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## A study of reappraisal of education system in ancient Mithila University and ancient Jamia Millia Islamia with modern relevance

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### ABSTRACT

**Abstract:** A comparative reappraisal of Lalit Narayan Mithila University (LNMU), Darbhanga, Bihar and Jamia Millia Islamia (JMI), New Delhi demonstrates that sustainable educational excellence is predicated upon philosophical clarity and societal alignment rather than mere infrastructural capital. This synthesis posits a dual-framework higher education model that effectively reconciles classical epistemological rigor with progressive civic pragmatism. LNMU is structurally anchored in the rich intellectual paradigm of the Mithila region, historically distinguished for its contributions to Nyaya (formal logic) and Darshana (philosophical inquiry). Its pedagogical framework excels in training cognitive analytics, foundational epistemology, and structured dialectics. JMI's institutional genesis is rooted in the anti-colonial nationalist movement, embedding a legacy of democratic nation-building and experiential pedagogy. Consequently, LNMU and JMI provides the empirical and empathetic scaffold necessary to operationalize the theoretical depths for community advancement. Together, this institutional symbiosis offers a scalable architecture that directly operationalizes the multidisciplinary mandates of India's National Education Policy (NEP) 2020.

**Keywords:** Mithila, Brahman, Dharamsastra, Literature, Culture, Philosophy, Navya, LNMU, JMI, NEP 2020

### Introduction

#### The pursuit of education in ancient Mithila University with modern relevance

We start this section of our study by Mark Twain's following observations about India.

"India is the cradle of the human race, the birthplace of human speech, the mother of history, the grandmother of legend and the great grand mother of tradition". Furthermore, it says... India has 2,000,000 gods, and worships them all. In religion all other countries are paupers; India is the only millionaire (Heritage Times, 1920) [8].

That is a wonderful and highly accurate overview of the intellectual legacy of Mithila. The region has historically served as one of the most vibrant centers of philosophy, logic, and spirituality in the Indian subcontinent. As the capital of Videha, Janakpur (now in modern-day Nepal) was not just a political hub but a seat of spiritual inquiry. King Janaka was famously celebrated in the Upanishads as a *Rajarshi* (a king who is also a seer), who hosted grand philosophical debates featuring legendary sages like Yajnavalkya and Gargi Vachaknavi.

In the medieval period, Gangesha Upadhyaya revolutionized Indian philosophy. He established the Navya-Nyaya (New Logic) school of thought, which introduced a sophisticated linguistic and logical framework that influenced intellectual discourse across India for centuries. The *Tattvachintamani* (The Jewel of Thought on the Nature of Reality), written by the 14th-century scholar Gangesha Upadhyaya, is one of the most influential texts in the history of Indian philosophy. As a matter of fact, by introducing Navya-Nyaya (New Logic), Gangesha shifted the focus of Indian intellectual tradition from metaphysics to rigorous epistemology and language analysis. The network of Tols, Ashrams, and Chatushpathis maintained an unbroken oral and written tradition of Sanskrit scholarship. These decentralized institutions safeguarded advanced studies in the Vedas, Vedangas, Darshanas (philosophical systems), and Jyotisha (astronomy and astrology).

The Mithila region, spanning modern northern Bihar and the Terai region of Nepal, stands as one of the most resilient and intellectually rigorous hubs of learning in ancient and medieval India. While large, state-monitored universities like *Nalanda*, *Takshashila*, and *Vikramashila* attracted global attention, Mithila preserved a unique, decentralized, and deeply rigorous scholastic tradition that survived for centuries.

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In the heart of the Mithila region, the traditional *tols* flourished as vibrant sanctuaries of higher learning. Here, under the guidance of a revered *Acharya*, knowledge wasn't just taught—it was lived. Seekers of truth traveled from the farthest corners of India, leaving their homes behind to spend years sheltered within their teacher's peaceful *ashram*. Together, they immersed themselves in the sacred verses of the Vedas, the intricacies of Sanskrit grammar, and the deep waters of philosophy and logic. This was an education that looked far beyond books; it was a journey meant to shape the soul, ignite a lifelong love for wisdom, and pave a path toward a deeply moral and ethical life [47].

