

MUSLIM EDUCATION IN INDIA: HISTORICAL PERSPECTIVE

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ABSTRACT

History has witnessed the emergence of Islam, its rapid and dynamic spread across the globe. India was soon acquainted with this religion after successive Muslim invasions especially during the medieval period. It was during the medieval period Muslim ruler's started a new system of education based on Quran and hadith popularly known as Muslim education. The Muslims establish Maktabas, Madrassas and Mosques for giving education. They considered education as the greatest of all gifts and believed that it is better to educate ones child than to give gold in charity. Muslim education in India made progress both in early Muslim period and in the Mughal period. But the kings who did great service for Muslim education during pre- Mughal period are Faroz Shah Tuglaqk (1351-1388 AD) and Sultan Sikandar (1489-1517 AD) who made Muslim education formal for first time where as Akbar (1556-1605 AD) and Aurangzab (1658-1707 AD) durind Mughal period gave new shape to Muslim education by making it secular and inclusive. Hence the main purpose of this study was to present an overview of historical development of Muslim education in India right from the pre-Mughal period upto post independence. In the present study, the history of Muslim education has been divided into four stages i.e., Pre- Mughal period, Mughal period, British period and post independence period in order to present it in a wholistic and systematic order so that every one can get a synoptic view of Muslim education in India. All the Muslim kings have directly or indirectly contributed towards Muslim education. The study throws light on the contribution made by the various Muslim thinkers towards the promotion of education by establishing great institutions like Aligarh Muslim University, Jamia Millia Islamia University, Darul-Uloom Deoband, Nutwat-UI-Ulema and many more. Further, the challenges faced by Muslim education during British period along with various steps taken by Britishers to improve the conditions of Muslim education has been analysed. Also the reports of the various committees and commissions in the post independence era has also been discussed in the light of the minority concern towards their identity and rights. The author concludes with the remarks that the Muslims, who constitute largest minority (14.23%) of the India are still considered as backward community due to low literacy rate (67.6 %) as compared to national level of (74.4%). Hence the present status of the Muslim education in India is of great concern. The new challenges of the 21st century cannot be encountered without considering the problems of Muslim education in India.

Key words: Muslim education, Maktab, Madrassa, Mughal-period, Minority.

1. Introduction

Education is the knowledge of putting one's potentials to maximum use. Without education no one can find proper path in this world. Education is the means by which societies have been known in history to grow out of oppression to democratic participation and involvement. Education in Islam is not merely of acquiring intellectual knowledge but it is a means of molding the nature and character of an individual so that they can collectively represent Islamic values and human greatness. The terminology of education from Muslim perspective is often defined by Muslim scholars from three different dimensions which are reflected in different concepts introduced, important among them are; tarbiyyah—the process of education that gives emphasis on physical and intellectual development of an individual, tahzīb—the process of education that gives emphasis on nurturing good human beings with knowledge of the faith and the noble codes of conduct/ethics approved by Islam, so that he may place himself and deal with others in society with justice and talim—the process of education that is based on teaching and learning. It was during the medieval period Muslim ruler's especially, the Mughals started a new system of education based on Quran and hadith popularly known as Muslim education. The Muslims establish Maktabas, Madrassas and Mosques for giving education. They considered education as the greatest of all gifts and believed that it is better to educate ones child than to give gold in charity. The tradition of the Prophet also makes it obligatory to the Muslims to acquire knowledge. The theory of education in Islam is discussed by number of Muslims thinkers, including men of eminence

like Imam Ghazzali and Ibn Khaldun and the aims of education according to Muslim ideals have been propounded and discovered by Imam Abu Hanifa, Imam Ghazali, Ibn Jamaah and others (Kureshi, 2011).

The Muslim education is pregnant with democratic values. It entitles every individual for getting education. It does not discriminate for colour. Everyone can get education according to his capability. God has favored human beings with unlimited talents and virtues and has instructed for developing these talents through Islamic system of education which is very flexible and mobile (Al-Attas, 1978). The history of Muslim education in India has been divided into four stages i.e., Pre- Mughal period, Mughal period, British period and post independence period in order to present it in a systematic order so that every one can get a clear view of Muslim education in India. The study throws light on the contribution made by the various Muslim thinkers towards the promotion of education by establishing great institutions like Aligarh Muslim University, Jamia Millia Islamia University, Darul- Uloom Deoband, Nutwat-UI-Ulema and many more. Different studies like Zaman(2001), Fahimmuddin(2004), Hasan and Manon(2005), Haque(2013), Tasneem and Asma(2015) and many more have been done on Muslim education but they have touched particular area or State regarding problems of Muslim education. As per literature review no study has presented Historical perspective of Muslim education in India in a systematic way hence the Researcher felt the need to present the overall historical development of Muslim education in India. The data used for the present paper include both primary and secondary sources related to problem. The nature of problem is theoretical so the approach used by the researcher was Analytical (Philosophical).

