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**History of the Educational System of Indian Muslim Minority in India: before and during the British Colonial Rule**

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## **Dedication**

I begin this dedication by thanking Allah, who has bestowed upon me the strength and motivation to complete this academic journey.

I dedicate this dissertation to my parents, who have been a steadfast support and inspiration to me. Their sacrifices and encouragement built my success. I'm grateful to both of you for everything, and I send you all my love.

To my dear brothers and sisters, these dedications are for you. You have always been my source of strength and stability. In your presence, the values of brotherhood are exemplified. May Allah bless and guide you, and grant you happiness and success in all your endeavors.

Without forgetting my friends, you are my second family, who bring me joy and with whom I love spending time. We have experienced both beautiful and challenging times together. Thank you for your support all the time.

By: Amel Habhoub.

In the name of Allah, the Most Gracious, the Most Merciful. To Allah (SWT), I am humbly thankful for your guidance and blessings throughout this journey. They have been the source of my strength and perseverance.

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## **Abstract**

The history of the educational system among Indian Muslims holds significant importance in understanding the dynamics of social and intellectual development within the Indian subcontinent. This dissertation investigates the evolution of the educational system for Indian Muslims, before and during British colonial rule. It explores the role of madrasas (Islamic religious schools) and other educational centers, which served as the primary sources of knowledge and religious education for Indian Muslims; in shaping the intellectual and socio-cultural development of Indian Muslims. Moving forward, the research shifts focus to the period of British colonial rule in India. It investigates the changes faced by the Indian Muslim educational system under the colonial influence. The dissertation explores the introduction of Western education and the influence of British policies on the Indian Muslim educational system. It also delves into the attitudes and responses of prominent Muslim reformers who responded to the evolving educational landscape, advocating for modern education while preserving Islamic values. Furthermore, it examines the educational status of Indian Muslim women in both eras. The study utilizes a qualitative approach, combining historical analysis and comparative methods, drawing from books, articles, and other sources; to explore multiple aspects of the Indian Muslim educational system. The findings of this study contribute to a deeper understanding of the historical context, challenges, and transformations of the educational system among Indian Muslims.

**Keywords:** Indian, Muslims, educational system, British, colonial, rule, religious, education, western education, responses.

## Résumé

L'histoire du système éducatif parmi les musulmans indiens revêt une importance significative pour comprendre les dynamiques de développement social et intellectuel au sein du sous-continent indien. Cette thèse examine l'évolution du système éducatif des musulmans indiens avant et pendant la colonisation britannique. Elle explore le rôle des madrasas (écoles religieuses islamiques) et d'autres centres éducatifs qui ont servi de principales sources de connaissances et d'éducation religieuse pour les musulmans indiens, en façonnant le développement intellectuel et socioculturel des musulmans indiens. Par la suite, la recherche se concentre sur la période de la domination coloniale britannique en Inde. Elle étudie les changements auxquels le système éducatif des musulmans indiens a été confronté sous l'influence coloniale. La thèse explore l'introduction de l'éducation occidentale et l'influence des politiques britanniques sur le système éducatif des musulmans indiens. Elle examine également les attitudes et les réponses des éminents réformateurs musulmans qui ont réagi à l'évolution du paysage éducatif en prônant une éducation moderne tout en préservant les valeurs islamiques. De plus, elle examine le statut éducatif des femmes musulmanes indiennes au cours des deux époques. Cette étude utilise une approche qualitative qui combine l'analyse historique et la méthode comparative, en s'appuyant sur des livres, des articles et d'autres sources pour explorer plusieurs aspects du système éducatif des musulmans indiens. Les résultats de cette étude contribuent à une compréhension plus approfondie du contexte historique, des défis et des transformations du système éducatif parmi les musulmans indiens.

**Mots-clés** : musulmans indiens, système éducatif, domination coloniale britannique, éducation religieuse, éducation occidentale, réponses.

## الملخص

لتاريخ المنظومة التعليمية عند الهنود المسلمين، أهمية كبيرة في فهم ديناميات التنمية الاجتماعية والفكرية داخل شبه القارة الهندية. تستقصي هذه الرسالة تطور النظام التعليمي لدى الهنود المسلمين قبل وأثناء الحكم الاستعماري البريطاني. هاته المذكرة تستكشف دور المؤسسات الدينية) المدارس الإسلامية (وغيرها من المراكز التعليمية، التي كانت المصادر الأساسية للمعرفة والتعليم الديني للمسلمين الهنود، في تشكيل التطور الفكري والاجتماعي والثقافي للهنود المسلمين. بالإضافة، يركز البحث حول فترة الحكم الاستعماري البريطاني في الهند. يستقصي التغييرات التي واجهها النظام التعليمي لدى المسلمين الهنود تحت تأثير الاستعمار. تستكشف المذكرة بروز التعليم الغربي وتأثير السياسات البريطانية على نظام التعليم للمسلمين الهنود. كما تتعمق في مواقف الإصلاحيين المسلمين البارزين الذين استجابوا للنظام التعليمي المتطور، ودعوا إلى التعليم الحديث مع الحفاظ على القيم الإسلامية. وعلاوة على ذلك، يفحص البحث وضع التعليم للنساء المسلمات الهنديات في كلتا الفترتين. تستخدم الدراسة منهجا نوعيا، يجمع بين التحليل التاريخي وطريقة المقارنة، باستخدام الكتب والمقالات ومصادر أخرى، لاستكشاف جوانب متعددة من نظام التعليم لدى المسلمين الهنود. وتساهم نتائج هذه الدراسة في فهم أعمق للسياق التاريخي والتحديات والتحويلات في المنظومة التعليمية لدى الهنود المسلمين

**الكلمات المفتاحية:** الهنود المسلمين، المنظومة التعليمية، الحكم الاستعماري البريطاني، التعليم الديني، التعليم الغربي، المواقف.

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## **General Introduction**

India, with its vast and diverse population, is known for its rich heritage. The country has a long history of different cultures, religions, and traditions coexisting and influencing each other. One of the notable aspects of India's cultural mosaic is the presence of various religious and ethnic communities. Among these communities, Indian Muslims hold a significant place. They present a substantial minority within the country and have made substantial contributions to India's educational development.

Throughout history, the educational systems in India have undergone growth and transformation. The educational landscape in India, influenced by the presence of Indian Muslims, reflects the integration of Islamic traditions and modern education. Islamic educational institutions, such as madrasas, have been an integral part of the Indian educational system for centuries. Madrasas have traditionally provided religious instruction, Arabic language education, and training in Islamic sciences.

Education has always been a powerful tool for the empowerment and social advancement of any community. In the context of Indian Muslims, it served as a means of fostering a distinct identity, preserving cultural heritage, and promoting intellectual growth. The period before and during the British colonial rule witnessed notable transformations in the educational practices of Indian Muslims, influenced by both indigenous traditions and the changing socio-political dynamics.

To comprehend the educational system of Indian Muslims, it is crucial to explore the pre-colonial era when Islamic education played a central role. Islamic institutions known as Madrasahs emerged as the primary centers of learning, imparting religious teachings, Arabic language proficiency, and theological knowledge. These institutions played a crucial role in nurturing religious scholars and intellectuals within the Muslim community. The traditional method of education in madrasahs focused on memorization, interpretation of Islamic texts, and the study of subjects like jurisprudence, theology, and philosophy.

However, it is important to note that the influence of Indian Muslims on education in India extends beyond religious institutions. Indian Muslims have actively participated in various educational movements and reforms throughout history. They have contributed to the development of modern educational institutions, including schools, colleges, and universities, which provide a wide range of subjects and disciplines.

During the British colonial period, India underwent significant political, social, and cultural transformations. The British rule, which began in the late 18th century, had a profound impact on the educational landscape of the country as a whole, including the Indian Muslims. The colonial authorities introduced Western-style education, based on the British model, intending to produce a class of Indians who would assist in the administration of the empire. This new system, known as English education, emphasized subjects such as English language, mathematics, sciences, and social sciences.

The introduction of Western education posed a challenge to the traditional Islamic educational system. While some Indian Muslims embraced the Western model, considering it a gateway to modernity, others were concerned about the potential erosion of their cultural and religious identity. This created a dichotomy within the community, leading to debates and discussions about the relevance and efficacy of various educational approaches.

Despite the challenges and debates, Indian Muslims actively participated in the field of education during the colonial era. Several influential Muslim reformers and leaders emerged, advocating for the modernization of Muslim education while emphasizing the preservation of religious and cultural values. They established educational institutions, blending elements of Western education with traditional Islamic teachings to create a comprehensive system that catered to the needs of the community.

The Aligarh Movement led by Sir Syed Ahmad Khan was one of the most significant educational and social reform movements initiated by Indian Muslims during the British colonial period. Sir Syed Ahmad Khan established the Mohammedan Anglo-Oriental College in 1875, which later became Aligarh Muslim University. This institution aimed to provide modern education while instilling a sense of religious and cultural identity among Indian Muslims. The Aligarh Movement played a crucial role in shaping the educational aspirations and achievements of the Indian Muslim community.

The aim of studying the education of Indian Muslims before and during British rule is to provide an overview and a comprehensive understanding of the origins of the Islamic educational system and its development in the Indian subcontinent before the coming of the British.

Particularly, this dissertation aims to examine the diverse aspects of the educational system of Indian Muslims during the pre-colonial period. It discusses the establishment of Islamic education, its impact in shaping the Muslim educational system, the evolution of various Islamic institutions.

The second aim of this study is to investigate the introduction of Western education by the coming of the British to the country and its impact on the educational system of Indian Muslim minorities. This involves a comprehensive analysis of the changes and reforms introduced by the British colonial administration in terms of educational policies and reforms. how these changes affected the educational opportunities and experiences of Indian Muslim

The third aim of this research is to delve into the attitudes and responses of Indian Muslims toward the new educational system. The role played by Muslim scholars, and community leaders in the development of the educational system for Indian Muslim minorities during the colonial period; which they made efforts to balance between modernity and preserving their religious thoughts, values, and traditions.

This research aims to answer several questions that arise from these ideas, focusing on key points crucial for understanding the purpose of examining this topic.

Firstly, what was the educational system among Indian Muslims before British colonial rule? Secondly, what were the reforms and policies of the British colonial government towards the education of Indian Muslims? Thirdly, how did the British policies and initiatives affect the educational system of Indian Muslims? Fourthly, what role did Muslim reformers play in shaping the educational landscape of Indian Muslims during the British colonial period?

A historical and analytical methodology is followed in the first chapter of the dissertation; to greatly understand the history and rise of Islam in India. In addition to that, the establishment of British rule in the subcontinent.

Besides, in the second and third chapter, this research adopts a comparative methodology to examine the history of the educational system of Indian Muslims before and during the British colonial rule. This method is based on diversity; it is used to examine and analyze the similarities and differences between different situations in different periods.

In this **dissertation**, we have applied the comparative method to examine the educational system of the Indian Muslim Minority in India, before and during British rule. By comparing Islamic education and Western modern education, we have identified key similarities and differences that allows us to understand in-depth changes introduced by the colonizer and their impacts on reforming the new system of education for Indian Muslims in the Indian subcontinent.

