

Girls' Madarsas in India: A Conceptual Analysis

Sufia Nazneen, Junior Research Fellow, Faculty of Education (K), BHU-221010

Abstract

Girls' madarsas refer to those educational institutions which are formally organized for the muslim girls by the community people. Qur'an and hadith always encourage women's education to develop all aspects of their personality. It was believed that an educated muslim woman not only radiate her moral qualities in the environment of her home but also have an active role in the broad fields of social, economic and political development. Muslim girls' education started in india after the reign of muslim rulers. Various muslim rulers, queens and even other women who had prominent roles in various muslim dynasties established educational institutions for girls and also worked for muslim girls' education. Some famous educational institutions established during mughal period for muslim girls were fatehpuri begum school, akbarabadi school, raji begum school etc. After independence various girls' madarsas were established named jamiatus salihat, malegaon, jamiatul falah, Bilariyaganj (Azamgarh, U.P.), Jamiatul Banaat, Hyderabad etc. by the prominent leaders and intellectuals associated with the community. This paper is an attempt to analyze present scenario of Indian girls' madarsas, its challenges and remedial measures to cope up with these challenges.

Key words: Present Scenario of Indian Girls' Madarsas, Challenges and Remedial Measures.

Introduction

The term 'Madarsa' variously transliterated as madrasah, madarsaa, medresa, madrassa, madraza, madrasa, medrese etc. The word generally means any type of religious school or college for the study of the Islamic religion. The term 'Madarsa' has etymologically origin from the Arabic word '*Al-Dars*' which means 'to teach' or 'to learn'. A madarsa is technically an educational institution, any school or college where any sort of education is imparted. The acquisition of knowledge and learning, both of religious subjects and rational sciences are considered as an act of religious merit in Islam. Prophet Muhammad (S.A.W.) instructed, "Acquire knowledge from the cradle to the grave." (Sikand, 2005). Islam provided an open educational system since 7th century A.D. in which region, caste, creed, age remain no bar for acquiring knowledge. For this the need of an educational institution was felt and the 'madarsa' came into its existence. At the time of Prophet Muhammad education was imparted in mosques. When Islam began to rapidly spread outside the Arab, the need for more organized educational institution was increasingly felt. This gave birth to the madarsa as an institution separate from the mosque and after a period of time the madarsa emerged as a major institution for formal education in Muslim community.

The word Qur'an itself means 'recitation' and the importance that Islam places on the acquisition of knowledge for every believer is clear in the Qur'an itself. Islam never restricted women's education. It always encourages the education of women. Women are allowed to learn all the branches of knowledge. They are free to choose any field of knowledge according to their interests. Qur'an and Hadith always encourage women to develop all aspects of their personality. It was believed that an educated Muslim woman not only radiate her moral qualities in the environment of her home but also have an active role in the broad fields of social, economic and political development. Prophet Muhammad (S.A.W.) also encouraged women's education as He himself used to teach the women along with the men. He also instructed his followers to educate not

only their women but their slave girls as well (Qasmi, 2006).

Prophet Muhammad (S.A.W.) himself used to teach women from Zohr (afternoon) to Asr (before sun set). Allowing them to ask questions freely, put forward their views and demands. Women from Prophet's family, his wives Hazrat Khadija^(R.), Hazrat Aisha^(R.), daughters Hazrat Fatima^(R.), Hazrat Zainab^(R.), and others like Handah, Hafsha, Safia, Maria etc had the authority on religious matters and men of learning used to take advice from them (Aziz, 2005). Hazrat Aisha^(R.) was well versed in exegesis (Ilm-e-Tafsir) and also had a sound knowledge of Hadith. Sufiyah, Umm-u-Habibah, Juwairiyah, Maimuna, Umm-u-Sharik, Khaulah are some women, who had established their scholarly credentials in the field of Fiqh (Islamic Jurisprudence). Khansa, Sa'da, Atikah, Kabshah, Ruqaiyah were some famous lady, who gave contributions in the art of Poetry (Akhtar, 2005).