2. Objectives of Muslim Education

The philosophy of education determines the aims and objectives of education. There are different philosophies of education. Naturally there are different aims and objectives of education. Having read the place of knowledge, education and training in Islam let us see the aims and objectives of Muslim education:

Durrani discussing the objectives of Muslim education says:

“The objective of education is to obtain knowledge of reality and captivation of natural phenomena but life should not be unbridled wisdom and thought” (Durrani, 1984: 50).

Islam is purely educational movement. It lays no restriction on learning of modern sciences and neither the modern sciences are against Islam. Alamgeer, 2012: 156 says: The overall objective of education should be to transfer to the new generation the accumulated knowledge, insights and experience of past generation and to guide it at once to extend and expand this heritage and to develop that individual character which is enlightened and pure and disciplined enough to enable them to prefer the collective good to personal gain and live as part of a society of universal brotherhood. It requires such educational institutions which have adequate space and equipment for instruction and games and sufficient number of qualified teachers and coaches who are fully aware of and dedicated to the objectives of Islamic view of life and possess ideal individual character.

Hence the main objectives of Muslim education were to spread of Islamic knowledge and to prepare human beings who obey God and are ready to do anything for His pleasure and possess high Islamic and moral values like the habits of truth, honesty and hard work so that they do not commit any theft or dishonesty inside and outside the school. They should develop the sacrifice as second nature and such qualities which make tolerant, respect for elders, love for younger's and favour and grace to peers as a part of their character.

Sidiqui is of the opinion that the central problem of Muslim education should be to keep faith and trust on values and thoughts of Islam. It is necessary to put in hearts of the children Islamic faith, values, studies and thought. It is possible through proper teaching of life and character of the Prophet Mohammad^(S.A.W). It will develop firm belief and love towards the prophet. It will guide them in their character, behavior, sayings and action to bring them in accordance with the prophet. It will bring happiness to them from within rather than without. (Khan, 2010: 33)

3. Types of Educational Institutions

The main institutions for teaching and learning during the period of Muslim rule in India were Maktabas, Madrasas, Khanqahs, Dargahs and Karkhanas. Maktab is a primary centre which functions in a Masjid or a small modest building and provides instruction in religious as well as some secular subjects. Also reading, writing and arithmetic was taught to the students in maktabas. Admission to Maktabas was marked by a colorful ceremony called Bismillah Khani. The ceremony was performed at the time of admission when the child was four years, four months and four days old and was asked to recite the verses of Quran. Madrasa is an institution that provides education generally up to senior secondary level. Khanqahs were analogous to the monasteries of medieval Europe and mostly imparted moral and religious education based on the teaching of the Quran. Dargahs were tombs of celebrated saints which would

propagate their philosophy. Yet another type of institutions was known as Karkhanas which provided technical training in handicrafts based on the system of apprenticeship. They were, in fact, manufacturing centres where apprenticeship was observed and practice of craftwork was done under the guidance of a teacher who had earned reputation in a particular vocation. The word Madrasa includes all the above types of Islamic educational institutions prevailing all over the Globe (Dash, 2014).

4. Historical Background: In the present study, the history of Muslim education has been divided into four stages i.e., Pre- Mughal period, Mughal period, British period and post independence period.

4.1 Pre- Mughal Period

By the tenth century A.D. India became famous as an important Islamic country to which Muslims thronged from all parts of the Islamic world, particularly because of the unstable conditions prevailing in most of the Islamic countries. There was one way traffic to India from the North West. The marchers included businessman, common people, scholars, Sufis and saints. Thus in a short time there was a sizeable population of Muslims in the remotest corners of the new Islamic Empire. Hence arises the need of imparting education to the younger generation of the Muslims. The education was of course on the same pattern as imparted in other Islamic countries i.e., religious education. Religious education had been in vogue in India ever since the Muslims came to India in about eighth century A.D. in Sindh. Thus the first institute of Islamic learning were to be found in cities like Daibal, Munsura and Multan. Where the Quran and Hadith were taught in mosques. In Northern India with the conquest of Punjab by Mahmud of Ghazna, the Muslims spread in this region also. The result was that Lahore became the cultural centre for scholars, preachers, mystics coming from Iran and central Asia. After Mahmud Ghaznavi, Mohammed Ghori was one of the most important rulers who played a vital role in sowing the seed of education in India. He in spite of his political pre-occupations contributed to the cause of education and established some schools in Ajmir. He sent scholars to other parts of the country for imparting instruction in Islamic Sciences. The founder of the slave dynasty (1206-1286), Qutubuddin Aibak (1206-1210), who loved learned people established several mosques in which secular learning went hand in hand with religious instruction. Altamush (1211-1236), who was himself a scholar devoted maximum possible time for the encouragement of learned people (Law, 1916).

