Muslims, society, country and the world. *Madrasas* have diversified slightly from their objectives after the end of Mughal rule. At the time of British rule, *ulama* found *madrasa* education was the only method to protect the religion and to ensure political unity amongst Muslims. After a century, *madrasas* still have the same objectives with slight modifications as per the changes in social situation.

The *ulama* argue that economical progress alone is not the complete development, rather advancement in social, cultural, political, ideological, educational, and moral spheres together is considered the complete development and amongst all, educational growth is the main key to achieve all forms of development which are interrelated and yet simultaneously independent. *Madrasa* education is considered as the main source of propagating Islamic life style among Muslims. Several Muslim scholars with different views and contradictions on Muslims' education; different seminaries like Darul Uloom at Deoband in 1866, Aligarh Muslim University at Aligarh in 1875, Jamia Nizamia at Hyderabad in 1876, Nadwatul Ulama at Lucknow in 1894 and Jamia Millia Islamia at Delhi in 1920 and many others institutions were established with the primary objectives of the protection of Islam, Muslims' culture, and identity in colonized India, and in this process all the founders of these Muslims' institutions took different ideological stand for educating Muslims and formed plural Muslims' identity like *Deobandi* or *Khasmi*, *Nadvi*, *Nizami* and *Aligh* etc.

All the renowned Muslim scholars have different views on the education of Muslims, though the origin of their ideas is the same, which is Islamic philosophy of education, basically derived from the Quran and the *Hadis*. The elements, ideas and theories of Muslim scholars' educational philosophy are based on two main foundations: the Quran and the *Hadis* or the traditions of the Prophet Mohammed. According to Islamic philosophy, God has given knowledge and taught human beings through different methods; from the time of last Prophet Mohammed the main primary sources of knowledge for Muslims are the Quran, Prophet Mohammed's tradition and the *Hadis*.

Thus, in the formation of educational ideas and theories of Muslim educationists, few elements are such as the Quran, the *Hadis*, predestination and Day of Judgment⁹ considered very important. Whatever education system the Muslim scholars follow, established in Arabia or India, it is based on these important ideologies extracted from Islam and Islamic practices.

Few important educational ideas can also be traced from the Quran and the *Hadis*, which are the main pillars of Islamic education system and philosophy. They guided Muslim scholars in their educational ideas, theories, and have influenced all the elements and different parts of the education system particularly, virtues of learning, moral and conduct, sorts of knowledge, duties and conduct of teachers and pupils, syllabus, atmosphere of teaching institutions, teaching methodology, pedagogy, punishment and reward, discipline, relationship of teachers and students, aims and objectives of the education, testing system to students, administration, funds, and services.

- It is obligatory for all Muslims, men and women, to pursue education till the last breath of life. All sort of subjects, which can be profitable for humanity can be learned and taught without any bar or limitation of time, place, age, teachers' and students' background.
- Those *ulama* or the scholars who have knowledge, should engage themselves in sharing and imparting knowledge for all human beings without any sort of discrimination, and the *ulama* should not expect any sort of financial or material gain from the pupils; their activities should be for seeking pleasure and favor of God and Prophet Mohammed.
- The education should be imparted free to the students. However, the teacher can accept the reward only if the teacher is totally dependent on the profession and circumstances compel the teacher to accept reward or financial assistance from the parents of the students, nobles and salary from state. At that time, it is not considered prohibited in Islam.

⁹ Khan, M. (1990), Education, Religion and the Modern Age, New Delhi, Ashis Publicatio House, P.66- 67.

- Muslim teachers are instructed not to accept any sort of gift from their pupils, and Muslims are instructed to donate to the students, all sorts of necessities like food, expenditures, accommodation, books and stationary.
- According to Islamic educational philosophy, the teachers or *ulama* do not have any right to refuse to teach interested pupils, except in cases of any serious helplessness.

2. Renowned Muslim Scholars' Ideas about Muslims' Education:

The ongoing debate on *madrasa* education is not new. From the advent of *madrasa* education system itself the debate on syllabus and the inclusion and exclusion of subjects has been continuing. The discourse on *madrasa* education got its boost and took different curves after 1857 in India. Thus, the ongoing debate is not a new one, but deeply rooted to a period around 150 years ago¹⁰. The *ulama* till mid eighteenth century had different views about *madrasa* education, when the Indian society did not legitimize the cultural effect of British. When the *ulama* were defeated and brutally treated by British, then only Muslim thinkers and *ulama* started to introspect the Muslims' socio-economic and education status and found education as the only tool for existence of the community with its glorious past, religion and culture.

Thus, it is easy to find a large number of Muslim thinkers and *ulama* who came forward with different ideas and philosophy to educate and unite Muslims in the Indian subcontinent. The *ulama* before 1857 had philosophical ideas of education rather than practical; ideas which had close relation with character, Islamic lifestyle, re-innovating Islamic sciences etc. Majority of *ulama* concentrated on correcting Muslims' beliefs from un-Islamic practices, and sects' conflicts and schools of thought or ideas. After the Mutiny, the *ulama* with renewed strength shifted their concentration and ideas toward contemporary issues and problems. Thus, it is easy to find differences among the views of *ulama* according to the situation. The ideological differences between modern and Islamic education are based on the foundation of two forms of concepts: western and Islamic. Of course, Islamic educational philosophy itself different from the western ideas of education

¹⁰ Mazhari, W. (2014), Above Cited, P.127.

in its belief, Islamic philosophy oblige education to help the people in understanding and following Islam, hence education is considered as a means of becoming a true follower of Islam.

2.1. Shah Waliullah (1703 -1762):

Shah Waliullah wanted to save Muslims from un-Islamic practices and the blind followings of local traditions. Waliullah established a different sort of education system to re-inculcate the Islamic spirit among Muslims. By renewal of transmitted sciences, he stressed the need for Muslims to adopt the model of Prophet's life¹¹.

2.2. Sir Syed Ahmad Khan (1817-1898):

Sir Syed was the first pioneer of modern education (English Education) among Muslims who tried to lead the Muslim community out of their pathetic condition. He studied Muslims' pathetic situation after 1857 in his scientific study *Asbab-E-Bagawath-E-Hind*¹² and traced that Muslims were behind other communities in every field, and realized that Muslims are victims of British anger¹³ since they were leading the freedom movement in many places. He was worried about Muslims who did not have power, business, education and employment.

He felt that education, particularly the modern education, was the only way to overcome all sort of problems and backwardness faced by the Muslim community¹⁴, and advocated Muslims that learning European sciences, adopting western culture and befriending Christian were not against the spirit of Islam¹⁵. He pointed out the faults in the traditional educational system of Muslims in the sub-continent and described that the main reason for Muslims' moral, economical, educational and cultural deterioration was their educational

¹¹ Sikand, Y. (2005), Above Cited, P. 49.

¹² .Nakhvi, N. (2000) Mohamaden College Se Muslim University Tak, Aligarh, Educational Book House, P. 28.

¹³ Mazhari, W. (2014) Above Cited, Pp. 129-130.

¹⁴ Salamathullah (2011), Hindustan Main Musalmano Ki Taleem, New Delhi, Maktaba Jamia Millia Limited, P. 49.

¹⁵ Alam, M. (2000), Above Cited, Pp. 200-201.

backwardness and their outdated educational system¹⁶, which needed immediate modification.

Sir Syed gave importance to religious education simultaneously with modern education. He did not reject the importance of the traditional or religious education¹⁷ for Muslims, instead he pleaded Muslims to start religious education also for Muslim students in modern educational institutions and suggested that Muslims establish a large number of educational institutions for Muslims so that they can give preference to moral and religious education in those institutions, as it was not possible in government institutions. He proposed the replacement of few subjects from *madrassa* education, which could be useful for students and the community. It can be that he was critical about contents *madrassa* education but not against the *madrassa* education system.

Though Sir Syed faced so many problems, criticism and *fatwas* from the community and *ulama* for advocating western education and culture among Indian Muslims, he was firm in his views that modern and contemporary education was the only cure for all the diseases of the community. Sir Syed held the view that the culture of the developed communities and nations could also be seen as modern culture; thus he did not mind adopting and advocating modern western culture also. He was disappointed with education system, the syllabus of *Dars-E-Nizami*, and methodology of teaching in *madrassas*. He believed that the community which follows *Dars-E-Nizami* can never progress due to the fact that the major portions of the syllabus were outdated. He has expressed these ideas in his writing that:

¹⁶ Mazhari, W. (2014), Above Cited, Pp. 129-130.

¹⁷ Salamathullah (2011), Above Cited, P. 55.

“Whenever any educational movement begins among Muslims, then it always follows the old traditional footsteps of Dars-E-Nizami¹⁸, which has the obsolete teaching method. Even in the present time Muslims have established madrasas by following similar outdated methods in Jaunpur, Aligarh, Kanpur, Saharanpur, Deoband, Delhi and Lahore. But, I wholeheartedly, say that these madrasas are useless, there is no hope of any benefit from them.”¹⁹ (Translation from Urdu text is mine).

2.3. Maulana Altaf Husain Hali (1837-1914):

Maulna Altaf Hussain Hali was a great Urdu poet and a pet student of Mirza Galib. Hali held the view that education should have the capabilities to offer solutions for all sorts of problems of the individual, community and nation. He was fond of modern science and had no objection to learning western sciences, but he was critical that western education would promote western culture and life style among Muslims since every sort of education has a cultural background. At the same time he was critical of *madrasa* education system, which was following the *Dars-E-Nizami* without any modifications. Thus, he was upset with the education system and its outdated syllabus which were not producing scholars who could excel in English and European sciences and as well in *Islamiyath* (Islamic Studies).

In one of his poems, Hali has made a strong comment on *madrasa* education system and graduates of *madrasa* (following the *Dars-E-Nizami* syllabus) claiming that the graduates of *madrasas* are useless, they do not have the capability to work in government offices and are unable to speak even in the government offices (since they do not know English). He pointed out that the *madrasa* students are neither able to engage in livestock nor are fit for manual labour in the market.

¹⁸ Dars E Nizami is a syllabus designed by celebrated scholar, Mullah Nizamuddin (1688-1748) for Madrasa, The syllabus included Islamic subjects and few modern subjects, the curriculum included eleven subjects like Arabic, Philosophy, Hadis, Tafir etc.

¹⁹ Mazhari, W. (2014), Above Cited, P.88.

2.4. Alama Shibli Nomani (1857-1914):

Nomani was a celebrated religious scholar who was in the forefront among scholars who had the view of *madrasa* modification and came with the full strength of modification views and ideas in *madrasas* syllabus. In his view, the main reason of the fall of Muslims is the defect of *madrasas*' syllabus. Nomani joined Mohammedan Anglo- Oriental College, established by Sir Syed Ahmad Khan in 1883, as a professor of Arabic and Persian, and during sixteen year of service he was influenced by the Aligarh Movement of Sir Syed²⁰. Nomani was in favor of modern education, but not at the cost of traditional Islamic education. He can be quoted in this regard:

*“Though I like modern education, wholeheartedly, I firmly concur with traditional education, and I think that for maintaining the identity (as a community) of Muslims it is of utmost importance.”*²¹ (Translation from Urdu text is mine).

He wanted few reforms in *madrasa* education system, but he was not in favor of major changes in Islamic sciences, which could be the reasons of taking religious spirit out of *madrasas*. He held the view that it was necessary to introduce modern and European education in *madrasas* to counter the challenges and allegations tagged by the British, particularly on Islam, and desired to establish the supremacy of Islam over the ideologies of the world²². Nomani has expressed his view that:

*“From the beginning of Islam till today, in every era the syllabus of religious educational institutions has under gone changes. Today also, it is needed that the syllabus and methodology should be modified according to the contemporary era, and this is the reason that though hundreds of Arabic madrasas exist in India, they fail to fulfill the needs of the community.”*²³ (Translation from Urdu text is mine).

²⁰ Alam, M. (2000), Above Cited, P.225.

²¹ Mazhari, W. (2014), Above Cited, P.135.

²² Alam, M. (2000), Above Cited, Pp.229-230.

²³ Mazhari, W. (2014), Above Cited, P.135.

Nomani desired that Muslims should gain mastery in both sorts of education system simultaneously so that Muslims would be firmly rooted in their ideology from religious point of view, so that none can deviate them from their practices and ideas. In the same way they would be able to fulfill their economical needs and employment through modern education, and they can also counter modern educated peoples' comments against Islam. He has expressed his views about the need for mixed education of Muslims, which could produce scholars with such caliber that they would be perfect in both kinds of education. He said:

*“Neither English school education nor the traditional Arabic madrasa education is enough for the Muslim. The cure of the ailing Muslim scenario has a two dimensional remedy as far as education is concerned, which comprise both eastern and western education.”*²⁴ (Translation from Urdu text is mine).

2.5. Allama Iqbal (1877-1938):

Allama Iqbal, the eminent Islamic scholar who is also called ‘the poet of the east, graduated from the University of Cambridge. His educational philosophy is purely Islamic in nature²⁵. He holds the view that Muslim intellectuals should be free from western influences²⁶, in the field of ideas, education, culture, religion and character. He stressed on the “self” philosophy, according to which human being can be good if he realizes his self or identifies the truth by following spiritual methods. He suggested Muslims to adhere to Islamic education, since he believed that western education system is encouraging materialism and atheism instead of spiritualism which is attracting the Muslims towards western culture that has minimum relation with purity. He has shared his ideas about madrasas in one of his letters written to his friend Hakeem Shuja; in which he has written that:

²⁴Islahi, Z. (2011), Above Cited,

²⁵ Alam, M. (2000), Above Cited, P.236.

²⁶ Ibid.

“Let these maktabas be in whatever condition they are, let the poor Muslim children study in the madrasas. You know what will happen, if these mullahs (priest) and dervish (Sufis/Peers/Fakirs) would not be there? I have seen from my own eyes what had happened. If the Indian Muslims are spared from the madrasas, the same thing will happen that happened in Spain; even after eight hundred years’ of Muslims rule, today followers of Islam do not find any imprints of Islamic culture and civilization except the deserted monuments of Granada Qartaba and Alhambra. In India also there will be nothing after eight hundred years of Muslim rule and its great cultural heritage except Taj Mahal of Agra and Red fort of Delh”.²⁷ - Allama Iqbal (Translation from Urdu text is mine).

Iqbal was not against western education and European sciences, but he was against following western intellectualism blindly with its intellectual and cultural set of ideas and without questioning or being critical of it. He wanted Muslims to go for both forms of education simultaneously, modern and Islamic.

2.6. Maulana Abul Kalam Azad (1888-1958):

Though Maulana Azad, the first education minister of India and founder of UGC, ICSSR and many institutions, also graduated from the same traditional syllabus *Dars-E-Nizami*, but he did not confine himself to the *madrasa* syllabus. He has described his ideas about education stating that, he did not like following the traditional system without searching for any innovative method of education which can fulfill the demands of the modern era and the current situation. With respect to his educational ideas, he was inclined towards a balance between modern and religious education.

Azad was influenced by Shibli’s educational views²⁸, and considered Nadwatul Uloom a very good institution for the education of Muslims. As well as, he was also critical of Nadwatul Uloom that a major part of the syllabus was outdated, and no changes were taking place according to the demands of the situation. He disclosed his views that

²⁷ Naseeruddin, S. K. (2010), P.29.

²⁸ Mazhari, W. (2014), Above Cited, P. 137.

madrasa education should be linked with opportunities of bread and butter²⁹, at a gathering of *ulama*, students and Muslim scholars at Nadwatul Uloom.

Azad was not satisfied with the syllabus of *madrasas*; particularly he was disappointed with the famous syllabus *Dars-E-Nizami*, which was common for all the *madrasas*. He considered *Dars-E-Nizami* as syllabus of an outdated education system. Azad described his views in a book *Gubar-E-Khatir* that the content, subjects and methodology of *Dars-E-Nizami* were outdated; that the modern world of knowledge has developed in leap and abound³⁰, but *madrasas* still follow a syllabus in which the mathematics taught by them is of preliminary nature and is devoid of the intricacies and advancement of modern mathematics. Likewise other subjects also do not have relevance in the changing time.

Azad wanted to connect *madrasa* education with modern, professional and technical education so that tremendous objectives could be achieved that *madrasa* education could be helpful for the Muslim community in the bread earning and *madrasas* could play a very vital role in national development by education and making literate Indian Muslims. He firmly believed in the all round development of the individual, community, society, and nation through education. He was in favor of religious education along with Indian sciences and cultural education in *madrasas* and schools. Thus, he opposed the European sciences, to his mind they would not lead in any right and constructive direction for the Muslims and the nation, and he emphasised on exploring new sciences in Indian style without imitating other nations.

He opposed the idea of exclusive educational institutions for minorities including the Muslims community as he believed that it would isolate Muslims and other religious and linguistic minorities from the mainstream³¹ and that would be dangerous for the community itself and a great loss and damage to the national fabric. He held the view that only one subject of *Islamiyath* (Islamic Studies) in each course in modern educational

²⁹ Alam, M. (2000), Above Cited, P.243.

³⁰ Maulana Azad (2012), *Gubar-E-Khatir*, Lahor, (Azad's letter to his friend, Dated 12-10-1942), Maktaba Jamal. Pp. 118-119.

³¹ Alam, M. (2000), Above Cited. P. 244.

institutions like Aligarh Muslim University would not be enough for Muslim students, and he opposed Aligarh Muslim University on the grounds of Muslim isolation from other communities and the main stream.

2.7. Dr. Zakir Husain (1897-1969):

Dr. Zakir Husain expressed his views about the Muslims' education in 1933 in a gathering at Jamia Millia Islamia that Muslims' education has close link with Islam and Islamic culture³² and that in the process of educating, teachers play important role in shaping the tender minds of children for building future. Thus, the teachers should be broad minded since the children will accept teacher's influence. He was in favor of universal education to prepare children for some future professions like agriculture or craft. He advocated mother tongue based education in all sciences should have a direct relation with the real life situations³³, also modern subjects should be taught even in *madrasas*.

2.8. Maulana Maududi (1903-1979):

Maulana Maududi, the founder of *Jamath-E-Islami* holds different views about the Muslims' education. He wanted that sort of education for Muslims which can help them regain their lost glorious past and prepare for the Islamic rule in the world where *ulama* would lead the world³⁴ in every aspect in the future. He considered education the formula only for leading the world, if a community goes ahead in education then the rest will automatically follow and the community would become leaders for all the communities of the world.

He was unhappy with both existing educational systems among Muslims, *madrasa* education and modern education. In his views neither Aligarh Muslim University nor Darul Uloom- Deoband³⁵ were fulfilling the educational objectives of the community. He

³² Hashmi, M.A.A (2011), Above Cited, P.181.

³³ Jhingran, S. (2010), *Madrasa Education in Modern India A study*, New Delhi – India, Manohar Publishers and Distributors, P. 51.

³⁴ Maududi, S.A. (2009), *Taleemath (Education)*, New Delhi, Markazi Maktaba Islami Bulishers. Urdu Text, (Translation from Urdu is mine), P. 28.

³⁵ Alam, M. (2000), Above Cited, P. 247.

was of the view that only one Islamic subject in the curriculum for its sake would be unable to achieve Muslims' goals, and in the same way he was critical about Darul Uloom – Deoband also. Maulana Maududi argued that Muslims needed separate educational institutions, where they could teach according to Islam, which is highly impossible in government universities and colleges, particularly where the government is secular or has the influence of other religions. According to him:

*“Muslims want to acquire modern education as well want to be Muslim. These objectives cannot be achieved by the government colleges and universities, that’s why Muslims need to establish an Islamic university.”*³⁶ (Translation from Urdu text is mine).

He holds the views that whatever objectives, AMU is accomplishing is not different from the government universities. Thus, according to Maududi, the objectives of the university were not properly designed for Muslims from the outset itself. Maulana Maududi has described in his writings that AMU failed to fulfill the demands of Muslims' education. Not only did it fail miserably but it is also taking Muslims in the opposite direction, which will destroy the Muslims' religion, culture and take Muslims away from Islam and their beliefs. He said that:

*“Nearly 95 percent of Aligarh Muslim University represents the western culture, in dressing sense, social relations, characters, style of walk and talk, sports and in everything.”*³⁷ (Translation from Urdu text is mine).

He was firm in his ideas that there is no difference in so called “modern education” and “religious education” rather he strongly opposed the idea of division of education in two parts. Maulana Maududi was serious about introducing religious education with modern technology and new by emerging subjects for Muslims. He desired all the European

³⁶ Maududi, S.A. (2009), Above Cited, P.7.

³⁷ Maududi, S.A. (2009), Above Cited, P. 23.

sciences be taught to Muslims but the education system should not be adopted as it is,³⁸ otherwise western education will spoil the coming generations of Muslims.

He opines that there should be superiority of religious science over all the existing subjects or all the subjects should be studied from the Islamic perspectives. He had focus on religious education, character building and believed that western culture is diluting and polluting Islamic culture. Western education system is based on their philosophy, which tries to solve the problems of the universe without God, which is fully against Islamic education, Islamic spirit and Islamic value system. He has expressed his view that:

*“In the real sense, whatever relationship is there between the food and energy for life, the same relationship holds between morals and education. If food is unable to produce energy for life, then that food is not proper food. Thus, if an education system is unable to cultivate good character among the students then that education is not proper education.”*³⁹ (Translation from Urdu text is mine).

Maulana Maududi came forward with a view that Muslims’ educational institutions have to teach all the sciences by linking them with Islam. He put forward a syllabus for Muslims’ educational institutions for higher education. He framed the syllabus, which is based on two main parts; one is educational sciences and second is intellectual and moral. In the educational sciences, he has given main place to few important subjects like philosophy, history, economics, law, and Islamic studies with the mandate, all the described sciences should have close link with Islam.⁴⁰

2.9. Maulana Wahiduddin Khan (1925 -):

Maulana Wahiduddin Khan firmly believed that there is no distinction between religious education and worldly education as their distinction is dependent on the intent of the

³⁸ Alam, M. (2000), Above Cited, P. 251.

³⁹ Maududi, S. A. (2009), Above Cited.

⁴⁰ Maududi, S.A. (2009) Above Cited, Pp. 88-89.

individual, that worldly education can be religious education⁴¹, if it could be used for the purposes of welfare. He has shown keen interest to promote cent percent literacy and education among Muslims in order to lead them out of different sort of problems. For that purpose he planned to utilize the *wakf* properties. He has the idea that every *masjid* and *madrasas* should also be a centre of education for children, adults, and it can also be used for teaching of contemporary issues and problems. He has explored his views about *madrasa* education that the *madrasa* education system should be a parallel education system of Muslims, which could compete with other communities' educational institutions in quality whether it is modern or religious education.

3. Ideological Conflicts and Establishment of Muslims' Educational Institutions:

The pluralism of ideas about education among Muslim scholars has been the reasons of cultivating different educational philosophy and theories, which leaded Muslims on different paths. Few of them focused more on religious education and ignored modern sciences to their mind the present worlds and life have least value. Thus a group of ulama found more serious Islamic education, Muslim culture, Identity and life style. At the same time another group of scholars have the notion that the life hear after is totally dependent on the present world and life thus Muslims neither ignore religious education nor modern scenes. According to them even modern sciences are also part of religion and religious education thus both sorts of education should acquired simultaneously by Muslims. On the bases of theses diversified ideology, different ulama and scholars established educational institutions to execute their educational ideology and plans. In the same line the following institutions of Muslims established which differ in their ideology, aims and objectives.

3.1. Darul Uloom – Deoband (Est: 1866):

A decade after 1857 Mutiny, Darul Uloom-Deoband was established by the *ulama* who actively participated in the revolution. The founder of Darul Uloom – Deoband, Haji

⁴¹ Khan, W. (2016), Jazba E Taleem, “*Al Risala*” monthly, March- Volume-I, Nice Printing Press, New Delhi, P. 6.

Abed Husain⁴² tried to protect Muslims from the influences of western culture and Christianity, and to free India from the British rule. Further, Maulana Khasim Nanathvi expanded Darul Uloom – Deoband and gave high boost to these objectives.

It is claimed by *Devobandi* that Darul Uloom has been founded on ideas of great thinker Shah Wali Ullah. The area where the seminary is situated has the influence of the *Barelvi* school of thought whose practices include certain celebrations like *Eid Miladun Nabi*, *Urs*, and *Shabb-E-Barath*, which are considered as un-Islamic by the *Devobandi* school of thought. Thus, one of the objectives of establishing Darul Uloom-Deoband was removing these practices from the Muslim culture and purifying the faith of Muslims from such practices. One of the founders of Darul Uloom, Rashid Ahmad *Ganguvi*, wanted to convert Darul Uloom into a camp of freedom fighters; he declared that:

*“Our immediate aim is not to produce ulama, hence those disciplines should be taught which could foster love for nation, religion, and character building.”*⁴³
(Translation from Urdu text is mine).

When Maulana Mahmood Hassan was the student of Maulana Nanathvi, he quoted Maulana Nanathvi’s views and objectives of establishing Darul Uloom- Deoband as:

*“I was also there when the madrasa (Darul Uloom – Deoband) was established. This institution was established after the mutiny of 1857 for the achieving the goals of mutiny of 1857.”*⁴⁴ (Translation from Urdu text is mine).

Studying the educational views of the founders of Darul Uloom-Deoband, we can trace few of the following important objectives for the establishment of Darul Uloom Deoband.

⁴² Alam, M. (2000), Above Cited, P. 197.

⁴³ Alam, M. (2000), Above Cited.

⁴⁴ Hashmi, M.A.A (2011), Above Cited, P. 48.

3.1.1. Aims and Objectives of Darul Uloom Deoband:

- To educate Muslims about the Quran, interpretations of the Quran, *Hadis*, and leading Muslims on Islamic life style and propagation and protection of Islam⁴⁵.
- To inculcate Islamic values among the students⁴⁶ and connect Indian Muslims with direct original Islamic sources.
- To produce dedicated Islamic scholars, who would work for Muslim masses to protect their beliefs and make them pure Muslim by removing un-Islamic practices, as well as counter the British-sponsored Christian missionary propaganda against Islam and to reply them through debates and discussions.
- To establish *madrasas* to educate Islamic subjects at different places with the affiliation of Darul Uloom – Deoband⁴⁷.
- To produce a group of scholars who can sacrifice everything for the religion and freedom of India⁴⁸.

Sir Syed and his associates observed that Darul Uloom Deoband was fulfilling the only religious educational objectives of Muslims. While Muslims were backward in modern European education which could open them the doors of jobs and improve their economical condition. Thus with more focus on modern education and religious education as a compulsory subject Aligarh Muslim University established for Muslims by Sir Syed.

3.2. Aligarh Muslim University – Aligarh (Est: 1875):

Sir Syed started Mohammedan Anglo- Oriental College and brought it up as a University for Muslims in the name Aligarh Muslim University. He was a witness of the pathetic condition of Muslims after 1857, and he realized that Muslims are the victims of British hatred. He has written the report named *Asbab-E-Bagawath-E-Hind* (The causes of Indian Munity) and submitted it to the British government, in which he mentioned that Muslims alone were not responsible for the Munity of 1857, and tried to reconcile the relation between Muslim and the British. His worries about Muslims made him introduce modern education among Muslims who were neither updated with modern sciences nor

⁴⁵ Hashmi, M.A.A (2011), Above Cited, P.52.

⁴⁶ Ibid.

⁴⁷ Ibid.

⁴⁸ Hashmi, M.A.A (2011), Above Cited, 48- 49.

employment. He asked Muslims to change according to the situation by adopting modern subjects and founded AMU as a place where Muslims can acquire modern education or western sciences without disturbing their faith.

He wanted to bring out the community from blindly following outdated traditions and make them pious practical Muslims. He was critical of the *madrasa* syllabus, for he believed that the community which is still studying the outdated syllabus, *Dars-E-Nizami*, will not progress⁴⁹ in the modern age. The majority of *ulama* were against Sir Syed's educational ideas and thoughts. The reason behind this was that he was advocating western education and culture. Although he got few supporters like Alama Shibli, Maulana Altaf Husain Hali and many others, these *ulama* also were not totally in agreement with Sir Syed's views about education.

Despite strong oppositions by Maulana Maududi, Akbar Allahabadi, Khasim Nanatwi, Maulana Azad and many others, Sir Syed was moving towards introducing western education among Muslims. Maulana Azad was not in favor of AMU, since he was of the opinion that separate modern educational institutions for Muslims would segregate Muslims from the main stream. Maulana Maududi's concern was with the domination of western culture and education of Muslims which were producing atheists with Muslims background and Muslims coloured with communist ideology. Maududi expressed his views that Sir Syed's University failed to fulfill the demands of Muslims; not only did it fail but it is also taking Muslims in the opposite direction and destroying the Muslims' religion and culture and turning Muslims away from Islam and its beliefs.

Amidst hue and cry of the opposition, Sir Syed successfully established a university for Muslims with the help of Muslim intellectuals and set a few goals to achieve for the development of the community. He held that Muslims should get western higher education so that they can also get social prestige and status, which was not possible with outdated Muslims' education in British India. In this regard, few important objectives of Aligarh Muslim University can be traced from the writings and speeches of Sir Syed.

⁴⁹ Alam, M. (2000), Above Cited, P. 202.

3.2.1. Aims and Objectives of Aligarh Muslim University:

- To Educate Muslims, western modern sciences and English language so that they can get opportunities of employment to reconstruct their social and economical status.
- To bring out Muslims from traditional pattern of life style, un-Islamic practices and inculcating utility of modern sciences and education among Muslims⁵⁰.
- To correct Muslims' speculation and bias about western education system and promoting interrelation between western and eastern education, and Muslims' education⁵¹.

After 1857, in north India Muslims lost their *Jagirs* and valuable properties, the incident pushed Muslims in economic and education backwardness. In such situation culture of Muslim and their educational institutions portrayed as symbol of backwardness. Sir Syed's pro British culture attitude was also motivating Muslim youth toward British culture and life style and even western cultured Indian Muslims were developing hatred towards Muslim culture and traditional education. In such situation ulama of Hyderabad also were serious and established different educational institutions to prevent Muslims from such cultural and educational influences. Among such the institutions Jamia Nizamia is a well-known institution; which is establish to protect the Muslims of Hyderabad from *Devobandi* School of thought ideology and western cultural effect.

3.3. Jamia Nizamia – Hyderabad:

It is a well know, that British had control all over India, even in the princely states, such as Hyderabad – Deccan which had entered into agreements with British; thus, Hyderabad also has social, economical influence of the British. Jamia Nizamia was established in 1875 for religious education by Maulana Anwarullah Khan Farooqi, who was worried about western cultures, effects on Muslims. The main objective of Jamia Nizamia was to spread *Dars-E-Nizami* among the Muslims of Hyderabad State,⁵² and since the university was founded according to the belief of *Ahle Sunnatul Jamath* one of the objectives of the

⁵⁰ Hashmi, M.A.A (2011), Above Cited, P. 90.

⁵¹ Hashmi, M.A.A (2011), Above Cited, P. 94 - 95.

⁵² Aziz, N. (2011), Above Cited, P. 51.

institution was to educate Muslims with the true Islamic practices and inculcate high respect of the Prophet Mohammed among the Muslims. The following aims and objectives can be traced from the literature about Jamia Nizamia contributed by the founder and many other scholars who were and are associated with the seminary.

3.3.1. Aims and objectives of Jamia Nizamia – Hyderabad:

- To impart religious education to Muslims on the line of *Ahle Sunnatul Jamath*.
- To Promote *Dars-E-Nizami* among the Muslims of Hyderabad-Deccan, and to produce highly motivated Muslim scholars for serving the state and Muslims.
- To purify Muslims' faith from un-Islamic practices and atheism.
- To Protect Muslims' faith from the effects of western culture, Hindu culture, *Devobandi* School of thought, Christianity,⁵³ and inculcate Islamic values among the Muslims.
- To teach Islam to Muslims who are staying in remote areas and villages of the Hyderabad State by establishing affiliated *madrassas*.
- To produce a creed of highly versatile *ulama*, who would be expert in both modern and religious sciences.

In north India where the two main institutions of Muslims, Aligarh Muslim University and Darul Uloom were going into two opposite direction in educational objectives. One was totally focusing religious education and another on modern with English as medium of instruction. In such situation few ulama felt the need of a moderate institution which could accommodate both sort of education and Nadwatul Ulama. Thus a liberal Islamic educational institution established to reduce the differences among Muslims; though the objectives of Darul Uloom and Nadwatul Ulama are all most same but Nadwatul Ulama is more liberal and moderate in the regard of schools of thought and sect conflicts than Darul Uloom – Devoband.

⁵³Rizwanullah, M. (2005) Maulna Anwarullah Farokhi, (Ed) Wamiz, S.A, Deccan ki Ilmi wo Davati Shaksiyath, Hyderabad –Jamia Islamia Darul Uloom, P. 11.

3.4. Nadwatul Ulama – Lucknow (Est: 1894):

Nadwatul Ulama was founded by Maulana Ali Mungeri in 1894, at Lucknow. Nadwatul Ulama attempted to link both traditional and modern education. Its main innovative feature is its fluctuating syllabus according to the demands of the era. Since Darul Uloom Devoband was concentrating completely on religious education, Maulana Ali Mungeri found a gap between religious and modern education. The students of Darul Uloom Devoband were unaware of modern sciences and current subjects. Thus Maulana Ali Mungeri thought that this kind of *ulama*, without knowing the merits and demerits of western education system, will not be useful for the community which could not answer the British or Christians who were criticizing Islam⁵⁴.

Maulana Ali Mungeri wanted to instill modern as well as religious education among Muslims without the effect of European culture. Thus, the students will be practicing Muslims, well aware of modern subjects. Though Aligarh Muslim University was trying to educate Muslims, Sir Syed's main aim was to impart modern or western education to Muslims so that they can be coloured in western education and culture. But this was not acceptable to Maulana Ali Mungeri. Thus Mungeri, with his colleagues, established Nadwatul Ulama with the following aims and objectives:

3.4.1. Aims and objectives Nadwatul Ulama – Lucknow:

- To reform the traditional curriculum with including and promoting of religion with sciences, moral values and character-forming education.
- To take measures to get rid the differences among *ulama* and promote amicable solutions for clashes among schools of thought.
- To take measures for the welfare of Muslims distancing them from internal and external politics and state affairs, and reducing conflicts among Muslims.
- To establish an Islamic university to impart technical education along with arts and sciences.

⁵⁴ Hashmi, M.A.A (2011), Above Cited, P. 140-141.

- To establish a department of *fatwa* to issue religious edicts (*fatwas*)⁵⁵.

Ulama and scholars who were leading the freedom movement India felt that both the institutions Darul Uloom - Devoband and Nadwatul Ulama were focusing more on religious education and the motive of freeing India from British has become one of the motives. Thus with the only motive of freeing India from British Jamia Millia Islamia established with Urdu medium by opposing British culture and domination in educational sciences.

3.5. Jamia Millia Islamia – Delhi:

When Mohamman Anglo-Oriental (MAO) College established (1875) by Sir Syed Ahmad Khan became Aligarh Muslim University (1920), the same year a group of Muslim congress thinkers started a parallel institution in Aligarh under the leadership of Maulana Mohammad Ali Johar, against the loyalty to British sponsored education. In 1920 Jamia Millia Islamia was inaugurated in Aligarh and later shifted to a separate campus-Delhi in 1935. There were different ideas among Muslim scholars about the education of Muslims. Darul Uloom – Deoband, started with total religious education, preached anti-British rule. Since Darul Uloom confined it to only religious education and Muslims were backward in western sciences, Sir Syed came up with the idea of Muslims' modern education and emphasized on western education and loyalty to British which were not acceptable to freedom fighters. The founders of Jamia Millia Islamia have described its aims and objectives:

3.5.1. Aims and Objectives of Jamia Millia Islamia:

- **Liberty and Freedom:** Since the government colleges and universities were not suitable for education about the concept of liberty, Jamia established to produce Muslim intellectuals to fight for the freedom of India⁵⁶.
- **Combination of Religious and Modern Education:** Jamia was established for Religious education of Muslims with modern sciences including English

⁵⁵ Alam, M. (2000), Above Cited, P. 198.

⁵⁶ Hashmi, M.A.A (2011), Cited Above, P. 181.

language. The purpose of the religious education was to inculcate the spiritual spirit of freedom among the Muslim students from the religious point of view, and to motivate Muslim scholars for the freedom struggle⁵⁷.

- **Education in Urdu:** The medium of instruction in Jamia was Urdu, since Urdu is the mother tongue of majority of Indian Muslims. Thus, all the Urdu poets and writers could join and share their ideas of dissent with British freely in Urdu language. One of the important reasons was that the *ulama* were aware of Urdu only.
- **Uniting the Nation and Serving the Country:** Muslim congress leaders like Maulana Azad, Dr. Zakir Husain, Mohammad Ali, Professor Mujeeb and many others, who were against partition, thought of avoiding the partition though educating Muslims for a united nation and service to the country⁵⁸.
- **Industries and Skill education:** Establishing small Indian industries in order to avoid British goods by producing Indian goods was one of the aims of teaching industrial sciences. The Indian handicrafts and their preservation was also one of the important objectives so that Indian handicraft skills could be saved from extinction, as it was dying because of British discriminative policies towards India⁵⁹.
- **Moral Education:** Like all educational institutions, Jamia also had the aims and objectives to preserve and inculcate moral and nationalistic characteristics among the Muslim students of *jamia* along with teaching them the value of preservation of Indian culture and heritage.

4. Discourse on Muslims' Educational Objectives:

Muslims' educational institutions, particularly those established after 1857, have different ideological backgrounds. In the mid eighteenth century, majority of the Muslims' institutions were focusing on religious education. Among them, Darul Uloom – Deoband, and Nadwatul Ulama were leading the majority of affiliated Muslims' educational

⁵⁷ Hashmi, M.A.A (2011), Cited Above, P. 179-181.

⁵⁸ Mohsini (1986) Hindustani Musalmanow ki Khowmi Talimi Tahrik (National History of educational Movement of Indian Muslims), Maktaba Jamia Limited-New Delhi, Urdu Text.

⁵⁹ Hashmi, M.A.A (2011), Above Cited, P.180.

institutions in north India; but a diversion from traditional education to modern education took place with the establishment of Aligarh Muslim University.

The contemporary *ulama* and Muslim political leaders argue that among the problems of Indian Muslims, problems of education, safety of lives, protection of faith and religion are the main problems. *Ulama* and generally Muslims have the notion that not only existence of Muslims is in danger but their religion, identity, honor, culture, history and their literature also are in danger⁶⁰. So Muslims should be very serious and to make well prepared for future of the community through education institution which can fulfill the demands of the community and counter the above listed problems. Education could be used as a shaping device to mould the community's younger generation abilities like intellectual training and moral development. Through education, a community can be built or destroyed, and the educational system of the community fulfills this requirement of the kind of people a community needs. Thus, if a community is failing in to fulfill its demands' it implies that there could be a serious problem in educational system of that particular community.

Thus, in such situation a large number of the *ulama* agree that Muslims need to master the religious subjects as well as the modern subjects of the contemporary time. Only being masters of religious sciences will be useless like being masters only in modern subjects, and both such groups will not be useful to the community. Maulana Islahi proposed a mixed sort of education to Muslims stating that without mixed sort of education or adoption of new technology, the survival of the community will become difficult; that the world has been transforming since the day of creation and the creature and communities who have not adopted new techniques to come out of the current problems they have perished and today it is difficult to find their fossils. He has expressed his views about *madrasas* education that:

⁶⁰ Islahi, Z. (2011), Above Cited, P. 75.

*“If we will not replace the old subjects with the current modern subjects, we will be away from the modern revolutions, and it will be very difficult for us to survive and earn livelihood in this world.”*⁶¹ (Translation from Urdu text is mine).

That is why for Indian Muslims it is necessary to frame that kind of syllabus which can on one side protect Muslims’ religion, culture and identity, and on the other side it should be useful for the development of the community, society and country. The ulama should stop using the narrow terms of education like *Deeni Taleem* (religious education) and *Duniyawī Taleem* (worldly education) which has divided education into two forms, one is traditional and another is modern which is against the Islamic educational philosophy. The dichotomy of the terminology sometimes promotes differences and conflicts, which are leading the community to fall in the quality of education, morals, character, and intellectual development, finally pushing the community away from the sciences and developing a sort of dislike, and sometimes hatred, for the modern education, modern scholars and advocates of the modern education.

The students who have passed out from *madrassa* have not studied few modern subjects like English, local language, mathematics are helpless and found asking help of the others being the *Alim*, *Fazil* and *Mufti* to read the bus name boards. The same condition can be seen at the time of calculating and filling up any sort of forms, since all forms are in English and sometime in local languages which are Greek and Latin to the *ulama*. Thus in this condition, though *ulama* and the *madrassa* students becoming the masters of religious subjects but they do not know anything about modern problems thus they are becoming unfit for the modern world⁶², and they have become stranger in the current era and their expressions also become unknown to people.

The *ulama* should change their mindset and need to be open minded by accepting the challenges of the era. The trend of English language education is becoming common thus the tendency of considering English as a language of British which will spoil the Islamic

⁶¹Islahi, Z. (2011), Above Cited, P. 61.

⁶²Islahi, Z. (2011), Above Cited, P. 6.

character of Muslims is slowly becoming weak which was high in last two centuries⁶³ that the *ulama* stopped the Muslims from acquiring modern education by declaring modern sciences as anti Islamic. Even in recent past few *ulama* held the view that English is the language of enemies of Muslims and asked Muslims not to read or write in English language that through English language, western culture and religion (Christianity) will come into Muslims' lives.

It is stated by *ulama* that the objectives of madrasa education are different from the objectives of general schools and colleges. Like engineering and medical institutions which are for producing professionals where a special sort of professionally trained staff, specific setup, tools and syllabus are required, in the same manner for producing a class of *ulama* who would be master in Islamic sciences and *Shariyath* (Islamic law) also need a specific setup, syllabus and trained hands to teach them those subjects. Maulana Syed Abul Hasan Ali Nadvi has shared his view regarding the objectives of *madrasa* education system that:

*"I want to say directly that it is not the objective of Islamic educational Institutions (madrasas) to impart education of a specific language and subject or to produce the parts for mechanical life, except imparting Islamic education and producing Islamic scholars."*⁶⁴ (Translation from Urdu text is mine).

A team of moderate *ulama* advocate the concept of introducing modern subjects in the *madrasas*, while few are pushing back the idea saying that madrasa students already have a huge baggage or load of the syllabus and the main objective of full time madrasa is to produce professional class of *ulama* not the general sort of Muslim graduates who can get jobs easily. Both views go in different direction, at the same time few *ulama* are trying to bring both kinds of education together for the betterment and development of the Muslim community without compromising the traditional objectives of *madrasas*.

⁶³ Ibid.

⁶⁴ Nadvi (2012), Madaris Islamia: Ahmiyath, Zarurath aur Makhasid, Bareilly – U.P., Syed Ahmad Shahid Academy. P. 33.

In the Muslim society, demand of *ulama* is increasing with the population of Muslims as the Muslim community needs a team of *ulama* to guide them in their religious issues and problems related to property issues, divorce conflicts, to lead the congregational prayer at every *masjid* and educate every Muslim child at least *nazra*. The graduates of modern colleges will not be capable of performing these hard duties, where even few *madrasa* graduates also sometime fail. *Ulama* have been found expressing that *madrasas* can provide a little space for modern subjects⁶⁵, but cannot assign a big part of syllabus for modern subjects, since *madrasas*' syllabus is already very wide. It can also be seen as the common problem of religious and modern educational institutions where colleges and universities have hardly any space for *deeni* (religious) subjects, the same way *madrasas* can hardly provide a little space for modern subjects.

Ulama, after evaluating both fields' graduates, found that both sort of students, graduates of modern educational institutions and graduates of *madrasa*, have become useless, that graduates of modern educational institutions are unaware of fundamentals of Islam and Islamic practices; they do not even know how to perform *namaz*, in the same way the graduates of *madrasa* are also unaware of modern knowledge and languages. They are found seeking help of others to fill forms or writing letters in local or English language.

Thus, both ideas are lagging behind and becoming unknown in their own community and land. Although the students of *madrasa* know about Islam, they are helpless to propagate Islam or express their views among other than Muslims or even Muslims also not willing to listen to them because of their rigid attitude towards modern cultured Muslims. Each group has become unaware of the other and regarded useless by the other Muslim group. People who received modern education do not know much about Islam to propagate ideas of Islam⁶⁶ among other than Muslims and the *ulama* do not like them since they do not know much about Islam despite being Muslim and they wear dress not like them and do not keep beard.

⁶⁵Umri, M.S.J. (2010), Dini Uloom Ki Tadris Hindustan Key Madaris ka Nisab Aur Uski Khusisiyath, Markazi Maktaba Islami Publishers, New Delhi, P. 9 - 10.

⁶⁶Islahi, Z. (2011), Above Cited, Urdu Text, P.53.

Ulama feel the responsibility of leading the community in a correct direction, towards pious goals with correct education and knowledge. The discourse about the knowledge has been debated from a long time, and Islam has classified knowledge into two categories: first as useful to humanity which should be learnt and taught (*Halal* or permitted), second as harmful to humanity which should not be learnt and taught (*Haram* or prohibited).

Imam Ghazali (1058 – 1111), one of the eminent Islamic scholars, classified knowledge '*Ilm*' into three categories for the sake of understanding (1) praiseworthy (2) permissible (3) and blameworthy. The sciences which are necessary for progress and development of the world and humanity are praiseworthy sciences or knowledge, which include Medicine, Mathematics, Public Administration, Industry, Horticulture, Weaving, Tailoring, Haircutting, Carpentry etc. Whereas, learning of poetry, History, Geography, Biology etc. are permissible science while sorcery, talismanic science, jugglery (*Nazar Band*) are blameworthy sciences from which one should abstain under all circumstances⁶⁷. The classification of religious knowledge or education (*Dini Ilm*) and worldly knowledge (*Duniyawi Ilm*) is the production of misunderstanding, which coined the terms like *dini* and *duniyawi* in India eighteenth century.

5. Estimation and Classification of Madrasas:

All the institutions where Islamic education takes place can be termed as *madrasas* informally, but this study has taken only registered Islamic educational institution under the societies' registration act or has affiliation with celebrated *madrasas*. There are three different kinds of *madrasas* existing all over India, including in Hyderabad. Based on administration patterns, *madrasas* can be classified into three types of institutions. The first type of *madrasas* comes under the category of societies registration Act run by a registered society or trust; The second type of *madrasas* comes under the *wakf* board and third type is the *madrasas* that come under the societies registration Act and are established and administered by individuals. All the registered *madrasas* are autonomous in their functions and objectives.

⁶⁷Alam, M. (2000), Above Cited, Pp. 57-58.

Classification of madrasas is again possible according to their time, state and residential status. The *madrasas* can be reclassified as full-time *madrasas* and part-time *madrasas*, based on their time tables. Majority of full time *madrasas* come under the category of the residential *madrasa* where the students from nearby states are enrolled in several courses and few celebrated Islamic institutions come under the national institutions where students from all over India and abroad also enroll. They include Jamia Nizamia – Hyderabad, Darul Uloom Hyderabad and Al Mahad Alali al Islami in Hyderabad. In the part-time *madrasas*, local students are generally seen to be enrolled, who come to learn in the morning or evening for two or three hours. Part-time *madrasas* include adult education for boys and girls, even old people who have not studied in childhood or want to go for higher *madrasa* education can enroll in these courses and can write annual exams; it can be seen as distance education.

