CHAPTER IV

ROLE OF MUJAHID GROUPS IN THE DEVELOPMENT OF MADRASA EDUCATION
During the last hundred years, the Islamic society in India has undergone a substantial change in its religious outlook. These changes can be seen in the traditional Islamic political concept, social and cultural forms and behavior, customs, the traditional Islamic education system, inter-sectional and inter-schematic attitudes and many other aspects of life.

The activities of social reformers were widely accepted by the Muslim community. Their ideas of religious reform accelerated the reformist process among them. The reform leaders have been trying to reveal the reason of the backwardness of the existing traditional Muslim community in Kerala. Slowly the Muslim community understood their problems and weaknesses and started a reformative trend among them.

Islam Being a religion that originated in Arabia, the history of the reformist movement also starts in Arabia. The great personalities like Ibn Tamiya and Muhammad Ibn Abdul Wahab were very much influenced by the Arabian society. The history of the reformist movement started from Arabia and it was called 'Wahabism'.

Wahabism is a reform movement that began 200 years ago to rid Islamic society of cultural practices and interpretation that had been acquired over the

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2 http://www.encyclopedia2.freedictionary.com/wahabism
centuries. The followers of Abdul Wahab (1703-1792 A.D.) started a movement to cleanse the Arab Bedouin from the influence of Sufism.

Muhammad Ibn Wahab was born in 1703 A.D at Al-Huda of the Nejd in central Arabia and belonged to the tribe of the Bani Tamim. He emphasised the oneness of God in contradistinction to *Shirk*, or *Polytheism* and asserted that the act of associating any person or object with powers should be attributed only to god. He condemned specific acts that he viewed as leading to shirk, such as votive offering, praying of saints, tombs and graves and any prayer ritual in which the supplement appeals to a third party for intercession with god. After his death the teaching of Wahab was founded on that of Ibn Tamiyya who was of the school of Ahmad Ibn Hanbal.

Following *Wahabism*, the continuation of the Islamic religious reform movement spread throughout the world. Splendid efforts were taken by the religious leaders of the Muslim community. Their voluminous efforts were trying to liberate the Muslim community in Kerala from unnecessary beliefs and practices. Most of the reformist leaders were trying to answer the problematic faced by the Muslim community. The history of Muslim reform movements started in this context.

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3 [http://www.article.wahabism.htm](http://www.article.wahabism.htm).
4 [http://www.globalsecurity.org/wahabi.htm](http://www.globalsecurity.org/wahabi.htm)
6 [http://www.globalsecurity.org/islm-salafi.htm](http://www.globalsecurity.org/islm-salafi.htm)
The reformative leaders argued that their works were necessary for the epoch as per the words of Prophet Mohammed himself. "In every century there was a Muslim reformer raised, and the main duty was him to protect the Muslim community from the evil and unnecessary practices". The reformative leaders highlighted the prophetic words and it was the base of their activities.

Though the Islamic reformative movements in Kerala were influenced generally by almost all the Mujahids in Islam, it was particularly indebted to the lofty ideals of Imam Ibn Tamiyah (A.H.661-728), Sheik Ahamad Sirhindi (A.H.957-1034), Shah Waliyuddin Dahlawi (A.H.1114-1176), Muhammad Ibn Wahab (A.H.1115-1206), and Jamaludin Al- Afghani (A.H.1255-1315). Besides, the services rendered by modern scholars like Muhammad Abduh (A.D.1849-1905), his disciple Rashid Riza (A.D.1856-1935) and Sayyid Ahamad Khan (A.D.1817-1898) are also remarkable. Their main aim was to purify Islam religion and community.

The term 'Islah' is an Arabic term meaning 'to purify'. Islahi movements consider themselves as an organization, which has come into existence to liberate Kerala Muslims from prejudices, priesthood dependency, superstitions and polytheism. Islahi Movement is a reformist movement in the Kerala Muslim society.

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To the Islahi movement in the 19th and 20th century, the Muslims in Kerala by and large were of namesakes, lacking awareness of Islamic principles. They deviated from the path of Tawheed, which is the essence of Islamic faith10. Muslim community was dominated by those who promoted Bidah and practiced witchcraft11. There was no formalized religious education system. The Quran was not taught and its recitation was considered either for the purpose of prosperity or curing diseases12.

The Islahi movements have created an organizational setup in Kerala in 1922 with the formation of 'Muslim Aikya Sangham'13. Following the establishment of a body comprised of scholars called ‘Kerala Jameyathul Ulam’a that the Islahi movement acquired an organizational set up and began functioning systematically in Kerala.

The Islahi movements consider themselves as an organization, which has come into existence to liberate Kerala Muslims from prejudices, priesthood, dependency superstitions and polytheism. And they deviated from the path of

10 Fransis Robinson, Islam and Muslim History in South Asia, 2000, p.58.
12 http://www.wahabi.org
The Islamic movements reveal the problems among the Muslim community.

The Islahi movements clearly promoted two important points 'Sunnath' and 'Bidhath', which are the essence of Islam. The term Sunnath means ‘path’. Islamic community had followed several types of unislamic practices, which come under the Bidah. But these are not sanctioned by Islam. The reformatory groups argued that, one who followed this type of practices were far away from the Islamic community.

