ROLE OF MADRASAS IN PROMOTING INTERFAITH UNDERSTANDING AND SOCIAL HARMONY IN CONTEMPORARY INDIA

*Dr. Md. Abrarul Haque

Assistant Professor, Department of Islamic Studies, Maulana Mazharul Haque Arabic and Persian University, Patna, India.

ABSTRACT

Madrasas, as traditional centres of Islamic education, have significantly influenced the religious, moral, and social awareness of Muslim communities in India. In the diverse and multicultural society of modern India, Madrasas are increasingly recognized as key players in fostering interfaith understanding, social cohesion, and peaceful coexistence. This study investigates the expanding role of madrasas beyond their traditional religious focus, emphasizing their contributions to ethical education, social duty, and interfaith dialogue. The paper investigates curricular reforms that integrate science subjects, constitutional principles, and teachings on peace, tolerance, and coexistence, equipping madrasa students to engage positively with the broader society. It also examines community outreach efforts, interfaith dialogues, and social service activities conducted by madrasas that build mutual trust and reduce religious biases. Additionally, the article addresses current challenges such as socio-political marginalization, limited resources, and the conflict between tradition and modernization. By placing madrasas within wider educational and social contexts, the study presents that these institutions have considerable potential to serve as connectors between religious communities. The paper concludes with supportive policies, inclusive teaching methods, and collaborative efforts, Madrasas can play a transformative role in enhancing interfaith harmony, national unity, and lasting peace in contemporary India.

KEYWORDS: Madrasas, interfaith understanding, social harmony, religious education, contemporary India.

INTRODUCTION

India's socio-cultural fabric is characterized by deep religious, linguistic, and ethnic diversity, making interfaith understanding and social harmony essential for national unity. In recent years, increasing communal tensions, identity-driven politics, and misinformation have significantly threatened peaceful coexistence. In this situation, educational institutions play a key role in shaping individual perception, attitudes, and ethical values. For the cause, Madrasas-traditional centres for Islamic learning also hold a significant role. Historically, Madrasas in India have served as institutions for religious education and as centres of intellectual engagement, moral training, and social leadership (Ahmad, 2020). From the medieval period to the colonial era, madrasas contributed to the transmission of knowledge, intercultural interaction, and ethical discourse. However, in current public narratives, madrasas are frequently portrayed in reductive or stereotypical terms, disregarding their diversity, flexibility, and contributions to the society.

In a diverse and democratic country, it is essential to reassess the function of madrasas beyond limited security or theological perspectives. Many madrasas are currently experiencing changes in their curriculum and structure, incorporating modern subjects, civic education, and principles of constitutional morality while maintaining their religious backgrounds. These developments play an important role in fostering inclusive citizenship, encouraging critical thinking, and promoting respect for religious diversity among the students. Additionally, the teachings of Islam within madrasa education uphold universal ethical values including justice, compassion, peaceful coexistence, and respect for human dignity. In the context of India's diverse society, these values offer a meaningful ethical foundation for fostering interfaith communication and social cohesion. Consequently, madrasas can serve as important spaces for mediation, where religious identity and pluralistic principles not only coexist but also enrich one another (Ansari, 2019).

Beyond the classroom, madrasas are deeply woven into the fabric of their communities. For many families facing economic hardship, they are more than just schools; they are a vital source of support. Quietly, and often away from the headlines, madrasas organize community aid, help to resolve local issues, and build bridges with neighbours of other faiths. Grounded in Islamic ethical teachings and rooted in local social structures, madrasas can serve as mediating centres that promote reconciliation, social justice, and mutual respect. While challenges remain, thoughtful reform, inclusive pedagogy, and collaborative outreach can enable madrasas to contribute meaningfully to social harmony and national integration.

The Historical Context of Madrasas in India

Madrasas in India form one of the longest-standing educational traditions in the subcontinent. Their development over time has been deeply connected with the political, cultural, and intellectual evolution of Islam in India. Rather than remaining unchanged or disconnected from society, these institutions have continually modified to social shifts, while continuing to influence religious beliefs, ethical frameworks, and intellectual traditions.

Beginning and Foundation: The origins of madrasas in India can be linked to the early period of Muslim settlement, particularly from the eleventh century onward. As Muslim governance took root, educational centres inspired by West and Central Asian models began appearing in key cities like Delhi, Lahore, Multan, and later Jaunpur and Gulbarga. These early madrasas were typically supported by rulers, elites, and scholars, and focused on teaching the Qur'an, Hadith, Islamic jurisprudence (Fiqh), theology, Arabic grammar, logic, philosophy, and mathematics. Unlike confined religious schools, madrasas were unified into community life and welcomed students from diverse backgrounds. They often coexisted with educational institutions of other faiths, a reflection of India's historic tradition of intellectual diversity and mutual cohabitation (Metcalf, 2009).

