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## MADRASA EDUCATION IN PAKISTAN CONTEXT: IT'S HISTORY AND STRUCTURE

### PAKİSTAN'DA MEDRESE EĞİTİMİ: TARİHİ VE YAPISI

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**Abstract**

The article sheds light on Madrasas structure in Pakistan. The establishment of Madrasa system, its background, its curriculum and some major strategies that led to some changes in Pakistani Madrasa system, 6 major madrasa boards are also discussed in the following article. Madrasa system play a vital role in our society. Now a days Madrasas are outcasted and society is quite confused about madrasa. The article also highlights different schemes and initiatives which were considered time to time for betterment of the Islamic teachings.

These teaching have helped society from different perspectives. Over time Madrasas system was developed in Pakistan. The article discusses Madrasa system pre partition as well as post partition. Initially Pakistan did not pay attention to the development towards education which is also enlightened in this article. The basis of establishment of Madrasa in sub-continent was also enlightened in the article. The article helps to understand different types of Madrasas and enlightens with some major differences between them. The paper also enlightens flaws as well as strengths of Madrasa system in Pakistan. The paper is helpful for the researchers in order to know difference between Madrasa and Maktab. It is essential for the researchers to have an in depth knowledge of Madrasa and its structure.

**Keywords:** Pakistan, Madrasa, Education, Education History, Religious Education.

**Öz**

Pakistan'daki medrese yapısına ışık tutan bu makale, medrese sisteminin kuruluşu, arka planı, müfredatı ve Pakistan Medrese sisteminde değişikliklere yol açan bazı önemli stratejiler ve altı büyük medrese hakkında bilgi vermektedir. Medrese sistemi Pakistan toplumunda hayati bir rol oynamaktadır. Fakat günümüzde medreseler Pakistan toplumunda önemini kaybetmeye başlamış ve Pakistan toplumunda medreseler hakkında birçok ön yargı ve tartışma gündeme gelmiştir. Bu çerçevede Pakistan'da hükümet medreselere yönelik devlet denetimini artırma planları yapmış, İslami eğitim veren okulların ve medreselerin müfredatını yenilemek için yasal düzenlemeler hazırlamıştır. Bu makalede Pakistan'daki medrese sistemine ve medrese eğitiminde İslami öğretilerin iyileştirilmesi için zaman zaman düşünülen farklı şemalara ve girişimlere değinilmektedir. Bunun yanında Pakistan'daki farklı medrese türleri hakkında bilgiler sunarak bu medreseler arasındaki benzerlik ve farklılıkları ortaya konulmaya çalışılmıştır.

**Anahtar Kelimeler:** Pakistan, Medrese, Eğitim, Eğitim Tarihi, Din Eğitimi.

## Introduction

The prevailing perception of Madrasas outcasts in today's world, and that Its graduates are incapable of making any kind of input to society. It's essential to make this distinction between Maktab 'and the Madrasa. A palace where only Holy Quran is imparted is known as Maktab. A madrasa<sup>1</sup> is a place where Arabic is used to teach Islamic law (Dars Nizami). It might be either visual or verbal (Nazra or Hifz, respectively). The prevalent understanding concerning Pakistan's Madrassas, both domestically and internationally, must be revised. People often share their opinion regarding Madrassas built on data that they got it from unofficial sources. On finishing the elementary level examinations in their normal school; fifth grade; enrolling in Dars Nizami classes. The Qur'an, with the capacity to understand and appreciate the spirit of the rulings conveyed inside it, and Hadis, the rules and orders and what Prophet Muhammad (PBUH) said and did, are practically identical on the Madrassas' syllabus. The only thing left is a note or a clarification. Most of the time, the general public is unable to distinguish different among Madrassa classes and subclasses. Sectarian Differences is the base of Madrassas which most of people acknowledge and that they make radicals those were instructed for changing anybody who crosses their path to their mode of thinking. If this is accurate, Madrassa graduates would have converted a significant percentage of the population into faithful followers after freedom.

This is not the case, though. As an outcome, a thorough examination of the structure and functioning of Madrassas is required in order to teach oneself on the evidences and current affairs surrounding Religious schools in Pakistan.