Besides providing a public forum to discuss issues vital to the community, these groups generated a general feeling in the community throughout the state. The Islahi movements took immense efforts to shake up the community, in the face of strong opposition of the orthodox 'Ulama'. The reformatory group realized that without modern education, no community could progress.

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14 That is the Islamic concept of Monotheism. In the Arabic language Tawhid means unification and is derived from the root ward, Ahad. Belief is oneness of Allah, which is the first and foremost tenant of the Islamic faith. See more details on Saayyid Abdul Hasan Ali Nadvi, Islam an Introduction, 1998, p.4.


16 Sunni Islam refers primarily to the customary practices of Prophet Muhammad. The term Sunni derives from Sunnah and has the general meaning of customary practices. This practice, this Sunnath is preserved in the Hadith, the tradition that consists of the accounts of what the Prophet said or did and sometimes with his tacit approval of an action. See more details on Salvation, Souvenir on the International exhibition of Islam, 2006,p.83.

17 The term Bidah means the innovations in beliefs and rituals, which was followed by the Muslims. Islam does not sanction any type of Bidah.

18 Abdu Aneez Madani, op.cit., p.87.
The Mujahid movements uncompromisingly fought against all forms of Shirk like saint worship, tomb worship, etc. Islamic reformative groups were completely against the existing practices followed by the Muslim community. The organization published one magazine, Al-Islam, to raise revivalist ideas among the Muslim community. The first edition was published in 1918, in Arabi Malayalam language. The editorial board published a lot of articles which were closely related to the objective and motive of this organization. In the meantime, the Islamic community faced several problems like, the status of Muslim women in contemporary Islamic society, the importance of the study of Arabic language, the meaning of Tawheed and Shirk, the importance of the prayer in Islam, etc., and the reformative leaders tried to answer these questions. Within a short time the reformative ideas were widely accepted by the Muslim community and they started a network of organizations throughout the Muslim settlements in Kerala.

The 'Islam Darma Padana Sangham' was organized on the pursuit of this process. The Sangham was formed in 1918 at Nilakkamukku Thiruvananthapuram District, and became such a prominent organization Vakkom Maulavi himself

19 According to wahabi writers, Shirk is defined to be of four kinds, Shirkul-ilm, ascribing knowledge to others than God, Shirkul-t-tasarruf, ascribing power to others than God, Shirkul-I—Ibadah offering worship to created things, Shirkul Adah, the performance of ceremonies which implies reliance on others than God. Generally the term Shirk means Polytheism. Islam did not sanction any type of Polytheism. It propagated the theory of one God.
22 Ibid.
was its President\textsuperscript{23}. The Sangham organized Seminars, lectures and published several pamphlets and a few books to enlighten the Muslim public. They could even stop the saint worship that went on in a mosque premises there\textsuperscript{24}. The reformative leaders started a series of speeches to the innovative practices followed by the Muslims and they organized libraries to raise reading habit among the Muslims in Kerala\textsuperscript{25}.

The organization of religious leaders, \textit{Kerala Jame at Ulama}, was started in 1924 at Aluwa under the societies Act of 1860\textsuperscript{26}. The organization was formed under the direction of \textit{Kerala Muslim Aikya Sangham}. The main duty of this Islamic Ulama organisation was to instruct Muslims in religious matters\textsuperscript{27}. Eminent Scholars like K.M.Maulavi, E.K.Maulavi, A.C.C.Abdurahman Maulavi were the founding leaders of this organization. But, unfortunately, the organisation did not last for long. The orthodox group among the Muslims left it and organized \textquote{Samastha Kerala Jame-at Ulama}'.

The continuation of this process resulted in the formation of \textit{Kerala Naduathul Mujahidin} by those who were opposed to the orthodox Ulama. The organisation was formed in April 1950 under the leadership of the scholars of

\begin{thebibliography}{9}
\bibitem{23} M. Abdulsamad, \textit{op.cit.},68.
\bibitem{24} M.Muhammad Kannu,\textit{op.cit.},p.37.
\bibitem{26} The society Act xxi of 1860 as per No.52 of 1931-1932, See more details on Constitution of the \textit{Kerala Jame-at- Ulama}, p.2.
\bibitem{27} E.Moudu Maulavi, \textit{Maulaviyude Athmakatha Autobiography} (Mal.), 1985,p.96.
\end{thebibliography}
the *Islahi* movements in Kerala\(^{28}\). The objectives of *Kerala Naduatul Mujahidin* were not different from the objectives of *Islahi*\(^{29}\) movement in Kerala. They were conveying the true message of Islam, which was based on monotheism\(^{30}\).

The *Mujahids* were not interested in the existing traditional practices among the Muslim community in Kerala. In the past *Juma Kutuba*\(^{31}\) was in Arabic language everywhere in Kerala which was a language not fully understood by the Keralite Muslims. They started *Juma Kuthuba* in Malayalam for the first time in Kerala. Another significant development was the preparation of the first complete translation of *Quran* with commentary in Malayalam by Muhammad Amani Maulavi, an *Islahi* scholar, and published by *Kerala Naduvathul Mujahidin* and the translation is widely known as *Amani Maulavi Tafsir*\(^{32}\). The reformative ideology strongly influenced the Muslim community.

