

Religion and Religious Education:

**An Analytical Study of Selected Schools of *Dars e Nizami* and Religious-
Blended Institutions in Rawalpindi and Islamabad**



By

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

DRSM

DECLARATION

I hereby admit that this dissertation is the outcome of my own research and it has not been ever submitted to any other institute for any other degree.

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Prof. Dr. M. Ashraf Khan

Dedicated to

My Parents and My Husband

Who are the most sincere and beloved ones in this world.

DRSML QAU

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All praises for ALLAH the creator, the most merciful who blessed me with every blessing specially the knowledge, courage, and make me able to complete this task. I am blessed to have the spiritual teacher as Prophet Muhammad PBUH.

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Glossary

Al-Din	The religion
Al-Muid	Assistant to professors
Al-Ustadh	Professor
Al-Wuaz	Preachers
Aqeedah	Islamic Basic Beleifs
Arabi Awal	Elementary Class of Arabic Language
Arabi doam	Secondary Class of Arabic Language
Bakaler-Yus	Bachelor Degree
Daja e Al-Khamisa	5 th Year
Dar ul ulum	Religious School
Darja e Al-oola	1 st year
Darja e Al-Rabia	4 th Year
Darja e Al-Sadisa	6 th Year
Darja e Al-Salisa	3 rd Year
Darja e Al-sanial	2 nd Year

Darjaat	Different grades of Institutions
Dars e Nizami	Curricula designed by Nizamia System
Diniyat	Religious Subjects
Dora e Hadith	8 th Year
Ehl e Sunnah wel Jamaa	the school of thought who followed Imam Abu Haneefa
Fadil	Graduation
Fiqh	Jurisprudence
Hadith	The sayings of Prophet Muhammad PBUH
Imam abu Haneefa	Religious Scholar of Islamic Jurisprudence
Jamia	University
Jamia	Religious Institute
Madrassas	Islamic Institute
Majesteer	Masters' Degree
Maktab	School
Maoqoof Alai	7 th Year
Maslak	Branch on the base of Sects

Maulana	Religious Scholar
Mulla	Spiritual Leader
Nisab	Curricula
Samaji Ulum	Social Sciences
Sarf and Nahw	Syntax and Grammar
Sharah/Tafsirs	Commentary
<i>Sharia</i>	Islamic Law
Sunnah	Mohammad's PBUH words and deeds
Tafseer	The commentary of Quran
Takhreej	The bibliography of the narrators of Hadith
Tanzeem ul Madaras	The Plate form of Islamic Studies on Governmental Level
Terbiat	Ethical Subjects
Ulamma	the Religious Scholar of Islam
Wafaq ul Madaras	The Plate form of Islamic Studies on Governmental Level
Wakf Board	Charity Platform for Religious Education

Abstract

Ever since the existence of human civilization, religion has always played a very significant role in the life of individuals. The religious institutions hold a central position in our society. These madrassas have quite uniquely designed their curriculum to comply with their objectives in order to fulfill the spiritual needs and to bring cohesion among individuals. In this dissertation, the researcher has attempted to analyze the credibility and veracity of *Dars e Nizami* which is a scheme of curriculum used in Islamic institutions. The population which has been kept under keen consideration for the case study includes two cities of Pakistan, Islamabad and Rawalpindi. *Dars e Nizami* based madrassas offer their degree program extended upon eight years of educational duration which covers Quranic, Social and Natural sciences. The curricula have been assessed by using HIACE tool with heuristic and hermeneutical theories. These theories evaluate the curricula while operating through the four fundamental dimensions: ecological, anthropological, epistemological and pedagogical. For the evaluation process, the researcher has year –wise categorized the curricula books according to their subject matter. Each dimension is accompanied by few basic research questions. These research questions helped to make the checklists of the books to evaluate the dimensions. The outcome of this analytical study has been presented in descriptive form which concludes that the major number of the curricula books do not cover the aforementioned four dimensions. The key data of such books mainly from year one to four is based on the development of Arabic and Persian language, whereas, books from Natural Sciences which are taught in year six and seven are not up to date. The graduates are unable to efficiently use English Language for communication purposes (written as well as spoken). Moreover, they do not have access to the computers and thus are deprived of perks of E-Learning. The knowledge given to the students make them specialized in their respective subjects with a remote connection to the

societal paradigm shift, ever changing dynamics and updated sciences. Resultantly, the graduates are less privileged to keep pace with the fast growing societal and technological mechanisms unless they invest more time to overcome their weak areas of study to tackle the contemporary problems of this age of globalization for their befitting survival.

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Introduction

During the past two decades especially after 9/11, the madrassa education has remained the primary concern for research and discussion on national and international platforms. The focal point of the discussion was the output of madrassa education which seemed to incite extremism, fundamentalism and radicalization. Furthermore, the prevailing perception about the madrassa education is that it promotes religious sectarianism, social chaos and political revolution which in turn produce militant groups. Therefore, the revival of madrassa education and reforms regarding the curricula of madrassas has become the matter of debate.¹

The madrassa education intersection with militancy received many pushbacks from researchers of different disciplines.² The educationists and socialists claimed the need of modern education in madrassas and viewed that the curricula do not meet the criterion of contemporary standard education. They also observed that it lacks the sources of inspiration for world progress.³ These views and claims were presented especially in the dimensions of Sociology and Anthropology. Many reforms in the madrassa curriculum pertain to adding modern subjects, faculty training programmes and the strategies which harmonize them with organised and standardized set patterns. To attain these objectives, the Government of Pakistan established 'Government Madrassas Reforms Program' in 2004⁴ and negotiated with Ittehad-e-Tanzeemat-e-

¹Edited by David Vestenskov, "*The Role of Madrasas: Assessing parental choice, financial pipelines and recent developments in religious education in Pakistan & Afghanistan*", Royal Danish Defense College, Denmark, 2018, pp(28-29)

²Peter Bergen and Swati Pandey, "*The Madrassa Scapegoat*", The Washington Quarterly, 2006, pp (115–25).

³Fakhr-ul-Islam, "Reforms in Religious Madaris of Pakistan", The Dialogue Quarterly Research Journal, 4.2 (2012).

⁴Abdur Rauf Iqbal, "*Madrassa Reforms in Pakistan: A Historical analysis*" CreateSpace Independent Publishing Platform, 2017

Madaris Pakistan (ITMP).⁵ Despite all these steps, the main research gap lies in the analysis of curricula of madrassas with the aid of heuristic tools used for the curricula analysis.

To bridge up the gap, the researcher has critically analyzed the curricula of *Dars e Nizami*⁶ by using HIACE with application of heuristic and hermeneutical theories. *Dars e Nizami* remained the central part of religious seminaries since 1056 A.D. This curricula have been in practice as a standard syllabus for the religious institutes of the Indian subcontinent. After the independence of Pakistan, this curricula remained an organized syllabus of the madrassas of Pakistan.

To proceed the evaluation process, the researcher has implemented the Heuristic and Hermeneutical theories on four fundamental dimensions—ecological, anthropological, epistemological and pedagogical. Although there is a lot of research work done on the educational system of madrassas, there seem little research found related to the analysis of outdated curricula taught in madrassas in these modern times. Therefore, this dissertation would prove itself a valuable addition to the existing research on the educational system of madrasses.

Objectives of the Study

1. To contemplate the curriculum of madrassas in the ecological dimension.
2. To investigate the curriculum of madrassas in the anthropological dimension.
3. To interpret the curriculum of madrassas in the epistemological dimension.
4. To analyze the curriculum of madrassas in the pedagogical dimension.

⁵ibid

⁶Historically it is narrated that Nizam ul Mulk was a minister of Alap Arsalan in the early 18th Century. He initiated a chain of institutions with name as *al-Madrassas Al-Nizamiyyah* and introduced the curricula of *Dars-e-Nizami*. *Dars e Nizami* based madrassas have eight years duration course to complete their program.

Theoretical and Conceptual Framework

For diachronic inquiry, historical theory is given special emphasis to analyse curriculum in madrassas mainly derived from Simpson's analysis of Dewey's multidimensional curriculum philosophy. According to Dewey's philosophy, different types of overlapping curriculum dimensions are identified which are epistemological, anthropological, ecological and pedagogical.

Tool of the Research

A Heuristic Instrument was employed to analyse the curriculum after being granted permission from authors who included renowned professors and a number of researchers from Texas Tech University. They named this instrument HIACE (Heuristic Instrument for the Analysis of Curriculum Emphases) and applied it for the analysis as well as the development of curriculum.

Research Questions

This research addresses the following questions:

1. In what ways can the madrasa curriculum develop an anthropological dimension?
2. How does madrasa curriculum establish ecological perspective?
3. How does the madrasa curriculum achieve its pedagogical dimension?
4. In what ways does the madrasa curriculum develop its epistemological dimension?

Methodology

The nature of this research design is descriptive and analytical.

Data Collection

The data was collected by following personal appointments, records and research articles.

Limitation

The main limitation of this research was based on its central focus on *Dars e Nizami* only due to the observed biasness in educational practices in this community of madrassas. In addition, another limitation of this research is it has only collected interview data from the administration of the madrassas.

Delimitation

The study was delimited to institutions where *Drs-e-nizami* curriculum is being taught in Islamabad and Rawalpindi.

Structure of the Thesis

This dissertation comprises of five chapters followed by references and appendices. In the first chapter, the researcher has derived a historical perspective of the *Nizamia* system. The system mainly introduced religious institutes in which the curriculum of *Dars e Nizami* was the only designed curriculum. Although a historical perspective was not the primary means of analysis, therefore, a brief introduction on the *Nizamia* System was given, primarily discussing the progression of the *Nizamia* System to the India-Subcontinent. This progression has had many impacts on the current curricula of *Dars e Nizami*. Therefore, a central focus of this research was to analyse the impacts discussed in this chapter.

In the second chapter, the researcher has defined the changings that occurred over the course of time and history in the curricula of *Dars e Nizami* due to heavy western and indigenous influences. The changing encompasses language, culture and missions of madrassas. After the independence of Pakistan, these became part of the educational policies at the governmental level. In this chapter, the researched has also presented an analysis on these shifts.

The third chapter presents the profiles of madrassas in Rawalpindi and Islamabad, where the curriculum of *Dars e Nizami* was being taught. In this chapter, the researcher has also discussed the Heuristic Instrument for the analysis of the curriculum which was employed after taking permission from the authors who include Douglas J. Simpson, Irma L. Almage, Andrea L. Beerwinkle, Dilber Celebi, Rick Ferkel, Thomas E. Holubik, Christy A. Reed and Tracee A. Tomlinson from Texas Tech University. They named this instrument HIACE to apply it for the analysis and development of curriculum. The analysis was carried by following the main standpoints of the theoretical framework employed, whereas the data was evaluated by developing a conceptual framework. The curriculum was then analysed from four dimensions which are epistemological, anthropological, pedagogical and ecological. All these dimensions were analysed on the basis of the specified research questions.

In the fourth chapter, the researcher has followed a year-wise analysis of the curriculum books of *Dars e Nizami*. The researcher has categorized eight years course books according to their subject matter such as Quranic Science, Hadith Sciences and Social Science. These categories have been further sub-categorized according to their themes, e.g. Quranic Sciences have been sub-categorized into Tajweed, Usul ul Quran, and Commentaries. The books that belong to the defined categories were then analysed by following the specified four dimensions which are epistemological, anthropological, pedagogical and ecological. To analyse these books, the

researcher prepared checklists for every dimension and checked all dimensions manually throughout the study.

To conclude, the dissertation has summarized the findings in juxtaposition with the objectives stated above. The conclusion chapter has also discussed the limitations of this research. In addition, the chapter has also added a new lens to the ideologies, norms and policies of madrasa education and what new accompaniments were made in the current literature. In the end, it has also provided endorsements to policymakers and educationists.

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Chapter 1

Religion and Religious Education (Historical and Analytical Approach)

1.1. History of the Nizamia System

The historical approach of the curriculum of Drs-e-Nizami is based on the teaching pattern of revealed book Al-Quran. In the period of Prophet Muhammad PBUH, the process of learning and education originated with the revelation of Holy Book named Al-Quran. In the era of Hazrat Umer (RA) the study of the Quran and *Hadith* flourished remarkably. With the passage of time the educational needs multiplied and different disciplines were added and until the mid of the second century Hijri sciences and arts also became an integral part of the education besides the Quran and *Hadith*. By the end of the 4th Hijri, the subjects like *Hadith*, Tafsir, Fiqh and its principles, Grammar and Syntax, Arabic language, poetry and history also became the part of the curriculum. Other sciences like Astronomy, Astrology, Medicines, and Greek Philosophy were also added in the curriculum.⁷

Imam Ghazali established Hijri scholastic theology in the middle of 5th and 7th century. In all the Muslims lands, the impact of sciences, poetic sciences, logic and philosophy prevailed. Arab countries like Egypt and Syria paid more heed to the *Tafsir* sciences, *Hadith* sciences and *Asmaa Ur rijalin* comparison with other sciences. In the same way, poetry and history had great dominance in Andalusia. In Khorasan the interest in learning the subjects of logic and philosophy, Fiqh, principles of Fiqh and Tasawuf increased during 7th century. Due to the impact of

⁷ B. R. Nanda, *Essays in Modern Indian History*, (Bombay-Calcutta: Oxford University Press, 1980), 232-234.

environment and demands of the surroundings, the process of alteration in the curriculum became inevitable.

In the 1st century, a large number of Muslims reached India and the figures kept on increasing till 5th century. During that era, Sultan Mehmood Ghaznavi captured Punjab and Sindh and made them the part of the Muslim territory. The regime of Sultan Shahabudin Ghori (597/1191-602/1205) marks the progressive study of Tafseer, Hadith, Grammar, Syntax, Literature and Rhetoric some parts of central Asia particularly in Transoxiana and Khorasan. Dars-e-Nizami took its roots in strength in the 7th century and it is sustained till date.

Nizam ul Mulk was a minister of Alap Arsalan. He initiated a chain of institutions with name *al-Madrassas Al-Nizamiyyah*. They were established in Nishapur, Isfahan, Musal, Baghdad, Basrah, Herat and Balkh. ⁸ These Madrassas played an important role in the history of educational institutions. They resembled today's universities with established infrastructure. These institutions were sponsored and managed by Nizam. It happened for the first time in the history that the government became responsible for expenditure like wages of teachers and administrative staff and provision of financial assistance to the students in order to cater their basic needs in terms of free education and free accommodation. ⁹

Even though The Nizamia Madrassa of Nishapur was established earlier, the most famous madrassa that time was the Al-Nizamiyyah in Baghdad. It was beautifully located in Baghdad and

⁸ Abd al-Razzaq Khanpuri, Nizam ul Mulk Tusi (Khanpur: 1329 H.), pp. 666-672; Ahmad Shalabi, *Tarikh Talim wa Tarbiyyat Islamiyyah*, r. Muhammad Husain Khan Zuberi (Lahore: Idarah tariqat Islamiyyah 1963), pp. 116-118; al-Subuki, *Al-Tabaqat*, vol. 4, p. 313; Ibn Kathir, *al-Bidayah wa al-Nihayah*, vol. 12, p. 150,

⁹ Nafasi, "al-Madrasah Al-Nizamiyyah fil Baghdad", *Majallah al-Majma' al-Ilmi al-Iraqi*, tr. Hussayn 'Ali Mahfooz vol. 3, no. 1, (1373/1954), pp. 143-144; Muhammad 'Abd al-Rahim Ghanimah, *Tarikh al-Jamat al-Kubra* (Tatwuan: Dar al-Tibah al-Maghrabiyyah 1953), p. 77.

had a library, big lecture halls, boarding house, and shops. It was established in 457 H. The cost of such an embellished architecture was estimated about two hundred thousand Dinars. The yearly expenses of this institute were fifteen thousand Dinars. Every year, six thousand students were enrolled.¹⁰ The educational hierarchy composed of Professors, Assistant professors, and Preachers. To maintain the decorum of the institution, the teachers carried a proper dress code with a black gown while coaching.¹¹ The medium of instruction was Arabic. The curriculum consisted of Islamic traditional disciplines of Arabic Language, Quranic Sciences, Hadith Sciences, Islamic Jurisprudence and Mathematics.¹²

1.2. Consideration of Al-Nizamiyyah

We need to look into some facts to decide how far the Nizamia System was fruitful to accomplish its objectives particularly in terms of its impacts on people in general. It was a very significant institution which produced a big number of scholars among teachers and students and its affiliation was considered quite symbolic. It was only with the efforts of these scholars to establish such an institute in order to build up the Sunni religion.¹³ Some scholars even changed their code of Sharia to be part of it though such consequences had been very difficult when Madhabiyyah was much sustained.¹⁴

10 Nafisi, “*al-Madrasah Al-Nizamiyyah fil Baghdad*”, p. 147; ‘Abd al-Raziq Kanpuri, *Nizam ul Mulk Tusi*, pp. 647-649, 653; G. Le. Strange, *Baghdad during the Abbasid Caliphate*, p. 297. 110

11 Nafasi, “*al-Madrasah Al-Nizamiyyah fi Baghdad*”, p. 14

12 Muhammad ‘Abd al-Rahim Ghanimah, *Tarikh al-Jamiat al-Kubra*, p. 78.

13 Nour Allah Kasai, *Madrassas Nizamiyyah Va Tat, Hirat Ilmiya Ijtamayi* (Tehran: Mussah Intisharat Amir Khabir 1374 H.)