The centers of learning were established during the Muslim rule throughout the country and Islamic law gradually spread with the expansion of Muslim empire in the Indian subcontinent. The Muizzi College at Delhi was one of the best centers of learning in the reign of Sultan Razia Begum (1236-1242). Nasiruddin (1246-1265) was the greatest lover of education. He used to copy down the Holy Quran and prepare caps for earning his livelihood. He was a scholar and he appreciated and rewarded scholarship. During his tenure Persian was developed further. Many good books were written during his rule including Tabkati Nasri, the famous historical document. Balban (1266-1286) was the strongest Sultan of the Slave dynasty. An ardent lover of literature, he encouraged education and patronized a number of scholars in his court. Balban used to reward scholars on their great works. During Balban's rule culture and literature were greatly encouraged.

The Khilijis (1290-1316) gave a new shape to the educational system. Their period was highly favorable to the cultivation of literary knowledge in India. It was in fact during the Khalji regime that seeds of scholarship were properly nurtured and a rich harvest reaped. Jalaluddin (1290-1296), the first king of the dynasty was a great lover of learning. He invited scholars to his court. It was in this period that Amir Khusrau emerged as a great scholar and poet. He was also in charge of the imperial library. The Sultan held him in high esteem and conferred upon him the honor of wearing of white robes which the member of imperial house and the nobles of the highest order alone could wear. Sultan Ghiasuddin Khiliji established a Madrasa exclusively for women because he considered their education essential for the progress of the country (Alvi, 1988).

The Tughlaq dynasty (1320-1389) also encouraged education and scholarship. Mohammed Bin Tughlaq (1325-1351) was also the most learned among the rulers of the period. He has thoroughly studied almost all the subjects of arts and science at home. His literary interest attracted intellectual luminaries from far and wide. He built a number of Maktabas and Madrasas. Firoz Shah Tughlaq (1351-1389) was a brilliant student of history. He himself wrote an account of his reign. He respected the learned. Education during the reign of Firoz Shah Tughlaq made remarkable advance and education was for the first time organized on regular basis. He himself being an eminent educationist deputed teachers to various parts of the empire for the sake of imparting instruction to the people and also collected great scholars like Zia Uddin Barni, Moulana Jalaluddin Rumi, Qazi Abdul Qadir and Azzizudin Khalid Khani in his court who wrote on theology, Islamic jurisprudence etc. He repaired and reconstructed old Madrasas

which were in decay dent condition. He also established new schools and colleges with residential accommodation and paid handsome remuneration to the teachers.

The Lodi dynasty (1451-1526) also made valuable contribution to the educational policy and made improvements in the educational system. Bahlol Lodi (1451-1481) valued the society of learned men and loved the learned. He considered the promotion of education as his duty. The mission was further carried forward by Sultan Sikander Lodi (1481-1517) who was a poet of distinction. Education made much progress in his reign and it was for the first time that education was made compulsory for the military officers. Agra became a radiant centre of Islamic culture and civilization. Scholars from Arabia, Bukhara and Persia poured into Agra in ever increasing numbers. Jaffar concludes that besides the educational efforts made by the great Muslim rulers of India during the early Muslim period, the patronage of learning and promotion of education by founding schools and colleges were also undertaken with remarkable zeal and enthusiasm by many of the nobility and gentry. By the time, therefore, that the Great Mughals began to rule in India, there must have already existed a large number of schools and colleges in almost all parts of Muslim world.

4.2 The Mughal period (1526-1857)

The Mughal period (1526-1857). The Mughals unfold a new chapter in the history of Muslim education. Babur (1526 AD-1530 AD), the founder of the dynasty was himself a great scholar. He gave due attention for the promotion of education and many educational institutions were constructed in his regime. Nassir-ud-din Muhammad Humayun (1530 AD-1556 AD) gave great importance to the scholars and associated them at his court. Sher Shah (1540 AD-1545 AD) did much for the promotion of education in his dominions and established various Madrasas, the famous of them being Shershahi Madrasa at Narnual. Akbar (1556-1605) was at the forefront of making education available to a large number of people. Akbar created and supported institutions, including Madrasas, where Hindu and Muslim children learned together. Systematic policies were followed by the royal court to ensure that Hindu children and youth were educated about their religion and culture. Hindu scholars received royal patronage almost in equal measure with Muslim scholars. Akbar's attempt to introduce a new religion called the Deen-i-Ilahi (Divine Faith) indicates his desire, among others, to bridge the differences between Hindus and Muslims. The most significant steps in the education sector during the reign of Akbar were changes in the learning method at the elementary level, and the revision of the Madrasa curriculum under the auspices of Mir Fateullah Shirazi. Ikram, 1964 writes "Mussalman education was at its most inclusive stage in the reign of Emperor Akbar, and therefore at that stage it presented to us the largest selection of educational ideas to estimate our thought in the educational reconstruction of today" (p. 54).