## Background and establishment of Madrasas

At the time of the arrival of Islam, Arabia was during a gloomy epoch. The Arabs' lifestyles were revolutionised by Islam, which inspired to pursue education and knowledge. The Holy Prophet (PBUH) did not only give his people wisdom given by Allah, but also encouraged them to gain worldly wisdom. Through an education system that originated in mosques and grew

1 Serdar Özdemir, *Osmanlı Devletinde Değişirme Sistemi* (İstanbul: Rağbet Yılmaz, 2008), 1-25.

into a comprehensive school system known as a -Madrasa: a place of study-, Muslims ensured the safeguarding and dissemination of information. Nizam al Mulk al Tusi (1018 – 14 October 1092 AD, 408-485 AH) present Madrasa structure is ascribed to him. He worked for a Saljuke monarch as a Wazir (counsellor). The Saljuks ascended their power by beating the Ghaznavides during various battles between 1028 and 1039 AD. Ismaili Shia Dynasty “The Fatimidsi” drove the Abbasid Caliph from Baghdad. Afterwards receiving permission from the Abbasid Caliph, the Saljuks drove the Fatimids out of Baghdad. The Fatimids established a network to disseminate of their understandings throughout the middle East and Central Asia. With help of Nizam al Mulk al Tusi, the Saljuks dedicated themselves to spreading Sunni interpretations to oppose Shia influence and allow Muslims to execute their tasks more precisely and confidently. He built a beautiful Madrasa in his honour.<sup>2</sup>

Muslim monarchs across the globe finally adopted Al Nizamiyyah and established their educational institutions according to Nizam al Mulk al Tusi’s blueprint. The structure of madrasa is built on the same framework to a large extent in Pakistan.<sup>3</sup>

### **Establishment of Madrasa Education in Pre partition and Post partition Pakistan**

In 1021, Mahmood of Ghazna appointed Malik Ayaz as his first Muslim governor to establish Muslim dominance in the Punjab.<sup>4</sup> It remained under Muslim administration until the late 18th century, when Sikhs separated it into numerous tiny territories, which Maharaja Ranjit Singh ultimately reunited in 1799 AD.<sup>5</sup> The British invasion of the Punjab in 1849 brought an end to Sikh sovereignty. The British government assumed through authority of the Indo-Pakistan Subcontinent in 1858, and was subsequently called India.<sup>6</sup>

2 Mont J. Harmon, *Political Thought; From Plato to the Present* (New York: McGraw Hill Book Company, 1964), 11-74.

3 Ahmad Shalbi, *Tarekh Taleem o Tarbiat Islamia* (Lahore: Idara Sakafat Islamia, 1999), 104-105.

4 Shalbi, *Tarekh Taleem o Tarbiat Islamia*, 83-86. Abdulhamit Birişik, “Batı İçin Pakistan Medreselerinin İfade Ettiği Anlam Uzerine Yeniden Bir Bakış”, *DEM Dergisi* 1/3 (2008), 72-82.

5 Kasım Kocaman - Ershad Uddin, “Babgladeşte Dini/İslami Eğitimi Kurumları: Medreseler”, *Talim: Journal of Education in Muslim Societies And Communities* 5/2 (Aralık 2021), 156-182.

6 Gottlieb W. Leitner, *History of Indigenous Education in the Punjab* (Lahore: Sang-e-Meel, 2002), 6.

In 1856, Mr. Arnold, the first Director of Public Instructions in Punjab, stated natives would have own native school systems, which mostly focused on religious teaching. Madrassas were governed by contributions and trust holdings, and Hindus, Sikhs, and Muslims each had their own academic institutions.<sup>7</sup>

In British India, especially the Punjab, the British constructed innovative institutes and, in roughly, supported current institutes to disseminate contemporary education. There were numerous tiny local schools, known as Koran Schools or Quran Schools, that taught people how to recite the Qur'an. Following the introduction of British rule in India in 1859 AD, the Madrassa system in the Indo-Pakistan peninsula shifted gears.<sup>8</sup> It was completely committed to religious instruction to save the religion from the assault of Westernization.<sup>9</sup>

