

Rethinking And Reconstruction Of Tradition And Modernity Of Islam In Text Book Knowledge Of Madrassah Education System In Pakistan

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Abstract

Tradition and modernity, both are essential; they are recognized as the complimentary means of arriving at the truth. Tradition and modernity in madrassah education system means evolution of sources of knowledge and different aspects of madrassah education system. The main objective of the study was to overview the current state of knowledge and evaluates the extent and needs of rethinking and reconstruction of tradition and modernity of Islam with text book knowledge in madrassah education system in Pakistan. The madaris text books knowledge of madaris are targeted to follow archaic syllabus, give air to extremism, refutation and sectarian feelings among its students and lacks market value. The study has followed a mixed research approach, both descriptive and analytical. The target population comprised of leading madaris representing all schools of thought in Islam. The findings of the research clarify that most of the contemporary madaris in Pakistan are representative of tradition and modernity of Islam, and shun general misconception about the rigidity, traditionalist outlook and outdated syllabus, with general finding that it is true that due to various taboos in society and lack of planning and incentives on part of government, madrassah education is not job oriented also. So, the study concludes that a harmonious blend of tradition and modernity of Islam in text book knowledge will result in producing graduates well versed in all spheres of knowledge. It is recommended that Sectarian differences limited to only academic discourse. Moreover, they should be expressed in such a manner that controversies should not spread further.

Keywords: Tradition and Modernity, Islam, Madrassah Education System, Punjab, Pakistan.

Introduction

Tradition helps to look back to the origin of life, to the foundations of divine religion and cultures. While modernity, on the other hand is the logical, practical and scientific thought that make human beings to function with their best capabilities in all spheres of life. It takes into consideration both conceptual and institutional aspects of madrassah education system in order to bring it at par with formal system of education. The present study evaluates the extent of tradition and modernity of Islam induced in text book knowledge of madaris, which means to explore the sources of knowledge and different conceptual aspects of madrassah education system in Pakistan.

Education is the social institution in society through which it provides its members with important knowledge, cultural norms and values, basic facts and necessary job skills. One of the most important benefits of education is that it improves personal lives which results in smooth running of the society.

In this respect the contribution of madaris cannot be denied in any Islamic society in fulfilling educational needs of the society. It's a great agony that this significance of madaris is not realized fully in Islamic Societies and they are labelled as centers of breeding extremism and fundamentalism. There is dire need to rethink and reconstruct various aspects of text book knowledge in madrassah education system and the radical ideologies of the madaris by means of implementing true Islamic moderate values, with an applied-education mode where madrassah students could become productive members of the society.

The present study takes into consideration the extent of tradition and modernity of Islam in textbook knowledge of madrassah education system in Pakistan. If we seriously study the availability of educational opportunities and its relation with socioeconomic classes in the society, there is wide range of choices, but generally speaking it is argued that two systems are prevalent in the country-the modern formal education system and traditional religious based education system –called madaris. (Hayes, 1987; Baldauf, 2001, Rebecca & Lopez, 2002: 1014). The madaris-traditional Islamic educational system, their scheme of studies generally focusses on Islamic religious studies. Historically, madaris have remained epicenter of providing guidance in religious and world affairs alike.

The wide spectrum and nature of their syllabi, a combination of both religious and professional courses groomed and produced both accomplished professional and religious scholars, such as engineers, doctors, teachers, architects and statesman (Laipson, 1996, Anzar, 2003; Pandya, 2004;). On the other hand, with the influx of British rule in 1857, madaris began to lose their prestige and influence. The new system of public schools introduced by the British to train people for administrative purposes split the education system into two separate categories-secular and religious or more precisely modern/secular and traditional. (Anzar, 2003; Khalid, 2009, p. 57). Furthermore, the prejudiced behavior from colonial government compelled madrassah scholars to adopt a careful approach and to bound their educational activities to defending the religious texts and communicating them to younger generation (Hussain, 2004; Sikand, 2006; Khalid, 2009).

The resultant disparity of frameworks and objectives between the curricula of madaris and the secular schools gradually resulted in the exclusion of madrassah graduates from the job market. After getting independence in 1947, the madaris have, by and large, retained their identity as the centers of classical Islamic studies and the guardians of the traditional Islamic

values and culture. Hence, it is commonly claimed that madaris are the social sites for imitation of Islamic orthodoxy (Talbani, 1996; Mumtaz, 1998; Chandland, 2005). Some writers have therefore, defended the traditionalist and conservative ideological orientation of madrassah education, as their hall mark and *raison d'être* is the preservation of the integrity and tradition of Islam and Islamic education (Mumtaz, 1998, p. 102).

So, in this context, Dars-e-Nizami is the name of the curriculum taught by madaris. (Sufi, 1941; Nayyar, 1998; Rahman, 2004). It is widely known that most of the books taught in this curriculum are canonical and outdated texts. For instance, the books used in the philosophy and logic courses were written in the thirteenth and fourteenth centuries. The books prescribed for the astronomy, mathematics, and grammar courses range from five to seven-hundred-year-old texts. Similarly, the books used for purely religious subjects also date back to the seventeenth century at the latest and the eleventh century at the earliest (Mumtaz, 1998; Anzar, 2003). For that reason, (Mahmoudi, 1998; Rahman, 2004) argue that the assumption on which Dars-e-Nizami works is the maintenance of tradition of Islam with madrassah education system, in that golden age it was high quality knowledge which has already be attained. Now the current scenario demands the implementation, rethinking and reconstruction of tradition and modernity of Islam with text book knowledge of madrassah education system (Ansari, 1973).