Historical Background of Muslim Girls' Education and Girls' Madarsas in India

Education of Muslim girls started in India during the era of Muslim rulers. There were various prominent women who were not only great scholars but also provided assistance to scholars. Razia Sultan was a renowned lady from Slave dynasty, flourished education for girls in her reign. Chand Bibi of Deccan was a learned woman and an expert in the art of governance and war. Sati Khanam, wife of Hakeem Naseeruddin Kashi, was fluent in oration. Salma Sultan, daughter of Gulrukh Begum, was a distinguished and eminent poetess. Sultan Muhiyuddeen Aurangzeb's daughter Zaibunnisa Begum learned calligraphy, creative writing and wrote many books. Mah Malik (daughter of Allauddin Jahan Soz), Gulbadan bano (daughter of Baber), Salima Sultan (niece of Humanyun) and Mahamanga (wet nurse of Akbar) were great promoter of education, specially for girls' education and established educational institutions with her personal fortune. Noor Jahan (Mehrunnisa), wife of Jahangir studied calligraphy, Arithmetic and other subjects. Mumtaz Mahal had command on Urdu and Persian language. Shahjahan's daughter Jahan Ara begum achieved great honour in the field of education and knowledge. She regulated the social ceremonies of court and composed verses in Persian. Khadeeja, daughter of Umar bin Salahuddeen Punjabi was one of the Indian queens explored her knowledge in the field of literature and Quranic Sciences.(Malik, 2008)

But this kind of opportunity was provided only to the girls from royal and noble families, who were only privileged ones to acquire education. There were no madarsas for the girls of the masses. In the very early age some girls went to the boy's madarsas and some girls from the elite sections of the society got their education from the special female tutors (Ustanis) at their home. But there were various queens and princesses during the Muslims era who established schools and institutions for the girls of masses. Some of them were:

- Fatehpuri Begum School in Delhi, established in 1060 with hostel facility.
- Akbarabadi School in Delhi.
- Khairul Manzil (founded by Mahamanga at Delhi).
- Girls school (Fatehpur).
- Raji Begum School founded by Raji (the wife of Shah Mohammed Alam).

During the British era, the education of Muslim boys confined to the mosques and the education of women remained unnoticed completely. They were put behind the four walls of the houses. High class Muslim paid some attention to the education of their daughters but ordinary and business classes completely neglected their daughters' education. To change this situation and to raise the standard of women, many women's madarsas had been opened after independence. Some of

them are: Jamiatus Salihat, Malegaon, Jamiatus Salihat, Rampur, Kulliyaya Aisha, Malegaon, Jamiatul Banaat, Jianpur (U.P), Jamiatul Falah, Bilariyaganj (Azamgarh, U.P.), Jamiatul Banaat Hyderabad, Jamiatul Shamsul Uloom, Ghosi (U.P.) and Al Jamiatuz Zahra, Malegaon etc.

Present Scenario of Girls' Madarsas in India:

The present status and educational pattern of girls' madarsas could be seen in following points:

Status of Muslim Girls' Education: According to the census, 2001 (first report on religious data), the literacy rate among Muslim community is 59.1%. In which 67.6% literacy found in male and 50.1% in female. According to the report of 2011-12, 1.02% Muslim girls enrolled in government schools, 1.00% enrolled in local bodies managed schools, 0.94% enrolled in private aided schools and 0.76% enrolled in private unaided schools. A survey conducted by NUEPA in the year 2011-12, which shows the enrolment in madarsas given below:

Types of Madarsas	Enrolment		
	Boys	Girls	Total
Recognized	951267	1034725	1985992
Unrecognized	259616	229942	489558
Total	1210883	1264667	2475550

(NMCME, 2013)

The above mentioned data shows the literacy rate among Indian Muslim girls and also shows their enrolment ratio in recognized and unrecognized both types of madarsas in India. The ratio of girls' enrolment related to girls' madarsas.

Organisational Structure: There are approximately 35,000 madarsas established in India, in which 8-10% madarsas are for girls. There are two types of girls' madarsas in India. First type of madarsas are those madarsas, which are affiliated to state madarsa board and apply combined curriculum. That include religious and secular both types of knowledge.

Second type of madarsas affiliated to one of the following schools of thought that emerged in late 19th and 20th century i.e. Deoband, Barelwi, Ahl-i-Hadith, Nadwat-ul-Ulama and Jamat-i-Islami Hind (Alam,). There are various types of Islamic educational Institutions in India as Maktab, Madarsa, Jamia and Darul Qur'an, but in general all the institutions known as madarsas.