While contemporary institutions like LNMU perpetuate the region's intellectual heritage, canonical texts such as the Puranas, Mahabharata, and Ramayana attest to a sophisticated, pre-modern network of higher learning traditionally categorized as *Gurukulas*, *Ashramas*, and *Parishads*. Characterised by the guidance of self-realized sages rather than bureaucratic infrastructure, these academies functioned as premier centers of epistemological and spiritual inquiry. Crucial to the preservation of this legacy are the Puranas, an encyclopedic corpus of Sanskrit literature. These texts systematise millennia of ethical philosophy and Vedic cosmology, detailing universal creation, divine hagiographies, and genealogical lineages. Concurrently, they democratise esoteric metaphysical principles—specifically *dharma*, *karma*, *bhakti*, and *moksha* rendering them pedagogically accessible to all strata of society.

The Puranic literature documents several premier centers of classical antiquarian learning, most notably Takshashila University, situated in ancient Gandhara (contemporary Pakistan), and Nalanda University in Bihar, India. Concurrently, the intellectual landscape was augmented by Valabhi University in Gujarat and Vikramashila University in Bihar. These institutions functioned as critical vectors for the evolution and dissemination of Indian cultural ethos, epistemology, and philosophical thought attributes that retain profound contemporary pedagogical relevance. Recognized historically as pillars of ancient scholasticism, their institutional legacy persists into the modern era; notably, the contemporary Nalanda Open University at Bihar Sharif has established its campus in immediate geographical proximity to the archeological ruins of the historical Nalanda repository (Chaudhary, 2023) [24].

Naimisharanya represents the pinnacle of ancient India's educational and intellectual infrastructure, serving as its premier assembly for higher learning. Under the administrative leadership of Kulapati Saunaka who successfully managed a capacity of 10,000 concurrent students this forest ecosystem facilitated critical advancements in philosophy, theology, and governance. Notably, it functioned as the primary publishing hub of antiquity, where the majority of the Puranas were codified during multi-year research conclaves known as *Sattras*. Long before the modern era, the Puranas and the *Brihadaranyaka Upanishad* celebrate ancient Mithila as a powerhouse of philosophical debate. Under the patronage of King Janaka, the royal court operated as a competitive, open-enrollment academy. Sages like Yajnavalkya led legendary debates on the nature of the self (*Atman*) and liberation (*Moksha*), drawing scholars from all over the subcontinent.

Phulhar, an ancient locus located within the Madhubani district of Bihar, constitutes a significant geographic and cultural nexus in the sacred geography of South Asian Hindu traditions. Embedded deep within the cultural matrix of Mithila, this site is mythologically and textually reified as the Pushpavatika the royal orchard of King Janaka. According to canonical textual traditions, most notably Valmiki's *Ramayana* and Tulsidas's *Ramcharitmanas*, Phulhar serves as the spatial backdrop for the foundational, pre-nuptial encounter between Lord Rama and Goddess Sita [34].

Scholars of religion and vernacular literature identify this specific episode of instantaneous mutual affection (*first sight*) not merely as a romantic prelude, but as a paradigmatic narrative device that establishes the cosmic and socio-cultural dimensions of divine love (*bhakti*). Consequently, the Phulhar site functions as a living monu-

ment to an enduring narrative that has continuously shaped the literary, ethical, and devotional consciousness of the Indian subcontinent for millennia.

In the Bal Kand of Tulsidas's *Ramcharitmanas*, the narrative surrounding Doha 227 serves as a critical locus for exploring the intersections of sacred geography, divine aesthetics (*rasa*), and devotional theology (*bhakti*).

The setting of Phulhar specifically contextualized by the Bagh Tarag pond and the shrine dedicated to Goddess Bhagwati (Girija Sthan) functions as more than a physical backdrop. In Vaishnava and Shakta traditions, this landscape operates as a *tirtha* (a spiritual crossing place) where the transcendent divine manifests within human history. The initial meeting of Lord Rama and Princess Sita at this site is textually framed not merely as a temporal instance of "love at first sight," but as the earthly recognition of their eternal, cosmic union (*shakti* and *shaktiman*).

From a literary and theological perspective, Tulsidas utilizes this episode to illustrate the concept of *Madhurya Bhakti* (devotion characterized by conjugal love and sweetness). The physical elements of the garden the flowers, the sacred waters of Bagh Tarag, and the ritual worship of Girija harmonize to evoke *Sringara Rasa* (the aesthetic flavor of romance and love), sublimating it into a vehicle for profound spiritual realization and absolute devotion to the Godhead [25], (Sangam, 2020) [31], [32], [33].