However, education is not only about the individual; it also has a societal role, which includes selecting, classifying, distributing, transmitting, and evaluating educational knowledge that reflects both the distribution of power and the principle of social contract. In a country with alarming inequities in income and opportunity, eradicating social exclusion needs to be one of the principal objectives of the national education policy.

Thus, an egalitarian and just education system was recommended by the review committees established by government of Pakistan from time to time. For example, the Hamoodur Rahman Commission highlighted that more money is spend on elite school system ignoring the conventional public school system and openly defies the constitutional safeguards, and to nullify any kind of discrimination among citizens. Furthermore, the idea of grander and lesser schools does not apt with the principles of equivalence and societal justice (Government of Pakistan, 1966, p. 18). Likewise, the National Education Policy of 1972 recommended an "equalizing access to education through provision of special facilities for women, underprivileged groups, mentally retarded and handicapped children, and adults in all areas in general and the backward areas in particular" (Government of Pakistan, 1972).

So, keeping in context the current state, the madaris come under fire by many writers for their method of instructions and emphasis on memorization and termed them as their most negative features, which lacks creativity, communication, collaboration and analytical thinking. They conclude that it results in passiveness among students and made them vulnerable to political and religious proselytization. (Talbani, 1996, Niaz & Nazmu, 2006). However, writers like (Nelson and Boyle, 2006), argues that, in spite of this 'the Pakistani madaris, the cognitive style of Quranic education and the discipline fosters responsibility and understanding among students'.

The ground reality is that, memorization of revealed sacred knowledge is prerequisite in the process of learning developing reason, discipline and understanding, and these all

elements in return, ultimately meant to lead the student towards greater knowledge of Allah, the Almighty and the affairs of the world (Boyle, 2006, p. 494). In recent years, both public schools and madaris have been criticized in the print and electronic media for planting such ideology in their students that justifies and endorse violence against all who don't fall in line with their ideology and perceptions.

However, the study analyzed that, the Islamic education, though a part of historical tradition is not conflicting to concept of Modernity. In reality it has always encouraged pursuit of advance and worldly knowledge. This fact has not been discussed in any previous studies, and madaris have been highlighted with reference to extremism, fundamentalism, terrorism, and madarssah education curriculum and government proposed madrsshah reforms. The present study explored and analyzed and portrayed softer, progressive image of mdaris as carrier of tradition and modernity of Islam in text book knowledge of madrassah education system in Pakistan.

Research Questions

The research question which is going to be treated in the underlying study include:

- To explore and analyze tradition and modernity of Islam in text book knowledge in madrassah education system in Pakistan & How do different schools of thought in Islam agree to rethink and reconstruct tradition and modernity of Islam with text book knowledge in madrassah system of education in Pakistan?

Objectives of the study

1. To explore the true meaning of tradition and modernity in Islam?
2. To evaluates the demands and needs to rethink and reconstruct tradition and modernity of Islam with text book knowledge in madrassah education system in Pakistan.

Madrassah Educational System in Pakistan

Pakistan has basically three types of different educational systems as mentioned:

1. Public School system
2. Government School system
3. Madrassah system

Current Madarrah System in Pakistan

Madaris in Pakistan are divided into five categories depending on the types of sects. Each madrassah has its own board or Wafaq. Each board has its own educational system and different administrative policies. All of these madaris are a member of Ittehad Tanzeemat Madaaris Deenia (ITMD), which is an administrative organization for all madaris, established in 2003. The different types of wafaq are following:

1. Tanzeem ul-Madaaris, Nizamul Madaris Pakistan* and Wafaqul Madaris Al-Islamia Al-Rizvia Pakistan* (Barelvi school of thought)
2. Wafaq ul-Madaaris al-Arabia, Ittehadus Madaris Al-Arabia Pakistan* (Deoband school of thought)

3. Wafaq ul-Madaaris al-Shia & Majmaul Madaris Taleemul Kitab Wal Hikmat* (Shia school of thought)
4. Wafaq ul-Madaaris al-6alafi, Ittehad Madaris Al-Islamia Pakistan* (Ahl-e-Hadith school of thought)
5. Rabita ul-Madaaris al-Islamia (Jama'at-e-Islami). Barelvi, Deobandi, Shia and Ahl-e-Hadith are considered to be the sects on whom these madaris are based on. While Jama'at-e-Islami do not belong to any particular sect.

The five new seminary boards* are under the regulatory sphere of Directorate General of Religious Education (DGRE), which is a subordinate department of the education ministry (Ali,2021).

Evolution of Tradition and Modernity in Text books knowledge in Madrassah System of Education in The Nineteenth Century in Indian Subcontinent

As discussed earlier, the tradition and modernity of Islam was kept intact in the nineteenth century in text book knowledge in madrassah education system, but there was decline in the influence and prestige of rational sciences, and bent towards forceful revival of Islamic teachings by giving weightage to study of transmitted religious sciences in text book knowledge in madrassah education system in Indian Subcontinent. The shift in approach was justified on ground that the focus was teaching of illiterate common people in India. Deliberately, the teaching and knowledge of hadith literature was given preference after the teaching of Quran.

