

CURRICULAM DEVELOPMENT OF MUSLIM MADRASAS IN TAMILNADU

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ABSTRACT

Curriculum was expanded from community observation and awareness on needs and recent situations. It shows that group conditions as the element of information to formulate teaching implementation. Religious teaching conducted through Islamic traditional teaching books. Pesantren maintain the traditional system of learning. On the other hand, they try to achieve another objective. It is a social function to adapt and manage community expectations. Pesantren classify their activities to present founding of teaching and learning both knowledge and subject needs. These findings reflect pesantren to serve local agenda. They provide social service, network adjustment and organizational strength. They have local volunteers throughout village which perceived positively and supported. The curriculum followed in the centers of Islami clearing in India comprises of the Quran, Hadith, Tafsir, Tajwid, Qirat, Fiq, kalam and Tasawuf. All the Muslim religious scholars unanimously agree that the Quran and the Sunna should be taught in the language of the Quran i.e., Arabic. The early religious scholars did the same when they conquered different countries and established centers of Islamic learning. The study materials are available only in Arabic, through the medium of instruction is Tamil. The course of study runs for seven years. The academic year starts in the month of shawal and ends in the month of Shaban. The annual vacation falls in the month of Ramadhan, since the lunar calendar is followed, the academic year loses eleven days every year and slide over the solar months towards January. During learning process, it implies cooperation to achieve common goals, both society and pesantren it self. They implement a learning model in which student study and work together in the field with structure group that is heterogeneous. Furthermore, great objective achievement depends on that collaboration. It basically contains how pesantren work or help the others in regular programs. There was provision for both secular and religious education in the Madrasa. The total duration of the course was ten to twelve years. The medium of instruction was Persian, but the study of Arabic was made compulsory for the Muslim students. The secular education included the subjects Arabic Grammer, Logic, Prose Literature, Law, Philosophy, Astrology, Arithmetic, History, Geography, Medicine, Agriculture etc. The Muslims fly followed in the field of handicrafts and architecture the traditional Indian system.

Keywords: *Madrasa, Hadith, Tafsir, Hafiz, Shariath, Qirat, Ramadhan.*

Islam encourages the acquisition of knowledge. The Holy Quran has mentioned the alpha and omega of Islamic education. “Man has been given knowledge which angels do not possess”. “Only those people will be given higher ranks who have faith and who possess knowledge”. “O my Lord, Increase me in Knowledge”. All the above says clearly that Islam has accorded significance on the acquisition of knowledge though learning. The light of knowledge received from Prophet Mohammad was spread to nearby countries by the khulafa-e-Rashideen, Sahabas, Thabiyen⁶carried the message with elegance and conviction to different corners of the world.

In Islam, Ilm or knowledge mainly comprises of Al Quran and the Hadith. Al Quran, the holy book revealed to Prophet Mohammad contains the guidelines and the right path to be followed by every Muslim. The Hadith or Traditions of Prophet Muhammed supplement the details of the message. Whatever was said or done by the Prophet stands as model for emulation to the believers. These are

collected and compiled by different authorities. Of all the collections, the best is Siha sittah.

The Islamic world and its scholar's world over felt the dire need to establish their centers of learning to propagate and to sustain the principles of Islam. The collections of the Traditions of Prophet Mohammad meticulously made by various scholars, laws of Jurisprudence, commentaries and explanation of the verses in the Holy Quran have been made the subjects of studies in the centers of religious learning throughout the world. In addition, sermons from the pulpit of the Mosque are utilized to disseminate the knowledge to the believers.

From the very beginning of Islamic history, Mosques have been used for educational purposes. Political meetings are also held to discuss important matters. They are utilized for holding judicial courts. The Prophet Mohammed used to sit in the mosque with his companions in Halqa. They repeated his words three times and memorized them. The Prophet Mohammed discussed the religious as well as secular matters with his followers in the Mosque. Mosques remain the main place for Muslim Education till these established of Madrasas. Following the model of the Holy Prophet, the Maktab¹⁰ are run in the long verandas of the mosques the establishment of Madrasas.

The children were sent to Madarsas after completing the primary education. There were separate teachers for different subjects. Special emphasis was given to the education of Islam. Religious and secular subjects also taught in Madarsas. The religious education included the study of Quran, Mohammed and his conventions, Islamic laws and Islamic History, the secular education included the study of Arabic literature, Grammar, History, Philosophy, Mathematics, Geography, Politics, Economics, Greek language and Agriculture. The 'Madrasas' imparted secondary and higher education. Often these Madrasas were attached to mosques. The term 'la/ladrasas' is derived from Arabic word 'dams' and means a place where lecture is given. There was difference in principles between the Madrasa and other mosques. When a particular room was set apart in a mosque for the teaching purposes it was called a Madrasa. Sometimes it was quite close to a large mosque. It functioned as college of high reduction where eminent scholars taught different subjects by using the lecture method supplemented by discussions. Management was usually private supported by state grants and endowments. The content of the curriculum was both religious and secular and covered a period from 10 to 12 years. Religious education comprised deep study of the Quran, Islamic law and Sufism. Literature, Logic, History, Geography, Astronomy, Arithmetic, Agriculture and Medicine were these secular subjects taught in Madrasa. Some Madrasa had hostels attached to them which provided free boarding and lodging.