The dissertation consists of three chapters. The first chapter examines the origin of Indian Muslims and how they formed in India, with a focus on the entry of British colonialism into the country. Additionally, the second chapter aims to review the state of education in India before British colonization, as well as the quality of education and educational institutions at that time, such as religious schools and the existing education system. In the third chapter, it highlights the changes that occurred in the education sector after the British occupation and the measures taken, such as the establishment of schools and the implementation of the Western education system,

and its impact on Indian education. It also focuses on the most important aspect, which is the stance of Indian Muslims towards the new educational system and the resistance measures they adopted.

Several scholars and researchers have studied the history of the educational system of the Indian Muslim minority in India before and during British colonial rule. This literature review aims to explore the existing literature on this significant topic. This study is based on the book *Muslim Attitudes Towards British Rule and Western Culture in India in the First Half of the Nineteenth Century* by Ashraf Mujeeb. It clarifies the historical context that witnessed the rise of British colonialism and the establishment of its rule and explores how the Muslim population perceived colonial policy, as well as their reactions and attitudes towards Western culture during the early nineteenth century.

The interactions between the British authorities and Muslim leaders, moreover, provide a historical examination of the relationship between Muslims in India and the British colonial rulers, as well as the cultural shifts brought about by Western influences. These interactions often involved conflicts between traditional Islamic practices and pressures to assimilate or adopt Western norms and values. This book exposes the insidious colonial plans that sought to undermine the cultural and social aspects, particularly the educational aspect, in an attempt to eradicate Islamic thought.

Also, another book titled *Women and Education in India* by Shantanu Majee, and *Status of Muslim Women in India* by M. Indu Menon, both provide accurate details of the education system in India, the challenges and disparities facing the education sector, and the reforms implemented by the government at various levels. Shantanu provides practical recommendations



and strategies for system improvement, such as policy reform, resource allocation, teacher training, and curriculum development. It refers to solutions in order to overcome the difficulties that impede women's education.

Similarly, Shashi Tharoor wrote a book titled *An Era of Darkness: The British Empire in India*, where he presents a historical analysis through which he reveals crucial facts. The most important of these facts is that colonialism in India did not bring progress and development as they claimed. Instead, it proved to be exploitative to the Indian subcontinent. Particularly, it highlights crimes like the Bengal Famine of 1943. It also highlights the resistance of the Indian people in the face of oppression.

This book has contributed to an understanding of how Muslims were formed in India and the reasons that made them settle there. It is almost similar to the article titled *Muslim Education in India* by Pietkiewicz-Pareek, Beata. This study explores the formation of relations with indigenous Indians, as well as the significant profits they made in trade and their perception of India as a safe land for settlement. The book provides a simplified and concise explanation, also touching upon the conditions of their education. Another relevant book on the subject is *Secluded Scholars: Women's Education and Muslim Social Reform in Colonial India* by Minault, Gail. It delves into the topic of women's education and their role in promoting social reform. The book examines the lives of Muslim scholars, teachers, and activists who played crucial roles in challenging traditional norms and advocating for women's education. It sheds light on the status of women within society's customs and traditions, particularly during a time when women had fewer rights compared to men in terms of living standards and access to education.

This dissertation primarily focus on three other key sources: the book *Secularism, Islam and Education in India, 1830-1910* by Robert Ivermee, the book *Islamic Education, Diversity and National Identity: Dînî Madâris in India*, edited by Jan-Peter Hartung and Helmut Reifeld, and the article *Muslim Education in India: Historical Perspective* by Ahmad Telwani and Ajaz Ahmad. By analyzing these sources, this review will provide insights into the development and challenges faced by the educational system of Indian Muslim minorities during this period. Robert Ivermee's book *Secularism, Islam, and Education in India, 1830-1910*, focuses on the historical development of the educational system of Indian Muslims during the period from 1830 to 1910. The author analyzes the impact of British colonial policies, Indian muslim reform movements, and the emergence of secularism on Islamic education. Ivermee's work sheds light on the major educational institutions and curricula of Indian Muslim minorities and the attempts to balance between Islamic teachings and modern Western education. This book is a crucial resource for understanding the early stages of the educational system, Islamic education, and the circumstances it faced during the British colonial era.

*Islamic Education, Diversity, and National Identity: Dînî Madâris in India* edited by Jan-Peter Hartung and Helmut Reifeld, delves into the importance of religious institutions (Dînî Madâris) in India, providing a broader understanding of the educational system of Indian Muslim minorities. The book covers various aspects of Islamic education, including curriculum, and its role in shaping national identity. By exploring the complex relationship between Islamic education and national belonging, this volume contributes to our understanding of the historical development and diversity of the educational system of Indian Muslim minorities.

Telwani and Ahmad's article *Muslim Education in India: Historical Perspective*, offers a comprehensive historical perspective on Muslim education in India. Their work provides an overview of the educational system of Indian Muslims before and during British colonial rule. The authors highlight the contributions of religious institutions, scholars, and educational reforms in shaping the educational landscape for Indian Muslim minorities. This article is particularly valuable for its exploration of the evolution of Muslim education, the challenges faced by the educational system, and the efforts made to modernize and adapt Islamic education to the changing times.

# **Chapter One**

## **History of Islam in India, and the Rise of British Rule.**

### **1.1 Introduction:**

This chapter introduces a historical overview of the Indian subcontinent. Since this country is a land of diversity in different aspects including history, religions, languages, cultures, and traditions. Because India is influenced by various factors, it became an enriched country. Among those factors there is the influence of cultures on each other; as India has always been open to other people from different countries of the whole world. It started with Aryans, Persians, Muslims, British, and many more. This chapter will describe, in detail, the beginnings of Islam in India; which stands as one of the most known religions in the country with a higher population. In addition to that, we will discuss in this section, the Islamic perspectives towards education. Also, how Islam gives value to seeking knowledge and learning. Furthermore, we will give a historical background to the coming of the British to India, and its establishment over the country. Because the British Empire had a great significance in the Indian subcontinent during its imperial period.

## **1.2 The History of Islam in India:**

India is renowned for being home to one of the most substantial Muslim populations on the global stage, an impressive feat considering it is primarily a nation dominated by Hindu followers. The populace of two hundred million Muslims in India comprises a considerable portion, approximately 14%, of the overall Indian population. This demographic statistic holds tremendous significance when considering India's vast populace, solidifying Islam's position as the second-largest religion within the country's borders. The coexistence and intermingling of these two major religious communities in India exemplify the country's cultural diversity and spirit of pluralism, making it a unique and enriching societal tapestry ( Maizland).

Islam made its debut in the Indian Subcontinent, despite its status as a completely non-Muslim territory. The socio-cultural and political landscape of this subcontinent remained markedly unique prior to the advent of Islam. The focal point of inquiry centers around the mechanisms and motivations behind the embracing of a religion divergent from Hinduism by a populace predominantly comprised of non-Muslims.

The first Muslims to settle in India were traders who settled on the Malabar coast between the seventh and ninth centuries. Trade relations have existed between Arabia and the Indian subcontinent since ancient times; even in the pre-Islamic era, Arab traders used to visit the Konkan Gujarat coast and the Malabar coast in the southern India region, which linked them with the ports of Southeast Asia. In the eighth century, some Arab traders arrived on South India's west coast. The Muslims realized that the west coast was ideal for their needs such as spices, gold, and other different goods. (Sethi)

In the late seventh century, they began settling in Indian coastal towns, so Islam continued to spread in coastal Indian cities and towns. When they began to convert to Islam, it was only natural for them to bring their new faith to India's shores. They brought new clothes, languages, medicine, science, Madrasahs, mosques, and other forms of worship, as well as archers and cavalymen, and scholars, which began to appear in many Indian cities and towns. During that time, other people traveled to each other's countries. (Pietkiewicz-Pareek 94)

In reality, the first mosque in the country was constructed in 629 AD in Kodungallur, Kerala by the first Muslim from India, Cheraman Perumal Bhaskara Ravi Varma. Surprisingly, Prophet Muhammad (Peace be upon him) was still alive at the time, and this Indian mosque would have been one of the first in the world; highlighting the fact that Islam was present in India before the Muslim invaders arrived - trade, not invasion brought Islam to India.

Later, merchants from Arabia and Persia settled along the coast, traded spices, gold, ivory, and African goods. The Arabs' maritime trade with India flourished at the same time, and a large number of Arab Muslims traveled and settled along India's western coast. As a result, their number grew because they were tolerated by the Hindus.

During this period, Muslim merchants became masters of land and sea routes in both the East and West. There were no competitors from other European countries, except for a few Jews who participated in commercial activities. In the east, they moved between Islamic countries in West Asia, India, Southeast Asia, and China, and exchanged between them.

Furthermore, a group of Arab refugees from Iraq arrived on India's southern coast. They came in small groups at first, then in droves, and finally in abundance. They were in

communication with India and were mutually treated with regard and religious tolerance by each other. In addition, to protect their vested interests, many Indian feudal lords converted to Islam, and the majority of the Indian Muslims eventually merged with settled Turks to form the majority of the Indian Muslim community. (Mohan)

As a result of trade between the East and West around the eighth century, Islam arrived in India's southern regions. Thus, by the thirteenth century, the Muslim population, both immigrant and indigenous, had grown to a sizable proportion, and they had established a permanent scientific and political entity in India. Moreover, their government, administration, and laws began to influence Indian urban and rural lives. Many of their laws and principles were adopted by the other communities of India.

According to the seventeenth-century historian Muhammad Qasim Hindu Shah Firishta, "Indian Brahmins used to travel by sea to the Kaaba to worship idols even before Islam, there was a continuity movement of people, Indian culture and religion made their way into ancient Arab lands long before Islam. Khorasan, Afghanistan, Sistan, and Baluchistan were Hindu or Buddhist until they merged into the fold of Muhammadanism as their relationship with India continued even after the emergence of Islam in India." (Mohan 1-2)

Furthermore, Ghazi Sayyad Salar Masoud's significant contributions extended beyond his military leadership. He played a crucial role in facilitating the conversion of the local population, primarily Hindus, to Islam. Through his efforts, the number of Muslims in the region saw a notable increase. Multan, in particular, witnessed a substantial growth in its Muslim population, ultimately becoming the dominant religious group in the area. Masoud's influence and dedication

to spreading Islam left a lasting impact on the cultural and religious landscape of Multan, shaping its history for generations to come.

A more successful invasion came at the end of the twelfth century by Muhammad Ghori, he was a Turkic slave general, who managed to win over a large part of northern India. This eventually led to the formation of the Delhi Sultanate, which was an Islamic empire. It ruled a substantial part of India and expanded to a great part of the Indian Subcontinent.

Despite popular support, the Raja of Sindh, Dahir, opposed Muslim expansion and mobilized his army against Muhammad bin Qasim. The two armies clashed in 712, with the Muslims emerging victorious. Sindh was completely conquered. By the end of the 10th century, the Sindh region of the Indian subcontinent had become the first to have a significant Muslim population due to a continuous invasion of Muslims and foreigners. (Lal Saran, Kishori).