The earliest governments of Pakistan were unconcerned with the education sector, as well as many other essential elements of system development. The state and corporate school systems, which were encouraged via the British education systems of the colonist era, which continued to reflect badly over the madrassa educational sector. Most Madrassas lacked a stable source of revenue. Social charities and gifts from some few wealthy individuals were key sources of revenue.<sup>10</sup> Madrassas accepted money from practically any account before checking the genuineness of the donor's wealth. To expand the number of pupils, the quality of education was occasionally sacrificed. In addition, the former educational system was neither directed toward character development or the maintenance of native traditions and practises.<sup>11</sup> It was created instead to generate labourers for the colonial apparatus. They kept the very same curricula and syllabi that had been implemented to address the socio-cultural issues of the day. They should have updated religious education to shift new responsibilities for social peace and personality development to

7 Syed Shabbir Bokhari, *Macaulay Aur Baresghir Ka Nizam Taleem* (Lahore: Ayena Adab, 1986), 90.

8 Abdulhamit Birışık-Sayıd Athar Abbas Rizvi, "Talim ve Terbiye" *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (Ankara: TDV Yayınları, 1989), 39/538-542.

9 Syed Noor Allah, *Tarekh Taleem Hind 1800-1965 AD* (Karachi: South Asian Publishers, 1973), 403.

10 Azmi Özcan, "Hindistan'da İngiliz Hakimiyeti ve Ulemanın Tavrı", *Divan İlmi Araştırmalar Dergisi* 17/2, (Aralık 2004) 103-115.

11 İbrahim Aşlamacı, "Tariyel Süreç İçerisinde Pakistan Medreseleri", *İnönü Üniversitesi İlahiyat Fakültesi Dergisi* 4/1 (2013), 187-210.

graduates, allowing them to discharge social tasks more effectivity .The Mad-rasas created own Boards, all of which were based in Punjab, to register them-selves according to their respective sects. The registration procedure began when authorities intended to implement changes to simplify this educational system and sought to have accurate statistics on the sum of Madrassas and how they run. These measure emphasised divisions among numerous faiths and separated culture along religious lines.<sup>12</sup>

Due to confrontations in political interests, the disparities amongst both main schools of thought in Sunni Islam, Ahl Sunnat and Deobandi, that was actually explanemodifications before independence, grew huge.<sup>13</sup> These discrepancies, however, increased over time and gave birth to a wide range of viewpoints, leading to the foundation of Jamiat Ulema Pakistan. Molana Shabbir Ahmad Usmani founded the Jamiat Ulema Islam in 1948. In the form of sect-based Madrassa Boards, these political disagreements gained so-cietal basecamps. As a result, the major Madrassa Boards began a never-en-ding race to grow and flaunt their socio-political clout in the country, as well as the number of associated Madrassas. Obtaining an already leading situation built on the greatest amount of associated Madrassas. In the country, the strug-gle to become the largest Madrassa Board and therefore express its impact on regional and national administrations is still going on.<sup>14</sup>

### **Madrasa Boards in Pakistan:**

There are six Madrassa Boards in Pakistan. They are;

1. Rabita-tul-Madaris Al Islamia (Jammat Islami) (Mansoorah Road Lahore).<sup>15</sup>

12 Information revealed during interviews and discussions with heads of various Madrassas. Atta ur Rehman shuban (general sectory jamiat e tulba İslami Pakistan and Mudasar Ahmad shah (ex general sectory of jamaat e İslami Pakistan). Kaja Borchgreviink, *Pakistan's Madrassas: Moderation Or Militancy? The Madrasa Debate and the Reform Proces*, (Oslo: NOREF Report, 2011).

13 Barbara Metcalf, *İslamic revival in British India: Deoband 1860-1900*, (New Delhi: Oxford India, 2004), 258.

14 Information revealed during interviews and discussions with heads of various Madrassas.

15 Mefkûre Nur Pakdemirli, *Pakistan'da Yüksek Din Öğretimi Kurumları* (İzmir: Dokuz Eylül Üniversitesi, Sosyal Bilimler Enstitüsü, Doktora tezi, 2013), 14.