Curriculum was expanded from community observation and awareness on needs and recent situations. It shows that group conditions as the element of information to formulate teaching implementation. Religious teaching conducted through Islamic traditional teaching books. Pesantren maintain the traditional system of learning. On the other hand, they try to achieve another objective. It is a social function to adapt and manage community expectations. Pesantren classify their activities to present founding of teaching and learning both knowledge and subject needs. These findings reflect pesantren to serve local agenda. They provide social service, network adjustment and organizational strength. They have local volunteers throughout village which perceived positively and supported.

During learning process, it implies co-operation to achieve common goals, both society and pesantrenit self. They implement a learning model in which student study and work together in the field with structure group that is heterogeneous. Further more, great objective achievement depends on that collaboration. It basically contains how pesantren work or help the others in regular programs. There was provision for both secular and religious education in the Madrasa. The total duration of the course was ten to twelve years. The

medium of instruction was Persian, but the study of Arabic was made compulsory for the Muslim students. The secular education included the subjects Arabic Grammar, Logic, Prose, Literature, Law, Philosophy, Astrology, Arithmetic, History, Geography, Medicine, Agriculture etc. The Muslims followed in the field of handicrafts and architecture the traditional Indian system.

The religious education at the primary level flourished through Maktabas in the various districts of Tamil Nadu. The use of Mosque for educating the Muslim masses had certain advantages. First of all the burden of separate building could be avoided. Second, the same staff who were engaged as Imam and Muezzin in the Mosques could perform the duties of teachers and thus educational expenditure on these institutions was reduced.

The Tamil Nadu was not lagging behind in establishing centres of religious education. Darul Uloom Latheefia in Vellore, Madrasah-i-Muhammadiyah in Chennai, Baqiathus Salihah in Vellore, Jamiah Darul Uloom in Chennai, Madrasa Manbaul Anwar in Lalpet and Madrasa-e-Madanul Uloom in Vaniyambadi are the premier Madrasas in Tamil Nadu.

The curriculum followed in the centres of Islamic learning in India comprises of the Quran, Hadith, Tafsir Tajwid, Qirat, Fiq kalam and Tasawuf. All the Muslim religious scholars unanimously agree that the Quran and the Sunna should be taught in the language of the Quran i.e., Arabic. The early religious scholars did the same when they conquered different countries and established centres of Islamic learning. The study materials are available only in Arabic, though the medium of instruction is Tamil. The course of study runs for seven years. The academic year starts in the month of Shawal and ends in the month of Shaban. The annual vacation falls in the month of Ramadhan, since the lunar calendar is followed, the academic year loses seven days every year and slides over the solar months towards January.

Aurangzeb undoubtedly had modern ideas to revamp the system of religious education. Curriculum reforms were introduced in his period. Mulla Nizamuddin was given responsibility of reshaping of the system of education in the Madrasahs. His modified system came to be known as Dars-e-Nizamiya. Nizamiya syllabus was an excellent program for the study of the religion of Islam. Various works of Indian Muslim scholars had been for the first time, included in this syllabus. Mullah Nizamuddin himself had not written any book on a subject taught in the Madrasahs. But he wrote commentaries and notes on certain books. His reputation lies not in the fact that he was the author of commentaries and notes but because of the fact that he introduced a system of education followed even now in most of the Madrasahs in India and Pakistan.

There is no justification for complacency as there are shortcomings in Dars-e-Nizamiyah developed by Mulla Nizamuddin. The books prescribed by him are difficult for study and comprehension, and they required a large number of commentaries and notes. Hence the course of instruction devised by him became unwieldy and cumbersome. Books on Logic and Philosophy gave mind boggling more than religious thinking. Moreover Hadith and Tafsir were relegated to the second position because of the importance given to Falsafah.

In spite of these shortcomings Dars-e-Nizamiyah with slight changes is still followed by almost all the centres of Islamic learning, except a few, throughout the Indian sub-continent. The centres of Islamic learning are very reluctant to bring about any major change in Dars-e-Nizamiyah. It was even considered as sin by some Ulema to execute any change in the syllabus followed for centuries. Some Islamic scholars wanted to equip their students only with the religious knowledge and to make them Islamic scholars and preachers. English language is not included in the syllabus and is conspicuously absent. They are against the inclusion of any vocational course along the regular subjects if an Arabic College is established in a state, it is only for the benefit of higher learning in Arabic language and literature. A particular method is followed to teach the

lessons. Here training for handicrafts should not be arranged in this College. It is Fardh Kifaya to learn Arabic. After their completion of their studies, Ulema are to live in service of the religion. As the services of a few craftsmen are necessary for every village, atleast one Alim who is well versed in religious matters must live in every village. If Ulema, who are Islamic Scholars and Preachers became Carpenters and Masons, who would take up the cause of preaching the religion. To learn Arabic language and the Islamic literature, a part of their life has been spent. They have eaten from the Waqf properties dedicated by the public. Therefore if they change their field of service.

