

**A CASE STUDY OF MADRASA ISLAMIA FAROOQIA WA JAMIAH
UMMUL MOMINEEN HAZRAT HAFSAH LILBANAT, YASEEN GANJ,
CHOWK, LUCKNOW.**

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ABSTRACT

Education is a process of self-expression. An individual expresses himself through education. These innate powers and potentialities are developed and drawn out through education. It is a means of adjustment of an individual with the society. It is a process by which he is brought into proper relationship with the ideas and meals, customs and traditions of the society.

The Present study look at the role of madrasa Islamia Farooqia Wa Jamiah Ummul Momineen Hazrat Hafsa Lilbanat, Yaseen Ganj, Chowk Lucknow, in teaching learning process of Muslim girls.It answers the questions such as 1 why do muslim parents prefer putting their daughtersin this madrasa instead of sending them to any government school , secondly it confirms, whether this madrasa is fulfilling the expectations of parents and students or not, and thirdly it finds the reasons behind the success of this madrasa, so that even other madrasas can be benefitted by following the same techniques of teaching and learning.

Introduction

Education is a term which is more easily understood than defined. It has been derived from the Latin word "educatum" which means the act of teaching or training.

According to some, it has also come from another Latin term "educare" which means "to bring up", "to raise". Some also believe that it has been originated from the Latin word "educere" which means "to lead forth" or "to come out".

Thus education is regarded as "a process of drawing out from within". That is why, Gandhi ji said "By education I mean an all-round drawing out of the best in child and man, body, mind and spirit".

Education is thus a process of self-expression. An individual expresses himself through education. These innate powers and potentialities are developed and drawn out through education. It is a means of adjustment of an individual with the society. It is a process by which he is brought into proper relationship with the ideas and meals, customs and tradition soft hesociety.

There have been many changes in the education system of India from ancient time till today. The history of madrasa, dates back to the establishment of Delhi Sultanate in 1206.

A.D. Initially its principal function was to train personnel for government service (Encyclopedia of Islam) and accordingly curriculum was formulated to cater the administrative needs of Muslim rulers. Gradually with the patronage of these rulers it was extended to different parts of north India.

Madrassa literally means “a place where learning and studying are done”. Madrassa is the

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Arabic word for any type of educational institution, whether secular or religious (of any religion) madrasas, which can be divided into two categories –

1. Those aided by government.
2. Those supported by private bodies.

Need and Emergence of the Problem

The present study is needed to look at the role of madrasa Islamia Farooqia Wa Jamiah Ummul Momineen Hazrat Hafsa Lilbanat, Yaseen Ganj, Chowk Lucknow, in teaching learning process of Muslim girls. Madrasas act as center of education for the minorities and especially for poor section and the orphans. In present times, madrasas have become an important unit because instead of traditional type of education they are emphasizing on modern technical and vocational education also.

The need of the case study of Madrasa Islamia Farooqia has emerged, because firstly the researcher is interested in knowing that why do muslim parents prefer putting their daughters in this madrasa instead of sending them to any government school , secondly she wants to confirm, whether this madrasa is fulfilling the expectations of parents and students or not, and thirdly the researcher wants to know the reasons behind the success of this madrasa, so that even other madrasas can be benefitted by following the same techniques of teaching and learning.

Statement of the Problem

A Case Study of Madrasa Islamia Farooqia Wa Jamiah Ummul Momineen Hazrat Hafsa Lilbanat, Yaseen Ganj, Chowk, Lucknow.

Review of Literature

Abdulrahman, M. Bwajuma (2012) in “A study of Madrassa integrated pre-school: a case study of Mombasa District” focuses on the importance of early childhood education as

the bedrock of the whole education system in general and specifically the importance of Madrasa Integrated Pre-school experience in, educational development of a Muslim child.. Among the major findings were that the Madrasa Integrated Pre-schools in Mombasa had a very rich physical and human environment with plentiful materials. It was also found that the methods in use in the Madrasa Integrated Pre-schools were purely child centred.

Syed Mehdi Hussain (1994) in his paper "Muslim women and Higher Education, A case study of Hyderabad" says that education and socio-economic status are closely related. But points out it is also conditioned by the value system prevalent in a given society. His study establishes that if the parents particularly the father is educated there is every likely hood that children will also be educated.