14 Abu al-Fatah Ahmad b. ‘Ali b. Tarkn Ibn al-Hamami (d. 518/1124) was Hanbali and converted to Shafite school, he studied with Abu-Bakr al-Shashi and al-Ghazali then was appointed as a teacher, see Ibn Juwzi, *al-Muntazim*, vol. 9 p. 251, similarly al-Mubarak b. al-Mubarak al-Wasiti al-Nahui (d. 612/1215) and al-Qadi Abu Bakr

1.3. Religious Education in Sub-Continent

1.3.1. *Dars e Nizami* Curriculum in Sub-Continent

Many Muslim religious scholars realized the need to introduce modern disciplines of the period along with expertise in traditional religious sciences after the establishment of Deoband in 1866. These institutions raised slogans to vouch for producing such scholars who had sound religious learning and are able to impart the practical knowledge of the present world with their rhetorical and linguistic skills for effective dissemination of the teachings of Islam.

For the most part after the second half of the nineteenth century, the modifications were introduced in the sense that it was planned in *Dars e Nizami* to guide supervisors so to meet the requirement of a refined and multi dimensional government of India. The system of *Dars e Nizami* did not claim itself as a mode of traditional learning, though it well-kept the century's old custom of oral communication and the memorization of old manuscripts. Being twisted in the favour of *M'aqalat*, the curriculum focused the process of individual rationalisation. The number of books on the subjects related to science, which emphasized the power of thinking such as mathematics, philosophy and logic were systematically designed than any other branch of learning like *Hadith* (the narration of Prophet Muhammad), *Tafsir* (the commentaries of the Quran), and *Fiqh* (Islamic jurisprudence). *Dars* was established with a standardized education system which was not a mere collection of books taught to the students. The basic feature of this curriculum was its emphasis on the mental faculties which develop the attitude of reading and research coupled with analytical skills. However, their mental capacity was put to scrutiny before involving them into that process

Muhammad b. Yahya b. al-Muzafar (d. 639/1241) converted to Shafi'ite school from Hanbalite, see *Mirat al-Zaman* vol. 8 p. 573; al-Subki, *Tabaqat*, vol. 3 p. 252.

of learning. After the completion of the study, they became able to comprehend other textbooks on that discipline also. To implement the logic and philosophy in the *Madrassas* with religious sciences, Dars was excessively loaded with the books on grammar and syntax to develop language expertise in the Arabic. The language of the textbooks remained as means for the transmission of Islamic heritage. All these sciences which include logic, philosophy, grammar or syntax were entitled as 'Ulum-e-'aliya—the instrumental sciences.¹⁵

1.3.2. Madrassas from Aurangzeb's Time to the coming of the British

Aurangzeb set up a team of scholars to prepare a digest of Islamic law for the first time in the seventeenth century. It was later called as *Fatwa-i-Alamgiri*. He was given Mulla the Firangi Mahal, where he established a madrasa. It served as a foundation for later madrasas and became a renowned research centre of Islamic learning.¹⁶

In the period of Aurangzeb, Mulla Nizamuddin initiated a systematic syllabus for all madrasas. The name of this syllabus was *Darsi-e-Nizami*. The focus of this syllabus was to promote the rational sciences (*ma'qulat*), Arabic, and Persian languages with particular emphasis on grammar (*sarf and nahaw*), *fiqh* (Islamic law) and *mantiq* (logic).

1.3.3. Impact of Usurpation of Power by the British

After Aurangzeb, the Mughal Empire's power declined, and several small Muslim and non-Muslim kingdoms emerged. On the one hand, the Marathas and the Sikhs fought with subsequent Mughal emperors; while on the other hand, the British East India Company, which was granted the right

15 Robert W. Hefner and Muhammad Qasim Zaman, *Schooling Islam: The Culture and Politics of Modern Muslim Education*, Princeton University Press, 2007 pp (22-24)

16 Abbasi, "*Dini Madaris (4th Edition)*", Maktaba Umer Farooq, Karachi, 2005 pp (67-68)

to trade by the Mughal emperor Jahangir in the early seventeenth century, started building its empire at the cost of local powers of Hindu and Muslim. In the nineteenth century, Indians decided to organize and execute a revolt against the British. It is heartening that all petty princes and army heads went up to Delhi (Dilli Chalo was their slogan), and formally asked the old and frail Mughal emperor Bahadur Shah Zafar to lead the revolt. Many ulama took an active part in the revolt and suffered or were killed in retribution. The revolt was crushed cruelly. As the aftermath of the revolt, the British systematically slaughtered the local populace and destroyed its culture. In this wild spree of revenge, Muslims, especially the ulama, seem to have suffered the maximum. However, this persecution did not continue for long.¹⁷

At first, the English conquerors were accompanied by Christian missionaries who insisted on their right to preach the only 'true' religion of God. This involved condemnatory criticism of Indian religions (i. e., Hinduism and Islam). In the beginning, the missionaries' evangelical practices were both encouraged and funded by the British rulers. Gradually the English realized that the missionaries' activities went against the overall interests of the British rulers. So, the latter started distancing themselves from the missionaries' activities and even discouraged them. It was only afterwards that the British policy of religious neutrality was clearly defined and asserted. The English tried to placate the local people, both Hindus and Muslims, by asserting that their religions including personal laws and culture would not be interfered with either by the administration or the missionaries.

Meanwhile, Warren Hastings established a madrasa in Calcutta (Madrasa-i-Aliya) as early as 1782 which was quickly followed by the establishment of the Banaras Hindu University. The

17 Bergen, P & Pandey, "The Madrasa Scapegoat", Washington Quarterly, 2006, pp (117-119)

aim of setting up these institutions was to produce scholars proficient in Arabic, Persian, and Sanskrit who could then help the courts in dealing cases according to Muslim and Hindu personal laws.¹⁸

While the Hindus remained passive, accepting the new order at least for the time being, and went about their ways as if unconcerned, the Muslims were traumatized and were unable to accept the new ground realities. The first reason for this must have been that while the Hindus were used to and reconciled with the idea of being ruled by non-Hindus, the Muslims thought of themselves as the rulers.¹⁹ Hence they were emotionally upset when they found that foreigners had usurped their power. However, a point to note is that the Muslims, as such, were never the rulers; only their elites were. There was always a vast distance between the urban elite who had some foreign blood and the Muslim masses who were mostly Hindu converts and who did not seem to have profited much by the fact that the rulers and feudal lords were Muslims. Nevertheless, the slipping away of power left the ulama, the landed gentry and other urban elites with a sense of deprivation of their legitimate right, who once enjoyed the Mughal court's privileges. The masses, blindly following them, appropriated their feelings.²⁰

Second and a related factor was that the British usurpers and the Muslims saw each other as enemies. Some of the Muslim ulama and feudal lords had taken an active part in the first freedom struggle of 1857 because they felt threatened by the foreigners. Post the revolt, the British

18 Metcalf, B. D., *Islamic Revival in British India: Deoband*, Princeton University Press, Princeton. 1982, pp185

19 Qasmi, M. K. *Madrasa Education: Its Strength and weakness*, New Delhi, Manas Publications, 2005, pp (45-47)

20 Zaman, *Tradition and authority in Deoband Madrassas of South Asia*, Princeton University Press, 2010, pp (61-86)

mainly from the outer sections of the English society unleashed terrible vengeance upon the local population. It is another thing that the vengeance was wrecked indiscriminately both on Hindus and Muslims, but Muslims nevertheless believed (some of them even now believe) that only Muslims were aimed which resulted in their resentment for English. An unrecognized factor in the difference between the Hindus' and Muslims' responses to the British is that while their religious identity generally dominated Muslim consciousness, Hindus were a much-diversified nation who did not possess a sense of a unified communal identity. As such, while Hindus could accept the English rule, Muslims could not.²¹

The last straw for Muslims was the removal of Persian as the court language and its substitution by English, following Macaulay's famous debate over the issue of official language. Though his interest was only administrative convenience of the British and what he called the need for clerks or *babus* from the native people who could be employed by the English. This language substitution resulted in a shift from Persian (and Urdu) to English in the perspective of employment. Not only Muslims, but even Hindus were proficient in Persian with a motive to not only secure administrative jobs but also to approach the court and other departments of the government. While the Muslims learned Persian as if it was their own, even though it was not the mother tongue of any of them, Hindus learned it as a matter of necessity or convenience. Therefore, it was easy for Hindus to shift from Persian to the English language as neither Persian nor English was their mother tongue or the medium of their religion. Even though, Urdu was mostly employed as the court language in the pre-British period; Muslims had accepted the Persian language as their

21 Iqtidar Hussain Siddiqui, "Madrasa Education in Medieval India" New Delhi, Kanishka, 2005, pp (12-13)

own.²² They now rejected the English language as foreign and a symbol of alien culture and mourned over the loss of the Persian, which had given the Hindu elites an edge in administrative and other state matters.

Once the official language was decided to be English instead of Persian, Warren Hastings issued the order (1785) which declared that no employment will be granted to madrasa graduates. Before it, the East India Company had appropriated the properties of *Wakf boards*. These acts finally broke all possibilities of Muslims ever accepting the English as rulers, as they seemed to have been denied not only the power and majesty of being the rulers but also some share in the governance. This sense of deprivation and injustice played a significant role in the forthcoming attitude and activities of Muslims and their relationship with the English.²³ Western, primarily English education, hardened. Along with the perception of English education as being antithetical and a danger to Islamic values and culture came the realization of the urgent need to preserve these.²⁴ This led to an active interest in the establishment of madrasas in order to preserve and strengthen Islam. Not only the ulama but the landed gentry also took an active part in the establishment and maintenance of various madrasas.²⁵

Here it may be noted that Islam has never distinguished between the dini (religious) and duniyavi (worldly) life and values and this is why Islamic institutes of learning always included

22 Asma Asarudin, "Muslim Views on Education: Parameters, Preview and Possibilities", *Journal of Catholic Legal Studies*, vol. 44. 2005. pp (143)

23 B. R. Nanda, "*Gandhi: Pan-Islamism, Imperialism and Nationalism*", Bombay, Oxford University Press. 1989, pp (51-52)

24 Mohd. Arshad, "*Madrasas in India: Trying to be Relevant*", New Delhi, Global India Publications, 2005, pp (30)

25 Shoeb Ansari, "*Education in Dini Madaris: An Opinion Survey of Curriculum, Method of Teaching and Evaluation in Dini Madaris*", New Delhi, Institute of Objective Studies, 1997, pp (94)

both religious and secular subjects. That is the reason madrasas taught the subjects with earthly concern from Arabic grammar and flowery prose to chemistry, physics, astronomy, and medicine. All the pre-modern luminaries of the Arab world as well as of India were the products of madrasas. What is more, since Islam as a religion did not solely form the core of madrasa syllabus, non-Muslims (Hindus) equally participated in madrasa education. Rammohun Roy, the great Hindu liberal thinker, and reformer had his primary education in a madrasa, and his ability to argue his point convincingly was probably the result of his madrasa training, which emphasized both logic and rhetoric.²⁶

Hindus joined the madaris when the rulers were Muslims (whom Hindus acknowledged willingly), and the language of the court and administration was Persian. Hindus as well as Muslims studied Persian along with other subjects which were popular in madaris at that time. They did so because madrasa education enabled them to get employment as well as social prestige.

However, while the rational sciences such as Arabic, Persian, logic, and rhetoric were valued and respected in the Mughal courts, they were found to be useless in procuring jobs or prestige in the new political order.²⁷ These subjects continued to be taught in the madrasas. However, soon it was realized that the more valuable and essential part of madrasa education was the one concerning religion and religion-based culture. Under these circumstances, the orthodox seem to have appropriated the Christian-Western dichotomy of the sacred and profane or secular, which was foreign to Islamic thought. Though madrasas continued to teach the *ma'qulat* or rational

26 Muhammad Akhter Siddiqui, “*Development and Trends in Madrasa Education*”, New Delhi, Institute of Objective Studies, 1998, pp (74-75)

27 Qamar Uddin, “*Hindustan ki Dini Darasghahain: Kul Hind Survey*”, New Delhi, Hamdard Education Society, 1996, pp (302)

(secular) sciences, they at the same time perceived themselves as purely religious institutions. After that, the *madaris* on their own started to call themselves *as dini madaris*.²⁸

In the eighteenth century, Shah Waliullah made pioneering efforts to 'reform' Islam. His ideological campaign included: First, a call to go back to the original purity of Islam, which meant discarding all those beliefs and customs which had some Indian (Hindu) influence. Ulama and several other Muslim leaders adopted this ideology in a big way in the nineteenth century. Second, Shah advocated that the Holy Quran should be read in one's mother tongue or any language one is most familiar with. Most Muslims have not accepted this suggestion to date. The third suggestion of Shah was even more important: he advocated a more significant emphasis on the study of Hadiths (the accounts of the approvals, disapprovals, and other sayings of the Prophet Muhammad) in the madrasa curriculum. Though this advice was not regarded at that time, Hadiths were included in the syllabus of madrasas established later in the nineteenth century.²⁹

1.4. Different levels of Madrasa Education

Various scholars who talk or write about madrasa education often use a conceptual framework that confuses several learning branches and spheres all juxtaposed and named as "madrasas". The madrasa education system was divided into various kinds of institutions.

28 Anna Julka, Neerja Shulkaa and Md. T. A. Rahi, "*Existing Curriculum in Madrassas: A Case Study undertaken by the Department of Education of Groups with special needs*". Published by NCERT, 2010, pp (179)

29 Ahmad & Aziz, "Studies in Islamic Culture in Indian Environment", Oxford University Press, New Delhi, 1999, pp (83)

1.4.1. Maktab

Maktabs were a form of primary school. A child must be admitted to the school at the age of 4 and continue his education until the age of 8. However, children were generally older in maktabs. The Maktabs usually recited a few main verses of the Quran and read (and maybe write) Arabic (Arabian) alphabets and the Urdu (Noorani) verses. Many basic principles of Islam were taught orally by students. Above all, the right rituals, such as the right way to perform wuzu (washing before namaz), and the various procedures and verses of the Quran required to do the namaz.³⁰

The Maktabs also taught basic algebra, Urdu and often Hindi. Nevertheless, all these topics were different from Maktab to Maktab in their quality and scope of instruction. Both boys and girls were taken by these institutions but the ratio of girls was higher than that of boys. Almost all maktabs belonged to the local mosque. In general, the imam of the mosque was also the maktab teacher (maulana). He taught these topics to students of different ages, many of them had already mastered the subject or the ritual. Some town halls were autonomous. In the morning and at night, they taught to facilitate schools for the children. Most of these independent staff had only one teacher for all subjects and students. The atmosphere in general was congenial and disciplined.³¹

30 Metcalf, Barbara Daly, "Islamic Revival in British India: Deoband; 1860-1900, Princeton University Press, Princeton, 1982, pp (74-78)

31 Nizami, K. A. "Development of Muslim educational System in Medieval India" Published by Islamic Culture, October 1996. pp (89-90)

1.4.2. Darul Quran or Hifz madrasas

These were the institutions that especially taught boys to memorize the Quran (hifz) and to learn tajweed (the right way of reciting the Holy Text). The duration for memorization of the Quran was not fixed as it was based on students' learning ability ranging between 2 to 4 years in total. The majority of Hifz madrasas taught nothing more, not even the significance of the verses which were memorized. It is maintained that trying to understand the meaning would divert the minds of learners from the memory mission. Most of the madrasas, except those dedicated exclusively to Hifz also taught Nazira.³²

1.4.3. Drjaat

These were traditional Islamic educational institutions that followed an 8-year course which led up to the *Fadil* degree. Students from Maktab or madrasa were allowed to study in Arabi Auwal (Class I) up to Arabian Hashtum (Class 8). Well-organized madrasas also had a pre-school class, given that the school students from the above-mentioned were not often able to follow a demanding Arabic course.

The lecture and descriptions were generally in the Urdu language and the local language was commonly used to describe Arabic text in the States of Bengal, Assam, Tamil Nadu and Kerala.³³ Not all madrasas were up to 8th Arabic but had requirements for education up to class 3 and 4 after which the students left or went to other madrasas for schooling. Many of these madrasas

32 Muhammad Qasim Zaman, "Religious Education and the Rhetoric of Reform: Madrassas in British India and Pakistan, *Comparative Studies in Society and History*", 1999, pp (294)

33 Makdisi, "The Rise of Colleges", Tibawi, "Muslim Education in the Golden Age of the Caliphate", Department of Islamic Culture, 1954. pp (418-419)

also had basic parts that supported education right from the start but these basic sections were largely separated from the principal madrasa.