2. Tanzeem-ul-Madaris Ahl Sunnat (Bareilvi: Ahl-e-Sunnat-wa-al-Jamat) (8 Ravi Road, Lahore)

3. Wafaq Al Madaris Al- Arabia (Deobandi) (Khairul Madaris & Garden town Multan).

4. Wafaq Al Madaris Al-Salafia (Ahl Hadis, Wahabi) (Jamia Salafia Faisalabad).

5. Wafaq Al Madaris Shia (Shia, Jafria) (Jamia Al Muntazar Model Town Lahore).

6. Kanzul Madaris Dawat-e- Islami, Karachi Pakistan.<sup>16</sup>

Other than these boards, there are other five Madrassas, four in the Punjab and one in Karachi are approved by HEC to give Degrees, liberatly.

#### **Madrassas that award degree on their own:**

S No	Name of Madrassa	Orientation	City/Place
1	Dar-UL-Uloom-Muhammadia Ghausia	Ahl-e Sunnat	Bhera Distric Sargodha
2	Jamia Islamia Minhaj-UL- Quran	Ahl-e Sunnat	366 M Model town Lahore
3	Jamia Ashrafia	Deobandi	Ferozpora road Lahore
4	Jamia Taleemat Islamia	Ahl-e Hadis	Sargodha, Road Faisalabad
5	Dawat- e – Islami	Ahl-e Suunat	Darul-Madina Karachi

Source: Author's own

Mullah Nizamuddin Sehavi Farangi Mehli (Lucknow), who died in 1748 AD, established the Dars Nizami curriculum, which has long been used in Madrassas. There were many syllabi before to 1857. Shah Waliullah (1703-1762 AD)<sup>17</sup> devised a syllabus in their Madrassa. Rahimiyya, in which philosophy, medicine, algebra, mathematics, and metaphysics were taught along-

16 Information collected by the Research from the offices of Madrasa Boards and some of their publications.

17 Halid Zaferullah Daudi-Nasir-ı Husrev, *Pakistan ve Hindistan'da Şeh Veliyullah Dehlevi'den Günümüze Kadar Hadis Çalışmaları* (İstanbul: İnsan Yayınları, 1995).

gside Hadis, Fiqh, and Arabic language and grammer. The purpose was to develop informed and capable individuals. The curriculum changed by Dars Nizami after sometime in the post-1857 period to resist societal influences.<sup>18</sup>

There are basically 3 level of Madrasas. Elementary, Secondary and higher. The Elementary level gives degree or teaches course of Mutwasita to Aama, Secondary level Aama to Khasa while the last one Aalia to Almia and -Daura Hadis Takhasus. At the primary standard, madrassas served as base for students preparing to attend universities. Because firms may not have to fulfil as many of the Boards' registration standards, they are more frequent. Secondary level Madrassas are the most common since the number of students is proportionally higher, and the Madrassa Boards' criteria are less onerous than those placed on a Madrassa prior to registration as a High level school. The building structure and boarding facilities of higher-level Madrassas are superior to those of lower-level Madrassas. They provide advanced degrees as well as intermediate-level courses. Elementary school classes are typically separated into different campuses or blocks.<sup>19</sup>

### Madrasa and their Operations

The Madrassa system was maintained by different religious intellectuals in Pakistan, mainly in the Punjab, on the very same structure as it had been implemented after 1857, with the goal of protecting as a result of European cultural invasion, Islamic teaching has become more popular anticipated from the scholars of united India. Pakistan's independence, on the other hand, ushered in a new social order. Pakistan was made up of Muslim majority areas where people had some religious awareness, and their religion structure was not in danger of extinction or widespread influence by non-Muslim or even Hindu sociocultural domination. Political opportunities and, as a result, the activity of some religious leaders had more harmful than beneficial effects on the Madrassa system's spirit.<sup>20</sup> In these conditions, although having a nearly

18 Syed Suleiman Hussaini Nadvi, *Hamara Nisab e Taleem Kaisa Ho* (Karachi: Majlis Nashriyat Islam, 2004), 92. İbrahim Aşlamacı, *Pakistan Medreselerin Model Olarak İmam Hatip Liseleri* (Sakarya: Sakarya Üniversitesi, Sosyal Bilimler Enstitüsü, Doktora Tezi, 2013), 182.