Jehangir (1605-1627) was so much interested in promoting the cause of education that sooner after his accession to the throne he repaired and reconstructed those Maktabs and Madrasas which had been for three decades the dwelling places of birds and beasts and populated them with professors and students. The most celebrated act of Emperor Shahjahan (1627-1658) in the field of education was the establishment of the Imperial College in Delhi, around 1650. During Mughal rule, the royal support for education was matched by individuals belonging to the nobility and by well-to-do members of the society. Thus, educational institutions grew phenomenally and the Ulema held a respected position in the royal courts.

Aurangzeb (1658-1707) was thoroughly conversant with Muslim Theology and Arabic Grammar. Jaffar writes that he (Aurangzeb) founded numberless schools and colleges and never neglected his duty with regard to the education of his subject's. Particularly he was keen about the education of Bohras of Gujarat for whom he appointed trained teachers and arranged monthly examinations. In 1678 he sanctioned an enormous sum of money for the repair and reconstruction of the old Maktabs and Madrasas of Gujarat and ordered his Diwan to extend necessary support to the students of these colleges.... The system of instruction followed in the schools and colleges founded by Alamgir must have been based on his own theory of education which even Bernier has no hesitation to acknowledge. The famous Madrasa "Farangi Mahal" was established in his time. Another famous Madrasa of Delhi known as Madrasa Rahimiya was established in his time by Shah Abdur Rahim, father of Shah Wali Ullah.

After the death of Aurangzeb there began the rapid decline of the Mughal Empire. The country was then torn by internal dissensions and external invasions. In the midst of anarchy and chaos the efforts made by the emperors or private individuals to erect and endow educational institutions became much rarer. Many of the colleges were, in course of time, closed down for want of funds. The invasion of Nadir shah (1739) which resulted in the sack of Delhi must have been a great set back to educational progress. Among other things the Mughal Imperial library was carried away by Nadir Shah (Jaffer, 1973).

4.3 Muslim Education in British India

The advent of British rule found a system of instruction existing among both Hindus and Muhammadans in each case connected with their religious institutions. The policies of British colonial rule (1757–1947), however, made the most indelible marks on Madrasa education, not only directly, wherein their policies have impacted on the structure, functions and curriculum of Madrasas, but also indirectly, through the prompting of responses from the Ulema and the Muslim community that determined the contours and the content of Madrasa education. However, as far as Muslim education is concerned, in British India, Warren Hasting was the first man who took a major step and founded a Madrasa in Calcutta in 1781. The Madrasa was solely meant to promote and encourage the study of Arabic, Persian and Urdu languages. However, the obligation of the government in the field of education was not recognized until 1814 when the East India Company sanctioned an annual grant of one lack rupees for the revival and improvement of literature, the encouragement of learnt natives of India and for the introduction and promotion of knowledge of Science among the inhabitants of the British Territories of India. In 1835, the Governor General Lord William Bentinck made the law that it was the prime obligation of the government to make better arrangements for the teaching of English and also issued a resolution that all the funds appropriated for the purpose of education would be best employed on the English education alone. Subsequently, Lord Macaulay, the first Law Member of the Governor-General's Council in India, stressed the British Government to establish education system that can secure the interests of the British and was very clear in his philosophy as “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 color but English in taste, in opinion, in morals and in intellect” (Macaulay, 1835).

British educational policies were regarded by Muslim leaders as a threat to the integrity of their religion and culture. English education was not seen by the Muslims as merely being a medium for the transference of knowledge but as a vehicle for the Christianization of Indian Muslims. Muslims, who were now behind the Hindus in terms of having an English education, also lost their traditional system of education. The native schools were totally excluded from the financial support of the government and consequently large number of indigenous schools which were deprived of state support gradually deteriorated in efficiency. The adaptation of a foreign language as the medium of instruction also raised a barrier between the educated and the masses. The Britishers were fully conscious that education was essential for the consolidation of their rule. They appointed various commissions to look in to the system of education and to recommend measures for it, The Woods Dispatch of 1854 brought special attention of the Government of India, towards improvement and wider expansion of education in both English and Vernacular schools.