1.5. Jamia

In certain areas, there were acoustic madrasas, which were called Darul-Uloom or even Jamia. Therefore, Madrasas could be those that taught Arabic lessons up to third or fourth level and those that taught Arabic lessons equivalent to graduation are called Jamias.³⁴ Madrasas for Girls had separate classes. Muslim girls were not supposed to learn through madrasas and had their training of basic religious values at home until they reach puberty. Some girls' madrasas were therefore established which did not suffice to educate all Muslim girls.³⁵

Many Muslim writers claim that girls' education was taken care equally, while it was true that the girls had been taught alone in Maktabas or madrasa to a very elementary level. Moreover, modern subjects were taught only in a very few Madrasas which were affiliated to some of the State Madrasa Boards. Whereas, almost 90% or more of them did not teach modern subjects or they were taught only at the basic stage devoid of any precedence.³⁶

1.6. Variety of Madrasas

The variety of madrasas was widespread. There were madrasas with only 15-20 students; there are thousands of students in others like Deoband, Lucknow and Azamgarh. Many madrasas met local children's needs and did not have residential facilities. Many of them had housing facilities and

34 Kuldip Kaur, "Madrasa Education in India: A study of its Past and Present

35 K. Mukerji, "Levels of Economic and Public Expenditure in India", London. 1965, pp (83)

36 L. H. Farooqi, "The Deoband School and Demand for Pakistan", Bombay, 1963, pp (223)

provided their students with not only food but also shoes, clothing and medical services. Many Hifz madrasas were established for students to stay as their training took place from early morning until late evening. Madrasas carried both Hifz and standard instructions simultaneously. Education in almost all madrasas was free except a few madrasas in India, and that too charged a nominal amount. Therefore, Muslims preferred to send their children to madrasas rather than public schools as former offered free education, free internship and lodging.

1.7. Variety of Universities in Educational Race of Muslims:

1.7.1. The Role of Aligarh University

The idea of a Muslim university at Aligarh was first put forward after Syed Ahmed Khan's death in 1899. But the notion didn't materialize, and it was only in 1911 that the Agha Khan and the Muslim University Foundation Committee officially approached Harcourt Butler, the education member. When the scheme was referred to London, it received strong support from the Morison, a former principal of the Muhammadan Anglo-Oriental College Aligarh who was, at that time, a member of the Indian council. Morison's thesis was that Muslims were a nation, not a sect or a cult and that it was not right to use the word "Denominational" in connection with their university. He agreed that Islam and Hinduism stood for totally different concepts of life. It has been also written by Morison that, "an attachment which is identical with the feeling be called patriotism". According to him, no common will and no common interests united Hindus and Muslims, and it was not possible to educate two such entirely different communities together. Morison, therefore, thought it impolitic in the highest degree to oppose the movement for communal universities, since spontaneous organizations of the people even when claiming to be national had all been upon the

old lines of the separate communities. The nationalism of which we hear most and which professes to be all-Indian is Hindu nationalism.³⁷

1.8. Calcutta University Commission Approval

The government assisted the development and expansion of separate and special institutions. The same courses were taught as in public schools, but there was special treatment for religious instructions and the teaching of Urdu. In these religious institutions, the curriculum was not the same and the instructions were imparted in Urdu. A special emphasis was placed on the teaching of the Quran, Hadith, Fiqh, Islamic history and Arabic language and literature. The Madrassas were an important tool of the 'urbanization' of Muslims from non-Urdu speaking regions of India and represented the attempt by North-Indian Muslims to bring about the traditional unification of Indian Muslims. Every year, a large number of ulama graduate from these madrassas with aim to serve Islam and the Muslim community in all possible ways and by imparting religious instructions to the youth.³⁸

1.9. Methodology to Propagate Segregated Religious Institutions

The central mosque had a maktab—a space where the teacher/Molvi (who was trained at a place where he learned theological sciences) taught Muslim kids the Quran, the life of the Prophet, the Islamic history and other important sciences. These maktab had an important place in the Muslim communities for religious and intellectual life.³⁹

37 ibid

38 Syed M. Al Naqeeb al- Attas, *Aims and objectives of Islamic Education*, King Abdul Aziz University, 1979, p (76-77)

39 C. Christine Fair, *The Madrassah Challenge*, Vanguard Pvt Ltd 2009, P (103-105)

A large number of students, who could otherwise have been given modern education, were drawn into these institutions for economic reasons. The underprivileged Muslims sent their children to maktabas. The government was responsible for aiding and encouraging these institutions. Moreover, by not providing free and compulsory education, the government almost compelled the deprived class of Muslim children to join these schools.⁴⁰

The graduates of Madrasahs were unable to earn for their livelihood. Many of them became teachers and preachers in mosques and maktabas. A big number of graduates of the great seminaries of Indian Islam, the Dar-ul-Uloom, the Dar-ul-ulum, Nadwa-tul-ulum, and Ferangi Mehal at Lucknow were against British and made some major causes with Indian nationalism during the first non-cooperation and Khilafat movement. Certainly, non-cooperation was declared to be a religious obligation for Indian Muslims. The ulama were granted permission for nationalist advancement so far as it meant expelling the British from India.

1.10. Religio-Political Leadership and Madrasahs System

When Fazlul-Haq became Minister of Education in Bengal, under diarchy, he paid greater attention to the cause of Education and sanctioned grants for an Islamia College in Calcutta. That was started in 1926. Both he and Abdur Raheem, Executive Councillor, pressed for more government aid for Madrasahs and maktabas. There was a considerable increase in the number of such institutions and their enrolment in the years after 1922. The number of pupils in the higher Madrasahs doubled in 1922-1927 from 25036 to 50999.⁴¹ Pupils in Madrasahs increased from

40 Seminar paper, Prof Dr, Talat Hussain, 'Islamic History, art and Culture in South Asia' (An historical analysis of community school relationship in Pakistan) IUI IBD, 1986

41 ibid

25036 to 72764 from 1922 through 1927. By 1927 Bengal had the largest number of makhtabs counted as 19919.⁴²

Apart from aiding makhtabs and Madrassas, the Bengal government also took measures to encourage the entry of Muslims into the ordinary educational institutions. In Chittagong College, the percentage of seats reserved for Muslims was raised from 25% to 30%. 1/4th of the seats in the Bengal Engineering College and the Ashaan-Ullah School of Engineering at Dhaka were reserved for Muslims from 1925 onwards.⁴³ Many secondary schools were meant exclusively for Muslims, for instance, the Chittagong Muhammadan High English School. Similarly, there were 8 schools in the Raj-Shahi Division and 16 in the Dhaka division reserved for Muslims. A certain percentage of seats in aided and government schools was reserved for Muslims. Scholarships, stipends and free studentships were bestowed on them generously. Special inspecting officers, assistant masters and molvis were appointed in aided and government schools. In many schools, 15% of the Muslims pupils were granted free studentships, several closed scholarships and stipends. Special hostels were opened for Muslims and the Dhaka University had a hall for Muslim boys. In 1925-1926 the governor in Council laid down rules regulating the proportion of Muslims in the education department.⁴⁴

The study of government grants to educational institutions during 1937-40 reveals that grants were lavishly sanctioned for Madrassas and makhtabs. In 1938, the government sanctioned a sum of Rs. 500000 for purchase of land for a college for Muslims girls. Eventually, Lady

42 Syed Sharifudin Peerzada, *'Foundations of Pakistan'*, Documents 1906-1947, National Publishing house limited, Dacca p (34-37)

43 ibid

44 Zakir Hussain, *'A history of Education in India'*, Published by J. H Collins for MacMillian Bombay, 1951

Broxbourne College, primarily for Muslim girls was established in Pak Circus, a predominantly Muslim area of Calcutta with a 100% grant of the government. Other educational institutions were expected to draw support from private munificence and contributions, though they received some government aid. In 1940, government aid to Sanskrit and Buddhist schools was discontinued. Apart from these, the grant to Calcutta University was also discontinued in the same year.⁴⁵

1.11. *Dars e Nizami* in Islamic Territories

There is no doubt in the abrupt and changing centuries; the Islamic sciences remained the uppermost plane of significance amongst Muslims. The history of Islam is the eyewitness to this importance. The central Masjid (Jamia Masjid) in every remote area always give warm welcome to the hundreds of knowledge explorers. The real source of knowledge in these institutions was based on the information disseminated by the Qur'an and the Sunnah of the prophet PBUH.

1.12. A Comparative Analysis of the Syllabus of Different School of Thoughts in Sub-Continent

The subcontinent's greatest madrasa was established in 1866 by Maulana Muhammad Nanautawi and Maulana Rasheed Angohi as its chief founders. These maulanas and their friends were strongly convinced of the need to impart right Islamic knowledge to young Muslim boys and decided to establish similar institutions throughout India. Soon after the Deoband madrasa was established

⁴⁵ See, Al-Ghazali, *Munqiz min aldalal*, pp. (23-25)

another one called the Mazahar-e-Uloom was established in Saharanpur, very near in Deoband and on the same lines.⁴⁶

The English having consolidated their hold on India substituted Persian as the official language with English. The role of madrasas as preparatory institutions for future state officials ceased with the removal of Persian and Urdu as official languages. Boys of feudal classes used to come to the madrasas mostly as a means of ensuring future state posts and court honours.⁴⁷ When that lure faded, madrasas changed in to places of dars where religious knowledge was imparted.

In Urdu or the local language, the majority of Madrassas explain Arabic hooks whereas in bigger Madrasas, there is an emphasis on Arabic language. It is worth mentioning here that girls do not attend madrasas in general and thoughMaktabs today are coeducational still girls can't go out after adolescence. In one or two more years, many smaller madrasas would welcome women. Many madrasas force girls to observe purdah and the need for girls ' education was felt. Sayyid Ahmad Khan initially admitted girls into the university, but he gave up his proposal because of strong protests by the ulama. The only option left was to create separate girls' madrasas. The madrasas for women may be associated with specific denominations of society, but they would still have a different program and conduct from other madrasas of the same size. A first girls' madrasa, followed by another madrasa at Raipur was Jamiat al-Falah, Balariaganj, Aumgarh. There had been more female madrasas then.

46 Henry D. D. Whitehead, "Indian Problems in religion, Education and Politics", Constable & Co Ltd, London, 1924, pp (174)

47 Syed Nurullah & J. P. Malik, "A History of Education in India: During the British Period", MacMillan, Bombay, 1953, pp (82)

Traditionally, there is no distinction between religious and worldly knowledge in Islam because both the Holy Quran and sharia give mandatory rules for both. Now the distinction was drawn by the ulama between the religious and the worldly. It has conditioned their psyche so much in the ensuing period that they now boast of Islam's other-worldly values and that the dini knowledge is not obtained for worldly gains.⁴⁸

1.13. Islamic Jurisprudence Replacement by the English law

Though the Quranic law and its associated subjects were no more required in everyday life as the English developed their own purportedly common laws, they remained central to the syllabus of Deoband, or the dars-i-Nizami as adopted by it. Deoband's maulanas were very keen to impart 'pure' Islam knowledge to their students. On the one hand, they were afraid that the boys of 'upper' classes (ashram) would be led astray by the influence of English education and culture. On the other hand, since they became conscious of the 'lower' classes (ajlan) for the first time, they observed that what the latter practised as Islam was very deviant from the 'pure' Islam as they understood it and did so.⁴⁹ Thus the core concern of Deobandi ulama is to 'purify' the Islam of the masses and to teach them 'true' Islam through their madrasas.

1.14. Madrasa Curricula's Amendment by Shah Waliullah

The emphasis on din (religion proper) was bolstered by Shah Waliullah's Wahhabi movement. Shah was emphatically in favour of purifying Islam of all its accretions that had entered it during long centuries of contact with the local populace of India. He also advocated a central place for

48 ibid

49 Metcalf, Barbara Daly, *"Islamic Revival in British India: Deoband; 1860-1900"*, Princeton University Press, Princeton, 1982, pp (97)

the Quran and Hadiths (ahadith in Arabic) in the madrasa curriculum. ⁵⁰ So far, the so-called rational sciences (ma'qulat), as Arabic grammar, rhetoric, logic, philosophy, astronomy, as well as fiqh (Islamic jurisprudence), had formed the syllabus of madrasas or centers of higher learning.

The Quran and sirat formed no part of this syllabus and Hadiths and tafsir was given quite a secondary place. Shah Waliullah had argued strongly to make Hadiths and other religious subjects central to Islamic education. At first, these subjects remained neglected in the syllabus of Deoband, but gradually the teachers of Deoband who were the pioneers of what later came to be known as Deobandi Islam started paying heed to these two pieces of advice of Shah Waliullah. They designated a whole year to the study of all the Hadiths. ⁵¹

1.15. Deobandi Curricula Emphasis on Hadith Sciences

The Deobandi curriculum and the general approach it upholds embody the first proposition of Shariah that only the 'true' or 'pure' Islam should be followed, that is the Islam which is cleansed of all external influences. Deobandis not only disapproved the popular Muslim practice of visiting, bowing and praying before the Mazars of Sufi saints and others but also discouraged some social customs and practices, such as singing, distributing sweets and other forms of festivities associated with occasions of birth, marriage and so on. Hindus and Muslims shared the practice of visiting Mazars and other social customs and formed bridges between the two religious communities. The

50 ibid

51 Manzur Ahmad, "*Islamic Education: Redefinition of aims and methodology*" Institute of Objective Studies, 1995, pp (38)

nineteenth-century movement for purifying Islam had a very negative impact on the shared spaces between different sections of the Indian populace.⁵²

Deobandis had a close contact with the Tablighi movement of Maulana Muhammad Ilyasi (early twentieth century). Without going into the details, the Tablighi movement has a threefold thrust: the need to purify Islam; the assertion that all Muslims, irrespective of caste, class or even national boundaries, form a single Islamic brotherhood; and the duty of all Muslims to give da'wa to all non-Muslims to join the Millat, that is, to convert to Islam. The term da'wa is also used in the context of calling the Muslim masses, who were mostly lower caste Hindus converted to Islam, to practice 'pure' Da'wa still forms an integral part of Deobandi Islam. Madrasa writers and their students' responses to their questions affirm that one of the most important goals of madrasa education is to prepare their students for da'wa. One section of the ulama, probably a minority, says that converting others to Islam is no longer the goal of Muslims in a plural society. Da'wa is rather addressed to the Muslim masses to practice 'pure' Islam instead of the one they have been practicing so far, and which largely consists of visiting and praying at the Mazars of saints. However, even though the ulama and Jamaat activists may adjust to the needs of a plural society and may not insist on their right to convert others to Islam, they, like Christian missionaries, are convinced of the finality and totality of Islam as the complete religion for all persons in all circumstances.⁵³

In short, Deobandi madrasas and their syllabus stand for the advocacy of:

1. An austere life shuns festivities.

52 Sharif Khan, "*Education, religion and the Modern Age*", Ashish Publication, New Delhi, 1990, pp (132)

53 ibid

2. Unconditional superiority of this Islam to all other religions and ways.
3. The claim that the Quran gives the right direction for all eventualities of life supported by the Hadiths.
4. One Muslim Millat that transcends all social and even geographical boundaries.
5. A greater emphasis on separate Muslim identity which would be the same globally.

For the fulfilment of the above purposes, the Deobandis had to develop a nisab which represented 'pure' Islam and the concept of one Muslim. It does not appear that they made any particular efforts to do that and accepted that the existing syllabus of madrasas fulfilled all their needs. At first, the Dars-i-Nizami was adopted almost as such. Then at some later stage hadiths were added as an independent and full-fledged subject of study, which was a right step. However, it is not required to teach all the medieval subjects taught during the Muslim rulers' time as madrasas are no longer the training grounds for state officials. These subjects are not required in modern times for any other field of life except for the assertion of a separate Muslim identity through rigorous reaffirmation of Muslim Personal Laws.⁵⁴

1.16. Deobandi Curricula with the Emergence of Dars e Nizami

Deoband has a primary (iftadat) section. Arabic and Urdu alphabets (qaula) are taught in the alai class itself, as are numbers and their writing. Also, mental beliefs of Islam, the first and second suras and the Kalma are also taught. From the first class, serious studies start which include arithmetic and Urdu writing, while rest is Islamic education, including Nazira (reading) of the thirtieth Para of the Quran, memorization of a few suras, the practice of Islamic rituals and diniyat

⁵⁴ Masudulhasan, *History of Islam "Classical Period 571-1900 C. E"*, (Islamic Publications Lahore, 1987), p193-194

(religious study) which teaches Talimul Islam—a good Urdu book. Though Hindi and elementary geography are added, the emphasis remained on dini subjects in the second year.⁵⁵ In the third year alongside elementary geography and Hindi, Tarikh-Islam (vol. 1), and Persian (Farsi) is added. The fourth-year syllabus includes Persian grammar and literature, as well as Urdu literature, Hindi, elementary English, arithmetic, and elementary science. Mini taleem of Tarikh-e-Islam (History of Islam) and Quran memorization continues. The fifth-year course is a reiteration of the fourth year. While geography taught is that of India, history is only about Muslim empires (advanced volumes of Tarikh-e-Islam are taught).