19 Fazlur Rahman, *İslam ve Çağdaşlık*, çev. Alpaslan Açıkgenç, Hayri Kırbaşoğlu (Ankara: Ankara Okulu Yayınları, 1999).

20 Birışık, "Talim ve Terbiye", 39/538-542.



identical syllabus, the Madrassas have acquired a variety of societal obligations. Some clergy members are uninterested in political actions unless they are related to their vocation. Aside from such apolitical scholars, are significant amount of scholars that regard activities that are related to politics to bring chance for Islamic norms in the Pakistan. The authorities were swayed to make rulings for Pakistanis to help them in enforcing Islamic edicts, as they believed they should be if they were unified.<sup>21</sup>

### **Major Madrasas in Different provinces of Pakistan**

Deobandi Madrassas, Barelvi Madrassas and Jamat-e-Islami are the Madrasas spread in different provinces of Pakistan. There has not been a significant increase in Madrasas all over Pakistan the ratio may vary from province to province.<sup>22</sup> Such as in 1971, the Punjab had 60 percent Deobandi Madrassas, but by 1979, the percentage had reduced to 56 percent, and by 1984, the Punjab had just 32 percent Deobandi Madrassas. It reveals that the Deobandi Madrassas are expanding fast in numbers, but not in the Punjab, which is a heavily populated area.<sup>23</sup> While In 1971, Pakistan had one hundred and twenty-three Barelvi Madrassas. Ninety-three percent (76%) of them were in the Punjab. Pakistan's population climbed to 267 people in 1979. One hundred and ninety-seven of them (74 percent of the total) were in Punjab. Ahl Hadis Madrassas have nearly identical development outlines and are expanding in number in all Pakistani provinces at much the same rate. Jamat e islami has always been active and the number has been increasing in different provinces since their establishment in 1941.<sup>24</sup>

21 The UK, during Falkland War1982, sent all Sea harriers, to attack the invading Argentinian forces, unlike military SOP; saving some assets for strategic and structural. <https://www.dailymail.co.uk/news/article-1340166/I-counted-I-counted-BBC-reporter-Brian-Hanrahan-dies-aged-61.html> .25, December, 2021.

22 Syed Suleiman Hussaini Nadvi, *Hamara Nisab e Taleem Kaisa Ho* (Karachi: Majlis Nashriat Islam, 2004), 92.

23 Kuldip Kaur, *Madrasa Education in India: A Study of its Past and Present* (Chandigarh: Centre for Research in Rural and Industrial Development, 1990).

24 Syed Suleiman Hussaini Nadvi, *Hamara Nisab e Taleem Kaisa Ho* (Karachi: Majlis Nashriat Islam, 2004), 92-95.

### Efforts to bring change in Madrasas

Numerous efforts have been made to alter and enhance the Madrassa system. Some were successful to some measure, but the majority were unable to get even the backing of the Ulema.<sup>25</sup>

Sadl most of Pakistan's earliest education policies gave little weight to the debate over the Madrassa education system. The majority of their focus was on improving the general education system and institutions. In addition, from 1947 to the present, all policies have aimed to construct an indigenous education system with a focus on character development, nationalism maintaining eastern values, and, most all, producing graduates capable of meeting modern-day expectations. Everything was meant to be done in an s"Islamic" manner. University professors in Pakistan are also mostly uninformed of the true state of events at Madrassas. Their concentration is now on basic learning institutions. "The majority of academics and educational professionals have a basic understanding of the madrassah's core qualities."<sup>26</sup>

### Some schemes and strategies of reform

Some major strategies were Commission on National Education 1959, Proposals for a New Educational Policy July 1969, the Education Policy 1972-1980, National Education Policy 1978, Qaumi Committee Barai Deeni Madaris Pakistan (National Committee for Religious Madrassas Pakistan) 1979.<sup>27</sup>

On December 30, 1958, the Commission on National Education issued a report. In August 1959, the Commission released its findings. The importance of different types of education, such as medical, legal, commercial, gender, and further education, was stressed in the study. The significance of obligatory religious instruction for all was again underlined in this study. Only two pages, with ten proposals, were dedicated to madrassa education. Nonetheless, the Madrassas were chastised for prioritising religious instruction.<sup>28</sup>

25 Recep Kaymakcan-İbrahim Aşlamacı, *Pakistan Medreseleri:11 Eylül Sonrası Yöneltilen İddialar ve Reform Çalışmaları*, Değerler Eğitim Dergisi 10/24, (Aralık, 2012), 101-126.