Madrasas in the Sultanate and Mughal Eras: Throughout the Delhi Sultanate (13th–16th centuries), madrasas flourished under state sponsorship. Sultans such as Iltutmish and Firoz Shah Tughlaq founded and donated madrasas, acknowledging their importance in training officials, judges (qazis), and religious scholars. The curriculum of this period combined religious and modern sciences, showing an appreciation for intellectual diversity.

The Mughal period saw significant development and systemization of madrasa education. Emperors like Akbar, Jahangir, and Shah Jahan actively supported centres of learning. Akbar's policy of Sulh-i Kul (universal peace) fostered an atmosphere that encouraged interreligious dialogue. Scholars from madrasas interacted with non-Muslim as Hindu, Jain, and Christian thinkers, especially in royal and academic contexts. This era demonstrates how madrasas operated within a culture that valued religious coexistence and intellectual cooperation (Sikand, 2005).

Dars-e-Nizami: A key milestone in Indian madrasa history was the creation of the Dars-e-Nizami curriculum in the eighteenth century by Mulla Nizamuddin of Farangi Mahal in Lucknow. This syllabus prioritized rational sciences like logic (mantiq), philosophy, and jurisprudence alongside core religious subjects. Dars-e-Nizami gained widespread acceptance across South Asia and remains influential in madrasa education. Significantly, this curriculum displayed intellectual scope, preparing students to participate in diverse

discourses and consultations. It fostered skills in ethical reasoning, dialogue, and adjustable interpretation-qualities vital for interfaith engagement (Sikand, 2005).

Madrasas under British Colonialism: British colonial rule brought significant disruptions to traditional educational systems, including madrasas. Loss of state funding, the introduction of Western-based education, and the declining status of Persian and Arabic greatly impacted madrasa networks. In reaction, many madrasas turned private, focusing on preserving Islamic identity and traditional knowledge. Reformist institutions such as Darul Uloom Deoband (founded 1866) and Nadwatul Ulama (1894) emerged in response to colonial challenges. While Deoband stressed religious orthodoxy and moral rigor, Nadwatul Ulama aimed to bridge classical Islamic learning with contemporary education and cross-cultural dialogue. These different approaches highlight the diversity within the madrasa tradition and their ability to adjust (Metcalf, 2009).

Post-Independence Madrasas: After India gained independence in 1947, madrasas continued primarily as institutions sustained by Muslim communities. Operating within a secular democratic state, they faced issues of modernization and relevance. Several state governments launched initiatives to modernize madrasas, promoting the introduction of subjects like science, mathematics, and social studies. In contemporary India, madrasas have played an important role for many underprivileged Muslims, offering affordable education and moral instruction. Their functions have broadened beyond religious teaching to include social leadership, conflict resolution, and community support-roles that foster social cohesion.

The historical journey of madrasas in India reveals a pattern of balancing tradition with adaptation. While firmly attached with Islamic scholarly heritage, madrasas have repeatedly adjusted to political changes, cultural interactions, and educational reforms. Historically, they have served as centres of intellectual activity and social discourse, not isolation. Recognizing this historical background is essential for assessing the present-day role of madrasas in advancing interfaith understanding and social harmony. Their past shows that coexistence, dialogue, and ethical diversity are not recent additions but have long been integral to India's madrasa tradition (Ahmed, 2021).

Madrasas' Role in Contemporary India

Madrasas today occupy a complex and dynamic space within India's educational and socio-political fabric. Traditionally focused on religious instruction, many are now undergoing significant change in response to globalization, state policies, socioeconomic needs, and

internal reform movements. Their evolution reflects both a commitment to Islamic traditions and a growing engagement with modern realities.

Educational Reform and Curriculum Modification: A defining feature of contemporary madrasa education is the gradual integration of modern and science subjects along with classical Islamic disciplines. While the Dars-e-Nizami curriculum continues to centre Qur'anic exegesis, Hadith, jurisprudence (Fiqh), theology (kalam), Arabic grammar, and logic, an increasing number of institutions now offer instruction in mathematics, science, English, social sciences, and computer learning. Government programmes such as the Scheme for Providing Quality Education in Madrasas (SPQEM) and the establishment of state madrasa boards have facilitated this shift. These reforms aim to enrich graduate employability, broaden intellectual horizons, and enable smoother transitions to higher education and public life. Consequently, a growing number of madrasa alumni now pursue careers in university academia, civil services, journalism, and social work. This curricular expansion signals a broader transformation. Madrasas are no longer merely preservers of religious heritage but are increasingly oriented towards preparing students for active, informed citizenship in a multicultural society (Alam, 2014).