*Islahi* Scholars had identified that one of the basic requirements of the Muslim community was religious education, and it was the best medium to reorganize the Muslim community. So they established a network of *Madrasas* throughout the region. The first step of the *Islahi* movements was to modernize


\(^{29}\) The reformative movements are also known as *Islahi* Movements. Especially the activities of *Kerala Naduwathul Mujahidhin*.


\(^{31}\) Sermon delivered in mosque at the Friday congregational Prayer.

\(^{32}\) *Tafsir*, means the translation of *Quran*. The *Tafsir* written by Muhammad Amani Maulavi is known as *Amani Maulavi Tafsir*. 
the existing Madrasa system in Kerala. They took initiative to disclose the limitations of the existing Madrasa education system in Kerala. And they introduced a total change in all educational fields. The attitude of the traditional Muslim community was not to fully accept these structural changes among the Muslims particularly in the field of education. But a few Muslims whole-heartedly received and followed the reformative changes.

Even today the Islahi ideology heavily influences almost all the Muslim settlements in Kerala without any distinction of village and town. And they widely established several mosques in those settlements. Their primary educational efforts were started close to these Mosques.

The first step of the reformative leaders was to introduce some changes in the field of Madrasa education. It brought a turning point in the history of primary and higher religious educational field. The religious education became highly scientific and modernized. Within a short period a large number of Madrasas was established in every nook and corner of the Muslim settlements. The ‘Kerala Naduvathul Mujahidin Educational Board’ was at forefront the activities the Madrasa activities in Kerala. The educational Board was also established in Ramanattukara in Malappuram District.

34 P.Muhammad Kuttassery, ‘Madrasa Prasthanam Charithravum Dauthyavum’ (Mal.), Thiruragadi Nurul Islam Madrasa 60th Annual Souvenir, p.46.
Earlier, Muslim women were discouraged from acquiring any form of education by the conservatives. When Islahi movement started its functioning as an organization, they have taken a stand that the education, especially Muslim women’s education should be accorded greater importance. Islahi movement was the driving force behind setting up major educational institutions and schools in Kerala in the early days, and they encouraged men and women to acquire modern education, and this helped in transforming many places of Malabar into highly educated areas.

A man to improve himself is to improve one individual, where as a woman to improve herself is to improve a society. Unfortunately, this type of improvement was not effective among the Muslim community in Kerala. Islamic teaching does not propagate any type of gender differences. But the condition of woman in the community was very miserable. The orthodox Islamic community treated them as second to man and did not allow women to pray inside the Mosque. But after the reformative efforts of the Islahi movements, they were allowed and encouraged to pray in separate women’s prayer section inside the Mosque.

‘Yuvatha’, an important publishing wing of the Islahi movements, was in the process of bringing out varied Hadith in Malayalam language. The new

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reformative ideas resulted in significant change in the position of women. In every society, development depends upon the position of women as women are considered as the basic unit of society\(^38\). So the revival of women is very essential. It is inevitable to the development of the new generation.

The Islahi movements had started modern Madrasa system in Kerala to cater to the religious educational needs of boys and girls, and thus formalized the religious education system. The religious educational system spread throughout Kerala. During this period the Islahi ideology spread throughout the world. In other states of India this movements came to be known in deferent names as Ahle Hadith and in the Arabian world as Salafi movements\(^39\).

The reformative groups understood the limitations of the traditional Islamic community, which followed the system of oral religious education. And they introduced modern scientific approach to the religious educational system\(^40\). But in the initial stage they faced a lot of criticism in the hands of traditional Muslim community. The reformative groups disregarded the activities of the traditional Muslim community and introduced a new democratic phase in the field of Madrasa education.

One of the prime objectives of this Madrasa educational system was to popularize modern ideas among the Muslim community. The revolutionary


\(^{40}\) Educational Curriculum of *Kerala Nadwathul Mujahidin*, p.2.
changes were remarkable in the field of Hadith and the Quran\textsuperscript{41}. The Islamic community believed that the Ulama community was the only authority in the study of the Quran. The Muslim Ulamas thought that the common people were unable to completely understand the principle of the Quran and the efforts of the Mujahid had affected the purity of the Quran. The revolutionary groups tried to overcome this wrong notion of the traditional Muslim society, and introduced revolutionary changes among the Madrasa educational field and introduced a new outlook in the study of the Quran and Hadith\textsuperscript{42}.

The activities of the reformatory groups in the field of Madrasa education was a great turning point in the history of Muslim renaissance. The Madrasa Education Board took effective measures to reorganize the Muslim community. There were more than 490 Madrasas under the Madrasa Education Board known as Kerala Naduvathul Mujahidin (KNM) Education Board\textsuperscript{43}. But they did not normally run Madrasa directly, instead, local communities managed them, but academic matters were controlled by the Board of Education directly.

\textsuperscript{41} Ibid., pp.1-5
\textsuperscript{42} A.A.Hameed, Islahi Prasthanam Pinnetta Pathakal (Mal.), 1990, p.56.
\textsuperscript{43} Statistical Records of Kerala Naduvathul Mujahidin Educational Board, 2006.
List of Madrasas under *Kerala Naduwathul Mujahidin* Education Board[^4].