The Arab conquest of Sindh had far-reaching consequences for both Hindus and Muslims, leading to the establishment of a more balanced platform for mutual understanding of culture and knowledge. This historical event, spearheaded by Muhammad bin Qasim, marked a significant turning point in the region's history. By successfully expanding the reach of Islam into the Indian subcontinent, bin Qasim laid the groundwork for subsequent Islamic invasions that unfolded in the centuries to come. The conquest of Sindh not only introduced Islam to the region but also fostered an exchange of ideas, languages, and cultural practices between the Arab conquerors and the indigenous population. This interaction played a crucial role in shaping the future development of the subcontinent, leaving a lasting impact on its social, religious, and political landscape.



Despite the military success achieved by the Turkish family in the Indian subcontinent, it did not last long because its goal was stealing rather than conquest and spreading Islam. The Slave Dynasty, the first Islamic empire in the Indian subcontinent, was founded only at the end of the twelfth century by Qutb-ud-Din Aybak.

As a result, the subcontinent was ruled by several Muslim dynasties in succession. The last to come and one of history's largest and most powerful empires was the Mughal Empire. They were a Muslim dynasty originally nomadic Central Asian warriors descended from Turks and Mongols, that ruled for over two centuries. As the fact that ruling over lands in the Indian subcontinent was difficult in the Middle Ages due to the diversity of people and cultures, the Mughals expanded their kingdoms from Agra and Delhi to the seventeenth century.

Muslims ruled India for over 600 years after their arrival. Many converted Muslims came from India's lower classes, while warrior Hindus also converted to Islam after marrying into Muslim families. The majority of Indian Muslims are either descendants of Muslim invaders and rulers or change to Islam later. Muslim businessmen and slaves from various countries, including Russia, Afghanistan, Arab countries, and Africa, intermarried with local women, specifically Hindu girls, and were treated with respect and allowed to spread their faith. At the same time, they migrated to Islamic countries, giving rise to mixed Muslim descendants. They coexisted with the Indian population. (Ning)

Muslims had a profound influence on Indian society, culture, art, and architecture, and were most likely the country's first Muslim community. In India, Muslims wielded considerable power, as many Muslim rulers have ruled different parts of India.

The early Islamic caliphate lands were the foundation for the combination of Eastern and Western ideas and culture, including Hindu and Buddhist ideas, and many Indians worked in financial departments. Muslims translated Buddhist texts during the second century of migration. Not all Muslim invaders were religious fanatics. However, Aurangzeb, the great-grandson of the Mughal emperor, was a zealot who destroyed many Hindu temples and converted them into mosques (Islam in India).

The precise count of Muslims in India appears almost immeasurable, owing to their continuous growth and contraction over the years. Nonetheless, it is important to note that a significant proportion of the Muslim population consists of individuals who converted from Hinduism. While both the Muslim and Hindu communities are not experiencing equal growth rates, it is evident that the number of Muslims has remained steady, and there has been no decline in the Hindu population.

### **1.2.1 Meaning of Education in Islam :**

Additionally, Lawrence A. Cremin, the most well-known historian in 20th Century American education, defines education as "the deliberate, systematic, and sustained effort to transmit, evoke, or acquire knowledge, attitudes, values, skills, or sensibilities, as well as any outcomes of that effort" (1970). This definition indicates that education is a vital and unlimited process of learning. It could be an intentional action that can happen inside the human mind, not only in a concrete place. Moreover, this movement is concerned with behaviors, social relationships, abilities, critical thinking, problem-solving, etc.

Moreover, the process of acquiring knowledge constitutes an essential initial phase in an individual's overall growth and progress. This journey of enlightenment entails human beings actively seeking and procuring information, comprehending its meaning, interpreting its significance, and discerning between ethical and unethical aspects. Consequently, this newfound knowledge becomes a valuable asset that is not only internalized but also shared with others, promoting a collective understanding and application of skills in real-life situations. The scope of this application extends beyond personal realms and extends to the broader spheres of family, society, and the global community, thereby fostering positive development on multiple levels.

On the other hand, Islam defines education on the basis of three different concepts, each playing a crucial role in shaping an individual's development and character. First and foremost, "Ta'ribiya," an originally Arabic term, encompasses the holistic development of an individual's skills and abilities. This process commences from the early stages of childhood, where parents are entrusted with the pivotal role of guiding their children onto the right path based on the

teachings of Islam. It involves instilling a strong foundation of moral values, ethical principles, and spiritual awareness, preparing them to become responsible and compassionate members of society.

Secondly, "Ta'dib" refers to the process of learning the fundamental moral and social behaviors and responsibilities that define the essence of being human, within the contexts of family, community, and the larger society. This aspect of education emphasizes the importance of fostering harmonious relationships, empathy, and a sense of duty towards others. By imbibing the noble codes of conduct and ethics approved by Islam, individuals are encouraged to interact with their peers and fellow human beings with fairness, compassion, and justice, contributing to the creation of a harmonious and cohesive community (Telwani 690).

Thirdly, the term "Ta'lim" focuses on the acquisition of knowledge through various means of training and perceiving knowledge (Kutty 7). This encompasses not only religious teachings but also the pursuit of a broader and comprehensive education. Seeking knowledge is highly regarded in Islam, and it is believed to be a pathway towards personal growth, intellectual enrichment, and spiritual enlightenment. Through a commitment to lifelong learning, individuals are encouraged to explore diverse fields of knowledge, embrace critical thinking, and develop a deep understanding of the world around them.

According to Imam Al-Ghazali, humans' souls are considered fertile grounds for education, as they inherently possess a foundation of basic knowledge and wisdom. He firmly believes that the ultimate goal of the educational process should revolve around the pursuit of divine knowledge and sciences. By engaging in such studies, individuals can strengthen their connection with their creator, Allah (SWT), by gaining a profound understanding of the purpose of their existence and

by contemplating the intricate wonders of Allah's creations. Without this pursuit of divine knowledge, Imam Al-Ghazali deems education and learning as futile endeavors.

In the Islamic perspective, education encompasses a comprehensive scope, defined as the process of teaching, learning, and internalizing knowledge. It emphasizes not just the mere acquisition of information but also the ability to analyze the nature of the environment and the various creations of Allah (SWT) that surround us in the world. This highlights the paramount importance of education and knowledge acquisition in Islam, as it encourages individuals to delve deeper into the complexities of the universe and to comprehend the wisdom inherent in Allah's divine design.

Thus, Imam Al-Ghazali's vision of education aligns seamlessly with the broader Islamic view, emphasizing the significance of seeking knowledge as a means to draw closer to Allah (SWT) and to gain profound insights into the mysteries of creation. By embracing this holistic approach to education, individuals can embark on a journey of enlightenment and self-discovery that ultimately strengthens their spiritual connection and enriches their understanding of the world around them.

Undoubtedly, Islam is the religion of knowledge and education; the evidence is that the first expression revealed from Allah (SWT) upon the Prophet Muhammad (Prayers of Allah and peace be upon him) by the Angel Gabriel (Peace be upon him) was the verse from Surah Al Alaq, "IQRAA" - Read, which is an opening addressed to humanity to evacuate from their situation of unawareness and ignorance towards learning and seeking knowledge by reasoning, thinking, understanding, and experiencing the creations of Allah.

This profound verse, "IQRAA," serves as a foundational call to action for all Muslims, emphasizing the significance of knowledge and education in the Islamic faith. It symbolizes the initiation of a spiritual journey towards enlightenment and intellectual growth, where every individual is encouraged to engage in the pursuit of knowledge. The term "IQRAA" holds within it a transformative power, beckoning believers to rise above their limitations and explore the vast horizons of knowledge bestowed upon them by the Creator. Subsequently, Allah gives instruction to individuals to comprehend the vastness of this word; i.e., "Iqraa" is to acquire knowledge using the creations of Allah in order to worship him (Haider 2016).

To grasp the true essence of "IQRAA," Muslims are directed to immerse themselves in the wonders of Allah's creations. The world, with its boundless array of natural phenomena, scientific marvels, and artistic expressions, serves as a rich tapestry from which one can extract knowledge and wisdom. By observing and understanding the intricacies of nature, the human mind opens itself to a deeper connection with the Divine. Each observation, every scientific discovery, and all forms of creative expression become a form of worship, an act of reverence towards the Almighty.

Furthermore, the pursuit of knowledge in Islam is not limited to the religious realm alone. It encompasses all fields of human endeavor, be it science, literature, arts, or philosophy. The quest for knowledge is viewed as a means of self-improvement and as a way to contribute positively to society. Islam encourages individuals to be inquisitive, critical thinkers, and to seek knowledge from cradle to grave, fostering a culture of lifelong (Haider 2016).

Despite the fact that humans were originally illiterate, Islam and the Quran, in particular, inspired Muslims to strive for learning since they give great importance to seeking knowledge.

The Quran treats knowledge as a means to reaching iman (faith) for all Muslims, males and females, to become true believers (Abuarqub 6). Allah appointed education for Muslims and proclaimed that "He who taught by the pen" (Al-Alaq: 4). This creation is a gift given by Allah to humans so that they may use it to educate, empower, and improve themselves.

Furthermore, the hadith of the Prophet (PBUH) also emphasizes the value of knowledge. As the following hadith narrated by Abu Hurairah notes: "When a man dies, his acts come to an end, but three: recurring charity, knowledge (by which people benefit), or a pious son who prays for him (the deceased)" (Sahih Muslim: Book 12, Hadith 4005). Therefore, in Islam, Allah gives value to those who seek education, considering their knowledge as a path towards closeness to Allah. Allah says, "Say, 'Are those equal, those who know and those who do not know?'" (Az-Zumar: 9).

Fundamentally, the Islamic education process is based on an awareness that each Muslim is required to learn and acquire knowledge, searching the world for more information (Basor, Ridhwan 2020). "Seeking knowledge is necessary for every Muslim" (Sunan Ibn Mājah 224). In addition to that, multiple sayings of the Prophet Muhammad (peace be upon him) focused on the importance of seeking knowledge, highlighting how education is a crucial concept in developing individuals' personalities and behaviors and its influence on societies.

Furthermore, there are numerous verses that shed light on the importance of education in Islam, including "Allah will raise those who have believed among you and those who were given knowledge, by degrees" (Al Mujadalah: 11) and "So ask the people of the message if you do not know" (An-Nahl: 43). All these verses indicate the necessity of acquiring knowledge and

education for the individual that his degree will be raised, the moral values and beliefs get higher; in which it teaches and educates the person within himself, his family and anywhere else.

### **1.3 Rise of British Rule in India:**

The period from 1700 to 1900 is the beginning of the development of the British Empire in India. Trade was the main factor and the beginning of the British presence in India, as the first British in India came to trade and not to loot lands. They were businessmen, not invaders. So, they were not considered a threat by the Indians. (Fritz Blackwell 34)

For one hundred and seventy-three years, Britain's colonization of India was the destruction of a great civilization the British East India Company. India, which was invaded by this company, was a gleaming jewel in the world of the Middle Ages. It was not a primitive or barren land, but its achievements and prosperity, as well as the vast and diverse industries, have been described.