The Indian Education Commission (1882) was appointed under the chairmanship of Sir William Hunter. The commission laid much emphasis on the promotion of education among the Muslims and recommended following suggestions for its improvement:-

- I. Indigenous schools for the Muslims should be liberally encouraged to add secular subjects to their curriculum.
- II. Scholarship should be made available to Muslim students at all levels.
- III. The benefits of Muslim educational endowments should be reserved for the Muslim students to promote their education.
- IV. Special provision should be made to increase the number of Muslim teachers and other officers.
- V. Higher English education for Muslims both in schools and colleges should be encouraged.

During the 19th century some attempts were made to bring reforms in the curriculum of traditional Muslim education and to attract Muslims to modern secular education. But no attempt was made to prepare such a scheme of education which may be acceptable to all classes of people or to evolve an integrated system of education contributing traditional and modern system of education.

In 1917 Calcutta University Commission was appointed under the chairmanship of Sadler. The commission made several recommendations for school education and university education. However, it made the following remarks about the traditional Muslim education.

‘Whatever may be the underlying motives, the preference of the Muslims for Maktabs and Madrasas to secular ordinary schools was a patent fact proved by the experience of century and borne out by statistical evidence....A considerable portion of the mussalmans under instruction are still pupils in Maktabs and Madrasas. This means that the community is anxious for a system of education which will enable it to prepare its social and religious personality and its communal traditions.’ In the colonial era, the Gurukul system and Madrasa system began to decline

as the system promoted by the British began to gradually take over. Literacy rate in accordance to British in India rose from 3.2 percent in 1881 to 7.2 percent in 1931 and 12.2 percent in 1947.

4.4 Attitude of Muslims towards Western Education

By the emergence of the British Power in India, the Muslims became the great losers of a splendid heritage. They were afraid that Western culture and education would undermine the religious faith of the community. The Muslim response towards Western education was immensely terrible during the period of British India. They had hatred of the British in their taste and culture so that they had kept themselves away from Western education, which led the community to doom. In the second half of the 19th century, Muslims were treated as the main accused of the Mutiny of 1857. As a result, many Muslim families were assaulted to death or persecuted. Due to this biased and discriminating policy of the British, the Muslims were forced to live in shabby conditions. Hence the community was deliberately excluded from the Civil Service. In these circumstances, the Muslims intelligentsia realized that Muslims must reorganize their educational system and they must also acquire the modern education so that they may be at par with the other communalities in order to have an access to economic opportunities. This passion was transformed into four educational reform movements with the mission to revive the national pride of Muslims. One trend was of total non-cooperation towards British system of education and attempts to secure Muslim educational system. It came in the shape of Darul Uloom, Deoband. The second trend was total acceptance of the British system of education and to develop it amongst Muslims with minor modification. It came in the shape of M.A.O. College, Aligarh which later on became Aligarh Muslim University. The third trend was expression of dissatisfaction both with Darul Uloom, Deoband and M.A.O. College, Aligarh. It emerged in the shape of Nadwatul Ulema, Lucknow. Another trend which emerged after First World War. This trend was expression of lack of satisfaction from the other three trends. It wanted to give national outlook to Muslim education. It was represented by Jamia Millia Islamia, New Delhi (Khan, 2010).

Nine years after the first war of Independence against British colonialism, an educational institution Darul Uloom, commonly referred to as the Deoband Madrassa, was founded in Deoband, a small town about 100 miles north of Delhi in 1866 – 10 years after the historic rebellion against British colonialism. Maulana Muhammad Qasim Nanautawi (1833–1877) and Maulana Rashid Ahmed Gangohi (1829–1905) were the founders of the institution. Deoband, however, produced religious leaders of first-rate importance who played significant roles in the education of the masses and in the national struggle for freedom. The time when the Dar-ul-Uloom Deoband, was established, the old Madrasa in India had almost become extinct, and the condition of surviving Madrasas was not appreciable at all and the establishment of such a type of institutions certainly made valuable contributions to the preservation of Muslim culture; however, their founders were far more concerned with the past glories of Islam than with the contemporary needs of Indian Muslims. What Muslims needed was the knowledge and skills to compete politically and intellectually with their non-Muslim counterparts. Moreover, the Dar-ul-Uloom Deoband excluded the teaching of English from the syllabus; something which was vital for graduates interested in government employment or for anyone who wanted to be kept apprised of new developments with respect to science and technology. Thus the revitalization of the Muslim community remained unrealized.