Long ago in the sacred land of Mithila, King Janaka ruled over a court famed for its wisdom, a legacy immortalized in the Ramayana. The Brihadaranyaka Upanishad brings this brilliant court to life through the story of the Bahudakshina Yajna a grand spiritual festival. Sages and master philosophers journeyed from far and wide to clash minds in *Shastrartha*, testing their deepest understandings of truth under the king's watchful eye (Basar et al., 2025) [15], [26].

History remembers the intellectual legacy of the Mithila region under a title coined by Mehta: the "University of Mithila." This vibrant tradition of learning sparked with the arrival of Sanskrit and Vedic studies, which swept eastward along the Ganges plain alongside Brahmanic culture. By the 13th to 15th centuries CE, Mithila had evolved into a world-renowned hub for sharp philosophical debate, celebrated for its mastery of Nyaya Shastra and the logical sciences [1], (Gupta, 2017) [2], (Scharfe, 2002) [3].

Historical evidence indicates that specific villages within the ancient Mithila kingdom functioned as institutionalized centers for distinct Vedic recensions (shakhas). The pedagogical seat for the Rigveda was established at Riga, whereas Jajura (located in contemporary Muzaffarpur, Bihar) operated as a primary center for the preservation, exegesis, and ritual execution of the Yajurveda. Concurrently, Sankorth and Athari served as the institutional bases for the Samaveda and Atharvaveda, respectively. Intellectual designation in these localities was strictly determined by textual specialization. This localized Vedic scholarship subsequently provided the socio-religious framework for the primary internal stratification of Maithili Brahmins into the Chhandog (Samavedic) and Vajasaneyi (Yajurvedic) divisions (Mishra, 1979) [12], [14].

Chhandoga Brahmins (Samavedi Brahmins) historically adhered to the *Chhandoga Samhita*, a lineage established by the sage Gautama. Conversely, Vajasaneyi Brahmins (Yajurvedi Brahmins) followed the *Vajasaneyi Samhita*, founded by Yajnavalkya. During the Gupta era, the Mithila region emerged as a primary site of ideological conflict among Buddhists, Jains, and orthodox Brahmins. In response, Mimamsa scholars vigorously defended Vedic rituals against heterodox critiques. Following the Turkic conquests of Northern India, Mithila's relative geographic isolation transformed it into a critical sanctuary for Sanskrit scholarship and Brahmanic traditions, enabling Hindu scholars to insulate and preserve their cultural practices and intellectual ideals (Mishra, 1979) [12], (Pandey et al., 1997) [13].

The Mithila Sanskrit Shodh Sansthan (Mithila Sanskrit Research Institute) is a premier center for legacy Sanskrit and Vedic learning located at Kabraghat in Darbhanga, Bihar. It was founded on June 16, 1951, by Maharaja Kameshwar Singh of Raj Darbhanga. The founda-

tion stone was laid and the institute was inaugurated by India's first President, Dr. *Rajendra* Prasad, on November 21, 1951. It was built on 62 bighas (around 20+ acres) of land donated by the Maharaja alongside the Bagmati River. Before the 1970s, it attracted international scholars from countries like America, Germany, Japan, Britain, and China for Vedic and Sanskrit research. It houses over 12,370 rare Sanskrit manuscripts covering philosophy, ayurveda, astronomy, and literature. Its library contains roughly 30,000 reference and research books, alongside the well-known 25-volume Buddhist Sanskrit Series [48]. As a matter of fact, the Oxford Sanskrit Text Society proposed an institutional collaboration with the Bihar government to help conserve, research, and publish these rare manuscripts [11]. Subsequently, the institute suffered from prolonged administrative neglect. Following the 1970s, a chronic lack of resources and ongoing oversight further deteriorated its condition, causing it to fall behind contemporary standards. As a result of this long-term marginalization, the institution has struggled to attract modern scholars [11], (India in Past, 2026) [22].