5.1. Estimation of Madrasas:

It is a very big challenge to present any statistic about number of the madrasas in India since there is a lack of comprehensive study on *madrasa* education, administration and their numbers. There are seven states which have established *madrasa* boards in India, which are Uttar Pradesh, Bihar, West Bengal, Rajasthan, Madhya Pradesh, Chhattisgarh and Kerala. But these states also do not have exact figures about the total number of *madrasas*. Thus lack of correct information about the numbers and *madrasa* system boosted different definitions of *madrasas* and imaginary figures about existing *madrasas* in India.

Gill⁶⁸ has written that, according to Mushirul Hasan, in 1990 there were 6,285 Sunni *madrasas* in Kerala, employing more than 42,575 teachers to teach 9,11,460 students. There is another estimated number of *madrasas* from NCERT in 2002 in the Seventh All India School Survey. NCERT has mentioned the number of *madrasa* students as the same as the number given by Sachar committee report that mentions the figures about *madrasas* all over India. It is an assumption claimed by a news paper that there were 1, 25,000

⁶⁸Gill (2008) Islam and the Muslims of India Exploring History Faith Dogma, New Delhi-India, Penguin publication.

madrasas over all over India catering to around 30, 00,000 students in 2003⁶⁹ which may be including *maktabs* also. Similarly, there is no accurate data of the Muslim children's enrolment in *madrasas*. The estimations are 1 percent to 36 percent⁷⁰ where as Sachar Committee Report estimated that 3 to 4 percent of the Muslim children who fall in school going age are studying in full time *madrasas*. The state wise estimated enrolment of the students in *madrasas* has presented in the following table, by NCERT, in 2002.

Table No: 2.1

State Wise Number of Madrasas

STATE	Primary		Middle		Secondary		Higher Secondary		Total Students	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
India	404824	345983	111418	96745	34982	29272	8601	3559	559825	475559
West Bengal	21966	18835	25774	31615	13344	15733	2304	898	63388	67081
Kerala	6147	5526	2706	2617	558	469	102	30	9513	8642
Uttar Pradesh	151521	131808	12808	8657	3973	2027	1925	557	170227	143049
Bihar	92479	73846	39211	29960	8945	6259	2403	1174	143038	111239
Assam	27231	27586	11508	8784	3370	1760	808	367	42917	38497
Jammu & Kashmir	1261	829	348	107	120	26	0	0	1729	962
Jharkhand	15847	14144	7890	5638	1724	1211	276	54	25737	21047
Karnataka	4640	4536	1776	1893	687	694	85	189	7188	7312
Uttaranchal	2523	2258	76	45	0	0	0	0	2599	2303
Delhi	218	70	225	0	0	0	0	0	443	70
Maharashtra	6064	3142	2625	2374	696	269	323	9	9708	5794
Andhra Pradesh	13576	4345	589	463	354	142	0	0	14519	4950
Gujarat	692	476	1097	681	433	254	173	195	2395	1606
Rajasthan	14546	18774	1697	1138	161	95	104	78	16508	20085
Madhya Pradesh	32843	28616	1254	1231	67	64	21	2	34185	29913
Haryana	680	476	123	109	21	25	0	0	824	610
Tamil Nadu	696	637	117	97	309	102	35	6	1157	842
Orissa	5947	4562	708	685	103	25	42	0	6800	5272
Himachal Pradesh	75	27	23	7	0	0	0	0	98	34
Chhattisgarh	1399	1019	4	16	0	0	0	0	1403	1035
Punjab	1028	1036	92	156	0	17	0	0	1120	1209
Other States	3445	3435	767	472	117	100	0	0	4329	4007

Source: Estimated from NCERT (2002) Seventh All India School Survey.
Note: Figures are based on provisional unit level data furnished to HLC in April 2006.

6. Various Sects, Schools of thought and their Madrasas:

Though Muslims are united under the faith of Islamic universal brotherhood, they differ in their understanding of Islam and make their separate identity as sect and school of thought. Particularly in South Asia, Islam exists with a mixed composite of cultural overlapping, and Muslims are divided into two groups all over the world called Sunni and Shia within Islam. Sunni sect accounts for 85 percent of the worldwide population, around 1.4 billion and Shia sect accounts for 14-15 percent with 1 percent or less

⁶⁹ Sikand, Y. (2005), Above Cited, P. 95.

⁷⁰ Jhingran, S. (2010), Above Cited, P. 154.

belonging to marginalized groups⁷¹. The majority of Indian Muslim belongs to Sunni sect. Again in sub classification majority of them belongs to *Hanafi* school, and in *sunni* also there are four main schools of thought, among which *Barelvi* (*Sunni* or *Ahle Sunnathul Jamath*) is the majoritarian group, next is *Devobandi* (Tablighi) and the third one is *Ahle Hadis* (*Salfi*) and *Jamath-E-Islami*.

Each school of thought has its own *madrasas* in which their own version of Islam is taught. The leaders or *ulama* of the sects and schools of thought are found to have a preference for friendly relations with the *ulama* and followers of the same sects and schools of thought. In *madrasas*, it is found that the syllabus, teachers, books, and practices are preferred from the same school of thought. The followers of Deoband school of thought are less in number than Barelvis, but *Devobandis* hold more *madrasas* than *Barelvis*. It may be because of the movement led by the early scholars who have put one of the objectives of Darul Uloom-Deoband as to establish more *madrasas* on the line of Darul Uloom-Deoband. Thus with separate syllabus both Sunni and Shia sects have their separate *madrasas* with different syllabus. The sectarian, ideological differences attributes of the *madrasa* syllabus and teaching methods in all the *madrasas* of India and it is one of the main reasons for non-uniformity of *madrasa* syllabus in every corner of the sub continent.

Schools of thought politics among Muslims is very strong; Among *sunni* Muslims itself there are many schools of thought such as *Ahle Sunnathul Jamath*, *Devobandi*, *Tablighi Jamath*, *Wahabi*, *Nadvi*, *Ahle Hadis*, *Jamath-E-Islami* etc. All these schools of thought or groups have their different ideology to understand Islam. Though all the Muslim sub groups believe in the fundamental beliefs of Islam, the approach to Islam is different from each other. To teach the approach and their ideas each *Jamath* or schools of thought have been operating their separate *madrasas* in India with different syllabus and objectives.

⁷¹Ali (2009), *Islam and Education conflict and conformity in Pakistan's Madrassahs*, Karachi, Oxford University Press, P. 37.

In India, every school of thought has successfully build a good network of *madrasas* in the corners of the country, but they are lacking in uniformity in the sense of syllabus, exam patterns, administration, courses, methods of teaching and many other point of views. The initiatives from the side of *ulama* are lacking that which can seek centralization and uniformity of *madrasas* throughout the country. It can be stated without hesitation that the education of Muslims is affected by narrow sect and schools of thought thinking. *Ulama* of one sect, do not allow to keep the books of other schools of thought in the *madrasas*' libraries, in rare cases if the books are available then also the books are not suggested nor are the students allowed to read them.

It is well known that different Muslims' schools of thought have their educational institutions for preaching their ideologies or way of approach to Islam. The Muslim community spread all over world has several local identities thus the Muslims of India, Pakistan and Bangladesh are quite different in their practices from the Arabian Muslims and western Muslims. The Indian Muslim communities live with communities other than Muslim population and practice Islam in their own ways, and majority of the Indian Muslims are converted Muslims who are still following few rituals of their previous religions. Thus Indian Muslims have many practices which Islam and other Muslim countries do not practice them, it is due to local cultural and religious influence on Indian Muslims.

Many examples can be traced from Indian Muslims' social life that they are in opposite direction from Islam in certain aspects. Though Islam does not have any root of inequality based on creed, colour and area but Indian Muslims have the problem of caste but do not have untouchability. The caste practice among Muslims is due to influence of Hinduism. Thus, caste has also become an identity among Muslim but it is not on the basis of birth or as per religion it is based on profession. The scenario is different from north India to south India where among the north Indian Muslims caste identity is stronger than south Indian Muslims⁷².

⁷² Alamgeer and Ahmad (2012) Minority Education in India, New Delhi, Axis Books Private Ltd, P. 26.

In the background of Indian caste scenario, *madrasas* and different schools of thought found reaching to lower castes and poor Muslim for teaching their ideologies and trying to include them in their sects or school of thought by making them practical followers of the particular sect and schools of thought. Education and *madrasas* are used as an instrument to spread separate identity. Often it is seen in *madrasas* of several schools of thought, highlighting the weakness of other sects and schools of thought commenting on others' practices, even some times issuing *fatwa* as *kafir* (disbeliever) to a Muslim from other sects and schools of thought, if a follower goes in opposite direction of other school of thought's views.

6.1. Ahle Sunnathul Jamath; School of Thought and Madrasas:

All the sufis who came to India belong to *Ahle Sunnathul Jamath*. Sufis started coming to India after 1000 A.D. and settled in India. The famous sufis like Khwaja Moinuddin Chisti, Hazrath Nizamuddin Awuliya and countless had their *khankhas* which were the centres of Islamic learning and teachings. Later sufis and *ulama* started separate buildings for educating their disciples and started calling them *kuttab* or *maktab* and *madrasa*. In eighteen century in north India, Maulana Ahmed Raza Khan (1856-1921) of Bareilvi (Utter Pradesh), started the *Bareilvi* movement to represent the Sufi's teachings and respond to *Devobandi* who were commenting on sufis.

The *Ahle Sunnathul Jamath* or *Bareilvi* version of Islam differs from the *Devobandi* version that followers of *Ahle Sunnathul Jamath* believe in the immortality of Prophet Mohammad, believing that he is made of divine radiance (*Noor*) and has knowledge of the unknown (*Ilmul Ghaib*). The birthday celebration of Prophet Mohammed by *Ahle Sunnathul Jamath* is also considered un-Islamic to the mind of Devobandis. Devobandis are thus more inclined to some of the sufi traditions of performances and ceremonies at shrines (*urs*). Both these beliefs are vehemently challenged by the Devobandis and the Ahle Hadis ulama, since they undermine the unity of God and could lead to personality worship. Often *Devobandi ulama* criticize *Sunnathul Jamath* for their extreme respect to Prophet Muhammad by comparing it to the Christian tradition of apotheosis of saints as well as the *Shia* veneration of Imam Ali.

6.2. Deobandi and Tablighi Approach to Islam:

The prominent movement for Islamic revival in India has started in Deoband - Uttar Pradesh with the establishment of Darul Uloom, promoted by Maulana Muhammad Qasim Nanatavi (1833-77) and Maulana Rasheed Ahmed Gangohi (1829- 1905). The *madrasa* at Deoband attracted the Muslims from the whole of South Asia. Its income is dependent on donations by local common Muslims and the curriculum is based on the *Dars-E-Nizami*.

The *Devobandi* are against the notion of intercession by saints in prayer and the remembrance of various saintly death anniversaries (*urs*) that were pervasive across the Indian sub continent. They see this as an adulteration to Islamic doctrine of communication with the creator and mainly dismissed *sufi* tendencies as a mark of Hindu and Christian influences. Within a hundred years of its establishment, Darul Uloom-Deoband produced 6,986 graduates and established 8,934 *maktabs* and madrasas for propagating their ideology and to teach Muslims their interpretation of Islam which creates a separate identity of Muslims called *Devobandi*. The graduate of the seminary adopt “*khasmi*” title, which represent their *Devobandi* background and identity.

In 1920 Tablighi Jamath started with the basic ideology of the Devobandi approach to Islam, in Mewat (Current location: Haryana-India) by Maulana Mohammed Ilyas (1885-1994). The cause behind launching the Jamath was “*Shudhi*” campaign of the *Arya Samaj* to reconvert Muslims to Hindus. In this situation Maulana Mohammed Ilyas tried to retain Muslims as Muslim by retaining basics of Islam through teachings. Maulana Mohammed Ilyas developed a technique of teaching work based on six points.

1. **Iman and Kalma:** a firm belief in ‘there is no God but Allah and Mohammed is his Prophet.
2. **Namaz:** Prayer – Five times a day.
3. **Ilm and Zikr:** knowledge of Islam and remembrance of God.
4. **Ikram-E-Muslim:** Giving respect to Muslims.
5. **Akhlas-E-Niyath:** Purification of intention.

6. **Dawath and Tabligh:** Devoting time for *Dawath* and *Tablighi* (Educating Muslims and propagation of Islam among other than Muslims).

The activists are supervised by an *Amir* (leader) to meet local Muslims and teach them the above six points; the global head quarters of Tablighi Jamath is situated in Baglawali *Masjid- Basti Nizamuddin*, Delhi. Every state and district all over India has *Amirs* and head quarters with a large number of *madrasas* to educate *Devobandi* Islam and propagate these six points to the common local Muslims. The tradition to go in *Jamaths* is popular among Tablighi Jamath to nearby areas, state and countries for propagating the above six points. Tablighi Muslims go for 10, 15, 20, 30 and 40 days. There are even few examples for those who go for six month or a year. They will be away from the family and family responsibilities for that time. Going in Jamath for 40 days is also called “*chillah*”.

The Muslims from the other schools of thought have strong comment on “*chillah*” and going in Jamath that these activities have been recently added to Islamic practices by *Tablighi ulama* but are not the part of Islamic practices. It is considered as a trick to escape from family and social responsibilities by other schools of thought. The other comment is on a Tablighi book called *Fazail-E-Aamal*, written by Maulana Zakariya, that Tablighi Muslims give more importance to this book than the Quran and *Hadis* (primary sources of Islam), in addition instead of the Quran and *Hadis* they read *Fazail-E-Aamal* after the prayer of *Fajar* (First prayer of the day) and *Asar* (third prayer of the day). Accordingly, this is considered as taking Muslims away from the primary sources of Islam and making Muslims read and believe in whatever *Tablighi ulama* have written.

6.3. Common objectives of Madrasa Education:

The aims and objectives of *madrasa* education have been changing due to changes in governments, social circumstances, and many other immediate causes. Imam Ghazzali, the celebrated Islamic scholar has explained that the objectives of Muslims’ education are to attain the closeness to God, and to understand the relations between human being and

God⁷³ and it is often preached by sufis and *ulama* in *khankhas* and mosques that the purpose of Muslims' education is to seek the blessings of *Allah* and Prophet Mohammed. Thus, Islamic education has some connection with a successful life in both worlds; they can be considered the common objectives of all variety of *madrasas*.

But there are few *madrasas* existing with special objectives, like Aziz has accounted few important objectives of women's *madrasas* which are slightly different from men's *madrasas*. They are (1) To promote Islamic knowledge among Muslim women from rural and uneducated families (2) To protect and uphold Islamic identity and principles among women (3) To make women aware of their Islamic rights and duties (4) To publish Islamic literature for Muslim women (5) To enhance the capability among Muslim women to solve their social and economical problems from the perspective of *Deen* (Islam) (6) To build the Islamic characters among English educated or college and university educated girl students⁷⁴.

7. Syllabus and Subject Trends in Madrasas:

The review of *madrasa* syllabus explores that different kinds of madrasas have different *nisab* (syllabus), and the *ulama* claims that *madrasa* education is not only for teaching Islam to Muslim children, it also aims at the achievement of cent percent literacy among Muslims. But uniformity is the biggest problem of *madrasa* education in syllabi, since all the madrasas are autonomous in their functions. Even the small *madrasas* are allowed to follow their autonomous syllabus or can follow the syllabus of the institutions with they have affiliation. The *madrasa* education system has not changed much in the last century; mostly *ulama* include the subjects in which they have graduated or whatever they have learnt in their studies time from same schools of thought background.

But there is no chance of touching few primary subjects with the intention of any transformation, as they are considered the back bone of *madrasas* education system. The teaching of the Quran and *Hadis* has been the foundation fabric of the *madrasa* from the

⁷³ Alam, M. (2000), Above Cited, P. 43.

⁷⁴ Aziz, N. (2011), Above Cited, Pp. 128- 129.

advent of Islamic education. The primary sources of Islamic knowledge (The Quran and *Hadis*) neither can be separated from *madrasa* nor can changes be made in it, without the teaching of the Quran and *Hadis* an institution cannot be imagined as *madrasa*.

But updating and modification can be expected in the translation and interpretation of the Quran and *Hadis*. In fact there are a number of translation and interpretations of the Quran and *Hadis* by different Islamic scholars. Maulana Ahmad Raza Khan – *Barelvi* has done a translation of the Quran in Urdu and named it as *Kanzul Iman* (Treasure of Belief) which is famous and mostly referred among the Ahlesunaatul Jamath Muslims in India and Pakistan. In the same line Maulana Maududi has translated the Quran in Urdu, named as *Tafhimul Quran* (Understanding the Quran); *Bukhari Shareef* translated by Maulana Abdul Kaheem Khan and many *ulama* have translated according to their understanding, thus translations and interpretations of the Quran and *Hadis* can be many but the primary text or subjects cannot be replaced in *madrasa*.

Since, schools of thought individuality are different from each other the *madrasas* lead them having a separate identity from each other in many ways, such as in their working pattern, syllabus and administration. The *madrasas* of North India from the same school of thought background have different syllabus and course patterns from South Indian *madrasas*. Majority of *madrasas* confine themselves to religious subjects, whereas south Indian *madrasas* differ and are little open to accept transformations. Particularly *madrasas* in Kerala can be taken in the closer of Islamic school where state syllabus is imparted with additional Islamic subjects and *madrasa* certificates are considered equal to tenth and intermediate standards for university education. In spite of the openness of South Indian Muslims towards new subjects,⁷⁵ the conventional “*Dars-E-Nizami*” is in use in majority of *madrasas*. The adoption of *Dars-E-Nizami* is not producing the required skills in the *madrasa* graduate and has minimum relevance in employment.

The review of *madrasa* syllabus and subjects give an impression that *madrasas* have many social science subjects in their curriculum. In fact every *madrasa* mentions a list of

⁷⁵ Alamgeer and Ahmad (2012), Above Cited, P. 26.

modern sciences like mathematics, history, philosophy, grammar, sociology, economics and many other subjects in syllabus but all these subjects are taught from the perspective of Islam. In mathematics, only few simple calculations find place in the curriculum which otherwise taught in sixth or seventh class in a state school. In the same line, history of Islam, Islamic society and Arabic grammar are all related to Islamic sciences. At a glance from North to South India all the celebrated *madrasas* are found offering prescribed sciences but only ten percent syllabus matches to that of the state syllabus.

8. Madrasa Administration Pattern:

The administration system of *madrasa* is the same for hundreds of years with slight modification in syllabus, admission, exams pattern etc. Generally at the time of admission the teachers ask few oral questions or ask them to write something to evaluate the pupil's abilities, and according to the abilities, the pupils are admitted into different courses. The minimum age for admission is five years, and there is no upper age limit. The number of pupils enrolled in a small *madrasa* would be at least fifteen and big *madrasas* have the record of maximum 4000 full time enrolment. It is found that Indian Muslims sent the kids for acquiring religious education after *Bismillah Rasm*.

The *madrasas* open the admission for all Muslims and other religions students also through issuing the notifications in several news papers or public announcements. *Madrasas* of particular school of thought do not mind giving admissions to other sects' and students of other schools of thought. Generally *madrasas*' academic year starts after one month holidays of the holy month *Ramzan*, from "*Shawal*" the tenth month of Islamic calendar, the *madrasa* academic year starts.

Few Muslim families have the tendency to send at least one boy or girl from each family for madrasa education, a custom which is gradually diminishing, so that she or he will become a *Molvi*, *Hafiz*, *Aalim*, *Fazil* etc, and that student will take care of Islamic practices and rituals in the family and community. It is also an honor for the family in the community and society if a family has a religious leader (*Aalim* or *Hafiz*). It is found that differently able children are sent to *madrasas* so that no one will ill-treat them because of

their religious position. Particularly, blind children are given preference for the *Hifz* course that they can by heart the Quran easily and after that they can work in a *masjid* or *madrasa* as a *mozan*, *imam*, or *madrasa* teacher, otherwise they can even establish their own *madrasa*. It is a common practice in *madrastas* that the senior or bright students are also trained to teach under the guidance of *ulama* or teachers, so that the students will be able to teach anywhere and they can establish their own *madrasa* after completing the course with teaching experience.

9. Madrasa Courses and Diversity of syllabus:

There are different courses offers by *madrastas* like Diploma in languages, *Nazra*, *Molvi*, *Hifz*, *Aalim*, *Fazil*, *Kamil*, *Mufti*, *Akhtesath* or *Duttura* etc. Most of the *madrastas* offer only basic courses like *Nazra*, *Hifz* and *Aalim*, whereas higher courses like *Fazil*, *Kamil*, *Mufti*, *Akhtesath* or *Duttura* offered by big *madrastas* who have sufficient staff and facilities. The diversity in courses and syllabus are common, even the same courses differ in syllabus and duration in different *madrastas*. This diversification is because of mainly schools of thought diversification, different syllabus in different *madrastas*, facilities in *madrastas* and depends on gender of the students. There are many women *madrastas* where additional syllabus found, according to the needs of women students that it could be useful them in work at home.

9.1. *Nazra*: It is the first or basic course in reading of the Quran (reading written text) in which the pupils are taught alphabet, Arabic words and sentences for reading the Quran. *Nazra* also includes few important elements like memorizing few of the Quranic verses and the *Hadis* with few prayers which are to be recited at the time of eating, reading and sleeping with few small practices like *wazu* (ablution) etc. Every *madrasa* offers this course, even the small *madrastas* (*maktab*), or it can be learnt at home. The pupils take around one or two years to complete the course. The course start with a small book called *norani quida* and course is completed with the complete reading of the Quran.

9.2. *Hifz*: It is one of the important courses offered by every *madrasa*. The course includes the memorization of the complete the Quran with the correct pronunciation. The

students who have completed *Nazra* are eligible for the course. The duration for completing the course depends on the students' intellectual caliber. Generally students take three to four years to complete the course but there are few examples that few students completed the course within one year itself. Besides by-hearting the Quran, the students also have to read translation in few madrasas, where the preference of the translation would be based on school of thought.

9.3. Molvi or Moalim: It is a basic course in which the pupils are trained to lead *Namaz* or perform the basic Islamic practices. The course gives a broad understanding of the basic of Islamic practices in general like, how to perform *Namaz*, fasting and other daily practices. The eligibility criteria for Molvi course is *Nazra*. Majority of the *madrasas* are not offering the course except Jamia Nizamia and its affiliated *madrasas*. In the two years of course duration, subjects like the Quran and *Hadis* with translation and interpretations, *fiqh*, logic, and Islamic history are taught to the pupils. The course is considered as the intermediate course in Islamic studies.

9.4. Aalim: A large number of the *madrasas* offer this course. This course is considered as bachelor degree course in the field of *madrasa* education. The eligibility criterion for the course is *Molvi* or *hifz* or *nazra*. There is no uniformity for the duration and subjects of the course as different madrasas have different durations and subjects in this course. Generally the duration of the courses is three years to five years. The syllabus includes *Tafsir-E-Quran* (Interpretation of the Quran), *Hadis*, Islamic history, *fiqh*, and few *madrasas* have included few modern subjects like Computers, Science, Mathematics, and English. Besides these courses the pupils have to present seminars and submit assessment on several topics in few *madrasas*.

9.5. Fazil: The students who have completed the Aalim course are eligible for the course. It is considered as master degree course. The course syllabus includes advanced subjects with *Tafsir-E-Quran*, *Hadis*, *fiqh*, Islamic history, Islamic philosophy, and in few *madrasas* few modern subjects such as English, Mathematics, and Computers are also taught. Majority of madrasas in Hyderabad offer this course. Besides the courses the

pupils have to present seminars and submit dissertation on specific topic. The topic and areas of research will be decided by the student according to their interest with the concern and under the guidance of a senior teacher of the *madrasa*.

9.6. *Kmail*: It is considered pre doctoral (like M. Phil) degree course offered by few madrasas in which scholars have to study all the Islamic sciences deeply with additional subjects like principles of research, methods of research and a paper on the concerned research topic in course work. The course work would be for one year, and only those who have passed the course are allowed to write a dissertation on a particular topic under the guidance of senior teachers of seminary and the scholars have to present their work in seminars. After the presentation, all the scholars and teachers are allowed to ask questions and give suggestions. Only students, who have studied *fiqh* in their course-work, would be considered eligible for issuing *fatwas*. In few *madrasas*, the same course is also called *Mufti* and the course duration also differs from one school of thought to another. The *Kamil* degree offered by Jamia Nizamia has duration of two years.

9.7. *Akhtesath* or *Duttura*: This is the research course or doctorate degree like the university Ph. D. The students who have completed *Kamil* or *Faziliyath* are given admission to pursue research in different Islamic areas. After a certain time the scholars have to submit a thesis and have to present their work in seminar. After the completing the thesis, and its presentation and viva, the degree will be awarded in the annual function called *Jalsa Taqhsim-E-Isnadath* (Convocation). There are only few seminaries offering this course in Hyderabad like Jamia Nizami, Darul Uloom-Hyderabad and Al Mahad Alali Al Islami, all these seminaries have different duration for the same course.

Madrasas of different schools of thought have different syllabus for different courses, even the courses differ from each other, because of lack of uniformity in syllabus and mutual understanding. Consequently they are unable to come to a common duration and syllabus platform. This constitutes a major drawback of *madrasas*' education system in India; different seminaries are offering the same course in different patterns, even the syllabus of the same course does not match with the *madrasas* sharing the same school of

thought. One example can be taken from the curriculum of different *madrasas* from different schools of thought from different parts of the country, from the following table.

Table No: 2. 2

Course Duration in Different Madrasas of India

<i>Name of Madrasas</i>	<i>Course Durations</i>		
	<i>Moulvi Course</i>	<i>Aalim Course</i>	<i>Fazil Course</i>
Jamia Darus Salam	-	3 Years	2 Years
Jamia Nizamia	2 Years	2 Years	1 Years
Jamia Salfia	-	3 Years	2 Years
Jamiatul Fateh	-	5 Years	2 Years
Al Isah	-	5 Years	2 Years
Darvi Ulum Maunath Bhanjan	3 Years	3 Years	2 Years
Jamia Miftahul Uloom	4 Years	2 Years	2 Years
Jamiatul rasheed	-	2 Years	1 Years

Zaman, M.S. (2001), Problems of Minorities' Education in India, Booklinks Corporation, Hyderabad, P.159.

10. Muslims' Identity, Lineage, Festivals and Culture:

Indian Muslims have a multiplicity of identities like sects' identities, schools of thought identities, linguistic identities, regional identities, and cultural identities. Muslims consider *madrasa* as symbol of Muslims' identity. Culturally diversified Muslim communities shape their peculiar identities from each other. The differences are based on their sect, school of thought, language, region, caste, and socio – economic condition which have a deep rooted effect on Muslims' education and identity. Sachar Committee Report has mentioned few a signs of Muslims' identity, based on which the Muslims are discriminated or have to face problems which have close link with their cultural and religious practices like *burqha*, beard, skullcap, *kurta* and *pajama* etc, identified as Muslims' visible identities.

Major parts of Muslims' culture are derived from the primary Islamic sources like the Quran, the *Hadis*, *Aasar* and Islamic history, which forms the specific identity of Muslims. The elements of Muslims' culture and identity which have been taken from these primary sources may include Muslims' names, greetings style and phrases like “*Insha Allah*”, “*Alhamdulillah*” and “*Subhan Allah*” etc. “*Fateha*” ritual to recite a part of the Quran at every function and ceremony among Muslims like at the time of marriage ceremony, house inauguration ceremony etc, and the word “*Bismillah*” is also used by

Muslim at the time of starting every work. Thus, it is easy to identify a Muslim individual from the other religions' followers through their practices.

The element of Muslims' culture have close link with their education particularly *madrassa* education since the *madrasas* and *ulama* accept and reject few practices as part of Muslims' culture. Many rituals and festivals are often questioned by *ulama* and they asked Muslims to stop observing and celebrating the festivals of other Muslim sects and schools of thought. The influence of *madrasas* and *ulama* on Muslim community is deeply rooted such that *fatwas* have to be followed by the Muslim community in religious issues.

10.1. Madrasa, Language and Identity:

Ulama are found promoting Arabic and Urdu language since Arabic is the language of primary Islamic sources. Thus identity and languages share a close link, like Arabic and Urdu are affiliated with the Muslim identity in India as explained by many studies. For Islamic primary text, after Arabic, most translations of the Quran and *Hadis* are available in Urdu. Thus, the languages (Arabic and Urdu) on these grounds have been given preference in *madrasas* over any other language and these languages reflect the cultural background and identity of Indian Muslims. The Quran represents the calligraphy culture with different styles which is often used, in *masjid*, Muslims' homes, *madrasas*, posters and banners etc.

10.2. Muslims' Festivals: Unity and Diversity:

Like there is diversification among Muslims, there are diversified cultures among Muslims in the form of their traditions and festivals also. The festivals and rituals of the community are one of the main sources to understand any community from different angles. Indian Muslims look like homogeneous, but heterogeneous in terms of schools of thoughts, sects, language, culture and rituals. Thus they have different beliefs, festivals, and practices overlapping each other and every group has their own understandings and stands about few celebrations and festivals.

10.2.1. *Eid-Ul Fitr*⁷⁶: This Eid is celebrated by all Muslims all over the world; Muslims celebrate *Eid-Ul Fiter* after fasting the whole month of *Ramzan*. At the day of *Eid-Ul Fitr*, Muslims go for *Namaz-E-Eid* generally in *Eid Gah* (Place for prayer of *Eid*) and offer a special prayer and embrace each other after *Namaz*. In India, most of the Muslims prefer to wear *kurta*, *pyjama* and *topi* on the day and form a different identity by clothing, and use a lot of perfumes and scents on this day. Muslims prepare different sorts of dishes on the days particularly sweet called *Sheer Khurma* (milk made sweet) and offer it to relatives, friends, neighbors, the poor, orphans, and beggars.

And, on the same day Muslims pay Islamic tax called *zakat* 2.25 percent on their properties and *sadqha* 2.5 Kg wheat or its price per head of family member. Muslims are bound to pay the tax to poor before *Namaz-E-Eid*. The head of the family has the responsibility to pay it every year to poor, orphans, widows, homeless and passengers. Besides the above multiplicity, heterogeneous Muslim community have diversified practices at few places like *Namaz* arrangement on the basis of schools of thought, thus only the follower of the schools of thought and sect will be part of such prayers.

10.2.2. *Eidul Azha*⁷⁷: is commonly celebrated by all Muslims throughout the world, as remembrance of Prophet Ibrahim's sacrifice for the way of Allah. On the day of *Eid-ul-Azha*, Muslims slaughter the mentioned four legged animals like camel, bull, cow, buffalo, hunks, goat and sheep and make three parts of the meat. The family has the right to keep one part, but the remaining second part should be distributed among relatives, friends, neighbors, and third part for poor, orphans, widows, homeless, passengers and needy people.

10.2.3. *Eid Meladun Nabi*⁷⁸: is celebrated on 12th of *Rabil-ul-Awwal*, the third month of Islamic calendar, as Prophet Mohammad's birthday. This festival is celebrated by all the Muslims Shia and Sunni, Exclusively Ahle Sunnatul Jamath, but there are few schools of

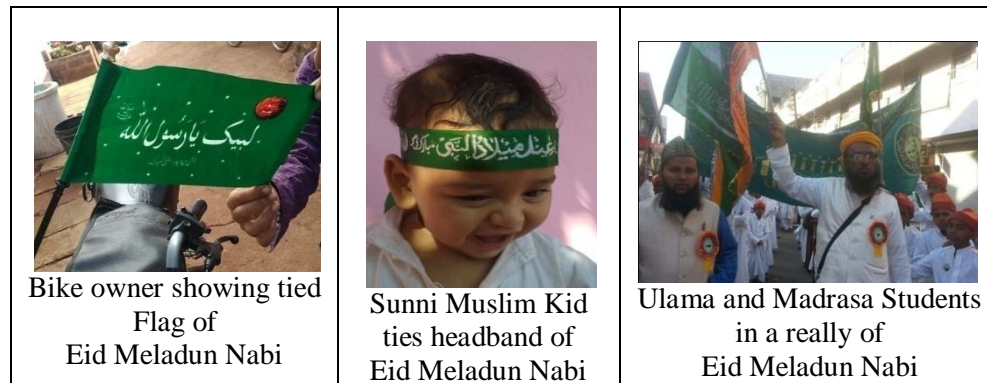
⁷⁶ Eid ul Fitar is the festival which is celebrated on first Shwwal, after whole one month fasting of moth of Ramzan.

⁷⁷ This Eid is celebrated as remembrance of Prophet Ibrahim's sacrifice in the way of Allah.

⁷⁸ This Eid is celebrated at the birth day of Prophet Mohammed.

thought in Sunni Muslims who do not celebrate *Eid Meladun Nabi* like *Devobandi*, *Tablighi*, *Ahle Hadis*, *Jamath-E-Islami*, though majority of sunni Muslims celebrate it as a day of *Eid* and offer food and sweets to friends, relatives, neighbors, poor, orphans, widows, homeless and passengers.

Figure No: 2. 1
Celebration of Eid Meladun Nabi

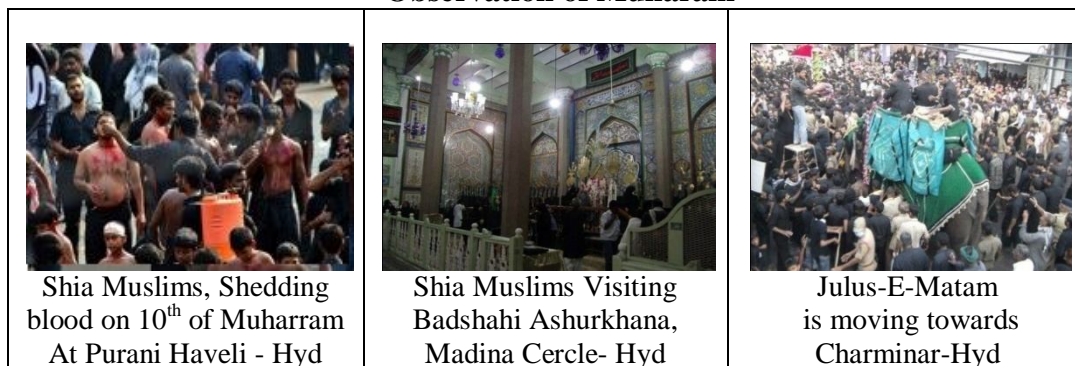


Source: Field Study.

10.2.4. Moharam⁷⁹: Shia Muslims observe *matam* (mourning) on the tenth of *moharam*, the first month of Islamic calander. This is not a festival; it is observed as a day of sorrow, since Husain, grandson of Prophet Mohammad and son of fourth caliph Hazrath Ali, was assassinated on this day in the field of *Karbala* by Yazid. Sunni Muslims also observe sorrow on the day, but they do not do *matam* or shed blood with small knives. Muslims distribute *sharbat* (cool drinks) on the day at homes, markets and at every Muslims' gathering in the remembrance of *Shohda-E-Karbala*. On the day *Fateha-Khani* is done by *Ahle Sunnatul Jamtah* among Sunni Muslims where other Jamaths oppose it.

⁷⁹ This is not festival, it is observed as a day of sorrow, Since Husain is assassinated on the day in field of Karbala.

Figure No: 2. 2
Observation of Muharam



Source: <https://culturematters.wordpress.com/2013/11/14/a-day-of-mourning-for-shiites-ashura-during-muharram> (Access date: 12-12-2016).

10.3. Festivals and Education:

In each and every society, education is considered a vehicle to carry on culture to next generation, thus there is a close relationship found between education and rituals or festivals. As preservation and transition of cultural is one of the main objectives of education in the form of art, literature and script. Like different religious communities, Muslims also have their different cultures in the form of arabesque, constructions, literature, calligraphy, music, paintings⁸⁰, dressing style and food habits which are mostly exhibited at during the time of festivals.

Thus every practice of festivals not only gives religious satisfaction to followers but also it conveys and educates foundations of belief system. The participation of the young children in such rituals and festivals educate them about the history of the festival, objectives of the festivals and activities to be done. Thus where *maktabs*, *madrasas* and *masjids* are the institution of formal Islamic education at the same time rituals and festivals are the sources of informal education where the followers learn Islamic life style and practices by seeing, observation and celebrating.

11. Utilitarian Value of Madrasa Education and Career:

The main objective of Islamic education is to organize the individual for leading peaceful life in the society on the path of Islam. It is stated by *ulama* that Islamic philosophy is

⁸⁰ Shepard, W (2009), Above Cited, P. 198.

quite different from this materialist philosophy. The *ulama* move in quite different direction regarding the notion about the education and its aims and objectives from the conception that the education is for the sake of employment, materialist benefits and education can be treated as commodity. Ulama, based on Islamic philosophy of education have different views that objectives of education are not to acquire materialistic benefits.

Education is considered as a source of character development and a tool for welfare of human being. Contradictory to present commercial view on education as commodity that education cannot be taken as goods which one can buy and sell. Through its primary goal, *madrassa* education aims at the welfare of human beings and preparation of man for the world here after. This is also one of the reasons that the *madrassa* students are least bothered about their employment based on their education, or it can be said that the importance for the religion is more than economical benefits for the *madrassa* educated students.

12. Career Opportunities to Madrasa Graduates:

Generally the *madrassa* graduates join services like *Imam* and *Khatib* teacher in mosques and earn their livelihood. It is mandatory that every mosque should appoint a *Imam* for leading *namaz* a *mozan* (the person who calls for prayer), and one *khadim* (servant) to take care of mosque's arrangement like cleaning etc. Mostly the graduates of *madrassas* appointed as *Imams* and *mozans* and are paid Rs: 3000 to 6000 for *Imam* and Rs: 3000 to Rs: 4000 for *Mozan*. It also depends on the locality or city in which the mosque is situated or on the *namzis'* (devotees') numbers.

Besides *Imamath*, the *madrassa* graduate who have done the course particularly of *hifz* are appointed as an *Imam* in every mosque in the month of *Ramzan* to read the whole the Quran in *Namaz-E-Tarawih* (Prayer of *Tarawih*) after the completion of which, the Muslim devotees give them gifts (*Hadiya*). Which will also depend the region; generally it will be Rs: 5000 to 15000 given in cash on 27th day of *Ramzan* after the *Namaz-E-Isha* (Night Prayer) with other gifts like clothes, books, *topi*, perfume etc. The parents who can

afford the basic teachings at home appoint *madrasa* graduates to teach children at their homes and pay a monthly salary.

It is a trend found among Muslim students at intermediate and graduation level to study Arabic as an optional language with the expectation that when they go to gulf countries after their graduation in search of jobs, they will find it easy to understand the language. It is also a ground reality that in gulf countries the people who know Arabic would be preferred for different sorts of jobs. Thus it will be easy to get the visa for gulf countries for Muslims who are well versed in Arabic. Hence the students of *madrasa* who are masters in Arabic use the opportunity and go to work in gulf countries, and they are frequently appointed as lectures in colleges to teach Arabic at intermediate and graduate level. The multinational companies need Arabic masters to answers the queries asked by gulf citizen about the products and sometimes the *madrasa* students who know English are also appointed as the translators to translate the documents from Arabic to English and paid handsome salaries.

Besides the above jobs, *madrasa* students are invited at different sort of feasts and occasions like at the time of house warming or shop opening ceremony for *Fateha Khwani* (Prayer for peace), at the time of marriage, birth of child, funeral to perform rituals and are paid good amount with food, grains, cloths and sweets. And generally they are called to give religious speeches at the time of programmes and functions at homes and paid traveling charges and honorarium.

12.1. Madrasa Graduates in Universities:

There are few big *madrasas* who have their degrees recognized by few universities and state boards. This has been benefiting *madrasas* graduates who after university education, could go for government and private jobs at different levels. However there are limited institutions that are providing opportunity for higher education on the basis of *madrasa* certificates⁸¹. The acceptance of *madrasa* certificate by the universities is also one of the

⁸¹ Madrasa Certificates Equal to Sate Certificates:
Wastania: certificate is equivalent to middle class (7th Class).

indicatives for the inclusion of *madrasa* graduates in main stream education. These are mostly taken by minority universities like AMU, Jamia Millia Islamia, Jamia Hamdars and MANUU. The state which shows seriousness about modernization and bringing *madrasa* students into the main stream is questionable in this regard. States' educational institutions are lacking a way to introduce a policy for inclusion of the *madrasa* students in the main stream.

The *madrasa* students have shown their talents in few university entrance tests where they got the chance to study and have set examples by topping in MBBS, MS, All India Civil Services from AMU and Jamia. A large number of *madrasa* graduate found pursuing BUMS, humanities course, social sciences and engineering course at Aligarh Muslim University, Jamia Millia Islamia, MANUU and Hamdard University; the only reason is that these universities are inclusive for *madrasa* graduates such that their certificates are accepted by the universities for the university courses.

It is known that *madrasa* graduates do not have as many opportunities as those available to college or university students. Thus, inclusive policies are lacking for the *madrasa* education. Only few states have accepted *madrasa* board certificates for the next level of education in secular institutions and for employment. The seven *madrasa* board whose certificates are considered for education and employment are Uttar Pradesh Madrasa Board, Bihar Madrasa Board, West Bengal Madrasa Board, Rajasthan Madrasa Board, Madhya Pradesh Madrasa Board, Chhattisgarh Madrasa Board and Samastha Kerala Islam Matha Vidyabhayasa Board. The result of this diversity of syllabus and examination pattern is that the examinations conducted by *madrasas* are not recognized in society, and even *madrasas* of one school of thought do not consider the authenticity of the certificate of another school of thought for the admission in the next level of *madrasa* course.

Faughania: certificate is equivalent to matriculation (10th Class).

Moulvi: certificate is equivalent to intermediate – I Year (11th Class).

Alim: certificate is equivalent to 12th Class.

Fazil: certificate is equivalent to B.A.

13. Conclusion:

This chapter has made an attempt to understand the educational, cultural and ideological diversities among the Muslims. The diversified views of ulama or scholars from different schools of thought on both religious and modern education tried to understand. The chapter explains that scholars like Shah Waliullah, Altaf Husain Hali, Shibli Nomani, Iqbal and Maududi have more influence of traditional approach to education. Whereas Sir Syed has focused more on study of European sciences and adopt British culture to get economical benefit in British India. At the same time the scholars like Maulana Azad and Zakir Husain opposed to adopt or imitate European education as it is; they wanted to promote Indian sciences and question western ideologies and culture. Mualana Wahiduddin Khan's views on present Muslim education explained that how Muslim institutions can be used for educational development of the community. An attempt is also made to understand till what extent the ulama or scholars are willing to adjust the modern education in religious educational institutions. Majority of scholars are critical to modern education and against western culture. They have views that modern education should be under the superiority of religious education with the influence of Muslim culture. The chapter has tried to cover the transforms in educational ideas of ulama and educational institutions, particularly after 1857. After 1857 the ulama became more sensitive about Muslim identity, religion, culture and education since they were powerless and western education and culture were influencing Muslim community. Thus the chapter studied the factors which were responsible for motivating ulama to establish different educational institutions to employ their ideas with different objectives. Thus Darul Uloom-Deoband was established for religious education, Jamia Nizamia and Nadwatul Ulama for religious education with modern sciences, Aliagr Muslim University to promote English education and culture and Jamia Millia Islamia with modern and religious education with the main motive of freeing India from British. The situation and changes in syllabus also tried to understand from colonial period to present time. The chapter also gives present preview of madrasa setup, administration and courses in general all over India and particularly in Hyderabad. The syllabus Dars-E-Nizami is still followed by madrasas with added few modern subjects like social sciences. The chapter deals with how the different schools of thought form different identities thought cultural events and

festivals; and tried to understand the role of madrasas and madrasa students in educating the religion and culture and where they differ from each other. Different festivals and events not only celebrated and observed but also educate the history and objectives of festivals in this regard and preaching the ulama, students and madrasas play a vital role. The chapter also covers how madrasa students are dealing with career issues, the madrasa students generally go for modern education after graduating from madrasas. They use madrasa certificate for the admission in few colleges and universities in humanities subjects.

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Chapter - III

Education of Muslims: Institutions and Issues

“I am a Muslim, and I feel proud that I am a Muslim. I have glorious Islamic heritage of thirteen hundred years as my legacies. I am not ready to lose even a small part of it. Islamic education, Islamic history, Islamic arts and literature, Islamic culture are capital of my wealth, and it’s my duty to protect them. Being a Muslim, I have a specific identity in the cultural and religious domain, and I cannot tolerate anyone’s interference in it. But along with all these feelings I have another specific feeling which have cultivated by my real life experiences. Islamic sprit does not stop me from it but guides, and I feel proud that I am an Indian.”- Maulana Abdul Kalam Azad¹.

1. Introduction:

Education protects and guarantees human rights; accordingly there is an inter-link between education and human rights². Among all rights, right to education is a prominent theme of all international conventions and treaties. Since education enhances the abilities of individual and reduces the socio-economic inequalities and play vital role in upward social mobility, that’s the reason that most inequalities are found in the field of education to keep away few sections of societies from growth and development. According to the UNESCO’s ‘Education for All Global Monitoring Report 2010 India became 35th country of the world where education is considered as fundamental right with the enactment of ‘Right of Children to free and Compulsory Education Act, from first April 2010. But it is neither easy to achieve fundamental rights nor a citizen can leave it on ruling governments, which most of the times violate the rights of citizens, particularly the rights of marginalized and politically voiceless minority communities in democratic countries.

Rights are the social norms accepted in civilized societies as privilege of an individual for the complete development of individual, on the humanitarian principles. Basically human rights are symptoms of reorganization of an individual inherent dignity as the member of

¹ Ram, M. (1974), Above Cited, P. 279.

² Ray, D. (1987), Human Rights and Education: An Overview, Tarrow, N.B, (Ed) Human Rights and Education – Volume 3, California – USA, Pergamon Press, Pp. 3- 4.

human family³, which human being himself formulated for him and which are general ethical notions. The concept of rights and duties are not new for the societies; it has deeply rooted lineage from thousands of years, but the societies were lacking effective system for implementation and protection of human rights. Since human rights consider human as a member of society, they are essential for the development of individual and peace in the society. Denial of them not only disturbs and creates a restless situation for a person, but also diminishes individuals confidence in political and judiciary system as well as it causes disorder in the society.

Different societies have been defining rights in their terms based on their historical events, value system, religion, social and economic system of the country. Thus, India also has the influence of its culture, religions, politics, and hierarchical system on rights of individual. It is a tragedy that from the beginning itself certain section of even the developed civilizations are being denied rights like rights of slaves, women, children, Dalits and minorities. The foundation of this discrimination has been based on caste, class, race, gender, colour, language, religion, nationality, disability, ideas, place of birth, age or any other reason which is an obstacle for the growth of an individual as a complete personality.

Religious and linguistic minorities have been integral part of culturally diversified Indian social system from thousands of the years, and their protection has been considered as the hallmark of civilized society and “*Dharma*” (good character) of a ruler. But this unity of communities was successfully broken firstly by British, and after the independence led by few political parties and fundamental organizations for the sake of political agendas and individual gains. To overcome the situation, constitution incorporated fundamental rights for individuals and laid the responsibilities on the state as directive principles of state policies to make sure justice and equality to all sections of the society.