Engagement with Constitutional Values: Madrasas operate within the constitutional agreements of religious and cultural freedom preserved in Articles 25-30 of the Indian Constitution. In many institutions, instruction now includes awareness of constitutional rights, duties, and social responsibilities. Islamic ethical principles such as justice, equality, and human dignity resonate strongly with constitutional ideals. When effectively integrated with pedagogy, these common values offer a meaningful synthesis between religious identity and national belonging, enabling madrasas to contribute to the cultivation of inclusive citizenship grounded in democratic participation and the rule of law. (Sikand, 2005)

Social Inclusion and Community Empowerment: For economically disadvantaged communities, particularly in rural and semi-urban areas, madrasas often represent the only accessible educational option. Many provide free instruction, accommodation, meals, and moral guidance to students who might otherwise be excluded from formal schooling. In this role, madrasas function as instruments of social strength and empowerment, helping to bridge educational backwardness among marginalized societies. Their integration with local communities also positions them to shape social attitudes and promote values of discipline, responsibility, and ethical conduct (Rahman, 1982).

Digitalization and Global Connectivity: The digital revolution has significantly influenced Madrasa education. Online lectures, digital sources, and virtual fatwa services have expanded

access to both religious and modern knowledge. Social media platforms enable scholars to engage with global audiences, address misconceptions, and participate in transnational theological conversations. This digital turn reflects a broader repositioning, as madrasas are no longer limited to local institutions but participated in global intellectual networks. At the same time, digitalization introduces new challenges, including the need for media literature and critical engagement with online content. (Alam, 2014).

The evolving roles of madrasas in contemporary India suggest institutions not fixed in tradition but responsive to changing circumstances. Through curricular modernization, civic education, interfaith dialogue, and social service, madrasas are increasingly positioned as constructive partners in national development. Their future curriculum must be depending upon inclusive policy environments, sustained internal reform, and broader public recognition of their potential contributions to social cohesion. With thoughtful support, madrasas can continue to serve as bridges-between tradition and modernity, faith and pluralism, community identity and national unity.

Madrasas as Ambassador of Interfaith Dialogue

In India's religiously plural society, interfaith dialogue and community engagement are essential for sustainable peace and social cohesion. In social climate periodically marked by communal tension, madrasas as old institutions of religious learning rooted within local communities, possess significant potential to serve as ambassador of dialogue, reconciliation, and grassroots peace building. Through sermons, public lectures, and community outreach, many scholars actively advocate peaceful coexistence and interreligious respect. Some madrasas have associated with civil society organizations to facilitate interfaith dialogues, seminars, and collaborative welfare initiatives involving diverse religious communities. These efforts contribute meaningfully to breaking up stereotypes and cultivating trust at the grassroots level (Hasan, 2005).

Islamic intellectual tradition provides a healthy normative framework for interfaith engagement. The Qur'anic recognition of religious diversity as an expression of divine wisdom, tied with its call for dialogue "*in the best manner*" (Quran 16:125), establishes a foundation for respectful interaction. Concepts such as Sulh (reconciliation), Rahmah (compassion), Adl (justice), and Taʿāyush (peaceful coexistence) are central to Islamic moral thought and feature prominently in madrasa curriculum (Quran 16:125). Through instruction in Qur'anic ethics and Prophetic traditions, students encounter narratives emphasizing treaties, peaceful coexistence, and the protection of minority rights. When contextualized

within contemporary India, these teachings provide a theological basis for promoting harmony across religious boundaries (Engineer, 2011).