For the visionary declaration, during his statewide development tour known as the Pragati Yatra in January 2025, the then Chief Minister announced key infrastructure plans aimed at modernizing the facility and ensuring its long-term preservation [27]. For the Academic Resumption, administrative officials are orchestrating the resumption of formal teaching and research activities. The revival features higher education courses, specifically M.A., Ph.D., and D.Litt. programs, designed to catalyze educational advancement and expand employment avenues in the region. (Bharat ETV, 2022) [28]. For historical restoration of the institute, dedicated preservation efforts, strongly backed by Member of Parliament (Rajya Sabha) Sanjay Kumar Jha, are actively underway to reclaim and safeguard the institution's legendary legacy [27].

According to the Director in-charge of the INTACH (institute), Dr. Rajdev Prasad, the conservation of the thousand year old rare manuscripts by the team of INTACH in Lucknow, U.P., was started on the instructions given by the Education Department, Government of Bihar. In the beginning, thousand pages of the rare manuscripts were projected to be preserved [29]. The conservation project aligns with historical preservation initiatives aimed at saving Bihar's ancient literary heritage. The INTACH Indian Conservation Institute in Lucknow has a long-standing history of preserving rare manuscripts and archives across India, including significant work on manuscripts and panjis from Darbhanga, Bihar [29].

Established right on Republic Day back in 1961, Kameshwar Singh Darbhanga Sanskrit University (KSDSU) is basically the ultimate guardian of the Sanskrit language and the super rich cultural vibes of the Mithila region. Its headquarters is literally a royal palace. Maharaja Kameshwar Singh handed over his epic ancestral home, the Anand Bagh Palace, to the Bihar government to make this whole vision happen. So instead of royalty walking the halls, it's now packed with students keeping ancient wisdom alive (Sarmma, 1979) [30].

It is shared a detailed historical account of the early foundation and the key visionary figures behind the establishment of Lalit Narayan Mithila University (LNMU) in Darbhanga.

Historical records show that the foundation of the modern Lalit Narayan Mithila University (LNMU) began with the shared vision of prominent scholars and leaders from Mithila, including Dr. Amarnath Jha, Dr. R. C. Mazumdar, Dr. A. S. Altekar, and Dr. Sunil Kumar Chatterjee. Driven by the collective efforts of leading citizens from Darbhanga and Laheriasarai, the Mithila University Committee was formally constituted on January 27, 1947, following a visit by Late Prof. Binodanand Jha, the then Minister of Health and Local Self-Government (L.S.G.). The committee was established with Dr. Amarnath Jha as President; Pandit Girindra Mohan Mishra and Pandit Gangadhar Mishra as Vice-Presidents; Pandit Harinath Mishra as General Secretary; and Kumar Kalyan Lal and Professor Quasim Hussain as Treasurers. Its founding members also included *Shri* Jyoti Prasad Singh, the late *Shri* P. N. Mishra, and Principal B. M. K. Sinha [39].

According to source, a visiting UGC delegation assessed the feasibility of establishing a university in Darbhanga. Following their recommendation, the State Government formed a dedicated committee to structure the institution's academic and administrative frameworks [39].

Subsequently, the Government of India appointed a high-level committee to evaluate the feasibility of establishing a university at Darbhanga. The panel comprised *Shri* T. P. Singh, Secretary of the Ministry of Education and Social Welfare; *Shri* R. K. Chhabra, Secretary of the University Grants Commission (UGC); and *Shri* N. D. J. Rao, Education Commissioner of Bihar. Following a comprehensive appraisal, the committee submitted a favorable report, concluding that the proposal for an independent and separate university at Darbhanga warranted approval based on its institutional merit [39].

In delineating the chronological sequence of events, institutional records indicate that Mithila University was established in 1972, with its central administration situated in Darbhanga. The institution was formed by incorporating colleges from the Darbhanga and Kosi Divisions, which were previously under the jurisdiction of two existing universities. The first was Bihar University—presently designated as Babasaheb Bhimrao Ambedkar Bihar University, Muzaffarpur, which maintains constituent colleges across Muzaffarpur, Hajipur, Vaishali, Sitamarhi, Champaran, and Bakuchi—and the second was Bhagalpur University [39].

Lalit Narayan Mithila University (LNMU) initially operated from Mohanpur House in Sara Mohanpur village, situated along the Darbhanga-Sakri route. In 1975, the institution relocated to its permanent, 230-acre campus established on the estate of the erstwhile Raj Darbhanga dynasty. The university was formally named in honor of the statesman Lalit Narayan Mishra (India Today, 2024) [35], [40].

