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ORIGIN, DEVELOPMENT AND IMPACT OF THE MADRASA MOVEMENT IN KERALA

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Abstract

The educational structure is changing as the world changes. Thus, Kerala and Kerala Muslims have become prosperous in terms of religious learning and study. Kerala Muslims' primary educational innovator is the Madrasa movement. It changed the personalities of Kerala children because its study materials and teaching style are more appealing to students in their religious matters. Chalilakath Kunhahammed Haji was a charismatic personality who worked hard to ensure a bright future for Muslim students in Kerala. Samastha Kerala Jamiyahtul Ulama also attempted to develop the Madrasa movement by establishing new Madrasas with new syllabuses and educational styles. Kerala and Kerala Muslims now have the highest level of education among Indians.

Keywords: Origin and Growth of Madrasa Movement, Leaders, Impacts of Maderasa Movement, Socio-Political, Cultural Impacts.

INTRODUCTION

STATEMENT OF THE PROBLEM

The Kerala state has a great tradition in education. Kerala has covered through many stages of education reformations in the field of religious educations from the Vedic period to Mughal and Colonial period and after that. And there was some crucial reformation in the method and ways of education during these periods. There are no further studies that make us clarification about educational reformation of Kerala from the colonial period and after that a critical examination of the Madrasa movement in Kerala as well as its growth and effect.

RESEARCH QUESTIONS

1. What were the major methods that have been applied for religious education in Kerala?
2. How did Islamic educational system evolve in Kerala?
3. How did Madrasa movement influence Kerala Muslim community?

RESEARCH OBJECTIVES

1. To explore the major methods that has been applied for religious education in Kerala.
2. To disclose the evolution of Islamic educational system in Kerala.
3. To analyze the influence of Madrasa movement in Kerala Muslim community

SIGNIFICANCE OF STUDY

This work is very important and relevant because there are no further studies about educational reformation in Kerala and critical study about Madrasa movement. This research is expected to be more detailed and critical study about Madrasa movement and the educational reformation in Kerala. This study will helpful for those who are interested in study about educational reformation of Kerala and critical study about Madrasa.

SCOPE OF STUDY

Here the researcher wants to prove about the religious educational reformation in Kerala society. There are many of movements held in the Kerala during colonial period. The reformation was good and magnificent and about methods of reformation because nowadays Kerala stands far ahead than other states of country in the field of education. This study is also focusing on the Islamic educational reformations and how the development with special reference to madrasa movement was and which reformations are needed for the system.

REVIEW OF LITERATURE

Even though, "educational reformation in Kerala and critical study of Madrasa Movement" one of the most relevant topic of today's condition. Only some of the historians discussed authentically about this topic. There are many of articles and some of works like reports, projects and surveys prepared by commissions like Sachar committee reports.K. Muhammad Ibrahim explained in his book **Quality Enhancement in Madrasa Education** about the origin and the growth of Madrasa movement in the all parts of India.