Adhering to the philosophy of equality, liberty, fraternity and justice, the constitution of India has granted special rights to religious and linguistic minorities of the country to

³ Universal Declaration of Human Rights (1948), Paris, United Nations General Assembly.

preserve and promote their religion, culture, language and rights to establish and administer their autonomous educational institution to uphold their unique identities. The minorities' right of establishing and administering educational institution of their choice, guaranteed by Article 30 of constitution of India, has been challenged several times in Indian history. Constitution of India established a list of rights which include educational rights also for all citizens of India with few special and additional guarantees to religious and linguistic minorities. But when it comes to practice, it is very difficult to avail the rights as citizen for certain sections of Indian society like Dalits and Muslim minorities, in the land where the deep-rooted notions of hierarchy of caste and religious biases are existing, and majoritarian group believe in such unequal system based on religious sanctioned scriptures and boosted by political parties.

Generally, when minorities try to establish and administer the educational institutions of their choice, the conflicts about the minority educational institutions arisen by the majoritarian group and states are often been observed when it comes to minority status of few institutions. Indian judiciary system has been playing significant role in protecting the spirit of the constitution in conflict of minorities' rights vs. state. The minorities of India reline their faith in Supreme Court of India for their rights, incorporated in the articles 28, 29 and 30, which are basically religious, cultural and educational rights of minorities.

The interventions of state have created few problems to minority educational institutions regarding minority definitions, minority status, status proof, establishment, administration, reorganization, affiliation, state – aids, medium of instruction, admissions and governance⁴. Minority status of Aligarh Muslim University, Jamia Millia Islamia and Jamia Hamdard has been challenged many times by the state. Now, the state has moved towards challenging minorities' religious educational institutions or *madrasas*, established by Muslims for the religious education and propagation. Thus, in some states and even at centre where right wing political parties are in power there is even denial of

⁴Kumar, A. (1985), Above Cited, P.7.

the minorities' rights⁵ along with a threat to their lives and their secular and religious educational institutions.

Hostility towards education of Dalits and Muslims is linked with the traditional and narrow religious perception that Dalits are not meant to be educated, and Muslims are incapable of being educated since they eat beef, thus they are not intellectually sharp enough for education and moreover they do not belong to India. A large section of our society believes in and wants to maintain hierarchy that does not allow the suppressed communities to get empowered as their caste and class peoples' social status will get challenged if marginalized get educated. Thus Dalits in many villages are not allowed to attain schools. When it comes to Muslims' education and their constitutional rights of establishing and administering educational institutions of their choice, the anti-Muslim forces resented this right of minorities and argued that the right of minorities to establish and administer the educational institutions of their choice is against secularism⁶ or it is communal, thus violation of this right can be considered as protection of secularism.

2. Islam and Rights to Education:

The pre-Islamic Arabian Peninsula society was divided into numerous communities, high and low statuses and slaves. The sub-heterogeneity of the society was on the foundation of colour, gender, race, tribe and region. The advent and incessantly multiply of Islam vanished all kinds of inequalities among the peoples, when the Quran declared that the first human of this world is Adam and second is Eve. Therefore all human beings are children of Adam and Eve; all are equal in their status, and God has divided them into flock for the sake of identifying them.

Pre-Islamic Arabians had least interest in education, but acquiring education was not prohibited to anyone, where in other corners of the world education was prohibited for slaves, women, Blacks and Dalits. Right to education was for high classes and castes. The

⁵ Pinto, A. S. J (2008), Minorities Rights in Danger, Vijapur, A. P (Ed) Implementing Human Rights in the third world essay on Human Rights Dalits and Minorities, New Delhi, Manak Publications, P.109.

⁶ Pinto, A. S. J (2008), Above Cited, P.117.

intention behind it was that marginalized sections of the society should not have any influence in society. Education enhances the socio-economic status of an individual; thus denial of education was the first break to stop upward mobility. In Arabia, when the first verses of the Quran were revealed to Prophet Mohammed, it was obligated everyone to be literate by passing first verses *Iqra* (read). Thus, following Islamic principles and religious teaching to get educated is a basic right of every individual irrespective of male and female, and to make every member of the community educated is regaled a sacred duty of the community.

3. Charter of Madina, Prophet's Commands and Human Rights:

The Constitution of Madina, drafted in 622 by Prophet Mohammed, also known as Charter of Madina⁷ was an agreement among Muslims, Jews, tribes of Madina and few families to protect each community from other communities and inter community or individual from inhuman treatments to individual or community. It was signed by Prophet Mohammed and the representatives of each community. Its' effect allocated numerous responsibilities to Muslims, Jews and other tribes. The constitution established the liberty, equality, fraternity and ensured certain rights to all human beings and peace in the society.

While the Constitutions of Madina guaranteed the rights, it also laid duties for all the communities of Madina at the same time. The essential guarantees like freedom of religion were given to individuals and communities. At the same time it prohibits the use of weapon in the territory of Madina, guaranteed the security of women, support to other communities in natural disasters and conflicts, fair judicial system, protection of individuals and fixed price of commodities⁸. Besides these rights and duties, slavery, rape, consumption of wine and all sort of discrimination based on gender, colour, religion, race, family background and social status was prohibited by Prophet Mohammed and the culprits would be punished. Prophet Mohammed asked the followers

⁷ Srivastava, K.S. (2010), Human Rights in Modern World, Jaipur – India, Rbsa Publications, P.4.

⁸ Srivastava, K.S. (2010), Above Cited, P.5.

of Islam to educate slaves⁹ and make them free. Thus, in Arabia education was considered as the rights of male, female, black, slaves and all human beings without any distinction.

3.1. Children's Rights and Duties of Education:

Where Islam compels to acquire education to all, the question that comes to mind is that whose responsibility is to educate the children. That parents are obligated to impart primary education to their wards then the responsibilities go to the state that it should make arrangement of free and compulsory education for all the children of the state. Islam has mentioned that the best gift (Right) to a child from his father's side is education, which is the duty of parents.

Islam has declared education as the right of children and at the same time it has obligated to students that they can acquire knowledge from anybody without considering the religion, race, country, colour and background of teachers. The students should travel and reach to teacher or place where instruction would be imparted, and teacher should not go to homes of pupils for teaching but can go to the institutions where the teacher is appointed for teaching. Students should not get bored with the struggle for education or should not lower their zeal. It is the duty of the educated students to teach other students whatever has been learnt by them. Islam has warned the teachers that they should not refuse to teach any interested student without any genuine problem of health or lack of time.

4. International Conventions and Religious, Cultural and Linguistic Groups:

The failure of international political system to protect humanity from the heavy losses of First and Second World War and the same circumstances after the Second World War created restless condition among the citizen of different countries, which guided to the enactment of international regulation for the peace and development. The first precedent of UDHR (Universal Declaration of Human Rights), Roosevelt (1884-1962) has

⁹Akhtar, A. H.K, (2001), Sahi Bukhari Sharif, Volume – I (Translation), New Delhi – India, Atekhad Publishing House, P.138.

mentioned four types of freedoms as key for international understanding and cooperation, among them. Freedom of religion is one of the significant criteria for democracy and peace within the state. Thus, Universal Declaration of Human Rights adopted by the United Nations General Assembly, on 10th December 1948 was the first international attempt for basic human rights and freedom for mankind. According to UDHR (Universal Declaration of Human Rights), every human being is entitled for basic rights on the base of universal humanitarian values of dignity, freedom and equality without any discrimination of the caste, creed, colour, gender, religion or country.

Regarding right to education, in UDHR (Universal Declaration of Human Rights) it has been recognized as a basic human right that must be equally available to all individuals all over the world. Thus UDHR (Universal Declaration of Human Rights) has recognized every one's right to education to be directed to full development of the human personality and to the strengthening of the aspects of human rights and fundamental freedom and also to promote understanding and tolerance and friendship among all nations and racial or religious groups. Basic purpose behind giving few special rights to matchless cultural, linguistic and minorities was to help them in conserving and preserving their religious, cultural, and linguistic identities all over the world.

After Second World War, more than hundred human right instruments were adopted by the United Nations on various dimensions of human rights to ensure human dignity. Among them, the most important is Universal Declaration of Human Rights (UDHR: 1948). Besides UDHR, International Convention on Economic, Social and Cultural Rights (ICESCR: 1966) and International Covenant on Civil and Political and Political Rights (ICCPR: 1966), and Convention on the Rights if the Child (CRC: 1989) are protectors of human from all inhuman actions. All these international conventions provide different human rights to the individual, thus everyone is entitled to equality and non-discriminatory attitude of the state, which is an assurance of social, economical, moral, educational, cultural and linguistic development of a human personality.

4. 1. Religious Education of Minorities' under UDHR (1948):

The UDHR (Universal Declaration of Human Rights) ensures few specific rights to religious, linguistic and ethnic groups besides common rights like liberty and equality. UDHR (Universal Declaration of Human Rights) Articles like Article 18, 22 and 26 make sense of rights to religious, linguistic and ethnic groups. Article 18 of UDHR¹⁰ has mentioned that everyone has right to religion, which includes practicing of religion, not practicing of religion, changing of religion, teaching of religion and worshipping. The debate can be taken forward that teaching of religion is a right of individual under UDHR, and for teaching religion any means like media, printed material, lectures or can be establishment of an educational institution for the religious teaching purpose can be adopted which are legally bound.

In the same approach, Muslims have established *madrasas* for the purpose of teaching religion. The word “teaching” includes preparing syllabus also. Therefore Muslims have their own religious syllabus based on their religious beliefs and practices. Thus, religious education is also considered as human right under the article 18 of UDHR (Universal Declaration of Human Rights), which is used as right by Muslims for establishing, and teaching Islam in *madrasas*. Thus Muslims’ cultural manifestation, which is based on their religious belief, their Islamic identity in the form of their religious practices, life style, habits and dressing are also guaranteed under this article.

Article 22 of UDHR¹¹ has guaranteed that every member of the society has the right to full development of his personality and the rights like social, economical and cultural rights are essential for the individual for his or her dignity and development. Consequently traditional education (*madrasa* education) can be considered as part of culture, and culture overlaps with religious or *madrasa* education in the context of

¹⁰ Article 18, UDHR (1948): “Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.”

¹¹ Article 22, UDHR (1948): “Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.”

Muslims education, language and all the traditional practices that comes under this article, like Muslims' traditional education, life style, festivals, food culture, dressing style and life style.

Article 26 of UDHR¹² has obligated the nations who are members of United Nations to ensure free and compulsory elementary education to children who falls under schooling age. The same is also guaranteed by the constitution of India by enacting Right to Education Act from 1st April 2010, but even after nearly six years, states fail to impart primary education to children in their mother tongue in general and minorities like Muslim children in particular, whose mother tongue is Urdu in many states of India. When the state fails to ensure even primary education to religious and linguistic Muslim minority in their mother tongue, *madrasas* found imparting primary to higher education to Muslim wards in their mother tongue without any fee.

It's a tragedy that India has incorporated the right to education late in its constitution in 2010, but the *madrasa* education provides free and compulsory education to Muslims since the time of Prophet Mohammed. Thus, the *madrasa Safa*, established by Prophet Mohammed, was the first educational institution in Islamic history, which executed the task of imparting free and compulsory education to all. All the *madrasas* present today also follow the teaching and practices of Prophet; thus *madrasas* impart free primary education to all Muslims and even other than Muslims in few states. The mandatory primary education for Muslims is imparted by *maktab*, *madrasas* and *khankhas* in India, and along this line it can be argued that *madrasas* are the institutions, which are protecting the human right by ensuring free and compulsory education to every Muslim child and to all in the remote areas where state schools have not reached yet.

¹² Article 26, 1. UDHR (1948) "Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit."

As per the Article 26, 3 of UDHR¹³, parents of the children have the right to choose the education for their children. The Muslim parents who have chosen the *madrasa* education for their children are not violating any sort of children's right. The debate which is going on is that *madrasa* education is the violation of children's right since right to education compels primary education to all the children of the country. The counter argument from *ulama* is that *madrasa* education is also the primary education imparted by the minority educational institutions with the special focus on few religious subjects, which are their fundamental right.

4.2. International Covenants on Economic, Social and Cultural Rights (1966):

Article 13, 1 of ICESCR¹⁴ has mentioned the same rights of parents or legal guardians that they have the right for choosing the schooling for their children as whatever UDHR has mentioned in article 26, 3 that they are free to choose religious and moral education for their children. Thus, the parents or legal guardians are free to choose or educate the children as per their interest particularly when it comes to religious and moral education.

4.3. International Covenant on Civil and Political Rights (1966):

Article 18, 4 of International Covenant on Civil and Political Rights¹⁵ ensures the religious and moral educational rights that parents or legal guardians have the right to choose education, particularly religious and moral education, for their wards. Further, article 27 of ICCPR¹⁶ states that the ethnic, religious and linguistic minorities should be allowed in the land of the state to which they belong, and they should be free to enjoy their cultural practices, language and practice their own religion.

¹³ Article 26, 3.UDHR (1948) "Parents have a prior right to choose the kind of education that shall be given to their children."

¹⁴ Article 13, 1. ICESCR (1966) "The state parties to the present covenant undertake to have respect for the liberty for parents and, when applicable, legal guardians to choose for their children school, other than those established by the public authorities, which conform to such minimum educational standards as may be laid down or approved by the state and to ensure the religious and moral education of their children in conformity with their own convictions."

¹⁵ Article 18, 4. ICCPR (1966) "The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to ensure the religious and moral education of their children in conformity with their own convictions."

¹⁶ Article 27, ICCPR (1966): "In those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess and practise their own religion, or to use their own language."

5. Minorities in India and Muslims as Minority:

Minorities are those groups who feel themselves tied with a bond of common feeling and problems because of their race, religion, culture, language, belief, history and gender, besides this their numerical presence is lesser than socio-political and economically dominating communities. On these grounds, minorities face similar experiences of social discrimination¹⁷ and feel that they are different in few aspects from other groups. Basically, minorities have few special physical and cultural features¹⁸, which hold low regard in society in contrast to a large population. The self conscious different identity and behavior of majority make them feel different from other group, and often based on their minority status feel threat to their religion, identity, culture and even for lives. In India often attempts are made either to eradicate or assimilate minorities into majoritarian group. The attempts like “*Shuddi Karni*”, “*Ghar Wapasi*” and “*Saffron love*” are the best examples in India led, by Arya Samaj, BJP, RSS and Bajrangdal to convert Muslims to Hindus by using different means like offering cash, government schemes, love trapping and threatening.

The conflicts among religious communities advanced by British, and after independence communal and political groups in India, are mainly responsible for giving birth to insecurity among certain groups which are different in culture, religious practices and language from majority. Nineteenth century has been considered as an important period in nation building, and this process which has created linguistic minorities’ identities, since language has played vital role in nation building in the ways of construction of unity¹⁹ as well as religions. Religious faiths and religious identities are also used for uniting the common people in India against British. The key role is played by *ulama*; like Maulana Azad, Alama Shibli and many in others uniting Muslims to stand against British. Maulana Azad did not accept Muslims as a minority. He considered Muslims in

¹⁷ Hutnik, N. (1991), *Ethnic Minority Identity A Social Psychological Perspective*, New York-U.K, Oxford University Press, P.21.

¹⁸ Ibid.

¹⁹ Heller, M. (2006), *Linguistic Minorities and Modernity A Sociolinguistic Ethnography*, London- U.K, Continuum Publications, P. 7.

India as a second majority and predicted that Muslims will be oppressed by Hindus²⁰ based on their religion and identity and proposed that Muslim unity will be best solution to come out from that problem.

Though constitution of India has not given a concrete definition of ‘minority’ and there is no clue for deterring the status of minority but the article 30 has mentioned religious and linguistic minority. The discourse on minority community ends with statement of National Commission for Minorities Act – 1992, which makes possible for the central government to notify the minority for the purpose of the Act, and the government has notified five religious communities like Muslims, Christians, Sikhs, Buddhists, and Parsis²¹. One of the criteria for qualifying as a minority community, the community should not be in dominant position from numerically. In a case if community is less than fifty percent of the population the community can be minority. Further argument goes for which areas? Whether it is fifty percent of the state or whole population of the country? Then, again the National Commission for Minorities has clarified that the constitution of India is for whole country and the status of religious minorities also is for abided by it, and their population would be seen at national level but not state level.

6. Educational, linguistic and Cultural Rights of Minorities in India:

Inequalities and discriminations in the pasture of education are found in almost every society, where education is the equalizer of opportunities and which try to reduce hierarchy and promote social inequalities and upward mobility. In India, educational inequality has different characters because of its multiple cultural and religious backgrounds. The rigid social structure in India has been influencing education system and educational institutions being part of the society, which have direct influence on a society with hierarchal caste system which does not allow women and Dalits education²².

²⁰ Maulana Azad (1947), Jama Masjid Delhi Speech, MP3. <https://www.youtube.com/watch?v=ySLJDKy-KwM>. Access Date: 3-6-2017.

²¹ Mahmood, T. (2007), Above Cited, Pp. 11-12.

²² Vijapur, A. P. (2008), Above Cited, P. 83.

As a result most of the sections of Indian society remained underprivileged about education and Muslims are the most affected because of the different treatment of majoritarian influenced states. Though the constitution of India assurances of equal treatment to all communities for their development, besides religious, linguistic and cultural minorities allotted few specific rights to preserve their unique qualities but now the rights of minorities debated in narrow majoritarian perspectives²³. Democracies are the rule of majorities where minorities' baffling problems are not new. Particularly religious minorities' lack in proportional political representation from their community or political outsider community fails to present their problems.

In this context, constitutional rights of minorities ensure the preservation and protection of minorities' unique characters in different streams. Thus special rights intended under article 30 for the minorities have been designed to bring equality by ensuring the preservation of the minority institutions by guaranteeing the autonomy of the establishment and administration of institutions. Within the boundaries of nations the treatment of minorities discloses the attitude of the state machinery that if governing political bodies or judiciary have influence of majoritarian community. The different judgments in the same causes by Indian judiciary are proofs of different treatments when it comes to Muslim minorities, which is also one of the reasons that minorities are losing confidence in Indian judiciary.

Indian constitution contains several provisions to protect distinct cultural, religious and linguistic communities, as well as it desires to create a secular state to protect Indian plural social order²⁴. Most of the times, religious, cultural and linguistic minorities enjoy common civil and political rights besides specific rights guaranteed by article 28, 29 and 30 of constitution of India, but always instance is not same for availing rights for minorities. Where constitution of India has incorporated fundamental rights to all citizens of India to ensure equality, liberty, fraternity and justice, at the same time extra rights for

²³ Sayeed, S (2016) Safeguarding Educational Rights of Minorities, "*Economic and Political Weekly*", July 16, Volume: 29, P. 15.

²⁴ Mahapatra, B.N. (2010) Minorities and Politics, (Ed) Jayal, N.G, & Mehta, P.B, The Oxford Companion to Politics in India, New Delhi – India, Oxford University Press.

minorities are also included in the article 29 and 30 so that the minority communities can effectively conserve their languages, scripts, and cultures through their autonomous educational institutions.

Article 8 states that religious education is forbidden in wholly state funded educational institutions. The article also contains that educational institutions administered by state but established under any endowment or trust can impart religious education. For the instance, Aligarh Muslim University and Jamia Millia Islamia can take such instructions. Whereas Articles 29 and 30 guarantees cultural and educational rights to minorities, under clause (1) of Article 29 where it is mentioned that any section of the society residing in the territory or any part of India and have their distinct language, script or culture have the right to protect their peculiarity. Whereas article 30 stated that religious and linguistic minorities have the right to establish and administer the educational institutions of their choice.

As article 21 (A)²⁵ of constitution of India has incorporated education as fundamental right and compelled the state to provide free and compulsory education to the school going children between the age of six to fourteen years. It is the common right of all children to get primary education without any discrimination, but several studies avowed that there is discrimination in the availing educational facilities. The communities which are deprived are mostly dependent on the public education but lack of primary public educational institutions, privatization of education, and discriminative attitude towards marginalized sections have created crisis of educational rights particularly to Muslims. The example can be taken from current pathetic situation of public schools where lack of basic facilities for girls like toilets and safety are common in general, lack of Urdu medium schools, lack of teachers and other facilities in Muslim dominated areas²⁶. Even it is found that other than Muslims nobody wants to work in schools situated in Muslim areas or they do not teach Muslim students.

²⁵ Article: 21(A): The State shall provide free and compulsory education to all the children of age of six to fourteen in such manner as the state may by law determine.

²⁶ Jhingran, S. (2010), *Madrassa Education in Modern India A study*, New Delhi – India, Manohar Publishers and Distributors.

Though there is Right to Education Act enacted in 2010, a report shared by Ministry of Human Resource Development exposed that in 2016 around 60.64 lakh children between age group of six to fourteen are out of school in India and they are from marginalized communities, where Dalit children shares 32 percent, Muslims 26 percent and *adivasis* 17 percent. Thus 75 percent of the children from marginalized communities²⁷ do not have access to primary education. This pathetic result exhibits the intention and ignorance of state towards the education of Dalits, Muslims and tribal communities.

Whereas, state educational institutions failed to impart primary education minorities in their mother tongues guaranteed by Article: 350(A)²⁸ of constitution of India. Modern and religious educational institutions established by Muslims are imparting primary education in mother tongue to the children the community without any fee along with few additional religious subjects. The primary education which is mandatory for all children is imparted by *maktab* and *madrasa*, thus the objectives of free compulsory universal education are successfully obtained by the *madrasa* education among Muslims which is otherwise the responsibility of state.

Article 28 (A)²⁹ prohibits religious instruction in any educational institution wholly maintained by state fund. But when right wing political parties came in power in centre and in few states of India they have started torturing Muslims by imposing few majoritarian practices reciting like “*Vandey Matarm*” and practicing “*Saraswati Puja*” in state schools. Even the text books also contain objectionable material for Muslim communities which cannot be taught in state schools in a secular country. Few Books of NCERT and the State Board books of Uttar Pradesh, Madhya Pradesh, Rajasthan, Maharashtra and Karnataka are based on majoritarian religious sentiments³⁰. In such

²⁷ Sharma, S. (2016) Sikhs don't worship women, hence no 'Bharat Mata ki Jai': Simranjit Mann, Bhatinda – India, Hindustan Times, dated: 23rd March 2016.

²⁸ Article: 350(A) “It shall be the endeavour of every State and of every local authority within the State to provide adequate facilities for instruction in the mother-tongue at the primary stage of education to children belonging to linguistic minority groups; and the President may issue such directions to any State as he considers necessary or proper for securing the provision of such facilities.”

²⁹ Article 28 (A) Constitution of India “No religious instruction shall be provided in any educational institution wholly maintained out of State funds.”

³⁰ Jhingran, S. (2010), *Madrasa Education in Modern India A study*, New Delhi – India, Manohar Publishers and Distributors.

conditions Muslims are trying to find other alternative educational institutions and syllabus for their children and found modern educational institutions run by Muslims and *madrasas* are as the best options instead of state school and syllabus.

Indian states are going in opposite direction of constitutional spirit by imparting majoritarian religious education in whole state funded educational institutions and violating the rights of children of minority background. The forefathers of the constitutions of India from the beginning itself opposed the religious education in public educational institutions. M.K Gandhi has clearly mentioned that religious education should not be the part of state and state educational institutions.

“I do not believe that the state can concern itself or cope with religious education. I believe that religious education must be the sole concern of religious associations.” - M. K. Gandhi³¹.

Article 29 of constitution of India³² guarantees to the citizen of India or linguistic and cultural minorities that if they have a distinct language, script or culture which is different from the majoritarian group then they have all the rights to preserve and promote their culture and language. And the same article guarantees that on the basis of language and religion none can be denied admission in any educational institution of state or aided by state. In this article, the constitution of India has mentioned that minorities have the right to preserve their distinct language, script and culture, and to give full strength to minorities' educational rights of establishing and administering of educational institutions is granted under article 30(1)³³ of the constitution. Article 30(1) has mentioned that the religious and linguistic minorities have the right to establish and administer the educational institutions of their choice.

³¹ Jhingran, S. (2010), Above Cited, P.55.

³² Article: 29 Constitution of India“ Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same.”

³³ Article 30 (1) of Constitution of India: “All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.”

The article 30(1) has mentioned that the “educational institution”, it may be a religious school or *madrasa* for imparting religious education, or any sort of modern educational institution for schools for secular education, colleges or universities or any sort of technical or professional institution. When the right of establishing and administrating educational institutions was challenged in Aligarh Muslim University case the supreme court of India has given the clarification that according to article 31(1) minorities have the rights to establish and administer all sort of educational institutions may it be religious, technical, professional. The institution may be maktab, madrasas, school, college, and university. The major component of rights of minorities and autonomy under article 30(1) can be described as follow:

- Right to constitute the governing body with their own chairman and members.
- Right to appoint the principal of their own choice. (Required, educational qualification).
- Right to appoint the teachers and staff. (Required, educational qualification).
- Right to admit the students. (Required, educational qualification).
- Right to enforce the discipline.
- Right to frame the syllabus.
- Right to administer the property and assets³⁴.

7. Policies and Programmes for Minorities and Achievements:

During 2005 the central government chalks out the plan for welfare of minorities and it was named as “Prime Minister’s New 15 Point Programme for the Welfare of Minorities”. The guideline of the programme mentioned that enhancing opportunities for education of minorities is one of the important objectives besides prevention and control of communal violence. Various schemes were introduced to achieve the targets set by fifteen point programmes like quality education in *madrasas* and infrastructure facility for minority educational institutions scheme but the achievements are not satisfactory which could have benefited the minority community. When BJP government came in

³⁴ Kumar, A (1985), Above Cited, Pp. 206-207.

power in 2014 the budget for *madrasa* and minorities educational institution also decreased.

Table No: 3.1

**Indicatives Schemes by Ministry of Human Resource Development
(Under 15 Point Programme)**

Schemes : Under 15 Point Programme		During 2012-13	During 2013-14	During 2014-15
Quality Education in Madrasa	Released fund in Cr, Rs:	182.49	182.73	108.68
	Beneficiary Madrasas	9905	14859	11654
	Beneficiary Teachers	23146	35376	26619
Infrastructure for Minority Institutions	Released fund in Cr, Rs:	28.38	24.99	12.26
	Beneficiary Institutions	184	229	131

Source: Press Information Bureau Government of India, Ministry of Minority Affairs, Dated: 4-8-2015

The table given above explores the differences between two governments UPA and BJP's attitude towards minorities' education that released funds for *madrasa* education which was 182.49 during 2012-13 and it increased to 182.73 in the very next year 2013-14 under UPA government. In 2014 when BJP formed government in centre, it reduced the budget for the *madrasa* education and infrastructure for Minority institutions. The cut is 50 percent and many modern subject teachers were removed from their employment. The analysis of the above table explains the two different attitudes of the two political parties and their policies towards minorities.

8. Central Islamic Education (Madrasa) Board of India and Conflicts:

After a long debate the *ulama* and Muslim scholars initiated the establishment of central *madrasa* board to solve the internal and external problems of the *madrasa* education and bring a uniformity in *madrasa* education in the terms of syllabus, training to *madrasa* teachers, authorization of the certificates in several state governments and maintain authentic record of *madrasas* existing and students' enrolment all over India. With the concern of *ulama* and Muslim parliament members, Human Resource Development (HRD) Minister Kapil Sibal in 2009 tried to initiate several schemes by passing Central Madrasa Board Bill.

Different conflating views regarding Central Madrasa Board (CMB) came out when a meeting titled “Central Madrasa Board” held on 3rd October 2009. The *ulama* from different sects and schools of thought shared their views that the scheme of Central Madrasa Board does not mean to address heterogynous Muslim groups and is taken as an intervention in the autonomy of *madrasas*. Besides autonomy of *madrasas* few objections put forwarded by *ulama* was that there are a large number of small *madrasas* that are existing and they have affiliation with big *madrasas*. If all the small *madrasas* get registered with CMB then they will not be in any sort of connection with big *madrasas* thus the unity of *madrasas* will break.

The *ulama* presented their dissent that *madrasas* already have a vast syllabus and including new subjects will be a mental pressure to the students and the performance of *madrasa* which have affiliation with *madrasa* board is not satisfactory from both religious and modern educational point of views. Immediately all over India different meetings of *ulama* was held and all the *ulama* from different sects and schools of thought refused the proposal of UPA government and declared this scheme as an attempt to interfere in the rights of minorities.

9. Violation of Minorities’ Rights, and Intolerance:

India is proverbial for its diversity where 4600 dialects and languages, 2800 ethnic communities, 20000 castes³⁵ and all the major religions are homed. India’s multi cultural and multi religious society’s seeds bowed in Medieval India, particularly the Mughal rulers tried to incorporate people from dissimilar ethical and religious background in engineering the governance which guaranteed the peaceful social pluralism and multiculturalism. Promotion of inter religious marriages, others’ adoption of culture and Sufis’ selfless services which were primarily motivations for a tolerate society.

Independent India adopted constitution declaring India as secular country, but the states failed to present a practical instance of a secular state. If the state is truly secular and

³⁵ Mahapatra, B.N. (2010) Minorities and Politics, (Ed) Jayal, N.G, & Mehta, P.B, The Oxford Companion to Policts in India, New Delhi – India, Oxford University Press.

liberal it must remain neutral³⁶ towards all religious groups and their religious educational institutions and it should not encourage a particular ideology of a certain religion or group of people in the syllabus of state funded educational institutions. The highly disturbed and intolerant multicultural groups have created an uncertain and restless condition among minorities of India after independence. It can be looked as the attempt to unite heterogeneous group within the territory under an umbrella of a national culture projecting as secular³⁷ but completely it is the representative of dominant religious, cultural and linguistic communities.

The problem of intolerance is the product of vote politics in democracies, which is responsible for regularly increasing problems of the minorities may it be communal violence, attack on minorities and their religious and educational institutions. Today state's response is also not positive towards social pluralism because of vote politics which was not there in ancient and medieval India. Vote politics has a link with minority and majority clashes, and its existence is based on diversion which leads conflicts, separating the votes of homogenous, multilayered Muslim community and other minorities.

In such circumstances where the lives are not safe, one cannot concentrate or hardly think about education; thus there are many reasons for educational backwardness among Muslims which has close relation with their violation of rights. Right wing political parties during 1998 and 2014 attempted to use educational policies and institutions affectively to encourage majoritarian ideology and belief system. As execution of plan, immediately key officials in central government educational institutions changed and included objectionable lessons in textbooks³⁸.

9.1. Targeting to Muslims and Violation of Human Rights:

Being a social institution, *madrasa* has been playing its part in different political, social, cultural and religious movements. From the beginning of *madrasa* education system,

³⁶ Seymour, M. (2012) India and the Concept of a Multinational Federation (Ed) Robinson, R., Minority Studies, New Delhi – India, Oxford University Press.

³⁷ Robinson, R. (2012), Minority Studies, New Delhi – India, Oxford University Press.

³⁸ Lall. M and Vikers. E (2009) Education as a political tool in Asia, Routledge Publication, New York.

madrasas have been producing *ulama* (leader) who have led different movements and served as bureaucrats, engineers, judges, and advisers to rulers. Consequently, in the framing of policies and governing territory, the influence of their education could find placed and Muslim rules adopted *ulama*'s ideas for the development of the territories.

When British were slowly occupying Indian regions one by one, the *ulama* activated themselves, and their pupils against British and *madrasas* became the centers to lead the movements to free India. When mutiny of 1857 failed, thousands of *ulama* and *madrasa* graduates were targeted and hanged by the British at every tree of highway of Meerut to Delhi³⁹, and hundreds of *madrasas* were destroyed for leading the mutiny. After the independence of India, communal media, RSS and BJP started projecting *madrasas* as institutions of Islamic radicalism which want to establish Islamic rule⁴⁰ and they wish to massacre Hindus. The anti *madrasa* propaganda, communal politics and crisis of secularism in India had by them started producing its results of intolerance and destruction of communal harmony.

Nowadays, targeting Muslims and *madrasa* students is becoming common; students being beaten up and killed by communal ideological forces. The gap between constitutional theory and execution by the state is mainly responsible for the communal violence and failing to protect rights of minorities and their lives. The *madrasas* which are educating the socially and educationally backward Muslim children are often interrupted by police check particularly the bags of *madrasa* going students are also checked at roads. *Ansar*⁴¹ who graduated from *madrasa* and is studying at MANUU shared his experience by associating with his Muslim or *madrasa* identity that two years back in 2014, he was beaten up without any reason by a motorcyclist while he was waiting for bus at night at a bus stop nearby Hi-Teh city in Hyderabad. Though there were a number of people waiting for bus he was only one targeted, because of his Muslim identity and *madrasa* background.

³⁹ Wamiz, S.A. (2007) *Dini wo Asri Taleem ahmiyath Tarikhakar aur Asri Takhazey*, Nirmal-India, Jamia Aisha Sidikha Albanath.

⁴⁰ Alam, A. (2008) *The production of Islamic Education: A study of Two Madrasas of Mubarakpur, Uttar Pradesh*, New Delhi-India, Ph. D thesis at JNU, P. 2.

⁴¹ Personal Interview with Mohd Abdul Ansar, Completed MCJ from MANUU – Hyd, Date: 10-12-2015.

The negative propaganda against Muslims, *madrasas* and *madrasa* students as criminals have been taking innocent lives and have become the reason for communal disturbances in India. Shaikh Mustafauddin, an 11 year old *madrasa* student died on 9th October 2014, after being sexually assaulted and burnt alive on 8th October by military men⁴², at Mahdipatnam-Hyderabad; the incident was reported by Shaikh Mustafauddin himself at hospital before his last breath. The inhuman act of army men towards *madrasa* student has close relation with Shaikh Mustafauddin's religion and *madrasa* identity. After Shaikh Mustafauddin's case a same sort of case was reported in West Bengal on 30th October 2014, where a 16 year old *madrasa* student Amiruddin Khan was set ablaze by unknown miscreants.

After "Love Jihad", "*Ghar Wapasi*", "*Beef Politics*" and "*Bharat Mata Ki Jai*" it is effectively used by right wing forces to oppress Muslims. Nearby Begumpur in Delhi on 30th of March 2016, three *madrasa* students were beaten up by a group of majoritarian fundamentalists who asked them to chant "*Bharat Mata Ki Jai*"⁴³. When they refused to chant "*Bharat Mata Ki Jai*" since it is against their belief and teachings of Islam. The *madrasa* students were brutally beaten up by unknown miscreant group and one of the students' hands were broken. Though there were many people nearby, but only because of their look or Islamic identities like *kurta*, *pajama*, skull cap, language and beard, they were targeted by the communal group.

On the current politics of "*Bharat Mata Ki Jai*", *ulama* from different sects and schools of thought have shared similar views that it is not acceptable for Muslims to chant "*Bharat Mata Ki Jai*". The *ulama* or *Imams* of *masjid* even announced in *masjids*, public gatherings and given statements that it is not according to the faith of Muslims and asked Muslims not to chant "*Bharat Mata Ki Jai*" for the main reason that it spoils the faith⁴⁴.

⁴² F.F. Team (2014), Mustafa (Madrasa Student) was sexually assaulted and burnt to death by two Military men at Mehdiapatnam: Fact-Finding Report, Hyderabad, Muslim Mirror, Access Date: 22th may 2016. <http://muslimmirror.com/eng/mustafa-was-sexually-assaulted-and-burnt-to-death-by-two-military-men-at-mehdipatnam-fact-finding-report/>

⁴³ Sarkar, A (2016) 5 Arrested for beating 3 Madrasa Students for not chanting "Bharat Mata Ki Jai", International Business Times, dated: 30th March 2016.

⁴⁴ Mohammed, S. (2016) Top Hyderabad seminary fatwa rejects 'Bharat Mata ki jai' slogan, Hyderabad – India, Times of India, Dated: 19th march 2016.

The most trusted and influenced Islamic seminary among Muslims of India, Jamia Nizamia-Hyderabad issued *fatwa*, followed by Darul Uloom - Deoband that Muslims should not chant “*Bharat Mata Ki Jai*” because it is against the faith of Islam on following grounds.

Mufti Azeemuddin who is the head of the Department of *Fatwa (Sadr-E-Darul Ifta)* at Jamia Nizamia has mentioned the reason that only a human being can give birth to a human being, not the land, animal or any object.⁴⁵ Thus, it is not acceptable for the followers of Islam to accept land, animal or any object as mother.

Darul Uloom Devoband also issued *fatwa* that Muslims should not chant “*Bharat Mata Ki Jai*” or “*Vande Mataram*” since it is against Islamic Idea of *Tawhid* (The idea of worshipping one God). In India, Hindus consider India as goddess and worship *Bharat Mata*’s image or idol which is against the idea of *Tawhid*⁴⁶ according to Islam. This politics not only affected Muslims but also other minorities thus Sikh leader Simranjit Singh Mann also refused⁴⁷ to chant the same slogan.

Immediately within a month of these *fatwas* Maharashtra Government announced that *madrasas* are not imparting mathematics, sciences and social sciences. Therefore *madrasas* cannot be considered as formal school. According to Right to Education Act, all the children between the age group of four to fourteen years should enroll in school, thus the madrasa students cannot be considered as regular students. The Muslim leaders and *ulama* expressed their dissent on the issue that BJP government wants Muslim community neither to get education in state school by including Hindu ideologies in text books nor any path to study in their own educational institutions that may be religious or modern educational institution.

⁴⁵ Mohammed, S. (2016) Above Cited. Dated: 19th march 2016.

⁴⁶ Ali, M. (2016) Deoband fatwa says no to worship of ‘Bharat Mata’, Meerut – India, The Hindu, Dated: 1st April 2016.

⁴⁷ Sharma, S. (2016) Sikhs don’t worship women, hence no ‘Bharat Mata ki Jai’: Simranjit Mann, Bhatinda – India, Hindustan Times, dated: 23rd March 2016.

10. Conclusion:

This chapter makes an attempt to understand education of Muslims and politics around Muslim educational institutions. The religious and linguistic minorities of India have constitutionally guaranteed few religious, educational and cultural rights to protect their peculiar characteristics under the article 29 and 30 (1). Even the international treaties also have guaranteed few specific rights to minorities like Article 18, 22, 26, 26(2), of 26(3) UDUR (1948), Article 13(1), 26 (3) of International Covenant on Economic, Social, and Cultural Rights (1966) and Article 18(4) and 27 of International Covenant on Civil and Political Rights. But when it comes to the rights of minorities, it is observed that it is not easy for them to enjoy constitutional rights. Several majoritarian political hardals found interrupting them while minorities try developing themselves with the establishment and administration of religious and modern educational institutions. The issues like safety of their lives, properties and social and educational institutions are common nowadays. Even denial or violation of basic rights and lack of developmental policies are common issues in the states where right wing parties are ruling. Which is also one of the reasons of educational backwardness among Muslims and there are many hurdles in establishment of their educational institutions to protect their religion, culture and identity.

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Chapter - IV

Profile of the Study Area and Background of Respondents

As discussed that the city of Hyderabad selected for the field study, in this chapter an attempt is made to discuss the profile of the city, *madrasas* of Hyderabad, and background of the respondents. The educational history, few important oldest madrasas explored. As well the details of studied madrasas like enrolment, courses, facilities, and administration discussed. The respondents' socio-economical and educational background also studies in this chapter.

1. Profiling Hyderabad:

The historical city, Hyderabad was founded by Mohammad Quli Qutub Shah, the fifth ruler of Qutub Shahi dynasty, in 1591 on the south bank of the river Musa (Musi), five miles from Golconda. The work started with ceremony of completing his fifteen year rule in Deccan with the construction of *Masjid-E-Charminar* in the middle of the city which is an icon of Hyderabad all over the world. The city, Hyderabad was named after the Hazrath Ali Hyder, the fourth Caliph of Islam¹. Charminar (*Masjid-E-Charminar*), the first construction of the city considered as strong as Hazrath Ali and representative of Indo-Islamic culture in Deccani style. Though Quli was a master of the official language Persian, but he was found preferring vernacular languages like Deccani and Telangi for the expression of his feelings in poetic form². He wrote in both Deccani and Telangi about local weathers, cultures, traditions, fruits, fields, cattle, birds, dresses, ornaments, festivals, religions and his twelve lovers³. At the foundation of city Hyderabad, Quli prayed for the development and prosperity of the city in one of his Deccani poems:

¹ Jabeen, Z. (1996), Education and Social Change A case study of Middle Class Muslim Women in Hyderabad, Hyderabad-India, Ph. D thesis at University of Hyderabad, P. 46.

² Aziz, N. (2011), Above Cited, P.73.

³ Quli has mentioned the names of his twelve lovers in *Kuliyath-E-Quli Qutub Sha*. But nowhere he has mentioned Baghiya Mati as his allover. For what, the Scholars of Deccani arts, literature and history like Syeda Jafar and many find Baghiya Mati as an imaginary figure created by writers after his death.

*O my Lord! Fill my city with people
Like you have filled the river with fish*

Mohammed Quli Qutub Shah⁴

(Translation from Urdu text is mine)

It seems that God has accepted the above given prayer of Mohammed Quli Qutub Shah, and filled the city of Hyderabad with lakhs of people of different colours, religions, races, cultures and identities, like God filled the river with different sorts of colourful fish.

The present Hyderabad district area was identified as a *suba* (Distinct) for the first time identified in 1724 A.D, when Asif Jahi dynasty came into power under *Nizam-ul-Mulk*⁵. Many policies and development programmes were started with a new zeal. In its real sense, educational revolution came to Hyderabad- Deccan in the period of Mir Osman Ali Khan *Nizamul Mulk-VII*. He became the last king of the *Asif Jahi* dynasty when his father Mir Mahboob Ali Khan Nizamul Mulk –VI died in 1911. He has started for the first time, government schools in Hyderabad - Deccan. He became the king of Hyderabad-Deccan on 29 august 1911 and remained till cessation of Hyderabad-Deccan (known as Police Action) on 17-9-1948. Hyderabad- Deccan state had 16 districts. On linguistic basis, they were classified as Telangana had 8 districts, Mrathwada had 5 distracts and Karnatak had 3 districts⁶. The total Hyderabad-Deccan area used to be 86000 square miles and the population was one core sixty four lakhs⁷.

There were five important regional languages; Telugu or Telangi (mostly spoken in Telangana region), Kanada and Marathi. Urdu was a common language⁸ for people of these three regions as language of communication. Therefore, Urdu was declared as official language of Hyderabad – Deccan. The regions and cities like Telangana region, Bidar, Gulbarga and Raichur of Karnataka and the Marathwada region-Mannad, Aurangabad, Parbhani, Barsi, Nanded, Sholapur, Osmanabad and Akalkot - of

⁴ Jafar, S (1985) Kuliyaath-E-Mohd Quli Qutub Sha, NCPUL, New Delhi, Urdu Text, P.313.

⁵ Jabeen, Z. (1996), Above Cited, P. 47.

⁶ Aziz, M. A. (2013), Police Action, Aurangabad, Nida Printers, P. 19.

⁷ Begum, T. (1993), Above Cited, P. 75.

⁸ Sarwari, A. Q. (1934), Hyderabad – Deccan ki Talimi Tarakhi, Hyderabad, Azim Astim Press, P. 100.

Maharashtra were the part of Hyderabad-Deccan. After the cessation of Hyderabad – Deccan (1948), The state was divided on linguistic basis and Andhra Pradesh was formed in 1956 which included the Telangana region of Hyderabad-Deccan. The other areas of Hyderabad-Deccan were merged into Maharashtra and Karnataka. In 2014, after the bifurcation of Andhra Pradesh, Telangana was separated from Andhra Pradesh.

All over the world Hyderabad is considered one of the best cities of India to live in⁹. Thus, Quli's city has attracted people from different religions cultures and nations to live in. Census of India 2011 reported that Quli's city, Hyderabad is filled with 6,731,790 human souls (Male: 3,442,696 and Female: 3,289,094) and the total literacy rate of Hyderabad district is 83 percent which is the highest in comparison to all other districts of Telangana, and Muslims share 43 percent of the total Hyderabad population with their diversified sects and schools of thought and cultural identities. But, Muslim community has 68 percent literacy, which is the lowest among all the religious communities.

Table No: 4.1
Religion Wise Population of Hyderabad (2011)

Religions	Population	Percentage
Hindus	2,046,051	51.89
Muslims	1,713,405	43.45
Christians	87,522	2.22
Buddhist	1,268	0.03
Jain	19,560	0.50
Others	1,929	0.05
Not Stated	62,142	1.58

Source: Census of India 2011.

The *Hyderabadi* Muslim population is composite of Shia, Sunni, Miman, Mahdi, Bohra etc, and the population is rapidly increasing like other parts of India. The following table shows that there is a continuous growth in Muslims' population in India.

⁹ <http://www.thehindu.com/todays-paper/tp-national/vienna-is-worlds-best-city-survey/article8273247.ece>.
Source Access Date: 6-8-2016.

Table No: 4.2
Exclusive Growth of Muslim Population in India (2011)

Year	Total Population	Muslim Population	Percentage
1951	361,088,090	35,856,047	9.93
1961	439,234,771	46,998,120	10.70
1971	548,159,652	61,448,696	11.21
1981	683,329,097	77,557,852	11.35
1991	846,427,039	102,586,957	12.12
2001	1,028,737,436	138,159,437	13.43
2011	1,210,193,422	172,210,523	14.23

Source: Census of India 2011.

The above given table shows that Muslim population has been increasing; the growth is higher than any other religious community. In 1951, percentage of Muslim population in India was 9.93. After seven decades, it has reached 14.23 percent, thus a growth of 4.3 percent can be seen. Whereas population growth is lower among other religious communities. The main reason of high growth among Muslim population in India is that it is prohibited in Islam to control population, and conversion to Islam is high among local low caste than any other religion.

Hyderabad has a great history of education; the foundation of the city itself was with a *masjid cum madrasa*, *Masjid-E-Charminar* by Mohammad Quli Qutub Shah. Almost all the rulers of Hyderabad have given prime importance to education, and the last Nizam, Mir Osman Ali Khan showed keen interest in education and started one of the best vernacular universities (Osmania University) of India. Moreover he funded many educational institutions like Aligarh Muslim University, Shantineketan, Andhra University, Darul Uloom-Deoband, Jamia Millia Islamia, Nadwatul Ulama¹⁰, Banaras Hindu University and so on¹¹. He has donated one lakh rupees to Shantineketan as first installment, and when Tagore visited to Hyderabad he has donated one lakh twenty five thousand rupees as the second installment of the donation¹². Thus Hyderabad had trend of encouraging arts, artists, education, literature and all other sorts of skills.

¹⁰ Ghouri, M. H. K. (1979), Junibi Hind Ka Pakistan, Karachi – Pakistan, Idara-Adab, Pp. 212-218,

¹¹ Begum, T. (1993), Above Cited, P.195.

¹² Begum, T. (1993), Above Cited, P.193.

It is well known that Hyderabad is known for its art, culture, literature, aesthetics, magnificent building and unique life style. Many *ulama*, *nawabs* and *jagirdar* have contributed a lot to literature, arts, and education. The *madrasas* established by the *jagirdars* were left without any financial support when the *jagirdars* lost their lands in police action (1948). Thus, Muslim community was slowly excluded from education and literature, which resulted in leaving them illiterate and unemployed. When Arabia opened the doors of employments after 1970' a good number of Muslims started having sufficient income and becoming financially independent which lead to increase in motivation towards education.