Lalit Narayan Mithila University (LNMU), located in Darbhanga, Bihar, occupies a historically significant region of North India situated between the lower Himalayan range and the Ganges River. The institution provides comprehensive higher education, administering both undergraduate and postgraduate curricula. Its academic framework encompasses the humanities, social sciences, sciences, and medicine, with distinct tracks for mathematics within both the science and arts disciplines, alongside commercial mathematics and commerce. Administratively headquartered at the Kameshwaranagar campus in Darbhanga, the university exercises jurisdiction over constituent colleges distributed across four districts: Darbhanga, Madhubani, Samastipur, and Begusarai. The academic and research output of the university is supported by optimistic and dedicated workforce of temporary Guest Teachers/Permanent Teachers (College Admission, 2025) [36], [37].

Lalit Narayan Mithila University (LNMU), Darbhanga, features a 230-acre residential campus equipped with contemporary infrastructure and institutional support mechanisms for students, faculty, and administrative staff. A defining characteristic of the university is its robust framework for internal governance and conflict resolution. This ecosystem integrates multiple prominent unions and student organizations including LNMUAA, NSUI, AISEF, JAAP, JDU, RJD, ABVP, and LNMUTA thereby ensuring structured grievance redressal pathways for all the guest teachers, permanent teachers, non-teaching staff, and the student body.

As documented in references [41] and [46], the formal establishment of Bihar University occurred on 2 January 1952 upon its administrative decoupling from Patna University, maintaining an initial seat in Patna. The institutional framework underwent significant reorganization under the Bihar State Universities Act of 1960, which partitioned the parent entity into three geographically distinct universities: Muzaffarpur, Ranchi, and Bhagalpur. This structural fragmentation continued under the Bihar University Act of 1961, wherein the Muzaffarpur institution was bifurcated to establish Magadh University at Bodh Gaya.

The institutional evolution of Bihar University, Muzaffarpur, is marked by periodic regional reorganisations. In 1973, the university was bifurcated to establish Mithila University, Darbhanga. This was

followed by a subsequent division in 1990, which led to the creation of Jai Prakash University, Chhapra. Ultimately, in 1992, the parent institution was officially renamed Babasaheb Bhimrao Ambedkar Bihar University (BRABU) [41], [46].

The institutional governance of Indian universities is structured around distinct ceremonial and executive roles. Central and state universities are nominally headed by a Chancellor—typically the President of India or a Union government appointee for central institutions, and the State Governor for state institutions. Conversely, executive and academic authority is vested in the Vice-Chancellor, who serves as the principal administrative officer. To optimize institutional efficiency, the Vice-Chancellor may delegate specific academic, administrative, or financial portfolios to one or more Pro-Vice-Chancellors [38].

Across the Indian subcontinent, institutional classification dictates university governance structures. In the case of deemed universities and institutes of national importance, the executive head is designated as either a director-general or, more commonly, a director. Conversely, within state university systems, relevant state ministers often serve as ex-officio pro-vice-chancellors of specialized professional institutions. For example, the State Minister for Medical and Healthcare typically functions as the pro-vice-chancellor of the state medical university [38].

Lt Gen Syed Ata Hasnain (Retd.) is the current Governor of Bihar, automatically serving as the ex-officio Chancellor of the state's universities. He succeeds a line of recent governors of Bihar including Arif Mohammad Khan (2025–2026), *Rajendra* Vishwanath Arlekar (2023–2025), and Phagu Chauhan (2019–2023). Under constitutional provisions, a state's governor inherently assumes the chancellor's role for that state's universities [42].

Prof. (Dr.) Sanjay Kumar Choudhary is the present Vice-Chancellor of Lalit Narayan Mithila University (LNMU), located in Kameshwaranagar, Darbhanga. The university's guiding motto, "Ātmā vā are draṣṭavyāḥ", translates to "Only this soul is worthy of knowing" and is derived from the ancient Upanishads, emphasizing self-realization and deep knowledge [39].

Evidence indicates that the Department of Higher Education within the Ministry of Education, Government of India, has designated Lalit Narayan Mithila University (LNMU), Darbhanga, for upgrade to a Multidisciplinary Education and Research University (MERU) under the PM-USHA Scheme. As outlined in the National Education Policy (NEP), MERUs are conceptualised as model public institutions intended to deliver holistic, multidisciplinary education at par with IITs and IIMs, while striving for global quality standards. Additionally, LNMU's institutional framework is supported by its NAAC B++ Accreditation Status [39], [43]. Comprehensive operational details regarding the PM-USHA framework are available in [44].