A unified American minister born in Yorkshire, J. T. Sunderland said:

Nearly every kind of manufacture or product known to the civilized world—nearly every kind of creation of man's brain and hand, existing anywhere, and prized either for its utility or beauty—had long been produced in India. India was a far greater industrial and manufacturing nation than any in Europe or any other in Asia. Her textile goods—the fine products of her looms, in cotton, wool, linen, and silk—were famous over the civilized world; so were her exquisite jewelry and her precious stones cut in every lovely form; so were her pottery, porcelains, ceramics of every kind, quality, color, and beautiful shape; so were her



fine works in Metal—iron, steel, silver, and gold. She had great architecture—equal in beauty to any in the world. She had great engineering work. She had great merchants, great businessmen, great bankers, and financiers. Not only was she the greatest shipbuilding nation, but she had great commerce and trade by land and sea, which extended to all known civilized countries. Such was the India which the British found when they came. (Shashi Tharoor 157)

Indian goods were in great demand and attention in Europe because they are a land known for their wealth since ancient times. Spices, in particular, were required because they could be used as preservatives to overcome the harsh winters in Europe. As a result, people from the West tried to discover a sea route to India because the land trip costs were expensive, so having a direct trade route to India means more profits and better access to goods.

Manuel, King of Portugal, appointed the trip to India and appointed Vasco da Gama as the campaign leader and as the leader of the Armada fleet. He reached the west coast of India in Kozhikode (Calicut), Kerala. This was the first time that a European had arrived in India by sea. Thus, it is thanks to da Gama for discovering the sea route to India.

Muslim merchants were annoyed by the presence of a competitor in the region's trade. Portuguese merchants realized that the spice trade was much more profitable than Europe. They tried to keep it a secret, but the Dutch managed to reveal it and monopolize the spice trade. During the sixteenth century, English merchants decided to compete in the possibility of taking over some spice trade in the Indian Ocean because they expected huge profits. (Vasco da Gama arrived on the West Coast of India). In 1600, the whole of northern India was under the rule of a

Mohammedan sovereign known as the Great Mogul. His empire extended from Kashmir to the Bay of Bengal, from the slopes of the Himalayas to the tableland of the Deccan.

On the last day of December 1600, Queen Elizabeth I granted a royal charter to the governor and a company of merchants of London trading with the East Indies. Soon known as the East India Company, an effective private trading company, that would lead to the subjugation of India under British rule. It was founded by merchants who wanted to expand their trade from Asia in spices, cotton, and indigo dye and then sell them in England for a profit (Bruce Brunton 78).

The goal of this company was to trade with the East Indies and expand British influence. The company's first ships arrived in India in 1608, and the British began establishing commercial centers along the country's coast. As a result, the British East India Company began to expand, including control of India. In 1664, the British Parliament decided to grant the company official status as a royal charter. This gave it strength in itself, and the company began to take care of Indian affairs because it needed somewhere to buy its spices.

In the beginning of 1757, Britain expanded its control over India through the East India Company. At first, they sailed to the East Indies, which are now modern-day Indonesia and the Philippines, and tried to compete with the Dutch, French, and Portuguese merchants who were already there. Because they couldn't compete, the East India Company's focus shifted to southern India. (Blackwell 34)

The East India Company, consisting of an army of 260,000 men at the beginning of the nineteenth century, supported the British government and parliament and expanded its control over most of India. The company organized the country's trade, collected taxes, and imposed

them on the Indians. In 1803, the company's forces marched to Delhi to search for the King of the Mongols. The ruler of the company. In 1847, Lord Dalhousie annexed a quarter of a million of the land of the Indian rulers. (Tharoor 30)

Britain has destroyed the thriving manufacturing industries in India. Indian products were replaced by British products such as textiles. When the British were just merchants and not rulers, the Indian textile industry was more creative and productive. As a result, exports flourished. But when British merchants took power, everything changed. They used Indian raw materials and exported products to India and the rest of the world.

The merchants of the British East India Company depended for support on the Mughal Empire, as they were ready to foster trade. But the British showed superiority and managed to have a strong fleet, where they managed to gain a lot of fame. Although the Portuguese preceded them in controlling the Indian Ocean, the Mughals did not care about the truth of Britain's intentions and decided to choose the British as their protectors. This British position was confirmed by Catherine Atwater Galbraith: "Evidence of Portuguese, Dutch, and French occupation still exists in parts of India.

But British influence is everywhere, since it was the British who pushed back their rivals and extended their authority over local Indian rulers until in 1818, practically the entire Indian subcontinent became officially part of the British Empire" (Catherine Atwater Galbraith, p. 105). Where the Europeans were appointed to control one of the world's richest and most strategic regions. Where the company took another trend towards development.

The purpose of the company was trade, but later several factors and events occurred that led to the decline of the Mughal Empire. Among those factors, after fifty years, the last "Great Mughals," Aurangzeb, died in 1707, which was followed by "lesser Mughals," where the local princes fought to replace the emperor. This was followed by successors who were unable to rule, and then instability.

As a result, the British took advantage of these conditions and offered their support to the princes in exchange for money and goods, especially in 1757 in the Battle of Plassey in Bengal. Due to its coastal location, Bengal was extremely important in shipbuilding and contained the largest international trade center in textiles. The French and British trading companies were the largest in India, and competition emerged between them for control of trade (Fritz Blackwell 35).

In 1756, Siraj ud-Daulah became the Nawab (leader) of Bengal. They were both disappointed: the British presence in Bengal annoyed him, and the British East India Company was irritated because they assumed he would prefer to work with the French. In 1757, ud-Daulah took control of Fort William, located in Kolkata, India, after the British refused to stop the expansion of the fort. The British, led by Robert Clive, planned to recapture the fort, and the two sides met at Plassey. Therefore, it was called the Battle of Plassey.

Ud-Daulah's army outnumbered the British, and he was joined by some French troops. However, the commander of the Bengali army, Mir Jafar, had secretly struck a deal with the British. After ud-Daulah was deposed, he agreed to switch sides in exchange for becoming the new Nawab of Bengal. Jafar promised to work in the interests of the British, and the British

intended to use him as a puppet ruler. The elimination of French East India Company competition in 1757 was a watershed moment for the East India Company.

Furthermore, in order to gain control of India, the East India Company installed Mir Jafar as a puppet ruler in Bengal, and expanded its control over India further. The East India Company's control meant poverty and injustice for British merchants. Even Indian goods were sold at low prices to the British, which in turn purchased British goods at precious prices. As a result of the failure of the harvest to produce sufficient crops, the Bengal region experienced poverty and famine between 1769 and 1770. Farmers did not have enough food to sell in order to pay taxes, and up to 10 million people died as a result of starvation and disease. (British colonialism in India - The British Empire)

In 1857, the Mughal rule was terminated, and the British government took over the company. In addition to replacing the company's administrative body with the Indian Civil Service.

In 1877, Queen Victoria declared the Empress of India in order to increase the chances of Britain winning, and not for the welfare of the people of India. Officially seized by the British, and the law of the Government of India of 1858 allows the British Crown to formally control India directly in the form of a new British Raj. (Tharoor 40).

## **1.4 Conclusion:**

This Chapter examines an overview of how Islam was introduced in India and its growth in the country through interactions between Arab traders and Indians. This interaction was not limited to trade alone, but also involved the exchange of ideas and religious beliefs. Consequently, Islam gained value and prominence in the Indian subcontinent. In addition, the influence of rulers such as the Delhi Sultanate and the Mughals played a significant role in expanding Islam and blending it with local customs and traditions. Islam emphasized education as a fundamental aspect of faith, including the study of the Quran, Hadith, Arabic language, and other fields of knowledge that hold value in Islamic heritage. However, this approach did not last long due to the entry of British colonialism, which disrupted these dynamics. This explains the reasons and factors behind that.

## **Chapter Two:**

### **The Educational Status of Indian Muslims before the British Rule.**

#### **2.1 Introduction:**

Before the coming of the British to India, the Indian Muslims' education was based on a traditional process, where religious subjects were taught in various institutions. India was rich and diverse in the Islamic institutions. First, this chapter sheds light on the history of religious education in India, its features, and its impact on the state of Indian Muslims education. Secondly, it focuses on several types of Institutions including Madrasas, Maktabas ...etc. Finally, this chapter discusses the Education of Indian Muslim women in that era.

## **2.2 The History of Islamic Religious Education in India:**

Having an extensive history that predates the British rule by thousands of years, Islamic religious education in India boasts a rich and illustrious background, deeply rooted in the cultural fabric of the subcontinent. Its origins can be traced back to the momentous era when Muslim rule took hold in the country during the 12th century, marking the beginning of a transformative period in the realm of education and spiritual enlightenment. Over the centuries, this educational system flourished and evolved, nurturing scholars, theologians, and intellectuals who contributed significantly to India's intellectual and philosophical landscape.

The intermingling of diverse traditions and the exchange of knowledge between different civilizations led to a fascinating syndissertation of ideas and an unparalleled tapestry of wisdom, influencing not just the Indian subcontinent but also leaving a profound impact on the broader Islamic world. Even during turbulent times of political upheavals and social changes, Islamic religious education in India endured, maintaining its essence and character as an essential pillar of knowledge and spiritual understanding. Today, it continues to play a pivotal role in shaping the spiritual and intellectual growth of countless individuals, embodying the resilience and timelessness of its historical heritage.

The Muslim rulers, notably the Delhi Sultanate and the Mughal Empire, played a vital role in the promotion and development of Islamic education in India. Over time, Islamic religious education became deeply ingrained within the Indian Muslim community, leading to the establishment of numerous educational institutions dedicated to spreading Islamic teachings and knowledge (Telwani 690).



During the early stages of the spread of religious education, the primary focus was on the Quran and Hadith, which are considered the two central texts of Islam. Educational institutions called Maktabas were established, where teachers prioritized the memorization and recitation of the Quran, as well as the study of Arabic grammar and Islamic Fiqh (Islamic jurisprudence).

However, it was during the reign of the Delhi Sultanate in the 12th century that a significant turning point occurred in the history of Islamic education in India. Sultan Iltutmish and his successors, such as Alauddin Khalji and Firoz Shah Tughlaq, made notable efforts to promote Islamic learning. They actively invited renowned teachers from various Islamic countries around the world to impart their knowledge to students in India. These scholars brought with them a wealth of expertise in Islamic theology, jurisprudence, and other branches of knowledge, which greatly enriched the educational landscape of the subcontinent.

Moreover, this period witnessed the establishment of prominent madrasas in different parts of India. For instance, the Madrasa-i-Nizamiya in Delhi, founded by Sultan Alauddin Khalji, became a renowned center of Islamic learning. It attracted students from far and wide who sought to deepen their understanding of Islam. Similarly, other notable institutions like the Madrasa-i-Mahmudiya in Jaunpur, the Madrasa-i-Bahmani in Gulbarga, and the Madrasa-i-Qutbshahi in Golkonda were established, further contributing to the spread of Islamic education across the country (Ivermee 107/108).

These madrasas not only focused on religious education but also offered instruction in various other disciplines such as mathematics, astronomy, medicine, and philosophy. They became vibrant centers of intellectual activity, fostering an environment where scholars engaged in lively discussions and debates, leading to the exchange of ideas and the advancement of knowledge.