As much as this curriculum includes Urdu reading and writing, Hindi, arithmetic, and even local geography and science; it is quite out of reason that the focus on the Persian language starts from the third year of primary school. Having completed the primary course, a student has to spend one year in what is called a preparatory class.⁵⁶

A student enters the madrasa's main Arabic course after six years of study. In the first year, called Arabi or sale auwal, the subjects taught are sirat (biography of the Prophet), nahw and sarf (Arabic grammar consisting of conjugation and syntax), Arabic literature, mantiq (logic), tajweed (correct manner of pronouncing the words of the Quran), and correct writing (khushnavisi). In the second year (sale Dom) the same subjects are repeated— Fiqh (Islamic jurisprudence) being an addition.

55 Syed Sharifudin Peerzada, '*Foundations of Pakistan*', Documents 1906-1947, National Publishing house limited, Dacca p (34-37)

56 ibid

The third year (sale som) includes the study of Hadiths, tafsir (Quranic exegesis or commentary) and akhlaq (Islamic beliefs), all of which are dini subjects and rightly form a part of a dini madrasa. There is also a subject called External or Self-study (mutdlaa). The subject assigned is the Khilafat-e-Rashida period history (tarikh).

In addition to jurisprudence, the fourth year (sale chaharrum) is usool-e-Fiqh (principles of jurisprudence) and balaghat (rhetoric). History is part of the syllabus, but only that of the Turkey and the Umayyad and Abbasid periods.⁵⁷ A proud part of the syllabus of modern science is the geography of the Arab Peninsula and other Islamic countries. A Sanawi (secondary) certificate is awarded to the students who complete the Arabi chaharrum.

If we include five years of primary education, added in one Atfaal or children's class, and one year of preparatory class which most madrasas generally have before admitting the students to the Arabi classes, a boy/girl has spent about 10-11 years in a Deobandi madrasa (assuming it has a primary section). So, this can be roughly said to be equivalent to the tenth class of modern schooling. But madrasa students are awarded the Sanawia or Secondary school certificate after the fourth class of Arabic syllabus. This leaves four more years of study till Arabi hashtum (eighth class), which is claimed to be equivalent to B. A. degree of other universities. The course content is very loaded with complex course contents. Since we are mainly interested in universal education up to high school, we would not study the syllabus of higher classes.⁵⁸

57 Dial Eickelman, *The Art of Memory: Islamic Education and Its Social Reproduction*, Comparative Studies in Society and History", The Harvester Press, 1978, pp (486)

58 ibid

To train the maulavis in the right way to give fatwas, there is a separate department. A person who is moving through such a course is called a Mufti. Most of the major madrasas train maulavis and issue fatwas on various issues, ranging from the correct way of doing 'Wuzu' to the correct way of cohabitating sex. There can be thousands for fatwas issued by the Deobandi authorities and their collections are published regularly. Generally, request fatwas are given but the Muftis can issue fatwas on their own. The issues on which fatwas are sought and given are often very low, though they often have immense implications.

However, the hold of the clerics on Muslim masses is very strong, and the fact that some persons seek fatwas means that they intend to follow them.

The number of languages they have to study— Arabic, Persian, Urdu, Hindi, and English overburden students in Madrasa. The load in the elementary classes is especially high.

Persian is considered significant because it relates some literature of Islam.⁵⁹ Only Islamic mysticism (Tasawwuf) is in Persian, which is dismissed by the Deobandis generally. Importantly, when Shah Waliullah translated the Holy Quran into Persian (with an erroneous view that more people could understand the Quran through it), the maulanas strongly opposed this step.⁶⁰ Since Arabic is the Quranic language and the language of the Hadiths, it is the sacred language of Muslims, not Persian (Farsi), and therefore Persian need not be taught to young children. I is argued that the knowledge of Persian is essential for learning Urdu which is entirely wrong. The Urdu used in everyday life is not the Urdu loaded with words and phrases in Arabic and Persian

59 G. N. Jeelani, *Teachings of Shah Waliullah of Delhi* Idara e Adbiyat e Delhi, 1980

60 Nizami, *Development of Muslim Education System in Medieval India*, Meher Publishers, Pakistan, 1991, pp (67)

that Maulanas and Muslim elite want to force on the Muslim masses just as Sanskritized Hindi is not the language that is understood and used in everyday life, or even in most literature.

Even if Farsi words form an integral part of literary Urdu, they could be explained while teaching Urdu literature. It is an acknowledged fact that no child coming from an underprivileged family with no tradition of education, can ever learn all these languages. If all these languages are forced upon elementary class children, other subjects would suffer. Since it is not practicable to neglect the memorization of the Quran, or diniyat or other religious subjects, what is sacrificed is the minimum of arithmetic science or Indian geography as well as Indian history, Hindi, regional language and English. The point we are making is that such a heavy curriculum cannot be taught unless it is at the cost of some modern subjects to the preference.⁶¹

Very few madrasas have a primary section. Since it is not common for children having finished their primary classes in some institution of 'modern' knowledge to enrol for madrasa education later, the clear result is that most children coming to madrasas have had their early education in some village maktab and have no knowledge of modern subjects.

Most of the madrasa's syllabus includes only the history of Islam and the geography of Muslim empires especially Saudi Arabia. The confining of history to Islamic history was the greatest objection to this syllabus.⁶² The Prophet's history and his times may be essential to understanding the Quranic revelation. It might be needed to explain the differences between Shi'a

61 ibid

62 Zakir Hussain, *'A history of Education in India'*, Published by J. H Collins for MacMillan Bombay, 1951, pp (173)

and Sunni sects, or the development of Hadith literature, the history of the first four Khalifas till Hazrat Ali.

Students are taught the history of Indian Muslim kings in the fourth year of the madrasa. Teaching the history of India starting from the middle ages seems to be a deliberate distortion of history and gives just one message to the Indian Muslim children— that even though they live in India, they do not belong to India or they are different from other countrymen who trace their history to ancient times.

The fact is that the geography being taught is that of the Arab Peninsula and other Islamic countries just confirm this impression. It is argued that this is important to understand the Holy Quran and the various places mentioned therein. If so, the briefest geography of the Arab peninsula might be taught along with the history or story of the Prophet's life. But the Prophet's biography is taught in the first year of Arabic course, while the geography of Arab and other Islamic countries is taught in the fourth year; and so would not be of any help to students of the first year in understanding the biography of the Prophet. India's geography is taught in the elementary course and small children would not be able to grasp and remember the details that might be taught in one period in an entire year.⁶³

Exclusively teaching the history and geography of Islamic countries to Indian children is meant to emphasize the unity of the Muslim *Ummah* throughout the globe, or in other words pan-Islamism. True pan-Islamism's original ideologues joined the freedom movement of Gandhi while fighting for Khilafat's retention and took care to express their loyalty to the freedom of the nation

63 Nizami, "Development of Muslim Education System in Medieval India", Meher Publishers, Pakistan, 1991, pp (67)

but while they could combine such diverse loyalties, young impressive madrasa students may accept this as a fact that they belong mainly to the global Muslim Ummah, and are Indians only in a secondary sense.

1.17. Nadwatul Ulama and its Curricula

Nadwa, as it is popularly called, is an independent excellently recognized and respected madrasa at a Jamia-level, not very different from and approach in Deobandi madrasas. Nadwatul-Ulama aimed at creating a synthesis of the two systems of education — the one being established and advocated by Sir Sayyid Ahmad Khan's Aligarh movement and the Deobandi movement or approach, that is modern Western education and the traditional Islamic syllabus and approach of the founders of Deoband. Actually, the MAO College and later the Aligarh Muslim University were not totally westernized, they had a place for religious teaching and no place for women under pressure from the maulanas (though now girls are admitted in the Aligarh University). And yet it threatened the latter. At the same time, some maulanas felt the need of Western education also; though they were determined that it must not weaken the Islamic moorings of the syllabus of the new institution. They tried to establish an institution which combined the best of both the English and the traditional Islamic education systems.

With the combined efforts of Maulana Muhammad Ali Munger and Allama Shibli Nomani, Nadwatul-Ulama, Lucknow was established in 1898. Hasan Ali Nadwi became closely associated with Nadwa on Maulana Sayyid later. However, the urge for 'reform' in the madrasa system became stagnant immediately after the establishment of Nadwa. Shibli Nomani resigned from the

post of the Rector of Nadwa and established another madrasa in Azamgarh to carry out his dream of synthesizing the two systems.⁶⁴

The entire curriculum is split into five groups: Ibtadai (elementary, 5 years) ; Sanawi (basic, 5 years) ; Aiatadiya (preparatory for higher education, 1 year) ; Darjat-e-Aliya (lower secondary or B. A., from different perspectives, 2 years) ; Darjat-e-Fazilat (M. A., i. e., training in any of the different subjects). There is also a Darjat-e-Aftal (children's class). In all, it takes 16-17 years to master the full course. There are, of course, separate classes of Hifz (Quran memorization). Boys from outside and those who have completed the Ibtadai or the Hifz course are all expected to do a one-year preparatory course before joining Arabi Auwal, the proper madrasa Talim (education).⁶⁵ Nadwa runs separate courses for training teachers (Darjat-e- Tarbiyat Muallimeen) and training for Islamic preaching with a view to converting others (Dawa). There is also the Darjat-e- Khususi, which for those boys who come from outside this tradition is a four-year course of Islamic education. They can get the degree of *Alimiyat* after studying for one more year.

Nadwa's nisab seems to be more sensible and proportionate than that of Deoband, at least up to sixth or seventh class. As in Deoband, the syllabus for elementary classes is very comprehensive, including religious and modern subjects. Not only children are taught reading and writing in both Arabic and Urdu, but they also have mathematics and elementary science, along with memorization of specific verses of the Holy Quran, and other subjects of tarbiyat (ethical manners) course.

64 Anita Julka, Neerja Shulkaa and Md. T. A. Rahi, “Existing Curriculum in Madrassas: A Case Study undertaken by the Department of Education of Groups with Special Needs”. Published by NCERT, 2010, pp (148)

65 Ahmad & Aziz, “Studies in Islamic Culture in Indian Environment”, Oxford University Press, New Delhi, 1999, pp (93)

They have central and Indian geography as well as Hindi. English starts in class four and continues into later grades. They study Islamic Tarikh (History) in the fifth class. This program emphasizes Islamic din and Akhlaq (beliefs) with a certain degree of all secular topics. The pressure on the young should be high, but since in the earlier classes only Islamic subjects were taught, it did not appear too complex. English was simple and Persian was not included until the fifth level. Diniyat and tarbiyat books appeared sensitive, not too difficult and regressive (in Urdu). Diniyat and tarbiyat, religious and ethical subjects in Urdu had been taught in Arabic (Al Ula al Sanawia, or class 6) in addition to Tajwid and Arabic. There was also learning of the primarily regional (Asian) languages, Hindi and fundamental sciences (Up board), or certain social sciences. The Persian language was also added in Arabic (second year or class 7) in literature and grammar. Following class seven, those who arrive from the norm had a preparatory class. The program was almost the same as before, but with an increased focus on Arabic (both sarf and nahw). After class 8 or Arabi som (third year), the preparatory class had been again held, especially for those who passed the Hifz course and are unfamiliar with all dini subjects.⁶⁶

In Arabi chaharrum (Arabi fourth or ninth class), sirat (bio-Madrasa Nisabs) which is an effort to understand a prophet's chart was added with special emphasis on Arabi grammar, as well as Insha (Arabian composition) and fiqh (Islamic jurisprudence). Hadith was added, but perhaps in elementary, in the Arabi Panjum (Arabic Class 5 or Class 10), as only one book was prescribed (Tahzbul Ikhlaq). The whole Kuduri (book) must nevertheless be learned in Fiqh. There was also

66 ibid

Tarikh al Islami (Islamic history: Caliphate and Omeyyad periods), as well as self-study of stories of the Companions of Prophet Muhammad.⁶⁷

1.18. Analysis between the Curricula of Nadwa and Deoband Madrasa

Significantly, while in Arabic class 8 in Deoband, Nadwa seems to be based much less on different Hadiths. *Sunnah* is the second main source of Islamic shari'a (Prophet Muhammad's words and deeds as narrated in various Hadiths). Yet the *shariah* Nadwa course (al Ula Aliya) emphasizes Hadiths far less. Aqeeda (or fundamental religious beliefs of Islam) has been taught as an Arabian sixth class in both Deoband and Nadwa. Another important difference is that Nadwa teaches his primary students more about the principles of Islam than Deoband did. Nadwa teaches modern history, even though briefly, is an appreciable inclusion in contrast to the exclusive emphasis on the history of Muslim empires taught in other madrasas outside India. Other modern subjects are taught in this Madrasa but only until class eight which is better than not teaching modern subjects at all.

If one would have said, Muslim values in the previous classes would have been far easier taught instead of fiqh. Should Islamic beliefs not be more essential than fiqh is to true Islamic lives? This makes no sense to retain an age for later years because very few boys finish their studies and would not be able to find out about the basic beliefs of Islam. If Aqeeda were given priority to Islamic fiqh in earlier classes, it is likely that madrasa-educated youth would not be so much obsessed with fiqh and there should be more of an interest in getting the Islamic din and Akhlaq, which might be best learnt from the Holy Quran. As for the study of the Quran, neither Deoband

⁶⁷ ibid

nor Nadwa find any place in the curricula. The students of their elementary schools recall some of the *Paras* (set of certain suras) in the Quran and the boys who learn at Hifz would have to memorize the whole Quran together with the correct pronunciation (tajweed). Nonetheless, most kids memorize the Qur'an without any insight of one word.

The maulavis in Hifz madrasa proudly claim that knowing the Quran's meaning would deter efforts to understand the book. The Qur'an is, of course, taught by *tafsirs*, but the tafsirs are written in a formal style with detailed comments and footnotes, which are also used in other comments. So, the tafsirs make it even more difficult to comprehend the book, rather than clarifying the interpretation of the Quran. It wouldn't be better if the children spent their time and energies in learning something contemporary and helpful instead of so much time trying to teach the complex language of these commentaries which they don't intend to use for their purpose to explain the Quran.

The main objection to present history in madrasa nisab however was, to tell the history of Indian children in territories of foreign Muslim rulers rather than in their country of birth. Muslim writers proudly declare that Islamic scholars were an active part of the first free movement, and therefore have been more vulnerable to Hindus than to triumphant Britons. It was their land for those Muslims who fought for the freedom of India and were struggling for that freedom. So, the history of the Omeiyads and Abbasids has been taught to the Indians and not about India and its freedom.

Geography is the same. The primary section of Deoband and Nadwa teaches Indian geography. However, given the weight of dini subjects, it is unknown how many young students can absorb. More importantly, very few madrasas are primarily functional. It is presumed that a

child is able to learn in Maktabas and usually start with a preparatory class in which the main emphasis is on learning Arabic language. There is, therefore, no basic understanding of Indian geography or history in the majority of Muslim boys and girls studying in Madrasa.

In the later years, only Arabian geography in madrasas of some other Muslim countries is taught to madrasa students. There are certain guidelines in Nadwa in Arabi dom to teach world geography. And, in a period of time, one wonders how much of it is expected by young people in the community. The geography of the Arab Peninsula, according to several points in Arabia, needs to be understood by the Holy Quran. But in the madrasa, the Qur'an is hardly taught to make the students fully understand the book. If at all, it should suffice to make small footnotes to explain the places, there is no need of, or justification for, teaching them the geography of other Muslim countries.

Deoband's whole syllabus is devoted to Arabic, Grammar, Mantiq (logical), Persian and so on exclusively Islamic subjects. In Nadwa nisab, there is also no substantial difference. The main topic was kept up to Arabi som (Arabic class 3 or class 8) in the primary section. Nevertheless, the Nadwa syllabus is almost indiscriminate from Deoband from Arabi Chaharrum (Arabic class 4 or class 9), although the English language continues.

According to Deobandi, Arabi Chahrrurm is equivalent to an 8th grade in 'new' schools and after four years of Arabi education, the kids are given the Sanawi Certificate. The last four years will reach higher secondary schools. This Aliya credential is recognized as such by the Jamia Millia and Lucknow University, although it is regarded as equivalent to B. A. Arabi Panjum (class 5), which is renamed Darjat Datum (class 10) and is unexpectedly interrupted in the Nadwa's

system. They then begin the Aliya (al Ula Aliya) course which starts with Arabi hashtum (class 6). The other three years are not the 10 + 2 period.

Nadwa is welcome, but insufficient, to include Ibtadai science, or social science. Nevertheless, all subfigures are required to make children reasonable and educated, at least until class 8, preferably until class 10. We can assume that most students prefer salami Uloom (social science) to physical science and thus do not know the knowledge of modern physics, mathematics, biology and attitudes.