Stages/Levels of Education in Girls' Madarsas: There are so many variations and differences regarding stages/levels of education offering by girls' madarsas present in India. Those girls' madarsas, which are affiliated to one of the schools of thought followed the pattern applying by big madarsas (developed on the basis of one of the schools of thought) or develop their own stages/levels of education. Examples of some famous girls' madarsas are given below:

- **Kulliyaya Aisha, Malegaon** consists following stages/levels:
 - i. Primary
 - ii. Middle
 - iii. Secondary (Alimiyat)
 - iv. Kulliyatus Shariya (Fadhilat)
 - v. Mahad-ul-Tadbir-al Dayyiyat (A women's training centre for teaching and preaching Islam)
 - vi. Tahzibul Qur'an (Department of Memorization of Qur'an)
 - vii. Arts College

- **Jamiatul Banat, Hyderabad** has the following educational ladder:
 - i. Primary
 - ii. Middle
 - iii. Alima (Secondary and Higher Secondary)
 - iv. Fadila (Graduate)
- **Jamiatul Falah, Bilariyaganj, Azamgarh** has following educational ladder:
 - i. Ibtidayiah
 - ii. Thanawiyah
 - iii. Aliyah, which consists two parts-Alimiyah & Fadhilah

Girls' madarasas, which are affiliated to state madarsa board generally offers following stages/levels of education:

S.No.	Standard	Equivalent to
1.	Tahtania	Primary (I-V)
2.	Faukania	Junior High School (VI-VIII)
3.	Alia (Munshi/Maulvi) <ol style="list-style-type: none"> i. Munshi (Persian) ii. Maulvi (Arabic) 	High School (IX-X)
4.	Alim <ol style="list-style-type: none"> i. Alim (Persian) ii. Alim (Arabic) 	Intermediate (XI-XII)
5.	Kamil	Graduate (B.A.)
6.	Fazil	Post Graduate (M.A.)

(Fahimuddin,2004)

Curricula of Girls' Madarasas: Girls' madarasas affiliated to one of the schools of thought applied the curricula, that are being developed by concerned schools of thought or the curricula followed by famous boys' madarasas or sometime develop their own curriculum. As- **Kulliyya Aisha, Malegaon** included religious and modern both types of education in their curriculum. **Jamiatul Banat, Jianpur, Azamgarh** included Tajweedul Qur'an (the art of reciting Qur'an following its rules) at every level of Alimiyah and Fadhilah. Along with that Hadith, Fiqh, Arabic language, Stitching, Embroidery, Home Science, English are also taught at Alimiyat level. Authentic books of Exegesis, Hadith, Fiqh, Syntax, Arabic Literature and English are included in the curriculum of Fadhilat. There are some other courses run in the madarsa Jamiatul Banat, which are Al-Takmeel (one year course consists Arabic literature, Hadith, Islamic History, Exegesis), Ikhtisas (one year course consists Arabic literature, Islamic History etc.), Al-Tahfiz-wa-al-Qiraah (four year course consist the art of reading Qur'an, Urdu, English, Mathematics, Home Science along with essay writing and oration), Alimiyat in Urdu (one year course consists Urdu, Hindi, English, Embroidery, cooking, writing, oration, hadith, Islamic Jurisprudence etc.). **Jamiatul Banat, Shamsul Uloom, Ghosi** included Arabic language, Literature, Oration, Urdu, English in its curricula.

Girls' madarasas affiliated to state madarsa board follows the curricula similar to normal government/private schools' curricula. Hindi, English, Urdu, logic, History, Civics, Geography, Philosophy, Mathematics, Science etc. are the modern subjects that are being included in the curriculum. Qur'an, Hadith, Islamic Law included in Theology, which considers as religious subject. Only the difference related to medium of instruction, which is Urdu, from normal government/private schools.

Working Pattern of Girls' Madarasas: All the girls' madarasas follow the same working

pattern, that are being applied by boys' madarasas. Their educational sessions start from Shawwal (10th month of Islamic Hijri Calendar) to Ramadan (9th month of Islamic Hijri Calendar). A part from education these madarasas provide the students free food, free lodging, uniforms, books and other facilities. These institutions run by donations from Muslim Community and even some big madarasas receive foreign donations. In these madarasas evaluation pattern is more subjective rather than objective. Examination papers consist 10 questions from concerned book and the students have to answer 5 out of 10. Marking pattern vary in different madarasas. Short answer, very short answer or MCQ type questions do not ask in the examination papers (Sikand, 2005).

