



**Mr. Manzoor
Ahmad**

**ISLAMIC
EDUCATION
REDEFINITION OF THE AIMS
AND METHODOLOGY**

Muslims had their distinct and unique style of 'doing' their sciences and arts, giving them their particular characteristic and contents in keeping with their value system and general world view. In Islam, learning (ILM) is not only a form of worship, it is also connected with other Quranic values like 'Khilafah' (Trusteeship) 'Istilah' and 'Falah' (Public good), which guide and control the path of learning, without, in any way, hampering pursuit of knowledge and wisdom.

Mr. Manzoor Ahmed has discussed in brief the three issues of putting 'moral riders' to the study of modern sciences to make their learning in consonance with the Islamic value system, to upgrade the old Madrasa curriculum, in order to bring it at par with modern institutions and to open gates of mainstream educational system in the country, to the Madrasa students. With modern curriculum, about 30, 000 Islamic Madras's in the country, the greatest voluntary effort in history in the field of education, could dramatically change the educational landscape of the Indian Muslims. The author's aim is to start a countrywide debate on these issues instead to offering readymade solutions. Mr. Ahmad's book is, therefore, an important contribution to the national endeavors of educational uplift, especially of one of the educationally backward sections of our country

Contents: Foreword , A Perspective on Muslim Education in India

**1. Islamic Education: A Theoretical
Frame-work**

What is Education?, Education System and Society, Absence of Moral Contents in the Western and Socialist Models, Islamic View of Education, Emphasis on Education in Islamic Theory and Practice, European Renaissance. A Profile of Muslim Educational Influences.

**2. Disintegration of the Traditional
Islamic Education System**

Segregation of Temporal and Religious Education in Muslim Societies, The Indian Experience, Educational Chaos in Muslim Societies , A New Approach to the Muslim Education, What the New Approach should Aim at.

3. **Modern Science and Islamic Value System**

Conflicting values of Physical Sciences and Islam, Moral Neutrality of Modern Sciences – A Myth, The Modern Sciences: The Obliging Maids of the Oppressors, integration of Islamic Value System with Modern Sciences, Islamic Riders to the Physical Sciences, Fundamental Research in Natural Sciences key to Material Progress, Social Sciences in Islamic Education, Past Efforts in this Field in India.

4. **An Appraisal of Islamic Curriculum in India**

The role of the Deeni Madaris in Indian Muslim Community, Need for Examination of Madarsa Curriculum, What is an curriculum Developing curriculum for Indian Muslim Schools, Modern Principles for Development of Curriculum, A comparison of the two approaches, Development of Muslim curriculum in India, A historical revival, Present Scenario of the Madarsa Curriculum, A Critical Analysis of the Present Curriculum.

5. **Restructuring of Curriculum for Muslim Madaris in India**

Some Special Requirements for Islamic Curriculum in India, Some Proposals for Change, Some Suggestions for Restructuring at various levels, Primary Education, Middle Classes, Goals of Secondary Education, Other Curricular Areas.

6. **Higher Curriculum of Deeni Madaris, An Overview.**

The Study of the Holy Quran

7. **New Education Avenues**
8. **Constitutional Rights of the Cultural and Linguistic Minorities**
9. **Some Positive Aspects of New Education Policy for Muslims**

10. **Appendix I-VII**

The Author :Mr. Manzoor Ahmed was born at Hathwa (Bihar) in 1942. After completing his studies in Patna University in 1963, he taught political science in universities of Bihar before joining Public Service in 1966.

Mr. Ahmed joined as OSD in the Jamia Millia Islamia in January 1985 for supervising developmental activities of the university. In the words of Dr.

Ali Ashraf the former Vice-Chancellor of the Jamia, "He served this institution with distinction where his contribution to development is writ large on the campus as a whole. And now as Administrator of the Punjab Wakf Board he has to deal with the educational institutions of Muslims at the grassroots level. I do not know any other Muslim officer who combines the experience and insight of civil service with that of educational institution in such rich measure. And Mr. Manzoor Ahmed is man who sincerely cares for the people, and he cares with devotion and favour, without any trace of personal ambition or avarice." Mr Manzoor Ahmed. As an administrator of Wakfs in Haryana, Punjab, Himachal Pradesh and Chandigarh from July 1988 to 1990, Mr Ahmed established a large number of educational institutions including vocational and computer training centres and revolutionised the Madarsa teaching with introduction of contemporary syllabi, audio-visual aids to instructions and vocationalisation. His efforts in the field brought nationwide acclaim. In fact ulema chosen him as a manager of their National Committee for restructuring of the curricula of the Madarsas. Thus what he commands the respect of the modernists in education he also enjoys the trust of the Ulema.

He took over as Vice-Chancellor of Dr BR Ambedkar University in 1996, and added a number of new courses and regularising the academic calendar. His success in rejuvenating this sick university has been praised everywhere. Mr Ahmed started in Lucknow in 1981 an Institute for Vocational Training of youths from backward sections. Again he started a Model High school for poor children in the backward region of Mewat from his personal resources Mr Ahmed is frequently invited to national and international seminars on education is well known writer on this subject. He represented India, at the International seminar on Muslim Education in Chicago in October 1988 and International conference of Muslim Social Scientists in the State University of Iowa (US) in November 1988. He represented India in the conference of the vice-Chancellors in July 2000 in the Johannesburg, South Africa..

Mr. Manzoor Ahmed has written a number of monographs on education and on the New Education Policy. He has contributed in a meaningful manner to various seminars at home and abroad on education and related subjects.

[Back](#)

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