Similarly, important would be to disregard even the minimum of awareness of science and mathematics, students who have not studied in the pre-first portion of Nadwa but in some Maktab and would be most of the students. Actually, the Nadwa syllabus assumes that a majority of boys come either from outside of maktab / madrasas or from Hifz classes in which there are no other subject at all. That is why they have two separate classes called Aidadiya or preparatory class at different stages of their course. Along with their emphasis on the teaching of Arabic, they also teach elementary science, mathematics and English in the preparatory classes.

1.19. Barelvi Madrassas and its Curricula

Ahle-Sunnat, popularly known as a Barelvi sect, is another significant branch (Maslak) of Sunni Islam. This Maslak has two big madrasas. Manzar e-Islam in Bareilly was established for the first time in 1904. The Sufi khanqah founded by Mohammad Raza is not as prevalent now, although it is very famous. A second madrasa with the name Jamia Ashrafiyya was built in Mubarakpur, Azamgarh. Currently, Gorakhpur, a small town, is disintegrated by the fact that almost every field of Islam has large madrasas. While Jamia Ashrafiyya follows the Deobandi curriculum, her class

division is somewhat different.⁶⁸ It is dedicated to teaching Hifz (memorization) and Tajweed of the Quran for the first six years. After this school, students must prepare for an additional 8 years in order to complete Alimiyat. Since children with a Hifz are not taught any other subject, clearly, without knowing its meaning, students of that madrasa would not be taught any subject, except that of the Qur'an. The subjects taught later are Dars-i-Nizami, and it has about 40 topics. Arabic grammar is stressed, while the Muslim kingdoms' history and geography are also studied. Failing more details, we can only imagine that in the Ashrafiyya syllabus, even the minimal 'modern' subjects taught in Deoband and Nadwa are not included.⁶⁹

1.20. Analysis of the Curricula taught in Brelvi Madrassas

The Ahle-Sunnat announced with pride that they are teaching Dars-i-Nizami in their curriculum. Clearly, they mean the Dars in its original form, without even ignoring the Hadiths or other religious subjects which later on slowly integrated into the madrasas system of other sects. There is, therefore, no chance of contemporary topics being included.

1.21. Ahle Hadith Madrassas and its Curricula

The Ahle-Hadith is generally confused with the Wahhabi or Salafist movements but is definitely different from Saudi Arabia's or earlier Egypt's Wahhabi movement. Varanasi's madrasa Salafiyya maybe her best madrasa. There is some information on their basic beliefs, objectives, and

68 Ahmad & Aziz, "Studies in Islamic Culture in Indian Environment", Oxford University Press, New Delhi, 1999, pp (92)

69 ibid

programmers. They have a huge well-organized madrasa with various classes and sections. They also have a modern girls' school and a regular girls' madrasa, all in Sanabil near Okhla, Delhi.⁷⁰

The Ahle-Hadith is opposed to an excessive emphasis on Comprehensive (fiqh) case law controversy that culminated in a wide range of use of personal opinion and logic in religious matters by the separation of Sunni Muslim into the Hanafis, the Hanbalis, and so forth. The resistance to human thought, however, is limited to purely religious concerns and encouraged in worldly or political matters. Nevertheless, the traditionalists' support for logic does not go very far because the divine and the secular are not easily differentiated in Islam. Their main contention is that the four Imams of fiqh schools are not bound by blind obedience.⁷¹ The two main sources in Islam are instead the Quran and the Sunnah of Muhammad as stated in the Prophet's true traditions. The orders of the four schools of the fiqh are not taken into account if they disregard the traditions (Hadith), which are accepted as authentic because the Companion or the prophet's direct descendants have reported them. Furthermore, Ahl-Hadith does not give equal importance to Quranic exegesis or tafsir and instead encourage individual Muslims to read the holy text directly. If so, they seem to suggest the same as Maulana Gilani said that without the help of complicated specifics the Qur'an can specifically be investigated. A strong focus on the Qur'an and the Sunnah ensures that the particular Muslim can read and appreciate both of them, although this may not happen in actual practice.⁷²

70 Abdullah, A, S. "*Educational Theory, A Quranic Outlook*" Ummul Qura University, Makkah Saudi Arabia, 1987, pp (194)

71 Abuarqub, "Islamic Perspectives on Education", Islamic relief Worldwide Publishers, UK, 2015, pp (108)

72 ibid

There is no basic difference between Ahle-Hadith and other Sunni schools in Indian Madrasa Education except Ahle-Sunnat. However, the refusal of the fools, prior to blindly follow any of the various schools of fiqh is not unique to them but brings them in direct conflict with Sunni sects which, for reasons best known to them, call for central importance to Islamic jurisprudence in their religious education.

Ahle-Hadith passionately and even aggressively set opposite versions of Islam which are not even in conformity with their own. Through teaching, the roots of their ideology can be identified. They're often influenced by the Arab Wahhabi ideology with their zeal for purifying Islam, and their opponents also call them that. Of course, the nomenclature was rejected. They are also associated with the Salami movement that idealizes Islam from godly fathers (al salad al Salih) and the Islah movement (reformation) and insists that it must be followed. It is practised in Saudi Arabia and some other Arab countries. The principal Madrasa of Ahle-Hadith, named Jamia Salafiyya, is located in Varanasi. It was not possible to desist its curriculum; instead, the curriculum of Jamia Salafiyya is equally large as is in madrasa in Delhi known as Jamia Islamia.⁷³

The curricula of madrasa itself end with a preparatory (Aidadia) class, a bridge course for all students required to learn at colleges or classes in Urdu medium. It is also evidently approved for children from common makhtabs. This preparatory class is dedicated to Arabic, Persian, Urdu, Hindi, English and mathematics, as well as the recitation and confirmation of parts of the Holy Quran with a strong tajweed.⁷⁴

73 Ahmad, A, S., "Discovering Islam", Routledge Press, London, 1988, pp (323-324)

74 ibid

Aqeeda, Persian and elementary science are included in Arabi Awal. In Arabi Dom, Arabic grammar and composition and sirat (biography of the Prophet) are added to the above subjects while Persian is removed. The same subjects continue in Arabi som and chaharrum. Islamic history is studied in class 3. In class 4, Hadith, Usul-e-Hadith, Balaghat (rhetoric) and Fiqh have been added. In Arabi Panjum (roughly equivalent of class 10 of common schools) Indian history replaces Hindi.

1.22. Analysis of the Curricula of Ahl e Hadith

This Ahle Hadith madrasa program is more sensitive for several reasons than that of Deoband. First of all, it covers most western topics, while Indian history and geography are not covered enough, but at least science and mathematics are taught. There is no system for a student to take either a topic from the scientific group or a topic from the social sciences. Secondly, Ahle-Hadith has an Aqeeda or simple Islamic conviction since its inception and this has a much better value than Aqeeda's introduction restriction in later years, as demonstrated in Deoband. Thirdly, Islamic jurisprudence is introduced in the Arabi Chahar (around class 9 of regular school), whereas it is taught from earlier schools in the Deobandi nisab. Surprisingly, while Ahle Hadith places the greatest stress on Hadith, they are only introduced in Arabian Class 4. Even in higher classes, there is no detailed study of authentic Hadith performed in Deoband during the last (Arabi Hashtum) study year.

But the latter form of Ahle-Hadith has a different topic of dissemination against Deoband and Nadwa (da'wa). In fact, Dawa is one of the Islamic schools' main objectives. A lot of work on Muslim scholars of madrasa program has given the students a prominent place for da'wa study. It even calls for conversion as the second most important aim of Islamic education. More

specifically, from a layman's pluralistic perspective, madrasa pupils are excited about da'wa training.

1.23. Jamaat-i-Islami Hind and its Curricula

The Jamaat organization is very important and influential. Madrasas have been established in India, particularly in northern India largely. Jamiat-al Fatah in Balariaganj, Azamgarh, is his main madrasa. The well-known Maulana Abul Ala Maududi was the founder and ideologue of the Jamaat. The general hegemony of Islam was dreamed of by Maududi. He affirmed that Islam's objective is an Islamic state is one the best achieved, but Islam must become the decisive factor in all Muslims' lives where this is not possible. Islam is an integral part of Jamaat philosophy. The Jamaat affirms Sharia's dominance and wants complete Islamization of Muslims in India, which means rejecting all traditional Muslim rituals not based on Islamic shari'a explicitly.⁷⁵ The program of the Jamaat becomes one of the twentieth century Tablighi movements. It's different from the version of Islam presented by Ahle-Hadith. In the former, it is the shari'a that is the determining factor of the lives of Muslims, in the latter, at least at the ideological level; it is the Quran and Sunna. Jamaat ideologues spend considerable time and effort refuting and even condemning Deobandi and similar strategies, as well as other related worldviews.

In the atmosphere of Jamaat madrasas, there is a difference compared to that of other sects. As is well known, education is entirely free in almost every madrasa. The madrasa authorities are responsible for boarding and lodging and other major costs necessary to meet both the physical and educational needs of Madrasa students.

⁷⁵ Al-Ahsan, A, "*Ummah or nation: Identity Crisis in Contemporary Muslim Society*", Islamic Foundation Leicester, UK, 1992, pp (222-224)

In addition, the authorities rely upon Muslims mandatory zakat donations. Because of the financial crisis, Maulanas and Maulavis are paid low wages.⁷⁶ The first is the recruitment of young men and women from poor Muslim families, while the second is the inability to attract good and competent teachers who have low pay to put down the standard of madrasa education. Thus, there are two reasons to re-establish this. Jamaat madrasas charge a certain sum and assume that students can pay their sun-dry prices, which the managers arrear in other madrasas. This draws young men and women from the middle class (both, of course, have separate madrasas). While students from most villages and also from illiterate families come from the Madrasa, students from Jamaat are often descended from small businessmen or a small part of the middle class, and their parents are mostly educated in the madrasa. Because boarding and lodge fee simplify the finances of Jamaat, they can employ better-qualified teachers and thus generally have a better education level than normal madrasas. Jamaat further aims to engage the Jamaat movement's passionsrational and thus intensify its mission to expand the unique Islam brand across India. Jamaat-e-Islami Hind, in fact, has developed into a powerful movement that seeks not only to drive Muslims abroad but sometimes underlines, from their ambivalent regional identities, which have bound them to the society around them so far. Jamaat has tried hard to get its certificates recognized by other Indian universities. Not only the Muslim universities of Aligarh, Hamdard, Jamia Millia, and Maulana Azad University at Hyderabad but also Lucknow University and the newly established University of Poorvanchal to recognize their certificates. As a result, their students are able to see beyond their madrasas, and often have the ambition to join some mainstream university after completing the Alimiyat course.⁷⁷

76ibid

77 Alexander, J. P., *"Cultural Investigations In the Social Sciences"*, Palgrave MacMillian, 2011, pp (44-45)

The resume of Jamiat-ul-Falah, Jamaat's prime school, lasts 16 years and is divided into three stages: primary (Ibtadai, 5 years) ; secondary (Sanawi, 3 years) ; higher (Auliya, 8 years), which is the equal grade to Fazilat in M. A. The first year of the primary section teaches basic principles of Islam, Namaz form, Urdu alphabets and basic arithmetic. In the second year some Quranic verses, dini-taleem, algebra, simple Hindi and English are being memorized and read. In the third year, General knowledge and Geography have been added. Similar subjects begin in the second stage with the addition of elementary education of History and Persian.

Impressively, after the secondary level, Arabic classes start. After this, the focus will be on the learning Arabic, while Urdu, Hindi and English will be taught as well. The program also includes basic political science and basic economics and the study of Hadiths, tafsir and other Islamic topics has been largely under-emphasized.⁷⁸

1.24. Analysis of Jammata e Islami Hind Curricula

It is a very welcome approach to wish the students to join the major educational institutions. It's a curious situation simultaneously. On the one hand, not only Jamaat seeks to improve its traditional education standards, but also encourages boys and girls to participate in modern education. The political views of Jamaat, on the other hand, are a kind of Islamism, a trend that aims to make the Muslim community completely Islamist. While its concentration on the acceptance and motivation of students to join normal universities by other integration organizations reflects the desire to remain in the mainstream, its insistence on the Islamization of all Muslims' entire lives and attitudes inevitably enhances their distinct identity and thus takes them away from traditional

78 Al Zeera, Z., "Wholeness and holiness in Education: An Islamic Perspective" The International Institute of Islamic Thought, US, 2001, pp (199-200)

society and politics. Moreover, later teaching Arabic, less focus on fiqh, but tafsir and sirat, the addition of Hindi, English and other elements in the syllabus, indicates that the believers in Jamaat seek to reconcile their core faith in the profound supremacy of Islam, the need to Muslim people, and the quest to call others to the "real" faith.

Jamaat's emphasis on an independent Muslim identification is unacceptable to the organic and harmonious connections between two major religious communities in the country, not only for its students but for all those families and others who can be addressed by its ideologues.

1.25. Government Assistance towards the Curricula Development of Madrasas

The number of madrasas forms themselves a whole other category because they bring modern subjects into their program and thus reduce the content of standard Islamic subjects. Yet not all of them can be grouped into one group. Many boards of Madrasa mostly retain their Islamic subjects and narrowly address secular topics. Other Boards of Madrasa are directly affiliated with State Boards and cover all their modern subjects. At times, systematic and common generalizations are carried out in the sense that all modern subjects are taught in madrasas supported by government or in those associated with the Madrasa Boards.⁷⁹

1.26. Standardized Curricula of Arabi and Farsi Board

They accept Dars-i-Nizami as standard Nisab which encompasses the courses taught up to the higher secondary level. The Board is planned for both Sunnis and Shi'as with its nisab. All other

79 ibid

subjects are the same in two classes except for a few theological topics. The average length of the courses is five years for the elementary level. The education is split into several stages, like primary to secondary and up to class 10. Aliya and Maulavi combine and make a degree of Alim which is equal to 12 years of education.⁸⁰

Earlier education is not important, as is the case with every madrasa course. Our source, Panjum, provides the comprehensive lesson only to Darjat-e-Aliya, or Maulavian point, which is for the next two years and includes the Diniyath, Arabi Adab (literature). Just one paper is available for optional subjects in which a student is allowed to decide either ma'qulat (traditional logical science), for example, mantiq or logic, or Samaji Uloom (social sciences). In the next higher course of Alim (up to class 12) subjects are more or less the same though typing is added.

Diniyat is relatively easy to cope up with the traditional subjects as in Dars-i-Nizami. The board has a special diniyat for Sunnis and Shias at Munshi and Maulavi courses equal to class 10. The curriculum comprises of the translation of the Quran, tajweed (manager), Hadith, sirat contemplative (Prophet's biographies), fiqh, usool-e-fiqh, mantiq, and Arabi, Farsi and Urdu. This syllabus prescribes in Arabian or Farsi literature prose, poetry and literary history, as well as the Funoon-e-Adab (composition). Arabian students receive Maulavi, whereas Farsi receives the Munshi degree.

Much as mathematics is designed for boys, home science is meant for girls (Uloom-e-Khanadari).⁸¹ The social and natural science programme, mainly using books in Urdu is sensitive.

80 Barnes, P. a New "Education, Religion and Diversity: Developing Model of Religious Education", Routledge, Abingdon, UK, 2014, pp (276-278)

81 Cush, D. "The faith Schools debate", British Journal of Sociology of Education, 2005, pp (435-437)

In earlier classes, social science relates to the Indian Constitution and history from ancient times. History only of medieval India is taught in-depth in higher education. More notably, only one modern subject must be approved by a student or only a mantiq is opted.

1.27. Evaluation of Standardized Curricula of Arabi and Farsi Board

Offering students the option of taking one of the several subjects is wrong at least until class 8. Both pupils, ideally up to class 10 or at least up to class 8, should be taught both social and natural sciences and mathematics. Therefore, a person with knowledge of one of the social or physical sciences or chemistry would be ignorant of the other equally important facets of knowledge. These two social and natural sciences groups are also working together. Unless a girl is conscious of her sister's subjects, she cannot understand physics, chemistry or history and geography alone. Given the focus on medieval India in higher classes of the Aliya system, the quality of these subjects as provided in the above syllabus is satisfactory. But this nisab also gives the option of Maqulat—that a student would not care about every modern subject if he or she opts for this conventional subject. In reality, the option of taking one or more modern subjects or one of the traditional sciences makes it meaningless to apply the entire integration of contemporary subjects. This is one aspect of the curriculum which needs immediate attention.