Challenges of Girls' Madarasas

Today, in this computer age madarasas are still providing teaching instructions by old methods and techniques. They do not follow the message of Islam which clearly state that one can go to China for seeking knowledge. They tend to stay local and avoid peeping to the outside world for knowledge. They limit scope of learning and acquiring knowledge mainly to the religious education. Most of the madrasa students, who recite Qur'an by heart, remain ignorant of not only the modern education but also to the essence of the Qur'an. In India special constitutional privileges have been provided for the autonomy of madarasas, but still they promote medieval attitude. Madrasa education system in India is facing various hindrances and short comings. And this condition is same in girls' madarasas too. The common challenges of girls' madarasas could be studied as follows:

(i) Absence of definite aims and objectives: Still in the present scenario, girls' madarasas do not have definite aims and objectives towards imparting education. They still provide education in medieval attitude. They follow the old and rigid pattern. They concentrate mainly on religious knowledge and the subjects, which are required to transform a girl into a good house wife. They do not focus on overall development of the girl.

(ii) Unscientific approaches of the curriculum: The curriculum of girls' madarasas are still based on unscientific approaches. They do not focus on the modern branches of knowledge. Even the organizers of the curricula think that there is no need to teach science and other scientific subjects to girls. They should study only those subjects, which are required to make them efficient to take care of houses.

(iii) Lack of basic facilities: Basic facilities like proper building, classroom and especially furniture, black board and other equipments are still not gathered in girls' madarasas. Some madarasas run with only one or two rooms without furniture.

(iv) Outdated teaching methods and techniques: Girls' madarasas in India still use outdated teaching methods and techniques based on medieval attitude. They mostly use lecture method and in this method, the teacher dominate the class. Only the one way interaction is there in the class. They are rigid to their methods and techniques and do not want to change it.

(v) Isolation from modern developments: In the area of natural sciences and social sciences girls' madarasas have negative outlook due to over emphasis on the traditional religious subjects. They do not want to change to apply the modern scientific knowledge because of the orthodox and rigid leadership. Behind this situation, there is another reason, which is, do not give women more knowledge. Because of the knowledge they would empower themselves.

(vi) Lack of coordination: There are so many differences in various types of girls' madarasas. Big Madarasas for girls or Jamias follow their own curriculum and pattern or follow the pattern of their concerned schools of thought. The pattern vary on that level also. Government recognised girls' madarasas follow the secular curriculum running in normal/modern schools in addition with religious

knowledge. So there is lack of coordination between all the girls' madaras established in India.

(vii) Poor financial condition and management: Expenses of these madaras are managed by the community. The funds mostly depend on the contribution or *Zakat* given by the community. Only some madaras gain fund from the government. Generally, the financial condition of girls' madaras are very poor. The planning, management and administration of madaras have been done by the community or the leaders of the community, and due to the orthodox nature they follow the old and rigid rules and regulations and do not accept the changes.

(viii) Purdah and early marriage: The purdah system is one of the biggest hindrances for the empowerment of Muslim girl. Some of the girls' madaras still follow this system. If they have any male teacher in their madarsa, the girls do follow purdah system, while study with him. Sometimes male teacher instructs from another room by microphone and girl students listen his lecture from another room. Early marriage is one of the biggest reasons for low enrolment and high drop-out rate in girls' madaras. Although this reason does not related to girls' madaras directly, yet it is the most important social factor, which hinder Muslim girls' education.

(ix) Curriculum difference between boys' and girls' madarsa: One of the biggest limitations of girls' madaras is the curriculum difference from boys' madaras. The curricula of both the madaras are not the same in India. There is very little similarity on the level of religious subjects.

(x) Lack of innovations, experimentations and researches: In these madaras there is no scope for researches. Students get the education till post graduation, but do not opt the madarsa education for researches. If they want to do it they apply in regular/government colleges or universities, because the teachers are not capable in these madaras to organize researches. Innovation, experimentations are the words never used or even never thought in these madaras.

(xi) Lack of vocational knowledge: Girls' madarsa focuses only on theoretical knowledge. They avoid practicals. Although they teach Home Science, Stitching or embroidery as subjects, but these subjects only provide conceptual knowledge. They do not make them efficient to be self employed. So the girl students passed out from these madaras are lagging behind in getting modern jobs.

(xii) Low status of teacher: Teachers of these madaras get a very low salary. In that amount of money they could not bear the expenses of their family. They have a very low status in the society. Because the community still thinks that a woman, who work outside their house has a bad character.

The above written points show the challenges or the short comings of girls' madrasas in India. Today there are 8-10% girls' madrasas spread all over the country but they could not enlighten Indian Muslim women to develop a positive outlook. Their rigid, orthodox and intolerant nature shows the world a wrong picture of madaras. Due to this behaviour Indian Muslim girls and women could not make themselves efficient and competent to stand in today's modern technical world.