Another group, headed by Sir Sayyed Ahmad Khan (1817-1898) accused the Ulema of narrow mindedness and obscurantism for their opposition to English education. He came to the conclusion that Madrasa education, using traditional subjects, had become irrelevant to the modern age. Sir Sayyed devoted his whole life for developing interest of getting modern education among Muslims. The Muhammadan Anglo-Oriental College became a fully fledged University (Aligarh Muslim University) in 1920 and served to foster the cause of Muslim education in India and even played a significant role in shaping the political future of modern India. The ideology was in sharp contrast with that of Deoband. Deoband aimed at the total declination by the Muslims of the modern education System. Aligarh Educational System started creating a class of people who were suited to meet the modern and mundane needs of the Muslims, for example, to compete with the other communities in the economic opportunities and to get the official jobs, etc. Sir Sayed had told

From the seeds which we sow today these may spring up a mighty tree, whose branches, like those of the Banyan of the soil, shall in their turn strike firm roots in to the earth and themselves send forth new and vigorous saplings. This college may expand in to a university whose sons shall go forth throughout the length and breadth of the land to preach the gospel of free enquiry, of large hearted toleration and of pure mortality¹.

¹ Qureshi, 1984. The Aligarh Muslim University –past and present, p. 67

In reaction to the liberalism of Muhammadan Anglo-Oriental College and against the conservative thought of Deoband, Nadwatul Ulema was founded at Kanpur in 1894. It was the product of several important conferences attended by many famous Ulema held at Lucknow. The Nadwa delegates had a realization that Muslims can equip themselves with the knowledge that European science and education provided while remaining consistent with their religious outlook. The Nadwat-ul-Ulema, was officially organized at Lucknow on November 2, 1898 under the leadership of Maulana Muhammad Ali Mungari (1846–1927). The Nadwa was successful in rekindling interest in Arabic as a medium of instruction, as opposed to Urdu – a language popularized by the Deoband Madrasa. The highest objective of the Nadwa was to produce specialists and experts of the highest level (Dargah-i-Takmil) in numerous subjects. The subjects of modern science, history, philosophy, and mathematics were introduced. The curriculum and pedagogy of the Dar-ul-Uloom Nadwatul Ulema incorporated many of the changes the reformist Ulema were arguing for. Inclusion of modern history, spoken Arabic in the curriculum, and encouragement of intellectual debate instead of memorization and blind adherence to the teachers' views were among these changes. However, the outlook remained largely conservative and modestly open. The reform measures faltered and finally came to a halt after the departure of Shibli Nomani in 1913, although the Madrasas continued to exist and enjoy a certain degree of respect and influence in India.

Jamia Millia Islamia, New Delhi: While Nadwat-ul-Ulema attempted to harmonize traditional education with the new one, Jamia Millia Islamia tried to bring some characteristics of traditional education in the new one. Jamia Millia Islamia was intended to be an Islamic educational institution whose main aim was the education of the Muslims and the basis for this education was to be Islam and Islamic civilization. Shaikhul Hind Moulana Mahmud Hassan (1851-1920), Moulana Mohammed Ali Jowhar (1878-1931), Dr. Mukhtar Ahmad Ansari (1880-1936) and Hakim Ajmal Khan (1863-1927) played significant role in its establishment. Jamia Millia Islamia was first started in 1920 at Aligarh then transferred to Delhi in 1925.

The main aim of this Madrasa was to produce such Muslims who are not acquainted with their religion but practice it rigorously, who are familiar with their past and are aware of their future, who understand the main purpose of the existence of their nation and their existence in this world. They need definitely be familiar with modern knowledge, but should themselves be specimen of Islamic way of life. They should not depend on others (government) for earning their livelihood and should lead the life of a self-respecting Muslim. Jamia Millia Islamia tried to maintain balance between the Islamic culture and western culture. Jamia tried to modernize Muslim education through its publications (Khan, 2010).

4.6 Muslim Education after Independence

Education is the instrument of change and development for the society. It trained and develops the manpower resources, transforms the society as well as change the status of a person from one status to another in social hierarchy. Education according to Indian tradition is not merely a means of earning a living; nor is it only a nursery of thought or a school for citizenship, it is initiation into the life of spirit and training of human souls in the pursuit of truth and the practice of virtue (Radhakrishnan). In contemporary world particularly in developing countries modern education is seen as a means and goal for modernization. Growth of education is considered as a sign of human growth and development. In 1951 the literacy in India was 18.53%, which increased to 64.8 % in 2001 and reached 74.04% in Census 2011. The National Commission for Minorities in India has identified Muslims, Christians, Sikhs, Buddhists and Parsees which constitute 18.8% of the total population of the country as religious minorities, while Hindus are the majority group. Among these various minorities, Muslims occupy an important position in Indian society. India has one of the largest Muslim populations in the world about 172 million constituting about 14.2 percent of total population. It is observable phenomenon that the educational status of Indian Muslims is very low. The status of Indian Muslims has a poor human development status because of widespread illiteracy, low income, irregular employment and high incidence of poverty. In this country the communities like Parses, Christians and Hindus, had an earlier start in the educational field, while the Muslims entered into this field at a much later stage. Education is an indispensable means for helping the Muslims out of their economic misery because economic dependency is the major factor contributing to the low status of Muslims. Indian Muslims are far behind in achieving the literacy status because of their economic conditions, non availability of schools, more drop-outs, less likely to survive educationally, lack of resources in the available schools, low level of interest in education and lack of honest leadership in the community (Shazli and Asma, 2015).