1.28. State Madrasa Education Board of Assam

This Board begins after primary school and comprises of three-year pre-Senior; three-years Senior; two years junior, two-years advanced, then two years specialization. The curriculum of this Board is much more detailed and includes all subjects present in the State Council on Education, Assam and Islamic subjects with reduced substance. The pre-senior section, which is equivalent of class 7 of conman schools (in Assam the primary schools are only up to class4), has English,

mathematics, general science, social studies, Hindi and some vocational course. Importantly, its course content is that of the State Board, and the books used are those prescribed by the State Board. In addition, it has diniyat which consists of the Quran, elementary Fiqh and Aqaid (fundamental beliefs), Arabic language comprises of elementary grammar and composition, as well as Assamese or Bengali (course according to StateBoard) and elementary Urdu.⁸²

In its senior section the same subjects are taught. In Diniyat we have the Quran and elementary fiqh. Arabic grammar is taught in class 5 with relative detail, as well as prose and poetry. Urdu is also taught in a modern pattern. There are no junior lessons and the top section offers the option of Islamic history or Persian history. Usul ul Fiqh (Jurispru principles) is applied to the elementary (rhetoric) class 4 of a modern school. Only modern subjects remain in senior schools, however, the quality of courses is declined in comparison to the number of different subjects included in the syllabus.

1.29. Madhya Pradesh Madrasa Board

As in Assam, the Madrasa Boards of Bengal, Bihar and Madhya Pradesh work closely with each State Board. We have all issues such as State Boards, diniyat and Arabian. The general approach of the Assam Madrasa Board described above is more or less identical in the sense that the Madrasa Board of Madhya Pradesh's syllabus is closely affiliated with MP State Board. The MP Madrasa Board has a major section andher program encompasses algebra, Hindi, Urdu, English, andEnvironmental Studies or climate studies. The vocabulary is taught in Arabic language. The same subjects proceed in the upper primary level, with the social sciences and general sciences

82 ibid

substituted for Environmental Studies and Arabic. Many madrasas spend most of the time on moral issues but they allocate a slot for leisure too. The time for studying is about four average study time is about four hours. The time given to diniyat and Arabic is 45 minutes (one period) whereas three hours are allocated to the modern subjects. The Board makes bold claims about the number of madrasas registered with it that teach modern subjects and it terms the madrasa curriculum as "mainstreaming". It also addresses funding for many madrasas. Mostly such 'reforms' or new topic changes have been made under the Standard Spending Assessments (SSA). Nevertheless, these statements are to be tested on the field. The training is very brave but effective.⁸³

1.30. Analysis of Assam and Madhya Pradesh Madrasas

The Assam and the MP Boards syllabus are commendable for two reasons. Firstly, they include social science, general science and mathematics in order to enable Madrasa students stand equal to those in common schools. Second, the content of traditional subjects is suspending and the so-called Maqalat or rational subjects are abandoned that have nothing to do with the conservation of Islam and Muslim culture. A load of madrasa students will, of course, be far greater than in traditional colleges. Especially, the number of languages that madrasa students are expected to master are very large, especially in the Assam Board, and could hardly be successfully handled by them.

Equally important, there seems to be no additional teacher for modern subjects in the madrasas affiliated to this Board. Even the regular teachers are not given any monetary incentive to learn and teach modern subjects. There also seems to be no effort to increase the timings of the

⁸³Driel, B, Van, "Confronting Islamophobia in Educational Practice", Trentham Books, UK, 2004, pp (78-79)

madrasas with the result that children are unable to even cope with the heavy syllabus, forget mastering it. For example, students of Madhya Pradesh attended madrasas 3 1/2 hours earlier. To date, no effort has been made to determine how much madrasa students will master the modern subjects. The Pradesh Board of Madhya proposed regular review of the proposals, but it is not known whether or not this proposal is being materialized. There is also no effective oversight of the instruction of contemporary subjects.

1.31. Conclusive Analysis of Historical Perspective with respect to Contemporary Situation

An important dimension of the whole issue of Madrasa nisabs is that Maslaki (sectarian) differences are given undue importance. A double observation undertaken follows that madrasa teachers are constantly engaged in theological disputes and write demolishing beliefs and practices of other maslaks or sects.

Real religious issues are rarely touched upon in these controversies, and pretty peripheral issues are given all the attention. For example, the head of Ahle-Sunnat's senior madrasa in Rawalpindi passionately condemned all of Islam's other sects. He personally said it wasn't just Muslims! In this continuously inter-maslaked debate, massive energy is wasted on weapons and wars, the energy that can be best used anywhere else. However, these divisive rituals can hardly be referred to as religious, so students are inappropriately concerned.

Popular madrasas such as Deoband and Nadwa have frequent discussions among students in which they promote fanatical adhesion to their maslaks. Rhetoric is central to madrasa learning as it is. It is also called balaghat. In these debates, the more a pupil becomes enthusiastic and

emotional, the more he wins respect. The consequence of continued brainwashing is that students honestly believe that their Maslak's interpretation of Islam is the only reality that they somehow fall victim to other Maslak's adherents, creating an atmosphere of tension within Islam.

In an Ahle Hadith madrasa in Islamabad, the young speaker's liveness and zeal were almost ironic. Obviously, if these madrasas fall into real life, they will affect the masses, regardless of the merits of what they believe. A daily Ahle-Hadith sect website rejects other denominations, which have been listed previously. Similar pages must also be maintained by other Islamic faith. For the students who are becoming fanatics and for the society, where these students are brainwashing the people, this is rather dangerous. It distracts the teachers and the teenagers from true religion and the practical challenges of everyday life by emphasizing such intermaslak differences as if this is all about Islam.

The blind following of the printed phrase has too much emphasis. The critique of the suggested books is inappropriate. In fact, both the book and the instructor are faithfully obeyed to all the importance and culture of madrasas. This taqlid is emphasized not only in matters of faith but also in dress and conduct. The Shari'a and fiqh have become fundamental to the Islamic curriculum, offering non-Muslims and students the illusion that they are all concerned with Islam. Orthodoxy maintained the identity of the Muslim community by condemning the nonbelievers in the inherited theological phrases, but demanded from the Muslims little beyond conformity at the lowest religious and ethical level. In its capacity to claim the true belief and practice, it was the duty of the orthodox official ulama to focus on consistency in these two domains of religious life. We focused on taqlid—believing, speaking, and doing exactly as the rightly guided orthodox ulama of the past generations believed, spoke and acted.

Most of the students simply remember either what they have been told or from several prescribed books. Smaller madrasas do not have much learning, whereas larger madrasas take written exams. Children are brainwashed in such a manner that they never deviate from or even dare to rebel. The answers of students are so conservative, even retrograde, that reading them is surprising. It is very doubtful that these students will think again about the current questions and demands of the moment so that the orthodox stance is absolute right. In the context of today's challenges, quotes of medieval texts are taken as a sign of Ulama's understanding. Either the Muslim community or culture as a whole does not want this. Because no outside literature for reading is allowed on most of the madrasas, the students remain cocooned in the four walls of the madrasas. They are cut off from outside and have developed such negative attitudes towards the outside world that they function like regressive ones except for the middle and the top class. They move particularly towards the new.

When an outsider said he had no right to tell the teachers what to do, he was right. It is not because we want minorities right to establish their own institutions to preserve their religion and culture that we are interested in madrasa nisab and in its attitude. It is rather because we are very rightly concerned about the effect on Muslim society of madrasa education. The alims and the excesses of the madrasa not only differ greatly in clothing, language and manner from ordinary people but are viewed as examples of the perfect Islamic way of life by the usually sick Muslims. The madrasa pass-outs often affect the people around them regressively.

In the modern period, the truly dini subjects like the Qur'an and Hadith find much less space than fiqh in various Madrasa nisabs. Our madrasa syllabus has this fact that a large portion of the Fiqh has become irrelevant due to the changing circumstances. All other laws applied in our government and courts are non-religious and secular in general, with the exception of personal

laws. The traditional Indian penal code in 1860-1 repealed and endorsed the Shari'a criminal law. The Shariat Act of 1937, adopted by the British and accepted by the Muslims without protest, also determines the number of aspects of the so-called personal laws of Muslims. As for the rest of Shari'aa, we must recognize that a large proportion of it is unique to the culture and the times, and it is unwanted that we emphasize it and that we enforce it in today's world. This refers specifically to clothing and other everyday details. These are the things other locality specified that make people of a large region happy.

The approaches to both Islamic and external education, promoted in madrassas, are not very promising for a pluralistic modern society. They train the minds of their students not only to blindly follow their religious teachings, but also the customs and practices of the society then (from the seventh to 10th centuries), and cultivate an attitude which considers them (the medieval customs of society) as the central point for panacea problems. The world around them knows little. We are neither able to enter into conversation with someone in the wider society nor are able to confront the current, complex society effectively. Therefore, although they are known as the Muslim masses' guides, they are far less able to guide.

Chapter 2

Reforms in Dars-e-Nizami Curricula: Western and Indigenous Influence during the 20th Century

2.1. Independent Movements for 'Reform' in different Religious Communities

The nineteenth century saw tremendous intellectual turmoil around the globe. Some of the intellectual movements such as those of Rammohun Roy and Sayyid Ahmad Khan were directly influenced by Western thought, while many others, such as that of Dayanand Saraswati among Hindus and those of ulama for the revival of old pristine Islam were fully indigenous. Most of these movements were aimed at reforming the society around them. As these reform movements were directed at different religious communities, and as the reformers could not address the evils of another religion or religion-based community, they resulted in defining separate identities of various sections of the populace exclusively based on their religion.⁸⁴

Perhaps it was the catholicity of Hindus, or it was the largely diffused and heterogeneous character of Hinduism, or possibly it was the fact that Hindus had already confronted a foreign religion Islam; whatever the reason, they did not feel traumatized by either the introduction of Christianity or of English education in India. The middle class or the upper castes among them took up English education. Perhaps the original motivation among Hindus was to get employment

84 Douglass, S, L and M. A. Shaikh, *"Defining Islamic Education: Differentiation and Applications, Current Issues in Comparative Education"*, 2004, pp (18-19)

as babus (clerks), but once they took up English education, they benefited from the flow of the ideas of the Enlightenment (eighteenth century) and Liberalism (nineteenth century).⁸⁵

Luckily for Hindus, their introduction to Western liberal thought through English education generated in them an admiration for freedom of thought and liberal ideas. That, in turn, gave birth to several religious-social reform movements that together generated a Renaissance of sorts in Hindu thought and practice.⁸⁶ These Hindu reform movements mostly tried to bring in social change by introducing Western ideas of social equality and freedom of thought, and most of them were directed towards the rejection of caste differences and improved image of women.

Unluckily, the Muslim reform movements aimed at going back in centuries to the pristine purity of Islam by rejecting English education and the Western ideas that it stood for. There were several reasons for their rejection, as suggested above. The Muslim leaders thought themselves to be the legitimate rulers of India and regarded the Englishmen as usurpers of that power. Maulanas and some fundamentalist leaders among Muslims had, and still have, the sense of having God's supreme and final religion as the chosen people of God's final 'revelation'. Therefore, they were not ready to admit that the Western people had something to teach them. Above all, they perceived the British as representing a culture and religion which divergent and destructive of their religion, culture, and values. The ulama and other elite of the Muslim society had not so far felt threatened by the presence of Hindus and Hindu religion as the latter, being polytheistic and idolatrous, at least in practice, was perceived as an inferior religion. However, there was another Semitic religion, a religion of the Book, which also claimed to be the highest and final religion. (Hinduism

85 Daud, W. M. N., *"The Concept of Knowledge in Islam and Its Implications for a Developing Country"* Mansell Islamic Studies, London and Newyork 1989, pp (92-93)

86 ibid

does not always make this claim.) Muslims saw in it a danger to their religion. Muslims were and are so totally convinced of the truth in the Word of God that hardly any followers of Islam converted to Christianity. So, they need not to worry about the challenge posed by Christianity.

Islamic reform movements of the later nineteenth century took the form of revivalism, through which they sought to bring back the 'pure' form of Islam, as it was understood in the times of the first four pious Khalifas and the Companions of the Prophet. The right Islamic way was conceived as one that follows the shari'a unquestioningly (Taqalid). The ulama, who were until now preoccupied with the feudal lords and the landed gentry of Muslim society, suddenly found themselves deprived of their patronage, as the latter themselves had lost their privileged positions.⁸⁷ The ulama, for the first time, turned their attention to the common people for patronage and field of influence. They found that what the Muslim masses were practising was very different from what they knew the 'true' Islam is to be. They at once set about correcting the ways of the masses and teaching them the true religion. They also realized that Islamic education was urgently needed to tell the common people about Islam and above all Islamic shari'a.⁸⁸

2.2. Preserving Religious Culture

As mentioned above, the most considerable impetus for establishing madrasas came from the Muslim perception of the threat to their religion and culture from the British. This resulted in the urge to preserving Muslim culture. It was thought that well-planned madrasas, which would provide knowledge of Islam, its culture and values in such a way that the students would become

⁸⁷ Conroy, J. D., Lundie, A. Davis, *"Does Religious Education Work, A multidimensional Investigation"*, Bloomsbury, London, 2013, pp (157-158)

⁸⁸ Ibid.

fully convinced of the ultimate 'truth' of Islam, was the best way to preserve the religion. A second factor, mentioned earlier, in determining the nature and set up of these madrasas was that the secular education given so far in the madrasas was found to be of no use. So, madrasas were reduced to dini madrasas, which were expected to teach only Islamic religion and related subjects. Madrasa authorities and teachers were not averse to this new classification.

So far, the madrasas were a few, and they were known to be based on the specialization in any one or the other field of knowledge. For instance, the madrasa of Khairabad specialized in Iranian philosophy; the Firangi Mahal of Lucknow specialized in fiqh; a few other madrasas mainly taught Arabic grammar. The Madrasa Alia of Calcutta, and later Delhi College under the influence of English Company officers stressed on the learning of literature and history. Shah Waliullah had earlier emphasized the need for teaching religious subjects proper, like the Quran, tafsirs (commentaries on the Quran), and Hadiths. Though his views were not adopted at that time, now the ulama started accepting the worth of his views.

Gradually, other madrasas started coming up as a response to the challenge posed by British rule and English education. It was in these circumstances that the Darul-Uloom was established in Deoband, near Saharanpur in Uttar Pradesh in the year 1866. Maulana Qasim Nanautawi and Maulana Rasheed Ahmad Gangohi, especially the former, were among the chief founders of the madrasa.⁸⁹ Nanautawi tried to reconcile several traditions of his time, which were used for madrasa teaching at Khairabad, Firangi Mahal (Lucknow), Delhi, and Punjab. As a result, the syllabus of Deoband became lengthy and cumbersome.

89 Fair, C. C., *"The Madrassa Challenge: Militancy and Religious Education in Pakistan"*, United Institute Press, Washington DC., 2008, pp (233-234)

Despite its length, the Deoband syllabus remained mostly confined to what is called intellectual sciences (ma'qulat), such as Arabic grammar, the art of flowery language both in oration and writing (balaghat, Ma'ani, Bayan). At first religious subjects were not very important. It was only gradually that they were added and became integral to the madrasa syllabus. Darul-Uloom was not only the first madrasa with a regular curriculum and syllabus in India but also possibly the first in the world. Its chief stress was on fiqh and learning of Arabic and Persian. Thus, in its original form, its syllabus not only accepted the traditional subjects and contents of old Islamic studies but also undermined the importance of dini subjects proper in preference to the 'rational sciences.' It refused to recognize the changes that had come in the world and India in that period. However, it emphasized the central role of religion in personal and social life and sought to preserve and advance the Islamic way of life (shari'a).⁹⁰

The approach and views of the Deoband ulama came to be known as the Deobandi movement. It tried hard to preserve and emphasize the religious and traditional values of Islam and affirmed that religious education alone could give Muslims firm grounding in Islam. These ulama also encouraged the setting up of other madrasas, mainly in north India, which were expected to follow the Deobandi curriculum. Madrasas were established in Saharanpur and Rampur soon afterwards.

During the Middle Ages in the Islamic world, and later on in India, till the Mughal rule lasted, the chief motive for madrasa education was worldly, not spiritual. It was not that those who went in for madrasa education undermined their religion; only that acquiring religion was not their priority. Contemporary ulama and other scholars repeatedly assert that teaching students to earn

90 Halstead, J. M., "*An Islamic Concept of education*", Comparative Education, 2004, pp (229)

one's livelihood is not one of the goals of madrasa education; it is chiefly, and perhaps solely, to train them to become righteous and devoted Muslims (Momin).⁹¹ Perhaps this was not the case with medieval madrasas, which trained their students to be efficient qazis, muftis, and administrators. Perhaps it is not the case even now, as the pass-outs of madrasas strongly want to earn a decent living through their laboriously acquired education.

With the coming of the British, the situation changed drastically. English schools became an instrument for students to earn livelihood and status in society. The role of madaris was confined to one of providing religious education. Thus, the madaris, which were the providers of comprehensive over-all education, became dini madaris. The binary opposition between the secular and the religious was firmly established. No one seems to have noticed it, or the leaders of the Muslim community could do nothing about it. However, though their role was confined to religious (dini) education, the madaris, especially those following the Deobandi syllabus, continued to stress on worldly sciences (ma'qulat). It was only gradually that sirat (biography of the Prophet), Aqeeda (fundamental Islamic beliefs), and Hadiths were added.