Remedial measures to cope up with the challenges of Girls' Madrasas

After Independence, the makers of the constitution gave emphasis on the development of madaras, girls' madaras and other Muslim educational institutions. And in this manner, Indian constitution provides various privileges for the development of Muslim educational institutions. These constitutional provisions are as follows:

(i) Article 25 (I) says, "Subject to public order, morality and health and to other provisions of this part, all persons are equally entitled to freedom of conscience and the right to freely profess, practice and propagate religion."

(ii) Article 30 (I) says, “All minorities whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.”

(iii) Article 30 (II) says, “The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground of that it is under the management of a minority, whether based on religion or language.” (Sharma, 2001)

Besides these provisions **National Policy on education (1986)**, launched two centrally sponsored schemes, 'Area Intensive Programme for Educationally Backward Minorities' and 'Financial Assistance for Modernization of Madarsa Education' during 1993-94. Under the 10th plan these two schemes were merged to form the 'Area Intensive and Madarsa Modernization Programme. (NPE report, 1986)

Scheme to Provide Quality Education in Madarsas (SPQEM, 2008) also seeks to bring qualitative improvement in madarsas to enable Muslim children to attain standards of the national education system in formal education subjects. The salient features of SPQEM are.....

- (i) To strengthen capacities in madarsas for teaching of the formal curriculum subjects like Science, Mathematics etc. through enhanced payment of teachers.
- (ii) Training of madarsa teachers should be organized in very two years in new pedagogical practices.
- (iii) Providing Science labs, Computer labs with annual maintenance costs in the secondary and higher secondary stage madarsas.
- (iv) Provision of Science/Mathematics kits in primary/upper primary level madarsas.
- (v) Strengthening of libraries and providing teaching learning materials at all level of madarsas.
- (vi) Encouraging linkage of madarsas with National Institute for Open Schooling (NIOS).
- (vii) The NIOS linkage will be extended under this scheme for vocational education at the secondary and higher secondary stage of madarsas.
- (viii) For the monitoring and popularization of the scheme it will fund state madarsa boards. (SPQEM, 2008)

The Justice Rajendra Sachhar Committee Report (2006) has highlighted the deplorable socio-economic plight of the Muslim Community. In the light of this report efforts should be made to introduce and encourage Science and job oriented education in madarsas . Some states like West Bengal, general syllabus is also taught in madarsas and certificates and degrees awarded by madarsas are recognized. This enables easy migration from madarsas to general educational institutions. This model may also be tried in other states (Sachhar Report,2006).

There are various constitutional privileges, programmes started for the development of madrasas, but there is no policy or provision especially for girls' madarsas. They have to face many challenges. There must be some policies and provisions should be developed for these madarsas. Some remedial measures are given below, which should be opted to cope with the challenges, which are being faced by girls' madarsas:

(i) Well-defined aims and objectives: For the well defined aims and objectives there must be a common curriculum. It is necessary to specify the objectives at various stages of madarsa education. The community has to come on a common platform. To perform this task and to make coordination between various girls' and boys' madarsas, a Central Madarsa Board should be established, which is

proposed by the first UPA Government (2004-09), but is still in the pipe line and not passed by the Parliament.

(ii) Modern Scientific curriculum: The curriculum of girls' madaras should be based on the scientific approaches. They should include modern sciences and other logical and technical subjects so as to enable the learners to play a dynamic role in the modern society.

(iii) Innovative methods of teaching: Modern and innovative methods of teaching should be introduced in these madaras. Old and rigid techniques should avoid. Instead of old lecture or reading method, new inductive-deductive method, analysis-synthesis method, probing, use of a-v aids should be opted by madaras.

(iv) Need of basic facilities: Girls' madaras should be supported with the basic facilities. Airy classrooms, a good library, fully equipped laboratory, a play ground should be organized in these madaras.

(v) Introduction of English as medium of instruction: Although these madaras use Urdu as a medium of instruction, but they should introduce English as a medium of instruction also, so it will be helpful for the students pass out from these madaras to be a part of modern English medium schools.

(vi) Refresher courses and smart classes: Some refresher courses should be introduced for the students pass out from these madaras to enable them to be a part of common schools. Smart classes should also be organized in these madaras to teach modern subjects as well as Islamic subjects.