<table>
<thead>
<tr>
<th>Total number of Madrasas</th>
<th>490</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys</td>
<td>16789</td>
</tr>
<tr>
<td>Girls</td>
<td>18934</td>
</tr>
<tr>
<td>Total students</td>
<td>35723</td>
</tr>
<tr>
<td>Arabic College</td>
<td>29</td>
</tr>
</tbody>
</table>

One of the important contributions of the KNM was its policy towards the *Arabi Malayalam* language. The traditional Muslim community thought that the *Arabi Malayalam* language was an important cultural contribution of the Muslims. But the religious reformers especially the KNM did not support this view. They argued that the language had not given any benefit to the Muslim community. The influence of the *Arabi Malayalam* language was one among the main causes of the Muslim community to lag behind in the study of their mother tongue. So the KNM did not propagate this language and they totally denied it to their own Madrasas instead used Malayalam in its place[^5].

Even today the KNM Educational Board well prepares a syllabus and introduces attractive and simple method of teaching. They have taken a stand that the education, especially Muslim women’s education, should be accorded great importance. This development was a great turning point in the history of religious education in Kerala. During the earlier stage women had not acquired formal education. The traditional Islamic community did not encourage them. These circumstances totally changed after the formation of *Kerala Naduvathul Mujahideen*. The creative involvement of the religious reformers gave a great impetus to religious education as well as modern education.

The Educational Board of KNM was dominated by the ideology of monotheism. The KNM advocates the *Salafi* religious methodology, which primarily relies on the *Quran* and *Sunnath*. Hence, it discourages innovations in Islam. The KNM Educational Board tried to shape students in a proper manner. The Board had developed a curriculum or syllabi for the development of study. They prepared an academic calendar. It gives a clear outlook of the working days, examination details, etc. the class system in a systematic order. Classes were conducted regularly for one to ten standards. Classes were handled by well-trained teachers. Arabic and Malayalam were the media of teaching. Students were admitted in *Madrasas* at the age of five.

The first standard consisted of primary instruction to students to enable them to learn Arabic alphabet. It continued in the second standard also. Serious

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46 Syllabus of the *Kerala Naduvathul Mujahiden Madrasa* Educational Board, pp.5-10.
study started from the third standard onwards. The textbook was prepared by the KNM Education Board. The Madrasas gave greater importance the Quran and Hadith. The basic problem of the students was to write the Arabic language, which was not fully understood by the students. So they introduced Tafsir in the Quran and Hadith. It was very easy to understand by the students. the KNM started the Quran and Hadith learning schools across Kerala in order to educate the Muslim society about the true religion.

Fikh was another important subject was seriously taught in the KNM Madrasas. They believed that the traditional Muslim community had misinterpreted this subject. The KNM was trying to use this subject in a systematic manner. So they started Fikh in the primary level.

Islamic history was another important subject taught in their Madrasa classes. The textbook was prepared in Malayalam. It included the history of Islam, starting from the birth of Muhammad and the development of Islamic religion throughout the world. The KNM organized a textbook committee to revise and improve the syllabus and textbooks.

The board also started training centres for Mulas of the Madrasa. The traditional Mulas were not well versed in all the subjects. Having understood

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47 Tafsir, which means is the translation of Quran and Hadith it was easy to understand the essence of Quran and Hadith.
48 See more details on 'Islamika Karma Padangal' (Mal.), Textbook of Kerala Naduvathul Mujahidin Madrasas.
49 See more details on 'Islamika Charithra Padangal' (Mal.), Text book of Kerala Naduvathul Mujahidin Madrasas.
the necessity of providing guidance to the *Mullas* the KNM organized training classes\textsuperscript{51}. The KNM stipulated that only those who passed the S.S.L.C were appointed as *Mullas*\textsuperscript{52}.

The movement, through its various efforts aimed at making the people conscious of their responsibilities and thus greatly helped to create a positive and constructive attitude towards modern education and its possibilities among the masses\textsuperscript{53}. It is particularly relevant that these goals were achieved while the organizers were still working within the fold of religion and without projecting religion as opposed to modern education. This was in sharp contrast to the practices in the past, when modern education was thought to be against religious education.

The reformative activities were going on in the field of higher religious education. And they understood the problem and limitation of *Dars* system in Kerala. Their restless efforts helped the restructuring of the *Dars* system. The *Mujahid* leaders were trying to modify the existing *Dars* system in a reasonable manner. At first they tried to reveal the drawback of the existing *Dars* system in Kerala. And they started several Arabic Colleges throughout Kerala. The syllabus was reorganized with modern subjects. Some of the institutions gained

\textsuperscript{52} Ibid.
\textsuperscript{53} C.K.Kareem, *op.cit.*, p.622.
government affiliation. The prime objective of these institutions was to reorganize the Islamic society in Kerala.

Malabar was the main centre of Islamic settlement in Kerala. So the reformative activities were strongly organized in this area. The proliferation of Dars system started from this area because most of the KNM Arabic colleges were situated in Malabar area.

*Jamia Salafia Shariayya* was one of the important Arabic colleges situated at Pulikkal in Malappuram district. The institution was established in 1982 under the direction of *Kerala Naduvathul Mujahidin*\(^\text{54}\). The main objective of this institution was to organize Islamic community in order to lead it properly and to liberate them from all unnecessary practices. Moreover the institution gave guidance to other religious institutions that followed the same ideology. The institution also trained religious leaders. Even today more than thirty-five Arabic colleges are run under the direction of this institution\(^\text{55}\). Now the institution has obtained the affiliation of Calicut University, Kerala. *Afzal Ulama* is the main course of this institution.