The Muslim education suffered a serious setback in the year 1947, when the country was divided on the basis of religion. After the independence initiative for educational development for minorities were started in India, in late 1970s, which geared up after The Sixth Annual Report (1983-84) of the Central Minorities Commission which confirms the backwardness of the Muslims. It states that out of 172 districts of the country identified as backward by

the Planning Commission, 39 districts, including, seven classified as most backward have a sizeable Muslim population. In the National Sample Survey 43rd round conducted in 1990 it was revealed that only 2.3% male and 0.8% female Muslims had acquired graduate qualification in the country. The 55th Round of the NSS (1999-2000) has provided an analysis of the levels of education achieved by Hindus and Muslims at all India and at the state levels. According to the survey Muslims participation in higher education in urban and rural areas in 1999-2000 was 3.9% and 0.8% respectively whereas Hindus participation rate was 11.5% and 1.8% respectively. The National Sample Survey Organization made estimates of a few indicators in 1987-88 and many more for 1993-94 and 1999-2000. In urban India, the Muslim illiteracy rate that was as much as 14 percentage points higher in 1993-94 had narrowed a bit to 11 percentage points by the end of the decade (Saima, 2012).

After a long stony silence on the issue of educational backwardness of the Indian Muslims since Independence, the Government of India ultimately decided to publicly appreciate the fact that Muslims are educationally most backward and special actions have to be taken to remove this. Several provisions concerning education of minorities were incorporated in the National Policy of Education (NPE), 1986 and its Programme of Action (POA), 1992. Both the NPE and POA emphasis the need of special efforts to bring the educationally backward minorities (which include Muslims) on par with the rest of the society and to make them participate fully in the national development activity. Many long term and short term programmes were started in the form of affirmative actions to improve the educational status of minorities (1983) like Area intensive Programme for Educationally Backward Minorities, Modernization of Madrasa, Moulana Azad Education Foundation Scheme (1989), Free Supply of Books and Stationary and Merit Scholarship and Pre-examination Coaching scheme for the weaker sections. However the conditions of the Muslims continued to deteriorate, as depicted by the report of the Dr. Gopal Singh High Power Panel for Minorities (1983); the 43rd, 50th and 61st rounds of the National Sample Survey Organization (NSSO) in 1988, 1994, and 2004-05 respectively; the seventh annual reports of the National Commission for Minorities; the report of the Committee of Governor on the welfare of minorities (1998); the resolution and representations of minority parties and organizations, and others. Hence the various research studies on Muslim minority conducted after the independence revealed their educational backwardness. But the issue came into lime light after 2001. After the independence, religion wise data was published for first time in the Census 2001 and educational backwardness of Muslim community was an eye opener for policy makers and also for implementers. There after many initiatives were taken in favour of the education of the Muslim minority. These include renewal of Prime Minister's 15 point programme in 1983 and setting up of Prime Minister's High level Committee on social, economic and educational status of the Muslim community. In 2004, the Standing Committee of 'National Monitoring Committee for Minorities' was constituted. Its primary aim was to know the difficulties that were being faced by the minorities in the field of education, and whether or not the schemes run/introduced by the central government for the educational elevation of the minorities were being properly dealt with by the provincial/local government. In one of its recommendations, the committee suggested a way of introducing modern education in Madrasas without disturbing their regular affairs. In 2006, National Monitoring Committee for Minority Education (NMCME) was reconstituted with the aim to attend the issues related to the education of minorities on an ongoing basis. In 2006, the NEMEI's powers were enhanced by creating an exclusive Ministry of Minority Affairs. In addition, the Ministry plays a pivotal role in planning, coordination and development programmes for the benefit of the minority communities. The Madrasa education has been formally linked with the National Institute of Open Schooling (NIOS). NIOS is a government-funded examining body which provides distance mode education to children missing out at elementary and secondary level and has nationwide coverage. NIOS, in selected states, now conducts examinations in modern subjects introduced to Madrasa students and awards certificates to the students. NIOS also gives courseware and certification to good quality need-based vocational courses, for example the "Hunar" Vocational Project for Muslim girls in the State of Bihar. The Government of India opened residential schools Kasturba Gandhi Balika Vidhalaya for the girls of Scheduled Castes, Scheduled Tribes, Other Backward Classes and minorities in backward districts where female literacy is below the national average and wide gender gap exist (Manju, 2014),