In second half of nineteenth century, as per tradition, the Sihah Sittah (six authentic collection of Hadith) formed the curriculum of the higher learning in Indian madaris and mastery over it was considered prerequisite to become an alim. Masabih as-Sunan or its revised edition Mishkat al-Masabih by Sheikh Wali al-Din Abdullah al-Khatib, 773AH was made part of curriculum, in Delhi Sultanate (1206-1526), while Sheikh Abdul Haq Dehlvi, wrote commentary on it in the sixteenth century, and translated it. The muqadmah (introduction) of Mishkat written by him described the mode, authenticity and transmitter of ahadith and principles of hadith literature. In this regard, another author of Jami al-Usul, declared that a few group of muhaditheen draw heavily from hadith collected by Khawarij, Qadriyah, Shia. Therefore, Sheikh Abdul Haq forbade people to consult these sources, because of their doubtful nature & authenticity, Sheikh Wali al-Din Abdullah al-Khatib, 1977. But, by and large he kept distance from setting any criteria or indulging in any moral debate.

The Muslim scholars, like Siraj al-Din Sajawandi (d. 12th century), wrote a very comprehensive commentary on fiqh and usul al fiqh. Similarly, Siraj-al-Din Saja wrote an exceptional —treatise on Muslim law of inheritance Sirajjiah was part of curriculum in the Ottoman & Indian madaris and even taught in contemporary madaris of Pakistan. It was a classical work on Muslim Law, and widely used by the East India Company in the late eighteenth century, to understand Muslim law through translations. (Sajawandi, 1792; Taftazani, 1898).

There was very fine blend of tradition and modernity of Islam in text book knowledge of madrassah education system in Indian Subcontinent, both the text of transmitted and religious sciences absorbed the demands of contemporary environment as well. The ulema skillfully

utilized modern tools and technologies to understand religion and communicate their point of view to others. Allama Sad al-Din Masud Taftazani composed *Tahdhib al-Mantiq wa al-Kalam* (commonly known as *Tahdhib*), written with the main objective of understanding beliefs of Islam. Other books on rational sciences, such as *Talkhis al-Miftah*, *Isaghoji*, *Qutbi*, *Mukhtasar al-Mani*, *Sughra*, *Kubra*, *Mir Qutbi*, depicted the same level of understanding on issues of contemporary philosophy and worked hard to comprehend the religious conviction in wider perspective rather than narrow-mindedness.

The Arabic literature of medieval period, which later was extended to nineteenth century, was not confined to religious concepts only, but broad in spectrum accommodating liberal values and the same practice was enhanced to present day Arabic literature, either it is *Dewan al-Hamasa* or *Maqamat al-Hariri*.

So, the *madaris* in Indian subcontinent inherited same tradition of Arabic literature from medieval literary tradition through text book knowledge in *madrassah* education system. During his stay at *Madrassah Aliya Calcutta* (established. 1781) as teacher, Sheikh Ahmed Yamani Shirwani (d.1840) wrote *Nafahat al-Yaman* (published 1811), it contained small moral stories and proverbs for *madrassah* students (Al-Yamani,1869; Rahi,1978; Ganghoi, 1996). It was later incorporated in *Dars*, as its integral part till mid of twentieth century, but later on replaced for its vulgar language with with *Nafahat al-Arab*.

So, from this time forth it became obvious that the classical text of literature was used in the nineteenth century Indian *madaris*, and it represented liberal values of tradition and modernity of Islam, in text book knowledge of *madaris* and there was no component of radicalness in their curriculum, but factually they were only politically motivated. It is explored and historically analyzed that *madrassah* curriculum never contained any element of radicalness and no directions about what course of action or rituals should be adopted, it mostly took into consideration Islamic values of tradition and modernity in state and society.

Tradition and Modernity of Islam in Text Book knowledge in Madrasah Education System in Twentieth Century

The twentieth century saw the spread of Islamic literature in distant areas of Subcontinent, which was obvious result of development of print media, as discussed previously. Urdu became the medium of expression and teaching in *madaris* (Gilani, 1980) This technological advancement was fully explored and utilized by *Ulemas* in their favor for safeguarding religious educational traditions and for the preservation of distinct Muslim identity (Robinson,1997; Metcalf,1999). Their tireless efforts were directed towards maximum harmonization of the —modern sciences and Islam. It was a great effort of the *ulemas* like their forerunners of medieval period, especially theologians who used rational tools to contest incorrect beliefs arising out of Roman and Greek text translations, and in current scenario they have to safe guard learning and teachings of religious knowledge from inundation of ideas pouring from meddling of Western civilizations (Bijinori,1992).

A staunch Deobandi scholar, Maulana Shabbir Ahmed Uthmani (d. 1949), in this respect utilized theological argumentation (Kalam), to prove that there is no argumentation between *aql-i-salim* (intelligent reason) and *naqlesahih* (properly transmitted science), (Uthmani,1916). Still, it is observed that, before partition, *madaris* had to grab the issue of antagonizing challenges of modernity in the form of western civilization, so, they adopted traditional stand

point, and after partition, they tried to continue this practice by putting madrassah education system behind an iron curtain to escape interface with challenges postured by western modernity (Gangohi,1996; Taqi Usmani,2007).

