



## ORIGINAL RESEARCH PAPER

Education

### SOCIO-ECONOMIC STATUS OF NON-AIDED MADARIS TEACHERS (MUDARRIS) & STUDENTS (TALABA)

KEY WORDS:

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#### ABSTRACT

In India madaris have very long history and started by earlier Muslim rulers. During Mughal period madaris played an important role for spreading education among people generally Muslims. There were various types of madaris prevailed in India according to their standard of providing education, like maktabas (primary schools), madarsas (secondary school), Darul-uloom (college) Jamia university. Earlier madarsas were giving only Islamic education but at present some of the madrasas have started modern education. But the main problem for the modernization in these madaris is the lack of finance as most of the madaris are non-aided or self finance. The main source of income of these madaris are zakat, sadqa, donation, membership fees, skin of animals of qurbani etc. which are not sufficient even for their basic needs like fooding, clothing and salary of madaris. Due to these financial problems and lack of facilities most of the students come from the backward class of the Muslim society. Even teachers are not getting proper salary. So their socio economic status and standard of living is not very good, which leads both teachers and students of madaris away from the mainstream of the society. So the main focus of the topic is that both the mudarris (teachers) and talaba (students) of madaris are away from the main stream of the society. They are away from the modern science and technology. Most of them don't know even English or any other vernacular language. They learn only Urdu Arabic. Persian language. So they have to face many problems in the day to day life.

#### INTRODUCTION MADRASA

"Madrasa is an institution of learning, where Islamic sciences including literary and philosophical ones are taught." the aim of Madrasa education is to inculcate the belief and practices of Islam among its followers and guides them to follow Quran and traditions of prophet. The foundation of Madrasa education is therefore, basically standing on two pillars of Quran (collection of god's revelations to prophet Mohammad) and Sunna (tradition of Prophet Mohammad). Islam gives importance to education, which is the process of teaching and acquiring or learning knowledge (which includes beliefs, values, attitudes, manners and skills). Education in Islam plays important role in developing every individual to be successful in realizing the very purpose of man's creation. Islam attaches such great importance to knowledge and education. When the Qur'an began to be revealed, the first word of its first verse was 'Iqra' that is, read. Education is thus the starting point of every human activity. On the one hand Islam places great emphasis on learning, on the other, all those factors which are necessary to make progress in learning have provided by God. One of these special factors is the freedom of research. Being the lifeline of Muslim society madrasa is the real foundation of Muslim education in India. But in the absence of clarity of vision about the present day economic and social needs of Indian Muslims, Madrasa managers failed to play a positive role in the scheme of their education.

#### MADARIS TEACHERS AND STUDENTS

In the modern civilization nature of relationship between the teacher and the taught does not count. But in Islamic scheme of education it holds a very crucial position. In the present world education is an industry; the teacher is salesman and the student is buyer. Islam may not allow its educational institutions to turn into business centers. It considers the teacher as guide (murshid), and the student as seeker (Taalib). Both are to be sincere in their attitude towards each other. The relationship between the two is to be governed by certain Qur'anic principles.

The prophet was a teacher for mankind (62:2). While addressing his followers he once observed: "My position among you is that of your father". Since the Prophet is the role model for Muslims, he is to be followed by the teacher in his teaching profession. The teacher has to interact with his students in the way their biological fathers treat them. A father loves his children and is always concerned about their welfare; he wants to see them developing from all angles, physically, emotionally, morally, and intellectually. The teacher has also to feel concerned about how to ensure his students' growth, mentally as well as morally.

One of the attributes of the Prophet as mentioned in the Qur'an is gentleness. Ayah 3:159 reads: "And it was by Allah's grace that you deal gently with your followers: if you had been severe and

harsh hearted, they would indeed have broken away from you". It is clear from this Ayah that the secret of the Prophet's success, among other things, was his gentle and kind approach to his disciples. A teacher who has the mission of imparting knowledge to his students has to act in the same manner so as to ensure success in his task.

#### HISTORICAL PERSPECTIVES OF MADARIS

In the history of Islam, great empires have come and gone, leaving rich literary and artistic legacies even as their political and military power evaporated. The caliphate of the Abbasids in Baghdad, the Mamluk rule in Egypt and Syria, the Safavid Empire in Iran, the empires of the Mughals and Ottomans all reached breathtaking levels of achievement in education, science, literature, art and architecture, creating brilliant and enduring monuments to their common faith.

The foremost aim of education during the Muslim period was the extension of knowledge and the propagation of Islam. During this period education was imparted for the propagation of Islamic principles, laws and social conventions. Education was based on religion and its aim was to make persons religious minded. It further aimed as the achievement of material prosperity. During the Muslim period education was organized in Maktabas and Madarsas. Primary education was given in Maktabas and higher education was given in Madarsas. There were various types of madaris prevailed in India according to their standard of providing education, like maktabas (primary schools), Madarsas (secondary school), darul-uloom (college) Jamia (university).

In Maktabas children were made to remember the tenets of Quran. Reading, writing and primary arithmetic were imparted to them. Besides they were given the education of Arabic script, Persian language and script. The stories of Prophets and Muslim Fakirs were also told to the children. Children were also imparted the knowledge of art of writing and conversation. The system of oral education was mostly prevalent in those days. 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 etc. The secular education included the study of Arabic literature, grammar, history, philosophy, mathematics, geography, politics, economics, Greek language and agriculture etc.

