

ABSTRACT

Research Fellow: Mohammad Asjad Ansari

Supervisor: Prof. Mohd Akhtar Siddiqui

Department: Institute of Advanced Studies in Education (IASE)

Topic: Modern Education in Madrasas: A Perspective Study of Different
Schools of Thought

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The chief objective is to study the emergence of the *madrasas* based on five main schools of thought in India, their aims and objectives, transactional strategies used & the awareness among *madrasa* management of the government schemes.

All the selected madrasas have the portfolio of Nazim-e-Taleem and curriculum committee. The meetings of curriculum committees are held on regular intervals to review and revise the syllabus of the madrasas. Members of the curriculum committees are informed in advance about the agenda of meetings and the proceedings are recorded and filed.

All the managers of the *madrasas* are aware of the government schemes but *Dar al-Uloom Deoband* and *Nadwatul Ulama* are completely against them and term them as the hidden agenda of the government to interfere into the domain of madrasas.

On the other side, *Jamiatul Ashrafia* draws the salary of its 83 teachers from *U.P Madrasa Board* & *Jamiatul Falah* at Bilariaganj is availing the schemes till secondary level. Though, *Jamia Salafia* is not availing the schemes but is not against the schemes.

Madrasa managers are not against the reform process in general, rather they are of the opinion that reform has been carried out in the madrasas in different phases of the history as per the needs of time. For them, reform is an internal process and should be carried out internally & not to be imposed from outside.

Nadwatul Ulama, Lucknow, Jamiatul Falah, Bilariaganj, Jamiatul Ashrafia, Mubarakpur and Jamia Salafia, Varanasi are imparting the knowledge of modern subjects like English, Social Studies, Computer & mathematics etc. Dar al-Uloom Deoband does not impart the knowledge of modern subjects in its major *Fazilah* programme. English & computer instructions are given separately after graduation.

The curriculum of all these madaris is modified form of *Dars-e-Nizami*. This curriculum was prepared by *Mulla Nizamuddin (1677-1748)* of *Farangi Mahal* in Lucknow. It consists of *Uloom-e-Aqlyyah* (Rational Sciences) and *Uloom-e-Naqlyyah* (Revealed Sciences). The rational sciences included Logic, Philosophy, and Mathematics, astronomy, etc. Revealed sciences consist of Qur'anic exegesis. Pedagogical practices in madaris are purely book centred. Teaching starts with the loud reading of the relevant text from the prescribed books by the students. The teacher explains the difficult words and explains the passage. This is common to all subjects.

No teachers' training facility is available in any of the *madrasas* separately. Occasionally the services of university teachers are taken to serve the purpose. Pre-service teacher training programme is also non-existent in *madaris* and they are not familiar with the modern techniques and methods of teaching.

Any move by the establishment to reform or modernize madrasas can not bear expected fruits unless it takes the managers of big madrasas, like Dar al-Uloom Deoband & Nadwatul Ulama into confidence. The stakeholders of the madrasas are apprehensive about the intent of the government in many cases. There prevails strong desire among the stakeholders of the madrasas that the government should recognize the degrees of the madrasas for the entry into higher education. Due to the absence of government schools, there has been rapid growth of the madrasas.