During the period of Mir Osman Ali Khan, there were six thousand primary and upper primary schools with sixty five thousand teachers of different subjects¹³. Education was totally free from school to university level. There were 12 *Mats* in Hyderabad for Hindu's religious education funded by the Hyderabad state¹⁴. Thus there were many *madrasas* run by *ulama* and Muslim organizations their own. Hyderabad state used to present gifts and funds to these *mats*, *madrasas*, *masjids*, temples, churches, *groduwaras*, *dargahs*, and *ashur-kahney* also. There were six thousand schools with sixty five thousand teachers of different subjects at the time of Mir Osman Ali Khan, which were generally called *sarkari madrasas* (State Schools). There was separate education system for men and women with different objectives according to their religion.

Thus the city historically forms a multicultural identity, where all the linguistic and religious communities found residence in the same localities. Few localities form a unique identity of the religious and linguistic communities and their co-existence as peculiar cultures. The Muslim community is found in old city of Hyderabad in different pockets with major share of 80 percent. They have been residents of these areas from hundreds of years with their different background and cultural and religious practices. Purani haweli and Maula Ali are famous for Shia Muslims' identities, whereas Sunni Muslims are found in majority in Charminar, Yakhutpura and many other parts of old city. Newly migrated

¹³ Begum, T. (1993), Above Cited, P.196.

¹⁴ Begum, T. (1993), Above Cited, P.193-195.

Muslim families found residence in new city, majorly in Tolichowkhi, Hafizpet and Borabanda areas.

Wherever Muslims reside, *masjids* and *madrasas* are essential element of the Muslim society the newly developed areas like Tolichokhi, Hafizpet etc. also found accommodating a large number of *madrasas* for educating Muslim children. Every locality has many *madrasas*, and in few new localities *madrasas* are found one after another. This tendency is because of their different schools of thought and sectarian background. Thus, it is common to find five to ten *madrasas* in a locality where a sizeable number of Muslims are residing. Meanwhile number of the *madrasas* in other locality cannot be expected to be same as other; it can be high or low.

1.2. Hyderabad and Diversity:

From the day of foundation of the city, all the rulers and nobles of Hyderabad showed wholehearted interest in supporting of education and arts, which produced eminent poets, scholars and artists in Hyderabad, and the poets, writers, *ulama*, scholars, engineers, dancers, musicians, sculptors and painters were highly encouraged by gifts and endowments in Hyderabad. As a result, Hyderabad never faced insufficiency of unique experts of different fields. High respect and regard paid to scholars and artist in Hyderabad motivated them to migrate to this city from all over India; even many foreign scholars and artist settled in Hyderabad.

When the Mughal rule was about to decline and gradually losing the control or glory and situation of Delhi was becoming worse, many *ulama*, poets and writers from all over the country migrated to Hyderabad since their skills were appreciated in Hyderabad with endowments and best rewards, and Hyderabad state a was safe place to express their feelings through their arts, literature and skills. As a consequence, Hyderabad became a hub of local and migrated *ulama* and artists. The situation best described by famous Urdu poet Shaik Mohammed Ibrahim Zauq (1789-1854) who was teacher of Bahadur Sha Zafar and contemporary of Mizra Galib (1797-1869) in one of his poems.

*But who like to go, leaving lanes of Delhi
Though Sate Deccan greatly appreciate literature¹⁵*

- Shaik Mohammed Ibrahim Zauq
(Translation from Urdu Text is mine)

Where Hyderabad has been compositing of local and migrated *ulama* from hundreds of years, the non local eminent *ulama* like Maulana Shibli Nomani (1857-1914), Maherul Quadri (1909-1978), Maulana Khaled Saifullah Rahmani and many contributed in flourishing to Hyderabad along with local *ulama* like Allama Mohammad Anwarullah Faroqi (1848-1918), Maulana Maududi (1903-1979) and Maulana Hameeduddin Husami, Maulana Mufti Khaleel Ahmad Sahab and many. All these scholars have their different abilities and ideas, with which they firmly stand and lead the community in difficult circumstances. The liberated attitude of Hyderabad state allowed *ulama* of different sect and schools of thought to establish and administer autonomous educational institutions on their ideas freely. Consequently, till today the attitude of tolerance and understanding is there among the people of Hyderabad that provides a space for all sorts of people. Thus this chapter tried to look at profiling *madrasas* of different schools of thought and their contributions.

2. Madrasas in Hyderabad: A Profile:

In whole greater Hyderabad, according to SSA records¹⁶, there are 132 *madrasas* which are registered for the modern education support under *Madrasa* Modernization Scheme (MMS), in the academic year 2015-16. It is assumed on the basis of filed study that these *madrasas* are not even three percent of the total full time *madrasas* existing in Hyderabad. It is very difficult even to estimate the number of *madrasas* in Hyderabad city, but few assumptions made by scholars on the basis of their studies estimate the total number of current madrasas may falls between 2000 to 2500.

¹⁵ Alavi, T. A (1910) Kulliyath-E-Zauq, Traqhi Urdu Bureau, New Delhi, (Kone Jaye Zauq Per Delli Ki Galiya Chod Kar : Garcha Hai Mulk-E-Deccan Main In-dinown Quder-E-Sukhan).

¹⁶ Source: Information through RTI Dated: 22-9-2015 and 2-11-2015, Letter No: LR.No.90/SSA/T5/RTI/2015 and LR.RC.No: 2315/SSA/2015 by State and District Project Director, SSA-Hyderabad.

Table No: 4.3
Estimated Number of Madrasas in Hyderabad

Scholars' Name	Estimated Madrasas	Year of Study	Estimation on the basis of Study (Sources of information)
Asma Nuzhath	1000	2002	A Research Report submitted to Henry Marten Institution, Chrag Ali Line – Hyderabad, Titled “ <i>Hyderabad key Deeni Madaris Main Sunni Muslim Ladkiyow ki Taleem wo Tarbiyath</i> ” (Sunni Muslim Girls’ Education and Teaching in Madrasa of Hyderabad).
Nazima Aziz	1200	2011	A thesis submitted for award of Ph. D in Department of Women Studies at MANUU, Title: <i>Hyderabad Main Khawateen ki Deeni Jamiyath wo Madaris aur Unki Khidmath</i> (Women’s Islamic Universities and Madrasas in Hyderabad and their Services).
Mohd. Tanzeem Alam	1500	2012	A dissertation submitted for award of M.Phil in Dep of Urdu at MANUU, Title: <i>Hyderabad Main Urdu Key Frogh Mian Madaris aur Ulama ka Hissa</i> (Role of Ulama and Madrasas in Promotion of Urdu in Hyderabad).
Ahmad Hassan Razvi	2500	2015	A thesis submitted for Ph. D in Department of Urdu at University of Hyderabad, Title: <i>Urdu Zaban Ki Tarakhi Main Junubi Hundustan Key Deeni Madaris ka Hissa Aazadi Key Bad</i> (Role of South Indian Madrasas in Promotion of Urdu Language; After Independence).

According to the above furnished studies, it can be observed that the number of *madrasas* are increasing every year. The main cause besides cultural, social and religious factors is the increasing population of Muslims which need *madrasas* to give religious education to the young ones of the community.

According to the Report of the National Commission for Religious and Linguistic Minorities, Muslims are better off at primary (65. 31 percent) level of education, but their proportion goes down as it goes to secondary (10.96 percent) and senior secondary (4.53 percent) stages. It has been established by Sachar Committee and Ranganath Mishra Commission also reports that Muslims in India are the most socio-economic and educationally backward community. Even their rich cultural asset of education and strong numerical presence are failing to fulfill the demand of education and bring out the community from educational backwardness. The popular perception that religious conservatism among Muslims is a major factor for not accessing education is baseless. The identification of Muslims’ educational backwardness is quite acute amongst a large section of Indian Muslims and they wish to rectify it urgently. There is a significant

internal debate about how this should be done? Private minority institutions and *madrasas* are seen as the only option available to the community for improving its educational status.

Thousands of *madrasas* have been imparting educational services from the foundation of the city. Few historical *madrasa* are still functioning, but majority of *madrasas* which are in function were established in nineteenth century. This study found Jamia Nizamia as the oldest functioning Islamic seminary in Hyderabad, which did not get disturbed from the objectives of imparting education from its establishment till today. There are many old *madrasas*' remains found in different parts of city. These *madrasas* had served for decades and produced eminent scholars but now they are not functioning and some even got cleaned out totally. Thus, the study traced only little information regarding these sorts of the earliest educational institutions which were engaged in imparting Islamic education in Hyderabad.

2.1. Few Historical Madrasas of Hyderabad:

It is described in first chapter that all the social and religious constructions have been providing space for *maktabs* and *madrasas*. The example can be taken from *masjids*, *khankhas*, *ashurkhanas*, *makbaras* etc. The list of historical *madrasas* is very big for a glance on the history of *madrasa*. Few of *madrasas* mentioned below are described in brief to understand the startup, development and their transformation from time to time.

2.2. Masjid-E-Charminar cum Madrasa:

Quli Qutub Shah founded Hyderabad with the construction of monument Charminar in 1591 with a *masjid* on its second floor with all the facilities like *Wazu-Khana* on ground floor. As all the *masjids* from the advent of Islam till date have been serving as *madrasas* or place of teaching and learning, in the same way a part of *Masjid-E-Charminar* served as a place of imparting Islamic education or *madrasa*¹⁷ on the both sides of the *Masjid-E-Charminar*. The classes were conducted to impart lessons to pupils, the *Maimber* (Place of

¹⁷ Alam, T (2012), Hyderabad Main Urdu Ke Farog Main Madaris Aur Ulama Ka Hissa, Unpublished M.Phil dissertation, submitted at MANUU-Hyderabad, P. 32.

Imam) of masjid and classes are clearly visible in the below picture of *Masjid-E-Charminar*, but they are not functional from the last several decades.

Figure No: 4.1

Masjid-E-Charminar, Second Floor of Charminar



2.3. Madrasa Shujaia:

Madrasa Shujaia, established in 1580 in a small *masjid* functioned as *madrasa* or Islamic educational institution till 1611¹⁸ with the basic facilities like hostels, class rooms, reading room, library etc¹⁹. Later, *Madrasa Shujaia* was shifted to Jama Masjid - Hyderabad near Charminar during 1830²⁰. It gained the name “*Shujaia*” because of Maulana Shujauddin, who was a head of the *madrasa* and was an eminent Islamic scholar of the time.

2.4. Makbara Rabia Durrani Madrasa:

As for imparting education *masjids*, *khankhas*, and *makbaras* were used. In the same way *Makbara Rabia Durrani* also had a well constructed *madrasa* with all the basic facilities for the students and teachers. This *madrasa* was established in 1813 at *Makbara Rabia Durrani*, and it had endowments for bearing expenses. There is lack of information about its inactivation and present area.

¹⁸ Ghorī, M.H.K. (1949), Above Cited, P.200.

¹⁹ Hashim, N (1946) *Uhed-E-Asifi ki Khadim Taleem*, Hyderabad – Deccan, Intezami Press, P.90.

²⁰ Hashmi, N. (1946), Above Cited, P. 89.

2.5. Darul Uloom:

Established by Nawab Turrab Ali Khan Salarjang on 5th march 1856 at Patthar Gatti – Hyderabad²¹, Darul Uloom was a full time residential *madrasa* with thirty students initially; an increase in later strength to hundreds. The syllabus was a composite of modern and religious subjects. Syllabus *Dars-E-Niza* imparted with English and many other subjects like mathematics, geography, history etc.

2.6. Madrasa Mahboobia:

Mohd Zaman Khan who was the teacher of Mir Osman Ali Khan established *Madrasa Mahboobia* in 1874 at Shalibanda- Hyderabad²². The *madrasa* was only for religious education, which was totally free of cost, and students had fellowship facilities also.

3. Profiling Sample Madrasas of Hyderabad:

It is mentioned earlier that the study covers 16 *madrasas* from different areas in Hyderabad. They are also from different schools of thoughts and types like small, average and big as described below. The *madrasas* are located in different localities of Hyderabad. Few of them are from the old city of Hyderabad from places like Charminar, Yakhutpura, Shahin Nagar and few are from the new city like Tolichowkhi, Lingampally and few from slums or economically backward area like Hafeezpet and M D line, where Muslims are residing in sizeable numbers.

²¹ Ghori, M.H.K. (1949), Above Cited, P. 202.

²² Ghori, M.H.K. (1949), Above Cited, P. 205.

Table No: 4.4**Details of 16 Sample Madrasas of Hyderabad**

Sl. No	Names of Selected Madrasas	Year of Est.	Schools of Thought
1	Jamia Nizamia	1874	Ahle Sunnathul Jamath
2	Jamia Islamia Darul Uloom Hyderabad	1975	Devobandi
3	Al Mahad Al Aali Al Islami	2000	Devobandi
4	Madrasa Idara Ashraful Uloom	1985	Devobandi
5	Darul Uloom Sabeelussalam	1972	Devobandi
6	Darul Uloom Ahle Sunnat Imam Ahmad Raza	1993	Ahle Sunnathul Jamath
7	Madrasa Mishkatul Uloom	1995	Devobandi
8	Madarsas Ruzatul Uloom	1987	Devobandi
9	Madarsas Mazhar Uloom	1980	Devobandi
10	Madrasa Abdullah Bin Masood	2009	Ahle Sunnathul Jamath
11	Darul Uloom Zialul Quran	2006	Darul Uloom Nadwatul Ulma
12	Madrasa Islamia Arabia Mahadul Quran	2005	Darul Uloom Nadwatul Ulma
13	Darul Uloom Garib Nawaz	2005	Ahle Sunnathul Jamath
14	Madarsa Alquran Alkarim	2005	Devobandi
15	Jamia Darul Huda	1963	Jamath-E-Islami
16	Jamiatul Mominath – Mughalpura	1991	Ahle Sunnathul Jamath

Source: Field Study.

Devoband is the biggest seminary, which produces hundreds of Aalim and Fazil every year than any other seminary in north India. It has mentioned in previous chapters that the graduates of Darul Uloom- Devoband and Darul Uloom Nadwatul Ulma generally migrate to Hyderabad, in south India. The important reason for migration of ulama is that the production of Aalim and Fazil graduates is more than demand of local area in Uttar Pradesh and Bihar. Thus the migrated ulama work as a madrasa teacher or establish their own madrasas of same school of thought (Devobandi). The table given above show that Devobandi madrasas are more in number in Hyderabad, though they lack in quality of education as compared to madrasas of Ahle Sunnathul Jamath. The next reason for more number of Devobandi school of thought madrasas is traditional syllabus of Darul Uloom-Devoband which does not create more options of employments to its graduates except madrasa.

In contrast to Devobandi madrasas most of the founders and heads of Ahle Sunnathul Jamath school of thought madrasas are from local background; who have graduated from Jamia Nizamia. They prefer to maintain standard and prefer quality than quantity. Ahle

Sunnathul Jamath school of thought madrasas are most liberal to introduce modern education in madrasas as well. Thus the graduates from this school seek employment in different fields instead of simply establishing madrasas. It is also one of the reasons that Jamia Nizamia (Ahle Sunnathul Jamath) affiliated madrasas come in second position in numbers. Like graduates of Jamia Nizamia, graduates of Darul Uloom Nadwatul Ulma also have the option of other employments. The table shows that the number of madrasas of Jamath-E-Islami is less; it is according to the population of followers of Jamath-E-Islami school of thought. In the following profile, each selected madrasa is described in details.

3.1. Profile of Jamia Nizamia:

Jamia Nizamia is one of the famous seminaries of higher Islamic studies in India. It holds the same status in south India, particularly in Deccan what Darul Uloom Deoband and Nadwatul Ulma hold in north India. Jamia Nizamia has been established in 1874 by Moulana Hafiz Anwar Ullah Farooqhi who was a famous Islamic scholar of Deccan and teacher of Mir Osman Ali Khan. Jamia Nizamia a residential Islamic University in Hyderabad where the students enroll from every corner of country while majority of them are from Telangana, Andhra Pradesh, Karnataka and Maharashtra. Jamia has 245 affiliated *madrasas* where 30,000 students are acquiring education from all over India.

Jamia Nizamia has produced 20 lakh *ulama* till now (2015); among them 5 lakh Islamic scholars (*Kamil*) and 15 lakh students acquired certificates in different courses like *Molvi*, *Hifz*, *Aalim*, *Fazil*, Diploma in Languages etc²³. In the convocation of 2015 Jamia has awarded total fifty Doctoral Degrees in different Islamic Science like Kamil-E-Hadis: 38, Kamil-E-Fiq: 5 and Kamil-E- Tafsir: 7. The total duration for the complete doctoral course is 17 years (Basic to *Kamil*) at Jamia Nizamia which covers the subjects like *Tafsir*, *Hadis*, *Fiqh*, Arabic literature, Principles, Belief, Philosophy, Logic, Prophet Mohammed's life history (*Sirath*) and History of Islam from basic to advance level. The academic year 2014-15 was started from 10th month (*Shawwal*) of Islamic calendar, and in current academic

²³ Anwar E Nizamia (2015), Taruf Jmaia Nizamia, Publishaer by Department of Publication and Distribution, Jamia Nizamia-Hyderabad, P.9.

year 680 new students are enrolled in different courses. Thus, current total enrolment of students is 1155 at the Jamia campus including day scholars.

The hostels of Jamia Nizamia have the boarding capabilities for 800 students with free food, medical facilities and sports. The institution is totally dependent on public donation for the expenditures. Donations, Chiram Qurbai, *Zakath*, *Sadkha*, monthly subscriptions and rents from endowment properties are the main sources of funds. The academic year examination, 2014 was held in *Shaban* the 8th month of Islamic calendar, in which 5096 students from Jamia Nizamia and affiliated *madrasas* appeared. Besides the formal course Jamia Nizamia has a separate department for linguistics where several languages like Urdu, Arabic, Persian and English are taught. Jamia Nizamia's degree of *Fazil* is equal to B.A in many universities like Aligarh Muslim University, Jamia Millia Islamia, MANUU and Osmania University. The autonomous bodies of these Universities have accepted *Fazil* as B.A for the admissions in humanities courses. But Jamia Nizamia does not have any affiliation or reorganization of certificates from UGC directly.

Table No: 4.5
Jamia Nizamia Courses and their Equaling Status 2015-16

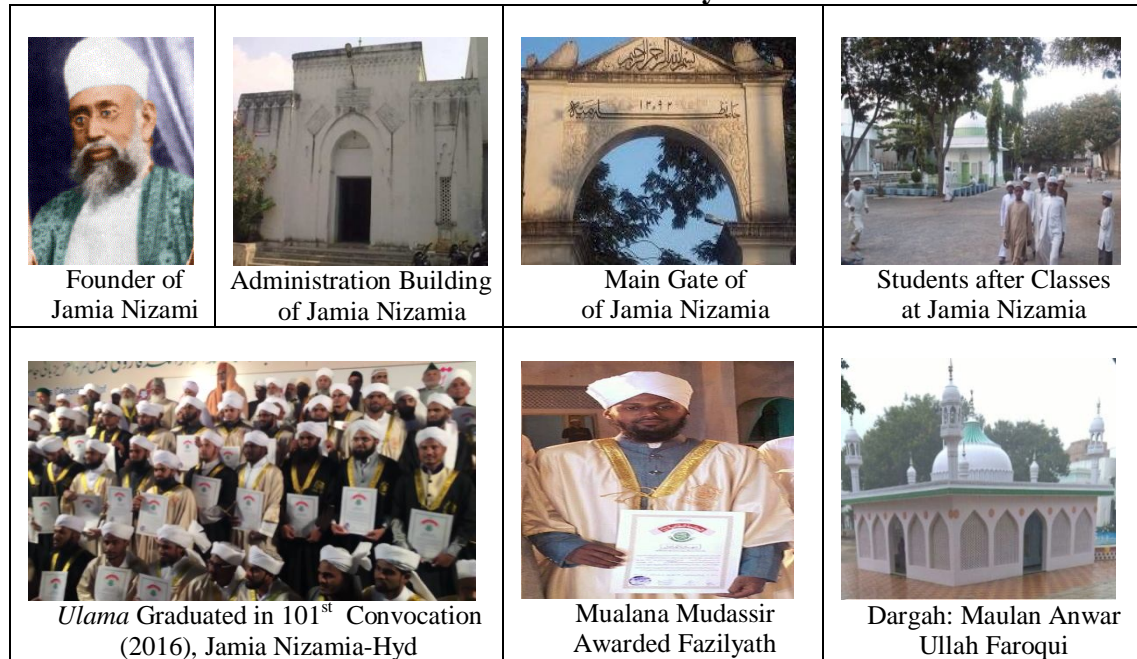
Name of Course	Equaling	Course Duration
Molve	10 th Class	2 Years
Alim	12 th Class	2 Years
Fazil	Graduation / B.A	3 Years
Kamil	Post Graduation	2 Years
Dutura	Doctoral or Research	2 Years
Diploma	Diploma In Arabic	1 Year
Imamath	Training of Leading Namaz	1 Year
Mozani	Training of Namaz Call	1 Year
Mullah	Training of Practices of Islam	1 Year
Hifz	By hearting Quran	4 Years in General ²⁴

Source: Field Study.

²⁴ Hifz: There is no age limit for the admission for this course. It depends on students' by hearting abilities. There are many students who have completed the course of by hearting within one year, but generally students take three to four years to by heart complete Quran.

The following photos of Jamia Nizamia - Hyderabad tried to cover different aspects of the Jamia Nizamia²⁵.

Figure No: 4. 2
Photos of Jamia Nizamia – Hyderabad



Source: Field Study.

Aligarh Movement for modern education among Muslims received strong support from Jamia Nizamia Hyderabad “The founder of Jamia Nizamia, Moulana Hafiz Anwar Ullah Farokhi suggested Mir Osman Ali Khan to support Sir Syed Ahmad Khan by funding Aligarh Muslim University and latter Jamia Nizamia has issued a Fatwa²⁶ in favor of funding for Aligarh Muslim University²⁷” Thus, because of wholehearted support and moderate nature of ulama of Jamia Nizamia; Aligarh Muslim University got funds from

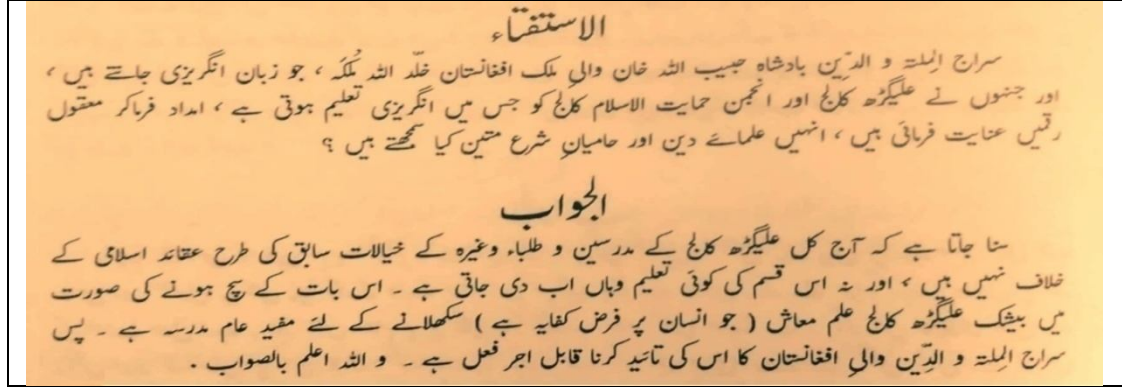
²⁵ That first photo is of founder of Jamia Nizamia, Maulana Anwar Ullah Farooqui who had founded the seminary in a building at Shibli Ganj – Hyderabad. At present the same building is under the use for administration building of Jamia Nizamia. The third photo is the main gate, respectively the students are moving towards class rooms. The annual convocation of 2016 where students awarded degrees and the last photo is *dargah* (Grave) of Maulana Anwar Ullah Farooqui.

²⁶ About the Fatwa: It is issued by Jamia Nizamia when a fatwa asked by Badsha Habbeebullah Khan of Afghanistan, that whether Muslims can support the institution of English Education. The Fatwa states that since the students and teachers of AMU are not anti Islamic Beliefs, Thus Muslims’ economical support for English educating AMU also could be consider as holy act. Reference: Mufti Mohd Rukunuddin (1998) Fatwa E Nizamia, Department of Publishing – Jamia Nizamia, Hyderabad.

²⁷ Interview with Maulana Mufti Kaleel Ahmad Sahab, V.C of Jamia Nizamia (Islamic University) at Jamia Nizamia-Hyderabad, Dated: 12-12-2015.

Mir Oman Ali Khan the last Nizam. The following figure shows the fatwa by Jamia Nizamia in favor of modern education and sported Aligarh Muslim University financially.

Figure No: 4. 3
Fatwa by Jamia Nizamia in favor of Aligarh Muslim University for Funds Support²⁸



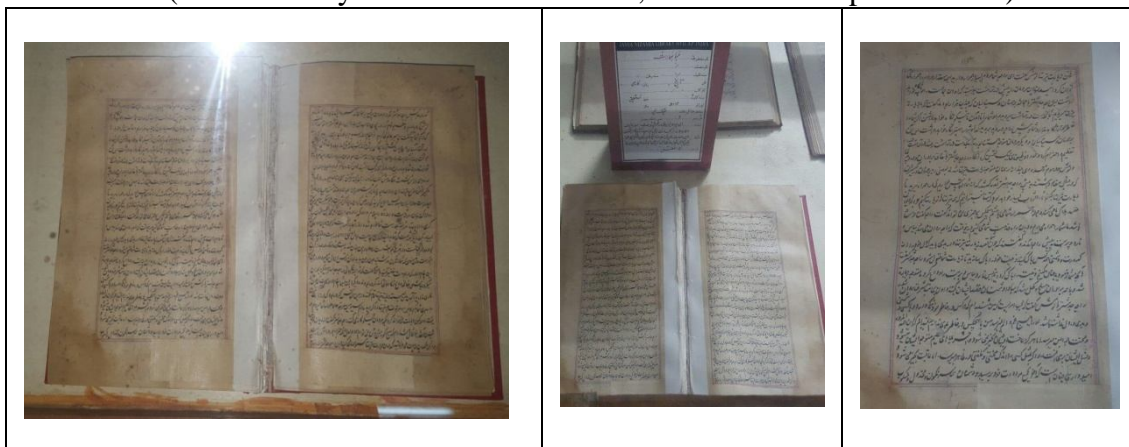
Source: Field study. The Fatwa records of Jamia Nizamia.

One more example of liberal attitude of *ulama* of Jamia Nizamia and their struggle for communal harmony is seen in the form of place and protection given to holy manuscripts of different religions' book in the library of Jamia Nizamia. Such example can be taken from 400 year old manuscript of "Persian the Mahabarath" translated by Maulana Abul Fazal, who was the minister of Akbar; preserved by Jamia Nizamia, it was a personal copy of Maulana Hafiz Anwar Ullah Farokhi²⁹.

²⁸ Translation of Fatwa, Question: by Badsha Habeebullah Khan, Citizen of Afghanistan; The people who know English and who have economically helped to Aligarh College and Himayath Al-Islam College. What is the view of Ulama about it? Answer: It is come to know that the beliefs of teachers and students of Aligarh College are not against to Islam. Now the college does not impart any such education which is against to Islam. In such situation, since Aligarh College is an institution of modern education through which employment can get thus it is a good deed to help the institution and it's appreciable.

²⁹ Interview with Maula Fasiuddin Nizami Sahab, Librarian of Jamia Nizamia, at the library of Jamia Nizamia - Hyderabad, Dated: 20-12-2015.

Figure No: 4. 4
Persian Mahabarth at Jamia Nizamia
 (Translated by Maulana Abdul Fazal, Minister of Emperor Akbar)



Source: Field Study.

3.2. Jamia Islamia Darul Uloom Hyderabad:

Jamia Islamia Darul Uloom, Hyderabad established was by renowned Islamic scholar Maulana Hameeduddin Husami Aakhil in 1975 on the line of *Deobandi* oriented Islamic approach, nearby Charminar in a rented house with the objectives of teaching Islam to converted Muslims³⁰. The first name of the *madrasa* was “*Madarsa Husamia Braye Naw-Muslim*” (Madarsa Husamia for New Muslims). Later the madrasa was shifted to Shiverampally and now it has a very big campus of twenty four acres with all the facilities like hostels, library, quarters for teachers, *masjid* and play grounds. One of the objectives of establishing *madrasas* was to propagate Islam among the people other than Muslims. Thus many were converted to Islam, and the *madrasa* has been playing an important role in educating and propagating Islamic practices among Muslims.

The students from all over India seek admission in the *madrasa* particularly from Andhra Pradesh, Telangana, Maharashtra, Karnataka, Uttar Pradesh, Bihar, and few students from Kerala and Tamil Nadu. A present there are 470 students who have enrolled in several courses. The *madrasa* is following *Dars-E-Nizami* syllabus with little modifications. The *madrasa* offers *Nazra*, *Hifz*, *Aalim*, *Fazil*, *Ifta*, *Duttura* and research course in comparative religion studies. Besides religious course there is arrangement for

³⁰ Ansari, M.R. (2001), Jamia Islamia Darul Uloom Hyderabad: Taruf wo Khidmath, Hyderabad – India, Publishing House Jamia Islamia Darul Uloom Hyderabad, P15.

speaking English course. The department of translation of the *madrasa* has translated books from Arabic to Urdu and English. One of the objectives of *madrasa* is to establish affiliated *madrasas* in rural areas to educate the Muslims from villages and promote Islamic values and culture among them. Jamia Islamia Darul Uloom - Hyderabad has twenty one affiliated *madrasas* across Telangana, Andhra Pradesh, Karnataka and Maharashtra where 4585 students are pursuing different courses. Like all *madrasas* Jamia Islamia Darul Uloom-Hyderabad is also dependent on public donations as it does not have any permanent sources of receipts. The seminary has donors from across the world. The pass out students who are working in Middle East and their friends and relatives come in international donor's category. They are one of the important sources of donations besides local donations like *Zakath*, *Sadkah*, *Chiram Qurbani* and rent of endowment properties.

3.2.1. Course Offered by Darul Uloom-Hyderabad:

1. Ibtedayia or Nazra (Basics).
2. Hifz (Memorizing of whole Quran).
3. Aalimiyath (Bachelor Degree Course).
4. Fazil (Masters Degree Course).
5. Taksis in Fiqh and Fatwa (Research Course in Fiqh and Fatwa).
6. Taksis in Aadab (Research in Literature).³¹

Students of Darul Uloom have keen interest in writing articles in daily Urdu news papers and magazines. Students have an organization named *Anjuman Alnadi* to carry on the literary activities in both Urdu and Arabic languages. The organization holds weekly programs for presentation of creative writings of the students. Besides these programmes, quarterly, half yearly and annual programmes are also organized by the organization where different competitive activities like speeches, essay writing, *Nath*, *Hamd*, poetry, drama and debates take place under the guidance and presence of the senior teachers. The same organization has been publishing three different magazines named *Shaoor*, *Husami* and *Fikr-O-Nazar* in Urdu language. Among three of these magazines, *Husami* has

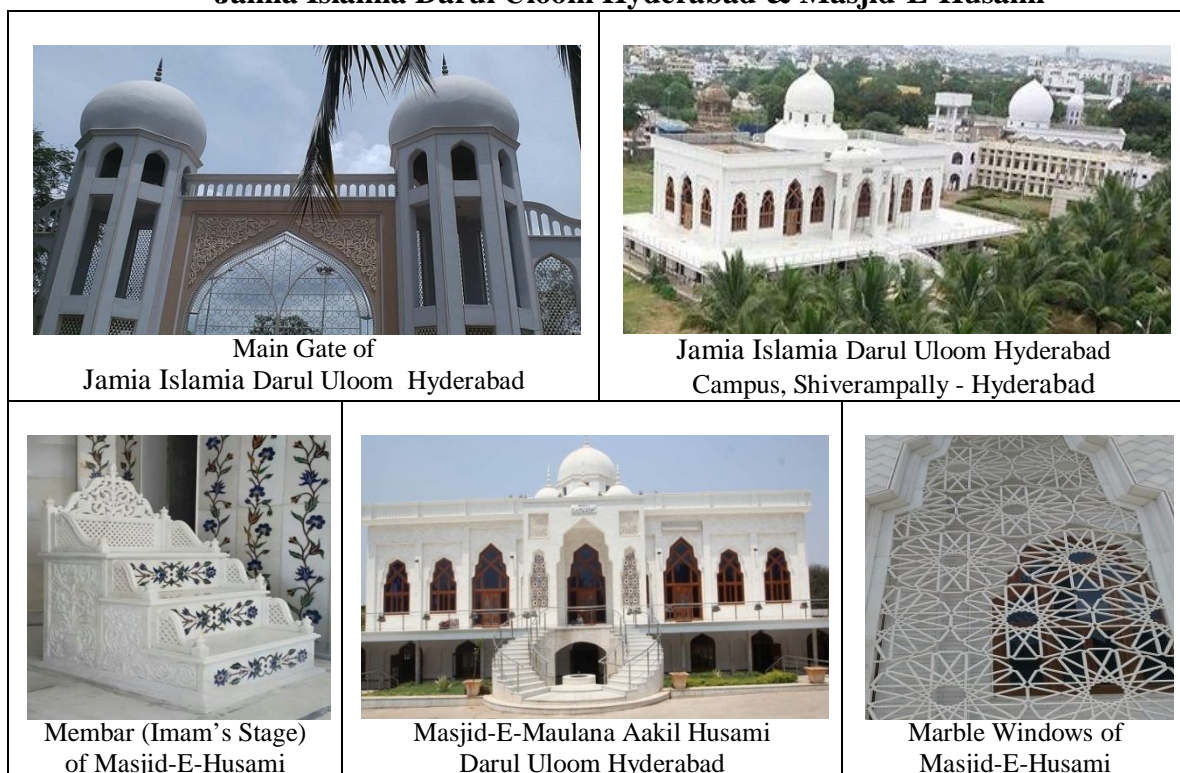
³¹ Ansari, M.R. (2001), Above Cited, Pp. 55-68.

gained nationwide fame. The students are allowed to present their research papers at the time of national and international seminars and conferences.

Darul Uloom has engaged with few important activities which are different from other educational institutions. It has mentioned that one of the main objectives of the *madrasas* is to propagate Islam among other than Muslims of the country and educate Islam to Muslims from rural background by establishing madrasas and conducting different programs in rural areas. Thus few important objectives of this *madrasas* can be described as below.

- Propagating Islam among other than Muslims and teaching them about Islam.
- Teaching Islam to Muslims and inculcating Islamic characters among the Muslims of the country and protecting Muslims from un-Islamic practices and purifying their faith to protect their Muslim identity.
- Establishing and affiliating *madrasas* in villages and surroundings of Hyderabad to impart religious education to Muslims and motivate them for higher Islamic education.
- Producing Islamic scholars who could serve the community.
- Pursuing research on different issues, problems and exploring and generation of knowledge of Islam.
- Issuing *fatwas* and carrying on Islamic knowledge by publishing activities for masses.

Figure No: 4. 5
Jamia Islamia Darul Uloom Hyderabad & Masjid-E-Husami



Source: Field study.

3.3. Darul Uloom Sabeelussalam:

Darul Uloom Sabeelussalam was established in 1972, near *Peeli Dargah* in Hyderabad by Maulana Mohammed Rizwan Khasmi, a prominent Islamic scholar. Presently total enrolment of the students is 710 in different course like *Nazra*, *Hifz*, *Aalimyath*, *Faziliyath* and research. *Madrasa* has a campus of 42 acres with well constructed departments, library, hostels, *masjid* and play grounds. Like majority of *madrakas* Darul Uloom Sabeelussalam also has given primary importance to religious education and secondary to modern education in its syllabus and teachings. But, Sabeelussalam is slightly different, even in modern subjects also, that it has established a jewelry training centre named *Osman Jewelry Training Centre* as part of vocational education for the *madrasa* students. As modern subjects students imparted English, Computers, Mathematics and social sciences.

Maulana Ashraf, the librarian of Sabeelussalam has given the information that the library consists of 22,000 collections of books on several subjects like *Islamiyath*, the Quran, *Tafsir*, *Fiqh*, *Hadis*, principals of *Hadis*, Islamic culture, Islamic History, Political Science, English, Mathematics, Science, Biographies, Short Stories, Poems, Moral Education, Economics, Medicines, Geography, Law, Sufism, Computers, Philosophy, History, Urdu and Arabic Literature.

Identical to other *madrasas*, *Madarsa* Sabeelussalam also does not have any permanent source of income. *Madrasa* depends on the contribution of general Muslims in the form of *Zakath*, *Sadkhat*, *Chanda*, *Atiya*, *Chiram Qurbanai*, *Ushar*, *Mutthi* fund, and monthly subscriptions. Sabeelussalam has not taken any sort of support from SSA or government yet. The *madrasa* avoids even the contribution of Muslim political leaders and very rich Muslims; thus general Muslims are the donors of the *madrasa*.

Madrasa publishes two quarterly magazines, “*Safa*” and “*Rizwan Basirath*” in Urdu language. Students, scholars and teachers contribute their articles from different corners of the country, and the magazines are appreciated by a good number of readers in Telangana, Andhra Pradesh, Karnataka and Maharashtra. The *madrasa* has a Language Club where literary activities like *Bazme-E-Hamd*, *Bazme-E-Nath*, *Bazme-E-Nazam*, speeches, debates, discussions etc. take place in Urdu and Arabic languages. Till now *madrasa* has published 55 books with the help of the contribution of founder of *madarsa*, teachers and students.

The head of the *madrasa*, Maulana Noman Sahab, is an eminent Islamic scholar who has contributed a lot to Islamic literature. The teachers also have keen interest for research and one teacher Maulana Mohd Tanzim Alam holds M. Phil degree in Urdu literature. Out of 36 teachers, eight teachers hold master degree in several disciplines like Islamic studies, Urdu and Arabic, besides religious education, and they are from *Nadvi* and *Deobandi* backgrounds. The teachers from other schools of thought like *Razvi* or *Ahlesunaatul Jamath* background not employed. There are 34 non teaching staff

employed in different positions for servicing like librarian, warden, accountant, controller of the examination etc.

Table No: 4.6
Course Wise Enrolled Students at Darul Uloom Sabeelussalam
During 2015-2016

Course	Pass out Till 2014	New Admissions During 2015	Total Present Enrolment In 2016
Nazra or Basic	5298	15	228
Hifz	999	31	126
Aalim	1411	7	162
Fazil	329	3	105
Kamil Fikha wo Afta	234	0	32
Kamil Lagha Wo Adab	93	0	22
Digar Kuliya	95	0	5
Tarbiya Dawath	35	0	11
Tarbiya wo Imamath	74	2	5
Short Term Course	68	4	14
Total	8636	62	710

Source: Collected from the records of *madrassa*.

The table given above shows that during last 44 years, the seminary has produced a number of total 8636 students in different disciplines. The highest number of students is in Nazra or Basic (Secondary Education) which is 5298 till present. The institution has produced more Bachelor Degrees (Aalim: 1411) than Masters (Fazil: 329) and results in research is nil. The present enrolment of the students is 710 in several courses of *madrassa*.

3.4. Al Mahadul Aali Al Islami:

Al Mahadul Aali Al Islami is a group of Islamic institutions established in 2000 by prominent Islamic scholar Maulana Khaled Saifullah Rahmani in Taleemabad – Saheennagar, Hyderabad. The institution is famous not only in India but also in Asia and Arabia for its innovative approach towards Islamic sciences and the study of *fiqh*. The campus accommodated a centre for Islamic research, *madrassa* and Islamic school. The head and founder of the seminary, Maulana Khaled Saifulah Rahmani has penned 33 books in total, 4 in Arabic and 29 in Urdu, and his 12 books are translated to different languages like English, Persian, Telugu, Tamil, Malayalam, and Hindi.

Students from different parts of the country are enrolled in research course. The institute has a written test and interview system to screen the students for the admission in several research courses. In the current academic year (2015-16), total number of students enrolled is 110, who have enrolled for pursuing research on different Islamic topics. Besides basic Islamic education, seminary is focusing particularly on research related to *fiqh* and other Islamic areas and problems. Till now, the institute has produced 198 thesis on different Islamic topics, and the institute has produced 850 *faziliyath* scholars who are working in different fields. In the current half yearly exams held in December 2015, a total of 125 students have written the examinations in different research and other courses.

The objectives and the importance of research given by the seminary can be traced from the words of Maulana Khaled Saifullah Rahmani, in his discussion and introductory booklets of the seminary that the main aim of the institution is to produce scholars in different streams of Islamic sciences to propagate Islam, to teach *ulama*, English language and modern subjects, research and publications, and preaching Islamic education to college and university students. The institution aims to produce *mubaligin* (Propagators of Islam). Accordingly the madrasa has designed a syllabus which is different from general *madrasa* which include teaching not only in English to scholars but also in regional languages like Telugu, Kanada and Tamil so that they can interact with local people in their mother tongue.

The institution is focusing on computer education also. It is mandatory for the scholars to learn few important software and application like Word Pad, MS Dos, MS office, MS Word, Excel, Power Point, Internet browsing, In-page Urdu software etc. The seminary has a library which has a rich collection of books on different subjects like history, *Hadis*, *Fiqh*, *Tafsir*, Translation, Economics, Medicine, Computers, Literature, Poetry, Political Science, Sociology, Mathematics, Comparative religion, Telugu, Sanskrit and English.

Besides the daily academic activities, the institution has been organizing many seminars and conferences on different issues; the scholars and guest are invited from all corners of

India and abroad to present their research papers. The head of the institution, Maulana Khaled Saifullah Rahmani has keen interest in research and publication. He has produced a lot of Islamic literature and the seminary issues a quarterly magazine *Bahes-O-Nazar* (Debate and Views). Maulana is the head of Department of *Fatwa*, and issues *fatwas* according to the questions after discussion on the issue, with companion *muftis*.

Table No: 4.7
Course Wise Enrolled Students at Al Mahadul Aali Al Islami:
During 2015 - 16

Course	Course Details	Enrolled Students
Nasus - I	Quran and Hadis (Foundation Course)	12
Nasus - II	Quran and Hadis (Advance Course)	8
Fiq- I	Islamic Law (Foundation Course)	52
Fiq – II	Islamic Law (Advance Course)	23
Luga wo Dawah - I	English and Propagation of Islam (Foundation Course)	23
Luga wo Dawah - II	English and Propagation of Islam (Advance Course)	16
Total Students		134

Source: Field Study

3.5. Jamia Darul Huda:

Jamia Darul Huda was established in 1963, by Maulana Abdul Razzak Latifi in Kareemnagar. Later the madrasa shifted to Hyderabad in 1978 at Pahadi Shareef road in a well constructed campus. Jamia Darul Huda started on *Jamath-E-Islami* oriented school of thought has a common campus for parallel education of modern and religious education, like SSC, intermediate, *Nazra*, *Hifz* and *Aalim*. The total enrollment of students in several courses at Jamia Darul Huda is 155, including day and residential students. There are a total of 15 teachers appointed to teach at the *madrasa*. The hostel of Jamia Darul Huda has the capacity to hold 500 students.

There is a students' organization to discuss and bring the students' problem to the notice of administration. The students are given training in writing skills and speeches by

conducting different programs; students have a magazine also for their papers publication in Urdu and Arabic languages. Admission processing at Jamia Darul Huda is common like other *madrasas* where students have to go through a screening test. The academic year starts from the month of June and ends in March, and April to May will be holidays. The students from poor family background and orphans are exempted from all sort of fees and imparted free education without any charges of admission, hostel charges, library fee, uniform fee and books etc in both sort of educations. *Madrasas* has a been organizing different programs like *Nath Khani*, *Qurath*, Essay writing competitions, speeches competitions, *Byet Bazi* (poetry commutation) etc. *Madrasa* has a department of *fatwa* headed by head of the *madrasas*. *Fatwa* can be issued through personal contact, on phone, electronic mail or any writing form.

Table No: 4.8
Course Wise Enrolled Students at Jamia Darul Huda
During 2015-16

Courses	Students' Status	Boys
Nazra	Residential	30
	Non Residential	20
Hifz	Residential	40
	Non Residential	20
Aalimyath	Residential	20
	Non Residential	25
Faziliyath	Nil in current year	0
Total		155

Source: Field Study.

The above table shows the details of enrolment at Jamia Darul Huda during 2015-16. Alike other seminaries a good number of the students can be seen particularly in Aalimyath (Bachelor) course. The seminary has very big campus with all basic facilities but the enrolment of the students per year is 155 which is less than other seminaries. It is mainly because of the less population of Muslims who believe in Jamath-E-Islami school of thought.

The following table gives the details of the course wise subjects in syllabus at Jamia Darul Huda, but the duration of the courses do not match other seminaries of Hyderabad, since each *madrasa* follows its own pattern of course, syllabus and duration.

Table No: 4.9
Courses Wise Subjects & Duration at Jamia Darul Huda, 2016

Courses	Subjects	No of Subjects	Duration of the Courses
Nazra	Nurani Khayeda, Nazra Quran, Urdu, English and Mathematics	5	1 Year
Hifz	By hearing Quran, Tajvid and Qerath	3	4 Years
Aalimyath	Dars E Nizami, Language and Literature, English, Computers, SSC and Intermediate (Private Exams)	5	5 Years
Faziliyath	Tafsir, Hadis, Fiq, Akhayed wo Kalam, Principals of Research	5	2 Years

Source: Field Study.

The above table shows that the subjects and courses of the *madrasa* are identical to other schools of thought. But the duration for Nazara is 5 years, whereas in other *madrasas* students complete the course within 3 years. It also shows that it is mandatory to the students of Aalimyath to write state SSC (Secondary School Certificate or 10th Standard) exam as private students from Jamia Darul Huda High school.

3.6. Darul Uloom Ahle Sunnat Imam Ahmad Raza:

Maulana Mahboob Alam Ashrafi established the *madrasa* in 1993 under the society registration Act, with the registration number 1434. The *madrasa* is situated at Yakhutpura locality, a majoritarian pocket of *Ahle Sunnathul Jamath* school of thought and Sunni Muslims. Maulana Ashrafi holds *Kamil* degree from a celebrated Islamic university of south India, Jamia Nizamia – Hyderabad. The *madrasa* was established on the lines of Jamia Nizamia syllabus or according to the *Sunni* sect - *Ahle Sunnath Jamath* School of thought and belief, in syllabus and activities.

Yakhutpura locality is dominated by Sunni Muslims; the Sunni of this area belongs to middle and economically backward classes, whose livelihood is on petty business. The

majority of students are non residential students from the same locality and other students are residential students who are from different states particularly from Uttar Pradesh and Bihar. The economical background of Uttar Pradesh and Bihar students' is very low and some of them are orphans. There are 130 students enrolled in several courses like *Nazra*, *Moulim*, *Hifz*, *Alim*, *Fazil* and *Mufti*.

The donors of the *madrasa* also belong to same sect and school of thought. Local *Sunni* Muslims feel that this institution is protecting and promoting *Sunni* sect and school of thought thus they prefer to donate to this *madrasa* in the form of *zakath*, *sadkha*, *ushara*, provisions, goats, books etc. It is a common culture among Muslims that they invite *madrasa* students and teachers for dinner at their homes on the occasion of *Giyarvi Shareef*, inaugural ceremony of home or shop, marriage, *Walima*, festivals, *Eid-Meladun-Nabi* etc.