First half of the twentieth century saw the tilt in approach; Persian glosses and translations supplemented the original classical Arabic Text. Correspondingly, Arabic syntax and morphology were written and taught through Persian language. Its remarkable illustration is teaching of Fasul-e-Akbari, Ilm al-Sigha or Sifwat alMasdar-the Arabic grammar through medium of Persian. These books were penned down by famous, however, after independence, Persian language was replaced by Urdu completely.

Still, in Indian madaris classic work was written in Arabic language and in this respect, Dar al-Ulum Nadwat al-Ulama in 1950 compiled and published three volumes, encompassing all most all aspects of Arabic grammar, noticeably it was written in Urdu and later on made part of curriculum of Deobandi madaris 'in Pakistan.

Muallim al Insha, aimed at developing writing and spoken skills in students in Arabic. So, that they can also communicate with other ulema of the Arab World, for better sharing of ideas. But regrettably, the current Pakistani madrassah graduates yet use books written in Arabic, but with the exemption of few of their scholars, most of them lacks creativity and are unable to write any original work in Arabic, merely importance is given to learning its rules of grammar and Sarf o Nahv, rather than practicing it freely.

This weakness is also felt strongly by the madaris and the ulemas themselves, keeping intact old traditional books in text book knowledge of madrassah education system, by doing this they try to keep evils of Western civilization and concept of modernity at bay, and continuously indoctrinating Islamism. For example, they try to recommend behavior based on Islam, whereas the classical texts never felt it essential to prescribe the same as it was not in disagreement or under peril. Nufhat al-Arab is another extraordinary work, which highlighted to cultivate best of ethical and moral values in students of all madaris belonging to different sects of Islam.

It is also investigated that, even the classical texts written entirely on ethics, did not attempt to exemplify Islamic values, instead focuses its discussion on development of universal human values, for example Akhlaq-e-Jalai emphasizes on transmission of justice, equality and guides to be selfless. If we closely examine the text book knowledge in madrassah curriculum, it became evident that the commentaries and glosses are written in Urdu to supplement the religious texts and their sharahs and its one of the main objective of Islamic education imparted in madaris is to prepare Alim well knowledgeable in all arenas of religious sciences (Khairabadi, --d.1827).The ulema are knowledgeable in comprehending old Arabic text, but they should make them aware of the contemporary advancement in Arabic literature and curriculum of madaris in Arab countries. In order to understand Quran 's tafsir, hadith, and fiqh, is prerequisite to learn instrumental sciences of sarf o nahv, biyan and mani and biyan related to old Arabic, (Shafi, 2006).

The madaris and their respective wafaq have themselves also realized the gravity of the situation and urgency to address those issues that are making hindrance in contributing to their overall outlook. (Ministry of Religious Affairs, 1979). They are reluctant and only in state of uncertainty to absorb positive changes in their system. But, in spite of all this it is not possible

to deny the importance of tradition and modernity in text book knowledge in madrassah education in any Muslim society as supplementing formal system of education, contributing to raise overall literacy level of the society (Ishaq, Jamia Rizvia,2013; Kashmiri, Jamia Asharfia, 2013)

The real change from inside need the rethinking and reconstruction of new approach based on ijtihad. This requires the services of scholars and ulema, who possess religious knowledge and enlightenment thoughts to bring that change (Fair,2006). Historically, it is analyzed that in the subcontinent, ideas and methodologies of Sir Syed Ahmad Khan and Allama Muhammad Iqbal, were the first who defined their approach to Islamic theology of modernity and later provided the basis for reformist thought that thrive throughout the Islamic world and their legacy is a source of inspiration for Muslim reformists thinkers in the Middle East and South Asia (Masud,2007).

Despite the traditionalism and observance of the centuries old texts, the ulema shared commitment with these texts and scholarly treatise and a harmony on the methodology of this commitment among them forms madrassah tradition which still continues. In this way, the Islamic tradition of learning continued despite the odd conditions, the learned Muslim scholars faced in the twentieth century.

Colonialism and the modernity disrupted the Islamic religious tradition, such as fiqh, and theology, however, it provided a suitable environment for tafsir (exegesis). Modern Muslim scholars usually express themselves through the exegesis. Pakistan 's Deobandi madaris are teaching Quranic translation and tafsir authored by Deoband stalwarts, Maulana Mahmud Hassan (d.1921) and Maulana Hussain Ahmed Madani (d.1957). However, Jalalain and Baidawi are still favorite among Deobandis, however, according to a Deobandi scholar, Jalalain is so concise that equals its words with Quran (Khan & Farooqi,2007).

Tradition and Modernity of Islam in Text Book Knowledge in Madrassah Education System in Pakistan

The concept of tradition and modernity of Islam in text Book knowledge in madraasah education system in Pakistan is quite pronounced and, among them, the Brelavi madaris in Pakistan also teach the Dars-i-Nizami and have great following of common people' of the country because of their simple beliefs (Rahman,2004). The other main sect of Sunni Islam is Deoband. The Dars-i-Nizami emphasized studies based on rational sciences (maqulat) but at Deoband the traditional religious sciences were given priority over transmitted sciences (manqulat). Therefore, at Deoband proportion of teaching hadith was double than then prescribed in original Scheme of studies (Ibid, 2004).