Meanwhile, Sir Sayyid Ahmad Khan realized that the Muslims were being left behind in the race for worldly advancement as a result of their rejection of English education. He, therefore, established Muhammadan Anglo-Oriental College (MAO) at Aligarh in 1875, which developed into the Aligarh Muslim University in 1920.⁹² He also actively advocated English education among Muslims, contending that instead of opposing the British, Muslims should reconcile with

91 Hussain S., and A. Ashraf., "*Crises in Muslim Education*", Hodder and Staughton, King Abdul Aziz University Jeddah, Saudi Arabia, 1979, pp (76-77)

92 Iqbal, M, "The Reconstruction of Religious Thought in Islam" Sheikh Muhammad Ashraf Publishers, Lahore, Pakistan, 1968, pp (53-55)

the ground realities and learn the English language, which had now become the means of social, political, and economic upliftment. His approach to education came to be known as the Aligarh movement. Sir Sayyid was not against religious education. However, according to him, an ideal system of education in modern times should be that of the type of English schools, though religious education may be imparted along with it. Apart from advocating and actively working for modern education for Muslims, he also had relatively heterodox views on matters of shari'a, advocating ijtiḥād (reasoning by scriptures) in doubtful matters. He advocated the adoption of both Western education and ways which need not to oppose shari'a.

Subsequently, Sir Sayyid gave up efforts to interpret Islam and devoted himself to the MAO College in Aligarh. He visualized the college not as a vehicle for reforms but as a place where Muslims may acquire English education without prejudice to their religion.⁹³ Therefore, women were not considered for admission because of the opposition of the more fundamentalist Muslims. Importantly, MAO was not meant only for Muslims: Hindus were equally welcome. However, scholars such as M. Mujeeb and Rajmohan Gandhi have bemoaned the fact that to establish an English-medium college, Sir Sayyid had to give up his modernist views and goals of religious reforms, so that he could get Muslim boys to learn Western education.⁹⁴ Moreover, to achieve the goal of uplifting his community through English education, he also denounced the national movement and asked Muslims not to participate in it.

At first, there was strong opposition to his views, especially since he had adopted Western dress and lifestyle along with his Western education. At the same time, his strong advocacy for

93 Jacobson, R., *Islam in Transition: Religion and Identity among British Pakistani Youth*, Routledge, London, 1998, pp (249-250)

94 *ibid*

modern education had some effect on the traditionalist ulama. It prompted them to question for the first time whether their system of education in vogue so far was sufficient for modern times. A large convention of Muslim ulama, both traditionalists and modernists, was held at Kanpur in 1894; several other conventions followed it. Both groups of ulama agreed that the purpose of Muslim education was not being served rightly either by Darul-Uloom, Deoband or by MAO College. After that, Darul-Uloom Nadwatul Ulama was established in Lucknow as a 'model educational institution' in 1898. Maulana Muhammad Ali Munger and Allama Shibli Nomani were the essential ideologues and activists among the founders of Nadwatul Ulama, which was supposed to create a delicate balance between the educational systems of Deoband and MAO College. Its primary aims were extensive and intensive reform in the syllabi of Islamic studies and preparing a new syllabus, producing a new generation of religious scholars (ulama) having broad and in-depth knowledge of Islamic studies as well as modern thoughts who must also know the requirements of modern times; developing consensus and brotherhood among Muslims; and propagation of Islamic teaching especially among the non-Muslim brothers.

Maulana Sayyid Hasan Ali Nadwi has been a prominent scholar of Nadwa. He had observed that though the syllabus and approach of the madaris had been changing in earlier centuries, it suddenly became stagnant in the nineteenth century when due to global transformations, change in the personal human approach was required all the more. We will have occasion to discuss Nadwa's syllabus in brief in our next chapter. There is some teaching of modern subjects but only at the primary stage. The English language is taught throughout.

However, other than English, there is no fundamental difference between Nadwa's syllabus and that of Deoband, or most madrasas in India.⁹⁵

The movement for reform in the madrasa system became stagnant immediately after the establishment of Nadwa. Shibli Nomani, who was a prominent figure in the pro-reform movement, resigned from his post in Nadwa in frustration. Maulana Abul Kalam Azad, another distinguished scholar from Nadwa, acknowledged the failure of this thrust for reform in the Nadwa experiment. Noumani then went to Azamgarh and helped in establishing, along with others, Madrasat-al-Islah in Sarai Mir, Azamgarh, in 1909, as an institution that aimed to combine the two systems of education. It is continuing this course even now, though perhaps not very successfully. Nomani also established Dar-ul Musannifin (House of Authors), a publication house in Azamgarh, that is still functioning. He was a renowned scholar of Islam. Nomani, as also Qasim Nanautawi strongly supported the cause of communal harmony.

The fourth major madrasa was established after a few years of Nadwa. Maulana Nanautawi was also not satisfied with the way Deoband's madrasa was shaping up and realized that the syllabus of Deoband still put greater emphasis on these-called rational sciences and less on dini subjects. Therefore, he went to Azamgarh and became one of the pioneers of the Madrasa Jamiatul Falah in Balariaganj, Azamgarh. He intended to create an institution for Muslim boys, which would give them genuine religious education along with elementary knowledge of modern subjects. Now, the madrasa follows the curriculum of Jamaat-e-Islami and has some number of modern subjects in its curriculum. We will briefly discuss its syllabus in the next chapter.

95 Saeedah Shah, "*Education, Leadership and Islam*", Routledge, London and Newyork, 2016, pp (22-23)

There are several other notable madrasas in Azamgarh. Almost all the schools of Islam have established a distinct madrasa of their own in the city. There is also a women's madrasa, a branch of Jamiat-ul Falah. The fifth important madrasa is Darul-Uloom Manzar-i-Islam, Bareilly, founded by Maulana Ahmad Raza Khan in 1904. Its founder was strongly opposed to Deoband's conception and teaching of Islam. He even issued fatwas against the founders of Deoband madrasa. This school calls itself Ahl-e-Sunnat.⁹⁶ It regards all other schools of Sunni Islam as misrepresenting the religion while declaring itself as the true Islam. Ahl-e- Sunnat followers are popularly called Barelvis, though they do not accept this nomenclature. They are in favour of retaining certain Sufi customs like saint worship (including visiting Mazars), idolization of Prophet Muhammad, and celebration of his birthday. However, acceptance of certain popular customs does not make them liberal. They are quite fanatic in their views and even condemn followers of other schools of Islam as kafirs. Unlike the Deoband maulanas, Ahmad Raza opposed the Khilafat movement and supported the Muslim League. We will discuss its curriculum in the next chapter.

Apart from the above, several other important madrassas were established in the same period:⁹⁷

1. Mazhar-al Uloom, Saharanpur, established in 1866.
2. Madrassa Baqyatriss Salehat, Vellore, Tamil Nadu, established in 1883.
3. Jamiat-ul Falah, Balariaganj, Azamgarh, established in 1893.
4. Jamia Mazjharul Uloom, Banaras, established in 1893.
5. Madrassa Ameenia, Delhi, established in 1897.

⁹⁶Nanda, "", Oxford University Press, Delhi, 1980, pp (239-240)

⁹⁷ Robert w. Hefner, "Schooling Islam: The Culture and Politics of modern Muslim Education", Princeton University Press, 2007, pp (54-55)

6. Darul Uloom, Khalili Nizamia, Tonk, established in 1899.
7. Jamia Arabia Hayatul Uloom, Mubarakpur, Azamgarh, established in 1899.
8. Jamia Ashrafia, Mubarakpur, Azamgarh, 1905.
9. Madrasat-ul Islah, Sarai Mir, Azamgarh, established in 1909.
10. Jamia Darus Salem, Umnabad, established in 1924.

The sudden support for madrassas after 1857 not only usurped Muslim kingdoms but also epitomized opposite thinking and way of life. The British at first hardened their attitude towards Muslims and persecuted them. However, gradually, they tried to be neutral in religious matters.⁹⁸

During the late nineteenth and early twentieth centuries, Muslim leaders were regularly preoccupied with the 'correct' education of their youth. Many of them even favoured modern education through English medium. Anjuman-i-Islam, an education society of Muslims, was established in 1876 in Bombay.⁹⁹ Badruddin Tayyabji was closely associated with it and encouraged modern education for Muslims. Ameer Ali also worked actively for the spread of modern education among Muslims of eastern India. Whatever the efforts of such leaders, children of the Muslim masses still mainly went to madrassas. The main reason for this was that most of them did not like the idea of sending their children to missionary-run schools, which were so far the primary vehicles of modern education.¹⁰⁰

98 Arshad Alam, *"Inside a Madrasa: Knowledge, Power and Islamic Identity in India"*, Routledge, London, 2011pp (22)

99 ibid

100 Fair, C. C., *"The Madrassa Challenge: Militancy and Religious Education in Pakistan"*, United Institute Press, Washington DC., 2008, pp (233-234)

Thus, there emerged two parallel trends among the Muslims—first of those advocating modern education and second of those who were making all-out efforts to promote traditional education. There was also a renewed effort to assert separate Islamic culture and values. For the time being, it appears that the number of Muslims favoring traditional education for their children increased with time due to the persistent efforts of ulama and other leaders to bring the Muslims to the fold of orthodoxy.¹⁰¹

So far, at the level of masses, Hindus and Muslims were living in harmony, having close contact at the social level. Neither the Muslim nor the Hindu masses cared much for education, as they were too busy making two ends meet. However, if they ever thought of educating their children, while the Muslims sent them to maktab, Hindus sent them to the government or even missionary schools. Significantly, very few Muslim leaders were, and even now are bothered about the conditions and educational level of maktab associated with mosques where the children of poor Muslims mostly go. A minimal number of them pursue further studies in madrasas or common schools. However, the emphasis throughout in Muslim thinking and writing has been on madrasas which give comprehensive Islamic education. Maktab of today, like those of medieval times, continue to teach memorization of some verses of the Quran, necessary Islamic rituals, Arabic, and Urdu alphabets. (Some maktab in modern times have introduced Urdu, Hindi, and arithmetic, but there is no proper information as to the number of such maktab and the level of their teaching.)¹⁰²

101 ibid

102 Ahmad, M., *Continuity and Change in the Traditional System of Islamic Education: The Case of Pakistan*, Oxford University Press, Karachi. pp (182-194)

2.3. Modernization in Madrassas Curricula

Unlike Hindus, the reform movements among Muslims took an entirely different shape. They were not directed at improving a lot of women or encouraging education and liberal ideas, instead they called for bringing Islam back to its pristine glory and purging it of all accretions.

2.4. Government Measures for Madrasas' Curricula in Pakistan

After the independence of Pakistan, the requirement of academics arrangement was badly needed at public and private sectors and specifically for Madrassas.¹⁰³

It is a good idea for *Madrassas* students to get connected with mainstream education which will help secure their career. Therefore, it is suggested that English should be included as a compulsory subject along with other modern subjects, like Economics, Political Science, Psychology and Law etc. Students of *Madrassas* display a lack of general knowledge. To understand the present movements and to find solutions to the problems of modern life, subjects like geography, current history, general knowledge etc should be included in the syllabus. No one can shut his eyes to the achievements of the natural sciences or otherwise he will do injustice not to us but to our future generations. The religious Ulama must realize that they cannot ignore the science for long. Sooner or later they will have to acknowledge the importance of science in life. As such, there is an urgent need that a course in general science should find a way in the syllabus. There is also scope for improvement in matters of physical exercise, excursion and sports.

103 ibid

Improvements in this direction will help students achieve coordination between their body and brain.

To this, the government proposed with the agreement of the Ministries of Education and Religious Affairs, in April 2002 that financial assistance would be provided by the government to *Madrassas* for the payment of the salaries to those who teach computer sciences and modern disciplines. This would also be used for the purchase of the text-books. It was also agreed that no institution would be compelled to accept such financial assistance and that it will be granted only to the interested ones applying for such a grant. As regards the appointment of teachers for computer and other disciplines, it was also observed that the religious institutions are very sensitive about their particular school (*Maslak*) and that they would not accept any teacher who opposes their religious views. It was, therefore, agreed in principle that the government should not have any role in the appointment of such teachers except ensuring that only such teachers are appointed who fulfil the requisite professional qualifications and standard. The issue of salaries of such teachers also came under discussion and it was agreed that it would be in the range of 5-7 thousand rupees (approximately \$90-120) per month to ensure that the gap between the salaries of religious and modern-subject teachers is not too conspicuous. In this background, the Ministry of Education has chalked out a Program of Rs. 5. 759 billion to persuade the *Madrassas* to adopt the new curriculum and register with the government Madrassa Board.¹⁰⁴

The government measures, though appear to be attractive and alluring, have not produced the required results so far. This is partly due to the world scenario which emerged as the aftermath of the 9/11, leading to general apprehension and mistrust in the sincerity of these government

104 Edited by Charlene Tan, *Reforms in Islamic Education*, Bloomsbury, London, 2014 pp (103-105)

initiatives. Then there is a lack of coordinated and all-round efforts on the part of the government. This has further strengthened the impression that the government measures were merely the result of external pressures and temporary political expediency.¹⁰⁵ Consequently, the reform program has not been successful in narrowing down the gap between the government and Madrassa. Similarly, at the time of preparing the financial aid package for Madrassa reforms, the Government ignored the factor of sectarian division, their relative strength, importance and needs of such assistance – a factor that further augmented the difficulties of implementing this program.

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105 ibid

Chapter 3

Madrassas in Islamabad and Rawalpindi with their Curricula “Dars e Nizami”

3.1. Profile of Madrassas

3.1.1. Institute of Islamic Sciences

The Institute of Islamic Sciences Islamabad is a registered trust which has been in continuous operation since 1986. The main campus of the institute is located near toll plaza on the main Murree Highway, over an area of more than 9 acres. Mainly, the institute is a religious university where produced scholars are additionally equipped with modern education. It is simultaneously affiliated with both the Wifaq ul *Madrassas* Al Arabiyya Pakistan and Federal Board of Intermediate and Secondary Education Islamabad. The Institute teaches all levels ranging from grade 6 to graduation (modern syllabus) and 'Mutawassita' (middle) to 'Daura e *Hadith*' (master's degree), in parallel. Before grade 6, classes for the memorization of the Holy Quran are conducted for students who have cleared primary school.¹⁰⁶ Moreover, the degree duration of Dars-e-Nizami (Aalim/religious scholar course) usually takes at least 8 years to complete. Till January 2019, 9 batches of students have graduated with both Dars-e-Nizami and B. A. degrees.

Alumni are well-acknowledged Ulama (religious scholars), who, after graduation, have been known to have several educational and academic opportunities open for professional growth as they possess a B. A. degree in addition to Dars-e-Nizami. Even though they are the output of a unique system which merges both types of religious as well as western educational systems,

¹⁰⁶ <http://www.iisi.edu.pk>

nonetheless, their foremost mission is to serve the religion of Allah Almighty at different levels. The Rajul-ul-Asar (Man of the Age) concept that forms the vision of the institute dictates that Ulama would be competent, aware and self-sufficient to a large extent in modern life as well having strong knowledge of Islam. Alumni occupations/careers in the recent past have been included, but are not only limited to joining different *Madrassas* as teachers pursuing higher degrees. For example, several alumni have pursued their education to obtain degrees like MSc Islamic Banking or International Relations (e. g. from International Islamic University in Islamabad). Some alumni have also pursued PhDs in Islamic Studies (e. g. from Allama Iqbal Open University, Islamabad). Some alumni have appeared in the competitive civil services exams (CSS) in Pakistan while others have applied to other government departments or Armed forces.

3.1.2. Jamia Rizwiya Zia-ul -Uloom

On 15 Shahban-ul-Moazzam 1383 Hijree (January 1, 1964), the Jamia Mosque of Rawalpindi became the centre of blessings and divine pleasure. On this auspicious occasion, the pious, God-fearing and foreseeing persons like Maulana Syed Zia-ud-Din Shah Sultanpuri Chishti and Maulana Fareed-ud-Din Chishti (God be pleased with them) along with many other scholars of Islam exhibited the foundation board of Madrasah praying for its progress by leaps and bounds.

On March 9, 1964, regular teaching started with the Holy name of Allah in the Institution of Zia-ul-Uloom. This institution had the privilege of being one of the significant centres of Islamic learning encompassing eminent scholars and great jurists of Islamic law like Maulana Syed Ghulam Muhy-ud-Din Shah, (founder and administrator) and pride of Ahl-e-Sunnah, Maulana Syed Hasseen-ud-Din Shah, teaching in this institution. Their commitment and revolutionary outlook provided a solid base for the classes of Al-Shahadat-ul-Aalia, which started right after

immediately. However, due to the limited resources and lack of residential facilities, many students had to return with utter dismay.

The literal meaning of the name of “Jamia Rizwia” is an institution which collects the acquiescence or acceptance of Almighty Allah and Prophet Muhammad (Peace and blessing of Allah be Upon Him).