Maulana Mahboob Alam Ashrafi has penned eight books with the objectives of propagating *Ahle Sunnathul Jamath* school of thought and its ideology. He has keen interest to motivate the students and teachers towards literary activities and research. He has been contributing several articles to different news papers and magazines like the *Siasat Urdu Daily* - Hyderabad, and the *Etemaad Urdu daily* - Hyderabad. The institution has a publishing department to encourage and motivate the students in different sort of writing activities like *Hamd* writing, *Nath* writing and articles writing. Besides students teachers also write on different issues.

The *madrasa* has its own RCC constructed building from 1993 with 20 rooms with all the basic facilities. Ground floor consists of office, library, visiting room and classes for all the courses whereas first floor is used as dormitories, store room and second floor is in use for *namaz* and different sorts of religious and cultural events. The institution does not have its own play ground, and it lacks indoor games also. Physical education teacher teaches exercises in the class room.

All the *madrasas* have qualities different from schools. Students and teachers have to sit on the ground with an individual book and desk. Whereas the students should wear uniform a white colour *kurta* and *pajama* with skull cap, in normal days and green turban at the time of special events for boys and *burkha* for girls. The classes start at 7 am in the morning and ends at 12.00 O clock for lunch and *namaz*, to resume at 2.00 O clock, and end at 4.00 O clock in the evening. After afternoon session, students are allowed to access few celebrated news papers and journals like the Munsif, the Siasath and the Etemad daily and journals like *Kanzul Iman* and *Jame Noor* to read or play cricket in nearby play ground.

Besides, major part of the syllabus that covers religious subjects, few modern subjects like Computer Education, Science, English, Mathematics, Social sciences are also imparted with assistance of SSA. There are four SSA teachers engaged to teach the described modern subjects who are paid monthly Rs: 4000 by SSA. There are 12 teachers for different Islamic subjects like Islamic history, *fiqh*, *Sirath-E- Nabi*, *Usool-H-Hadis*, *Hadis*, *Tafsir*, *Usool-E-Tafsir*, *Masail*, Urdu and philosophy. It is mandatory for all the students and teachers to maintain monthly diary to show what they have learnt or what they were taught in a particular month and have to submit them to head of the institution on the last day of month.

Madrasa is imparting free education with accommodation, books, medical facility and uniform to students from lower to high courses. *Madrasa* has produced 400 students from different course (1993 to 2015). The notification for admission for all the courses comes in the month of *shawwal*, the 10th month of Islamic calendar. The admission committee conducts written tests and interviews for admissions. All the expenses of the institution are met by the well-wishers of the institution in the form of donations, *Zakat*, *Ushar*, *Atiyath* and *Chiram Qurbani* etc. The institution is offering an innovative *Hifz* course, where the course could be completed within 12 months. Besides this course, short term Quran understanding course, *fatwa* course and a one year training course to of *imamath*, speaker, and *mobaligh* (propagator) of Islam are also offered.

3.7. Madrasas Idarsa Ashraful Uloom:

Maulana Abdul Quavi, an eminent Islamic scholar established Madrasa *Idarsa-E-Ashraful Uloom* in 1985 with the prime objective to impart Islamic education to rural and poor Muslim students. *Idarsa-E-Ashraful Uloom* is unlike all *madrasas* as Maulana Abdul Quavi has designed an innovative *Aalimyath* course for 10th class, intermediate and graduation students. The seminary enrolls students from rural backgrounds who would like to study in schools and colleges in Hyderabad. The seminary makes free arrangement for 10th class, intermediate and graduation with *Aalimiyath* course. The *Aalimiyath* course suits the students in such a manner that the students can acquire modern education along with *Aalimiyath* course. The *madrasa* has designed its syllabus for half day, and the students go for English medium school and college during the next half of the day where the college starts in afternoon. It is an innovative concept brought by Maulana Abdul Quavi. Accordingly total fifty three students have enrolled in this course who are pursuing modern courses along with madrasa syllabus.

The vision behind this new concept is that the students will get graduation degree from university as well as they can complete *Aalimyath* courses also, allowing produce a high-variety of *ulama* who can work better than traditional educated *ulama*. The *madrasa* takes complete responsibility of students' college books, college fee, bus facility, food and accommodation. One month before the SSC, Intermediate and Graduation exams, *madrasa* stops the *Aalimyath* classes to free the students, so that for one complete month they can concentrate on their exams. The *madrasa* has established an Islamic school; the medium of instruction of the school is English and state syllabus with few compulsory Islamic subjects. Around 128 students are studying in this Islamic school.

Idarsa-E-Ashraful Uloom has a training course for *ulama* who are willing to take teaching as their profession in future. The *ulama* were taught how to teach the Quran or teach the *Aalimyath* students in this course. At present 18 students are pursuing this training course at *Idarsa-E-Ashraful Uloom*. The *madrasa* has its branches in remote Muslim areas nearby the districts of Telangana like Narayankhed local and its nearby areas where around 200 students are imparting education in *madrasas* and *maktabs*. Thus

in this way around 750 students are getting education. There are around 40 teachers and in villages *Idarsa-E-Ashraf Uloom* has provided them bikes for travelling to nearby villages to teach in villages. The institution has been publishing magazines in Urdu and Telugu languages. Magazine *Ashraf Jarayed* is in Urdu language and *Payam* (Message) magazine is in Telugu language.

Table No: 4.10
Course Wise Enrolled Students at Madrasa Idarsa Ashraf Uloom
During 2015-16

Course	Duration	Total Pass out Students	Enrolment 2015-16
Nazra	1 Year	2110	325
Hifz	3 to 4 Years	963	397
Alimiyath	8 Years	633	405
Ifta (Mufti)	1 Year	82	7
B.Com, B.A & BS.C	3 Years	3	74
Total		3791	1208

Source: Field Study

The above table shows that Madrasa Idarsa Ashraf Uloom is identical to other seminaries in courses like Nazra and Aalim, but the seminary has an exclusive one year course of *Mufti*. Generally *fiq* studies (Mufti course) use to be part of *fazil* or *Faziliyath*. The table also shows that the seminary has the arrangement for B.Com, B.A and BS.C for madrasa students in a college. Thus till now three students have completed Alimiyath with B.Com, B.A and BS.C and 74 Aalim and Fazil students are pursuing B.Com, B.A and BS.C in current year 2016.

3.8. Madrasa Mazhar Uloom:

The head of the *madrasa*, Maulana Abdul Rauf Khasmi has been working from fifteen years on different position in the *madrasa* and he holds *Aalimiyath* from Darul Uloom Deoband. There are a total of 200 students in both boys and girls sections, and the details have provided in the following table. The seminary has appointed 13 teachers and 7 non teaching staff; *madrasa* has been producing *Hafizs* from last 27 years. Madrasa has its own building with all the facilities like reading room, hostels, library and class rooms. The *madrasa* has an accommodation capacity of 400 students; students composite from rural and local backgrounds. The students from local background do not stay in hostels, and a good majority of the students are from local areas.

Table: 4.11
Course Wise Enrolled Students at Madrasa Mazhar Uloom
During 2015-16

Type of Students	Coures	Boys	Girsl	Total
Residential Students	Hifz	35	30	65
	Nazra	20	25	45
Non Residential Students	Hifz	15	50	65
	Nazra	10	15	25
Grand Total		80	120	200

Source: Field Study.

3.9. Jamiatul Mominath – Mughalpura Hyderabad:

Jamiatul Mominath is founded by Mufti Mastan Quadri in 1991 exclusively for girls' religious education. The seminary has a well constructed RCC four floor building in the middle of the city, at Mughalpura. There are 250 students pursuing different courses like *Hifz, Moulvi, Alim, Fazil, Mufti* etc. The institute has, produced more than 1500 female Islamic Scholars (*Aalimas*). Besides full time courses the seminary offers different part time course for the school and college students. There is a separate department of *fatwa* where only women *muftis* will interact and understand women's problems and issue *fatwa* after studying the matter. *Madrasa* has the arrangement for modern and vocational education where computers, tailoring, calligraphy, printing press skill, painting and perfume making sort of skills and education are imparted. The teachers and students of the *madrasa* have penned 36 books and theses on different issues. The institution has a rich library which has very good collection of religious and books on other subject in different languages like Urdu, Arabic, Telugu and English.

3.10. Madrasa Islamia Arabia Mahadul Quran:

Madrasa Islamia Arabia Mahadul Quran was founded in 2007 by Maulana Hafiz Abdul Samad Nadvi, who graduated *Aalimyath* from Darul Uloom Nadwatul Ulma and holds diploma in translation from EFLU. *Madrasa* has a total number of 75 enrolled students in *Nazra, Hifz* and *Aalimyath* courses. There are 50 students in *Hifz*, six in *Aalimyath* and 19 students in *Nazra* course. The institution offers Rs. 200 monthly scholarships for poor and orphan students, besides free books, uniform, food, accommodation etc.

The *madrasa* is exclusive for boys, which is following the syllabus of Darul Uloom Nadwatul Ulama since the founder of the *madrasa* is *Nadvi*. Thus the seminary functions on the ideology of Nadvatul Ulama. In the present academic year 2015-16, five students have completed *Hifz* course. There are five teachers engaged in teaching of different subjects at *madrasa*. Besides religious subjects *madrasa* included few modern subjects like English, Mathematics and social sciences in the syllabus. The *madrasa* has a rented building and raising funds for its own permanent building through the contribution of Muslims. The main sources of funds are donations, *zakath*, *sadkha* and *chiram qurbani*.

3.11. Darul Uloom Zialul Quran:

Darul Uloom Zialul Quran was founded by Moulana Imranul Khaq Nadvi in 2006, initially with 20 students in a rented construction. In the present academic year the enrolment of the students has reached to 200. Among them 100 are residential and 100 are day students from the same and nearby localities. There are 80 students who are pursuing *Hafiz*, 70 are in *Nazra* course and 50 students are in *Nurani Quaida* or basic course. The *madrasa* is following the syllabus of Darul Uloom Nadwatul Ulama since the founder of the *madrasa* is graduated from Darul Uloom Nadwatul Ulama and he has appointed eight teachers who are also graduated from the same school of thought and seminary.

The *madrasa* has a very rich library where a large number of books related to history of Islam, *Sirath* or Prophet Mohammad's life, *Fiqh*, *Tafsir* and *Hadis* are found. The *madrasa* has mentioned its aims and objectives in introductory booklet that imparting of basic Islamic education to Muslim children, offering *Hifz* course with modern subjects like Urdu, English, general science and mathematics, inculcating Islamic values among Muslim children and encouraging skills of speeches, reading and writing among students are the primary objectives. *Madrasa* has produced five *Hafiz* in the present academic year of 2015-16.

Madrasa is totally dependent on the contribution like donation, *sadkhath*, *cahnda* and *chiram qurbani* from the general Muslims. According to the balance sheet of *madrasa*,

seminary has more than 18 Lakh expenses every year. Academic year of *madrasa* start alike all other *madrasas* from the month of *Showwal*, 10th and ends with *Shaban*, 8th month of Islamic calendar.

3.12. Madrasa Mishkatul Uloom:

Madrasa Mishkatul Uloom was established in 1995 in a majoritarian Muslim locality of Tolichokhi in Hyderabad. It has affiliation to Darul Uloom Hyderabad, which also follows Devobandi school of thought, and has the influence of *Tabliquhi Jamath* and it follows the syllabus of Darul Uloom Devoband. All the teachers are employed from *Devobandi* background and have graduated from Darul Uloom Deoband - U.P. The *madrasa* has well constructed building with three floors, where around 60 rooms with all the facilities are available for the students. The head of the *madrasa* Syed Habeeb Sahab³² shared the information that 350 students from different states and cities have enrolled in different course like *Noorani Quayeda*, *Nazra*, *Hifz* and *Aalimiyath*.

The majority of the students are from Uttar Pradesh, Bihar, Telangana, Karnataka, Maharashtra and Asam respectively. Except 100 local students of the city remaining 250 students are full time residential students. There are 26 teachers for different subjects; among them three teachers hold *mufti* degree (Doctorate) from Darul Uloom Deoband. *Madrasa* produces 20 *Hifz* and *Aalims* every year, and till now *madrasa* has produced around 400 *Hafizs* and *Alims*. The passed students of the *madrasa* prefer to enroll in Darul Uloom Deoband and Darul Uloom Hyderabad for higher studies or go for teaching in *madrasas*.

3.13. Madarsa Alquran Alkarim:

After graduating from Draul Uloom Devoband Moulana Abdul Majeed established the *madrasa* on Deobandi oriented ideology in 2005 in a rented house in Agapura – Hyderabad. Moulana Abdul Majeed has 42 years of teaching experience in different *madrasas*. There are 155 students studying in different courses from surrounding

³² Interview with Syed Habeeb Sahab, Head or Nazim of Madrasas, at Mishkatul Uloom, Tolichowki-Hyderabad, Dated: 19-10-2015.

localities. Majority of the students are non residential students who are from local poor Muslim community. The residential students belong to Telangana, Andhra Pradesh, Uttar Pradesh and Bihar. There are two separate sections one is for girls and another is for boys. Eight teachers are working in the institution; among them three are lady teachers for the girls' education.

Table No: 4.12
Enrolment of Students in Madarsa Alquran Alkarim

Courses	Students' Status	Boys	Girls	Total
Nazara	Residential	23	8	31
	Non Residential	33	51	84
Hifz	Residential	8	3	11
	Non Residential	17	12	29
Total		81	74	155

Source: Field Study.

3.14. Madrasa Abdulah Bin Masood:

Mohammad Abdul Mannan³³ who is the president of the *Masjid-E-Fatima* and holding additional charge of the *Nazim-E-Madrsa* (Managing authority) is the founder of Madrasa Abdulah Bin Masood. The *madrasa* is in the beginning stage and it was started in 2013 for the *Nazra* and *Hifz* courses for the students of the locality. There are 13 boys and 7 girls studying in *Nazra* course and an *Aalim* teacher appointed to take care of whole teachings. The students of *madrasa* are from same and surrounded slums localities, where the children do not have any free educational facility. Mohammad Abdul Mannan's keen interest to educate poor students motivated him to start the *madrasa* and in future *madrasa* is going to include modern subjects like English and computers in the syllabus. In the summer holidays, the *madrasa* is organizing Summer Islamic Classes for the regular school going children with the help of NGO *Safa Baytul Mal*. In Summer Islamic Classes, around 60 students come for the classes, and there will be one extra teacher appointed for the teaching.

³³ Interview with Mohammad Abdul Mannan Sahab, President of the Masjid Committee Masjid-E- Fatima and founder and head of Madrasa Abdulah Bin Masood -Towlichokhi, Hyderabad, Dated: 19-10-2015.

3.15. Madrasa Ruzatul Uloom:

Madrasa Ruzatul Uloom was established in 1987 and started working in a well constructed double floor building in Towlichowkhi with all the facilities. The *madrasa* imparts education to 200 girls and boys together in two separate sections. Total 70 girl students are studying in this *madrasa*; among them 30 in *Hifz* course and 40 in *Nazra* course. Whereas boys amount to 27 in *Hifz* course 40 in *Nazara* and 63 in *Ibtedayia* or primary course. The madrasa has special arrangement for religious short term courses for the school students in summer holidays and the expenditures are managed by the monthly donations of Muslims from the locality and *chirm qurbani*³⁴.

3.16. Darul Uloom Garib Nawaz:

Darul Uloom Garib Nawaz is situated in Masjid-E-Osmania at Osmania University Road – Hyderabad and founded by Maulana Ahmad Hasan Razvi who holds *Fazil* degree from Jamia Nizami and Ph. D in Urdu literature from University of Hyderabad. He is the editor of a monthly magazine called “*Batha*” published by *madrasa Darul Uloom Garib Nawaz*. There is a total number of sixty students getting education, from them twenty are in *Nazra*, thirty in *Hifz* and ten in *Aalimyath* course. Every course has few modern subjects which include Social Science, Mathematics and English. A large number of the students are from Telangana, Karnataka, Utter Pradesh and Bihar. The *madrasa* has been working on the ideas of Ahlesunaatul Jamath school of thought with one of the objectives of propagating the teaching of sufi Hazrath Khaja Moinuddin Chisti (Garib Nawaz).

4. An Overview of Sample Madrasas:

Besides universal common objectives of madrasas of teaching Islam and producing Islamic scholars, the studied madrasas have few similar characteristics among themselves though they differ from each other in setup, functioning, and background of the schools of thought. All madrasas have been following syllabus (Dars-E-Nizami) with addition of few modern subjects. The madrasas do not differ much in offered course; except few different and unique courses all the madrasas have the common course like *Nazara*, *Aalim*, *Hifz* and

³⁴ The leather of the sacrificed animals, which also generally donate to Maktab, Madrasa, Khankha, Masjid, Ulama or any Poor Muslim.

Fazil. There is a common trend of modern education among all studied madrasas that most of them have their own arrangement for modern education of subjects like Mathematics, Social, Science, English and Computers. Almost all the madrasas are residential in nature, which accommodate a large number of non local students particularly from other states and rural background. Though most of the madrasas are in deficit or receiving limited funds but they are found assisting orphan and poor students in the form of scholarship, besides free education, quality food, books, and uniform as common facility to all the students. Every madrasa has trend of publishing. Few of them have their own publishing houses to publish monthly, quarterly and annually magazine, books and posters.

In spite of many similarities each madrasa has few unique characteristics which do not match with others. Jamia Nizamia offers more number of courses than any other seminary. Among all, the courses like diploma in Modern Arabic, *Molvi*, *Mozani*, *Quazath* and *Mullah* are offered by Jamia Nizamia only. Whereas Jamia Islamia Darul Uloom-Hyderabad offers a course of translation from Arabic to Urdu and English other madrasas do not follow it similarly Darul Uloom Sabeelussalam is the only madrasa which has a training centre and offers a diploma course in jewelry making and printing press. Al Mahadul Aali Al Islami differs from other institutions; the main focus of the institution being in research in Islamic sciences.

Darul Uloom Ahle Sunnat Imam Ahmad Raza has a unique *Hifz* course; while this institution take minimum time of one year to produce *Hafiz*, other madrasas generally take three to four years to complete *Hafiz* course. Most of the madrasas have their campuses and few are in rented buildings. The seminaries like Jamia Nizamia and Jamia Darul Huda focus more on simplicity and utilize the funds very carefully. Whereas Jamia Islamia Darul Uloom-Hyderabad spends lakhs of fund on decorative and fancy construction with marble. The institutions like Jamia Nizamia and Jamia Darul Huda invest funds on computer education. Jamia Nizamia invests more funds in preservation of manuscripts and better facilities for students.

5. Profile of Respondents:

The study has taken a total of 200 respondents as sample, selecting 50 respondents from each category. The categories are (1) ulama / madrasa head and teachers (2) parents of madrasa students (3) madrasa students who are above 12 years and (4) madrasa alumni. In spite of more number of madrasa students only 50 students were selected under student respondents. Since the study has to look madrasa more as social institutions, thus aforesaid four different categories with sub classification basis on madrasas and male and female respondents are purposively selected as respondents. The following table shows the selected number of respondents from each category from sample madrasas. The reasons of dissimilarities in the number of respondents from sample madrasa are because of the size of the madrasas in terms of enrolment of the students, employed teachers and cooperation of administration with the scholar.

Table No: 4.13
Madrasa Wise Classification of the Respondents

Names of Selected Madrasas	Ulama	Students	Parents	Alumni	Total
Jamia Nizamia	5	5	5	7	22
Jamia Islamia Darul Uloom Hyderabad	4	5	4	5	18
Al Mahad Al Aali Al Islami	5	4	2	5	16
Madrasa Idara Ashraful Uloom	4	5	4	5	18
Darul Uloom Sabeelussalam	4	4	5	3	16
Darul Uloom Ahle Sunnat Imam Ahmad Raza	3	4	4	4	15
Madrasa Mishkatul Uloom	3	4	4	4	15
Madarsas Ruzatul Uloom	2	2	2	1	7
Madarsas Mazhar Uloom	2	2	2	2	8
Madrasa Abdullah Bin Masood	2	2	2	-	6
Darul Uloom Zialul Quran	2	2	2	2	8
Madrasa Islamia Arabia Mahadul Quran	3	2	3	2	10
Darul Uloom Garib Nawaz	3	3	4	4	14
Madarsa Alquran Alkarim	3	2	3	1	9
Jamia Darul Huda	3	2	2	1	8
Jamiatul Mominath – Mughalpura	2	2	2	4	10
Total	50	50	50	50	200

Source: Field Study.

The following table gives a glance of respondents' gender wise classification in details, that the female respondents are limited in number. It has clarified in methodology that because of gender of the scholar (Male) ulama and heads of madrasa did not allow scholar to interact with female students because of practice of *parda*. Most of the female

respondents interviewed with the help of a female Ph. D student. This is the reason that limited female respondents interviewed.

Table No: 4.14
Gender Wise Respondents' Classification

Gender	Ulama	Madrassa Students	Madrassa Alumni	Parents	Grand Total
Male	43	28	32	41	144
Female	7	22	18	9	56
Total	50	50	50	50	200

Source: Field Study.

The above table shows gender background of the respondents. As well it reflects that the number of male respondents is more than female. There are few important reasons that can describe the figures in the table. Firstly comparing to boys *madrasas*, limited number of girls' *madrasas* found in Hyderabad. Secondly it may be because of the researcher's gender (male) that madrasa administration did not allow him to interact with girls students. Thus, only 56 interviews with women students, *madrasa* alumni, women teachers, *aalima* (female scholars), and students' mothers were taken. Few of them were interviewed on phone and few with the help of a women Ph. D scholar³⁵.

Majority of the respondents are young, who are under 40 in number expect few ulama and parents. The most experienced or senior ulama, teachers and head can be seen in Jamia Nizamia only. In other madrasas like Al Mahadul Aali Al Islami, Madrasa Idara Asharful Uloom and Madrasa Mishkatul Uloom only the heads of madrasas are the most experienced and celebrated. Whereas, the teachers and scholars such madrasas are between the age group of 25 to 45 years.

³⁵ Farhath Sultana, Pursuing Ph. D in Public Administration at MANUU, Gachibowli – Hyderabad and working on “Welfare Programs for Disable Persons: A Study of Telangana States”.

Table No: 4.15
Age Wise Classification of Respondents

Age Group	Ulama / Teachers	Madrassa Students	Madrassa Alumni	Parents	Grand Total
10-15	-	4	-	-	4
15-20	-	11	8	-	19
20-25	-	25	13	-	38
25-30	10	10	16	8	44
30-35	12	-	4	9	25
35-40	9	-	6	5	20
40-45	6	-	3	13	22
45-50	3	-	-	2	5
50-55	1	-	-	4	5
55-60	2	-	-	4	6
60-65	3	-	-	2	5
65-70	3	-	-	3	6
70-Ab	1	-	-	-	1
Total	50	50	50	50	200

Source: Field Study.

The above table also shows that majority of the responded come under the age group of 20 to 45 years, which is 84 percent of the total respondents. The table also shows that the ulama and parents are more aged than the alumni.

6. Socio-Economic and Educational Status of Respondents:

The study found that the *ulama* who have migrated to Hyderabad from north India particularly from Uttar Pradesh, Bihar, Jharkhand and West Bengal are found establishing new *madrasas* in economically backward areas of Hyderabad. The migration of *ulama* to Hyderabad from aforesaid states is mainly because of two reasons; the first: Uttar Pradesh and Bihar stand first in producing *madrassa* graduates than Hyderabad or Telangana, thus in these states their production is more than demand. Thus, a large number of ulama are found migrating to Hyderabad for the bread and butter, since Hyderabad has large number of Muslims, and they need religious hands for many rituals and Islamic education of their kids.

Most of the respondents from *ulama* category have engaged themselves with the profession of teaching. They are found working as head of *madrassa*, *madrassa* teacher or working as *Imam* in *masjids*. Whereas few *ulama* have become professors in the universities in Hyderabad like Osmania University, MANUU and English and Foreign

Languages University (EFLU) but they are in Arabic and Islamic Studies only. The first generation graduates of *madrasas* who have started their carrier recently can be found working as government employees, petty business men, daily wages worker, agriculture and few religious services (home tutor). The parents' of students are mostly from petty business, daily wage workers and private employees, as the following table shows the professional background of the respondents.

Table No: 4.16
Professional Background of Respondents

Professions	Ulama	Madrassa Students	Madrassa Alumni	Students' Parents
Professors with Religious Edu	3	-	-	-
Head of Madrasa	16	-	-	-
Khateeb / Imam / Mozan	9	-	-	-
Madrasa Teacher	13	-	-	-
Self Business	9	-	-	-
Petty Business	-	-	13	13
Private Employee	-	-	10	8
Daily Wages Worker	-	-	14	10
Religious Services	-	-	4	2
Agriculture / Forming	-	-	7	6
Govt. Employee	-	-	2	5
Auto Deriver	-	-	-	6
Student	-	50	-	-
Total	50	50	50	50

Source: Field Study.

As the Sunni dominate in Muslims population in sub division of Sunni Muslims Ahlesunatul Jamath dominate among all Sunni schools of thought in Hyderabad. The same thing can be seen in the following table that respondents with the Ahesunatul Jamath background are more than others jamaths, because of their huge population. Whereas Devoband / Tablighi Jamath school of thought is in the second position among the respondents; because of two main reasons that Devoband / Tablighi Jamath Schools are in second position in their population and they are not open minded to interact with researchers and other people than Muslims to share the information about the *madrasa* education system. Thus, in spite of being more in number the *ulama* of Devoband / Tablighi Jamath School are less in respondent than Ahesunathul Jamath. It is because of their strict nature in mingling or interacting with new persons and sharing the information regarding them and madrasas. The other *jamaths* or schools of thought have their share as

per their limited population and found very cooperative, particularly Nadvatul Ulama school of thought and Jamath-E-Islami, the following table reflects the same observations.

Table No: 4.17
Schools of Thought Background of Respondents

Schools of thought	Ulama	Madrassa Students	Madrassa Alumni	Students' Parents	Grand Total
Ahesunathul Jamath	22	21	22	23	88
Devoband / Tablighi Jamath	14	18	16	18	66
Nadvatul Ulama	9	3	6	3	21
Jamath E Islami	4	4	3	4	15
Ahle Hadis	1	4	3	2	10
Total	50	50	50	50	200

Source: Filed Study.

As many studies have found that majority of the *madrassa* students are from the economically and educationally backward families, the present study also presents the similar results that 11 percent of the parents are illiterate or they have neither attained any school or *madrassa* education, and 23 percent are from the group of the people who have memorized few verses of the Quran but they cannot read. The following table also shows that majority of the student respondents are in *Aalim* course or the alumni which is equal to pre university course. In this regard the *ulama* have completed course in master level (Fazil) and few the doctoral level course of *madrassa* education system.

Table No: 4.18
Religious Educational Qualification of Respondents

Courses	Ulama	Madrassa Students	Madrassa Alumni	Students' Parents	Grand Total
Kamil / Mufti / Taksis	11	1	5	2	19
Fazil	18	9	16	0	43
Aalim	12	25	15	2	54
Hifz	8	12	5	3	28
Molvi	1	1	2	0	4
Nazara or Basic	-	2	7	32	41
Illiterate	-	-	-	11	11
Total	50	50	50	50	200

Source: Field Study.

The modern educational trend among *ulama* presents positive attitude of *ulama* towards modern education, the evidence being that only 12 *ulama* out of 50 have not studied any

sort of modern education course. The majority of ulama 38 (76 percent) have completed modern education in regular or distance mode after their *madrassa* education from different colleges and universities of Hyderabad.

Table No: 4.19
Modern Educational Qualification of Respondents

Courses	Ulama	Madrassa Students	Madrassa Alumni	Students' Parents	Grand Total
Ph.D	4	-	4	-	8
M.Phil	7	2	4	-	13
M.A / M.Sc / M.Ed	12	16	16	3	47
BA / B.Sc / B.Com	9	8	4	3	24
10 /10+2 / Diploma	6	4	1	1	12
Only Religious Edu	12	20	21	32	85
Illiterate	-	-	-	11	11
Total	50	50	50	50	200

Source: Field Study.

Even the *madrassa* students also found to have completed different regular and professional university courses in regular and distance mode that 30 (60 percent) *madrassa* students have completed modern education simultaneous to *madrassa* education. The condition of *madrassa* alumni is better, and alike senior *ulama* they also have high motivation towards modern education. Among *madrassa* alumni respondents, 4 have completed Ph. D and 4 M. Phil from humanities subjects like Urdu and Arabic. At the same time majority of parent (11) are illiterate and 23 of them have memorized few verses of the Quran but they could not read any printed text, as it has presented in aforesaid table.

7. Background of Madrasa Students:

The well established *madrasas* have better residential facilities than new or small *madrasas*, which accommodate a large number of students particularly from Uttar Pradesh and Bihar. Generally all *madrasas* are residential educational institutions in nature except few girls' *madrasas*. The majority of local students are studying primary and upper primary courses in small *madrasas* and for higher study they join Jamia Nizamia and affiliated *madrasas*. Jamia Nizamia is famous worldwide and the oldest seminary of Hyderabad known for its Sunni affiliation and reputation. Thus a large

number of local students are found enrolled in the seminary. Those *madrasas* who have limited hostel facilities try to manage with residential and day scholars.

Majority of the *madrasa* students belongs to socio-economical backwards such as agricultural, first generation, separated parents, auto drivers, sweepers, petty business, labours, and below poverty family backgrounds. Mostly the students are from those families who do not have the capability to pay school fee and the other expenses of education. Such families found admitting more than one sibling in the same *madrasa*, and it is common to find students from same families, their relatives and same localities in a particular *madrasa*. The orphan students are admitted because “after their parents’ death there was no one to take care of them. Their relatives felt them as burden and admitted them in *madrasas* so that they can get free education, food, accommodation, clothes, books, soaps, hair oil, medical care and scholarship by the *madrasa* so that the relatives no need to worry about them³⁶”. At the same time the families who have more children³⁷ are found enrolling some of their children in *madrasas* because of poverty.

The following table reflects the background of students and that 31 percent of the *madrasa* students are from families which are illiterate and first generation learners who do not have any cultural asset of education. The table discloses that the economically backward Muslims find *madrasa* as the best place for educating their wards. Not only poor but second generation and middle class Muslims also found giving preference to *madrasa* education. This community or class constitute 19 percent of the total *madrasa* students, whereas the Muslim students from sound economical background are very few in *madrasas* which amounts to only 7 percent. This shows that the *madrasa* has become shelter for children from poor families.

³⁶ Discussion with two siblings Aleemuddin and Saleemuddin, Who are from kareemnager and studying Nazra or Ifta course at Darul Uloom Hyderabad, Dated: 21-11-2015.

³⁷ Interview with Rahima Begum, Mother of a *madrasa* student at Mishkaul Uloom, Tolichokhi – Hyd, Dated: 19-10-2015.

Table No: 4.20
Socio-Economic and Education Background of Madrasa Students
(Multiple Responses)

Students' Backgrounds	Responses	Percentage
First Generation Poor Students	160	31
Second Generation Middle Class Students	97	19
Sound Family Background Students	38	7
Interested Students from All Classes	68	13
Orphan / Separated or Devised Families' Students	74	15
Differentiable Students	30	6
School Dropout Students	44	9

Source: Filed Study.

Maulana Abdul Gafur Sahab³⁸, a teacher, has classified the *madrasa* students in four categories based on their background; (1) those students whose admission is made by force by their parents or guardian since they cannot pay high fee for schooling (2) naughty students who are removed from the schools take admission in the *madrasas* (3) students with low intelligence, differentiable made their admission in the *madrasas* by their parents or guardian (4) those students whose parents are economically sound enough and have interest to educate their children in *madrasas* for religious education is sake, also seek admission in *madrasas*.

At the time of admission even *madrasas* also prefer to admit orphans and children from poor families as residential students because *zakath* and *sadkaht* funds can be used for such students only. In this regard Molana Manzur Ahmad Ilmi Sufiyan shared his views that “It is true that majority of the madrasa students are from orphan and poor background. The main reason is that madrasas get *zakath* and *sadkha* fund which can be used for only poor and orphan³⁹”. It is also one of the reasons for majority of the *madrasas* students being from poor and orphan backgrounds.

³⁸ Interview with Maulana Abdul Gafur Sahab, Shaikul Tajvid at Jamia Nizami – Hyderabad, Dated: 8-11-2015.

³⁹ Interview with Molana Manzur Ahmad Ilmi Sufiyan, Head- Madrasa Irshadul Uloom-Hyd. Dated: 22-12-2015.

Table No: 4. 21
Reasons for Enrolment in Madrasas (Multiple Responses)

Reasons	Ulama/ Teachers	Madrasa Students	Students' Parents	Madrasa Alumni	Total Responses	Percentage
Free Education with Food & Accommodation	39 NM=11	39 NM=11	46 NM=4	40 NM=10	164 NM=36	25
Free Uniform, Books and Scholarship	27 NM=23	28 NM=22	32 NM=18	23 NM=27	110 NM=90	17
High Interest for Religious Education	36 NM=14	22 NM=28	24 NM=26	22 NM=28	104 NM=96	16
Huge Expenditures of Modern Education	37 NM=13	27 NM=23	38 NM=12	26 NM=24	128 NM=72	19
Un-availability & Lack of Facilities in Govt. Schools	11 NM=39	19 NM=31	30 NM=20	12 NM=38	72 NM=128	11
Privatization of Primary & Secondary Education	24 NM=26	13 NM=37	22 NM=28	23 NM=27	82 NM=118	12

Source: Field Study. NM=Not Mentioned.

The above table also shows that the students, particularly from the lower economical background enroll in *madrasas* because of few important reasons. Among the different reasons, the highest 25 percent respondents have remarked that it is only because of free education with food and accommodation that the Muslim students from economically backward class enroll in *madrasas*.

8. Conclusion:

The chapter has covered the profile of Hyderabad and background of the respondents. From the foundation of the city itself Hyderabad has been the centre of education, and all the kings continued the tradition of patronizing to education, ulama and their scholarship till the last Nizam. The oldest madrasa of Hyderabad is on second floor of Charminar, at present many worldwide famous madrasas exist in Hyderabad. Jamia Nizamia is the oldest and celebrated Islamic seminary of Hyderabad which has produced more than five lakhs scholars yet. Few other madrasas of Hyderabad have gained worldwide fame like Darul Uloom-Hyderabad and Al Mahad Al Aali Al Islami. Thus Hyderabad has

accommodated madrasas of all sects and schools of thought and their estimated number is 2500 in the academic year 2015. Each madrasa has affiliation with a particular sect and schools of thought, thus every madrasas is unique in its nature which forms a different identity from other.

Different madrasas have different qualities, goals and objectives. Where Jamia Nizamia is moderate and inclusive for all and promotes liberal teachings of sufis. It has the association with Aheltunatul Jamath, followed by majority of Muslims in Hyderabad. Darul Uloom-Hyderabad has the affiliation with Devobandi ideology and aims educating Islam other than Muslims also. All the madrasas offers the three important courses Hifz, Aalim and Fazil, besides these courses research and diploma courses offered by renowned madrasa only. Majority of the students in madrasas are from poor and educational backwards families and areas, who have enrolled in madrasas because of free education. A large number of students are from nearby towns and villages of Hyderabad, as well a good number of students from Bihar and Uttar Pradesh. The respondents are from different professional backgrounds, most of them are from petty business, daily wages workers, ulama and agriculture professional background. Most of them have acquired few sorts of religious education that they have by hearted few verses of the Quran and a limited numbers are highly qualified.

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Chapter-V

Functioning of Madrasas and Forming Identities in Hyderabad

1. Introduction:

Every *madrasa* is affiliated to a school of thought, and their affiliations form different identities, which are reflected from their administration and functioning. Hyderabad has a diversified Muslim history since its foundation. The city has accommodated all sects and schools of thought and their madrasas, like Delhi in north India. This chapter analyzes Muslims education, culture, identity and the educational institutions which protect and promote education among Muslims. Madrasas of Hyderabad, their setup, administration or functioning, their objectives and sources are studied to understand the relevance of the institutions for the Muslim community.

2. An Overview of Madrasa Education in Hyderabad:

The trend of *madrasa* education in Hyderabad city has a long history and dates back to history of the city itself. Today, every Muslim majoritarian locality has a number of *madrasas* determined by different sects, schools of thought and their multiple identities. The peculiarity of Hyderabad is that a diversified Muslim society exists with sub divisions and overlaps, and these characteristics are different from locality to locality. Hyderabad accommodates the largest number of Muslim population and *madrasas* of Telangana. Muslim majoritarian areas like Bahadurpura, Bandlaguda and Amberpet have large number of *madrasas*¹. SSA also reported a large number of *madrasas* are functioning in these areas which are availing support from SSA, compare to other Muslim majoritarian areas in Hyderabad.

Wherever Muslims are in sizable numbers, a large number of full time and part time *madrasas* exist. These areas mostly consist of people who are from the below poverty line. Only a few families can afford the costly private schooling. At the same time, localities where Muslims are in majority are lacking in the primary educational facilities and aids

¹ Information through; RTI Dated: 22-9-2015, Letter No: LR.No.90/SSA/T5/RTI/2015 by State and District Project Director, SSA-Hyderabad.

from the side of government. Only a limited number of government primary schools are found in Muslim majoritarian localities. Their condition is also not well in terms of facilities, whereas a large number of *madrasas* are found imparting free quality education in the same localities with all basic facilities. Thus, *madrasa* education has emerged as the best option for the local Muslims who are below poverty line.

Lack of facilities in the government schools, poor maintenance and attitude of the government towards privatization of primary education have been encouraging the trend of establishing private English medium schools. Although, private schools are providing good facilities and quality education, they charge high fees. On one hand, because of increasing number of private schools and competition among themselves for attracting the students and achieving the enrolment target, English medium education has reached below poverty line Muslims too. For whom it was a dream to educate their children in these sorts of schools. On the other hand it is also one of the reasons for high dropout rate among Muslims that after certain stage of education parents fail to pay high fees for their children's higher studies. Muslim students who are from poor economic background and first generation learners also find difficulties to adjust and study in such schools. Where, their rural culture, failure to meet high expenditures and social status are mocked. Thus these institutions are failing to provide such environments which prevalent in government schools where the students from such backgrounds are expected to feel more at home.

Whilst attaining minimum Islamic education is mandatory to all the Muslims, *madrasas* are imparting primary education too in addition to religious education which leads to the creation of a strong bond between below poverty line Muslims and *madrasas*. The first generation Muslim students find *madrasas* as the best place for part time and full time religious education; whereas the students from educated and rich family background mostly receive primary religious education at homes only by their parents or tutors. The students coming from poor, illiterate and first generation backgrounds are missing these options.

Madrasas have diversified objectives as they evolve from different backgrounds, in terms of sects and schools of thought. Besides teaching Islam as one of the main objectives of all *madrasas*, they also focus on propagation of Islam, Islamic values, teachings about how to lead pious and prosperous life in the world, life hereafter and upholding Muslim identity. Along with these duties and preservation of religious identity of the community, *madrasas* are also trying to maintain their uniqueness in terms of sects and schools of thoughts.

Madrasas endorsing different schools of thought have mentioned their objectives in posters, booklets and teaching diary that *madrasas* aims to purify faith of Muslims by cutting some un-Islamic elements in Muslim societies like irreligiousness among Muslims or atheisms, and help Muslims to practice the basic tenets of Islam such as *namaz*, *roza*, *zakat*, *haj* etc. In the course of reaching such set objectives *madrasas* are found blaming other *madrasas* as un-Islamic. It is believed by the *ulama* that certain elements in Indian society are trying to damage Muslims' belief and identity and in such circumstances the significance of establishing *madrasas* has become more important to protect Muslims' Islamic identity, for creating minds to respond to the criticism raised by anti-Islamic forces and making next generation strong believers of Islam.

The administration, funding and employability of the *madrasas'* students are also considered as an important question and discussed among the *ulama*, scholars, students and parents. The low demand of *madrasa* graduates in the employment market is motivating *ulama* and scholars to think for accommodating few new subjects in *madrasa* syllabus so that the *madrasa* graduates would also have enhanced opportunity of employment. But few *ulama*, parents, students and Muslim scholars disagree with the idea that the aims of *madrasas* are to produce scholars to protect Islamic culture, identity and its teachings, but not to produce employees for the market. A group of scholars think that by doing so, *madrasas* may divert from its real aims and objectives. The argument put forward in support of this argument is that the students who have chosen this field, for them religion is more important than any other worldly materialistic benefits and comforts.

The *ulama* and founders of *madrasas* who have interest to include the modern subjects in syllabus have done so with or without any support of SSA in Hyderabad. Majority of the *madrasas* can be found imparting and giving place to modern subjects in their syllabus but they are not accepting or availing any sort of support from SSA because of mainly two reasons. First, the *ulama* think that through the windows of modernization the state is trying to interfere in the autonomy of the *madrasas*. Second reason is that the support of SSA is tiny which cannot bring any change in *madrasas*' education and there are many faults in the SSA support system. SSA teachers are not getting any sort of books, teaching-learning material (TLM) and salaries for more than six months and their economic condition is forcing them to leave the jobs for which ultimately the *madrasas* and its students are getting affected. Only few small *madrasas* are accepting the support from SSA of *Ahle Sunnathul Jamath*, *Nadwatul Ulama* and a limited number of *Devobandi* background. But majority of *madrasas* from *Devobandi* background, headed by local *ulama* found refusing support of SSA. In the academic year 2015-16, the number of *madrasas* who are seeking support from SSA got reduced because of the lack of cooperation and salary problems from the side of SSA.

3. Basis of Establishing a Madrasa:

It can be stated that the foundations or establishments of the *madrasas* are based on schools of thought, ideology and identity. In this regard Maulana Mahboob Alam Ashrafi said "There is no doubt that the *madrasas* follow the sects, schools of thought and *jamaths* of the founder or founders²." The study has found that 20 percent students graduated from *madrasas* establish new *madrasas* to preach ideology of the same institutions from which they graduated. The following table establishes that the above statement is near to certainty. A total 112 (56 percent) respondents of 200 have the opinion that generally *madrasas* are established on the basis of sects and schools of thought besides Islamic education. The remaining 44 percent respondents disagree with the above statement and stated that *madrasas* are only established to preach Islam.

² Interview with Maulana Mahboob Alam Ashrafi, Dated: 8-8-2015, at Madarsa Darul Uloom Ahle Sunnat Imam Ahmad Raza, Bada Bazar Yakhutpura – Hyderabad.

Table No: 5.1

Establishment of Madrasas on the Basis of Schools of thought

Opinions	Responses	Percentage
Yes	112	56
No	88	44
Total	200	100

Source: Field Study.

Scholars like, Maulana Abdul Rauf Khasmi has different views about the foundations of *madrasas*. He considers that the main objectives of *madrasas* are to educate Islam to Muslims not to educate sects or schools of thought. According to him “The *madrasas* are founded or established with motive of servicing Islam by educating Muslims but not on the basis of sects, schools of thought and *jamaths*. But it is found that the founders or teachers of the *madrasas* teach the same syllabus in the *madrasas*, whatever they know or learnt in their schooling, since they are masters in those subjects and areas. It does not mean that the foundations of the *madrasas* are on the ground of sects, schools of thought and *jamaths* conflicts³”. On the same debate Maulana Hafiz Abdul Bari has stated that “*Madrasas* are not founded on the basis of any sects, schools of thought or *jamaths* but *madrasas* have the tendencies to promote sects, schools of thought or *jamaths* through their syllabus and teachings⁴”.

Maulana Mohd Umranul Haq Nadvi⁵ disagreed with views about identity and establishment of *madrasas*. He has opined that “The *ulama* of several schools of thought have been establishing the *madrasas* and trying to develop the *madrasas* as per the ideology of their schools of thought to protect and promote their schools of thought and sects’ identity”. Asma Nuzhath⁶ shared that *ulama* are not establishing *madrasa* on the ground of sects or school of thought but Muslims parents prefer to select the *madrasa*

³ Personal Interview with Maulan Abdul Rauf Khasmi, Dated: 18-10-2015, Head of Madarsas Mazhar Uloom, At Madarsas Mazhar Uloom – Lingampally, Hyderabad.

⁴ Personal Interview with Maulan Hafiz Mohd Abdul Bari, Dated: 12-8-2015, Khatib Masjid, Lingampally-Hyderabad.

⁵ Interview with Maulana Mohd Umranul Hak Nadvi, Head and Founder of Darul Uloom Zialul Quran-Tolichokhi, Dated: 17-11-2015.

⁶ Interview with Asma Nuzhath, Research fellow at Henry Martyn Institution – Hyderabad, Dated: 6-1-2016.

where the teachers are from their sects, schools of thought and *jamaths* background, nearby locality, facilities, and educational performance of the *madrasa*.

By analyzing the above arguments it can be understood that there is no doubt that *madrasas* are playing active role in protecting the Muslims' sect identity and propagating specific school of thought to whom they belong. The following table also discloses that majority of the respondents agree with the view that *madrasas* are not only protect sects and schools of thought identity but also to promote them. Total 144 responses from 200, which is 72 percent responded as "Yes" with the view, whereas only 28 percent respondents believe that *madrasas* neither protect nor promote sects and schools of thought identity.

Table No: 5.2
Madrasas Protecting and Promoting Schools of thought Identity

Opinion	Responses	Percentage
Yes	144	72
No	56	28
Total	200	100

Source: Field Study.

The *ulama* and scholars, who are critical of the establishment of *madrasas* on the ground of schools of thought, believe that it should be stopped. In this regard, Moulana Habeebur Rahman has expressed his views that "The *ulama* should stop establishing *madrasas* on the grounds of sects and schools of thought, and should ignore the sects and schools of thought differences which are effecting a lot to Muslim unity and do not have much meanings to Muslims also⁷".

The conflicts in line of schools of thought among Muslims took off with full force recently by different *jamaths* because of objecting and commenting on faith of other *jamaths* like the comments of *Tablighi jamath* on the faith and practices of *Ahle Sunnathul jamath* or *Barelvi* schools of thought. According to other *jamaths* and schools of thought *Ahle Sunnathul Jamath* or *Barelvi* are "*Biddatis*" (unbelievers) of Islam.

⁷ Interview with Moulana Habeebur Rahman, Head of Madrasa Irshadul Uloom-Hyderabad, Date: 22-12-2015.

Regarding increasing conflicts among Muslims, Professor Akhtedar Mohammad Khan has a belief that “Though the founders of Tablighi Jamath, Jamath-E-Islami and Bareilvi Schools of thought were liberal with ideological differences and tried to understand others’ views but now the *ulama* and followers of the same schools of thought have become strict and rigid which are leading schools of thought conflicts among Muslims⁸”.

4. Setup and Objectives Madrasa Education in Hyderabad:

The *ulama* from Hyderabad believe that the primary objective of *madrasa* education is to produce Islamic scholars like *Hafiz*, *Aalim*, *Faizil* and *Muftis* to protect Muslims religion. In this regard, *madrasas* impart specific exercises to them of explaining the Quran and the *Hadis* to Muslim populace with the expectation that they will protect and propagate Islamic education in the coming generations. About the objectives of madrasas, Moulana Habeebur Rahman has shared his views that every madrasa has few important objectives besides its few specific ones “*Madrasa* education is for making Muslims seek the grace of Allah and Prophet Mohammed by learning the Quran and Islamic practices as well as implementing them in lives. The second objective is to propagate Islamic traditions and guiding Muslims to lead an Islamic life⁹”.