Another important college, *Madeenathul Uloom* Arabic College was under the direction of the KNM in 1947, at Tirurangadi. In the same year the management shifted the college from Thirurangadi to Pulikkal. The

\(^{55}\) Ibid.
management applied for affiliation of the college to the University of Madras\textsuperscript{56}. In the same year the college was granted affiliation. The students appeared for the University examination called ‘Afzal Ulama’. The first batch appeared for examination in 1949\textsuperscript{57}. The fact that almost all the leaders of Mujahid movement of today are Madanis amply proves that the foresightness and sagacious efforts of the Jamiat Ulama had met with success. Several new local organizations were formed and a good number of old organizations were reactivated for the successful functioning of the movements.

\textit{Vazhakkad Darul Uloom} Arabic College was the forerunner of Arabic college system and is perhaps the first of its kind to be opened in Malabar. The Vazhakkad College was managed by the \textit{Vazhakkad Darul Uloom Association}. Unfortunately the management closed the college all of a sudden in the beginning of 1947 and this came as a shock to the staff and the students. Janab M.C.C. Abdurahman Maulavi, the principal of Vazhakkad College took great interest in the students and thought that the Vazhakkad College should be revived in some form. He approached the Kerala Jamat Ulama and apprised them of the developments of the college and suggested to some of the prominent members of the association the opening of a new college under the management of the Kerala Jamat Ulama to save the students from despair and to improve

\textsuperscript{56} Asghar Ali Engineer (ed.), \textit{Kerala Muslims A Historical Perspective}, 1995, p.139.
\textsuperscript{57} M. Abdul Samad, \textit{op.cit.}, p.106.
studies in Arabic and other allied subjects. It was this suggestion that gave the insight to Kerala Jame at Ulama for re-opening this college.

*Ansar* Arabic College was another important Arabic College established in Valavannur at Malappuram district. The institution was started from the efforts of the native reformers. The college was established in 1964. But in the initial stages it faced several problems. At first there were only seven students studying in this college. This college also got affiliation of Calicut University.

*Rowzathul Uloom* Arabic College was started in 1942 at Anakayam in south Malabar. Janab Maulavi Muhammad was the founder of this college. In 1944 the first batch of four students was presented for the *Afzal Ulama* examination. They were all successful. In 1944 the application for recognition of *Afzal Ulama* courses was submitted to the University. In 1945 the University granted the institution temporary recognition. There were 28 students on the rolls and six members on the staff in 1946. All students were given free food and lodging in the hostel attached to the college. The institution was a revolutionary step in Arabic education in Kerala. Students also came from foreign countries like Malaysia and Indonesia.

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60 Ibid.
62 Ibid., p.273.
At that time the reformative groups were concerned about the existing social problems among the Muslim community in Kerala. They were trying to reveal the problem faced by women. Islam does not allow any type of gender difference in education. Therefore *Islahi scholars* came forward to provide the benefit of education to maximum number of students. Consequently several women come forward to acquire the benefit of modern and religious education. *Anwarul Islam Women’s Arabic College* in South India was the best example of this kind of Colleges. This College was considered as the first recognized Women Arabic College in South India. It was started in 1962 at the primary level. Within a short period this institution developed as an Arabic. Now there are more than two hundred girls studying in this college.

Another important college, *Sullamussalam Arabic College*, was founded in 1944 at Arecode. With two types of classes, one for teaching Arabic for the students of primary schools before school time and an other for teaching Arabic literature and culture to those students who had left primary or secondary schools. Now it has developed into a full-fledged Arabic college. And the

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college getting the approval of Calicut University in 1957. Moreover there are several other institutions working under the direction of Sullamussalam Arabic College viz., Sullamussalam Arts and Science College, Sullamussalam College of Teacher Education, Sullamussalam T.T.I., etc.

Several other Arabic colleges were established under the direction of the KNM. The main objective of these institutions was to reorganize the Islamic community in Kerala.

Jamaat-e Islami is another important reformative group working among the Muslims in Kerala. It is one of the oldest Islamic movements and has been influential in the development of Islamic revivalism across the Muslim world. The organization was formed in 1941 under the leadership Maulana Sayyid Abdu ala Maududi. born in Aurangabad in India. He was one of the greatest Islamic scholars of the Islamic movements in the Indian subcontinent.

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As a thinker and scholar Maududi took active interest towards the problems faced by Muslims all over the world\textsuperscript{72}. He emphasized the importance of personal character, honesty and piety as necessary factors for influencing people on behalf of the party. According to him the \textit{Jama at} had a unique temper, which was unlike that of any other party\textsuperscript{72}. \textit{Jamat-e-Islami} has closely followed the teaching of Maududi, which emphasizes the exoteric dimensions of faith disparage traditional Islams rationalize faith, and predicate eschatology and salvation of social action\textsuperscript{74}.

The basic creed of \textit{Jamaat-e-Islami} is 'La Ilaha Illalla Muhammad Rasululla\textsuperscript{75}' and the main objective, 'Iqamat-e-Deen'\textsuperscript{76}. The \textit{Quran} and the \textit{Sura} form the basis of all the \textit{Jamaat-e-Islamic} activities. All other things are to be kept secondary, and only to the extend to which these could be accommodated in accordance with the \textit{Quan} and \textit{Sunnath}\textsuperscript{77}.