Many of these madrasas also had libraries that housed extensive collections of Islamic texts and manuscripts, providing students and scholars with valuable resources for research and study.

Furthermore, the Mughal Empire, which succeeded the Delhi Sultanate, continued to support and patronize Islamic education in India. Mughal emperors, including Akbar, Jahangir, and Aurangzeb, made significant contributions to the growth and development of madrasas. They established new institutions, expanded existing ones, and granted them generous endowments. The Mughal rulers also appointed distinguished scholars as court advisors, who played an important role in shaping the educational policies of the empire ( Telwani 692-693).

In conclusion, the history of Islamic religious education in India spans centuries, with its origins dating back to the era of Muslim rule in the country. The efforts of Muslim rulers, such as the Delhi Sultanate and the Mughal Empire, were instrumental in promoting and nurturing Islamic learning. The establishment of madrasas and the influx of renowned scholars from different parts of the Islamic world greatly contributed to the dissemination of Islamic teachings and the development of knowledge. These educational institutions became centers of intellectual activity and played a crucial role in shaping the religious, cultural, and intellectual landscape of India.

The legacy of Islamic education in India continues to resonate to this day, with modern educational institutions carrying forward the traditions established by their predecessors. To sum up, the history of Islamic religious education in India is a centuries-long journey that originated during the era of Muslim rule. Muslim rulers, such as the Delhi Sultanate and the Mughal Empire, played a vital role in fostering and promoting Islamic learning.

The establishment of madrasas and the arrival of distinguished scholars from different parts of the Islamic world significantly contributed to the spread of Islamic teachings and the

advancement of knowledge. These educational institutions served as hubs of intellectual activity and had a profound influence on the religious, cultural, and intellectual landscape of India. The influence of Islamic education in India endures today, as modern educational institutions carry forward the traditions established by their predecessors.

### **2.2.1 Features of Religious Education in India:**

At first, the Islamic education system primarily focused on Quraniq Studies, which highlights the comprehensive study of the Quran; because it is considered the most valuable book in Islam, believed to be the literal word of God as revealed to Prophet Muhammad. Students who were taught in Islamic institutions, made notable efforts on memorizing and reciting the Quran, also understanding its deeper meanings, moral teachings, and spiritual guidance; in order to apply it in their life (Telwani 691).

In Quraniq Studies, students would explore various aspects of the Quran. As an example, they would delve into the study of Tafsir, which involves the interpretation and explanation of the Quranic verses by renowned scholars throughout history. This helped students develop a profound understanding of the Quran's messages to Muslim individuals and its application in several times.

Secondly, Hadith subjects had a crucial role in religious education. Hadiths refer to the recorded sayings, actions, and teachings of Prophet Muhammad, which stands as an important source of guidance for Muslims through their lives.

In addition, Hadiths are important teachings and actions of Prophet Muhammad (PBUH) that are recorded and passed down to Muslims. They play a crucial role in religious education. Hadiths provide guidance for Muslims in their daily lives.

When studying Hadiths, students learn about different categories of Hadiths, how to determine if they are authentic, and how to understand and apply them. By critically analyzing the authenticity and reliability of Hadiths, students can make sure they are learning the genuine and reliable teachings of Prophet Muhammad (PBUH).

In Islamic education, learning Arabic was very important alongside studying the Quran and Hadith. The Arabic language was used as the main language for teaching to help students understand the Quran and Hadith better. Indian Muslim Students in primary and higher institutions would learn about Arabic grammar, sentence structure, words, Islamic sciences...ect, and how to express themselves effectively. By becoming skilled in Arabic, students could understand the finer details and meanings of the texts. Knowing Arabic also helped students to discuss and exchange ideas with other scholars, and it played a crucial role in preserving Islamic knowledge throughout history.

Furthermore, Jurisprudence or Islamic law was an important subject in religious education. Students would learn about the rules and principles of Islamic law, studying different ways of thinking and their interpretations. They would explore where Islamic law comes from, like the Quran, Hadiths, scholarly agreement, and logical reasoning.

In their studies, Indian Muslim students who taught in higher education institutions, learned about different areas of law, like worship, family law, and criminal law. They analyzed real-life situations, using the principles of Islamic law to make the right decisions. This thorough study of Islamic law gave students the knowledge and skills they needed to understand complex legal matters and promote justice in society. Also, in ancient India, there was a system of education called the Gurukula system. In this system, students lived with their teachers, called Gurus, in

special places called Ashrams. The Gurus taught the students many things, including religious teachings, scriptures, rituals, morals, and values (Padli 2021).

### **2.2.2 Impacts of Islamic Education:**

Islamic education in pre-British India had a big impact on people's lives. It taught them about Islam and its teachings in a deep and meaningful way. People who received Islamic education became knowledgeable about their faith and could participate in religious activities like reciting the Quran. They learned how to read Arabic and understand the meanings of verses from the Quran, which deepened their connection with their religion. Islamic education also focused on teaching good values like honesty and kindness, which helped individuals become better people. Students were taught to treat others with respect, show compassion, and be fair in their dealings. These moral lessons influenced their behavior and interactions within their families and communities, fostering a sense of harmony and social cohesion.

One of the significant impacts of Islamic education was its role in preserving the Islamic tradition. Students in madrasas studied and memorized the Quran, Hadith, and other religious texts. By doing so, they became custodians of Islamic knowledge, ensuring its continuity across generations. This preservation of tradition was crucial in maintaining the authenticity and integrity of Islamic teachings.

Islamic education also played a role in bringing Muslims together and creating a sense of unity among them. Madrasas served as gathering places where students from different backgrounds and regions came together to learn. This interaction allowed individuals to build relationships, exchange ideas, and strengthen the bond of their shared faith. The sense of community that emerged from these educational institutions provided support and solidarity among Muslims.

Furthermore, Islamic education encouraged critical thinking and intellectual development. Students were encouraged to ask questions, engage in scholarly discussions, and seek a deeper understanding of Islamic teachings. This approach fostered a culture of intellectual curiosity and independent thinking, enabling individuals to develop their analytical skills and broaden their knowledge.

Islamic education also produced leaders and scholars who played important roles in guiding the community. These individuals, known as ulama, served as religious authorities and provided guidance on matters of faith, religious practices, and personal ethics. They offered counseling, resolved disputes, and acted as spiritual mentors, influencing the lives of many. Additionally, Islamic education emphasized the importance of charity and helping others in need. Students were taught about the significance of giving back to the community and assisting those less fortunate. This education instilled a sense of responsibility and encouraged individuals to actively participate in charitable activities, promoting a culture of philanthropy and social welfare.

## **2.3 Types of Institutions:**

During the period of Muslim rule, alongside madrasas which provided religious education exclusively for Muslims, there were maktabas that offered Persian-Islamic education to Indian students, predominantly in Urdu but also incorporating Arabic and/or Persian language instruction.

### **2.3.1 Madrassah:**

Madrassahs in India were established before British rule for several centuries. Madrassahs, which are Islamic educational institutions, offer a comprehensive curriculum covering Islamic

theology, law, Arabic language, and sciences. Students would progress through different levels of study, from basic Quranic education to advanced theological studies. It has a long history in the Indian subcontinent, dating back to the medieval period. They were mostly located either in the State capital or in big cities more than rural ones.

In 11th century and during the Delhi Sultanate, Islamic rulers such as Mahmud of Ghazni made efforts to spread Islamic learning and encourage the establishment of educational institutions.

The curriculum of madrasas was based on a series of subjects related to Islamic sources. It included the study of the Quran, Hadith, Fiqh (Islamic jurisprudence), Aqidah (theology), and Arabic grammar. Students were taught other subjects such as mathematics, philosophy, and Persian language. Madrasas produced generations of educationists, scholars, jurists, theologians, who left a remarkable impact in the Islamic scholarship in India and around the world. (Muslim Education in Medieval 2022)

Madrasas played a crucial role in educating Muslims. They had a well-rounded curriculum that included Islamic theology, law, Arabic language, and sciences. Students would go through different levels of education, starting from basic Quranic education and progressing to more advanced theological studies. These institutions were notable in shaping the educational system for Indian Muslims by providing them with a relevant knowledge in religious subjects. (Tabroni et al. 1-2)



Kinu, Burhaan. "Muslim children Reciting Verses From Islam's Holy Book Quran." Getty Images, 21 July, 2023,

[www.gettyimages.com/detail/news-photo/muslim-children-reciting-verses-from-islams-holy-book-quran-news-photo/174161860](https://www.gettyimages.com/detail/news-photo/muslim-children-reciting-verses-from-islams-holy-book-quran-news-photo/174161860). Accessed 15 March 2023.



### **2.3.2 Maktab:**

Maktab, also known as Kuttab or Maktabah, were institutions designed to provide children with foundational religious education. These establishments were responsible for imparting essential skills such as reading and writing in Arabic, as well as instilling the memorization of the Quran and teaching fundamental principles of the Islamic faith.

During their existence, Maktab fulfilled the role of elementary schools and occasionally even secondary educational institutions, playing a vital role in the educational landscape until the 1850s. Alongside their focus on religious teachings, these institutions recognized the importance of a well-rounded education and included secular subjects in their curriculum. Students had the opportunity to gain knowledge in areas such as public administration, trade, and engage in intellectual and cultural pursuits, including the appreciation of poetry.

It is worth noting that while Maktab were accessible to the elite class, they also welcomed students from diverse backgrounds, accommodating both Hindus and Muslims. In certain regions, the number of Hindu students even exceeded that of Muslim students, demonstrating the inclusivity and openness of these educational establishments (Tharoor, 2016).

### **2.3.3 Dargahs:**

They were tombs or mausoleums of revered Sufi saints. They were considered sacred places and attracted pilgrims from various faiths. The custodians of Dargahs, known as Khadims or Sajjada Nashins, managed the tombs and guided visitors. People visited Dargahs seeking blessings, healing, and fulfillment of their wishes. Dargahs organized festivals and events where devotional music, qawwalis, and Sufi poetry were performed. They were also important centers for cultural activities like art and music.

### **2.3.4 Karkhanas :**

Another type of Islamic institutions, they were workshops or manufacturing units that played a crucial role in the Indian economy before British rule. Skilled artisans and craftsmen worked in these workshops and produced various goods such as textiles, pottery, metalwork, jewelry, and weapons. Karkhanas were often associated with royal courts, temples, and wealthy merchants. They had a hierarchical structure with different craftsmen specializing in different trades. Karkhanas contributed to trade and commerce, both within India and with other countries. They were centers for apprenticeship, where knowledge and skills were passed down from one generation to another.

### **2.4 Education of Indian Muslim Women before British Rule:**

It is common that judging the progress of a nation is knowing the status of women in society. The more opportunities they have, the greater their role in achieving development. As Pratima Asthana said, "When she says, the position of women in a society is the true index of its cultural and spiritual attainments. Since the origin of society, women have formed an integral part of the social structure. Her role in the various walks of life has contributed to the evolution of values which have counted for what may be described as all-round progress. Her status is the measuring rod in assessing the standard of culture of any age."