In 2006, a 'Prime Minister's High level Committee' was set up on the social, economic and educational status of the Muslim community of India under the chairmanship of Justice Rajindar Sachar, known as the Sachar Committee Report (2006), it confirmed that by most development indicators, the Muslim community is lagging behind other religious groups of India. The community is relatively poor, illiterate, has lower access to education, lower representation in public and private sector jobs, and lower availability of bank credit for self-employment. In urban areas, the community mostly lives in slums characterized by poor municipal infrastructure. The salient findings of the Sachar Committee are: The literacy rate among Muslims was 59.1%, which was below the national average of 64.8%; less than 4% of Muslims are graduates or diploma holders compared to about 7% of the population aged 20 years and above. It is estimated that only one out of 25 students enrolled for an undergraduate programme, and only one out of fifty students enrolled for a postgraduate programme is a Muslim. The percentage of Muslim men enrolling

for a degree course is lower than that of women. The Sachar Committee has looked into the share of different communities in various institutions in order to assess their level of exclusion and discrimination in the access to various services. It has observed that the shares of several of the religious minorities are far below the average figures of other communities. Kundu Committee report (2014) also concluded with the recommendation that muslim minority in India has lowest literacy rate and needs proper attention for its development. Suggesting the adoption of suitable mechanisms to ensure equity and equality of opportunity to Muslims in residential, work and educational spaces, the first of its kind report makes a strong pitch for mankind diversity a key feature of public policy. Accordingly, the Indian Constitution promises equality of opportunity for education for all. It also offers all citizens social, economic and political justice and equality of status and opportunity. In addition, Article 29 of the Constitution grants the minorities the right to conserve their language, script, and culture. It further grants the religious minorities 'the right to establish and administer educational institutions of their choice' (Article 30.1). Articles 350 (A) advocates instruction in the mother tongue at primary stage and Article 350 (B) directs the state to safeguard the linguistic interests (Alamgeer and Ahmad, 2012).

After independence, adequate measures have been taken in the state for creating a society free from exploitation of any type, devoid of communal disturbances of fundamentalism, social segregation and socio-economic injustice and inequities. But equity and equality need some more time to become visible. Efforts to improve the situation are being encouraged and supported by adopting innovative strategies in education of Muslims. Education, which signifies the development of personality, is a purposive process; it is a process which is consciously directed towards some end.

Conclusion

Many developing countries are currently engaged in restructuring their educational policies and systems in order to meet their current socio-economic needs as well as their developmental aspirations. In almost every country where there is change in society, the system of education has been radically changed so as to make it a sub-system to serve the societal needs. Muslims ruled over India for more than seven centuries and the Indian educational system has the historical roots of propagating Islam. The history of Muslim education in India right from the first Muslim ruler Mohammed Ghori to the last Mughal King has undergone many changes and modifications. In the present study, the history of Muslim education has been divided into four stages i.e., Pre- Mughal period, Mughal period, British period and post independence period. All the Muslim kings contributed towards Muslim education. But the kings who did great service for education are Faroz Shah Tuglaq (1351-1388 AD), Sultan Sikandar (1489-1517 AD), Akbar (1556-1605 AD) and Aurangzeb (1658-1707 AD). The education system under the rule of Akbar adopted an inclusive approach. Every Muslim regime gave a new shape to the Muslim education in India and thereby contributed towards its improvement. The old Madrasas were maintained and new Madrasas were constructed and their standard was raised from time to time. These Madrasas emerged in the form of well established institutions (Aligarh Muslim University, Jamia Millia Islamia university etc) and took the shape of Excellence. However, with the disintegration of Muslim rule particularly after the unsuccessful attempt of 1857, the Muslim education gradually lost its shine that it had. It received a major setback and suffered a further reversal with the introduction of modern education. The British described the Indian system as 'Indigenous system of education'. The Britishers were fully conscious about the consequences of the educational backwardness of the Muslims and they also took various measures for the education of the Muslims. The partition of the country, further caused a serious backlash to the Muslim education and it increased the educational backwardness of the Muslims. In the post independence period different committees and commissions have been appointed to look into the educational backwardness of the Muslims but the results are not good because the Muslims, who constitute largest minority (14.23%) of the India are still considered as backward community due to low literacy rate (67.6 %) as compared to national level of (74.4%). Hence the present status of the Muslim education in India is of great concern. The new challenges of the 21st century cannot be encountered without considering the problems of Muslim education in India.

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