When India became independent and was divided into two nations, India and Pakistan, '\textit{Jama-at-Islami}' also was divided into '\textit{Jamaat-e-Islami Hind}' and '\textit{Jamaat-e-Islami} of Pakistan'. Maududi migrated to Pakistan and concentrated

\textsuperscript{72} M. Abdii Samad, \textit{op.cit.}, p.117.
\textsuperscript{73} Kalim Bahadur, \textit{The Jamaat Islami of Pakistan}, 1997, p.16.
\textsuperscript{75} The divine being is solely \textit{Allah}, there being no god except him, and that Muhammad, is \textit{Allahs m messenger}. See more details on the Constitution of \textit{Jamaat-e-Islami}, 2001, pp.1-5.
\textsuperscript{76} It is very difficult to give an English equilalent of the term \textit{Iqamat-e-Deen}, it may, however, be rendered as the establishment, Realisation or Pursuit of religion, way of life or system of Belief and Action are however, very imperfect renderings of the word \textit{Deen}.
\textsuperscript{77} The Constitution of \textit{Jamaat-e-Islami}, p.7.
his efforts to make Pakistan a truly Islamic state\textsuperscript{78}. The 'Indian Jmaat-e-Islami' was formed in 1948 under the leadership of Maulana Abulaib\textsuperscript{79}.

The \textit{Jamaat-e-Islami} is not a cultural and political organization. It is a revolutionary organization to fight for welfare of all the human beings irrespective of caste\textsuperscript{80}. The prime objective of \textit{Jamaat-e-Islami} is to give guidance to people in every field of activity. The \textit{Jamaat-e-Islami} does not subscribe to the argument that religion must limit itself to the private life of individuals\textsuperscript{81}.

The \textit{Jamaat-e-Islami} is organized in a democratic manner. The organization comprises of the central, zonal, and local units. The central unit consists of the council of representatives, the \textit{Amir Jamaat}, the central advisory council and the secretary general. The zonal unit i.e., the state unit, is headed by an \textit{Amir}, appointed by \textit{Ameer-e-Jmaat}\textsuperscript{82}. There is a zonal advisory committee also. The local unit is the lowest, which is formed at a place where there is more than one member of \textit{Jamat}. It is headed by an \textit{Ameer} appointed by \textit{Amir-e-Jamaat}. The local

\textsuperscript{80} C.K.Kareem,\textit{op.cit.},p.623.
\textsuperscript{81} \textit{Ibid.},p.624.
\textsuperscript{82} The \textit{Ameer-e-Jmaat} may in such important matters call for urgent action and where it is not possible to seek the advice of all the members of the central advisory council even through correspondence, take a decision, in consultation with such members of the council only as are available for timely consultation. The \textit{Ameer-e-Jmaat} shall, however, place such a decision before subsequent meeting of the central advisory council for conformation.
advisory council is constituted only where the members of the Jamaat exceed twenty.\(^83\)

\textit{Jamaat-e-Islami} representative committee organizes its activities in every four years. During this time \textit{Jamaat-e-Islami} looks into the prevailing issues of the world. Madudi has given a clear-cut idea about the importance of knowledge in Islam. He compared the two terms 'Iman' and 'Ilm'. According to Mawdudi "Iman is a clear understanding and observation of knowledge".\(^84\)

\textit{Jamaat-e-Islami} also propagates the ideology of 'Tawheed'. Tawheed as an ideology creatively influences Islamic society and culture. Like the Mujahid, \textit{Jamaat-e-Islami} is also against the existing superstitious practices followed by the traditional Muslims in Kerala.\(^86\)

Though the \textit{Jamaat-e-Islami} has certain ideological differences with that of Mujahid, both stand for the total reformation of Muslims. Moreover, almost all its earliest leaders belonged to the Islahi rank in one-way or other. Therefore, \textit{Jamaat-e-Islami}, along with its various sub-organization is an integral part of the Islamic reform movement in Kerala. Having a separate identity, the members, workers, and sympathizers of the \textit{Jamaat} are generally known as Islamists to depict their total commitment to Islam.\(^87\)

\(^{83}\) M. Abdul Samad, \textit{op.cit.}, p.135.
The *Jamaat-e-Islami* is strongly involved world issues like world peace, human rights, justice, poverty and liberty. Moreover it opposes the concept of capitalism, economic exploitation, untouchability, cast discrimination, violence, totalitarians attitude and all other social evils.

The *Jamaat-e-Islami* strongly protects the purity of Islamic ideology. The organization does not allow any type of involvement in Islamic teaching. The main objective of the *Jamaat-e-Islami* is to take its cultural message to the Islamic community. It also tries to eradicate unnecessary practices prevailing in the Islamic community.

During its formative years, the *Jamaat-e-Islami* actively participated in social and political fields. They were actively engaged in the Independent struggle. The organization of Muslim religious leaders of India, the 'Jamaat-Ulama-i-Hind,' was established in November 1919. During that period numerous Ulama from all parts of India came to participate in the *Khilafath* movement in Delhi. And they published a lot of articles and journals, which was closely related to the propagation of the concept of liberty. After India’s Independence there were only 625 members in the *Jamaat-e-Islami*. With in a short period the movement gained wide acceptance.