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Especially in Kerala. He analyzes about the educational system that used before the madrasa movement. This book is prepared by the field works in Kerala and the part of North India. In this book he makes his study broad and wide about the madrasa movement. This book was published in the Cambridge school of publishing in 2016. Mr. Muhammad Ali k. wrote a book **development of education among the Mappila Muslims of Malabar** in 1990.in this book he explores the situation of Muslim community especially Mappila Muslims of Kerala. This book is containing three chapters.In the first chapter he discussing about the Mappila Muslims and the situation about in the colonial period. And about the system that used for education in the time of British India.in the second chapter he discussing about the reformation that took place in the colonialperiod with special reference to Mappila School.Qaisul Qasimi wrote the book **Kerala Muslim vidhyabyasa directory** in 2002 about the Islamic educational institutions of Kerala in his work he discussing about the role of samastha kerala jamiyathul ulama for the establishment of madrasa movement in Kerala. And about the leaders like Chalilakath Kunjahamed haji, Varakkal Mulla Koya thangal and Sayyid Umar Bafaqi thangal and about their contributions for the reformation of madrasa the book which is published in 2007 named as **educational empowerment of Kerala Muslims; a socio historical perspective** is the most relevant work by Prof U Muhammad this book is published by other books. in this book he begins with highlighting Muslim situation in Kerala and the educational reformation from the colonial period to the current situation. This book is including three chapters and he discussing broadly about the educational reformation and the system of muslims .in the first chapter he is discussing about the emergence of Islam in Kerala and about the trades they started to propagate Islam and their methodology. He describes the othupally system among Kerala Muslims, which later became the Mappila model school. And what about the situation in the Portuguese and Dutch periods. In the next chapter he analyzes about the movements and organizations that led the Muslim community of Kerala towards educational empowerment in the next chapter he describes about madras movements and the other Islamic educational institutions The most discussed book about the topic is **A SURVEY OF KERALA HISTORY** written by a shreedhara menon he discussed a lot about the history of education in Kerala he is mainly focusing on the history of Kerala and about the religions. In the vast discussion about the topic, he going through the educational methods and system that used in the starting of the propagation like seminaries of Christians and the Gurukulam of Hindus. he is mentioning about the caste system which led the Hindus towards the untouchability and banned the right for the education .in the ancient time they were banned to hear the Veda. he also mentions about the reformation in the colonial period and after the colonial period.Swadiqe Faisy Tanur wrote a book named as **Samastha Nalvazhikal** which is published in 2015 he mentions about the Samastha Kerala Jamhiyathul Ulama and the educational reformation of Samastha Kerala. he mainly focuses on the madrasa movement which is led the Muslim community towards the educational empowerment. He says madrasa movement has major role in the development of Islamic education in the Kerala Muslim community. He also explains about the leaders and founding fathers of madrasa movement.

RESEARCH METHODOLOGY

The researcher is accepting deductive and critical method to access the historical development of the Madrasa system in Kerala, it making this study is valuable. The investigation provided insight into historical documents, letters, and reports on educational reformation and madrasa in Kerala. The investigation proceeds in a critical manner, criticising the development and procedures of the madrasa system. This study analyses the character and drawbacks of the madrasa system in order to criticise it. This study used the inductive method to provide a figure of religious educational reformation throughout Kerala, in order to better complete the research. The study relies on primary sources such as personal interviews and texts, as well as secondary sources such as historical books, surveys, and websites.

Madrasas are well known among Kerala Muslims as the new step for religious primary education. When the old style of religious study Othupalli declined and new modern education arrived, the Madrasa system of religious education was formed. Chalilakath Kunjahammed Haji and Pangil Ahammed Kutty Musliyar are two eminent personalities who have dedicated their lives to the advancement of education in this society. These two individuals are the masterminds behind Kerala's Madrasa system, which has been beautifully completed by their sincere services.

In the nineteenth century, students' interest in material education increased while their interest in religious education decreased. So, the main reason for this lack of interest is to provide them with proper religious education. The Madrasa system is the primary route for providing proper religious education. In 1926, the government dispatched officers to transform Othupally into government schools in collaboration with the Muezzins. Since Othupally's time has changed to 10:00 a.m. As a result, the chief minister prohibited religious education in schools in 1947. Later, steps are taken to establish Madrasa education.

Today, the Madrasas of Kerala were influenced highly in the daily life of Muslim students. It explains them about religion and its pillars. Kerala Muslims are entirely different from the other state's Muslims of India educationally, culturally and religiously. The main causes for these unpredictable changes are the Madrasa system of Kerala. When the old Madrasa style was declined then



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Chalilakath Kunjahammed Haji brought a new style of Madrasa education with bench, desk, chalk and board. Respectively, the Malayalam language came to this new style and the new type of font was formed the Arabic-Malayalam script.