Madrasas are not isolated institutions; they are deeply integrated into the social and cultural fabric of their communities. In many rural and semi-urban areas, they function as centres for religious guidance, dispute resolution, charity distribution, and moral counselling. By virtue of their moral authority, madrasa scholars frequently mediate local conflicts and advocate peaceful solutions during periods of communal tension. This mediating role positions madrasas as significant actors in informal peace building processes. Their capacity to shape community narratives and discourage provoking expression can contribute substantially to maintaining social stability (Hasan, 2005)

Social Service as Bridge-Building

One of the most effective contributions of madrasas to interfaith harmony is through social service. Many institutions organize relief efforts during natural disasters, distribute food and clothing to those in needs, and conduct knowledge and health awareness programs without discrimination based on religion. When service is extended universally, it challenges stereotypes and reinforces common humanitarian values. Community members from diverse backgrounds often collaborate in these efforts, transforming madrasas into places of cooperation rather than segregation. Madrasas shape the moral and intellectual development of young students who will become future religious leaders, teachers, and community influencers. By incorporating teachings on coexistence, constitutional values, and respect for diversity, madrasas can nurture generations committed to peaceful engagement. Exposure to broader societal realities, through educational tours, public programs, interactions with students from other institutions, and enhances openness and reduces narrow-mindedness. The emphasis on ethical values and social services are essential for constructive development and to maintain peace in a plural society. (Sikand, 2009).

In contemporary discourse, madrasas are sometimes subject to suspicion and stereotyping. Proactive community engagement helps counter these misconceptions. Open-house programs, academic collaborations, and public seminars allow wider society to understand a madrasa, its curriculum, values, and contributions. Transparency and communication are essential for transforming perceptions. When madrasas actively participate in civic discussions and public welfare initiatives, they build credibility and social trust.

Case Studies of Madrasas Engaging in Interfaith Activities

While comprehensive empirical documentation of madrasa-led interfaith initiatives remains limited, several illustrative examples from different regions of the country demonstrate how

these institutions have contributed to social harmony, educational reform, and community engagement. These cases reflect diversity in institutional orientation, pedagogy, and outreach, revealing that madrasa engagement in plural society is neither uniform nor static.

Darul Uloom Deoband: Darul Uloom Deoband, founded in 1866, stands as one of the most influential Islamic seminaries in South Asia. Although primarily dedicated to classical Islamic scholarship, the institution has periodically issued public statements condemning terrorism, communal violence, and extremism. During moments of national conflict, its leadership has consistently emphasized peaceful coexistence, constitutional loyalty, and the protection of innocent lives. Such declarations carry considerable moral authority among large sections of Indian Muslims and contribute to discouraging radicalization. While Deoband does not formally position itself as an interfaith organization, its public engagement in promoting non-violence and social responsibility has generated broader societal impact. (Metcalf, 2009)

Nadwatul Ulama (Lucknow): Nadwatul Ulama, Established in 1894, sought from its inception to harmonize classical Islamic learning with modern educational requirements. Unlike many traditional seminaries of its time, Nadwa introduced comparative religious discussions and modern subjects into its curriculum. Its intellectual orientation has historically encouraged engagement with scholars of other traditions and openness to broader social questions. The institution's graduates have frequently participated in academic, literary, and interfaith forums. Nadwa's approach demonstrates how curricular flexibility and intellectual openness can create foundations for dialogue without compromising religious identity (Zaman, 2002 and Azeem, Z., & Alam, A. 2024)

Madrasa Modernization in West Bengal: West Bengal offers a significant example of state-supported madrasa modernization. The West Bengal Board of Madrasa Education oversees recognized madrasas that integrate mainstream subjects including science, mathematics, history, and languages alongside Islamic studies. These reformed madrasas follow standardized syllabi and prepare students for state examinations. Consequently, many graduates pursue higher education in universities and professional institutions. By aligning religious education with general academic standards, these institutions reduce educational isolation and promote socio-economic integration, key components of long-term social harmony (Bhattacharya, 2020).

Bihar State Madrasa Education Board (BSMEB): It is a government body that oversees recognized madrasas in Bihar. Established in 1981 under state law, its goal is to bring Madrasa education into line with mainstream academics while keeping its religious identity.

BSMEB promotes a dual curriculum and the students learn traditional Islamic subjects (such as the Qur'an, Hadith, and theology) alongside standard modern subjects. This helps graduates pursue higher education and professional careers without giving up their religious education. In Bihar, where many individuals face economic challenges, madrasas under this board offer affordable education to marginalized communities. By aligning with state standards, BSMEB helps promote educational inclusion and social mobility. The Bihar State Madrasa Education Board shows how religious education can work within a government framework. Through its efforts to modernize and secure academic equivalence, it helps bridge the gap between traditional madrasas and the mainstream system, contributing to social integration and harmony (Ansari, 2019).