The role of women varied from one society to another and from time to time, within one society itself. There are many societies in which women are of higher status than men, and others are of equal status, while others consider that women have no place in society (MENON 1). Muslims were a popular religious community in India, but they had the lowest level in the field of education, particularly Muslim Indian women (Manzoor Hussain et al 311) Queen Rania of

Jordan said, "If you educate a woman, you educate a family; if you educate a girl, you educate the future." Therefore, it is important to study to know the situation of Muslim women on the educational aspect before British rule (Barik et al 175).

Education is an essential part of every person, regardless of gender. While the distinction between the sexes continued, for men, it was developed in all cultures, but for women, it is not very important because they do not need it compared to men, especially in the aspect of education. There was always a gap between women and men in India in general, and women were fading away (Lohia 1).

As detailed in the introductory chapter exploring the origins of Muslims in India, a notable proportion of individuals within this community adopted Islam after undergoing conversions from Hinduism. Subsequently, during the period of Muslim invasions and the establishment of their rule in India, a dynamic cultural exchange took place. Muslims came face to face with the diverse array of cultural practices prevalent among the Hindu community. Remarkably, they discovered that certain customs, specifically those related to the status of women, exhibited striking parallels to their own cultural norms.

The encounter between Muslims and the existing Hindu customs surrounding women's roles and societal positions provided an opportunity for a nuanced understanding of cultural dynamics. While there were undoubtedly differences stemming from religious beliefs and practices, a notable degree of overlap and shared values became apparent. This realization served as a reminder that cultural interactions are rarely one-sided, and mutual influences can shape the development and evolution of societies.

The recognition of shared customs in relation to the status of women brought about a deeper appreciation for the interconnectedness of diverse cultural systems. It underscored the notion that cultural practices are not static entities confined to a single religious or ethnic group but rather fluid expressions influenced by historical circumstances and human interactions. This awareness contributed to a more nuanced understanding of the multifaceted nature of cultural identities in India during the period of Muslim rule and facilitated a more comprehensive exploration of the socio-cultural landscape of the time.

During the ancient period of India, women were esteemed. They enjoyed a high status because they played an important role in society. However, as a result of freedom, women began to be subjected to discrimination and mistreatment from the Vedic period (Rout 42). Islamic rule lasted for about eight centuries, leaving an indelible impression on its book, culture, policy, and administration in India. It is known that the Islamic community is influenced by Islamic law, meaning that treatment and relationships differ from other societies.

During the emergence of Islam, it encountered a social landscape deeply influenced by the existing ideas and traditions upheld by Jews and Christians. Consequently, effecting change within the established system and customs proved to be a challenging endeavor (KAZI 2-28). Within this societal framework, women were relegated to an inferior position, and the birth of a girl was often regarded as a sorrowful occasion. Women, in particular, faced severe restrictions and lacked the autonomy to select their own life partners. Their freedom to choose their husbands was non-existent during this period. These prevailing cultural norms entrenched gender inequalities and limited the agency and personal choices of women within the Islamic societies of that time.

However, there are numerous complex factors that have historically hindered the education of women, contributing to their isolation and confinement within their homes. One significant reason was the prevailing social and cultural norms that deemed women's roles primarily as caretakers of the household and nurturers of children. These deeply ingrained beliefs limited their opportunities for intellectual and personal growth, leading to their exclusion from educational institutions.

Societal expectations dictated that women's primary responsibilities were to manage domestic affairs and maintain familial harmony, leaving little room for pursuing formal education. Furthermore, limited access to educational resources, such as schools and libraries, further exacerbated this issue. Educational institutions, often restricted to male students, were not designed to accommodate the needs and aspirations of women.

Consequently, women faced formidable barriers when attempting to access educational opportunities that could empower them and broaden their horizons. The combination of social, cultural, and structural constraints heavily impeded women's educational advancement and perpetuated gender disparities in knowledge acquisition. Overcoming these obstacles required concerted efforts to challenge societal norms, promote gender equality, and create inclusive educational environments that recognized and nurtured the potential of women.

During the Mughal period, education was limited to only the royal classes and a few middle classes, as the "Maktabs" were responsible for providing religious education for women at home. Teaching for women was solely focused on religion and morals. Widows took on the responsibility of educating girls in their homes, or they relied on the relatives of the learners to teach them, imparting knowledge of the Persian or Urdu language . (Menon 22/23).

At the beginning of the nineteenth century, although institutions such as Pathshalas, Maktabas, and Madrasas were present and very popular, only Muslim women were taught to read the Qur'an in Arabic (Nures Salam 1097).

Nevertheless, women received a special education, a good example being Babar's daughter, Gulbadan Begum, author of the Humayun Nama, the first woman to shed light on the social reality of Mughal women. In addition, the eldest daughter of Emperor Aurangzeb established "Jahanara," a private school for women's education. There was a special learning style for women, but it was very low at that time (Barik et al. 176). According to a government report in "1845," the first school for girls in northern India was in Delhi. It is considered one of the six schools conducted by Punjabi Women and attended by wealthy families in the city.

The girls at an early age were kept in the Purdah, or what is known as the practice of isolation and hijab, where they wear the veil and isolate themselves from men. Most of the girls stayed at home and relied on their relatives to teach them. Only education was limited to memorizing the Qur'an or ustani, which was supported by "waqf." This was a group of educated women, probably the wives, widows, and daughters of Maulvis.

When girls grew up, ustani had to come to the house to teach them, where these teachers had limited educational skills. So, teaching girls was only in memorizing some Qur'anic passages, and others learned to read Arabic during Qur'an lessons, and Persian or Urdu from their fathers or brothers. Girls had little time because most of their time they spent on housework. They were only learning what they needed about their future role as a wife and mother.

It was important to know morals and good treatment and how to keep household accounts. But regarding education, it was not necessary for girls because teaching women how to write may be dangerous. Because if a woman has the ability to write, she has the power to disrupt a man's life,

as the Qabus Nama said, "if you have a daughter... when she grows up, entrust her to a preceptor so that she shall learn the provisions of the sacred law and the essential religious duties, but do not teach her to read and write; that is great calamity" (Minault 22/23).

## **2.5 Conclusion:**

In conclusion, this chapter illustrates the state of education for Indian Muslims before British rule and the adoption of traditional Islamic educational curricula. These teachings were transmitted through various means, including the establishment of religious institutions called "madrasas" that served as centers of learning. They provided comprehensive subjects, including the Arabic language, Islamic jurisprudence, and literature, which aided in knowledge acquisition and intellectual growth within the Muslim community. Traditional education flourished as a form of Muslim education for Indians. However, there were restrictions concerning the education of Muslim women, as their opportunities were severely limited, often confined to learning at home.

## **Chapter Three:**

### **Indian Muslims' Educational Status during British Rule.**

#### **3.1 Introduction:**

During the British colonial era, the education status of Indian Muslims underwent significant changes. The colonial era had a profound impact on the educational opportunities available to Muslims in India. At the beginning of British rule, the education system in India was largely traditional. Over time, the British have made efforts to change the educational system of Indian Muslims to a modern new one. First, this chapter will discuss the various policies, reforms, and initiatives of the British colonial rule and their impact on the Indian Muslims' education aspect. In addition, it will show the Muslim women's educational status during the British rule; how it is affected by modern Western education. Also, this chapter will shed light on the attitudes of Indian Muslims toward the modern education system and discuss in detail their response. It is worth mentioning the Muslim movements such as "The Aligarh Movement" led by several reformers and educationists like Sir Syed Ahmed Khan. Finally, we will give a biographical fact about one of the most known Indian educationists in the 19th century known as " Sir Syed Ahmed Khan".



### **3.2 New British Colonial Educational Reforms:**

During the era of British colonial rule in India, the British government aimed to change the traditional educational system of Indians. M.S Rajan said " British rule has left a tremendous legacy in almost all walks of life and in the realm of ideas and beliefs as well." ( 89). Then, it implemented a series of policies and reforms that significantly influenced the education system in the country. Particularly, the main focus of these reforms was to spread Western education among Indian communities; they diffused new subjects and methods of teaching from the Western world into Indian society.

Indian Muslims, like other communities in India, were affected by these policies. A minority of them embraced and accepted English education and sought to modernize their community through Western education. They established several institutions which aimed to provide modern education to Muslims without losing their cultural values and religious identity.

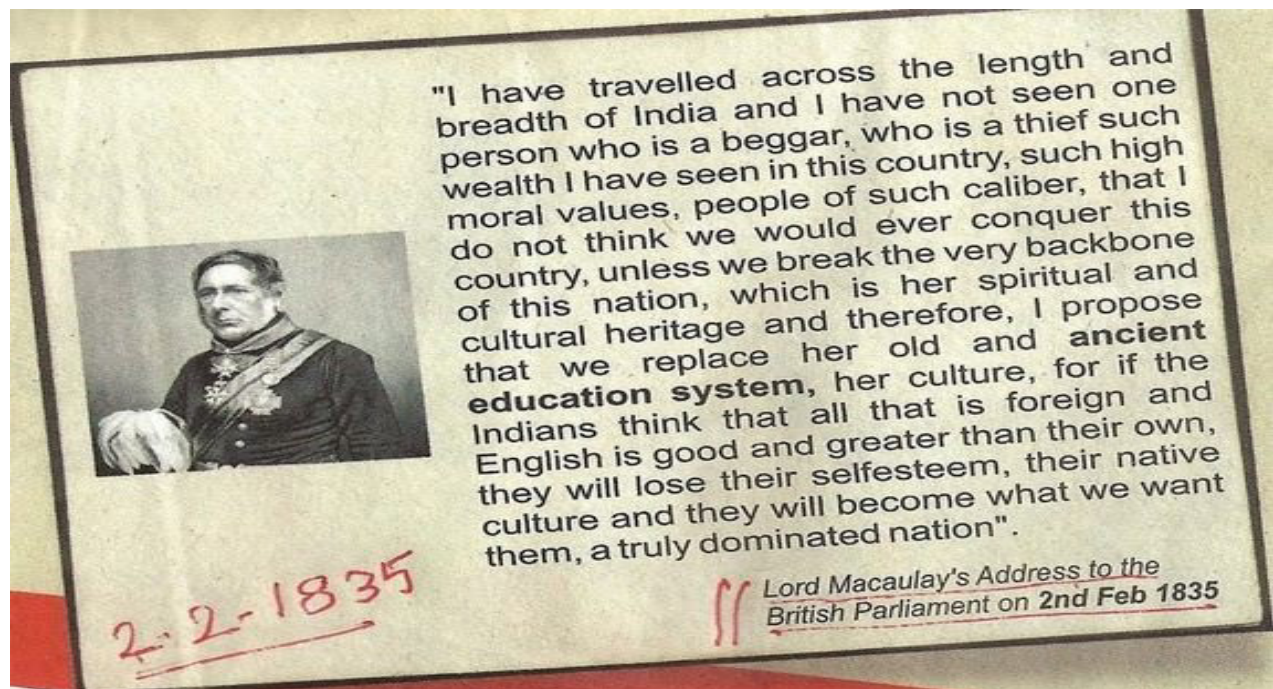
However, the majority of Indian Muslims, especially those from rural areas, were unable to access English education due to various factors, including the language, lack of resources, cultural barriers, and the preference for religious education in madrasas. Consequently, they primarily received a traditional education in Islamic institutions.