In the twentieth century, some prominent Muslim leaders worked hard to establish a new educational system known as Madrasa, complete with a syllabus, textbooks, and modern teaching methods, in northern Malabar. In 1911, Mr. AM Koya Kunji was the first to establish a Madrasa called Ma'dinatul Uloom Madrasa in Kannur. However, in southern Malabar, Moulana Chalilakath Kunjahammed Haji initiated numerous educational activities and reforms.¹ He restarted the entire teaching system of Arabic language and Islamic education when he was appointed as the Sadarul Mudarriseenⁱⁱ of Darul Uloom at Vazhakkad of Malappuram district in 1909ⁱⁱⁱ. Moulana Chalilakath Kunjahammed Haji was the forerunner of modern Arabic Madrasas and Arabic colleges in Kerala^{iv}. So he is known as Sir Sayyid of Kerala.^v

In the state of Cochin, eminent leaders such as Sanaullah makhthi thanghal and Hamadani thanghal worked tirelessly to establish new Islamic madrasas and reform the outdated educational system^{vi}. After all, Muslim religious and cultural organisations in Kerala, such as Samastha Kerla Jamiyathul Ulama and Kerala Nadwathul Mujahideen, tried their hardest to develop their own syllabus and books based on their own religious views and visions. More than 1000 Madrasas in southern Kerala were affiliated with the Dakshina Kerala Jamiyathul Ulama. Other Madrasas are managed by the Mahallu Jamath federation.

One who studied in Palli Dars had to spend many years completing his studies because he couldn't speak in the Arabic language he studied and couldn't write or orate in it well. On the contrary, school students do not need to spend any more years finishing their studies, and they are very intelligent in what they studied. This became a major issue for Kerala's Islamic scholars. They began to devise solutions to this problem and held a meeting in 1912 at Kuttichira in Calicut. That meeting was attended by all of the prominent leaders, including Bava Master, Katilassery Ali Musliyar, and Chalilakath Kunchahammad Haji. All problems were discussed at this meeting, and Chalilakath Kunchahammad Haji highlighted the system's weaknesses^{vii}. At that meeting, all of the leaders asked Chalilakath Kunchahammad Haji to establish new curriculum styles and models in Darul Uloom Vazhakkadu. Then a new reformation in Islamic education began.^{viii}

Many people were shocked by Quthubi Muhammed Musliyar's proclamation against the innovation of Chalilakath Kunchahammad Haji, despite the fact that Quthubi Muhammed Musliyar was a student of him. Muhammed abdurahiman sahib, E.moidu maolavi, and K.C komukkutti maolavi all wrote in the newspapers "Al Ameen" and "Yuvalokam" against the proclamation of Quthubi Muhammed Musliyar. Vakkam Abdul Qadar Moulavi previously wrote an essay titled "Is teaching handwriting halal or haram^{ix} for women?" There were no extraordinary changes in the minds of Muslims as a result of this essay, and the fathwa of Quthubi Muhammed Musliyar failed to attract the minds of Muslims.^x

New Madrasas are being established.

As the opposition grew, Chalilakath Kunchahammad Haji's innovations advanced. Many people from Kerala came to the Moulana Chalilakath Kunchahammad haji to establish new madrasas and to prepare new teaching styles and models, as well as new study syllabuses. Many madrasas were established in various locations.^{xi} Chalilakath Kunchahammad Haji began to send his students to all parts of the country to control madrasas and educate people about the new innovation. Thus, madrasas were established in Paravanna, Pulikkal, Eriyad, and Valapattanam.

Chalilakath Kunchahammad Haji

Chalilakath Kunchahammad Haji is a pioneering scholar of Kerala Muslims. He was able to develop a scientific and spectacular method for Islamic education that began with the Vayichootti ooth and ended with the path Kithab. There is no doubt that the entire Muslim world admires Chalilakath Kunchahammad Haji and his helpers for expanding Muslim education to include learning Malayalam-English, writing Quranic verses in board, and teaching handwriting to girls. In fact, he is a great scholar who foresaw the madrasa movement in the preceding 80 years.^{xii}

Instead of the Dars system, Chalilakath Kunchahammad haji prepared a two-sided, board, desk, bench, and table for the new study model. He began to create and publish books based on the new curriculum. Some letters in the Arabic-Malayalam script are not shared by Muslims. As a result, they misread kozhi as koshi and rand as landu. In Arabic-Malayalam literature, Chalilakath kunchahammad haji reformed it and added new letters.