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88 Abdu ala Islahi Nadvi (tran.V.P.Muhammedali), *Jama at Islami Lakshyovum Margavum* (Mal.), 1997, p.36.
After the partition of India, 250 members joined the *Jamaat-e-Islami* in Hind. In 1947 Maulana Aboolaib Nadvi became the new *Ameer* in the *Indian Jamaat-e-Islami*. In the same year the *Jamaat-e-Islami* started its activities in Kerala. The first organization was established at Valancheri in Malappuram District. V.P. Muhammadali became the founder and the first *Ameer* in Kerala. Now *Jamaat-e-Islami* is an important reformative organization in Kerala. It has established different departments and sub organizations, all of which are under its firm control. The most important department worth mention is that of literature called Islamic publishing house. It has published hundreds of books on different Islamic subjects. These efforts have generated Islamic consciousness among the Muslims.

Today *Jamaat-e-Islami* publishes different Journals in different languages. 'Dawath' (Urdu), 'Adwa' (Arabi), 'Kandi' (Hindi), 'Meezan' (Bangali), 'Shaheen' (Gujarathi), 'Shanthi Marg' (Marathi), 'Sanmargam' (Kannada), 'Samarasam' (Tamil), 'Geethurai' (Telugu), and 'Prabhodanam' (Malayalam) which deal with the reformative ideas and the social issues of the contemporary world.

The publications and network to disseminate Islamic knowledge have helped in educating the youth and creating a favorable attitude towards modern

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education and women’s education which were neglected by the community for long. Simultaneously, the organization has also helped in creating a political and cultural consciousness among the Muslim masses through a number of journals such as the ‘Madhyamam daily’, ‘Prabhodanam’, ‘Bodhanam’, ‘Aramam’, ‘Malarvady’, etc.

The Jamaat-e-Islami has always been aware of the need of an institution to implement its educational programme\. It was in the field of education the Jamaat-e-Islami played a remarkable role. It evolved a scheme in which the Muslim students could have the benefit of both religious and secular education. Having realized that education is the best medium of modernizing any society, the organization established several institutions where it is influential.

The first step of the Jamaat-e-Islami was to alleviate the problem faced by Islamic community in the field of education. It has a wide network of Madrasas, schools and Arabic colleges, which render great service in the field of Muslim education. These institutions are run on systematic lines. The control and guidance of these institutions are vested in a body of an Education Board called ‘Majilis-ul-Taalimil’ constituted in 1980\. All educational matters related to the institution such as textbooks, syllabus, and exams are attended to by the Majlis\. The activities of Majilis-ul-Taalimil Educational Board are closely linked to religious and modern education.

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\(^8\) Administrative Records Kerala Majlisathul-Thaalimil, 1985, p.5.
List of Madrasas under Majilis-ul-Taallimil Islami

<table>
<thead>
<tr>
<th>Madrasas</th>
<th>195</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys</td>
<td>6854</td>
</tr>
<tr>
<td>Girls</td>
<td>7632</td>
</tr>
<tr>
<td>Total number of students</td>
<td>14486</td>
</tr>
<tr>
<td>Arabic colleges</td>
<td>24</td>
</tr>
</tbody>
</table>

Majilis-ul-Taalimil Madrasa Education Board has included reformative ideology in primary religious educational level. There are one hundred and ninety five Madrasas under the direction of Jamaat-e-Islami in Kerala. These institutions are successful in reducing the problems faced by modern religious educational system. The syllabus prepared by the enables the smooth functioning of the Madrasa system.

Majilisathul Taallimil has also compiled an academic calendar. It clearly mentions the working days and time of the Madrasas. There are one to ten classes with a separate syllabus for each class. The textbooks are prepared by the Islamic publishing house. The Madrasa education not only gives importance to Arabic but also to subjects like, Islamic history, Arabic literature, etc.

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101 Ibid.
The *Quran*, *Hadith* and *Fikh* are the three important subjects primarily taught in these *Madrasas* because all the reformative groups have given primary importance to these subjects\(^{102}\). The educational pattern is clearly pointed out in the syllabus. The board has given students better coaching in primary level to attain sound knowledge in Arabic literature.

Moreover important subjects like *Mangadi luthil Luthil Arabiya, Tariq, Tafsir*, etc are taught in the *Madrasas*. Like all other *Madrasas* the Educational Board, admits students at the age of five in the primary classes of *Madrasas*. Commonly, the class system in the *Madrasas* starts before the school time. It is approximately 6.30 a.m to 8.30 a.m and after the school time the classes go on from 5. p.m to 6.30 p.m. The primary classes (1\(^{st}\) and 2\(^{nd}\) standards) were given a general awareness in Islamic teachings and study of are Arabic alphabet. Serious studies start from the third standard.

*‘Mangadil Luthil Arabiya’* is the important textbook taught in almost all classes\(^{103}\). The book gives much attention to the field of Arabic literature. *‘Tariq’* is another important subject taught in these *Madrasas* which gives a clear idea of Islamic History. The history lessons start from the origin of Islam and its development. The historical narration has a great influence on the studies\(^{104}\).