#### **3.2.1 Macaulay's Minute on Education 1835:**

Macaulay's Minutes of 1835, emerged by the historian Thomas Macaulay, cannot be overstated. Macaulay's proposal emerged as a landmark document In India. At its core, Macaulay's Minutes advocated for the introduction of English education in various educational institutions across the country. In doing so, it aimed to change the traditional Indian learning systems that had been prevalent for centuries.

Macaulay believed that English education would bridge the gap between the East and the West, facilitating the exchange of ideas, knowledge, and progress. The language, according to him, was a key to unlocking new avenues of learning, opening doors to modern sciences, literature, and governance systems that were transforming societies elsewhere in the world.

While Macaulay's Minutes were met with both support and opposition, they marked a transformative turning point in the educational aspect of India. The document proposed remarkable reforms in the Indian education system, leading to the establishment of various institutions that adopted English as the primary medium of instruction. Over time, English Education played a crucial role in empowering Indians to actively participate in the political, economic, and social practices, enabling them to navigate the complexities of an increasingly interconnected world.



Mitra, Anirban. "The quote by Lord Macaulay." Photograph. Feb 19, 2017. The Wire. Web. Accessed 29 May 2023.

<https://www.google.com/amp/s/m.thewire.in/article/history/macaulays-speech-never-delivered/amp>.

### **3.2.2 Wood's Despatch 1854:**

Wood's Despatch, also known as the Education Despatch of 1854, was considered as a remarkable educational policy document in India during British rule; introduced by Sir Charles Wood, the then British Secretary of State for India. It aimed to reform and restructure the education system; in order to serve the growing economic needs of the British Empire such as the need for more job opportunities. However, the existing education system in India consisted of traditional methods of teaching. The British governors suggested changing the education system of Indians, and introducing Western modern education system; to promote the Western values and new social reforms.

Wood's Despatch encouraged the establishment of schools that would teach in local languages to cater to the needs of the majority of the population such as Muslims and ensure wider access to education to all citizens. This policy worked on the establishment of new educational institutions such as the three universities in Calcutta, which was formed in 1857, followed by the universities in Bombay and Madras. These universities aimed to provide higher education in English Language that helped to the expansion of education across the country.

Wood's Despatch had a remarkable impact on the education system in India. It led to the advancement in the education system in all its features to a modern education system and contributed to the growth of intellectual and academic pursuits in the country. It promoted the teaching of Western science, literature, and philosophy, thus introducing Indian Muslims to the values of the Western countries.

### **3.2.3 Hunter Commission Report 1882:**

The Hunter Commission Report of 1882, also known as the "Report of the Indian Education Commission 1882," was an important document that examined the education system in British India during the late 19th century. Sir William Hunter, a well-known British civil servant and scholar, declared the commission. The report had significant implications for various communities in India, including Indian Muslims.

The British colonial government established the Hunter Commission to evaluate and suggest changes for the improvement of the educational system in India.

Regarding Indian Muslims, the Hunter Commission Report had multiple impacts on their education state. Firstly, it emphasized the importance of preserving the cultural and religious identity and Islamic values of Indian Muslims. Secondly, it gave support and encouragement for Islamic institutions such as Madrassah; in order to balance between religious education and Western modern one. Additionally, it emphasized the need to modernize and diversify the curriculum in the religious institutions. (Chuaungo 1)

### **3.2.4 Partition of Bengal 1905:**

Bengal was one of the Indian biggest cities with a high population. After British rule was established, rulers thought of splitting Bengal. This was the first major political crisis faced by the British after winning control of the subcontinent.

The main reason for the partition of Bengal was that since it was a large province with a population of 85 million people, it was not possible for one governor to control it. The population of Bengal was composed of both Muslims & Hindus. Among them 58 million were Hindus and 27 million were Muslims. Since it was very hard to control the public, the government realized that it would be more efficient to govern it as two smaller provinces. In

1903, Viceroy Curzon proposed that Bengal should be partitioned into West Bengal and East Bengal, and in 1905 the British partitioned Bengal as Curzon suggested two years before.

Lastly, Muslims were neglected and isolated due to under governance previously. So, The British wanted to gain their favor, which they warmly embraced; because they presented the majority in the newly established East Bengal province (Mohammad Ali 2010/2011).

### **3.3 The Muslim Women' Educational Status during British Rule:**

After Britain entered India and continued its expansion, and despite their access to the social, political and social arena in India, it felt the lack of legitimacy to justify its rule. They called it "improvement" and later "moral and material progress."

It started anglicizing the country, as the best way to change a society is education, as it is the most important factor for control and governance. To do this, they chose the weakest class in society, which is women. The very first schools established by missionaries. According to Jogeshchandra Begal, the Calcutta female Juvenile society, organized by the Calcutta Baptist Mission society in 1819 opened a school at Gouribari in North Calcutta. At the beginning there were only 8 students and 12, but 32 in the next. all from the lower orders of Hindu society and some adults. (Majee 14).

During the early period of British rule, at that time purdah was still common in many areas. Despite this, the British enacted the generalization of education, as it had a great and beneficial impact. This triggered the severity of the many social injustices perpetrated on women.

In the twentieth century, a number of laws were passed, such as regulating child marriage and granting women's rights. This led to the improvement of her conditions, thus leaving her home, and then earning her livelihood to supplement the family's income. As a result, Al-Burda was abandoned and retired. With the changes that have occurred in the country, education spread, and

gender discrimination disappeared, as women left purdah or isolation and participated in many national affairs. Interest in women's education has become important, Rawat points out that “if we take a historical survey of women’s education in India, we shall find that during the modern period the educationists and the authorities devoted their mind to the problem of women’s education ever since the advent of English education.”

During 1905-1921 girls' education received much encouragement. Where Mahatmaghandi is considered one of the most prominent figures who contributed greatly to female education, in 1926 he opposed the Purdah regime, which prevented girls from obtaining higher education.

Kerala is one of the cities located in India, standing first in literacy. Where reading and writing were encouraged from 1901 onwards is, as the authorities in Malabar faced a great problem in educating Muslims, as the education of the Mohammedans took the attention of the government in the first period, but there was no great progress as a result of indifference, in 1871, education was improved With Muslims in schools linked to mosques.

Despite the encouragement that Muslim women received in the field of education, they did not fully benefit from this, due to the structural and social factors deeply ingrained in some Islamic societies, such as the prevalent practice of early marriage and the tradition of veiling. (Menon 18-25) points to a study that sheds light on the multifaceted challenges faced by Muslim women in pursuing education and achieving their full potential.

In many conservative societies, early marriage remains a common practice, often leading to young girls being married off before they can complete their education. This premature transition to married life severely hampers their chances of continuing their studies and pursuing higher learning opportunities. Married life places additional responsibilities on these women, which can

restrict their access to educational institutions, making it difficult for them to balance household duties and academic pursuits.

The tradition of veiling, while practiced for various reasons and interpretations, can also play a role in limiting educational opportunities for Muslim women. In certain regions, the requirement or expectation to wear a veil might be accompanied by conservative cultural norms that discourage women from pursuing education outside the home. This limitation can result in women being confined to domestic roles and deprived of the chance to explore their intellectual potential and aspirations.

Moreover, in some cases, societal attitudes and biases towards women's education can be rooted in deeply ingrained patriarchal norms, perpetuating gender inequality and discouraging girls from seeking knowledge beyond certain boundaries. This further reinforces the existing gender gap in education and workforce participation among Muslim communities.

### **3.4 The Muslims' Attitude towards the Modern Educational System:**

With the advent of British rule in India, they found the educational system of both Hindus and Muhammadans linked to their religious institutions and teachings. though, and through its policy it affected the school curricula and made its indelible mark.

In regards to Islamic education, Muslims were afraid of Western culture and their education would end the education or Islamic faith of society which is very important to them. Initially, there was resistance from some conservative Indian Muslims towards British modern education. They perceived it as a threat to Islamic values and traditions.

The reaction of the Muslim community towards British education was hostile, as they had a hatred for the British in their culture, teachings and thought, so they kept themselves away from Western education. As a result, they caused their death, and they were accused of being the cause

of the 1857 rebellion, which led to assaults on the Muslim family and sentenced them to death. As a result of the unjust British policy, Muslims were forced to live in abject conditions, which led to their exclusion from the civil service (Telwani & Ajaz 694).

On the other hand, in order to destroy the Islamic civilization, the British chose the less Muslim sectors of Indian society as a tool. As the Mughal aristocracy was the most vulnerable to the British. They easily won over the nobles, the elite, and the Shiahhs, for they accepted whatever they saw as the progress of thought and followed the path of adopting Western ideas of government and administration, but soon shifted their allegiance to the British rulers for comfortable gain. They were responsible for promoting a new outlook based on compromise with the West, but adaptation to the circumstances is still an unresolved problem in front of Muslims because it was rapidly changing.

Where Muslims retreated from their religious defenses, and sought to restore the purity of their Islamic beliefs, which deviated towards heresy because of the policy of sordid tolerance of the Mughal rulers.( Mujeeb 26\_27)

When a minority of Muslims worked to secure the Islamic system, others came to the realization that they needed to restructure their educational system. Over time, many Indian Muslims recognized the practical benefits of British modern education. They believed that it as an opportunity for social development and economic progress, acquiring new materials for employment, and accessing positions of power. Muslim elites, including professionals and businessmen, were among the early adopters of modern education.

The second tendency was Muslims fully adopting and furthering British education, albeit with some modifications. To put them on an equal footing with other societies, modern teachings are introduced, increasing the likelihood of them finding employment prospects. When it first



arrived, it was known as Muhammadan Anglo-Oriental College and later changed its name to Aligarh Muslim University, established by Sir Sayid Ahmed Khan.

In addition, the third trend, people are expressing their unhappiness with M.A.O. College in Aligarh as well as Darul Uloom in Deoband. It manifested as Nadwatul Ulema, Lucknow. Besides, After the First World War, another trend as well as dissatisfaction with the three directions emerged. Jamia Millia Islamia served as a representative of Islamic education on a national scale.

An educational institution Darul Uloom, also known as the Deoband Madrasa, was established in Deoband, a tiny town about 100 miles north of Delhi, in 1866, nine years after the first battle of Independence against British colonialism and ten years after the famous uprising. The institution's founders were Maulanas Rashid Ahmed Gangohi (1829–1905) and Maulana Muhammad Qasim Nanautawi (1833–1877). Nonetheless, Deoband gave rise to religious figures who were vital to the nation's war for independence and to the mass education of the populace. As the intention was to glorify Islam rather than serve the current needs of Indian Muslims, it is clear that the schools that were built in India had enormous importance in maintaining Islamic culture. (Cook, 695)

In order to protect the Muslim community from the Western education of contemporary India, Dar-ul-Uloom Deoband also prohibited the teaching of English. to preserve the Muslim community from the Western education of modern India. Despite this, they were accused of ignorance and darkness in their exhibitions of teaching English, as long as it is not associated with the modern era. Sir Sayyed devoted his whole life to developing an interest in getting modern education among Muslims. As Muhammadan Anglo-Oriental College became Aligarh

Muslim University in 1920. Where played an important role in shaping the political future and worked to promote the Islamic education of modern India.(cook,695)

To keep pace with the modern age of Muslims, the educational system in Aligarh began to train people who were suitable to meet contemporary needs, such as competition for economic opportunities and access to formal jobs.