Besides the Sunni madaris, there are Shia madaris as well; The Shias believe that the successor of the Prophet (PBUH) was Ali Ibn-e-Abi Talib and not the first three caliphs whom Sunnis take to be his successors. They mourn the battle of Karbala, fought between the Prophet's grandson Hussain and the Umayyad caliph Yazid bin Muawiya in 680 A.D. This led to the birth of the supporters of Ali and the rise of Shia Islam. All the madaris including the Shia ones, teach the Dars-i-Nizami, but their selection of authors and books are of course different. They also teach their particular point of view (madhab or maslak) which clarifies and rationalizes the beliefs of the sect (Sunni or Shia) and

sub-sect (Deobandi, Bareilvi and Ahl-i-hadith). All madaris includes modern subjects in their curriculum with varying degrees of competence.

Jamia Mohsinat (Jammat-i-Islami school of thought) was founded by Al-Mohsinat Trust. Jamaat-i-Islami is a revivalist political party formed by Abul Ala Maududi in 1941 in British India. He favored more modernist education than any of the conventional organizers of the traditional madaris. He also emphasized upon the repudiation of Western culture and intellectual domination and therefore, his anti-Western critique is more meticulous, forceful and agreeable than that of the traditionalist madrassah education system. In the Jamat's madaris the typical Curriculum is adopted but politics, economics and history is given more worth with a view to prepare the young ulema for better countering the ideas of the West (Ibid,2004).

Similarly, the Ahl-i-Hadith madaris also teach the Dars-i-Nizami but they put emphasis on following the teachings of Quran and hadith and counteract common practices like the celebrations of the anniversaries of saints', the distribution of food on religious occasions, ' and popular mysticism.' The movement was motivated by Sayyed Ahmed, came to be called Wahabi because, like Muhammad bin Abdul Wahab (1703-1792) of Saudi Arabia, Sayyid Ahmed and his acquaintances also sought to purify and reform Islam.' They claimed to follow no particular school of jurisprudence ---Hanafi, Shafi, Hanbali, and Maliki and were called non-conformists (ghair muqallid -- one who does not follow a fixed path) by their opponents. They used the term Jama'at Ahl-i-hadith for themselves and appealed to the Government of India that the term Wahabi should not be used for them (Ibid,2004).

The madaris are the carrier of Islamic tradition of knowledge. The Quran is the ultimate and foremost source of knowledge. The only short coming is that, the madaris teach exegesis of Quran, with commentary and glosses which were written hundreds of years ago. The language and expression is not easy to comprehend, and one has to be master of whole of grammar (Sarf o Nahv). There could be no doubt about the authenticity, and knowledge of earlier ulema and scholars who have written these commentaries and glosses. But, it will be more relevant in the contemporary times if, madaris along with these books go on teaching from books which are written by contemporary ulema and Muslim Scholars, representing all schools of thought.

Like Dr. Muhammad tahir ul Qadri (Irfan ul Quran), Tafhim-ul-Quran" by Sayyid Abul Ala Maududi, Tadabbur-i-Quran, written Min Ahsan Ilahi, it is a contemporary Urdu exegesis, explanation and exegesis written by Dr.Farhat Hashmi, Faizan ur Rehamn fi Tafsirul Quran by Muhammad Hussain Najafi (Shia school of thought- one of the only two Marjas from Pakistan at moment), exegesis written by Javed Ahmad Ghamidi (a neo Islamic liberal).At higher level of madrassah (Darja Aaliya-equal to M.A) efforts should be made to include both Urdu and English translations of the Quran.

This combination of both translations written by contemporary Muslim scholars and traditional ulema will create better understanding, and homogeneity of thought among students. How this approach is brought about into reality will be discussed in chapter five of the study, where rethinking and reconstruction of tradition into modernity is discussed,

in the light of the work done by these scholars, in the field of Quran and hadith literature.

The course content of Shia madaris consists of different short and long courses, recommended by Wifaq-ul-Madaris al-Shia, the medium of instruction is Urdu, along with substantial number of books translated from Persian, through courtesy of Iranian publisher in Lahore. The first course fahm-i din is of three months' duration, is basically designed for girls who are either from formal education system, or live abroad. –It imparts basic knowledge of Islam according to Shia doctrine, includes aqa'id (the articles of faith) and akhlaq (morality); the girls learn to recite the Qur'an and get acquaintance with the Sirat Fatima (the life of the Holy Prophet's daughter Fatima – the ultimate role model for Shia women); they learn the correct form of the rituals and memories numerous invocations (salawat) to be recited daily (Mariam,2008).

The second course, which extends over one year, basically prepares boys and girls as muballigh/muballigha (preachers) and zakir/zakira (the ritual experts who lead the majalis).⁶¹⁰ –The teaching focuses on memorisation and the practical aspects of the majlis. Students memorise Quranic verses together with their Urdu translation, they learn about the life of the Prophet and of the imams, and they receive basic notions of Arabic (in order to pronounce the Quranic verses correctly), tafsir (exegesis) and fiqh (jurisprudence)(Ibid,2008).