(vii) Computer education: In present time girls' madaras also start providing computer education, but it is in its starting phase. They should arrange more computers and computer literate teachers. Fully equipped Computer lab should be organized.

(viii) Vocational and technical education: Girls' madaras should introduce some vocational or technical degrees or diplomas so that students will get a good job after passing these madaras. They should emphasis on some handicraft works, short term technical courses and some financial support, so that they became self employed.

(ix) Teachers training programme: A provision for the teachers training programme should start by the management of these madaras. Almost 95% of the teachers are professionally untrained. These programmes enable the teachers with various teaching methodologies to teach various subjects. This will bring them in a line with modern school teachers and raise their status also.

(x) Emphasis on researches: The quality of these madaras should be improved if the research programmes would start in these institutions. Scholars associated with these madaras and jamias as wells as with modern universities should be encouraged to start meaning full researches in this area.

(xi) Sufficient funding: All the action plans mentioned above may not be effectively implemented without raising required funds. Along with the community, Union and state government should provide adequate grants to all the madaras and other Muslim educational institutions without interfering in their academic and administrative organs.

(xi) Awareness and control: Various awareness programmes should be started by Muslim intellectuals to control bad rituals followed by community and these kinds of institutions. Purdah at least in educational institutions should be abolished. And a woman, who works outside her house does not have bad character, this notion must be encouraged. Muslim parents should aware for the education of their girl child.

Conclusion :

Today, most of the Muslim rationalists are in favour of modern disciplines of knowledge but because of the orthodox and obsessed leadership of the community and backward thinking of the people, the modern disciplines of knowledge and other remedial measures to up lift the condition of the girls' madarsa could not be applied. Today girls' madarasas are struggling hard to compete with modern schools and boys' madarasas as well. The most important step is to have exposure in the field of planning and management. They are trying to provide quality education at the state and national level and also offer education to children of all caste, creed and religion. Government should also take initiatives to construct policies for the education of Muslim girl students and girls' madarasas.

With the changes in social, cultural, economic and political environment drastic changes are required in girls' madarasas. Then the Indian Muslim girl or women will come forward with the changing needs of contemporary Indian society. The feeling among the Indian Muslims that government and public schools are not safe for Muslim girls and loaded with learning materials related to Hindu culture is to be changed. Muslim parents should also be aware with the modern needs. To enhance the abilities of Muslim women and to empower them, there is a great need to improve the curriculum, teaching techniques and working pattern of Indian girls' madarasas, so that these institutions and their products would stand in today's competitive world.

References:

- Akhtar, Naseem. Islam, **Women Education and Indian Madrasas**. In Husain, Azizuddin S.M.(ed.) (2005). Madrasa education in India eleventh to twenty first century. New Delhi, Kanishka publishers, distributors, P.89.
- Alam, Fatima. A Study of Girls' Madrasas in India. Retrieved from www.hivos.net/content/download/.../Gender_Paper%20F.%20Alam.pdf. Retrieved on 20.01.2014, P.08.
- Aziz, Talat. **Education of Muslim Girls in India**. In Husain, Azizuddin S.M.(ed.) (2005). Madrasa education in India eleventh to twenty first century. New Delhi, Kanishka publishers, distributors, P.113.
- Fahimuddin. (2004). **Modernization of muslim education in India**. Delhi, Adhyayan publishers and distributors, P.6.
- Malik, Jamal (ed.). (2008). **Madrasas in south Asia, teaching terror**. London & Newyork, Routledge Taylor and Francis group, P.22.
- National policy on Education, 1986 (1998). New Delhi, Government of India, Department of Education, MHRD, P.342.
- Qasmi, A.H. (ed.) (2006). International encyclopedia of Islam: **Islam and education** (Vol. VIII). Delhi, Isha books, P.216.
- Report of the Standing Committee of the National Monitoring Committee for Minorities' Education(NMCME). (2013). Ministry of Human Resource Development. Government of India, P.17.
- Social, economic and educational status of the muslim community of India, A report. (2006). Delhi, Cabinet Secretarial, Government of India, P.78.
- Scheme to provide Quality Education in Madrasas. Retrieved from <http://www.mhrd.gov.in/qualityeducationinmadrasa>. Retrieved on 04.04.2014, P.2.
- Sharma, Yogendra K. (2001). **History and problems of education (Vol.I)**. New Delhi, Kanishka publishers and distributors, P.84
- Sikand, Yoginder. (2005). **Bastions of the believers madrasas and Islamic education in India**. New Delhi, Penguin books, P.4.