According to the views of the respondents, there are different objectives of *madrasa* education. It is considered that one of the important objectives of *madrasa* is religious education which is marked the highest by the respondents. Whereas 13 percent respondents believe that propagation of Islam is also the second most important objective after religious education. At the same time 12 percent respondents marked protection of Muslims’ beliefs and 11 percent the teaching of *Sirath* as important objectives of *madrasa* education.

⁸ Discussion with Professor Akhtedar Mohammad Khan, HOD of Islamic Studies, Jamia Millia Islami – Delhi, at MANUU, Dated 19-2-2016.

⁹ Personal Interview with Moulana Habeebur Rahman, Head of Madrasa Irshadul Uloom - Hyderabad, Dated: 22-12-2015.

Table No: 5.3
Aims and Objectives of Madrasa Education (Multiple Responses)

Responses	Responses	Percentage
Propagation of Islam	138	13
Protection of Muslims' Belief	128	12
Making life Hereafter (<i>Akhirath</i>)	78	7
Propagation of Prophet's Teachings and Practices	122	11
Religious Education	148	14
Religious & Modern Education	62	6
Islamic Awareness and Unity among Muslims	72	7
Protection of Islamic Culture	100	9
Inculcating Character among Muslims	94	9
Guidance to Muslim Community	47	4
Promoting Peace and Harmony in Society	90	8

Sources: Field study.

Field study shows that Muslims have been feeling threat to their religion, culture and Identity and the situation is becoming worse day by day. In some places they are found in a panic situation being considered as secondary citizens. At the same time boosted communal factors are also trying to disturb Muslims from every angle thus the main aims of *madrasas* is merging as to protect and strengthen Muslims' faith by educating them accordingly.

The same fear to *ulama* made them and their *madrasas* to work or establish branches of *madrasas* in nearby rural areas of city and Telangana State. Where Muslims are in very less in numbers and do not have any political or economical influence in society. Where majoritarian group have political, economical, numerical, and religious influence in the society and sometimes Muslim are forced or offered money to be converted into Hinduism, which has been termed as "*Tsunami of Ghar Wapasi*". In such situations and areas *ulama* are trying to be in touch with local Muslims and their education also is taken seriously.

The recent political situation is boosted by the communal elements of majoritarian community in such a way that the young boys of majoritarian community are suggested to get marry with a Muslim girl by converting her in *Hinduism* as per the slogan

“*Muslims Se Beti Bachawo, Muslim Bahu Ghar Lawo*¹⁰” (Protect daughter from Muslims, Bring home a Muslim daughter in law). In this kind of situation, the *madrasas* and *ulama* are working in remote villages to build a bridge between Muslims of city, town and remote villages to build confidence in the community to face the challenges and keep themselves protected from any sort of un-Islamic practices by strengthening the faith.

Under these circumstances *ulama* are found with the aims of producing Lawyers, Politicians, Doctors, Engineers, and teachers along with religious scholars, who can be more useful for the community. Regarding multiple aims and motives of madrasas Maulana Mahboob Alam Ashrafi said that “*Madrasas* do not only want to produce *Imam* and *Mozan* of *masjids*, we motivate the brilliant students to take admission in modern institutions and become journalists, lawyers, professors, doctors and engineers¹¹”. The pass out students of *madrasas* join colleges and universities particularly in humanities and social sciences streams and it is asserted by *ulama* that their performance is not less than others students in their classes in colleges or universities. Thus *ulama* are considering *madrasa* education as foundation for modern education.

Thus the *madrasas* have become institutions of multiple objectives, which try to cope up with traditional and modern objectives. *Madrasas* are trying to terminate illiteracy from Muslims, at the same time motivating them towards modern education also. In this context the following table explores the important roles of *madrasas* in Muslim society.

¹⁰ <http://indianexpress.com/article/india/india-others/love-jihad-gets-a-bengal-reply-bahu-lao-beti-bachao-purify-muslim-brides/> Access Date: 17-6-2017.

¹¹ Interview with Maulana Mahboob Alam Ashrafi, Dated: 8-8-2015, at Madarsa Darul Uloom Ahle Sunnat Imam Ahmad Raza, Bada Bazar Yakhutpura – Hyderabad.

Table No: 5.4
Role of Madrasa in Educational Development of Muslims (Multiple Responses)

Responses	Ulama/ Teachers	Students' Parents	Madrasa Students	Madrasa Alumni	Total Responses	Percentage
Literating Muslims	39 NM=11	25 NM=25	30 NM=20	30 NM=20	124 NM=76	20
Teaching Quran	33 NM=17	43 NM=7	35 NM=15	37 NM=13	148 NM=52	24
Teaching Basic Islamic Practices	50 NM=0	21 NM=29	33 NM=17	50 NM=0	154 NM=46	25
Motivating towards Modern Education	32 NM=18	10 NM=40	25 NM=25	23 NM=27	90 NM=110	15
Producing Ulama (Scholars)	27 NM=23	21 NM=29	26 NM=24	24 NM=26	98 NM=102	16

Source: Field study. NM=Not Mentioned.

At this juncture, the following table tries to understand the levels at which *madrasas* are achieving their objectives. The table explores that 60 percent of the respondents believe that though *madrasas* have multiple objectives but they are partially fulfilling these objectives. The majority of the respondents believe that *madrasas* are partly fulfilling their objectives. Only 38 percent of the respondents believe that *madrasas* are fulfilling their objectives fully, whereas 2 percent believe that *madrasas* have totally failed to achieve their objectives.

Table No: 5.5
Achievement of Educational Objectives of Madrasas

Responses	Responses	Percentage
Fully	76	38
Partly	120	60
Fail	4	2
Total	200	100

Source: Field study.

5. Syllabus in Madrasas in Hyderabad:

The trend of transformation among *madrasas* of Hyderabad in terms of syllabus and subjects is an old notion; the *madrasas* of south India particularly Hyderabad and Kerala are in full speed to adopt new educational subjects compare to *madrasas* of Utter Pradesh, Bihar and Bengal. Like all the *madrasas* of India, *madrasas* of Hyderabad also teach *Dars-E-Nizami* syllabus along with few modern sciences. Whereas few *madrasas* in Utter

Pradesh and Bihar teach subjects like *Hikmath* (Unani medicine). But today's *madrasas* of Hyderabad are lacking such subjects that not a single *madrasa* of Hyderabad found teaching *Hikmath*. Only one *madrasa*, *madrasa* Sabilusalam of Hyderabad found innovative in its nature of course that it offers a professional course of jewelry making training. It seems that a lot of changes can be adopted in *madrasa* syllabus and subjects.

The following table shows that majority of the respondents proposed alteration in *madrasa* syllabus and subjects by replacing them with new subjects. The *madrasa* students have desire to study few modern subjects and languages like Computers, Science, Journalism, and English. The table shows that 30 percent respondents are in favor of the few changes in syllabus, where 3 percent respondents recommend for total change of syllabus and 27 percent respondents marked for including modern subjects in *madrasas*. The 27 percent respondents have the view to replace the present syllabus and subjects with modern subjects and syllabus.

Table No: 5.6

Madrasa Syllabus: Update and Replacement of Subjects (Multiple Responses)

Update and Replacement	Ulama/ Teachers	Students' Parents	Madrasa Students	Madrasa Alumni	Total Reasons	Percentage
Few Changes	29 NM=21	15 NM=35	35 NM=15	41 NM=9	120 NM=80	30
Total Changes	1 NM=49	2 NM=48	3 NM=47	4 NM=46	10 NM=190	3
Including modern Subjects	21 NM=29	30 NM=20	31 NM=19	24 NM=26	106 NM=94	27
Replacing old Subjects	19 NM=31	11 NM=39	31 NM=19	29 NM=21	90 NM=110	23
Exam & Teaching Method	5 NM=45	2 NM=48	15 NM=35	6 NM=44	28 NM=172	7
No Need of any Change	21 NM=29	7 NM=43	6 NM=44	6 NM=44	40 NM=160	10

Source: Field Study. NM=Not Mentioned.

6. Problems of State syllabus and alternative Islamic syllabus:

It is not only the responsibility of the community but also the state is equally responsible for the education of the marginalized Muslim community. But lack of inclusive policies, its inefficiencies and ignorance of governments are responsible for Muslims' educational backwardness and illiteracy. The *ulama* have been demanding the cooperation of states for eliminating illiteracy and educational backwardness from the community. In this regard Maulana Mahboob Alam Ashrafi felt that "Muslim community alone cannot achieve any sort of development without the support of government. It is the demand of justice that the government should have welfare and equal attitude towards Muslims and stop discrimination of Muslims and *madrasas* education system. With the cooperation of government *madrasa* can present excellent result in Muslims' education and eliminate illiteracy¹²".

Instead of adopting liberal and inclusive policies state has adopted exclusive policies to keep away Muslims from primary education by including lessons which are objectionable to the Muslims in state syllabus. The study found that one of the main reasons of Muslims' not enrolling in Christian missionary schools and state school in few states, where the state have influence of majoritarian group's belief influence, which is reflected from the state syllabus. In this regard Muslims have objection with few lessons in the text books of state syllabus and CBSE that the lessons are going in opposite direction of Muslims' beliefs. Compelling *Yoga* in government schools and colleges also has become one of objectionable things among Muslims that they believe that in the name of *Yoga*, the government is trying to impose majoritarian beliefs. According to the belief of Muslims they cannot say whatever Muslim students ask in schools and colleges to chant while *Yoga* like Om and *Suriya Namashkar*.

Thus sensitive Muslim parents found preferring *madrasas* and Islamic schools, where children can get Islamic education and modern education by cutting those lessons from the text books. For the autonomous Islamic Schools' syllabus; *ulama*, languages and subjects

¹² Personal Interview with Maulana Mahboob Alam Ashrafi, Dated: 8-8-2015, at Madarsa Darul Uloom Ahle Sunnat Imam Ahmad Raza, Bada Bazar Yakhutpura – Hyderabad.

experts are working with few organizations to produce literature for Muslim children for school and colleges. In this regard, to produce Islamic literature the *madrasas* and *ulama* of Hyderabad also started working. Maulana Abdul Qhavi¹³ and his teams of *ulama* are working on syllabus for Islamic schools to replace the state syllabus by Islamic syllabus. The experiments of Islamic syllabus has been taking place at Ashraful Uloom to test the syllabus produced for kids, school and college level students in Telugu and English languages. At this juncture Muslim intellectuals and *ulama* together share thought on the needs and importance of autonomous educational institutions of Muslim minorities; it may be colleges, universities or *madrasas* for educating to Muslim community.

7. Eligibility, Admissions, Pedagogy, Learning and Results:

Though *madrasas* lack in common standard of criteria for the admission and criteria of each *madrasa* differs from each other. The few important points which are considered while admission in *madrasas* are that at the time of admission the age should be at least five years. At the same time there is no age bar for few courses like *Aalim*, *Fazil*, *Kamil* and *Duttura*. Whereas children are given admission in *Nurani Quayda* or *Nazra* at the age of five years, after *Nazra* they would be promoted to *Hifz* or *Aalimyath* courses according to the interest and capabilities of the students. Generally the age matters a lot for the admission for the course *Hifz*, after *Nazara* the students can take admission in *Hifz*. Generally the age for the *Hifz* course is six to 20 years and it will be very difficult to memorize the Quran for the students whose age is above 30 years.

The admission notifications usually come in the month of *Shawwal*, since the *madrasa* academic year starts from *Shawwal* after one month holidays of holy month *Ramzan*. The *madrasas* found issuing admission advertisement in news papers, local T.V channels, announcements in *masjids*, public places, magazines and distribute pamphlets. During the official timings, *madrasas* students come for the admissions and fill up their form. Within one or two hours, a teacher with the head of the *madrasas* conduct interview. All the

¹³ Interview with Maulan Abdul Qhavi, Head & founder of Ashraful Uloom, Khaja Bagh- Hyd, Dated: 30-12-2015.

beginners at *madrasas* have to start from the basic book “*Noorani Quayda*¹⁴” in which the young one is taught the letters, joining letters, principals and grammar of reading the Quran as well Urdu language also, and the course named as *Nazara*.

The interviews are conducted only for higher courses like *Aalim*, *Fazil*, *Kamil*, *Duttura* etc, but not for *Nazara* and *Hifz* course. There are few *madrasas* who conduct written tests also for higher courses admissions. The students have to come with the parents or guardian along with the few important documents such as date of birth certificate by any authority, photos, ration or *aadhar* card or any residential proof at the time of admission.

The students who have completed *Nazara* can take admission in *Molvi* also. *Molvi* and *Hifz* passed students are eligible for the *Aalim* course. Likewise *Aalim* passed students are eligible for *Fazil*, in the same line *Fazil* pass students are eligible for *Kamil*, *Duttura*, *Mufti* etc. Besides these courses, for the courses like *Imamath*, *Mozani* and Arabic teacher courses, the students have to clear an entrance test for the admission. The following table gives the details of duration and eligibility criteria of each course at *madrasas*.

Table No: 5.7
Admission Criteria for Courses in Madrasas

Course	Age	Admission Criteria
Nazara	5 years Plus	Reading of letter
Hifz	6 to 25 Years	Nazara
Molvi	15 years Plus	Hifz / Nazara
Aalim	15 years Plus	Hifz / Molvi
Fazil	25 years Plus	Aalim
Kamil / Ifta	25 years Plus	Fazil
Duttura / Akhtesad	25 years Plus	Fazil / Kamil

Source: Field Study.

Basis on the field study, the above table has designed to explain the eligibility criteria for different courses. This is a commonly found criteria for admissions in *madrasas* of Hyderabad, the autonomous *madrasas* even differ in admission criteria and it is not fixed

¹⁴ *Noorani Quayda*: is a book of basic learning of Arabic language and grammar that after completing this *Noorani Quayda* the students go for reading the Quran.

criteria of admission. There can be few variations in admission criteria from *madrasa* to *madrasa*.

Like almost in every *madrasa* the students take three to four years for *Hifz* course. There are few exceptional cases in which the students have memorized whole the Quran in six months also. Maulana Hafiz Abdul Bari stated that he has memorized the Quran within 10 months and became *Hafiz*. There are few *madrasas* have innovate methods to complete the *Hifz* course in 15 months only¹⁵ instead of three or four years. The students of *Hifz* course shared their experiences of memorizing the Quran that memorizing of the Quran has correlations with many things. Among them, individual's intelligence, memory retention power and continuity are very important. The other factors like age of the student, time of memorizing, weather, environment, quality of food, peer group, teachers, gap in recalling again, stress and intrinsic motivation affect the memorizing and retention of the Quran.

8. Method of Teaching:

The most common method of teaching in *madrasas* is lecture method. The *madrasas* found following many methods of teaching but preference is given to the lecture method. The teaching methods like discussion method, individual assignment method, group teaching method are in use. Even big *madrasas* are also lacking in use of modern teaching and learning materials like charts, pictures, documentary screening, video lessons, power point presentations and use of projector in lecture or seminar presentations.

Moulana Habeebur Rahman¹⁶ shared that whatever the *madrasas* are teaching; the students practice the same in their daily life, like students taught "Prayer of eating". At the time of eating, a teacher monitors that whether the students are performing eating or

¹⁵ Maulana Mahboob Alam Ashrafi, Head of madrasa Darul Uloom Ahle Sunnat Imam Ahmad Raza is experimenting on *Hifz* course that he classified 30 chapters of the Quran in fifteen months to by heart. Thus the experiment has given the excellent results that few students successfully completed the course in 15 months only at his madrasa.

¹⁶ Interview with Moulana Habeebur Rahman, Head of Madrasa Irshadul Uloom-Hyderabad, Date: 22-12-2015.

not. Thus every theoretical lecture of *madrasa* should be practiced by the *madrasa* students immediately after learning it. The preference to oral teaching method of teaching in *madrasas* does not give chance of using black board and even the students do not have much to write. The students fully concentrate on reading only; hardly the students spend 5 percent of their time for writing or taking any notes. Thus the writing skills of the *madrasa* students are in least use.

9. Students' Life in Madrasas:

Generally the day starts at *madrasas* early in the morning at 5.00 am with *namaz-e- fajar* and ends with night study at 9.00 pm. After the *fajar* prayer it is observed that few of the students go for gym, few of them take rest and few go for reading. The formal classes start after the breakfast at 8.00 am or 9 am in all *madrasas* and it goes till 12.00 noon and the students will be free for one hour till 1pm. Lunch timing starts at 1.00 pm and ends at 2.00 pm. At exact 2.30 pm. all the students have to gather at *masjid* in *madrasa* for *zohar namaz*. In the afternoon educational activities restart after the *namaz* and ends at 4.00 pm for *asar namaz*, generally it held between 4.30 pm or 5.30 pm. In the afternoon sessions, teachers do not teach, the students are instructed to recall or drill whatever taught in the morning and teachers will be there for any doubts and clarifications.

After the *madrasa* times, students are allowed to play and read news papers and magazines in the afternoon. Sharp at 8.00 pm after dinner all the students have to gather for *isha namaz*, and after the *namaz*, at 8.30 night study starts and ends at 9. 30 pm. Night study is not mandatory for the students whose age falls between 6 to 12 years, other than them the students have to give the account of what they have learned from the morning to evening. The teachers listen, test and question every individual student whatever they have taught in the morning, if the teacher satisfies with the answers and performance of the students then the students are given the next lesson in the next day morning.

Friday is holiday for all the *madrasas* all over India and the world. It is because Friday is considered as *Eid-ul-Mominin* (Festival of Muslims) where all the Muslims have to offer a special *Namaz*. On Friday students have to get ready for Friday prayer and would take

bath, wash their cloths, parents are also allowed to visit the *madrasas* from morning to evening. The parents who come to see the children from a long distance are allowed to stay and served food along with their wards.

10. Importance to Moral education in Madrasas:

In *madrasas* students obligated to be obedient, selfless and should be serious about discipline and any disorder would be physically punishable. On the issue of physical punishment even parents also do not question to the teachers and *madrasas* administration. *Ulama* claim that only *madrasas* are inculcating Islamic values among Muslims children, even Muslim manage schools also failed to protect and inculcate religious values among Muslim children. But *madrasas* are serious about the characters or moral education of the students. The teachers observe the characters of the students over his or her stay in madrasa and issue conduct certificate with prize for the best performing students.

It is argued that the modern education system is attracting students towards economic benefits and this educational system taking the students far away from moral values. As a result the graduate of the colleges and universities do not have mental peace as they are becoming money earning machines. The mental restlessness and thirst of money is taking them towards social evils. But, whereas the graduates of *madrasas* satisfy with minimum economical availabilities and comforts thus the *madrasas* students are leading a peaceful life with their parents, wife and kids. It is claimed by *ulama*, that the madrasa students never commit suicides. The *madrasas* students found serious regarding social responsibilities and in respecting parents and teachers.

11. Events and Competitions at Madrasas:

Madrasas found organizing different programmes at different situations like at the time of *Ramzan*, *Moharam*, *Eid Meladun Nabi*, annual day, *madrasa* convocation etc. Students at *madrasas* have given exercise of *imamath* (leading *namaz*), speeches, *tarabi*, reciting *hamd*, *nath*, *nazm*, *marsia*, *gazals* etc. Generally it is seen in *madrasa* that senior students conduct a program of speeches where every student is given a particular topic for speech.

The stage would be decorated by junior students and a senior student or a teacher will chair the seminar, and the speaker-students will also be part of the stage.

The junior students and who are not going to deliver speeches or recite *hamd*, *nath*, *nazm* etc have to sit like audience on ground to listen the speeches and when they want to appreciate the student-speaker, they will give the slogan of *Subhan Allah*, *Masha Allah* and *Allah Hu Akbar*, since in *madrasa* clapping is not allowed. On the front rows of seminar hall two or three teachers would be sitting and observing the whole activity, for giving inputs whenever the students needed. Sometime teachers give demo speeches also. This sort of activities arranged for the practice of the students since they are going to become *Alim*, *Imam*, *Khatib* etc. In future they have to give speeches and organize different sort of programmes.

12. Food culture and hygiene at Madrasas:

It is believed by Muslims that hygiene is half *Iman* (belief), thus ulama are serious about hygiene. *Madrasas* are well in managing basic facilities particularly safe drinking water, toilets, food, accommodation etc. *Madrasas* management, teachers and students found very careful about health and hygiene. It is mandatory for all *ulama*, teachers and students to clean tooth with *miswak*¹⁷ and wash their hands, face and legs at least five times in a day before every namaz called *wazu* (ablution). Everyone in *madrasa* cleans the face with *multani mitti* or soap, apply *Surma*¹⁸ to clean the eyes and apply *atar* (perfume: which should be alcohol free) to cloths for good smell. These hygienic practices and healthy habits protect them from many diseases, besides these practices are considered as traditions of Prophet Mohammed.

In addition to sweepers, teachers and students also found cleaning *masjid*, class rooms, dormitories, and playground. Every *madrasa* has a place in a corner for tying cattle and storing the provisions donated by peoples, like cattle, rice, spices, oil and fruits for *madrasas* students. *Madrasa* divides the students in groups and assign the responsibility

¹⁷ Pelu is a tree, the small branches of the tree are used as tooth brush that is call *Miswak*.

¹⁸ *Surma*: is a sort of black powder to clean the eyes, male Muslim apply *Surma* in eyes on Friday or whenever they want.

of cleaning, watering the plants or kitchen garden, taking care of sick students and maintaining the discipline. The condition of *madrasas* in terms of facilities like drinking water, toilets, buildings, library and mid day meals is better than government schools situated in Muslim localities of Hyderabad. In every *madrasa*, a separate room would be there for sick students to take rest, and according to the instructions of doctor the sick students are served the food. The *ulama*, teachers and senior students at *madrasas* found humble towards the students.

The comparison between mid day meals of government school and food of *madrasas* proved the food quality of *madrasas* is far better than mid day meals food provided at government schools. Every day, in one meal the *madrasas* students get meat of goat in lunch or dinner, the students felt that they are getting good quality food better than their home food. *Madrasa* teachers and students slaughter the cattle themselves after inspection whether the cattle is in good health or not and the meat of slaughtered cattle is called *halal* meat and Muslims consider *halal* meat, slaughtered by a Muslim only.

13. Funding of Madrasas:

Madrasas are fully funded by Muslim community, majority of the *madrasas* are facing financial problems, particularly the small *madrasas* which do not have many donors. It is established fact that the Muslim community which is backward in terms of economic status, the community cannot share a major part of income for the *madrasa* education. Thus financial problems are the main reasons for the lack of facilities in *madrasas*, particularly modern educational facilities like computer lab or science instruments. The *madrasa* cannot spend much for modern education since it requires trained teachers who are not willing to work for Rs: 5000 to Rs: 8000 per month in *madrasas*. At the same time *ulama* do not mind for working for the same amount, for them it is a religious service, for what God has sent them into this world but teachers of modern era do not share these views.

Muslims donate to *masjids* and *madrasas* in several forms and that is the only source of the funds. According to Maulana Syed Habeeb “*Masjids, maktabas and madrasas* are

wholly reliant on the contribution of Muslim community, and *madrasas* do not accept any sort of support in any form from other than Muslims. Donors can contribute in the forms of cash donations, construction material, land, meat or goats and any eatable provisions¹⁹, in the return *madrasa* do not charge any fee to students and manage with Muslims' donations only. *Madrasas* of Telangana lacking in support form *waqf* board or any autonomous official body like *Madrassa* Board in other states.

The sources of funds for *madrasas* are *Zakat*, *Sadkhat*, *Chram Qurbani*, *Ushara*, *Kifalath* and other provisions. The *ulama* consider that it is the greatest achievement of *madrasa* education system in India that without any support of government, *madrasas* have been contributing a lot for imparting education to poor Muslims. The *ulama* and *madrasas* are sensitive about their accountability of funds. The *ulama* believe that they are accountable to *Allah* who is watching them every second. This belief is one of the main reasons of low corruption in *madrasas'* fund management.

The following table shows that receipt and payment accounts of few studied sample Islamic seminaries of Hyderabad. The oldest and celebrated Islamic seminary of Hyderabad Jamia Nizamia has revealed that the payments of the Jamia are more than receipts that it has the deficit of Rs. 2, 04, 33,812 in academic years of 2015-16. Likewise few other seminaries are also on deficit budget and manage their expenditure in credit. Only the *madarsa* Al Mahad Al Aali Al Islami has balance of Rs. 96,966 that the seminary has a large number of donors, since the founder of the seminary is an eminent Islamic scholar.

¹⁹ Personal Interview with Maulana Syed Habeeb Sahab; the head of Madrasa Mishkatul Uloom, Tolichokhi – Hyderabad Dated:

Table No: 5.8
Funds and Supports to Madrasas in Hyderabad
Receipt and Payment Accounts of Madrasas 2014-15

Name of Seminary	Receipts in Rs.	Payments in Rs.	Surplus in Rs.	Deficit In Rs.
Jamia Nizamia	4,23,51,188	6,27,85,000	-	2,04,33,812
Madrasa Islamia Arabia Muhidul Quran	7,13,300	7,49,73,600	-	36,436
Darul Ullom Ziyaul Quran	8,95,988	18,56,818	-	9,60,830
Madarsa Darul Quran	4,55,260	5,60,690	-	1,04,830
Al Mahad Al Aali Al Islami	56,12,594	55,15,628	96,966	-
Madrasas Rauzat Ul Uloom	-	3,00,000	-	-

Source: Field Study.

13.1. Different Types Funding Sources of Madrasas:

Thousands of *madrasas* spread all over the county do not charge a single rupee for educating the pupils. *Madrasas* not only impart free educate but also provide free food, accommodation, uniform, and books. This peculiarity makes *madrasas* different from state, private and NGO owned schools. It motivates one to think what kind of financial resources they have, that *madrasas* are not dependent on any support of government and are rejecting financial assistance from the government or other than Muslim individuals and organizations.

Most of the *madrasa* run on the budgets financed by the voluntary donations of the Muslim community. It is also one of the biggest educational achievements of the community to run such a large number of *madrasas* all over the country with small donations. The benefit of investment can be seen in forms production of savants, protection of culture, language and religious guiding of the community.

There is a tendency among common Muslims to contribute something for *Deen* (religion), thus Muslims find *madrasa* as the best institution for financial contribution so that it will be doubly beneficial to them. On one hand, the donors fulfilling their religious responsibility of contributing for religion and secondly, it is a boon for the pupils who are from Muslim families, particularly for those who cannot imagine getting costly education in this present situation of privatization. *Madrasas* seek donations generally by sticking posters in Muslim areas or by issuing advertisements in books, news papers, magazines or

some time announce in the localities or mosques. *Madrasas* get the financial assistance from the community in following forms:

13.1.1. Chanda: This is one of the important sources of receipt to *madrasas*. The *safirs*²⁰ of *madrasas* can go and collect it from any Muslim as there are no restrictions of specific time and occasion. Generally the *safirs* collect this donation from the well-wishers, neighbors, or any stranger at the market place, hotels or wherever they find a donator. The *safirs* carry a receipt book with them to collect the amount with the details of *madrasa* like year of establishment, address, registration number, name of the society, phone number of *madrasa*, the number of students in different courses, and the name of current president with the seal and signatures of president.

13.1.2. Atiyah: This is also one of the most important personal voluntary donations by individual or a group of Muslims to *madrasa*. In this kind of donation, the individuals volunteer to assist the *madrasa* in the form of amount, construction or material for construction, land for the construction, or any other assistance. Generally the Muslims who are earning more in India or gulf countries would be willing to come forward to assist the *madrasas*. If someone dies in a Muslim family at that time also the family donates something to *madrasa* or mosque dedicating it on the name of person who died, which is called *Isale sawab*. The *maher*, the sum which Muslim man has to give to his wife at the time of marriage as a sort of social security is also generally donated by Muslim women to the *madrasa* or mosque.

13.1.3. Zakat: This is a type of Islamic tax on the wealth of Muslims that wealthy Muslims have to pay *zakat* on their wealth, assets, gold and silver. If a Muslim has 7.50 tola (one tola is equal to 10 grams) of gold or 52.5 tola silver or equaling cash, the owner is obligated to pay *zakat* at the rate of 2.50 percent. The amount of *zakat* has to be paid to the poor, orphan, homeless, poor widows etc. Since *madrasas* are providing food and

²⁰ Safir is the authorized fellow, who has assigned the responsibility to collect donations for the Madrasas, after collection of the donations the person will be given a share from collected donations as his ruminations and few Madrasas fixed the salary also.

accommodation to poor, orphans and homeless pupils, few Muslims give *zakat* to the *madrassa* also.

13.1.4. *Fitrah*: This is another type of Islamic tax on all Muslim men and women, even on children or new born, which is to be paid by the head of the family, husband, or father of children in the month of *Ramzan* before going to *Namaz* of *Eid*. The Muslims who are economically capable have to pay 2.25 kg wheat (the same quality wheat which the family consumes) or its price per head to an orphan or a poor. Since *madrassas* are providing free shelter, food, cloths, and education to poor and orphan Muslims, generally Muslims give the grain or its price to nearby *madrassas*.

13.1.5. *Ushra*: *Ushra* is an Arabic word which has the meaning of “ten percent”. *Ushra* is an Islamic tax on Muslim farmers to pay ten percent of their harvest. Muslims are obligated to pay *ushra* on every harvest. The grains, vegetables and fruits should be paid to poor, orphans, homeless, widows etc. The farmers from Muslim community voluntarily assist the *madrassas* by contributing in the form of vegetables, grain or fruits at the time of every harvest. It is common in the villages that at the time of harvest, the students of *madrassas* are sent to harvesting fields to collect *ushra* with a *safir* of *madrassa*. Sometimes the farmers themselves bring *ushra* to donate to nearby *madrassas*. The poor families also want to contribute at least something, thus they put aside a cup of grain every day and send it to nearby *madrassa* at the end of the month. But this does not come under *ushra*; it comes under the category of general grain donation called *Mutti* fund.

13.1.6. *Chiram Qurbani* (Leather Collection): It is mandatory for wealthy Muslims to sacrifice four legged animals like goat, bull, cow, camel, buffalo, and hunk in the remembrance of Prophet Ibrahim’s sacrifice in the path of God at the occasion of *Bakrid* or *Eid-ul-Azha*. The Muslims are obligated to divide the meat of sacrificed animal in three equal shares. The family who has sacrificed the animal has the right to keep only one share and the remaining two shares are for distribution. The family has to distribute second share among the relatives, neighbors and friends and the third share is for poor,

homeless, orphans, widows, needy passengers etc. Sometimes the family gives the meat to *madrasa* since *madrasa* students are also from poor and orphan backgrounds. At the day of *Bakrid* or *Eidul-Azha* the *madrasa* authorities visit the nearby Muslim houses to collect skins of sacrificed animals, or *madrasa* students are sent to the surrounding localities to collect skins. The *madrasa* authority sells the skin to local leather business men and the amount earned from the selling of skins of animals will be used for the *madrasas*.

13.1.7. Income from Wakf Properties: Few *madrasas* hold endowment (*wakf*) properties in the form of agricultural land, fruit gardens, and shops at business places. British snatched these kinds of endowments from *madrasa* after 1857, but still few *madrasas* have few *wakf* properties in villages and cities where Muslims are in sizable number. Thus, an endowment (*wakf*) property is also one of the main sources of income for *madrasas* to meet their expenditures. There are few *madrasas* which are utilizing their *wakf* land as kitchen garden for growing vegetables and fruits, with the help of *madrasa* students, the surplus harvest can be selling.

13.1.8. Foreign Donations: Internationally recognized or famous Indian *madrasas* and *Jamias* particularly from Ahle Hadis, Tablighi Jamath or Devobandis' Schools of thought approach foreign gulf countries. The donors can donate by logging in the web site of the institution from anywhere in the world. There is another source of international donation to the *madrasas* that the Indian Muslims who are working in the gulf countries like Saudi Arabia and Dubai contribute their donations in *madrasas* of their native places, particularly in the month of *Ramzan*.

The aforesaid mandatory donations not only facilitate the *madrasas* but also build a bond between the institutions and Muslim individual and cultivate a social relationship. The aforesaid sources of funding to *madrasas* have been assisting the ulama and *madrasas* to function properly without much tension of funds. The small donations from the community have constructed a successful network of active *madrasas* all over India,

which is illuminating illiteracy from the community. Such technique could be the best if the madrasas use half funds for modern education also.

14. Plural Identities and Cultures among Muslims:

Hyderabad is known as a city of Muslims' identity, since foundation Hyderabad has a history associated with Muslim rulers which ended with its accession into Indian state generally known as Police Action in 1948. Apart from the history of Muslims' rule and Islamic culture, monuments, Hyderabad is also famous for its unique identity for overlapping Shia and Sunni Muslim cultures. In India majority of the Muslims; more than 90 percent belong to Sunni sect. In the same way, in Hyderabad also Sunnis are more in numbers than Shia. Both communities reside in few specific localities and in few localities they overlap each other.

In Hyderabad, almost all Sunni important schools of thought found like *Ahle-Sunnathul Jamath* or *Bareilvi*, *Deobandi* or *Tablighi*, *Ahle Hadis*, and *Jamath-E-Islami*. All these schools of thought and sects have their own religious institutions for preaching their next generations. All the important schools of thought have their exemplary *madrasas* with which most of the madrasas get affiliation. Jamia Nizamia is a model Islamic seminary for *Ahle-Sunnathul Jamath*, *Darul Uloom Hyderabad* is considered as model *madrasa* for *Deobandi* or *Tablighi Jamath*, and Jamia *Wadi-E-Huda* is a celebrated *madrasa* of *Jamath-E-Islami Hind*.

The old city of Hyderabad is dominated by Muslims of all sects where it is common to find multiple Muslim identities and symbols in the form of the dressing style, different varieties of food recipes, way of communication, language, house constructions and decoration of houses, shops and markets, historical monuments of Muslims' religious places like *dargahs*, *masjids*, *ashurkhaney* and grave yards. Even the colours also represent different identities. Muslims of different ethnical background represent their different cultures like in the areas of Shia Muslims, black colour would be found painted for many things where as in Sunni Muslims' localities green colour would be preferred for many things to paint like doors, windows, walls, shops, bikes, clothes and many things. Thus it is easy to identify a

Muslim to which sect and *Jamath* he or she belongs to thorough their different identities such as their likes, dislikes, food, clothes, readings, style of prayer, colours preferred, areas of residence and from where or which *madrasas* or religious education institution he or she acquired the basic Islamic education.

15. Madrasas and Schools of thought Identities:

Each locality has many *madrasas* and *masjids*; it is because of primarily two reasons, one the limited space for worship or education. Whereas the increasing Muslim population demands more space, and second it is on the basis of the interest of the particular sect and schools of thought. Thus it is usual to find many *madrasas* which represent different sects, schools of thought and *jamaths* in the same locality. All these *madrasas* have the influences of the ideology of the founders or administers; which reflects from the syllabus. Thus only matching ideas is given place and preference in the syllabus. The names of the *madrasas* also reflect plural identities; sometimes by name of the *madrasas* also it is easily to recognize the sect, schools of thought and *jamath* of the *madrasas*.

Each *madrasa* has unique quality even it differs in its objectives from others, although it is from the same school of thought. An example of such *madrasas* can be taken from the name of the *madrasa Darul Uloom Ahle Sunnat Imam Ahmad Raza*, founded on the ideology of Maulana Ahmad Raza Bareilvi, thus it forms a different identity in the cluster of the *madrasas*. The name of the *madrasa "Ahle Sunnath"* reflects that the *madrasa* is from Sunni sect and follow *Hanfi* school of thought and it belongs to *Ahle Sunnathul Jamath* or *Bareilvi* school of thought. Another example can be taken from *Darul Uloom Garib Nawaz*. The name of the *madrasa* reflects that it has affiliation with *Awoliya Allah* (Sufis) and *Ahle Sunnathul Jmath*. According to Maulana Ahmad Hasan Razvi, *Madrasa Darul Uloom Garib Nawaz* differs in many aspects from other *madrasas* that "*Madrasa Darul Uloom Garib Nawaz* is different from other *jamaths*' school of thought. It has established for protecting Muslims' faith and Islamic education, besides these objectives *madrasa* focus on

teachings of *Awoliya Allah* particularly *Khaja Moinuddin Chishti* for promoting peace and harmony in the community and society²¹”.

16. Muslims’ Belief, Identity and Madrasa Education:

Ulama found stating that nothing can be replaced with the belief; that the true Muslims do not mind to sacrifice their all sort of comforts and economical benefits for the sake of belief or religion. Besides belief, practices also considered important that the followers only believing in the religion without practicing the religious principals will not make a sense to any religion thus practices are essential parts of religion. Thus the followers of Islam have few beliefs grounded on principles which are mandatory to follow for Muslims; their practices are in the form of worship, way of life, dressing, and Islamic traditions. These practices are the identities for being a Muslim and they are part of Islamic life and culture.

Since the *madrasa* education system is basically advent and prospered in the frame of Islamic philosophy of education, thus it has deeply rooted influence of Islamic belief. Hence the sensitive believers of Islam do not like to compromise with religious practices and education at any cost. The *ulama* believe that God has selected them for serving Islam; thus the *ulama* should lead a simple life without comforts, and the *ulama* following found in Muslim society. Thus it is claimed by *ulama* that the role of *madrasas* cannot be ignored in protecting Muslims’ identity and culture. Often *ulama* found quoting that because of only *madrasas*, Muslims’ culture and identity are existing. According to Maulan Khalil Ahmad Nadvi Nizami “Because of lack of institutions like *madrasas* and *ulama* in Spain, the history of Muslims’ identity and culture erased easily; but in India it is not possible for anti Muslim forces, since *madrasa* and *ulama* are safeguards of Muslims’ culture and identity²²”. *Ulama* believe that till the existence of *madrasas*, Islamic identity would be protected in India, though today Muslims are facing

²¹ Personal interview with Ahmad Hasan Razvi, Dated: 27-11-2015, at Madrasa Darul Uloom Garib Nawaz, Masjid E Osmania, Nallakunta, Osmania University Road - Hyderabad.

²² Interview with Maulan Khalil Ahmad Nadvi Nizami, Dead of Samdani Educational Institution-Hyd, Dated: 29-11-2015.

number of problems but with the guidance of *ulama* they have protected their faith and personal law till the present date.

The definition of Islamic identity or Muslims' identity is believed and defined in different ways by *ulama*, Molana Manzur Ahmad Ilmi Sufiyan says that "Two important things forms Islamic Identity of Muslims; first is *Farayez*²³ (duties) and second is *Arakeen* (elements), that majority of the Muslim confine themselves with only *Farayez* but the *madrassa* students and *ulama* are completely following both *Farayez* and *Arakeen*²⁴". Thus it is believed that *madrassa* students and *ulama* are protecting Islamic identity.

Table No: 5.9
Madrassa Education and Muslims' Culture, Identity and Belief (Multiple Responses)

Madrassa Protects	Responses	Percentage
Muslim Identity	142	20
Muslim Culture	154	22
Muslims' Faith or Belief	160	23
Inculcation of Islamic Values and Characters	128	18
Practicing Prophet's Life Style	61	9
Differentiate Muslims other Practices	58	8

Source: Field Study.

As it has described that among Muslims, faith considered as the first Islamic identity. The above table also reveals the same thing that 23 percent respondents believe that *madrasas* aim to protect faith, as one of the main objectives. It is believed that without *Iman* (faith), *Farayez* (duties) and *Arakeen* (elements) cannot make any sense to Muslims' Islamic identity. In the same way Muslim culture, identity and character also considered as belief, which is a part of Muslims identity. Thus it is believed *madrasas* are protecting all these elements of Muslim identity.

The fear of losing identity is increasing every day among *ulama*; even today *madrasas* also effected by other cultures and sometimes fail too in their aims and objectives of protecting Muslim identity. According to Abdul Majid Sahab, from last few decades

²³ *Farayez* includes *Namaz*, *Roza*, *Zakath*, and *Haj* and *Arakeen* include dressing style, beard, behavior with other and habits.

²⁴ Interview with Molana Manzur Ahmad Ilmi Sufiyan, Head- Madrasa Irshadul Uloom-Hyd. Dated: 22-12-2015.

madrasas have been failing to protect the Muslim community from the western cultural influences. He has quoted that “There is no doubt that Muslim culture and identity are getting affected slowly. Many Muslims are adopting western culture and going away from their own culture and religion. They even do not mind erasing their Islamic identity (beard) and many of them have become atheist also. Thus *madrasas* have failed to keep Muslims away from the western cultural effect²⁵”. Even few *madrasa* graduates also have become fond of western culture and get affected with the western life style and culture.

17. Feeling Cultural Threat:

Many *madrasa* students felt that their *madrasa* friends now who are studying in colleges and universities had beard and used to wear *kurta pajama*. They have removed their beard and started wearing T-shirts and pants. They have become fond of movies and started smoking also. The *ulama* consider such students and people non followers of Islam, Islamic practices and sometimes they declared as *munaḥik* (deceiver) that they have removed their Islamic identity. In this context the following table is regarding threat to Muslims’ culture and identity, which shows that 69 percent of the respondents felt that there is a threat to Muslims’ culture and identity. At the same time 16 percent respondents marked the answer “cannot say” and 15 percent feel that Muslim culture and identity do not have any threat or danger.

Table No: 5.10
Threat to Muslims, Muslims’ Culture and Identity

Opinions	Responses	Percentage
Yes	138	69
Can’t Say	32	16
No	30	15
Total	200	100

Source: Field Study.

The following table shows that Muslims feel threat to their lives, culture and identity, 19 percent respondents agreed that they feel threat of communal violence and massacres which generally destroy normal life style. 36 percent respondents pointed out that communal violence and communal groups always try to erase Muslims’ identity. The

²⁵ Interview with Dr. Abdul Majid Sahab, Rtd. Professor of Islamic Studies OU –Hyd, Dated: 29-11-2015.

imposing of majoritarian culture (31 percent) on Muslims is also one of the threats felt among Muslims, besides it attack on Muslims and saffron love trap also danger to Muslim community.

Table No: 5.11
Forms of threat to Muslims, Muslim Culture and Identity

Forms of Threat	Responses	Percentage
Communal Violence & Massacres	38	19
Communal Tries to Erase Muslims' Identities	72	36
Impassioning of Majoritarian Culture	62	31
Attack on Muslims and Saffron Love	28	14
Total	200	100

Source: Field Study.

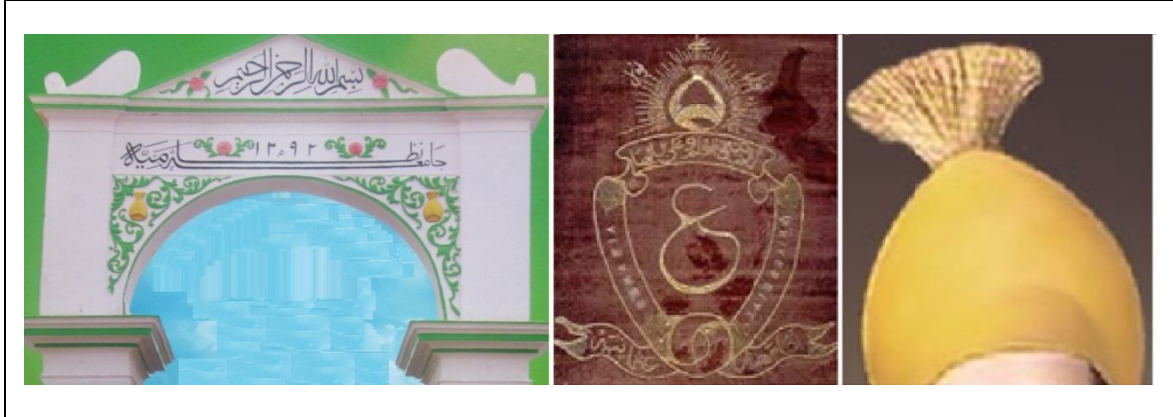
18. Jamia Nizamia as a symbol of Muslims' identity:

Where Deccan takes pride of contributing for educational development with establishment of the first vernacular university (Osmania University) of India as well as it has another example of religious educational seminary Jamia Nizamia which considered as symbol of Islamic identity in Deccan. The Islamic identities and *Deccani* culture reflect from every aspect of Jamia Nizamia, for instance the main gate of Jamia Nizamia constructed in Indo Islamic style. Similarly at the gate, Islamic consecutions imprinted like leaves and flowers. As representative of Nizam State the main gate has *Osmania* crown which was the part of state symbol of Hyderabad-Deccan. The *Osmania* crown symbol is considered as the mark of respect and prestige among Muslims of Hyderabad and it also shows the strong and mutual relation between Hyderabad State and autonomous Islamic seminary Jamia Nizamia.

The same symbol was also part of the emblem of Osmania University till accession of Hyderabad into Indian States in 1948. With the change of medium of instruction, from Urdu to English from academic year 1951-52, emblems also got modified²⁶. But government policies did not affect the autonomous Jamia Nizamia, which is caring the symbol as Muslims' identity even today also. The close look of the Main Gate of Jamia Nizamia gives view of two *Osmania* crown symbols both sides.

²⁶Datla (2013), The Language of Secular Islam: Urdu Nationalism and Colonial, Orient Black Swan Publication, P.

Figure No: 5. 1
Main Gate of Jamia Nizamia, Original Emblem of Osmania University and Osmani Crown



Source: Field Study.

Jamia Nizamia is considered premier religious educational institution; the Muslims of Hyderabad found preferring graduates of Jamia Nizamia for *Masjid Imam* and tutors for their kids. The graduates of Jamia Nizamia considered moderate, peaceful and calm in their nature in addition to authentic and standard education. That is the reason that high demand of *Ahle Sunnathul Jamath* background *ulama* with handsome salary found in Hyderabad. In the same way Muslims who have affiliation with *Devoband* or *Tablighi Jamath* also found preferring tutor for kids or *Imam* in *Masjids* from same background since they have notion that Nizamis or Barelvis are imperfect and they have associated with many un-Islamic practices like *Urs*, *Eid Meladun Nabi*, *Giyarvi Sharif* and *Chalum*.