In 1894, Nadwatul Ulema was founded at Kanpur. The Nadwa delegates had realized that Muslims could equip themselves with the knowledge offered by European science and education while remaining compatible with their religious outlook. The Nadwa succeeded in reviving interest in Arabic as a medium of instruction, rather than Urdu- a language popularized by the Deoband Madrasa. It is the largest and oldest private Islamic university in the Indian subcontinent. The aim of the Nadwa was to produce specialists and experts in many subjects. like modern science, history, philosophy, and mathematics were introduced.(cook,695)

With the inclusion of modern history, and spoken Arabic in the school curriculum, and the encouragement of intellectual discussion rather than memorization and blind adherence to the views of teachers. Reform measures faltered and finally came to a halt after the departure of Shibli Namani in 1913, although Madrasas still existed and enjoyed a certain degree of respect and influence in India.(cook,696)

Jamia Millia Islamia tried to achieve a balance between Islamic and Western education in order to try to integrate traditional and modern education. To establish an Islamic educational institution with the aim of developing a common curriculum for Indian Muslims, taking into account future challenges and preparing children to be the masters of the future, depending on Islam and Islamic civilization, especially for those who do not know their religion, it is true that

they need modern knowledge, but it is necessary for them to have an Islamic way of life, in addition to relying on themselves to live in freedom and dignity. (Telwani, Ajaz Ahmad. P695).

Despite the attack on Western culture, Britain succeeded intellectually, culturally, and educationally, and sought to degrade the value of Islam and Muslims, but Islam did not respond to the Western attack and survived all the ups and downs (Cook 340).

### **3.4.1 Muslim Educational Reform Movements:**

"After 1857, such Muslim loyalists as Mahmud Ali Khan of Ghhatari, Faiz Ahmad Khan, Abd al-Shakur Khan, were typical of those who had turned British rule to their profit and who were to follow Sir Sayyid Ahmad Khan in promoting Western Education for Muslims and in collaborating politically with the British." (Hardy 78).

Muslim educational movements were socio-cultural movements, emerging to advocate for educational reforms within the Muslim community. The leader was Sir Syed Ahmed Khan- the founder of Aligarh Muslim University, who sheds light on the importance of modern education alongside religious education. Leaders of the movements aimed to balance between religious education and Western modern sciences, seeking to equip Muslims with modern Western knowledge without losing their religious identity.

The Aligarh Movement, led by Sir Syed Ahmed Khan, was one of the major movements during that period of time. It played an essential role in shaping Indian Muslims' attitudes towards British modern education. It had various aims to achieve, including promoting English education among Muslims, establishing modern educational institutions, and encouraging a rational, progressive interpretation of Islam that could coexist with modern knowledge.

However, various debates and discussions resulted that the spread of British modern education among Indian Muslims had a remarkable impact on different social and cultural transformations.

While it provided opportunities for social mobility and development, it also led to a perceived erosion of traditional Islamic values and practices. This raised questions within the Muslim community about balancing modern education with religious education and preserving Islamic identity and values.

### **3.4.1.1 The Aligarh Movement by Sir Sayid Ahmed Khan:**

After the Indian Rebellion in 1857, the Muslims in India found themselves in a precarious position. They were not only socially and politically marginalized but also faced significant educational disadvantages. So, they founded the Aligarh Movement; it came as a response to the educational challenges faced by Indian Muslims.

The Aligarh Movement was a significant socio-political and educational reform movement in colonial India. It was founded by Sir Syed Ahmad Khan in the late 19th century. He believed that the acquisition of western modern educational subjects was a means for the development of the Indian Muslims (Sharma 647)

The founder of this movement, his educational ideas took a remarkable turn when he visited England in 1869. Where he saw modern teaching methods. Sir Khan, saw that they may suit the needs of the Muslims of India. He said to his friend Mohsin al-Mulk, in his letter he wrote, "If you were here, you would see how training is given to the children; what is the method of education; how knowledge is acquired, and how a nation wins prestige." (Sharma 647- 648).

This movement aimed to show the importance of modern education; that helps the Muslims to compete with other communities like the Hindu community in various fields. In addition, it aimed to enhance their socio-economic status. Sir Syed Ahmed Khan saw that through education and learning, Muslims could secure better employment opportunities and contribute to the

development of the nation. Furthermore, it advocated for the rights and interests of Indian Muslims, and their representation in politics.

Finally, the Aligarh Movement aimed to establish educational institutions such as "The Muhammadan Anglo-Oriental College" in 1875. (Kanwal 2018). To sum up, the education of Indian Muslims during British rule witnessed a complex and evolving landscape. While efforts were made to blend Western and Islamic education through movements like Aligarh.

#### **3.4.1.2 Nadwatul Ulama Movement:**

Nadwatul Ulama emerged during the British era in the subcontinent aimed to reform the system and curriculum of madrasas to adapt to Western modern education at that time. It was founded by Hadhrat Maulana Mohammad Ali Mungeri, the successor of Maulana Shah Fazlur Rehman Ganj Muradabadi. Under his leadership and others, the institution was established. A significant number of Islamic scholars in the country supported the movement and made considerable efforts to strengthen it.

#### **3.4.1.3 The Jamiat Ahl-Hadith:**

The Ahl-e-Quran movement, which originated in 19th-century India, can be described as a religious movement that emerged as a response to perceived deviations from the pure teachings of Islam. The movement holds the Quran, sunnah, and Hadith (the teachings and sayings of the Prophet Muhammad PBUH) in high regard as the primary foundations of religious values. The founders of the Ahl-e-Quran movement strongly oppose any practices or beliefs introduced into Islam in previous eras such as British rule. It aimed to revive the interpretation of the faith of Allah (SWT). (Roy 2018)

In Summary, these movements played crucial roles in shaping the religious, educational, and political landscape of Indian Muslims during British rule. Each movement had its unique aims

and areas of focus, but they were common in concerns regarding the spread of Islamic education, the preservation of Islamic identity, and the challenges posed by the British.

### **3.5 Conclusion:**

In conclusion, this chapter refers to the state of education for Indian Muslims during British rule. The onset of colonization marked a turning point in the Indian education system as it brought about various reforms and policies that had an impact on the education of Indians, especially Muslims. These reforms included the introduction of Western curricula and teachings to modernize their education and, on the other hand, to reduce traditional Islamic education. However, at the same time, it provided opportunities for Muslims to keep up with modern education, which benefited them in improving their social and economic status. Nevertheless, the stance of Indian Muslims was diverse and complex. There were those who welcomed this new system and accepted the changes because they saw it as a means to improve their conditions. On the other hand, there were those who completely rejected it because they saw it as a threat to their Islamic values and cultural identity.

**General Conclusion:**

In conclusion, the history of Islam in India can be traced back to the 7th century when Muslim traders established trade relations with Indians. Over time, Muslims discovered an environment suitable for settlement, driven by the prospects of economic gains and a sense of peace and security. This led to their settlement in different parts of India. These Muslim settlers became an integral part of the social, economic, and intellectual fabric of India, contributing to the cultural diversity and the emergence of customs and traditions over time.

The Mughal period in India was a golden age of cultural brilliance under the patronage of Mughal emperors, flourishing in all fields and reflecting architectural splendor and magnificence during that time. However, it gradually declined due to the influence of external forces, namely the East India Company, which was established by Britain in the early 17th century, initially for trade purposes. Over time, the ambitions of the East India Company shifted from trade to political control, aiming to exert dominance and eventually colonize India.

The arrival of the British marked a significant turning point in the history of India. Before British rule, India had a prominent Islamic education system that held a significant place in society. This educational system placed great importance on Islamic teachings, particularly the Quran, Hadith (sayings and actions of the Prophet), and the traditions surrounding the Prophet.

Islamic scholars served as teachers, imparting knowledge to students. Education primarily involved memorization-based learning of Arabic, theology, jurisprudence, and other traditional subjects that laid the foundation for a comprehensive understanding of Islam. Madrasas served as the main centers of learning for Muslims, but they did not offer modern knowledge and skills.

The arrival of the British led to numerous changes and challenges in the traditional Islamic educational system in the early 19th century. The British began efforts to modernize the Indian

education system. They introduced an educational system that aligned with their interests, aimed at training clerks, civil servants, and professionals who were proficient in the English language.

Missionary schools and government-funded institutions were established to promote this type of education. These institutions played a significant role in promoting a new style of education that was heavily influenced by Western culture and educational methods. The curriculum of these schools focused on subjects such as English language and literature, mathematics, sciences, and other disciplines considered essential for modern education. This had a significant impact on the Indian Muslim community.

When colonization expanded its influence, it became important to master the English language because they were aware that it was a means of accessing job opportunities and participating in the modern society shaped by the British. In response to their desire, the colonial powers established Western-style institutions, including universities and schools in both English and Hindi languages, making education easier for everyone.

This contributed to expanding the educational opportunities for Muslims. Not only that, but it also provided Western education in various languages to bridge the gap between the traditional system and the opportunities offered by British colonization.

Many Muslims embraced learning English to increase their chances of obtaining employment, as it was widely used in administrative roles, trade, and communication with the British authorities. Muslims were able to overcome the language barrier. However, Muslims faced challenges such as economic difficulties and discrimination, which hindered their access to education and excluded them from governmental institutions, jobs, and higher education opportunities. As a result, traditional learning systems declined, and modern education spread.



The attitudes of Indian Muslims towards the British educational system were multifaceted, with different opinions existing. Some of them felt concerned about the impact of Western ideas on Islamic values and cultural heritage. However, there was a significant number of Indian Muslims, especially those associated with reform movements like the Aligarh Movement led by Sir Syed Ahmed Khan.

They believed that it is necessary to incorporate Western education to improve the position of the Muslim community. The goal of these reformers is to reconcile Islamic principles with modern education to adapt to changing times and enhance their social and economic status. This does not necessarily mean abandoning their religious identity.

To achieve this, institutions like the Aligarh Muslim University were established, which gained fame in the late 19th century, providing a platform for Muslim students to receive higher education in Islamic teachings while also aligning with modern knowledge and skills.

In addition to offering a wide range of courses in various disciplines, including sciences, humanities, social sciences, and Islamic studies, the university has aimed to provide students with a comprehensive education that equips them with practical skills and a deep understanding of their cultural and religious heritage. Despite increased participation, Indian Muslims still face significant disparities in higher education and government employment.

With the emergence and growth of the nationalist movement in India, the awareness of Indian Muslims about the importance of education increased. They recognized education as a means to gain political awareness, defend their rights, and challenge British rule. The diversity in social and economic groups, as well as regional differences, contributed to diverse attitudes towards the education system imposed by the British colonial rulers. Consequently, this contributed to the struggle for self-determination.



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