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Muslims in Kerala are unique from Muslims in other nations and states because of their distinctive religious education. Kerala Madrasa system is running without any financial assistance from the Kerala government, which is a great cause for the development of Kerala Muslims. Over 15 lakh students now study in Kerala's madrasas. Kerala's Madrasas distinguish it as a land of learning. Students at madrasas will learn about their culture, history, and legal system, which will help them understand Islam much better and prevent them from making inaccurate assumptions about it. Kerala students have become very intelligent as a result of the madrasa movement.^{xiii}

Many scholars are dissatisfied with the establishment of a new style and are opposed to it. They were enraged when they saw new reformations such as the bench and desk. They declared that the falling of the chalk powder used to write the verses of the Quran is equivalent to disregarding the holiness of the Quran. Chalilakath Kunchahammad haji welcomed all of these protests, and when they became too much for him, he relocated from Vazhakkad.^{xiv}

He then went to Valapattanam to meet the needs of Imbichikkoya thanghal. These oppositions did not weaken Chalilakath Kunchahammad Haji's reformations, which he continued even better than before. At the time, opposing scholars issued a new fathwa stating that "teaching handwriting to girls is strictly prohibited in Islam." He then went to Valapattanam to meet the needs of Imbichikkoya thanghal. These oppositions did not weaken Chalilakath Kunchahammad Haji's reformations, which he continued even better than before. At the time, opposing scholars issued a new fathwa stating that "teaching of handwriting to girls is strictly prohibited in Islam." In 1929, the teacher of Darul Uloom Quthubi Muhammed Musliar issued a fathwa declaring that "the teaching of handwriting to girls is forbidden in Islam." As a result of these factors, many parents refuse to send their children to madrasas to study. Understanding this fathwa, many Muslim scholars began to orate in various locations in order to change people's perceptions of the new innovation for the new model of studying instead of the Dars system. He began to create and publish books based on the new curriculum. Some letters in the Arabic-Malayalam script are not shared by Muslims. As a result, they misread kozhi as koshi and rand as landu. In Arabic-Malayalam literature, Chalilakath Kunchahammad haji reformed it by adding new letters.

The Madrasa Movement's Influence on Kerala Culture

Kerala has been culturally incorporated. The blending of cultures from various countries. Madrasas educate Kerala students from their cradles, from childhood to adolescence. As a result, they understand the orders of Islam in various types of their culture. In terms of dressing styles, Muslims in Kerala dress very differently than Muslims from other countries. Kerala Muslim women wear full-body covering dresses and hijabs that cover all private parts, as taught in their Madrasa chapters and as prescribed by Islam, whereas Muslim women in other states wear saris that do not cover the full body and private parts of the women.

The Religious Implications of the Madrasa Movement

Kerala Muslims has a grateful relief in their religious matters and deeds because they are performing their worships to Allah correctly and without error. On the contrary, other states, such as Assam and Bihar, perform their worships to Allah without any correctness; they do so by making their own changes, as they lack sufficient knowledge.^{xv} The madrasa movement is responsible for all of these developments in Kerala, as well as the pioneers. Students were taught religious knowledge such as philosophy and jurisprudence in madrasas, and these knowledges are the primary sources for Muslims to learn and study the fundamental religious knowledge of Islam.^{xvi} As a result, Kerala's Islamic environment has been purified with religious knowledge, and Kerala's Muslims have performed their worships without error. On the other hand, Muslims in other countries worship without understanding any ideologies or Islamic theories. As a result, their performance will be riddled with errors and omissions. If there is a madrasa movement to correct these, they will be as good as Kerala.^{xvii}