Community Outreach Initiatives in Kerala: Kerala's Muslim educational institutions, including several madrasas affiliated with both reformist and traditional networks, have actively engaged in social welfare and inter-community cooperation. During natural disasters such as floods, madrasa students and teachers have participated in relief operations serving people of all religious backgrounds. Such humanitarian engagement strengthens interfaith solidarity at the grassroots level. When religious institutions collaborate in relief and rehabilitation work, they strengthen common social identity over sectarian divisions.

Though modest in scale, such initiatives create spaces for structured dialogue and mutual learning. They also help madrasa students encounter diverse viewpoints, thereby reducing narrowness and fostering critical engagement with pluralism. This informal yet consequential role highlights how madrasas function as moral authorities within the communities. Their influence over local narratives can prevent rumour-driven escalation and promote reconciliation at critical moments (Kunju, 2021).

These case examples demonstrate that madrasas in contemporary India are not uniform institutions but rather diverse and versatile in nature. Where leadership vision, policy support, and community engagement unite, madrasas can contribute meaningfully to interfaith understanding and social harmony. Their impact is often localized and incremental rather than dramatic; however, such grass root contributions are foundational for sustainable peace in a plural society. The challenge lies in scaling these initiatives and creating enabling environments that allow madrasas to realize their full potential as ambassador of dialogue and social cohesion.

Challenges in the Contemporary Perspective

Despite notable advances, madrasas continue to struggle with significant obstacles:

- Public Perception and Stereotyping**:** Media and political discourse frequently portray madrasas rigidly, overlooking their internal variety and reform efforts.

- Resource Limitations**:** Many institutions lack adequate funding, infrastructure, and qualified instructors for modern subjects.

- Balancing Identity and Reform**:** Curricular modernization must be carefully negotiated to preserve theological authenticity while embracing innovation.

- Regulatory Complexities: Variations in state policies and recognition frameworks create administrative breakup and uncertainty.

- Lack of formal training in interfaith communication and methodologies.

- Political polarization that may discourage open engagement.

- Internal resistance in some places towards innovation (Sikand, 2005).

Addressing these challenges would require sustained collaboration with government bodies, institutional support, training in peace education, and partnerships with universities and civil society organizations.

Government Policies and Initiatives

With Central and State Government policies primarily directing the way in which madrasas function, over the course of many years both levels of government have introduced many programs in order to further modernize the madrasa system. Some of the Government-sponsored programs include the Scheme Providing Quality Education to Madrasas (SPQEM) and the Infrastructure Development of Minority Institutions (IDMI), which both allow for modern subject material to be taught in madrasas. These programs also create new teacher training and improve the infrastructure in madrasas (Ministry of Minority Affairs, 2018).

While there has been some progress in the implementation of these programs, many madrasa officials cite a number of issues in the implementation process of these initiatives, such as inconsistency with funding, delays caused by administrative oversight, and a lack of consistent direction regarding the procedure for maintaining autonomy. Madrasa leaders in many states feel that excessive regulation will negatively impact the religious aspect of the madrasa system, while other madrasa leaders are supportive of many of the recent reforms that increase the educational opportunities for madrasa students.

Additionally, in states such as Kerala, the policy environment has fostered successful partnerships between madrasas and the State Educational System resulting in improved

literacy levels and intercommunity connections (Kunju, 2021). However, there has been political polarization and a lack of trust that has resulted in limited opportunities for successful partnerships between madrasas and the State Education Systems in numerous states (Ministry of Minority Affairs, 2018).

CONCLUSION

The study of madrasas in contemporary India reveals a far more complex and dynamic reality than is often portrayed in public discourse. Rather than being isolated or rigid, many are actively balancing tradition with modernity, faith with nationality, and religious identity with pluralism. Within constitutional and diverse social framework, they have real potential to promote interfaith understanding and social harmony. At their core, madrasas teach ethical values like justice, compassion, and reconciliation-principles that align with universal human ideals. When applied to India's plural society, these teachings support peaceful coexistence and responsible citizenship. Through curriculum reforms, the inclusion of modern subjects, and lessons on constitutional values, many madrasas are expanding their role beyond religious instruction to contribute comprehensive community development. As local institutions, madrasas also often act as peacemakers during times of conflict. Their moral standing allows them to discourage violence, counter extremism, and encourage peace negotiation. Their involvement in social work, disaster relief, literacy drives, and interfaith efforts further helps build trust across communities. These quiet but steady contributions are essential for maintaining social harmony in a diverse society.