Table No: 5.12
Preference of Ulama for Imamath and Teacher Posts (Multiple Responses)

Bases of Preferences	Ulama/ Teachers	Students' Parents	Madrasa Students	Madrasa Alumni	Total Responses	Percentage
Schools of thought	50 NM=0	35 NM=15	41 NM=9	45 NM=5	171 NM=29	23
Educational Qualification	40 NM=10	32 NM=18	25 NM=25	33 NM=17	138 NM= 62	19
Graduating Seminary	48 NM=2	25 NM=25	36 NM=15	41 NM=9	150 NM=50	20
Characters (<i>Kirdar</i>)	28 NM=22	22 NM=28	25 NM=25	27 NM=23	102 NM=98	14
Demand of Salary	45 NM=5	39 NM=11	47 NM=3	49 NM=1	180 NM=20	24

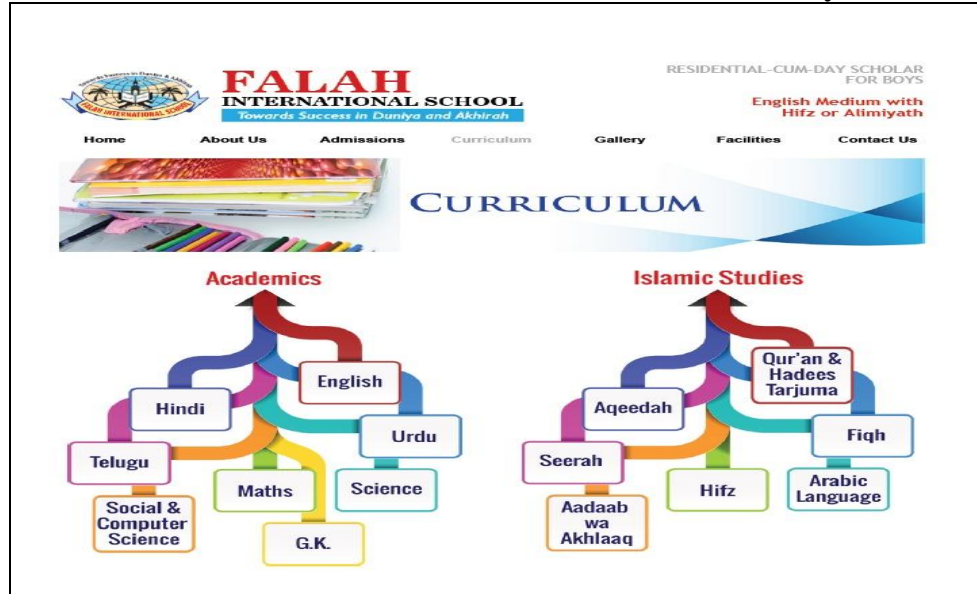
Source: Field Study, NM = Not Mentioned.

The above table explains the elements of preference for the appointment of *ulama* as *Imam*, *mozan*, *hafiz*, teachers in *madrasas* and tutors at homes. It is found that 23 percent preference is given to schools of thought of *Imam* or teacher at the time of appointments. Low salary to *ulama* is common; it may differ from six thousand to eight thousand. Only few *ulama* get good salary, it varies from ten to fifteen thousand for post of teacher and *Imam*. Thus at the time of appointments, less salary demand *ulama* are preferred; the table explains that salary has 24 percent effect on the appointment. In the same line the institution from which *ulama* graduated also play very important role as it has 20 percent influence on the appointment. Similarly educational qualification has 19 percent and character of *ulama* has 14 percent effect on the appointments.

19. Islamic Schools of Ahle Hadis:

Ahle Hadis has established Islamic schools instead of traditional *madrasas*. This is new generation of educational institutions with new ideas of mixed syllabus. The morning time from, 8 am to 1 pm is for modern state syllabus in the afternoon from 2 pm to 4 pm time is for religious education. Thus half part of the syllabus is from religious subjects and half part from state syllabus and the schools are registered under the society Act which functions like a school. The names like “Islamic School” and “International Islamic School” are in use instead of word “*madrasa*” or “*jamia*”. As an example, one of the famous *Ahle hadis*’ Islamic schools *Falah International Islamic School* can be taken. *Falah* is a variety of education institution with both mandatory syllabuses, state and Islamic. Slowly the trend of *Islamic Schools* is becoming famous in Hyderabad and common among other schools of thought also.

Figure No: 5. 2
Al Falah Islamic School with Traditional and State Syllabus



Source: <http://falahinternationalschool.co.in/curriculum.html> (Access Date: 1-1-2017)

20. Madrasa Emblems, Skull Caps and Identity:

The emblems of different *madrasas* also represent plural identities of Muslims, like their sects, schools of thought and *jamaths*. As common identities in emblems of *madrasa* are the Quranic verses, moon, star, palm tree, candle, dome, tower, and archway can be noted. this generally considered as the symbols of Muslim identities, and it is usual of using green colour in emblems. An example has shown in the following figure that many *madrasa* have used green colour in their emblems for background, dome, tower, candle etc. These tendencies are common among most of the *Sunni madrasa*, whereas *Shia* prefer black colour.

Figure No: 5.3

Emblems of Few Seminaries with Names and Locations

 <p>Jamia Nizamia, Shibli Ganj, Hussaini Alam, Hyderabad.</p>	 <p>Idara Ahraf Ul Uloom, Khaja Bagh-Syedabad- Hyderabad.</p>	 <p>Madrasa Islamia Arabia Muhidul Quran, Towlichokhi, Hyderabad.</p>	 <p>Madarsa E Rauzatul Uloom, Towlichokhi, Hyderabad.</p>
 <p>Jamia Darul Huda, Pahadi Shareef – Hyderabad.</p>	 <p>Darul Uloom Zia Ul Quran, Tolichokhi - Hyderabad.</p>	 <p>Madarsa Babul Ilm Anwar E Mohammadi, Bahadurpura -Hyderabad.</p>	 <p>Darul Uloom Ahle Sunnath Imam Ahmad Raza, Yakhutpura- Hyderabad.</p>

Source: Field Study.

The flags also differ in colour and writings on them, the flags of *Ahle Sunnathul Jamath* have printed inscription on them like *Ya Allah, Ya Mohammed, Ya Ghous* and moon with star. These sorts of flags can be found in many areas where Muslims belonging to *Ahle Sunnathul Jamath* resides, particularly in the old city of Hyderabad. The same trend of flags also found in *Shia* Muslim areas, but the colour would be black with the words written on it *Ya Ali, Ya Husain, Ya Fatima, Ya Hyder, and Ya Hasan*.

Even the skull caps also represent different Muslims' identities. The skull cap "*Barkati*" cap and green coloured cap are common to find wearing among Muslims of *Ahle Sunnathul Jamath* as an identity of *Ahle Sunnathul Jamath*. Maulana Hassan Razvi expressed that "Since the colour of Prophet Mohammad's dome is green; as a symbol of high respect to Prophet Mohammed, the followers of *Ahle Sunnathul Jamath* wear green coloured skull cap,

or place a green flag on the top of their homes and shops²⁷”. Besides green coloured cap the followers of Ahle Sunnatul Jamath, wear other coloured caps like white, black etc.

Figure No: 5. 4
Different Skull Caps Represents of Muslims’ Multiple Identities



20.1. Madrasa Uniform and Muslim Identity:

The Muslim boys however wearing *kurta-pajama* and a skull cap are considered as the students of *madrasa*, among Muslim girls it is difficult to identify *madrasas* students since majority of major Muslim girls wear *burqha*. It is common to see on Friday even common Muslims also wearing the traditional dress like *madrasa* students or *ulama*. The *madrasa* generally prefer white coloured uniform or any light colour but not dark or striping. It is the dress code that the *pajama* should not touch or tie at low ankle, it should upper than ankle.

There are few *madrasas* where turban is part of uniform, and again the colour of turban and skull cap matters, majority of the students prefer white but few *madrasas* from *Ahle Sunnathul Jamath* seen to prefer green colour turban or skull cap. *Madrasa* students strictly instructed about the uniform, behavior, punctuality and obeying the *madrasa* rules; any sort of misbehavior will attract physical punishment. The students shared that many of their friends were removed from *madrasa* because they were not serious about Islamic identities, practices, and regulation of *madrasa* uniform like *topi*, *kurta-pajama*, beard, Islamic life style and misbehave or ragging of juniors, such students are punished and removed from the *madrasa*.

²⁷ Personal interview with Maulana Ahmad Hasan Razvi, Dated: 27-11-2015, at Madrasa Darul Uloom Garib Nawaz, Masjid E Osmania, Nallakunta, Osmania University Road - Hyderabad.

21. Language, Identity and Madrasas in Hyderabad:

Madrasas are serious about language identity that *madrasa* students found showing high interest towards Urdu, Arabic and English languages. Interest towards Urdu and Arabic languages has cultural and religious influence while interest towards English language is because of English trend in society or social influence and need of communication. The *ulama* and *madrasa* students think that without learning the languages of other communities they will not be able to convey the message of Islam to others thus the *madrasas* teach not only Urdu, Arabic, English but also local languages like Telugu and Kannada. Though Arabic, English and Telugu taught in *madrasas* but the language of communication in *madrasas* is Urdu and all the activities like posters, lectures, communication, letters, boards, competitions take place in Urdu only. The second preferable language is Arabic. The explanation of the primary Islamic text like the Quran and the Hadis and interpretations take place in Arabic and Urdu only.

The next important thing is that, in India 90 percent of Islamic literature is in Urdu language. The student of *madrasas* generally found to be engaged in starting Urdu news papers, Urdu magazines or contribute articles or news to Urdu media thus there is a close association with *madrasa* and Urdu language which have direct interlink with Muslim culture and tradition, though Urdu is not Muslims' language but it has become identity of Muslims in India because of their association with the language.

The *ulama* feel that through protecting Urdu, they are protecting Islamic literature, culture and religion. Urdu is mother tongue of majority of Muslims in India thus it has become an eternal part of Muslim culture. According to Maulana Abdul Majeed *Sahab*²⁸ "If everyone leaves Urdu language then *madrasas* will protect Urdu language as they are protecting Muslims' faith". Though *madrasas* do not mention in their objectives about promotion of Urdu but all the activities in *madrasas* take place in Urdu language only. It is common to find many words from Arabic and Persian in Urdu, since *madrasa* students know Arabic and Persian, thus they are found good in Urdu language and literature than

²⁸ Interview with Moulana Abdul Majeed, Teacher at Madarsa Alquran Alkarim , Agapura – Hyde Dated : 20-12 2015.

Urdu medium school and college students in use of correct grammar and vast vocabulary in communication and writings.

Table No: 5.13
Roles of Madrasa in Protection and Promotion
Of Urdu Language, Culture and Script (Multiple Responses)

Role of Madrasa	Responses	Percentage
Urdu as Medium of Instruction	152	29
All Activities in Urdu	150	29
Urdu Literature	62	12
Language and Grammar	38	7
Means of Communication and Publication	72	14
Translation and Media	48	9

Source: Field study.

22. Differing Elements and Madrasas:

There are different elements which contribute to the differences among *madrasas*; one of the most important factors is syllabus of *madrasa*. Generally syllabus of *madrasa* contains the books related to the ideology of head or founder. It is seen in majority of *madrasas* that the libraries enclose the books written by only same ideological *ulama*. The *ulama* of other sects or schools of thought do not get any space, though these *ulama* considered prominent. The following table explains that majority of the *madrasas* give the first preference to printed material of same school of thought. 39 percent of the responses express that the libraries prefer the reading material from the same schools of thought. The syllabus of the *madrasas* also has the influence of schools of thought and even bias with writers of other schools of thought.

Table No: 5.14
Schools of thought Conflicts Elements in Madrasas (Multiple Responses)

Conflicting Elements in Madrasa	Responses	Percentage
Syllabus	68	34
Same School of thoughts' Material	74	37
Schools of thought's Bias with Authors and Books	60	39

Source: Field study. 202

There are few *madrasas* who are liberal in this regard and give space to writings of all scholars without considering their sects and school of thought. Even they appoint teachers from other schools of thought. Other than Tablighi Jamath or Deobandi and Ahle

Hadis *madrasas* like Ahle Sunnatul Jamath, Nadvi school of thought and Jamath-E-Islami found accommodating the teachers and staffs from all schools of thoughts. Though Maulana Mufti Shokath Ali Khasmi is graduated from Darul Uloom Deoband, and he carries “*Khasmi*” identity but freethinking of Jamath-E-Islami affiliated *madrasa Wadi-E-Huda* has appointed him as the head of the *madrasa*. There can be another reason that Darul Uloom Deoband and its affiliated *madrasas* have been producing a large number of *ulama* thus the *Deobandi madrasas* have number of teachers for appointment where as other schools of thought like Jamath Islami and Ahle Hadis are lacking in production of *ulama* in large number. After Devobandi school of thought Ahle Sunnatul Jamath is producing a large number of qualitative *ulama* in Hyderabad.

23. Madrasas Preventing Dropout and Rehabilitating Child Labours:

The *ulama* and pass out students of *madrasas* found establishing new *madrasas* mostly in educationally and economically backward and remote or slum areas where education is out of reach of children. Lack of free educational facilities and illiteracy among parents are major factors for *ulama* to establish *madrasas* in such areas to impart free education. Accordingly Muslims get purified from the existing evil habits among them like drinking, smoking, fighting etc.

It is observed that the performance of *madrasa* students from slum areas and illiterate family background good and they found more-hard working and showing more interest in learning. The free facilities of *madrasas* like free qualitative food, accommodation, uniforms, books, scholarship and prizes for such students are more meaningful than an ordinary student of middle class. In the situation where the slum areas background students have been victimized of child labour and belong to that society where child labour, alcoholism, juvenile crime and illiteracy exist. In such circumstances *madrasas* are considered as very good place to live and become a respectable person of society like *Hafiz*, *Aalim* and *Fazil*.

The *madrasas* have scholarship scheme to reduce dropout rate from *madrasas*. Records of *madrasas* show that few students are availing the scholarship between Rs. 200 to Rs. 1000

monthly. The parents from educational and economical backward backgrounds share their thoughts that if the *madrasas* couldn't be there it was impossible for their children to attain any sort of education.

According to Asma Nuzhath "The students from regular school, mostly become drop out after 7th or 8th class and join *madrasas*. They are found appearing for 10th standard exam in private mode²⁹". The dropout rate of students from illiterate families is high, it is mostly the students are failing to adjust in English medium school, where a large part of the syllabus should be completed at home with the cooperation of parents and elder siblings. The first generation students are not adjusting in such atmosphere and illiterate parents are unable pay much attention on their studies. They also mostly fail to pay high fee, such dropout students join *madrasas*.

24. Modern Education and Madrasas of Hyderabad:

Basically Islam has not drawn line between modern and religious education, the Quran and the *Hadis* have mention *ilm* (knowledge) only, as it has discussed in details in previous chapters about the division of education or knowledge into two categories. No doubt this division has made a very big damage to Muslims' education, society, development, unity and cultural identity. It is found that though *ulama* believe that there is no classification of *ilm* but still found mentioning "modern education" and "religious education" in *madrasas* of Hyderabad. All the *madrasas* have some sort of arrangements for modern education, where majority of the *madrasas* have the arrangement by their own and few small *madrasas* with the support of SSA. Few madrasas have appointed university graduates to teach foundations of modern subjects or other than madrasa subjects like Social Studies, Biology, Physics, Computers, Mathematics, and English and Telugu.

The trends of modern subjects in *madrasas* are there from the beginning of the *madrasas* but recent *madrasas* have included, Islamic sciences and subjects in restricted nature by separating or giving secondary importance to modern subjects by marginalizing them in the

²⁹ Interview with Asma Nuzhath, Research fellow at Henry Martyn Institution – Hyderabad, Dated: 6-1-2016.

syllabus. The main difference between modern and religious educational institutions is based on their objectives that *madrasa* teachers, students and *madrasas* found considering modern education as secondary education like how school, college, varsity and modern educational institution consider religious education as secondary nature of education or least bother about it.

Thus the issue of imparting modern education in *madrasas* has mostly debated question among *ulama*, students, parents and general Muslims. When the era is moving with speed of light in such situation *madrasas*' confining with restricted and few outdated subjects, which hamper the growth and development of the community. At the same time the graduates would be unable to cope up with the current problems and remained behind in competition with the peer group in the society. In this scenario the following table tries to get options of the respondents about the imparting modern education in *madrasas*.

The table 5.15 shows that majority of the respondents, 73 percent are in favor of introducing modern education in *madrasas*, among them 26 percent responses are in favor of modern education in *madrasas* because of employment opportunities to *madrasa* students. Whereas 24 percent respondents think that it is the demand of era, and 23 percent believe that the introducing of modern education, should not affect the objectives of *madrasas*. At the same time 27 percent respondents believe that *madrasas* should not impart any sort of modern education. It is because of mainly two reasons, the first one it would be diversion from the religious education and the second it would affect the objectives of *madrasas*.

Table No: 5.15
Imparting Modern Education in Madrasas (Multiple Responses)

Views on Imparting Modern Education In Madrasas	Reasons	Responses	Percentage
Should Impart	Employment Opportunities	116	26
	Demand of Era	106	24
	Shouldn't effect Objectives	102	23
Should Not Impart	Diversion from Religious Edu.	44	9
	It will Effect Objectives	80	18

Source: Field study.

Besides religious education *madrasas* of different sects and schools of thought are found showing keen interest towards modern education. The following table shows that 54 percent students of Islamic seminaries motivated by *ulama* to enroll in different modern courses and appearing for the public exams like open SSC, open Intermediate and graduation in distance mode from Maulana Azad National Urdu University and Osmania University that their certificates are considered equal in these two universities in Hyderabad.

Table No: 5.16

Madrasa Students' Pursuing Modern Course

Enrollments in Modern Courses	Students	Percentage
Open SSC	14	28
Open Intermediate	4	8
Open Graduation	9	18
Not Enrolled in any Modern Course	23	46
Total	50	100

Source: Field Study.

The *madrasa* students expressed that they do not like to confine themselves with the positions of *Imam*, *Hafiz* and *madrasa* teachers only that is the reason they are enrolling themselves in different modern courses. Though the *ulama* do not have much knowledge of modern educational system but in reality they are in favor of it. It is found that they are counseling their students for modern education and sometime they take help of lecturers and professors of colleges and universities to motivate students towards job oriented courses. The *ulama* are also well aware of the unemployment and low income problems among the *madrasa* graduates. In this regards Maulana Mohd Umranul Hak Nadvi expressed that “Now I feel that *madrasas* should include local and international languages like Hindi, Telugu, English, few modern subjects like Mathematics, Science and few vocational and professional subjects also, so that the pass out students of the *madrasas* would not suffer from unemployment and low payment problems³⁰.” After the course mostly the *madrasa* graduates choose to work in fields like Urdu media, teachings, printing press, business, and private services.

³⁰ Interview with Maulana Mohd Umranul Hak Nadvi, Head and Founder of Darul Uloom Zialul Quran-Tolichokhi, Dated: 17-11-2015.

24.1. Madrasa Modernization and SSA³¹ in Hyderabad:

The *madrasas* which are seeking support from SSA are limited in numbers than existing *madrasas* in Hyderabad. It is estimated that more than 95 percent existing *madrasas* are not availing any sort of support from SSA. In this sense there is conception among *ulama* that availing any support from the government will not be healthy for the autonomy of *madrasas*. Thus *ulama* and *madrasas* found not serious about such government schemes and benefits. According to Moulana Habeebur Rahman “*Madrasas* are not serious to avail any support from the government for modern education, but they are serious towards modern education and feel the importance of modern education.³²”

At the same time the heads of *madrasas* and *ulama* who are availing SSA support have complaint that SSA is not seriously working to support *madrasas*. In this regard the following table shows that 28 percent respondents are not in favor of the availing any support from SSA or state. Whereas 31 percent respondents do not mind to accept aid from state and SSA but they like to maintain the autonomy of the *madrasas*. Thus they are in favor of conditional support that the state and SSA should not have any interference in *madrasa* administration. At the same time 20 percent respondent do not believe SSA or state that they feel any support from state is a trap to divert *madrasas* from their aims and objectives. Whereas 21 percent directly refuse to accept any sort of support from other than Muslims.

Table No: 5.17
Availing Support from Sate and SSA (Multiple Responses)

Different View	Responses	Percentage
Can be Taken	94	28
Can taken but Without Interference	106	31
Should Not Take	72	21
Govt. Tries to Interference	66	20

Source: Field Study.

³¹ SSA: Is the program incited by Indian Government in 2000 to provide the primary education to all the children of 6 to14 years. All most all the states of India have adopted this program. The program aims to reduce social, gender and area inequalities with education. SSA – Telangana has introduced a Madrasa Modernization Scheme (MMS) to help madrasas for imparting modern education. Each madrasa assigned a teacher to teach modern subjects as well books and teaching learning material also provided to madrasa.

³² Interview with Moulana Habeebur Rahman, Head of Madrasa Irshadul Uloom-Hyderabad, Date: 22-12-2015.

Where *ulama* doubting the state that the modernisation of the *madrasas* is an attempt to divert *madrasas* from their religious aims, at the same time *ulama* have complaint that though many government schemes were announced for the Muslims but they do not get executed by the state machineries. The same things are happening in the matter of *madrasa* modernization scheme. Maulana Mahboob Alam Ashrafi has a view that “Government is not serious of supporting the *madrasas*; it is just eyewash to show that government is ready to help *madrasas* in modern education³³”. The *ulama* have questioned that if state really has inclusive attitude towards *madrasas* then why the state is not supporting those *madrasas* which are willing to avail state benefits.

Announcements of Governments for supporting *madrasa* modernisation at the same time lack of funds and un-implementation of policies from the side of state are seen with doubt by *ulama* and Muslims. Even *ulama* openly declare such scheme as trap to divert the *madrasas* from their objectives. In this regard Maulana Abdul Gafur Sahab said that “I sense that today the government is supporting to introduce modern subjects in *madrasas*, but when there will be complete influence of modern education in *madrasas*, the government will stop all sort of support. The whole efforts and dramas to modernize *madrasas* are to take the *madrasas* away from their holy services and divert *madrasas* from objectives. It is because the state machineries also have majoritarian influence and same attitude towards minorities and their religious educational institutions³⁴”. The *ulama* argue that the economical support to *madrasas* from the government is less than 5 percent of their total expenditures. Thus for the sake of 5 percent of economical support, the *madrasas* should not change, modify or disturb their 100 percent aims and objectives.

The following table shows the SSA budget for the *madrasa* during the academic year 2014-15 and 2015-16. The share of fund to Telangana State was Rs. 1748.773 lakhs for *madrasa* modernization during 2014-15 for total student strength of 90, 610 in all the *madrasas* over

³³ Interview with Maulana Mahboob Alam Ashrafi, Dated: 8-8-2015, at Madarsa Darul Uloom Ahle Sunnat Imam Ahmad Raza, Bada Bazar Yakhutpura – Hyderabad.

³⁴ Interview with Maulana Abdul Gafur Sahab, Shekul Tajvid at Jamia Jmaia Nizamia-Hyd, Dated: 08-11-2015.

ten district of Telangana which is very less. The RTI has disclosed that not a single computer issued to any *madrassa* by the Telangana Government.

Table No: 5.18

Distinct and Year Wise Sanctioned Budget for Madrasas Modernization in Telangana

Name of District	2014-15 Rs. In Lakhs	2015-16 Rs. In Lakhs
Mahboobnagar	84.42	74.40
Rangareddy	276.32	503.56
Hyderabad	920.01	900.98
Medak	70.67	70.79
Nizamabad	158.38	181.77
Adilabad	73.51	61.33
Karimnagar	61.66	49.51
Warangal	46.96	53.60
Khammam	8.82	6.94
Nalgonda	48.02	66.25
Total	1748.77	1969.14

Source: Reference of RTI: Lr.No.90/SSA/T5/RTI/2015. Dated: 01-10-2015.

Source: Reference of RTI: Lr.No.691/B4, SSA – Nazamabad, Dated: 03-13-2017.

At present there are 132 *Madrasas* are availing the support from SSA in Hyderabad district where the total students are 29,547 in which 14,257 girls and 15,290 boys. The total teachers in the district who are availing SSA support are 132, each *madrassa* has one teacher thus the student and teacher ratio is 224: 1. The SSA teachers opined that many of them willing to leave the jobs because of salary problem from the side of SSA. The following table shows that numbers of SSA supported *madrasas* have been reduced in the academic year 2015-16 compared to 2014-15. The main reason behind it is inefficiencies of policies and discriminative attitude of state towards modern and inclusive education in *madrasas*.

Table No: 5.19
SSA Supported Madrasas, Teachers and Enroll Students in Hyderabad (Mandal)

Name of Mandals	During 2014-15		During 2015-16	
	Madrasas	Teachers	Madrasas	Teachers
Amberpet	12	12	6	6
Bahadurpura	63	63	47	47
Golconda	3	3	1	1
Meredpalle	-	-	-	-
Saidabad	8	8	5	5
Tirumalagiri	-	-	-	-
Ameerpet	-	-	-	-
Bandlaguda	68	68	45	45
Himayathnaga	-	-	-	-
Musheerabad	4	4	3	3
Secunderabad	2	2	-	-
Asifnagar	10	10	6	6
Charminar	8	8	7	7
Khiratabad	9	9	7	7
Nampally	-	-	-	-
Shaikpet	8	8	5	5
Total	195	195	132	132

Source: Information through RTI Dated: 22-9-2015 and 2-11-2015, Letter No: LR.No.90/SSA/T5/RTI/2015 and LR.RC.No: 2315/SSA/2015 by State and District Project Director, SSA-Hyderabad

The following table shows total enrolment of the students' in *madrasas*; all over Telangana and Hyderabad during 2014-15. The 195 *madrasas* have 29,547 enrolled students in different Mandals of Hyderabad. For all modern subjects like English, Mathematics, Social Science and General Science only one teacher was allotted by SSA. Head of the madrasas have asserted that for a single teacher it is very difficult to handle all these subjects, where in few *madrasas* students' enrolment starts with 50 and cross more than 400 in different courses.

Table No: 5.20
Distract wise Enrolled students in SSA Supported Madrasas (2014-15)

Distract Name	During Academic Year 2014-15			
	Madrasas	Boys	Girls	G.Total
Aadilabad	24	950	1774	2724
Kareemnagar	33	1491	486	1977
Mahboobnagar	29	1185	1272	2457
Khammam	3	56	16	126
Medak	35	1698	668	2366
Nalgonda	23	1027	1402	2429
Nizamabad	67	3075	3890	6965
Ranga Reddy	89	5207	5277	10574
Warangal	31	1537	724	2261
Hyderabad	195	14257	15290	29547
Total	529	30483	30798	61281

Source: Information through RTI Dated: 22-9-2015 and 2-11-2015, Letter No: LR.No.90/SSA/T5/RTI/2015 and LR.RC.No: 2315/SSA/2015 by State and District Project Director, SSA-Hyderabad.

Source: Reference of RTI: Lr.No.691/B4, SSA – Nazamabad, Dated: 03-13-2017

The transformations have been taking place in *madrasas* syllabus and subjects but in certain subjects any sort of change is highly impossible. There are few important subjects which are soul of madrasa education system which cannot be modified. According to Maulana Abdul Gafur Sahab “It is unacceptable to bring changes in few subjects or ignore them that these subjects are soul of Islam, subjects like the Quran, Islamic History, the *Hadis*, *Fiqh*, *Asmaul Rajal*, *Tafsir* etc are foundation of *madrasa* education system which cannot be changed or removed³⁵”. Any sort of ignorance towards these subjects would mean that the *madrasas* have diverted from the objectives of Islamic education and such *madrasas* would not be considered as *madrasa*.

In this context the considered soul subjects of *madrasa* education cannot be modified but *Dars-E-Nizami* is also continued by many renowned Islamic seminaries, though *Dars-E-Nizami* has many outdated subjects which do not come in the circle of *soul madrasa* subjects. The influence of famous seminaries is found among affiliated *madrasas* also. This is one of the reasons that affiliated *madrasas* generally follow same syllabus though they have autonomy with regard to syllabus and subjects. In this regard Maulan Hafiz

³⁵ Interview with Maulana Abdul Gafur Sahab, Shekul Tajvid at Jamia Jmaia Nizamia-Hyderabad, Dated: 08-11-2015.

Mohd Abdul Bari shared his views that “Darul Uloom Deoband is not modifying the syllabus and even the affiliated *madrasas* to Darul Uloom Deoband also not willing to modify the syllabus. While Darul Uloom Nadwatul Ulama and its affiliated *madrasas* have been modifying syllabus and accommodating new subjects according to the demands of the era. The modern subject studied graduates of Darul Uloom Nadwatul Ulama are adjusting themselves easily in the modern educational institutions like colleges and universities³⁶” and their performance is also equal to other students in the class.

The moderate nature or attitude of Darul Uloom Nadwatul Ulama and Jamia Nizamia is inculcated among the graduates of these seminaries. The study found that the *madrasas* established in Hyderabad by the graduates of Jamia Nizamia, Darul Uloom Nadwatul Ulama and Ahle Hadis school of thought are more freethinking in nature than *Deobandi madrasas* in every aspect to accept new technology. The same thing can be seen in modification of subjects and interaction with other than Muslims intellectuals or to share information about *Madrasas* Education System and Islamic Philosophy.

At this juncture *ulama* believe that inclusion of new subjects in syllabus of *madrasas* will become an extra luggage to the students, teachers and *madrasas* administration that already *madrasa* syllabus is very wide and tough. Besides diversion from objectives, the extra burden of teachers of new subjects will burden to finance of *madrasas*. The *ulama* say that they have experimented that the notion of producing a mixed sort of *ulama* has utterly failed. According to Maulan Abdul Rauf Khasmi “*Ulama* have done experiments of imparting modern with religious education together at *madrasas* but results are not satisfactory from any point of education, neither religious nor modern education³⁷” thus *ulama* stopped both sort of education in *madrasas* and concentrating more on religious education.

³⁶ Personal Interview with Maulan Hafiz Mohd Abdul Bari, Dated: 12-8-2015, Khatib Masjid, Lingampally- Hyderabad.

³⁷ Personal Interview with Maulan Abdul Rauf Khasmi, Dated: 18-10-2015, Head of Madarsas Mazhar Uloom, At Madarsas Mazhar Uloom – Lingampally, Hyderabad.

The students have their arguments that being away from modern education will effect a lot to Muslim community, according to Maulana Mohd Abdul Kareem Khan “Muslims cannot be away from modern education without any rational reason as well Muslims cannot be a Muslim without proper understanding of Islam and Islamic education³⁸”. Thus Muslim’s personality can be considered as incomplete without both sort of education. The *madrassa* syllabus has such subjects which are not in use in these day neither they have any affiliation with Islam, such subjects can be reduced from the syllabus. Thus the space can be created by removing the subjects which do not have any relevance with the era and relation with Islam.

According to Maulana Mohd Abdul Kareem Khan “There are many worthless subjects taught in *Aalim* and *Fazil* courses they should be removed, the subjects like *Khadim Arabic Shairy* (Old Arabic Poetry) which is older than 2000 to 3000 years and do not have any relation with Islam and Islamic values system but still *madrasas* are teaching that subject³⁹” can be removed to create space for new subjects. Thus the old subjects which are not in use and do not have any relevance can be replaced with modern subjects which could be useful to the students in building their future and the question of additional burden of new subjects can be solved.

25. Equalizing Madrasa Certificates:

As it has discussed in previous chapters also that the *ulama* and Muslims do not come on a common point of view about the modernization of the *madrassa* and equaling *madrassa* certificates for the admissions in colleges and universities. The following table shows that majority of the respondents that is 91 percent are in favor of equaling *madrassa* certificates to SSC, Intermediate and graduation of university, where only 9 percent respondents do not want *madrasas* certificate be equal to SSC, Intermediate and graduation of university.

³⁸ Interview with Maulana Mohd Abdul Kareem Khan, Fazil from Jamia Nizamia and reporter in The Etemad Urdu Daily- Hyderabad, Dated: 15-10-2015.

³⁹ Interview with Maulana Mohd Abdul Kareem Khan, Fazil from Jamia Nizamia and reporter in The Etemad Urdu Daily- Hyderabad, Dated: 15-10-2015.

Different reasons are expressed in favor of equalization with regular courses. According to 37 percent respondents the employment opportunities would increase to *madrasa* students, whereas 33 percent respondents believe that it would open the door of admission to *madrasas* graduates in modern educational institutions like colleges and universities. The 21 percent respondents has an argument that since the *madrasas* have included modern subjects in their syllabus so that their certificates should be accepted as equal to SSC, Intermediate and graduation of universities. At the same time 9 percent respondents do not want *madrasas*' certificate to be equal to regular courses. The 4 percent respondents believe that the selfless motive of service would be affected and 5 percent have the notion that it would affect the religious education or objectives of *madrasas*.

Table No: 5.21
Equalizing Madrasa Certificates to SSC/Intermediate/Degree (Multiple Responses)

Views on Equalizing Madrasa Certificates	Reason & Expected Benefits from Equalizing	Responses	Percentage
Should be Made Equal	Employment	147	37
	Madrasa Syllabus Include Modern Subjects	85	21
	Opportunity of college & University Education	132	33
No Need of Equal Status	Selfless Motive will be Effected	14	4
	It will Effect Religious Education	20	5

Source: Field study

26. Madrasa Graduates in Modern Educational Institutions:

Madrasa teachers are often seen motivating brilliant *madrasa* students for modern education in different colleges and universities. Thus a good number of self and teacher motivated *madrasa* graduates are seen in different subjects of humanities and social sciences, where their certificates are considered for admission. As it has already described that MANUU has become the best university of India for the *madrasa* background students because of its Urdu medium, since the medium of instruction of *madrasa* is also Urdu, thus the *madrasa* students do not face any problem regarding material, what they face in Aligarh Muslim University and Jamia Millia Islamia. Three important universities from Hyderabad

accommodate madrasa students, they are Osmania University, MANUU, and English and Foreign Languages University but MANUU tops in intake of *madrasa* graduates. Where the other universities like Osmania University and EFLU also accommodate *madrasa* graduates but the intake is only in B.A and M.A – Arabic and Islamic studies.

The *madrasa* graduates have mentioned many reasons of joining universities after *madrasa* courses that first of all their interest to learn Islam and the Quran motivated them to join *madrasas*. Now after religious education, they have shifted their interest towards modern education; few of them expressed that their parents were lacking in educational counseling and found the *madrasa* best economical option for educating them. Such students⁴⁰ consider *madrasas* as a foundation platform that without them, they couldn't be able to develop confidence for modern education in such premier universities in Hyderabad.

Thus there is a huge demand from the side of *madrasa* students that their certificates should be accepted by the educational institutions for the different courses at colleges and universities. In this regard, the students found representing administration of seminaries to include or modify the syllabus according to new patterns so that their certificates could be considered equal and they could enroll in colleges and universities. It is not always that only *madrasa* students join modern educational institutions but there are few examples that the graduates of colleges and universities also joined *madrasas* such tendencies are more among women students⁴¹ that after 10th class, intermediate and graduation they go for *madrasa* courses like *Hafiz*, *Aalim* and *Fazil*.

The *madrasa* students have developed a different perspective after joining the colleges and universities. They believe that Muslims should give equal importance to modern education one of the students opined that: "I equally like, *madrasas* and modern education, and I consider both are equally essential parts of my life. Without any of one, I feel myself as half or incomplete⁴²". The aspired *madrasa* students would like to see

⁴⁰ Interview with Hafiz Shaik Mastan Ali, M.A (Urdu Pursuing) at University of Hyderabad, Dated: 31-08-2015.

⁴¹ Interview with Asma Nuzhath, Research fellow at Henry Martyn Institution – Hyderabad, Dated: 6-1-2016.

⁴² Interview with Hafiz Shaik Mastan Ali, M.A (Urdu Pursuing) at University of Hyderabad, Dated: 31-08-2015.

themselves as a dual mastered like *Aalim* and journalist, *Hafiz* and teacher, *Fazil* and engineer or professor etc.

Madrasa background college and university students revealed that they are learning a lot at the universities from their friends of modern education background and teachers, thus the modern education background students also learn in the company of *madrasas* students and being punctual to *namaz*. At the same time few *madrasa* students get influenced by the university trends and clean their beard and started wearing T-shirt, pant and shirts. The other students from *madrasa* background expressed that the *madrasa* students who shaved their beard off, wear T-shirt, pant and shirts are erasing their Muslim identity, that they can acquire modern education without removing beard and wearing T-shirt, pant and shirts also. But still those *madrasa* background students are serious about Islamic practices like *namaz* and *roza*.

27. Entry of Graduates of Madrasas in Modern Universities:

In north India, Muslim minorities' universities like Aligarh Muslim University, Jamia Millia Islamia and Jamia Humdard have inclusive attitude towards *madrasa* graduates. Among all these universities Aligarh Muslim University tops in admissions of *madrasa* graduates in different course. The Academic Council of Aligarh Muslim University in its meeting held on 12.12.2013 has resolved that the *madrasa* students who have passed course like *Aalim* and *Fazil* from the following Islamic seminaries from Hyderabad are eligible for the admission in the Aligarh Muslim University courses in Arabic, Persian, Urdu and Islamic Studies from the Academic Session 2014-15 onwards. Besides this, *madrasa* graduates would be able to take admission in all post graduate courses of humanities and social sciences after completing a bridge course of one year, which makes *madrasa* graduates' entry possible in universities post graduate courses.

The following table shows the details of Islamic seminaries from Hyderabad and their course equaling status in Aligarh Muslim University. Though this study estimated that there are around 3000 to 3500 *madrasas* are existing in Hyderabad. But only certificates of three seminaries' are considered equal as intermediate and graduation in few course for the

admission in Aligarh Muslim University. The table also shows that the graduates of *madrasas* are eligible only in certain streams like humanities (M.A – Arabic) and social sciences (M.A – Theology).

Table No: 5.22
Eligible for Admission in Aligarh Muslim University

Name of Seminary	Courses	Equivalent to AMU Courses	Eligible For
Jamia Nizamia	Aalim	10 + 2	Bachelor of Theology
	Fazil	Bachelor of Theology	Master of Theology
Jamiatul Mominath	Faziliyath	Bachelor of Arts	M.A (Arabic) Master of Theology
Al-Mahadul Aali Al-Islami	Ikhtisas Fi Uloomul Al Quran	Bachelor of Arts & Bachelor of Theology	Master of Theology
	Uloom Al Hadith		
	Uloom Al Figh Al Islami		
	Ikhtisas fi Al Dawah		

Source: www.amu.ac.in/newdata/depttmom/6506.pdf (Date of Access: 10-1-2016).

In the same line in South India, Maulana Azad National Urdu University's inclusive setup for the Urdu Medium and *madrasa* background students accommodate the highest number of the students from these backgrounds in several courses of Humanities and Social Sciences in regular and distance mode. It is only because of the medium of instruction of the university. The following table shows that courses of 13 madrasas from all over India like *Aalim* and *Fazil* considered equal to 10+2 and graduation from the academic year 2016-17 for the admission of under graduate and post graduate courses in Urdu, Arabic, Persian, Islamic Studies and Translation Studies. Among 13 seminaries, there are three seminaries from Hyderabad, they are highlighted with bold in the table, they are Jamia Nizamia, Al-Mahadul Al Ali Al-Islami and Jamiatu-ul-Mominath.

Table No: 5.23
Madrasas' Equivalence Courses for Admission in Regular Mode of MANUU
For the Academic Year 2016-17

Courses	Seminary	Eligible for MANUU Regular Courses
Fazilyath / Fazil	Darul Uloom Al Islamia, Basti – U.P	M.A: Urdu, Arabic, Persian, Islamic Studies and Translation Studies.
Fazilyath / Fazil	Jamiatus-Salehat, Rampur – U.P	M.A: Urdu, Arabic, Persian, Islamic Studies and Translation Studies.
Fazilyath / Fazil	Jamia Nizamia – Hyderabad	M.A: Urdu, Arabic, Persian, Islamic Studies and Translation Studies.
Ekhtesas	Al-Mahadul Al Ali Al-Islami, Hyderabad	M.A: Urdu, Arabic, Persian, Islamic Studies and Translation Studies.
Fazilyath / Fazil	Jamiatu Mominath, Hyderabad, Telangana	M.A: Urdu, Arabic, Persian, Islamic Studies and Translation Studies.
Fazilyath / Fazil	Al-Jamiatul Islamia Dar ul-Uloom, Deoband, U.P.	M.A: Urdu, Arabic, Persian, Islamic Studies and Translation Studies.
Fazilyath / Fazil	Jamiatul Falah, Bilariaganj, Azamgarh, U.P.	M.A: Urdu, Arabic, Persian, Islamic Studies and Translation Studies.
Fazilyath / Fazil	Darul Uloom Nadvatul-Ulama, Lucknow, U.P.	M.A: Urdu, Arabic, Persian, Islamic Studies and Translation Studies.
Fazilyath / Fazil	Darul Uloom Ashrafia Misbah ul-Uloom, Mubarak Pur, U.P.	M.A: Urdu, Arabic, Persian, Islamic Studies and Translation Studies.
Fazilyath / Fazil	Darus Salam, Omarabad, Tamil Nadu	M.A: Urdu, Arabic, Persian, Islamic Studies and Translation Studies.
Fazilyath / Fazil	Alhaya Foundation and Islamic Research Centre, Sringar, Kashmir	M.A: Urdu, Arabic, Persian, Islamic Studies and Translation Studies.
Fazilyath / Fazil	Al-Jamia al-Islamia Darululoom Waqf, Deoband, U.P.	M.A: Urdu, Arabic, Persian, Islamic Studies and Translation Studies.
Aalim	Al-Jamia al-Islamia Darululoom Waqf, Deoband, U.P.	B.A: Urdu, Arabic, Persian and Islamic Studies.
Aalima	Jamiatu Mominath, Hyderabad, Telangana	B.A: Urdu, Arabic, Persian and Islamic Studies.

Source: Prospectus; Maulana Azad National Urdu University, Hyderabad, Academic Year 2016-17.P.42.

Alike regular course, in distance mode also Maulana Azad National Urdu University has accepted 52 *madrasas'* certificate as equal to 10 + 2 for different graduation and diploma certificate courses as well. Different courses of 17 seminaries are equal as under graduation course for the admission in M.A Urdu and History in distance mode for the academic year of 2016-17⁴³. Among 69 madrasas, three seminaries are from Hyderabad (Jamia Nizamia,

⁴³ Source: Prospectus; Director of Distance Education - Maulana Azad National Urdu University, Hyderabad, Academic Year 2016-17.Pp.28-29.

Al Mahad Al Ali Al Islami and Jamiatul Mominath) whose certificates are accepted for the admission in different under graduate, diploma, certificate and post graduate courses.

28. Differences between Modern and Madrasa education:

Madrasas differ with even Muslim minorities' schools in term of the objectives, methodology, pattern, productivity and reliance. In a school, same syllabus for all the students without considering their individual abilities and interest are imparted, and the pattern of writing examination and competition for securing more marks are common. While private and government schools are found serious about the result, the *madrasas* are least bothered about good marks, instead of paper result the *madrasa* concentrate in inculcating Islamic values among the students like being humble to all, communication style and respect to teachers and seniors. Even the students generally do not talk louder with the friends or non-teaching staff of *madrasas* in the presence of teachers.

In schools, issuing transfer certificates to low performance students or asking them to study in the same class for more than one year is common. But the *madrasas* give admissions to those students who are removed from the schools because of their low educational performance. Parents would not be asked by the *madrasas* teachers to appoint a tutor for evening studies or assign a lot of homework. When the private schools worry about low performance students that because of them their school results are affected at the same time *madrasas* accommodate such weak or dropout students and concentrate on their individual education. Thus, in *madrasas* the result in the form of marks is given least importance. Whereas students' conduct and execution of learnt knowledge in their daily life at *madrasa* means a lot, even character is considered the best education in *madrasas*.

At this point Maulana Mahboob Alam Ashrafi believe that "Where the commercialized English medium schools failed to educate poor and low performing students, the *madrasas* are educating those students and moulding them into *ulama* and civilized citizen, When modern schools lost their hope of educating few students or do not want to

educate them because of their rural or poor economic background than the *madrasas* are taking responsibility of educating those students⁴⁴”.

Thus, objectives of both institutions differ from each other, according to Asma Nuzhath “The main difference between *madrasa* and other schools is their aims and objectives, *madrasas* focus on religion, belief and character building. Whereas schools are busy with filling the knowledge of few subjects into the minds of students for the sake of good marks but they are not serious about character building”. The differences among the general school and *madrasa* students can be observed after a certain period According to Asma Nuzhath “Major differences among *madrasa* and school students could observe from the age of 15 years that *madrasa* students’ attitude, vision and behavior become sensitive and they become calm and shy in nature where school students become naughty in this age⁴⁵”.

There are lots of differences between *madrasa* and school life, according to Hafiz Shaik Mastan Ali “schools have more freedom than *madrasas*⁴⁶” for the students. *Madrasas* follow strict disciplines and punctuality, in *madrasas*, students are under the surveillance of teacher for 24 hours. Teachers also stay with the students in the same campus and observe the students at time of *namaz* in *masjid* and have breakfast, lunch and dinner with students. Even few teachers play cricket with students in *madrasa* ground. Thus the teachers observe every act and behaviors of the students, whole day and night and direct the student if their acts are different from whatever they taught in the classes.

In this context it can be said that *Madrasas* are a place of executing moral ideas. Whatever the student learnt immediately has to practice in the class rooms, dining hall, play ground and dormitories⁴⁷. This is the main difference between a *madrasa* and a school, college and university. The *madrasa* graduates find many differences between modern educational institution and *madrasa*. In *madrasas* they had to spend 24 hours with the teachers but in

⁴⁴ Personal Interview with Maulana Mahboob Alam Ashrafi, Dated: 8-8-2015, at Madarsa Darul Uloom Ahle Sunnat Imam Ahmad Raza, Bada Bazar Yakhutpura – Hyderabad.

⁴⁵ Interview with Asma Nuzhath, Research fellow at Henry Martyn Institution – Hyderabad, Dated: 6-1-2016.

⁴⁶ Interview with Hafiz Shaik Mastan Ali, M.A (Urdu Pursuing) at University of Hyderabad, Dated: 31-08-2015.

⁴⁷ Personal Interview with Maulan Hafiz Mohd Abdul Bari, Dated: 12-8-2015, *Khatib* Masjid, Lingampally-Hyderabad.

school, college and universities they see the teachers in class rooms only, after the classes they do not have any contact with the teachers.

Where *madrasas* have some merits at the same time lacks in few aspects compare to modern schools. Every school have plans for all academic activities of a year, written records of everything, meetings minutes, exam time table, course duration, teachers' time table and celebrations. Though madrasas also have the year plan, but the year plan hardly executed; even the calibrated madrasas also lack in implementation of their academic plans. The following table shows the differences between modern school and *madrasa*, the objectives of both institutions differ from each other. The table also reflects that 17 percent respondents believe that *madrasa* focus on religious education; at the same time 16 percent respondents have option that school and modern educational institution focus more on modern education.

Table No: 5.24
Differences between Madrasa and School Education System (Multiple Responses)

Differences	Responses	Percentage
Madrasa Focus on Religious Edu. Only	136	17
Differences of Objectives	114	14
Practical Edu. (Trabiyath) at Madrasa	84	11
Strict Rules & Regulations in Madrasa	48	6
Modern Edu. In School	124	16
School Cost of Education is High	96	12
Moral & Spiritual Edu. In Madrsa	128	16
Prove Parda Practice Edu. In Madrasa	14	2
Motive of Service in Madrasa	46	6

Source: Field study.

29. Relevance of Madrasa Education and Demand of Era:

The *madrasas* and its relevance in the modern world can be understood from the obligatory Islamic education to all Muslims, that it is mandatory for every Muslim to learn the basics of Islam, read the Quran, practice *namaz* and perform many small Islamic practices and rituals. With the relevance of Muslims to the society, *madrasa* also have connection with the society that all the Muslims have to acquire basic Islamic education thus *madrasa* is a social institution for Muslims. Now days the importance and relevance of the *madrasas* have become more relevant because of increasing population of

Muslims. It is also believed by Muslims and *ulama* that the *madrasa* education has the relevance to the present scenario because the governments and majoritarian community are attempting to erase Muslims' identity, traditions, culture and their glorious past record in India. Thus in this situation *madrasas'* role have become very important to protect Muslims' traditions, culture identity and faith.