Recent structural updates to the scheme reflect the strategic mandates of both the NEP 2020 and NITI Aayog. This revitalized framework operationalizes the five foundational pillars of the national education policy: equity, accessibility, quality, affordability, and accountability while simultaneously driving targeted academic reforms. These reforms span enhanced vocationalization, industry-aligned curricula, digital learning integration (ODL & ICT), and inclusive, barrier-free access aimed at boosting the Gross Enrolment Ratio (GER). Furthermore, the PM-USHA framework establishes a targeted funding strategy by prioritizing underserved 'Focus Districts' [44].

In a major push toward digital transformation, Patna University (PU) has teamed up with four other universities to implement a comprehensive e-governance platform. Under the mentorship of Chaudhary Charan Singh University, Meerut, the collaborative group also features Madras University, Acharya Nagarjuna University, and Kalyani University. The roadmap for the rollout will be established at an upcoming workshop attended by university vice-chancellors, nodal officers, and state government officials (PRS India, 1976) [45].

In a significant move toward cross-border academic integration, Lalit Narayan Mithila University (LNMU) has been selected to join a high-profile multi-state institutional cluster aimed at pioneering multidisciplinary education. Under the mentorship of Odisha's Ravenshaw

University, the LNMU will collaborate with a network of premier universities across India, including Anna University (Chennai), Jadavpur University (West Bengal), Palamuru University (Telangana), and Kumaun University (Uttarakhand). The collaborative framework, detailed in recent academic documentation, is designed to facilitate resource sharing and joint research initiatives across state lines (PRS India, 1976) [45].

Lalit Narayan Mithila University (LNMU) boasts a distinguished alumni network, featuring prominent figures such as folk icon Sharda Sinha, statesman Ram Baran Yadav, and political leaders Gopal Jee Thakur and Simon Britto Rodrigues [40].

## History and education in Jamia Millia Islamia with modern relevance

Jamia Millia Islamia (JMI), a distinguished central university situated in New Delhi, India, possesses a rich institutional history. Established in 1920 within the Aligarh district of the United Provinces during the British Raj, the university subsequently relocated to Okhla, New Delhi, in 1935. Its regulatory milestones include being accorded deemed university status by the University Grants Commission in 1962, followed by the conferral of central university status via a legislative Act of the Indian Parliament enacted on 26 December 1988. At a critical juncture in Indian history, a dedicated faction of nationalist faculty and students from Aligarh Muslim University, U.P. rallied to support the establishment of Jamia Millia Islamia, New Delhi. This alliance formed in direct response to Mohandas Karamchand Gandhi's call to boycott British-controlled educational institutions in favor of an indigenous Indian education system. Ultimately, this academic resistance served as a pivotal chapter within India's broader freedom struggle—a historic campaign spanning from the Revolt of 1857 to independence on August 15, 1947—which succeeded in dismantling British colonial rule [5].

Hakim Ajmal Khan, a distinguished figure in the Indian independence movement, served as the inaugural Vice Chancellor of Jamia Millia Islamia. His leadership proved pivotal during the institution's foundational and developmental phases. Etymologically derived from Urdu, the term "*Jamia*" signifies a university, whereas "*Millia*" denotes national. The establishment of this institution in Aligarh, U.P., coincided with a broader nationalist educational movement in 1920, which also witnessed the founding of three other landmark institutions: Kashi Vidyapeeth in Varanasi, Bihar Vidyapeeth in Bihar, and Gujarat Vidyapeeth in Gujarat [5], (MyIndiaMyGlory, 2019) [6]. Even though Jamia Millia Islamia made significant progress during the Non-Cooperation and Khilafat movements, its stability was deeply threatened when these movements were called off in 1922 and 1924, respectively. The abrupt withdrawal of support left the university in severe financial hardship. Consequently, Hakim Ajmal Khan, along with freedom fighters Dr. Mukhtar Ansari and Abdul Majeed Khwaja, approached Mohandas Karamchand Gandhi for guidance, assistance, and the decisive action needed to save the institution from financial collapse. Bolstered by this cooperation, the university was successfully relocated in 1925 from Aligarh in U.P. to Karol Bagh in Delhi.