Zarina Bhatti (1976) in her article "Status of Muslim Women and Social Change" examined the status of Indian Muslim women in the context of modern ideals of equality and social justice. She observes that Muslim society is slowly moving towards equality of opportunity between men and women

Zoya Hasan, & Ritu Menon (2005), in their book “ Educating Muslim Girls: A Comparison of Five Cities” highlight the dismal state of Muslim female education as well as the efforts being made by several Muslim social activists in different parts of India to address the issue. The authors claim that over 75% of Muslim women in India are illiterate, literacy being officially defined rather generously to include just about anyone who can read and write a sentence or two. Fatima Alam in her study “A Study of Girls’ Madrasas in India” stated that in almost all cases, madrasas are a poor alternative for the urban poor and the rural population in the

absence of other systems of schooling. Also, a number of madrasas provide education, boarding facilities, meals and, in some cases, medical care freely or for a nominal fee.

Of the approximately 35,000 madrasas in India, 8-10% are open to girls. Tanveer Salim (2011) in her study "Challenges Before Madrasa Education" stated It is unfortunate that they limit the scope of learning and acquiring knowledge only to the religious education and that is why their knowledge about Science, Art, Engineering, Business, and Administration and even of humanities is generally poor. Madrasa graduates, who can recite Quran by heart, mostly remain ignorant, of not only of the modern education but also of the essence of the Quran. Dr. Mujibul Hasan Siddiqui (2012) in his research paper "Educational Backwardness of Muslims in India and its Possible Remedies highlights the educational backwardness of Muslims in India and its possible remedies. Indu Menon (1981) study focusses attention on the role of education in raising the social status of Muslim women in Kerala. She found that in every major institutional sphere education has contributed to raise in the status of Muslim women ie., those who are highly educated have higher status and vice-versa. Parents' income and respondents education were found to be related. Archana Chaturvedi (2003) in her compilation "Encyclopaedia of Muslim women" concludes Muslim women remain largely backward and deprived. They continue to be uneducated, resourceless and victimized inspite of informative attitude of Islamic movement. Syed Mehdi Hussain (1994) in his paper "Muslim women and Higher Education, A case study of Hyderabad" says that education and socio-economic status are closely related. But points out it is also conditioned by the value system prevalent in a given society The contradictory findings of the

various studies mentioned above inspired the investigator to conduct a study of impact of Madars education of girls in present scenario.

Objectives of the Study

1. To study about the background of the madrasa in brief.
2. To study about the Physical and Human resources of madrasa.
3. To study in detail about the curricular and co-curricular activities of madrasa.
4. To know about the examination pattern of the madrasa.
5. To study about the management and administration of madrasa.
6. To compare this madrasa with government schools on the previously mentioned points.

Research Methodology –

The present research is a case study of Madrasa Islamia Farooqia Wa Jamiyah Ummul Momineen Hazrat Hafsa Lilbanat, Yaseen Ganj, Chowk, Lucknow, therefore the case study method was used to study the problem.

Population and Sampling –

Present study is a case study of Madrasa Islamia Farooqia Wa Jamiah Ummul Momineen Hazrat Hafsah Lilbanat, Yaseen Ganj, Chowk, Lucknow, therefore the whole population will be studied.

Tools for the Data Collection –

Self-made tools like questionnaires, interview schedules and observation techniques were used to collect the data.

Method of Preparing the Tools –

To make self-made tools the researcher followed the appropriate steps and took the help of the co-researchers, and teachers.

Actual Methodology –

To conduct the case study the researcher went to the madrasa and took

very low. Majority of the teachers are well qualified in Islamic Studies, but they are not the professionally trained teachers which is essential for proper teaching. The students of the madrasa are enthusiastic, determined, and hard working.

The curriculum of the madrasa covers regular education along with the religious education. It is flexible and time to time changes are introduced in order to meet the changing demands of the society. Sewing knitting and embroidery is also taught in this madrasa. But proper vocationalisation of the curriculum is missing

The classroom interaction is good. The relationship of the students with the teachers and of the teachers with the students is very good. The teachers guide the students like their own children. The teaching learning process takes place in a congenial atmosphere.

The Hafiza of quran (memorization of quran) is also a part of the curriculum in this madrasa, but it is done by only those students who are willing to do it. The co-curricular activities also take place in the Madrasa.

Annual function is held at the end of the session. Students participate with full enthusiasm in Bait Bazi, Naat Khwani, Islamic Quiz etc.