#### PRESENT SYSTEM OF MADRASA EDUCATION

Taking the advantage of Indian constitution providing the minorities' special privilege for establishing their educational institutions, there was a spurt in expansion of madrasa education in India. Managers of Madrasas while remaining inflexible maintaining Islamic traditions and culture never gave any thought

to job opportunities to the products of Madrasa education. Even Islamic institutions like Deoband and Nadwa, which had maintained strategic opposition to partition of the country hardly, made in any change in their courses of study and method of teaching even after independence. They have produced thousand of graduates and established a large number of Madrasas over the years but did not provide them an opportunity for the material progress of their products. They are therefore equally responsible for the material plight of the Indian Muslims and for their economic, social and educational backwardness as we see today. Contrary to the secular education system formulated in India after independence madrasas were promoted as major obstacles for Indian Muslims in taking the benefit of utilitarian concept of education, which is basically for the material progress of Indian society. They inculcated among Indian Muslims an obsession to education in purely Islamic environment, which kept them off from government schools. Thus, growth of Maktab and Madrasas in different parts of the country also served as nucleus for sustaining a full-fledged movement in retaining a separate Muslim identity.

"Today there are lakhs of Madrasas all over the country" which however, could not enlighten Indian Muslims to develop a positive outlook." Though a section of Muslim elite entered into the field of modern education, they could not inspire the common Muslims, who remained under the subjugation of the fundamentalists within the community. They all are still obsessed to Islamic interpretation of education by conservative Muslims. "The ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of the individual, the community and humanity at large".

#### ISSUES RELATING TO MADRASAH EDUCATION

Madrasa through which the community ensures that its future generation acquire knowledge of Islam, have become a symbol of Muslim identity in India. Often they are looked upon with suspicion by the wider society, despite the fact that they are involved in providing religious education to the Muslim community. It has been pointed out that the existence of Madrasas (though not as substitute for regular schools) is necessary for Muslims as, apart from providing basic education, they serve as an important instrument of identity maintenance for the community. Many a times Madrasas are the only educational option available to Muslim children, especially in areas where no schools have reached the Muslim masses. Very often children go to Madrasas not out of choice but due to non availability and inaccessibility of other schools, and a near absence of education in their mother tongue.

There has been a growing demand for greater flexibility in allowing Madrasa students to move across to regular mainstream education in variety of subject areas. A need to work out a mechanism whereby dini Madrasa can be linked with a higher secondary board so that students wanting to shift to regular / mainstream education can do so even after having passed from a Madrasa is increasingly being stressed upon. The provision of 'equivalence' to Madrasa certificates/degrees for subsequent admission has been emphasized. The recognition given to these courses by some universities has contributed in a large measure towards students of these courses accessing higher education

Modernizing Madrasa by the government has been a very contentious issue with many different viewpoints amongst the community. While there is a general acceptance of an urgent need for the modernization of Madrasas, the modernization scheme of the government has not really provided much relief to the community as far as quality education is concerned. Promise made with regard to modernization have proved inadequate as nothing much has been done. Science and mathematics teachers appointed under this scheme have not been paid their salary regularly. Besides, the salaries fixed are too low. It is widely believed that the help given to Madrasas is "on paper alone". Giving computers to Madrasas has not been perceived to be of great help to the community. Rather, it was suggested, provision should be made for teaching science, mathematics and English. Provision of a recurring grant for Madrasas would help. However, Madrasa 'modernization' does not mean only having science/mathematics teachers and installing computers. As mentioned earlier Madrasas need to be affiliated to/ recognized by regular education board. Employability is often not provided by the

Madrasas, and they would become 'modern' only when that issue is taken care of. The need for mainstream schools to provide free and compulsory education (which is the responsibility of the state) cannot be overlooked.

There is a segment of Muslim population that is against the modernization programme. This is primarily due to an underlying fear that in the name of modernization executed through state intervention, Madrasa autonomy will be compromised. This is also a reason why any Madrasas have stayed away from option for this scheme. Cumbersome form and a higher registration fee have also been an obstacle and kept many away from getting registered with the Madrasa board wherever it exists. The training of Madrasa teachers in pedagogy and management has been a welcome idea. In fact, inclusion of modern subjects in syllabus without excluding religious subjects is acceptable to many.

#### Suggestions & conclusion

The study done for the present paper reveals that Madrasah education in India can contribute positively to provide a better access to quality education for rural and low socioeconomic population. All these can be possible if the following steps are followed:

- A Support needed from school complex.
- Common use of library, laboratory and playgrounds.
- Common admissions and examinations in the Madrasah complex.
- Exchange of expert teachers.
- Moderation of questions setting
- Educational workshop needed for parents and community.
- To keep away from health hazards and drug addictions.
- Regular meetings to establish linkages between Madrasah and communities.
- Regular monitoring of their children.
- Financial/physical/psychological support.
- Non-interference in the academic function.

Another revealing fact is that Madrasahs are generally established in rural areas and all these Madrasahs are Government-aided. They receive aid from Government only for the teachers' salaries. They hardly get any other of the finances which are essential for the teaching-learning process and for the quality improvement of Madrasah education. Therefore, because of lack of these facilities and in the absence of quality improvement funds, Madrasahs are struggling hard to compete with other schools. The most important step for the heads of Madrasahs is to have exposure to the field of planning and management; therefore, they need capacity building programmes. These Madrasahs are trying to provide quality education at the state and national level and also offering access for education to children of all caste, creed and religion. The Right to Education Act passed by Indian Parliament also needs such initiatives to provide acceptable, equal and quality education to all.

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