Political Implications of the Madrasa Movement

Kerala has a unique feature in that it has a Muslim party known as the Muslim League. Muslims in Kerala have realised, through educational developments, that for the community to be strange, they must be united, and to that end, they have formed a party in the name of their faith The Muslim League party exists outside of Kerala, but it is only in name. The main reason for the party's formation is that Kerala Muslims have received proper primary education thanks to the Madrasa movement.^{xviii}

Impact on the Madrasa Movement in terms of social aspects

People's personalities are formed by their primary education. If they got it right, they will undoubtedly be able to become good people. Muslims in Kerala have good characters toward God and others, and this is due to their educational advancement. Muslims in Kerala have received proper primary religious education from Madrasas, and their religious matters have been addressed. and their religious matters are running smoothly without any doubt of badness.^{xix}



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The Madarasa movement can provide a safe haven for people who are looking for work. Many people found work as a result of the Madrasa movement in order to meet their daily needs. When the Muallims finished their studies and found themselves without a job or an occupation, the Madrasa movement stepped in to help them earn a living and teach what they had learned to students.

Conclusion

The historical analysis of the origin, development and impacts of the Madrasa movement in Kerala tells the entire progress and evolution of Kerala Muslims is the result of the Madrasa movement in Kerala's extreme effort. Prior to the formation of the Madrasa movement in Kerala, the cultural and educational status of Kerala Muslims was pitiful. The Madrasa movement abolished the low value of religious education in Kerala, and Kerala Muslims became more versatile in their religious education.

Today, Kerala Muslims has a distinct identity because they have taken religious education more seriously than other states. They have a religious party called the Muslim League in politics. They have a social unity in their dressing and speaking. All of these changes are determined by their educational level. Thus, Kerala Madrasas make Kerala Muslims versatile in a variety of ways.

Madrasa education is more important for religious education. People began to understand Islamic thoughts and knowledge through Madrasa education in a very simple way.

ⁱ George Makdisi: "Madrasa and University in the Middle Ages"1970.

ⁱⁱ Head master

ⁱⁱⁱ Asghar Ali Engineer, Madarasa Education Myth and Reality, CounterCurrent.Org. 2009.

^{iv} E.K Ahamed kutty (2003), OP. P59

^v CN Ahammed Moulavi, KK Muhammed Abdul Kareem, Mahathaya Mappila Sahithya Parambaryam, 1978, Calicut, p. 68

^{vi} C.K Kareem, Kerala Muslim directory. Cochin: Kerala publications

^{vii} Asghar Ali Engineer, Madarasa Education Myth and Reality, Counter Current.Org. 2009

^{viii} Quality Enhancement In Madrasa Education ,Dr. k. Mohammed Ibrahim,Cambridge,London: Cambridge University.

^{ix} Halal is which is allowed by the Muhammad (s) and the Haram is its opposite which is prohibited by the Muhammad (s)

^x Prabodhanam special issue, Kerala Muslim navodhana charithram

^{xi} Asghar Ali Engineer, Madarasa Education Myth and Reality, CounterCurrent.Org. 2009.

^{xii} Madeenathul Uloom Arabic College Souvenir, Pulikkal, 1981, p. 43

^{xiii} Zubair Hudawi. 2008. New models of Islamic Education In kerala. 2008 p.30

^{xiv} Samastha at A Glance, Published by Samastha Kerala Jam-iiyathul Ulama,

^{xv} Kerala jameat ulama 60th annual souvenir. 1985. Vaikjanika veplavathinu thiri koluthiya vidyabhyasa board. 1985.

^{xvi} http://www.twocircles.net/2009feb02/madrasa_education_myth_and_reality.html

^{xvii} Kerala jameat ulama 60th annual souvanir. 1985. Vaikjanika veplavathinu thiri koluthiya vidyabhyasa board. 1985.

^{xviii} Yoginder Sikand. 2005. Bastions of Believers: Madarsas and Islamic Education in India. New Delhi: Penguin Books, 2005.

^{xix} Kerala jameat ulama 60th annual souvanir. 1985. Vaikjanika veplavathinu thiri koluthiya vidyabhyasa board. 1985