The time and energy spent on this education will be wasted. For this act of negligence, an Alim is answerable to the Almighty. If the employment were to be the object of Madrasa education, basic knowledge of the Doctrines of Islam is more than enough. In addition of the study of Al- Quran, Tafsir and Hadith; Philosophy, Logic, Literature, Grammar, Etymology, syntax, scholasticism, Fiqand Rhetoric find a place in the syllabus of the Madarasas, The course of study includes Astronomy and Mathematics also. But the book on Astronomy is out-dated and devoid of new findings.

The paper on Mathematics helps the students to make simple calculations on partition of properties according to the Shariath. Umdatul Adillah, the famous book written by Allama Amani Hazrath is taught in the final year of the Moulavi Course. It deals widely with the Geometry to find the Qibla and the Prayer Timings at a given place. This book is prescribed in the Madrasas almost all over the state of Tamilnadu.

Duration of the Course is seven years, on successful completion of the course, the students are given the Diploma of Manbayee. The advanced level course, Muthawwal, has one year duration. This final stage concentrates on Sahih-al-Bukhari, Sahih-Muslim, Sunan-ibn-Maja, Sunan-Al-Nisai, Sunan Abi Daud and Jamiah-al Timidhi. The Fazil Diploma is conferred on the students after the successful completion of their indepth studies on the above books on Hadith.

There is a provision for Haifz. this class, the students are trained to memorise the Quranic Verses step by step. Due emphasis upon Tajwid is given when they learn by rote. Those who memorise all the verses in the Quran will earn the title; Hafiz. The Madrasa has a group of dedicated staff. 'Lecturer method' and 'seminar' are followed to impart instructions. What has been achieved so far is the result of their joint efforts. Thus the curriculum of the Madrasa caters to the educational needs of the Muslim society of not only South Arcot, but also of the whole state of Tamilnadu.

REFERENCES

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3. *Ibid*, 20:114.
4. **Khulafa-e-Rashideen**, Successors of the Prophet Mohammed.
5. **Sahabas**, Companions of the Prophet Mohammed.
6. **Thabiyeen**, The Followers are the Generation of Muslims who follow the Sahabas and thus Received the Prophet Mohammed's teachings in Second Hand.
7. **Hadith**, A collection of traditions containing sayings of the Prophet Mohammed

8. **Silah Sittah**, Six Books Containing Collections of Hadith. They are (i) Sahih al Bukhari, (ii) Sahit Muslim (iii) Sunan Abu Dawud, (iv) Jamiahal-Tirmidhi, (v) Sunan al- Nasai, (vi) SunanIbn Majah
9. **Halqa**, Sitting in Circle.
10. **Maktab**, Maktabs are the Nursery Schools Where Arabic Alphabets, Quarnand Fundamentals of Islam are Taught to Children
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14. *Ibid.*
15. M.A. Ilahi Baksh, *History of Jamia Arabia Manbaul Anwar Lalpet*, M.Phil Thesis, University of Madras, October 1995P.48.
16. **Imam**, The Person who Leads Prayers in a Mosque.
17. **Muzzin**, The Person appointed at a Mosque to Lead and Recite the call to Prayer for Every event of Prayer and worship in the Mosque.
18. **Hadith**, A Collection of traditions containing sayings of the Prophet Mohammed.
19. **Thafsir**, Exegesis.
20. **Thajwid**, Art of Quranic Pronunciation.
21. **Qirat**, Art of recitation of Quran.
22. **Fiq**, Jurisprudence.
23. **Kalam**, Scholasticism.
24. **Tasawuf**, Mysticism.
25. **Sunnah**, The traditional portion of Muslim Law based on Mohammed’s words or acts, accepted by Muslims.
26. **Shawal**, The Tenth Month of Islamic calendar.
27. **Shaban**, The Eighth Month of Islamic calendar.
28. **Ramadhan**, The Ninth Month of Islamiccalendar.
29. Mohammed AkhlakAhamed, *Traditional Education among Muslims 1985*, Delhi:B.R. Publishing CorporationP-15.
30. **Falsa-Fahm**, Philosophy.

31. **FardhKifaya**, Religious Duty Commanded by Allah
32. **Ulema**, One who well versed inQuran.
33. **Waqf**, An Islamic endowment of property to be held in Trust and used for a religious purpose
34. **Shariath**, Islamiclaw.
35. **Qibla**-The direction that should be faced when a Muslim Prays duringPrayer.
36. M.A. IlahiBaksh, *History of Jamia Arabia Manbaul Anwar Lalpet*, M.Phil Thesis, University of Madras, October 1995, P.48.
37. **Hafiz**, Someone who has completely memorized the Holy Quran.