The examination and evaluation pattern of the madrasa is defective. It was observed by the researcher that the objective questions do not get place in the examination. Marks are allotted to the children in the tests and exams. Grades are given only for the co-curricular activities. The marks of the monthly tests are added in the half yearly and final exams.

By the study of this Madrasa it can be said that the Madrasa system of education has progressed by leaps and bounds as compared to earlier days. Now the people of higher socioeconomic status are also willing to send

After conducting an in depth study of the madrasa's structural framework, the researcher completely understood the physical and human aspects of the madrasa. She became aware that the madrasa's human resources and man power were being coordinated very well. All the staff was faithful towards the madrasa and was working towards achieving wellbeing of the madrasa in totality. Educational activities in the madrasa were happening systematically.

Although the infrastructural facilities in the madrasa were satisfactory, the teaching aids were limited in number. This is because the madrasa is private and does not get any aid from the government. The expenditure budget of this madrasa is mainly supported by the donations and zakat given by the well-wishers. As most of the students studying here are either orphans or from very poor families, they cannot afford the fees of the madrasa even though it's too low. Hence expensive multimedia and modern technology is yet lacking but the madrasa is making genuine effort to overcome this problem.

Total number of teachers in this madrasa is sufficient, but their salaries are

their children to madrasa in order to acquaint them not only with Arabic and Urdu but also with modern regular education and for their full development of personality.

Educational significance –

School or madrasa is the second home for the child. After family school or madrasa is the main place of learning for the children. In the madrasa the child improves his knowledge and skills. The environment of school or madrasa affects the social development of the children and teaches them to adjust in their social environment.

According to Dewey, the school is the miniature of society, that is why the knowledge gained from the school, the behavior, art and skills learnt from the school, etc., make the foundation his social life during adulthood. Through the present case study, an effort has been made to study the various aspects of the madrasa.

In this way the researcher has tried to focus on all the points related to the educational atmosphere of the madrasa through the present case study. Some important points have come into light which are essential for the overall development of the students. Apart from this, the shortcomings of the madrasa also came to be known, which can be removed to raise the standard of the madrasa. It will be beneficial for the students as well as the teachers. Every management should keep proper information about its teachers, students and educational activities so that the level of the madrasa could be raised. For other educational significance the suggestions need to be seen.

Suggestions-

The present research is a case study of Madrasa Islamia Farooqia Wa Jamiah Ummul Momineen Hazrat Hafsa Lilbanat, Yasin Ganj, Chowk, Lucknow. The educational

significance of the present study has been divided into four parts: –

1. Suggestions for the madrasa :-

- The new teaching technology should be introduced in the Madrasa. Teaching of Computer should also be introduced in the madrasa.
 - Library should be improved. Books in the library should be updated from time to time.
 - Good salaries should be given to the teachers and other employees to improve the quality of the work.
 - Trained teachers should be appointed in the madrasa.
 - Awards should be given to the teachers who work hard.
6. The work environment should be made more democratic and teachers should be allowed to do their work freely.

2. Suggestions for the teachers :-

- All the teachers whether they work in a school or in a madrasa should keep this thing in mind that learning is a lifelong process and they should always be prepared to learn new things and gain new knowledge.
- All the teachers should keep updating themselves with new knowledge and new technology.
- The teachers should have full dedication towards their work.
- The teachers should be professionally qualified.
- The teachers should be able to understand the psychology of his students.
- The teachers should keep assessing themselves from time to time.

3. Suggestions for the Parents:-

- Parents should put their children in a

quality wise good school or madrasa.

- Parents should cooperate in following the rules and regulations of school or madrasa.
- Parents should encourage their children to participate in all activities of madrasa and they should themselves take active part in them.
- They should stay closely connected with the madrasa.
- Parents should supervise the homework of small children so that they develop neat and legible handwriting.

4. Suggestions for the further research:-

- Much more deep study of Madrasa Islamia Farooqia Wa Jamiah Ummul Momineene Hazrat Hafsa Lilbanat can be done.
- The study can be done on the hostel facilities of the madrasa.
- The curricular and co-curricular activities of the madrasa should be inspected every year then only any conclusion should be drawn.

5. The comparative study of this madrasa with other madrasas or any

- other private institutions can be done.
- As Madrasa Islamia Farooqia Wa Jamiah Ummul Momineene Hazrat Hafsa Lilbanat has been studied, the case study of any other madrasa, school, or college can also be done.

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