26 Mohammad W. Sajjad, *Madrasas in Pakistan: Thinking Beyond Terrorism-Based Reforms*, (Institute of Strategic Studies Islamabad, 2014), 10; Aşlamacı, *Pakistan Medreselerin Model Olarak İmam Hatip Liseleri*, 157.

27 Anjum Rahmani, *Pakistan Main Taleem: Aik Tahqeqi Jaiza* (Lahore: Pakistan Writers Cooperative Society, 2006), 143-210.

28 Rahmani, *Pakistan Main Taleem: Aik Tahqeqi*, 287.

In 1969, Pakistan's then-President, Field Marshal Muhammad Ayub Khan, formed a committee that brought ideas to a latest scheme on education. "Noor Khan Committee Report 1969" is the name for the work done, since it was chaired by Air Marshal Noor Khan. It laid up a clear framework for new education policy, but it downplayed the importance of the Madrasa school system. The subject of Madrassas was limited to only one page in the whole report.<sup>29</sup>

The Madrasa education system in the nation was not mentioned in the Education Policy 1972-1980. During the post-nationalization period, the focus was entirely on regulating and organising general education institutions.<sup>30</sup>

In an educational conference in October 1977, Pakistan's then-President, General Muhammad Zia Ul Haq, urged that the country's education system be reviewed and reform proposals made. As a result, in 1978, a new education policy was drafted and introduced. National Education Policy 1978 mostly focused on general education, with no particular recommendations for the Madrasa school structure. The presence and operation of Madrassas were recognised, and a commitment were to organise a special commission which would regulate and improve the Madrasa education system.<sup>31</sup>

General Zia Ul Haq formed the first Madrasa reform committee in 1979, called the "Qaumi Committee Barai Deeni Madaris Pakistan" (National Committee for Religious Madrassas Pakistan). Following a short background of Madrasa education in Indo-Pakistan, before as well as after British control, this paper discusses current state of Madrassas.<sup>32</sup> The significance is on proposals for curricular reform at all levels. Despite the fact that the committee was swamped with Ulema at the time, their suggestions were rejected and finally enacted by the Madrassas. Several suggestions were made in this study, including those for buildings, furnishings, hostels, financial concerns, and, foremost crucially, curriculum. Goals were dependent on making them innovative as well as vibrant educational organizations while neither jeopardi-

29 Aşlamacı, *Pakistan Medreselerin Model Olarak İmam Hatip Liseleri*, 155.

30 Government of Pakistan, *The Education Policy 1972-1980* (Islamabad: Ministry of Education, 1972), 1-45.

31 Government of Pakistan, *The Education Policy 1972-1980*, 1-45.

32 Masooda Bano, "Beyond Politics: Reality of a Deobandi Madrasa in Pakistan", *Journal of Islamic Studies* 18/1, (Ocak 2007), 43-68.

sing the fundamental mission of religious instruction.<sup>33</sup> The group members wanted to place a greater focus on Islamic instruction in general educational institutes, such as colleges and universities, while keeping in mind the regard for teachers and the calm surrounding in Madrassas. Perhaps they wanted to turn their kids become ardent “information searchers” instead of readers. This committee provided a number of suggestions in relation to various Madrassa practices. The major goal was to implement specific reforms that were deemed ne to improve the educational system’s effectiveness and productivity.<sup>34</sup>

### **Curriculum of Madrasas**

Along with religious courses previously taught at Madrassas, the committee proposed that the following courses be taught.<sup>35</sup> At elementary level class of Ibatdai which is 5 year subjects of Urdu, Mathematic, Social Studie and General Science shall be taught. Secondary level class if Mutewasita equilant to Matriculation also duration of 5 years subjects of General Mathematics, General Science, Pakistan Studies, and English Language shall be taught. Graduation levl class of Alia equalient to BA duration of 4 Years any two subject out of Economic, Political Science and English Literature are included in syllabus. At higher level class of Takhasus Alima equilnet to MA with duration of 2 Years Islamic Studies, syllabus in Mdrassas and general Universities must be similar. Dars Nizami should be provided 66 percent of the time, while ordinary school topics should be offered 33 percent. Ibtadaia (Primary) Mutwasita should last 5 years, while Alia should last 10 years instead of 8.