Mahatma Gandhi was fiercely committed to ensuring the survival of Jamia Millia Islamia during its formative years. Historical records highlight his famous assertion that the institution must be sustained at all costs, regardless of the challenges. From its fragile beginnings, the university has evolved into a premier institution offering a comprehensive range of academic curricula. Today, its diverse portfolio features 56 Ph.D. programmes, 80 Master's degrees, 15 Post Graduate Diplomas, 56 Undergraduate degrees, alongside numerous diploma and certificate courses.

Mahatma Gandhi famously offered to solicit funds personally on behalf of the institution to avert its closure. He declared that should the administrators succumb to despair over the university's financial crisis, he was prepared to canvas door-to-door with a begging bowl. Gandhi's profound commitment galvanized a network of benefactors, who rallied with renewed vigor to sustain the institution. Consequently, these collective efforts successfully preserved the

university's operations, enabling it to fulfill its core mission of delivering quality modern education. Historical records tracking the origin of Jamia Millia Islamia confirm that its foundational committee comprised a formidable coalition of India's foremost nationalist leaders, theologians, and intellectuals. Established during the Khilafat and Non-Cooperation movements in October 1920, the committee included Hakim Ajmal Khan, Maulana Mohamed Ali 'Jauhar', Abdul Majid Khwaja, Dr. Mukhtar Ahmad Ansari, Mufti Kifayatullah, Maulana Sulaiman Nadvi, Maulana Abdul Bari Farangi Mahali, Maulana Shabbir Ahmad Usmani, Maulana Husain Ahmad Madani, Chaudhry Khaliqzaman, and Nawab Mohammad Ismail Khan. Rounding out this historic assembly were Dr. Mohammad Iqbal, Tasadduq Husain Khan, Maulana Sanaullah Amritsari, Dr. Saifuddin Kitchlew, Dr. Syed Mahmud, Maulana Abul Kalam Azad, Abbas Tyabji, Seth Abdullah Haroon Karachiwala, Maulvi Abdul Haq, and Seth Miyan Mohammad Haji Jan Chhotani. The foundation of Jamia Millia Islamia is deeply intertwined with the ethos of the Indian national movement, a legacy underscored by several foundational figures of the era. The nationalist leader and poet Sarojini Naidu famously observed that the institution was "built stone by stone and sacrifice by sacrifice," emphasizing the profound collective struggle behind its establishment. Sarojini Naidu is called the Nightingale of India (Bharat Kokila). This sentiment was echoed by Nobel Laureate Rabindranath Tagore, who recognized its visionary curriculum by calling it "one of the most progressive educational institutions of India." Characterizing its revolutionary inception during the *anti-colonial* struggle of 1920, Jawaharlal Nehru famously described the university as a "lusty child of the non-cooperation days." [9], [10]

Jamia Millia Islamia boasts an illustrious roster of alumni who have made significant contributions across diverse sectors globally. The institution's legacy is reflected in prominent cultural figures such as actor Shah Rukh Khan and filmmakers Kabir Khan and Kiran Rao. Its political and public service footprint includes Cabinet Minister Kamal Akhtar, politician Shazia Ilmi, former Governor A.R. Kidwai, and Justice Harveer Singh. Furthermore, the university has shaped media discourse through journalists Barkha Dutt and Arfa Khanum Sherwani, while simultaneously producing sporting icons like cricketer Virender Sehwag and hockey players Devesh Singh Chauhan and Gagan Ajit Singh [18], (Bharat ETV, 2022) [19].

## The dual framework

The traditional university degrees lean way too heavily on theory, leaving graduates scrambling when they land their first real job. The work-study dual framework flips this script. By treating the classroom and the office as equal, interconnected spaces, it turns companies into co-educators. It's no longer just about studying for a career; it's about living it from day one.

## The academic space

This is the college/university's domain. It provides the foundational theory, systematic knowledge, critical thinking skills, and research methods.

## The skill training space

This is the partner employer's (company/industry) domain with college/university tie up. It provides hands-on execution, industry-standard tools, soft skills, and exposure to real business problems to produce skilled manpower. Lalit Narayan Mithila University (LNMU) runs a bunch of super practical, self-financed short-term certificate courses. Run by specialized campus departments and dedicated skill centers, these tracks are highly industry-focused, budget-friendly, and designed to fit right alongside regular undergraduate classes [49].

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