The *madrasa* students have view that the aims of *madrasas* are to produce *ulama* to work in their own families and relatives to make their life style according to Islamic practices and cut off un-Islamic practices, western and Hindu influence from Muslims. No doubt *madrasas* establish with the objectives that they have to propagate Islam, Islamic practices, Muslim culture and traditions and carry the Islamic knowledge to the next generation or to teach the young ones of the Muslim community to protect Muslims' identity thus it has the connection with today's community and next generation also.

The need of *madrasas* in today's modern era is arising, because the modern educated Muslims are alienated from basic Islamic practices and they do not know much about the real Islamic practices, Muslims' culture and the history of Islam, thus a team of *ulama* or scholars who hold mastery in religious education is needed to educate such community.

Though the *madrasa* graduates are considered highly educated but in practical life their education sometimes does not have relevance to the society. Thus they are facing several problems particularly in filling the forms of banks, admissions, trains, or any scheme from the government since all the forms would be in English and another language other than Urdu and Arabic. Even a group of Muslim considers that the *madrasa* graduates are a burden on the community at the same time a group have positive attitude towards them. The following table explains that 17 percent respondents have the opinion that *madrasas* are serving the Muslim community by teaching them. The table reflects other applications of *madrasa* education in today's era.

Table No: 5.25
Relevance of Madrasa Education for Muslims (Multiple Responses)

Relevance	Responses	Percentage
Muslims' Guidance & Counseling	70	9
Platform for Modern Education	88	12
Literating Muslims	126	17
Reducing Illiteracy	44	6
Producing Religious Scholars	100	13
Protectors of Muslims' Belief & Culture	120	16
Moral and Spiritual Education	112	15
Controlling Social Evils	90	12

Source: Field study.

30. Madrasa Graduates: Low Payments, Employment, and Poverty:

It is an established fact that *madrasa* graduates do not have much options of employment. They have options only linked with religious employments like *Imamath*, *Mozani*, *Hafiz*, Arabic tutor etc or to go for establishing another *madrasa* and work as teacher in the *madrasa*. If the *madrasa* graduates work in prominent seminary or *masjid*, than the highest salary of an *Imam* or a *madrasa* teacher cannot be more than Rs. 15,000 per month. Thus the majority of *ulama* being highly qualified are helpless to work on low salary, do petty business or work in part time services, even than their efforts do not earn more than Rs. 10,000 to Rs. 12,000 per month.

Madrasa pay very less to the *madrasa* teachers since their resources are also limited, but *madrasa* teachers are found engaged themselves in part-time jobs and business also. Instead of low income the *ulama* found satisfied with their economical status because they believe their purpose in this world is to seek blessing of *Allah* (God) and *Rasool* (Prophet Mohammed) and not earning lots of money. *Ulama* habituated to manage with whatever they have by cutting additional expenses and comforts. They believe that God has kept the best return for them in heaven, if they would have patient in this world. *Ulama* or *madrasa* graduates do not mind to join lowest sort of work, this is the main reason that the problem of unemployment among *ulama* is zero percent and the cases of committing suicide because of financial or any other problem are also zero.

The following table shows that the graduates of *madrasas* have limited opportunities. The table also reflects that the opportunities are related to religious and mostly dependent on the same community. The table explores that the respondents have mentioned 23 percent *madrasa* graduates, go for teaching profession and join *madrasas* after graduating from *madrasa*. Thus 22 percent respondents believe that *madrasa* students have only limited employment opportunities, and 18 percent go for *Mozani*, *Imamath* and *Khitabath* in *masjids*. The low salary job is also common among the *madrasa* graduates, which is 7 percent as shown in the following table.

Table No: 5.26
Employment Opportunities for Madrasa Graduates (Multiple Responses)

Opportunities	Ulama/ Teachers	Students' Parents	Madrasa Students	Madrasa Alumni	Responses	Percentage
Limited Employment Options	25 NM=25	39 NM=11	41 NM=9	37 NM=13	142 NM=58	22
Work as Teacher in Madrasa	38 NM=12	35 NM=15	35 NM=15	40 NM=40	148 NM=52	23
Mozani / Imamath / Khitabath	20 NM=30	30 NM=20	29 NM=21	35 NM=15	114 NM=86	18
Lecturer / Tutor of Arabic	26 NM=24	21 NM=29	26 NM=24	25 NM=25	98 NM=102	15
Media and Translation	10 NM=50	4 NM=46	11 NM=39	11 NM=39	36 NM=164	6
Jobs in Gulf Country	14 NM=36	7 NM=43	15 NM=35	20 NM=30	56 NM=144	9
Less Salary or wages Jobs	9 NM=41	10 NM=40	13 NM=37	12 NM=38	44 NM=156	7

Source: Field study.

The *madrasa* graduates are getting stuck with their economical condition; it is because of *madrasa* syllabus of *madrasa* education that it does not have the options for more employment. At the same time it does not motivate the students towards economic benefits and luxurious life, the notion that the present life should be given secondary importance and the life hereafter (Permanent life in heaven) should be the whole concern, is deeply rooted. This is the reasons that the *madrasa* graduates do not struggle much for better opportunities and easily satisfy with whatever they are getting.

The aforesaid notion challenge by *ulama* that the majority of the Muslims community belongs to economically backward class. Thus *madrasas* are trying to educate poor Muslims' children so that they should not become child labour or remain illiterate like their parents. This is the reason that majority of madrasa students belongs to BPL Muslim community. According to *ulama* few *madrasa* background students proved that they can also get good salary jobs, and they believe that the main reasons of economical backwardness and unemployment among Muslims are their discrimination. According to Maulana Abdul Majid Sahab⁴⁸ even the Muslims who hold college and university degrees from the premier institutions are also not getting jobs according to their qualification thus *madrasa* are not the reasons of economical backwardness.

Ulama disagree with aforesaid view have mentioned several reasons of educational backwardness among the Muslim community. According to them the main reasons of Muslims' educational backwardness are because of state's bias, discrimination by state missionary, lack of inclusive policies and economical backwardness among Muslims. The following table shows the different views regarding the reasons of educational backwardness among Muslims that the highest reason marked 31 percent as lack of inclusive polices from the side of state. After lack of inclusive polices, economic backwardness and poverty is also one of the main reasons of educational backwardness, that 28 percent respondent have marked it. Equally the respondents have view that discrimination by state missionary 24 percent and state's bias 17 percent are also equally responsible for the educational backwardness among Muslims.

Table No: 5.27
Reasons of Educational Backwardness among Muslims (Multiple Responses)

Reasons	Responses	Percentage
State's Bias	44	17
Discrimination by State Missionary	62	24
Lack of Inclusive Policies	78	31
Economical Backwardness	72	28

Source: Field study.

⁴⁸ Interview with Dr. Abdul Majid Sahab, Rtd. Professor of Islamic Studies OU –Hyd, Dated: 29-11-2015.

31. The Issue of Madrasa Board in Telangana:

Regarding *Wakf* Board there are diversified views among Muslim intellectuals, *ulama*, parents and *madrasa* teachers. A team consisting aforesaid people is in favor of establishing autonomous *Madrasa* Board in Telangana. According to them the frame and fabric of *Madrasa* Board should be strong. The *Madrasa* Board committee should consist of the renowned scholars. According to Maulana Syed Mudassir Ahmed “The *Madrasa* Board Committee should consist of *ulama*, *madrasa* heads, Muslim intellectuals, retired judge and such scholars who have done research on *madrasa* education⁴⁹”. Further he explained that when it comes to *ulama* being part of the committee, it should be on the foundation of multiple backgrounds, and *ulama*’s accommodation should be according to their proportional ratio of the sect and schools of thought. Thus *madrasa* Board should not come with a common syllabus which has the influence on a particular sect and school of thought and the *wakf* Board committee should be free from the outer interference and influence.

This attempt is for systemize examinations, course and syllabus of *madrasas* so that issued certificates would be considered authentic and equal to SSC, Intermediate and graduation which will give more exposure to *madrasa* students. But another team of *ulama* and Muslim intellectuals have different notion about establishment of *Madrasa* Board in Telangana. According to Moulana Habeebur Rahman “The *Madrasa* Board failed in every state and it is a useless body. Which acts according to *Wakf* Board and *Wakf* Board is under the control of state government⁵⁰.” Thus the *ulama* feel that through *Madrasa* Board or *wakf* Board, it is an attempt to bring the autonomous *madrasas* under the control of the *wakf* Board and government.

The following table explores that 61 percent (20+20+21) respondents are in favor of establishment of *Madrasa* Board in Telangana at the same time though 21 percent are in favor of establishing but they are serious about its being free from any sort of influence of *wakf* Board and government. Whereas 20 percent respondents believe that with the

⁴⁹ Second round personal Interview with Maulana Syed Mudassir Ahmed, Kamil course at Jamia Nizamia Hyderabad, Date: 17-12-2016.

⁵⁰ Interview with Moulana Habeebur Rahman, Head of Madrasa Irshadul Uloom-Hyderabad, Date: 22-12-2015.

establishment of Madrasa Board the authenticity of *madrasa* certificates will increase which would create opportunities of employments to *madrasa* graduates. The *ulama* (39 percent) strongly opposed the notion of the establishing *Madrasa* Board in Telangana State. They have notion that the establishment of the *Madrasa* Board would damage *madrasa* education. It would be a diversion of *madrasas* from their objectives, even the *ulama* think that it is a conspiracy against Muslims to impure their faith or reduce the religious influence from Muslims.

Table No: 5.28
Opinions on Establishment of Madrasa Board in Telangana (Multiple Responses)

Opinions		Responses	Percentage
Should Establish	Certificate Authenticity	72	20
	Employment Opportunities	72	20
	Should Free from Govt. Influence	78	21
Should Not Establish	Damage to Madrasa Education	52	14
	Diversion from Objectives	37	10
	It's a Conspiracy Against Muslims	57	15

Source: Field study.

32. Madrasas: Stereotyping and Problems:

Madrasa education is a well established education system of Muslims; it is not only in India but also in many Gulf and Asian countries. The general public view about *madrasa* education is that it's an Islamic educational system, and the same term can be applicable to Asian countries where *madrasa* have confined their borders to religious education only. Whereas the same term in Gulf countries taken in the terms of state schools. Thus different people based on their understanding have different views about *madrasas* education even today the Islamic schools are also taken in the term of modern *madrasas*. Where even Muslims are polarized in views about the nature of *madrasa* education and its objectives, thus it is not strange to expect the diversified and few critical views from other communities particularly the majoritarian community in Indian about the *madrasas*.

Thus different general opinions about the *madrasa* education has explored in the following table, the table shows 29 percent of the respondents believe that the general public has normative view about *madrasa* education. Likewise 26 percent respondents have the option that *madrasas* are lacking in terms of modern education. The same view on modern

subjects goes more rigid that 32 percent respondents have marked *madrasa* education as conservative education system which does not help much to Muslims for their education. At the same time 5 percent respondents have the view that *madrasas* are wholly responsible for the sect, *jamath* or schools of thought conflicts among Muslims. As well as 8 percent respondents have notion that *madrasas* are educating the poor Muslim children.

Table No: 5.29
General Public Opinion about Madrasa Education

Opinions	Responses	Percentage
Normative View	58	29
Lacks in Modern Education	52	26
Conservative Education	65	32
Promote Jamath Conflicts	10	5
Educate Poor Muslims	15	8
Total	200	100

Source: Field study.

Muslims can also be classified on stand of their thoughts on *madrasa* education; there are three types of Muslims who have different understanding towards *madrasas* education. The first category has the notion that *madrasas* are the part of Muslim society and extend all sort of support to *madrasas*. The second group of Muslims do not have any interest in *madrasa* education just it has normative attitude but whenever they have some issue at that time they do not mind to visit *madrasas* and *ulama*. The third type of Muslim group is upset with *madrasas* education and they have notion that *madrasas* and *ulama* are one of the important reasons of socio-economical and educational backwardness of Muslims.

The *ulama* respond to such comments that the Muslims who do not know about *madrasa* education should try to understand the *madrasa* education system and Muslims' educational condition in India. As well as it is also asserted by *ulama* that few anti Muslim individuals, organization, political parties and majoritarian influence media persons do not like Muslims to acquire complete knowledge of Islam.

The *ulama* consider *madrasas* as the ambassadors of peace education and asserted that *ulama*, *madrasas* and *madrasa* students are far away from any sort of act which is harmful to humanity. The *madrasas* students found making statements that *madrasas* are for

educating about Islam but not to fight with Brahmans or Hindus, the stereotyping of *madrasas* is by the side of communal people, organizations and political parties who do not want peace in society and want to take political average of religion politics by blaming Islam, Muslims and *madrasas*.

The blame game can be understood from many perspectives, first of all if it can be looked that Islam as a religion which has been growing faster than any other religion in India and the world. Thus scared followers of the other religions and politician from majoritarian religious background losing their religion base vote bank slowly with the conversion of local secular and untouchable's to Islam. In this situation anti Muslim individuals, organizations, religious leaders, and political parties have adopted the blaming technique to Islam, Muslims, Muslims' religious places, *ulama*, and *madrasas* by associating them with terrorism and anti national organizations. This is to create a panic or phobia among the people from Islam, Muslims and *madrasa* so that they can keep the people away from Islam and maintain stability of religious based votes.

In such situation besides the own problems of funds, syllabus and employment *madrasas* have to face few problems created by communal organizations and political parties. The following table shows that *madrasas* are suffering from different problems and few created by state, communal and political parties. The respondents have pointed that 25 percent of the *madrasa* problems are created by government, communal and political organization. Besides these problems they are suffering from other problems like lack of funds (25 percent), syllabus problems (16 percent), teachers' problems (13 percent) and untrained madrasa teachers (7 percent).

Table No: 5.30
Problems of Madrasas in Contemporary Era (Multiple Responses)

Reasons of Problems	Responses	Percentage
Syllabus Problems	96	16
Teachers Problem (SSA)	80	13
Fund Problems	152	25
Sate Created Problems	82	14
Communal & Political Problems	153	25
Teachers' Training Problems	45	7

Source: Field study.

The above table shows that the contemporary madrasas have been facing few important problems; they are same in nature what the madrasas in British India faced. The problem of modification in syllabus has become the biggest problem for madrasas in present days. Where the ulama find faults in state syllabus at the same time *Dar-E-Nizami* syllabus failing to meet the demands of present period. In this situation the designing of new common syllabus for madrasas has become a challenge. Though few ulama have designed Islamic syllabus for the madrasas but it is not acceptable by the ulama of other schools of thought.

The madrasa teachers of modern subjects from SSA are not getting salaries in time, thus many of qualified teachers dropped from their services. In such situations madrasas are managing with un-trained teachers who have just passed SSC. Even the madrasas teachers also do not have any training certificates. Thus, such teachers are unable to understand the individual differences of students, educational psychology and application of affective methods of teaching in class room, which sometimes create problems. Because of lack of funds also madrasas are unable to introduce modern education and use modern teaching instruments. Besides these internal problems madrasas are facing the problems created by right wing political parties and governments which are hampering their educational program.

The acts of blaming and hurdling to *madrasas* not only affect the *madrasas* and Muslims, but also influence on national literacy that these hurdle have been diverting the *madrasas* from the aims of educating and terminating the illiteracy from the community. On this issue *ulama* found expressing their views that “The government is disturbing educational activities at *madrasas* by suspecting and investigating them, which is effecting and degrading *madrasa* education and Muslims⁵¹.” Thus it is argued by *ulama* that with these sorts of tortures, discriminations, government’s negative attitude and without reservation it is highly impossible for the community whose economical condition is worse than SC,

⁵¹ Personal Interview with Maulan Abdul Rauf Khasmi, Dated: 18-10-2015, Head of Madarsas Mazhar Uloom, At Madarsas Mazhar Uloom – Lingampally, Hyderabad.

ST and OBCs to come in the main stream of education and development without equal treatment and justice by the governments.

The *ulama* found debating that the British had become the enemy of *ulama* since they were active in the freedom movement and they were sensitizing the Muslims of India to be united. The activism of *ulama* and unity of Muslims were not liked by the British in past, the same thing is happening in the present with *ulama* and Muslims. Today it is because of *ulama*'s key role in sensitizing Muslims by educating them *deen* and attempt to unite Muslims all over India, which is not liked by few political parties since the unity of Muslims would affect a lot to their communal political objectives.

At this juncture the *madrasas*, *ulama*, Muslim leaders and whoever willing to form Muslim unity is targeted by the communal organization and majoritarian community. According to Maulana Syed Ahmad Wamiz Nadvi "The enemies of Islam know that *ulama* and their educational institutions are sensitizing the community and have the capacity to bring Muslims on a united platform when any religious issues comes to the community. As well because of *madrasas* only Islamic identities exist among Muslims, thus by targeting *madrasas*, their intention is to vanish Muslim culture and make Muslims weak in Islamic understanding so that slowly they will be no more Muslims⁵²". Thus to achieve this target the communal forces in the county have adopted blaming technique.

34. Conclusion:

The chapter studied the different aspects of Madrasa education in Hyderabad and explored that besides educating Islam as one of the main objectives, madrasas focus on sects and schools of thought teachings and identities also. Though *ulama* give a rosy picture about such issues, the study found that the sects and schools of thought differences are deeply rooted among Muslims. Though madrasas do not mention such objectives but it reflects from their syllabus, function and names. The madrasas are partly

⁵² Interview with Maulana Syed Ahmad Wamiz Nadvi, Teacher at Darul Uloom Hyderabad, Dated: 21-12-2015.

achieving their objectives set while establishing them. Most of the madrasas imparting modern education with their own but its standards is very low. Even today also the syllabus Dar-E-Nizami is followed by all most all the madrasas with few modifications in it. Few ulama are serious to come out from the problem of old syllabus and have attempted to design a modern syllabus for madrasas. Madrasas of Hyderabad also similar to madrasas of other parts of India regarding admission, criteria and similar traditional courses but the madrasas of Hyderabad are progressive in terms of adopting modern syllabus, inclusion of new course and administration. In spite of being bit modern, madrasas of Hyderabad are using the traditional methods of teachings, like lecture and by hearting methods. The madrasas emphasis more at moral education and characters, and it is considered the best education.

For the students, teachers and administration the day at madrasa starts from the 5. 00 am in the morning and ends at 9.30 pm in the night. The students have holiday on faraday and the whole month of *Ramzan* besides the *Eids* and observation like *Eidul Azha*, *Eid Meladun Nabi* and on 10th of *moharram*. Madrasas conduct mock seminars and conferences, where students allotted different responsibilities. Singing *nath*, *hamdh*, and poem are also an integral part of madrasa education. Even in few madrasas students have their separate journals and magazines to express and cultivate their views and creativities. The food at madrasas is better than government school mid day meals; mutton and chicken are the part of everyday menu. Madrasas follow perfect diet menu, thus students found madrasa food better than home food. It's mandatory to students, teachers and staff to clean themselves five (ablution) times a day. The students have too clean their cloths, dormitories and masjid also. Hyderabad accommodates around 2500 madrasas, all most all the madrasas are dependent on local charity and donations like *Zakat*, *Sadkhat*, *Chram Qurbani*, *Ushara*, *Kifalath*, *Mutti fund* and *Wakf*; there are only three madrasas which have international donors. Most of them face fund problems and have deficit account balance and mange their expenditures on credit.

Every madrasa has afflation with different schools of thought and sect, which form their different identities. The main icon seminaries Jamia Nizamia, Darul Uloom Hyderabad

and Al Mahad Al Ali Alslami of Hyderabad are considered the authentic institutions to take decision if any collective issue comes to Muslim community in the regard of faith, religion, culture and identity. The Muslim identity and culture reflect from cloths, food, colours, construction, Islamic life style and language. Madrasas play key role in promoting and protecting sectarian and schools of thought diversities and identities, thus madrasas are considered as the protector of faith, culture and identity. Madrasas and ulama are more sensitive in this regard, in these days they feel threat to Muslims' lives, their culture, religion, faith, identity and properties from the majoritarian community and found madrasa education is the best way to come out from this problem.

Thought ulama and madrasas want to introduce modern subjects but they do not want any sort of assistant from government and SSA, they consider Madrasa Modernization Scheme (MMS) as a trap for majoritarian influenced government to divert madrasas from their religious objectives. The students of madrasas with modern subjects have entry in modern colleges and universities like MANUU, AMU, EFLU, and Osmania University based on their *Aalim* and *Fazil* certificates. Modern education is enhancing the employment opportunities among madrasas students, but still they are bound to work on low payment. Stereotyping of madrasas has affected a lot to madrasas and students, which is the main reason of few hurdles in educating the poor Muslims, illuminating illiteracy and reducing child labour in Muslim community. Thus being a social institution Madrasa education has relevance with Muslims and society.

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Chapter -VI

Conclusion

Madrasas are the largest religious educational institutions of India, administered by Muslims for education of their community. *Madrasa* education cannot be separated from Muslim society. In-fact *madrasa* education has become one of the eternal identities of Muslim culture. It is because the foundation stone of *madrasa* education system was laid by Muslims, thus it has a strong and an inseparable bond with Islamic epistemology. It preaches about Islamic life style of Muslim in society (*mashrath-e-muslim*). Thus, its role in the lives of Muslims is to inculcate social values via medium of education. It has relevance in the contemporary society. Hence, *madrasa* could also be pronounced to be a social institution that exercises its influences on education of Muslims. In the present epoch also *madrasas* have influence and control on Muslim community. In this context, being a social institution, *madrasas* have been playing various roles in the Muslim society from its start to the present time.

During *Khilafth-E-Osmania*, *madrasas* were renovated to be the centre of parallel education of Islamic studies, and also they were centres of modern education of the time and continued till Mughal period in India. In the present era, religious teachers or *ulama* are impressed by the idea that the purpose of *madrasa* education is seeking the grace of *Allah* and *Rasool* rather than economic benefit. Keeping the above discussion in mind, and from the testimonies of *ulama* it could be inferred that *madrasa* education system provides a limited scope of alteration and modification, as it professes it to be an institution of Islamic learning. But there are also few positivists and progressive *ulama* who agreed at some point that modern education and local languages should also be part of *madrasa* curriculum, but such subjects should not be more than 25 percent of the total syllabus.

In this context, the study tried to find that how *madrasas* have been protecting and propagating religious teachings, ideas, cultures, languages, identities, schools of thought etc. of Muslim community. The study further endeavored to understand how different

madrasas shape multiple identities of Muslims. The innumerable ideas, philosophies and preaching of many *ulama* have also been integrated into the meta-syllabi of *madrasas*.

It is mandatory for all the Muslims to learn how to read the Quran, memorize few important verses of the Quran and learn basic Islamic practices. These preaching and basic learning of the Quran are taught by *madrasa* graduates, and at the same time learners are made to practice Islamic culture and life style strictly. These preaching are not only confined to *madrasas* but also Muslims residing beyond the threshold of *madrasa*, which implicitly help to shape Islamic identity on the whole. Savoring, protecting and the promotion of oriental languages like Arabic, Urdu and Persian are preliminary objectives of *madrasas*, as ninety percent of Islamic literature exists in these languages. However from last few decades *ulama* and *madrasas* are translating the literatures to other vernacular languages too. In this regard the *madrasas* and *ulama* are found active, and each of them has their own journals and magazines in aforesaid languages.

Thus, study tried to understand the objectives like advent and transformations of *madrasa* education system, implementation of Islamic epistemology and ideas of different scholars through *madrasa* education. The study also tried to explore several issues surrounded *madrasas* of Hyderabad. The study has also covered several issues like provisions for minorities' education, issues of identity, culture, belief and modernity. Thus, the *madrasas* of Hyderabad have taken in account to understand their functioning and funding system. To acquire the objectives, the study covered and analyzed the socio-economic and educational backgrounds of students, *ulama* and alumni. As one of the objectives, the study attempted to look at *madrasa* as a social institution, which holds and shapes its separate religious, educational, social, and cultural identity.

The reviews of literature throw light on different aspects of *madrasa* education like its transformations, social mobility, identity and education. *Madrasa* education system in India broke the hierarchy in the field of education and remained as a common educational system for different communities for centuries. When Muslim rule came to an end (In 1857 in north India and 1948 in Hyderabad) the *madrasa* education system also got affected.

After the independence, the new policies and circumstances have been influencing *madrasas* in the regard of their objectives, subjects and functioning. Today minorities are facing challenges and hurdles in the pursuit to obtain their educational and cultural rights, since majoritarian politics is busy to cut down rights of minorities. Thus a sense of insecurity to their lives, religion, institutions and identity is found among them because of increasing communal violence.

Economic backwardness, lack of inclusive policies and lack of public schools in Muslim localities are the main reasons of high illiteracy and educational backwardness among them. Thus, poor Muslims are only left with the option of free *madrasa* education, and *madrasas* are not only educating poor Muslims but also protecting religious identity, culture and language (Urdu). In such condition of the community, different educational ideas of Muslim scholars are executed by establishing both modern and religious educational institutions. Since *madrasas* have become the symbol of Muslim identity, the *ulama* do not want any alteration to it; even modernization is also considered as an alteration to *madrasa* education by few *ulama*.

After reviewing the existing literature on *madrasa* education, the study pointed out the gaps that there are only limited studies conducted on *madrasas* of Hyderabad city. The studies are not intensive in nature, and all of them are mostly based on secondary data. These studies have not thoroughly covered many focal issues of *madrasas* education. The present study tried to cover the changes in *madrasas*, issues of *madrasa* modernization, *madrasa* education and Muslim culture and identity, role of *madrasas* in educating poor Muslims, school of thought conflicts among Muslims, socio-economic and educational background of students and teachers, and tried to study MMS policy. The study also tried to understand the relevance of *madrasa* education to Muslims and society in the modern era.

Field Profile: The study selected Hyderabad city for field study. The reasons behind the selection of Hyderabad for field study are: Hyderabad is the city which has eternal historical relation with Muslims and their education, culture and social life. It's the city

where Muslims belonging to different schools of thoughts and sects are found residing, and they have their separate *madrasas* for educating the wards of the community. Hyderabad represents different Muslim cultures and identities since its foundation (1591) itself. In fact, the first construction of the city “*Masjid-E-Charminar*” and a madrasa in it is a mark of high respect given to religion and education by Quli Qutub Sha. Quli encouraged vernacular languages like Deccani and Telangi instead of the international and official language of the time Persian. He accommodated people from different backgrounds in terms of colour, religion, race, culture and identity in Hyderabad. Thus since its foundation to the present time, Hyderabad is a city of multi culture, identity and people of different religions. The area of Hyderabad was identified as a *suba* (district) for the first time in 1724 A.D, when Asif Jahi dynasty came into power.

The last king, Mir Osman Ali Khan, showed keen interest in education, and established thousands of government schools (*sarkari madaris*), colleges, and a university (Osmania University) to educate the people of Hyderabad state. His rule ended with the accession of Hyderabad-Deccan in 1948 to Indian State. At that time, Hyderabad- Deccan has an area of 86,000 square miles having a population of one core sixty four lakhs. The state was divided on linguistic basis, and Andhra Pradesh was formed in 1956 which included the Telangana region of Hyderabad-Deccan. The other areas of Hyderabad-Deccan were merged into Maharashtra and Karnataka. In 2014, after the bifurcation of Andhra Pradesh, Telangana was separated from Andhra Pradesh.

Census of India 2011 reported that population of Hyderabad is 6,731,790 (Male: 3,442,696 and Female: 3,289,094) and the total literacy rate of Hyderabad district is 83 percent which is the highest in comparison to all other districts of Telangana. Muslim population in Hyderabad is 43 percent, which is the highest in comparison to other districts of Telangana. But, Muslim community has 68 percent literacy, which is the lowest among all the religious communities. The Muslim population is composite of Shia, Sunni, Miman, Mahdi and Bohra with their diversified sects and schools of thought and cultural identities. Thus, every Muslim community has separate *madrasas* to educate their unique character and qualities to their children community. Sunni Muslims are the largest

segment of Muslim community with sub classification of schools of thought. *Madrasas* are usually established in localities where each sect and schools of thought has their majority.

Intensive field study is conducted for primary data. Pilot study was conducted for one month during June 2015. After altering the interview schedulers, the field work started from August 2015 and ended in March 2016. While writing thesis, scholar also revisited the field, whenever a gap of information is found. The field work is conducted in Muslim majoritarian localities of Hyderabad where *madrasas* from different schools of thought are situated. The celebrated *ulama*, *madrasa* teachers, parents, alumni and scholars are interviewed.

For the selection of the respondents and *madrasas* snow ball and purposive sampling method are employed. A number of 16 *madrasas* from different schools of thought in different areas from Sunni Muslim sect background are selected for the study. Thus, a total of 200 sample respondents belonging to *ulama* / teachers, students, parents and alumni were selected. 50 respondents from each category were selected for interviews and to fill up the schedules. *Madrasa* administration, daily life style of students and teachers were also observed by the scholar after staying in *madrasas* for few days.

Findings: Few transformations have been taking place in madrasa education system since its advent to the present time. But among present madrasas, the rate of transformation has been very small in nature. Every madrasa of Hyderabad has gone through few changes. The study found that today's *madrasas* of Hyderabad are not the replica of *madrasas* of centuries back or even the *madrasas* of pre independent India. The performance of present *madrasas* is lower and far behind in standard of education than the old *madrasas*. The major change can be observed in their objectives, reproduction of various schools of thought and preaching of sectarian ideologies. They have become one of the main objectives of *madrasas* along with common objectives of preaching *deen*. The study discovered that in contemporary time *madrasas* as institutions have few limited objectives and always try to stick with them. Thus, it can be stated, based on the present study, that

madrasas of modern age got stuck in terms of transformation in syllabus, research, inventions and even in adopting modern techniques of teaching.

The study showed that because of ideological and epistemological diversity, the spirit of minimizing differences of *Shia-Sunni*, *Sunni (Ahlesunatul Jamath)*, *Tablighi*, *Devobandi*, *Nadvi* and *Salfi* is missing from the teaching of *madrasa* at present. The educational institutions of different schools of thought have restricted their benefits to their respective school of thought. These tendencies propagate exclusion and differences among Muslims rather than uniting them. The study discovered that today the liberal sufis and their teachings while have been trying to promote Hindu-Muslim mixed culture are considered as un-Islamic by few schools of thought, *madrasas*, *ulama*, and students, particularly by *Tablighi*, *Devobandi*, *Nadvi*, *Jamth-e-Islmai* and *Salfi*. In comparison to present scenario *ulama* and *madrasas* of earliest period were more liberal and inclusive, though they were having diversified understanding and ideas.

Today the education of Muslims, particularly religious or *madrasa* education is surrounded by numerous issues. The issues like educational rights, safety, identity and culture have become focal points of Muslims in the present society. As a result of right wing politics and violation of rights of minorities, a sense of insecurity is emerging among Muslims. It is revealed as one of findings of the study that community leaders and *ulama* have also become more alert and sensitive when right wing parties rule the centre and states. It is found that *ulama* have become more active and establish number of *madrasas* in order to protect the faith of Muslims in such situations. An example can be taken from recent situation of Muslims in India where *ulama* and *madrasas* actively responded to the issues of common civil code bill and *hijab*. Based on the study it is put forward that the situation of present *ulama* matches with the situation of *ulama* after the munity of 1857. The uncertain conditions stimulated *ulama* to start establishing a chain of *madrasas* all over India like present *ulama*.

In such situation even if left wing state governments introduces *madrasa* inclusive policies, but lack of Muslims' confidence in state government is the reason for the failure

of such policies and programmes. At the same time the study uncovered that policies to bring Muslims to main stream education also consists of many loopholes and inefficiencies. An instance can be seen in the case of SSA allocating limited funds for *Madrasa* Modernization Scheme (MMS). Thus, the study has found that in Hyderabad not more than 3 percent of *madrasas* are availing MMS supports. Majority of *ulama* and *madrasas* found such schemes as trap to divert the *madrasas* from their objectives.

The primacy sources explored that contemporary *madrasas* have been facing two categories of issues and challenges: external threat by anti-muslim organizations, and internal demand for reforms. The external threat manifests through an argument that Muslims are teaching and propagating Islam in India. The internal problem is because of recently shaped opinion about *madrasa* identity among Muslims that institutions are failing to produce scholars who could be a composite of diverse knowledge to guide the Muslims in twenty first century.

The study revealed that *madrasas* of Hyderabad are active in eradicating illiteracy and imparting basic education to students from poorer sections of Muslim community. Furthermore, the study uncovered in the light of primary sources of information that *madrasas* have become institutions of parallel education, which is an alternative to state educational institutions for a certain sections of Muslim community in slums and Muslim majoritarian areas of Hyderabad.

It is found on basis of the study that contrary to modern educational institutions, *madrasas* have confined their syllabi mostly to the religious education, and modern education is a minor segment in the entire syllabus of *madrasa* education. It's the reason that because of *madrasa* education system has more of religious importance than economic value. The study pointed out that the *ulama* are not against modern education, but they do not want the assistance of state for imparting modern education. The study pointed out that traditional syllabus *Dars-E-Nizamai*, is part of 90 percent *madrasas* of Hyderabad. Though *madrasas* are imparting modern subjects and languages, they are very basic in nature; and their standard is lower than the state primary school syllabus.

It is discovered by the study that the small *madrasas* which are under the developing condition and lack funds are found utilizing SSA assistance in Hyderabad. For such institution the options are given by SSA in the form of providing midday meals to students, appointing teachers for modern subjects (Social Studies, Mathematics, English and General Science) and providing text books. These sorts of *madrasas* are utilizing these options in the best way for their development. The study shows that the celebrated *madrasas* of Hyderabad are least bothered about any sort of support from government and SSA. Besides the aforesaid reasons, it is also found that the main reason for denial to accept SSA support is that the *ulama* believe that it's an attempt of government to enter into the autonomy and syllabus of *madrasas*. The *ulama* even see *Madrassa* Board as a part of such conspiracy of state, which will affect the autonomy and objectives of *madrasas* in future. Thus the attempt of few scholars to establish *Madrassa* Board in Telangana became a failure.

Thus, there is an immediate demand from the side of few *ulama*, scholars, students and parents to replace few outdated subjects like *Khadim Arabi Shayeri* and *Khadim Unani Falsafha* from the *madrasa* syllabus so that few high standard modern subjects can be incorporated. The demands from inside *madrasa* and critical study of institutions by *ulama* and scholars motivated *madrasa* administration to impart state subjects from side by side at primary to secondary level and a trend of modified form of *madrasa* simultaneously which is termed Islamic School started. These institutions have the affiliation with Board of Secondary Education of Telangana State.

It is also found that only religious and linguistic minority universities like AMU, MANUU, JMI and Jamia Humdard accept the certificates of *madrasas* as equal to B.A for the admission in to M.A in humanities courses. It is an attempt of these universities to bring *madrasa* certified students to mainstream education and employment. As a result of it, a good number of *madrasa* graduates can be seen in aforesaid institutions in humanities subjects. MANUU holds the first position in admission to *madrasa* students among these universities. Urdu, the medium of instruction at MANUU motivates *madrasa* graduates than any other university in India. Despite the existence of around

2500-3000 of *madrasas* in Hyderabad, certificates of only four Islamic seminaries are considered for admission in higher studies in the above universities. The respondents mentioned that syllabus of *madrasa* should cover such subjects which could be useful to *madrasa* students in future and they should be able to easily adjust themselves in schools, colleges and universities after graduating from *madrasas*.

Like other parts of India, in Hyderabad also majority of *madrasa* students belong to, the first generation and economically poor Muslim sections, who do not have options of costly private education. It is also found that, besides the local students and students from surrounding towns and villages, the *madrasas* of Hyderabad have a good number of students coming from Bihar and Uttar Pradesh. Such students are more in number where the founders or teachers of *madrasas* are from those states. Even the teachers show interest to admit such students since they would be residential students and would be regular to classes.

It is reflected from the primary sources that mostly the founders and teachers of new *madrasas* are from Uttar Pradesh and Bihar. Their migration to Hyderabad is because of ideological reproduction and more opportunities to earn bread and better in Hyderabad. *Madrasa* education has less demand and more production of graduates in Uttar Pradesh and Bihar, and these states lack Muslim donors to start new *madrasas*. Another reason which is traced by the study is that the mushrooming of *Devobandi* affiliated *madrasas* in Hyderabad prefer graduates of Darul Uloom – Devoband for the appointment of the heads and teachers of *madrasas*. Thus a large number of *Devobandi* affiliated *madrasas* create employment opportunities to ulama from Uttar Pradesh and Bihar. Whereas local graduates of *madrasas* are mostly found enrolling in different regular, technical and professional courses after their graduation and trying to get employment in gulf countries and in modern professions.

All *madrasas* are situated in Muslim localities, slum and undeveloped areas which are lacking primary and upper primary educational institutions. Lack of schools and improper facilities in government schools in Muslim localities, bias towards Urdu medium schools

and lack of minority residential schools are the main reasons that motivate economically backward sections of Muslims to enroll in *madrasas*. The study found that *madrasas* are better in terms of food quality, accommodation, library, individual attention etc than government, Muslim minorities' residential and common non-residential schools. Study disclosed that school dropouts, orphans, differently able and students from broken families are in large numbers at *madrasas*.

In such circumstances *madrasas* are seen as the best option for free education with proper care for poor Muslims. *Madrasa* means for them more than a religious educational institution, to them *madrasa* is an institution of upward mobility and a bridge that bridges low educated, poor, backward, rural Muslims to *ulama*, religious leaders that provides more opportunities for their education. It is also found from the field study that Muslims mostly from poor families try to get admission in government schools since they are unable to bear high cost of private education. The medium of instruction is also considered important. In these days parents prefer English medium government schools, but they are limited in number and are far from their localities. Thus, the next preference goes to Urdu medium government schools. But unfortunately Urdu medium schools are not available too. There are few Urdu medium schools in old localities of Hyderabad but they are in worse condition without any basic facilities.

Majority of Muslims do not extend financial support to *madrasas*, but they have normative views towards *madrasa* education. There are three celebrated seminaries, Jamaia Nizamia, Darul Uloom Hyderabad and Al Mahad Alali Al Islmai which have international donors, and remaining of them dependent on local funding sources. The main sources of receipts for *madrasas* in Hyderabad are *zakath*, *atiyath*, *sadkhat*, *chanda*, *ushra*, *mutthi* fund, and *wakf* properties. Most of the *madrasas* run in deficit finance except Al Mahad Alali Al Islami which has surplus fund. The study found that the donations to *madrasas* have been reduced in the last few decades. One of the reasons for the diminished donations for in *madrasas* is the number of *madrasas* is increasing while the donors remained same.

There is a general opinion about *ulama* that they are rigid in nature, who are not ready to follow current trends and do not want modern education. It is pointed out by the study that *ulama*, *madrasa* founders and teachers differ in this notion. They are in forefront in educating their own children in English Medium Schools. An upward mobility among Muslims can be observed since the first generation traditional *ulama*'s children and students are getting education in modern school and colleges. This mobility could not have been possible without their increasing interest in modern education. It can be stated on the basis of the study that if the *madrasas* were absent in remote and slum areas, the school dropout children who share 9 percent of total *madrasa* students could have become child labourers or at least remained illiterate.

The study pointed out that Muslim identity has close relation with Islamic education even the teachings of different schools of thought are also form different sectarian identities of Muslims besides the common Muslim identity. The study explored the differences among Muslims, that Muslims of Hyderabad are different in their culture, language, practice, ritual and behavior from other part of India. It is also found that among Muslims of Hyderabad there is a presence of sub classifications on the basis of sect, schools of thought and economical status rather than caste like north India. Thus, it is claimed by *ulama* that these identities of Muslims reflect in their food, dressing, language, architecture, rituals and behavior preached by *madrasas* and *ulama*.

The study took in to account the respondents' opinions that *madrasas* partly failed to achieve their objectives. Though *ulama* and founders of the *madrasas* are found claiming that they least bothered about the schools of thought and sect ideology. But majority of *madrasas* are established mainly on the grounds of various schools of thought, to shape their dissimilar identities. Each *madrasa* propagates their individual ideology based on their affiliation with schools of thought, even the teachers, books and certificates; other schools of thought are rarely accepted.

The saying about *madrasa* graduates "*Madrasa se nikal kar phir madrasa main hi jatein hain*" (*Madrasa* graduates again go back into *madrasa*) is famous since they do not have

any other options of employment. The saying is close to reality, as most of the *madrasa* graduates either go for teaching in *madrasas* or establish new *madrasas*. This issue can be understood from the angle of *Khidmat-E-Deen* (Religious Service). Where, they do not aspire for economic benefits, though they are economically poor. Even teachers are paid less even then also they prefer to work as a teacher in *madrasas*. There are few differences between *madrasas* and modern educational institution. *Madrasa* have the concept of selfless service, accountability to *Allah* and human welfare, whereas modern educational institutions are serious about economic benefits of education.

The closed atmosphere and norms of *madrasa* education are also some of the reasons which do not create space for students to adopt modern trends. The self excluded nature has become the reason of their stereotyping, that *ulama* and *madrasa* students are stereotyped as strict by nature. Whereas the certain political parties, media, state etc. try to project *madrasas* as conservative Islamic institutions. It is found by the study that *ulama* and graduates of *madrasas* hardly try to clear the misunderstandings of other religious communities about *madrasas* and Islam. Another reason of their failure is language. *Ulama* and *madrasa* graduate are attached only with Urdu, Arabic and Persian. Thus, neither they can communicate nor clear the misunderstandings of populace of other than Muslims since they speak Telugu in Telangana. In this regard the respondents opinioned that the *ulama* and *madrasas* should invite people other than Muslims to their events and programmes which could reduce the misunderstandings and stereotyping of Muslims, *madrasas*, *ulama* and Islam.

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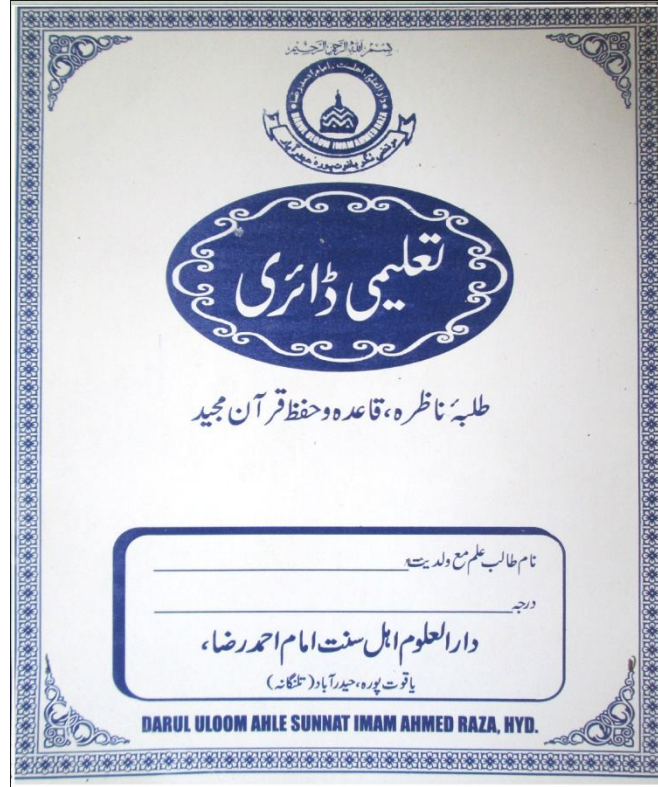
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Appendix No: 4
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Darul Uloom Ahlesunath Imam Ahmed Raza, Yakhot Pura – Hyd.



Appendix No: 5
Appeal for the contribution to Madrasa Rahmania through Chirm Qurbani

اپیل اپیل

جامعہ اسلامیہ دارالعلوم الرحمانیہ حیدرآباد

علوم دینی کے تمام شعبوں میں نتیجہ خیز اور تفسیری بخش
تعلیم کے ساتھ بہترین اسلامی تربیت کا نظم ہے
کے مبارک و مسعود موقع پر مدرسہ ہذا کے غریب طلبہ کی
اعانت اور اعلیٰ تعلیم دین کے فرائض کی ادائیگی کی خاطر آپ
مدرسہ ہذا کو عنایت کیجیے
چرم قربانی کے لئے مندرجہ ذیل عزرات پر اطلاع
دیجیے ہمارے کارکن آپ تک پہنچ جائیں گے

چماں عید الاضحیٰ

چرم قربانی

24564646 / 24574626
24568050 / 24418351

اپیل اپیل

جامعہ اسلامیہ دارالعلوم الرحمانیہ حیدرآباد

عید الاضحیٰ کی خوشیوں میں غریب و نادار
علم دین حاصل کرنے والے طلبہ کو شامل رکھیے

چماں عید الاضحیٰ

شعبہ	تعداد اولاد	تعداد اولاد	تعداد اولاد
شعبہ بچات	21	427	32
حالیہ اختتام	8	181	12
حفظ	5	136	8
ناظرہ	9	132	5
پرانی حکومت			42
تلاش و کتب خانہ			
مصلحین و علمائے			
مجموعہ	43	876	99

ملفوظات مفتی عیاد الدین قاسمی رحمانی

Appendix No: 6
Interview with Maulana Fasiuddin Nizami,
At Jamia Nizamia – Hyderabad. Dated: 20-12-2015.



Appendix No: 7
Letter of Scholar, Forwarded by V.C of Jamia Nizamia
to Affiliated Madrasas to Cooperate with the scholar

To,
The Vice Chancellor,
Jamia Nizamia,
Shibli Ganj-Hussaini Alam,
Hyderabad, Telangana.

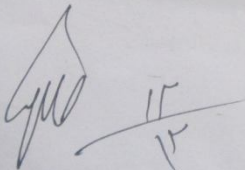
Date: 12-12-2015

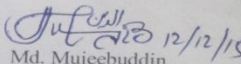
Subject: *Reg. Request to forward my letter to Teachers and Scholars of Jamia and 15 affiliated Madrasas to cooperate for my research by providing material.*

Respected Sir,

This is Md. Mujeebuddin pursuing Ph.D with the Enrolment No: 12SRPR04, in Centre for Human Rights, at University of Hyderabad and working on “Muslim Minorities’ Education: A study of Madrasa Education and Muslims’ Identity in Hyderabad” under the supervision Prof: G Sudarshanam. In this regard as part of my research work I have to write about *Jamia Nizami and affiliated Madrasas’ role in upholding Muslims’ indemnity in Hyderabad*. Hence you are requested to forward my letter to Teachers and Scholars of Jamia Nizamia and affiliated Madrasas to cooperate with me by providing printed material, interviews, and filling up questionnaires. It is an assurance that the data will be used for my Ph.D thesis only.

Thinking you sir


شيخ الجامعة
جامعة نظامية
JAMIA NIZAMIA
20-3-16Q Hussaini Alam,
HYDERABAD-500 064


Md. Mujeebuddin,
Ph.D- Human Rights,
Enrolment No: 12SRPR04,
University of Hyderabad,
Cell No: 9393768095.

Appendix No: 8
9th Convocation Notification of Darul Uloom Garibnawaz



Appendix No: 9
Administration Block of Almahad Al Aali Alislami & MS Rahmani Islamic School



Appendix No.10
Jamia Darul Huda – Padhi Shareef Road - Hyderabad