### **Function of Proposed Madrasas system**

A “Qaumi dara Barai Deeni Madaris” was recommended by this council (National Centre for Religious Madrassas). The following was created to carry out the tasks as follllows. Hold final exams for Mutwasita, Alia, and Takhasus at all three levels. Declare the outcome and distribute the diplomas. The

33 Government of Pakistan, *Ministry of Religious Affairs and Minority Affairs* (Islamabad: Notification No 3/6/Secy/78, 1979).

34 Government of Pakistan, *Report Qaumi Cometi Barai Deeni Madaris Pakistan*, (Islamabad: Ministry of Religious Affairs, 1979)

35 Government of Pakistan, *Report of Qaumi Cometi Barai Deeni Madaris Pakistan*, 65-66.

syllabus should be published and revised. This planned Centre, which would be reviewed every three years, would be made up of 18 members chosen according to the following criteria.<sup>36</sup>

### **Measures to improve existing conditions**

Qaumi committee proposed steps to enhance Madrassas' current infrastructure, educational means, and working surrounding. Primary concern was to meet the needs of Madrassas by providing them with amenities such as libraries and other resources needed to create a conducive atmosphere, as well as to integrate Madrasa benchmarks into the regulations and simplification of procedures in the general education system. General Zia ul Haq's administration, at the time, made certain efforts to follow the Committee's recommendations. The recognition of "Shahadat Almia 'Takhasus" as equal to M.A. Arabic/Islamic Studies by the University Grants Commission (UGC) now (Higher Education Commission HEC) in 1982 was the most significant development.<sup>37</sup>

### **Collective efforts of Madrasas**

Despite many constraints and compulsions, numerous Islamic Madrasa management have taken initiatives to incorporate in their Madrasas, independent of governmental or collective initiatives. Some administrators make regular education easier for their pupils by assigning distinct professors or regular classrooms for general education. Most Madrasas guarantee that their pupils get a certain level of general education under the supervision of organised and prudent administrators. Efforts of Al Madina Islamic University, Jamia Al Rahim (Al Raheem University), Imam Bukhari International Islamic University, Jamia Lahore Al Islamia, Markaz Al Daawa Al Islamia Markaz Taiba are much appreciated. Each organization is working seperately to bring initiatives for betterment of Dars e Nizami as well as to presurzie the students to wok hard and edducate till graduation.<sup>38</sup>

36 Government of Pakistan, *Report of Qaumi Cometi Barai Deeni Madaris Pakistan*, 65-66.

37 Government of Pakistan, *Report of Qaumi Cometi Barai Deeni Madaris Pakistan*, 97-109.

38 Saleem Khalid Mansor (ed.), *Terjumanul Kuran* (Lahore in discussion with the researcher, 2021), Pamphlet, Jamiat Tulaba Arabia an introduction (Lahore: Maktaba Al Misbah, 1A Zaildar Park, 2021)

## Types of Madrasas

Many authors have discussed several institutions under several names to highlight functional distinctions. The Madrassas were divided into three groups in this study. Each one is complex enough to be separated into subcategories. This section delves into three primary areas. These categories were created with the goal of facilitating conversation and dispelling misunderstandings about all Madrassas. The different tasks and duties performed by Madrassas and institutions designated as Madrassas are often unknown to the general public. This classification will aid them in distinguishing between the many institutions and centres, which are all similar. The three major categories are Edifying Madrassas, Instrumental Madrassas, Hoax Madrassas.<sup>39</sup>