However, for Madrasas to reach their full potential, cooperation is needed between policymakers, educators, civil society, and religious scholars. This includes supportive policies that respect their autonomy, better teacher training, digital access, and organized programs for interfaith engagement. It is also vital to move past feeling and engage with madrasas through knowledgeable discourse rather than prejudice. In short, madrasas in India should be seen not just as guards of religious tradition, but as evolving institutions that can foster ethical citizenship and interfaith solidarity. With inclusive support and guided by their own rich heritage, they can act as bridges between communities and contribute meaningfully to national unity and lasting peace. The path to social harmony in India lies not in side-lining such institutions, but in recognizing and strengthening their role as partners in building a just and inclusive society.

REFERENCES

1. Abbas, T. (2021). *Islam and education: Sociological explorations in the Muslim world*. Routledge.

2. Ahmad, I. (2020). Madrasas and the making of Islamic consciousness in India. *Journal of Islamic Studies*, 31(2), 145–162.

3. Ahmad, N. (2019). Indian madrasas in transition: Reform, identity, and modernity. *Economic and Political Weekly*, 54(9), 22–29.

4. Ali, A. (2021). Curriculum reforms in South Asian madrasas: Challenges and prospects. *International Journal of Islamic Pedagogy*, 2(1), 33–51.

5. Ali, A., & Rehman, S. (2020). Religion, identity, and reform: Understanding contemporary madrasa education in India. *South Asian Studies*, 38(1), 77–96.

6. Ansari, M. (2021). Madrasas and social cohesion in India. *Indian Journal of Social Development*, 21(2), 118–132.

7. Ashraf, S. A. (2022). Interfaith dialogue in Islamic pedagogy: A Qur'anic perspective. *Journal of Muslim Minority Affairs*, 42(3), 411–425.

8. Azeem, Z., & Alam, A. Madarsa Education System: A Case Study Of Darul Uloom Nadwatul Ulama. *International Journal of Creative Research Thoughts, 12(12),* e192-220.

9. Bano, M. (2018). *Madrasa reform and the Arab world: The challenges of modernity*. Cambridge University Press.

10. Bhat, M. A. (2019). Education and communal harmony: Critical reflections on madrasa contributions in India. *International Review of Education*, 65(4), 501–520.

11. Choudhury, Z. (2021). Muslim minority education in India: A policy analysis. *Indian Journal of Public Policy*, 7(1), 44–60.

12. Engineer, A. A. (2019). *Communal harmony in India: Challenges and responses*. Orient BlackSwan.

13. Farooqui, J. (2020). Madrasa education and nation building in India. *Journal of Education and Practice*, 11(15), 55–62.

14. Government of India. (2006). *Report of the Sachar Committee: Social, economic and educational status of the Muslim community of India*. Prime Minister's High Level Committee, Cabinet Secretariat.

15. Government of India. (2013). *Scheme for Providing Quality Education in Madrasas (SPQEM): Guidelines*. Ministry of Human Resource Development.

16. Habib, I. (2020). Cultural pluralism and the Indian Muslim educational tradition. *Asian Social Science*, 16(7), 29–39.

17. Hasan, M. (2020). Madrasas and national integration in India. *Contemporary South Asia*, 28(3), 295–310.

18. Kumar, A. (2020). Minorities and education in India: A constitutional perspective. *Education and Society*, 38(2), 123–138.

19. Mujtaba, S. (2022). The role of Muslim institutions in promoting interfaith understanding in India. *Journal of Peace Studies*, 29(1), 66–82.

20. Nadwi, A. (2018). The evolution of Indian madrasa education. *Islamic Studies Review*, 30(1), 1–19.

21. Rahman, A. (2021). Interfaith initiatives and peacebuilding: Case studies from Indian madrasas. *Peace and Conflict Review*, 12(2), 33–49.

22. Rizvi, S. (2019). Pedagogical traditions in Indian madrasas: Past and present. *Journal of Islamic Education*, 5(1), 14–27.

23. Sikand, Y. (2018). *Bastions of the believers: Madrasas and Islamic education in India*. Penguin Books.

24. Sikand, Y. (2020). Madrasas and inter-religious dialogue in contemporary India. *Contemporary Islamic Studies*, 6(2), 88–110.

25. Singh, A. (2021). Education, tolerance, and community relations: Rethinking madrasa education in India. *Journal of Multicultural Education*, 15(3), 194–207.

26. Subramanian, N. (2020). The politics of religious education in India. *Comparative Education Review*, 64(4), 623–643.

27. Upadhyay, R. (2019). Muslim education in India: Issues and challenges. *Educational Studies*, 55(3), 267–282.

28. Zaman, M. Q. (2020). *Islamic modernism and madrasa reform in South Asia*. University of Chicago Press.