During, this specific course, the students memorize, elegies (marsiyas, nohas, and qasidas), that form essential part of Muharram rituals. The students are taught through audio-video aids, where selected and notable zakirs and waiz (preachers). They are taught to write sermons in Urdu and other regional languages, to cater the needs of different kind of audiences. They are taught to learn the art of reciting the faza'il (meritorious qualities) of the imams and masa'ib (misfortunes) of the Ahl-i Bait. One of the signs of the good zakir/zakira is to impress the audience in such a way that it makes them to feel as they are physically present there and feeling their pain and sufferings, should bring them to cry.

Previously, conventional type of training existed, but now the madaris are mainly concerned to expand their religious knowledge, vision and techniques. The best example is Khanum Tayyba Bukhari, in contemporary time, she has recently moved to Canada on security threats. It is seen that, this kind of training has allowed students to differentiate between the facts told by traditional zakir/zakira about imams life, teachings and sufferings, through textual research. This kind of practice has a strong influence of Iranian reformist movements. The madaris train zakiras on practical religious knowledge; previously women could not benefit from majalis, because of society's taboos, and only could listen to fazai'l masa'ib without acquiring any religious knowledge. But, zakira's trained on modern basis of technology are more capable of delivering best of religious knowledge, which caters to the need of rural and urban women alike, both accessible to rural women and adapted to their specific needs. For females, this kind of training enables them to create a strong imprint on society, because illiterate or nominally educated women are accessible by them with no restriction on their interaction and movement.

The third course, which extends over two years, comes in the realm of proper madrassah curriculum; prepare students for the degrees of fazil-i Arabi and sultan al-Afazil. Which is equivalent to M.A. in Arabic or Islamic Studies from the University of Punjab. The course is traditionally structured, composed mainly of Dars-i Nizami, which is

standard curriculum in all most all Sunni madaris in South Asia, since the mid-eighteenth century, supplemented by specifically Shia religious texts approved by the Wifaq al-Madrassah al-Shia). The learning of passive knowledge of Arabic is a prerequisite to understand comprehensively the contents of Dars. A traditional Language class encompasses study and the memorization of sarf (syntax) textbooks and nahv (morphology). The working knowledge of Persian is also taught, from modern textbooks published in Iran. But, it lacks deep understanding of its diction and grammatical issues. But, leading and advance madaris like jamia tul kausar in Islamabad, the Persian language is taught with all correctness. The fourth course, that follows Dars, extends over another two years, leads to the Alima degree. The curriculum includes the –methods of tabligh, or teaching and research oriented towards achieving expertise in munazara (theological debate (Leading madaris of Pakistan).

Conclusion

The discussion in present study concludes that traditional text book knowledge in madrassah education system has continuously been criticized, especially since the invasion of Afghanistan by Soviet Union (USSR) in 1979. This particular event has destroyed political, social and economic fabric of our society. The growing militancy, extremism and fundamentalism in Pakistan is the result of Soviet invasion and consequent war on terrorism after 9/11 by USA and Western powers to contain communism from taking hold of the region politically and economically. But, even after with drawl of the Soviets, the madaris and their respective ulema took this triumph to attain same kind of objectives, in Kashmir and Palestine. The critiques blamed madaris that they are producing jihadis (holy warriors). But, the detailed analysis of Darsi-i-Nizami reveals the fact that it a harmonious combination of transmitted religious sciences and rational sciences, and books it originally prescribes does not contain element of fundamentalism or militancy.

It is debated that to improve the overall scenario it is required to introduce modern subjects, and exclusion of subjects which are irrelevant or have lost their utility. As world is in a state of constant change, therefore, madaris must modify their curriculum to respond the challenges of modernity and modernization in realm of education system. A calculated and systematic efforts are required, to modify the change, however, they argue, must be selective and carefully controlled, through modifying conceptual and institutional aspects of madrassah education system without losing religious character.

There are madaris which are exemplary, the books which they teach are classic tradition. The only drawback is that the curriculum is not updated. New issues have surfaced in every discipline-ranging from fiqh to social and natural sciences. Similar kind of development are made in theology. It has produced a healthy debate by contemporary Muslim reformers and Neo liberals, like Javed Ahamd Ghamidi, neo-revivalist Tahir ul Qadri, Muhammad Hussain Najafi, and neo traditionalist-Dr. Farhat Hashmi, and legendary Abul ‘Ala‘Madudi. Their interpretation of the religious texts, exegesis, methods and methodology could make a positive impact, if books, lectures written by them are included in the textbook knowledge of madrassah education system in Pakistan. All of these have been running a chain of madaris, where up-to-date and advanced multimedia are used for transmission of knowledge.

The same technology, if used by other madaris will yield very far reaching results, along with preserving the tradition of imparting and promoting the Islamic tradition by transfer of knowledge, which is their primary function. A balanced combination of rational sciences transmitted religious sciences and natural sciences in text book knowledge of madrassah education system in Pakistan will serve the purpose, with no need to integrate it with formal system of education.

It is without any uncertainty that, the transmitted religious sciences are divine, therefore absolute and valued for all time, but rational sciences especially logic and Philosophy can be modified, and in Quran and hadith there is no constraint enacted on the evolution of the knowledge, and to attain distinction, Islam has recommended the method, i.e., ijtehad. The transmitted religious sciences are end in itself and rational sciences are means to achieve this end. Such an environment should be created in madaris that claim to comprehend Islam through primary sources of knowledge, the Quran and hadith.