Edifying Madrassas were founded to transmit information, especially religious information, Other areas of reasoned knowledge, on the other hand, were briefly taught, and are being taught today. The majority of them were founded by knowledgeable graduates of well-known Madrassas. Their goal was to give education to Muslim youth that would help them in Islamic education so that they may more proudly embrace Islam and actively impart such principles in everyday life. Everyone helps in preparing young people for future practical obligations and to develop clerics, who will be the future torchbearers of religious teachings. They work in cities as well as villages. The undergraduates in cities are often those students who left high schools at early age or those who can not have enough money to attend traditional institutions. Nonetheless, a large percentage of students come from religious families that want to give religious teaching to their children in addition to regular schooling.<sup>40</sup>

Most of the Madrassas that fall into instrumental Madrasas aren't entirely selfish or dishonest, but they aren't quite in accordance with the genuine intention of passing on information, which is the social function that Edifying Madrassas are supposed to provide. They've been explored by scholars like Jamal Malik under the term "Integrationist." It comprises Madrassas founded on

39 Sajjad, *Madrasas In Pakistan: Thinking Beyond Terrorism-Based Reforms*, 3.

40 This research will primarily concentrate on Edifying Madrassas but the socio-Political implications of the other two categories cannot be ignored altogether.

religious political leaders or advocates of certain doctrinal interpretations who see the promotion of their chosen “options” as their only goal in life. Religious political leaders have a religious image for sake of public acceptance and financial backing. It creates organizations to achieve their political goals. In accordance with recent studies, Madrassas connected with Wafaq Al Madaris Al Arabia and Rabita Tul Madaris have powerful connection to political parties and are influenced by them. Due to their religious educational institution-like image, these kind of institutions exploit public feelings and get much-needed social and financial backing. Apart from that, the majority of Pakistan’s religious political parties have served as government allies on many local and international levels.

The Madrassas that were formed solely for the purpose of generating foot soldiers for military battles are included in the Hoax Madrassas category. Afghanistan hosted the end of the Cold War. Despite their importance, the variables that led to this decision require additional investigation and are outside the scope of this study. The majority of these organisations went underground as a result of government actions, although others continue to operate under different identities. Such institutions are suspected in Punjab’s far-flung villages, yet they are nonetheless mislabeled and misinterpreted as Madrassas. If and when they are mentioned during the field survey, they may be emphasised. Because of the “Greenhouse effect,” Madrassa graduates generally focus and succeed in their respective set of interpretations, sect. People who have been reared with sectarian distinctions and who “can” refer to or reference only their sect’s publications are more likely to develop bias against those who hold opposing viewpoints. The top brass of most Madrassas, as well as sect leaders.<sup>41</sup>

### Conclusion

Based on this research, stakeholders are urged to engage in the following actions and approaches for betterment of Madrassas and work on fact-based understanding about the Madrassas in society. Along with different challenges madarsa should rise and improve. Western journalists contributed to propagate the stereotype of madrasa as a terrorists due to which positive

<sup>41</sup> Discussions with various heads of Madrassas and teachers, Saleem Khalid Mansor (ed.), *Terjumanul Kuran* (Lahore in discussion with the researcher, 2021)

image of madrasa should be promoted through media and different social media platforms. Positive image will help madras to flourish and gain attention in general public. Governments, both federal and provincial, must first gather comprehensive information about the educational system's goals, including the Madrassa education system, and then identify and correct any inadequacies. They should push for the moral, educational, and cultural ethics in the community as well as try to improve the town's educational standing. Madaris must plan effective discussions and dialogues to guide society in the correct path and to amplify their voices. These dialogues shall help to improve and for the betterment as a whole. Madaris should also be available for open discussions. Along with discussions well-educated ulema shall be appointed. These ulamas shall promote both modern as well as islamic disciplines. The modern disciplines should be included in their curriculum. Change in curriculum will encourage people to be part of madarsa system. Image of Madarsa culture of being extremely torturing nature of ulamas shall also be discouraged. History testifies to the fact that several languages evolved in the madaris. Madrassa administrators believe that secular education does not give opportunities for pupils to develop their character, but rather focuses on more technical and job-oriented subjects. Modern curriculum will not only encourage general mass but also it will open new doors for them. This will not only bound the community towards one course but can help them and provide them jobs for living. Madrassas shall provide a fine balance so that can help to encourage religious and general education, and parents would send their children to these Madrassas exclusively.

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