

Problems Of Madrasah Education

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THAT madrasah education in Bangladesh has not been catering to the desired need of the nation is a fact. Attempts have been made by the Government to attack these problems by both enhancing the financial aid to the madrasahs and introducing some general subjects in the system of madrasah education. Still, the problems are there.

The want of uniformity imparting this education to the learners, is a confusing problem. In this system, some sub-systems like 'Alia-nesab' 'Qaumi nesab' and 'Ahle-Hadith nesab' are followed. 'Alia nesab' includes the Quran, the Hadith, Arabic, Fiqah and modern subjects while the Qaumi system specialises on the Quran, the Hadith, Arabic and 'Fiqah' with a neglect to general subjects. Ahle Hadith system stresses more the Hadith than 'Fiqah' — the deductions drawn by the learned on the basis of the Quran and the Hadith generally and on their presumptions (qias) mainly. As a result, the Islamic acquisitions of the learners under so different sub-systems are undesirably, differentiated and subjected to parochialism.

Second, the load of so many subjects in the 'Alia nesab' becomes unbearable for a student. From the lower classes, very many subjects have to be taught and the students can hardly grasp them.

Third, lack opportunities to acquiring proficiency in mother tongue on the part of a student acts as a hurdle on the way of learning. Arabic grammar is seldom taught in relation to the rules of Bengali grammar. Hence, the scanty language-knowledge of the madrasah students.

Fourth, lecture method of teaching is mainly followed. The teachers go on lecturing in teaching and the taught listen on and on. Practices through class-works and home works is not stressed. So, perfection in something can not be expected of the students.

Fifth, want of teaching aids hampers learning to some degree. Libraries, rich in the stock of books on different subjects and laboratories for science teaching are rarely found in the madrasahs. Moreover, furniture and equipment to the needed extents cannot be procured by most of the

madrasahs.

Sixth, dearth of efficient teachers, especially, teachers of Science, Mathematics, English and Bengali, impedes the proper teaching. Efficient teachers cannot be properly remunerated and thus allured by the madrasahs. As the teachers, though they get the Government portions of their salaries timely and properly, do not get the madrasah portions in a similar matter. So they often prefer schools and colleges to the madrasahs.

Seventh, overall administration of the madrasahs more often than not is not satisfactory and conducive to the standard-run of the madrasahs. Few persons put at the helm of affairs are trained and experienced in the modern techniques of administration.

Eighth, there has not been any provision for the training of the madrasah-teachers and so they can improve hardly their performance.

Ninth, books like 'Mijan' and 'Kafiyah' on Arabic grammar are not simplified through modern editions with easy explanations and modifications. The lessons in them, often, become riddlesque and so, very much

difficult, for the grasp of the learners. Hence, their inadequate knowledge of the Arabic language.

Tenth, emphasis on the teaching of Fiqah adversely affects the teaching of Arabic, the Quran and the Hadith, not to speak of the teaching of other modern subjects. The understanding needed for grasping fiqah problems, is much higher than that of the students of lower classes. But, this subject has been made compulsory in all the classes— lower and higher.

Eleventh, the mash-room growth of madrasahs makes the system as a whole subject to bitter criticisms. Many a madrasah is started by raw and meagerly learned moulanas and moulvies with a negligible number of students and poor teaching staff. And, this compels such madrasahs to show false roll-strength and names of fictitious teachers for securing Government aids.

Last many of the madrasahs approach people through the students for helps — money, seasonal paddy and Qurbani-hides. At this, the wards of rich and guardians also learn to look for charity.