Similarly, the issue of fiqh, which makes up the core curriculum of madrassah education of all schools of thought, should be blended with the teaching of modern subjects about any issue. The Jamia Rizwiah, Jamia Salfiah, Jamia tul Muntazar, Jamia Ashrafiah, Jamia Mohsinat's ulema are quite ahead of other madaris, their ulema through dar-ul-iftah provides verdicts related to all kinds of fiqh matters. But, of course, these are pronounced in the light of their own doctrine. As madaris have developed umbrella organization representing all wafaq of different schools of thought. So, they could also institutionalize it by making a board representing ulema of all schools of thought to produce an agreed upon and consented verdict, which could properly tackle the contemporary fiqh issues, will play significant role in over all current scenario of Pakistan.

The study of fiqh should focus more on principles of jurisprudence (usul), rather than the minutiae of jurisprudence (furu). The madaris should familiarise their students with international law and comparative legal systems in order to 'meet modern challenges'. Another leading alim associated with the Jamat-i Islami, a leading South Asian Islamist movement, recommends that madrassah must be familiarized with the fiqh of other Muslim schools of jurisprudence in order to break the stranglehold of taqlid and inter-sect (maslak) prejudices. This alim further insists on the need for an ijtehad based on a thorough study of the usul al- fiqh to deal with issues that the medieval compilations of fiqh either do not mention or do so in terms that are irrelevant today, including such subjects as religious pluralism, women's rights and empowerment, social justice for oppressed people.

The primary sources of Knowledge in madaris are the Quran and hadith. In this regard, there lies a clear distinction between the —Normative Islam preserved as it is in original sources, and secondly we talk about the —Historical Islam, passing through various stages and implemented in current shape in the Muslim society. Historical Islam should be explained in the light of the normative Islam, by renowned ulema of all schools of thought by writing fresh commentaries on Quran.

The madrassah as—traditional institutions of religious education could serve as a medium to bring solid work for the rethinking and reconstruction of knowledge. The current demand according to the situation is not the re-thinking and reconstruction of secular subjects, instead re-examining the contents of the curriculum of madaris and bringing updated addition

of the already included subjects. There is no comparison between revealed knowledge and secular knowledge; secular knowledge is the outcome of revealed knowledge and both complements each other instead. So, the study here justifiably concludes that the madaris representing all school of thoughts in Islam are epitome of tradition and modernity of Islam and consequently portrays the same in textbook knowledge in madrassah education system in Pakistan.

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- Critical re-evaluation of the contemporary religious thoughts, by learned ulema of all schools thought, and includes this in curriculum of the madaris. Agreed upon Islamic guidelines for the dissemination and propagation of the message of Islam, *Qanun-i-Siyasat* (principles of politics), to prepare Islamic guidelines for running the state, important questions, like Is Islam a Democracy or a Theocracy or something else? What is the legal definition of a Muslim? *Qanun-i-Ma_ishat* (principle sof economics), includes the Islamic guidelines for running the economy and for personal conduct in financial and economic matters, and how to eliminating interest from the economy, like one put

forward by Dr. Tahir ul Qadri (The Interest Free Economy and Islamic Banking System), Philosophy of Islamic punishments: debate and agreed verdict of the Islamic law of legal punishments and dispels many wrong notions about this law, for instance the notion that the testimony of a woman is half that of a man's and that the diyyaht (penalty) for unintentionally killing a woman is half that of a man's.

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Dars-e-Nizami is a study curriculum used in a large portion of madrassahs (Islamic religious school) in South Asia. It was standardized by Mullah Nizamuddin Sehavi in 1748 at Farangi Mahall, a famous seminary of a family of Islamic scholars (ulema) in Lucknow, India. Before the standardized curriculum of Dars-e-Nizami, different teachers used different books to teach their students. Shah Abdul Rahim attempted to create a fixed curriculum. This was taught at the Madrassa-e-Rahimiya and it emphasized the manqulat (traditionalism). The Dars-e-Nizami, on the other hand, emphasizes the maqulat (rationalism). Thus, there were now more books on grammar, logic, and philosophy than before.

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-----Maulana Manazar Ahsan Gilani, a Deobandi scholar and prolific writer, before joining Dar al-Ulum as a student in early years of second decade of twentieth century, he studied maqulat in a Khairabadi madaris. He travelled from his home town in Bihar to Rajputana where the madrasa was located. Maulana Manazar narrates the method of teaching of Mir Zahid, a classical Dars method of teaching; first the text of Mir Zahid (i.e. text of Qutb ud-Din Razi d. 1364) with Sharah Mir Zahid written by Mir Zahid (d. 1690) himself, then hashiyyah (gloss) on Sharah Mir Zahid (which is called manhiyyah) again written by Mir Zahid himself, after that Ghulam Yahya Bihari's hashiyyah on Hashiyyah Sharah Mir Zahid (manhiyyah), then student was taught the hashiyyah by Abdul Haq Khairabadi on Bihari's hashiyyah. This is the typical method of Dars-i-Nizami teaching difficult books on various sciences, mastering in one difficult book would open the gates of other books on the same discipline.