\(^{103}\) *Text book of Majilisul –Taaliml Islamiya 5\(^{th}\) to 8\(^{th}\) classes.*

\(^{104}\) *Madrasa Educational Syllabus On Kerala Majlisathul Thaalimil Education Board, 2000*, p.4.
The study of the Quran is a great turning point in the field of Madrasa education. At first, the traditional Muslim community faced much limitation in the study of Quran. The traditional Mulas followed a parrot-like recitation system for the Quran teaching. Students did not understand what they were taught. The Majlis introduced a revolutionary change in the field of the Quranic study. They publish a translation of the Quran (Tafsir). It greatly helped the students to understand the meaning of the Quran. This revolutionary change was very useful in understanding the essence of the Qranic teachings and thus gained wide acceptance.

Moreover, Hadith and Fikh were the prime subjects considered in the Board of Majlisatul Taallimil. There were chances for misinterpretation of Hadith. So the Educational Board paid much attention to it and they observed the students very carefully. Fikh was mentioned obviously with religious rites followed by Muslims. e.g. the importance of Namaz, Zakat, Fast etc., which are the cardinal principles of Islam. Majlis also provides facilities for intensive coaching in the Quran and Hadith. Besides another revolutionary change was introduced in the medium of study. Jamaat-e-Islami Madrasas began to use Malayalam language instead of Arabic. These revolutionary changes proved helpful in the development of Islamic education in Kerala.

The Jamaat-e-Islami is also working in the field of higher education. They introduced a new kind of Arabic college system in Kerala instead of the traditional Dars system. This kind of educational institution was first established
in 1955 at Shanthapuram near Perunthalmanna in Malappuram District. Now this educational centre is considered to be the most important centre of the *Jamaat-e-Islami*. ‘Ussaludhin’ is the important course of this institution. Students get admission after the secondary education. The duration of the course is six years. This institution also offers courses in the Quran study, *Quran hifz, Fikh* etc. Now the Shanthapuram Islamic college has gained the recognition of foreign Universities such as Islamic University in Madeena, and Qatar University.

The institution also offers the training in *Qatib* and *Imam*. Another important Arabic college named *Aliya Arabic College* was established in Kasargode in 1955. It was founded by Izzudhin Maulavi. The institution has played a vital role in the progress of the *Jamaat-e-Islami* and has produced several leaders.

The *Jamaat-e-Islami* introduced an eleven-year Arts and Islamic course in these colleges. Its syllabus includes, in addition to religious topic, subjects like, Economics, Political Science, History, Commerce etc. when the Universities introduced private appearance at Pre Degree and Degree levels. These courses are suitably adapted by the *Jamaat-e-Islami* and which has helped the students to

105 Administrative Records of Shanthapuram Islamic University, Perunthalmanna, 2000, p.1.
108 Ibid., p.15.
appear privately for University examinations. Besides this institution, the Jamaat-e-Islami has a wide network of Madrasas, schools, and Arabic Colleges, which render great service in the field of Muslim education. Dawa College run under the auspicious of the Jamaat aims at providing facilities for intensive caching of the Quran and Hadith.

Presently there are 29 Arabic Colleges run by Jamaat-e-Islami throughout Kerala. Most of these educational institutions are giving modern education too. Students also get university degree after their study in these institutions.

The Jamaat-e-Islami has also played a leading role in the uplift of Muslim women. Like the Mujahid organizations, the Jamaat-e-Islami also fought for women's education and opened the doors of its mosques to women. They admit girls in large numbers into the Arabic Colleges and Madrasas and has also established separate Madrasas and colleges for them.

There are many other institutions partly run under the direction of the Jamaat-e-Islami. They had rendered great service in spreading Islamic culture. Most of these institutions were not charge or fees from the students. They offer

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109 Register Records of Majlisathul Thaalimil Islamiya, 2000, p.5.
110 The important Arabic College under the direction of Jamaat-at-Islami are, Al-Madrassathul Islamiya, Kunnakkavu, Islamiya College, Thalikkulam, Darul Rahma Arabic College, Thozhiyoor, Islahiya College, Thirurkkad, Islamic College, Kuttiyady, Santhinikethen, Vadakara, Islahiya College, Kozhikkode, Pinangode Islamic College, Wayanad, Islamic College, Kollam, Islamic College Thiruvananthapuram etc.
112 The important women Arabic College under the direction of Jamaat-at-Islami are, Al-Falah Women Arabic College, Peringady, Islamic Women College, Muvattupuzha, Islamic Women College Chennamangallur, Islamic Women College, Vandur, Islamic Woman College, Chalakkal, Islamic Women College, Mannam.
free lodging and food. The activities of the *Mujahid* are not limited to the field of education. The movement has played a significant role in the fight against the age old superstitious and un-Islamic trends in the community as also prejudices against modern education and women’s education.

However, these institutions have given new impetus to the Muslims of Kerala. They have molded a new generation, with modern and religious education. This kind of modern *Madrasa* system has exerted great influence in the traditional Islamic community in Kerala and it led to the proliferation of traditional *Madrasa* system in Kerala. But the traditional Muslim community accepted the activities of Muslim reformative leaders in the field of *Madrasa* education only slowly. In short, the twentieth century witnessed a great turning point in the history of *Madrasa* education in Kerala. During this period the newly started *Madrasas* throughout the Muslim settlement in Kerala contributed much to create make an atmosphere to reform the Islamic religion and community.

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