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- Abu al-Hasan Ali Nadwi (d. 1999), a great Indian Muslim scholar of the twentieth century, laments that it is very surprising and incomprehensible thing that the individual or group should spend a large part of their lives and their mental capabilities in studying compositions written in the Arabic language but still remain entirely incapable of expressing themselves in it. Abu al-Hasan.
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- According to Abu al-Hasan Ali Nadwi, Islamic mind (Islami zahniyyat) and religious ideology (deeni khayyal)is prominent in the choice of sentences and words in Mua_ llim al Insha 'and is meant for exciting religious sensibilities (deeni ahsasat) among the young students of madaris. It is clear that this text book is for those Muslim students who would later be -deen ka da_ee aur Islam ka sipahi (preachers of religion and soldiers of Islam). Again in introduction to second volume of the book, Nadwi revealed that this book was part of the project whose aim was to redesign the curriculum which carried Islamic and religious spirit. The essays and issues in this book are related to collectiveness, ethics and religion, and author avoided the literary colorfulness and advised young students that they should also avoid it. Every topic in the book contains -religious element or viewpoint. The book is heavily loaded with Islamic values. While teaching grammar to the students, references are taken from the past, such as, examples are taken in 624 CE) or from biography of Umer bin Abd al-Aziz (eighth Umayyad Caliph d. 1720). In some sentences it instructs values, like obedience to parents and Islamic norms and in others promotes Islamic Brotherhood. The author of the third volume goes so far as to convince the students that the art of essay writing (insha), in this modern world, is not meant for enjoyment or entertainment, it should be used in propagation and preaching of Isla
- websites of Jamia Ashrafia (Deoband), jamia Rizvia Zia ul Ulum (Barelvi), jamia Salfia (Ahl-i-Hadith), Jamia tul Muntazar (shia), Jamia tul Mohsinat (Mansoorah- Jamat-i-Islami).

A personal one to one discussion with Maulana Ishaq, (Director Education), jamia Rizwia Zia-ul-Ulum, Rawalpindi, Maulana Muhammad Akram Kashmiri, (Registrar) Jamia Ashrafia, Lahore, -Abdur Rehamn Sajjid (Naib-Nazim), Jamia Talim-ul-Banat, Jamia Salfia, Faisalabad, Hafsa Hussain (Co-ordinator) Jamia Mohsinat (Rabita tul Madaris al-Islamia) Lahore, Shazia Hassan, Vice-Principal, Jamia tul Kausr (Islamabad), at different stages of data collection for case study of the selected madaris from December 2012 to 16 February 2014.

Apart from selected madaris, other madaris, working on this pattern are, Jamia Nooria Rizwia (Faisalabad), Madrassah Goushia Hydat-ul-Quran (Multan), Jamia Islamia Arabia Anwar ul Ulum (Multan), Jamia Naemmia (Karachi), Dar-ul-Uloom Naqshbandiya Amminiya (Guranawala), Jamia Naeemia (Lahore), Jamia Nizamia Rizwia (Lahore) are affiliated with Tanzim ul Madaris Ahl-i-Sunnat Pakistan, Dar –ul-Ulum Siraj ul Ulum Kahi (Sawat), Jamia Imdad ul Ulum al Islamia (Peshawar), Jamia Usmania (Peshawar), Dar ul Uloom Sarhad (Peshawar), Madrassah Nusratul Uloom (Gujranwala), Jamia Haqania (Akora Khattak), Dar ul Uloom (Karachi), Jamia Himadia (Karachi), Jamia Al Arbia Ahsan ul Uloom (Karachi), Jamia tul Rasheed (Karachi), Jamia Banoria al Almiya (Karachi), Jamia Farooqia (Karachi), Jamia tul Uloom al Islamiya Banori Town (Karachi), Jamia Al Markaz al Islami (Bannu), Jamia Ashrafia (Sakhar), Jamia Islamia (Dera Ghazi Khan), Dar ul Uloom Madina (Bahawalpur), Jamia Uloom al Sharia (Rawalpindi), Jamia Muhammadiya (Islamabad), Jamia Imdadia (Faisalabad), Jamia Khair ul Madaris (Multan), Jamia Fareedia (Islamabad) its suspended after Jamia Hafssa operation in July 2007), Jamia Muftah ul Uloom (Sargodha), Madaris Mazhar ul Uloom (Sawat), Jamia Mukhzin ul Uloom (Rahim Yar Khan), Jamia Islamiya (Rawalpindi), Dar ul Uloom al Hussania (Sanghar-Sind), are affiliated with Wafaq ul Madris al Arabia, Jamia Islamiya (Lahore), A Jamia Al Salfia (Islamabad), Jamia Muhammadiya (Okara), Jamia Abi Bakr Al Islamiya (Karachi), Jamia Muhammadiya (Gujranwala), are affiliated with Wafaq ul Madaris Al Salfia, Jamia Mukhzin ul Uloom (Multan) affiliated with Wafaq ul Madaris Al Shia), Markaz ulum Al Islamiya (Lahore), Al Jamia tul Al Islamia Ihyya Uloom (Bahawalpur), Jamia Arbia (Gujranawala), Aljamia tul Al Islamiya Jamia ul Uloom (Multan), Jamia tul Uloom Al Islamiy Mansooraha (Matyari –Sind), Jamia Al Islamiya (Hub-Bauluchistan), Jamia Tahfim ul Quran (Mardan), are affiliated with Rabita tul Madaris Al Islamiya. Apart from these leading madaris, small and those situated in remote areas are also endeavoring hard to follow the same pattern and procedure for running the administration of the institution.

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