According to the technical point of view, this name is explained as "Jamia "an institution of Higher Education. The blessed name of "Rizwia" has a connected relation with the blessed name of Imam Ahmad Raza Khan. The primary objectives of this institution are to provide Islamic Education sincerely and to promote the true beliefs of Allah Almighty so as to improve the action of once; to produce Ulama who have a constructive share in the establishment of the country and nation; those who preach Islam and work for the betterment of society to establish a fine institute for Nazira, Hifz-ul- Quran, Tajweed and Dars-e-Nizami among the other *Madrassas*; to provide awareness on the beliefs and philosophies of different practiced religions and to prove that there is no religion of truth except Islam; to provide modern education in addition to Islamic education; to establish departments of research, creation and Dawat-o-Irshad; to provide a comfortable environment so that students become fond of attaining Islamic Education; to organize different competitions and distribute prizes among prosperous students; to provide a platform for the perpetuity, establishment and progress of Islamic Republic of Pakistan and to provide solutions to the conflicts arising from the emerging Islamic ideologies. Affiliated *Madrassas* are as mentioned below:

1. Jamia Rizwia Zia-ul-Uloom No. 1 Sabzi Mandi Rawalpindi
2. Darul Uloom Zia-ul- *Madrassas* Sabzi Mandi I-1 1/4 Islamabad

3. Darul Uloom Hanfia Zia-ul-Quran CDA Colony I-10/1 Islamabad
4. Darul Uloom Hasnain Karemain I-10 Markaz Islamabad
5. Darul Uloom Muhammadia zia-ul-Uloom Jamia Masjid Syeda Aamina Kurri Road Shakarial Rawalpindi
6. Jamia Rizwia Zia-ul-Uloom, Barian Bazar Murree Cantt Rawalpindi
7. Jamia Ghosia Masjid Al-Aman Rawal Dam Chock Islamabad
8. Jamia Hameedia Ziaia Secretariat Rawalpindi
9. Darul-Uloom Ghosia Zia-ul-Uloom, Faisal Colony Golara Moor Islamabad
10. Jamia Muhammadia Ghosia Anwar-ul-Quran Maulvi Muhalla Sadar
11. Jamia Amina Zia Ul Banat Humk Town Islamabad

The main achievement includes the participation in the establishment of Tanzeem-ul-*Madrassas* as there is a huge role played by founders and participants of Jamia Rizwia Zia-ul-Uloom in the reorganization of Tanzeem-ul-*Madrassas*. In the beginning, the head office of Tanzeem-ul-*Madrassas* for Punjab, N. W. F. P and Azad Kashmir were established in Jamia. Director of Jamia Syed Hasin-ud Din Shah Sahib visited these provinces as a member of Tanzeem-ul-*Madrassas* for the affiliation of *Madrassas* to Tanzeem-ul-*Madrassas*. In addition, it also became the base for the foundation of different *Madrassas*. As time passed by, Zia-ul-Uloom had enlightened different *Madrassas*. Currently, there are hundreds of *Madrassas* in Pakistan who have stemmed from Zia-ul-Uloom where the Farig-ul-Tahseel Ulama of Jamia are serving mankind.

The light of knowledge spread by Zia-ul-Uloom is not only bound to Pakistan; rather there are several countries where Farig-ul-Tahseel Ullamas of Jamia are working for the excellence of Islam. Those countries include Holland, Germany, England and South Africa. The boundaries of religious and national renderings by Jamia are broad and continuously expanding. Some of them

have participated in Khatm-e- Nabuvat Movement and to provide solutions to religious problems at the governmental level. Arrangements of Ulama and Masha'ikh conferences at the governmental level have also been made. In addition, there are hundreds of governmental, non-governmental and semi-governmental mosques where students of Jamia are working as Khateeb, Naib Khateeb, Mohazin and Imam. The real purpose of education is to shape the character and cultivate love for Islamic values. In this regard, the following courses are offered as Hifz-ul-Quraan, Tajweed- ul-Quran, Sarf-o-Nahv, Blagha, Arabic literature, Seerah, History of Islam, Fiqh and principles of Islamic Jurisprudence. Eight-year study course based on Tafseer-e-Quran and *Hadith* (Dars-e-Nizami) will be compressed into four-year programme for female students as well as degree of "Ashahadah Al Almia Fi-Uloom-e-Arabia Wal-Islamia" which is equivalent to M. A (Arabic & Islamic Studies) will be provided. The government of Pakistan recognizes the degree Fazil Arabic and Uloom-e-Islam and Alsinh-e-Sharqiah, as well as modern education (preparation for F. A, B. A and M. A depending on the circumstances); Home Economics and computer training are also included in the course. The real purpose of this institution is to shape the character and cultivate a love for Islamic values. We desire to do a lot for the bright future of female students. Hopes can be fulfilled with the Grace of Almighty Allah and the co-operation of Muslims. ¹⁰⁷

3.2. General View of Curricula of Dars e Nizami

An impactful curriculum is one that is aligned with the current methods and teachings practiced in standard education. Certainly, when Darse Nizami was introduced, it focused on the needs of the day and adequately met the demands of its period. Moreover that time period did not witness any

¹⁰⁷ <http://www.ziaululoom.net/>

distinction between spiritual and secular education. Administrators, businessmen, poets and writers were all suitably equipped for their respective fields through this system of education.

In the current time, when political and social structures, economic and monetary conditions, trade and industry, national and international institutions have undergone an evolutionary change; new dimensions in the educational system have become prevalent as well. It is therefore necessary that this syllabus should also be re-oriented. Thus, to improve the efficiency of *Madrassas*, the following points may be considered:

Tafsir: In *Dars e Nizami*, Tafsir has seemingly not received significant attention as required. The only books prescribed under this subject were Jalalain of Jalaluddin Mahalli and Jalaluddin Suyuti and a portion of Baidhavi. Hence, improvements in the syllabus of this subject should be considered. For instance, there is a need to have additional books on Quran and Tafsir. There is also a need to acquaint students with recent commentaries on Quran which reflect that, despite vast scientific and technical changes in the world, the basic principles enunciated by Quran are still required for all times.

Hadith: To fully grasp the philosophy of *Hadith*, it is essential not only to study the *Hadith* but also *Usul al-Hadith*, its history, development and codification.

Philosophy and Logic: These two subjects are of primary significance to the madrassa education. In *Dars e Nizami*, a larger number of books are prescribed for these subjects superseding the number of books prescribed for Hadith and Tafsir. A pertinent connection can be drawn to the ancient Greek philosophy which was taught and interpreted by Muslim philosophers back in the thirteenth and fourteenth centuries, which is why the madrassa education of *Dars e Nizami* has given it special emphasis.

Natural Sciences: The study of medicine is taught by using an eleventh-century textbook that is still considered an authentic study of human anatomy and pathology. In purely religious subjects, the latest books used for teaching date back to the seventeenth century while the earliest date back to the eleventh century. Books prescribed for astronomy, mathematics, and grammar are more than five to seven-hundred-year-old text. As inquired, the books tend to ignore modern developments in these subjects, hence, it may be suggested that modern literature is also included in the syllabus.

History: *Madrassas* have not given primary importance to the teaching of history, although historiography was a developed science in the Muslim countries in the middle ages. Few books on Islamic history are prescribed and these too do not conform to the principles of history writings. According to Maulana Shibli Nomani, books of History were prescribed in the syllabus of *madrassas*, not because of their historical importance, but because they were considered as models of Prose. Therefore, there is a need to reorient history textbooks that match the historical context modern historiography techniques.

Art and Literature: The focus on Arabic language is partial as it gives no special emphasis to linguistics. Nevertheless, this loophole has been realized by the madrasa who is now focusing on teaching Arabic grammar and diction. So it is necessary to decrease the inefficient books of grammar from Arabic Syllabus.¹⁰⁸

¹⁰⁸ <http://www.muslimsocieties.org>

3.3. Methodology of the Analysis of Curriculum

3.3.1. Instrument for Analysing the Curricula of Dars e Nizami

Heuristic Instrument for the Analysis of Curriculum Emphases was used by taking permission from the authors who include Douglas J. Simpson, Irma L. Almage, Andrea L. Beerwinkle, Dilber Celebi, Rick Ferkel, Thomas E. Holubik, Christy A. Reed and Tracee A. Tomlinson from the Texas Tech University. They named this instrument HIACE and utilized it for the analysis and development of curriculum.

3.3.2. Heuristic and hermeneutic theoretical frameworks

A heuristic approach is used to discover the teaching and learning dimensions embedded in the data. Hermeneutics, theory and methodology of interpretation are also used to interpret wisdom literature and philosophical texts. The following data which is the curriculum of *Dars e Nizami* madrassas was analysed by following a heuristic theory-based approach.

3.4. Dimensions of Conceptual Framework

Based on the provided theoretical framework, the researcher has the data by developing a conceptual framework. Moreover, the curriculum is analysed on four dimensions:

- a. Epistemological
- b. Anthropological
- c. Ecological
- d. Pedagogical

3.4.1. Epistemological Curriculum Questions

Given prior description of the epistemological curriculum, the researcher used the following items for the HIACE. The following items were delineated so that the theorizing of the research was clarified. The epistemological items are as follows:

1. Does the curriculum allow flexibility so that demographic, cultural, and individual needs and interests can be addressed?¹⁰⁹
2. Does the curriculum provide multiple ways of evaluation and different kinds of assessment data?¹¹⁰
3. Does the curriculum include an appropriate emphasis on non-measurable educational goals?¹¹¹
4. Does the curriculum encourage students to be self-reflexive?
5. Does the curriculum help students to understand the difference between mere opinion and knowledge-based claims?¹¹²
6. Does the curriculum promote student understanding of civic responsibilities?¹¹³

3.4.2. Pedagogical Curriculum Questions

The following six items were selected for inclusion in the HIACE from the numerous items that were constructed:

¹⁰⁹ Discussions and recommendations from the writing of (Gay, 2000; Ladson-Billings, 1994; Lauria & Miron, 2005)

¹¹⁰ Discussions and recommendations from the writing of (Gallagher, 2007; Sleeter, 2005)

¹¹¹ Discussions and recommendations from the writing of (Popham 1972, 2010a, 2010b).

¹¹² Discussions and recommendations from the writing of (Bloom, 1956; Elder & Paul, 2009; Pogrow, 2009)

¹¹³ Discussions and recommendations from the writing of Dewey (1916) and many others (Apple, 1979; Aptheker, 2001; Duke, 2008; Hare, 1993; Sergiovanni, 1995),

1. Does the pedagogy value students' point of views?¹¹⁴
2. Does practice encourage teaching in imaginative and creative ways?¹¹⁵
3. Does the staff use culturally responsive teaching?¹¹⁶
4. Does the student inquiry have a significant place in learning?
5. Does practice draw on research related to effective methods of teaching?¹¹⁷
6. Does the pedagogy reinforce written and articulated values?¹¹⁸

3.4.3. Anthropological Curriculum Questions

Of the numerous anthropological curriculum items, the researcher used the following six items for inclusion in the HIACE. The items are as follows:

1. Does each student's prior learning emerge as an important part of the learning of other students and teachers?¹¹⁹
2. Does the entire staff recognize that they constitute a critical element of the curriculum that students encounter?¹²⁰

¹¹⁴ Discussions and recommendations from the writing of (Doll, 1993; Freire, 2003; Greene, 1971; Noddings, 2003b).

¹¹⁵ Discussions and recommendations from the writing of (Hargreaves & Shirley, 2008; Herbert, 2010; Rubin, 1985; Pogrow, 2009; Pajak, Stotko, & Masci, 2009; Simpson, Jackson, & Aycok, 2005; Sternbert & Lubart, 1995)

¹¹⁶ Discussions and recommendations from the writing of (Chan, 2006; Gay, 2000; Sheets, 2005; Valenzuela, 2005)

¹¹⁷ Discussions and recommendations from the writing of (Bloom, 1984; Hargreaves & Shirley, 2008; Pajak, Stotko, & Masci, 2007; Pogrow, 2009; Schwab, 1969; Walberg, 1990; Wong, Britton, & Ganser, 2005)

¹¹⁸ Discussions and recommendations from the writing of (Au, 2007; Freire, 2003; Pinar, 1978)

¹¹⁹ Discussions and recommendations from the writing of (Freire, 2003; Greene, 1971; Kincheloe, 2008; McLaren, 1999; Noddings, 2003)

¹²⁰ Discussions and recommendations from the writing of (Cuban, 2008; Dewey, 1897; Duke, 2008)

3. Does the professional staff understand that their ongoing learning and development is crucial to their remaining dynamic formal and informal curricula? ¹²¹
4. Does “the real-world curriculum” of community and career volunteers regularly complement the formal curriculum? ¹²²
5. Does the human curriculum help foster a sense of community and a regard for the common good? ¹²³
6. Does the embodied curriculum nurture democratic values in everyday and ordinary experiences?¹²⁴

3.4.4. Ecological Curriculum Questions

The ecological dimensions of the curriculum are, nevertheless, partially embedded in the epistemological, pedagogical, and anthropological questions asked heretofore. However, the lessons that are taught by blending these realms should not be overlooked. Similarly, additional lessons that are taught through physical and technological environment are equally important. Finally, the amalgamation of these domains with the social and psychological ethos of the classroom and school needs critical inquiry by educators. Questions that are in the HIACE are as follows:

1. Does the classroom and school curriculum promote a safe learning and living environment?¹²⁵

¹²¹ Discussions and recommendations from the writing of (Palmer, 2007)

¹²² Discussions and recommendations from the writing of (Bobbitt, 1918; Chan, 2006)

¹²³ Discussions and recommendations from the writing of (Adams, 1908; Bruner, 1966; Chan, 2006; Valenzuela, 2005)

¹²⁴ Discussions and recommendations from the writing of (Noddings, 2003a; Palmer, 2007; AAUW, 1992)

¹²⁵ Discussions and recommendations from the writing of (Juzwiak, 2009; Sergiovanni, 2004)

2. Does the school ethos promote equitable opportunities for all students?¹²⁶
3. Does the curriculum promote an ethic of care?¹²⁷
4. Does the learning environment welcome freedom of thought? ¹²⁸
5. Does the atmosphere exude enthusiasm for learning? ¹²⁹
6. Does the staff recognize the importance of their contributions to the moral architecture of the classroom and school?¹³⁰

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¹²⁶ Discussions and recommendations from the writing of (Hansen, 2007; Noddings, 2003b; Oakes, 1990; Portes, 2005)

¹²⁷ Discussions and recommendations from the writing of (Boylan & Donahue, 2003; Hare, 1993; Katz, Noddings, & Strike, 1999; Noddings, 2003)

¹²⁸ Discussions and recommendations from the writing of (Dewey, 1933; Freire, 2003; Hare, 1979; Kincheloe, 2003)

¹²⁹ Discussions and recommendations from the writing of (Potter, 2005; Sullo & Sullo, 2009)

¹³⁰ Discussions and recommendations from the writing of (Jackson, 1968; Wagner & Simpson, 2009; Strike & Soltis, 2009; Adams, 1908; Dewey, 1897; Duke, 2008; Pogrow, 2009; Schlechty, 2008)

Chapter 4

Descriptive and Analytical Study of Curricula “Dars e Nizami”

This chapter provides a thick description and analysis of yearly curricula books of *Dars e Nizami*. The books have been categorized according to their subject matter such as Quranic Science, Hadith Sciences and Social Science. These categories have been further sub-categorized according to their themes and subject matter such as Quranic Sciences have been sub-categorized into Tajweed, Usul ul Quran, and Commentaries.

4.1. Books’ Categorization of *Dars e Nizami* Based Curricula

Following categories and sub-categories of *Dars e Nizami* curricula books have been made according to the subject matter and themes respectively. The books of the following categories are to be taught in eight years course duration in Dars e Nizami.

1. Quranic Sciences

1. Usul ul Quran
2. Commentaries of the Quran
3. Tajweed (Phonetics and Phonology of Quranic Words)

2. Hadith Sciences

1. Usul ul Hadith
2. Commentaries of Hadith

3. Natural Sciences

1. Medicines

2. Astronomy

4. Social Sciences/ Humanities

1. History
2. Philosophy
3. Logic
4. Law
5. Ethics

5. Linguistics and Literature

1. Arabic
2. Persian
3. Urdu
4. English
5. Theological Sciences

4.2. Year-wise Categorization and Analysis

4.2.1. Al aula (1st year) 'Drja oola'

4.2.1.1. Theological Sciences

During the first year, following books are taught regarding theological sciences:

1. **Hashia Al Tahtawi**(No commentaries)

2. **Noor ul Eizaah**

This book has the following commentaries:

1. Maraqil Falah Arabic Sharh Noor ul Eizah
2. Imdad ul Fattah Arabic Sharh Noor ul Eizah
3. Anwaar ul Eizah Urdu Sharh Noor ul Eizah
4. Noor ul Isbah Urdu Sharh Noor ul Eizah
5. Ashraf ul Eizah Urdu Sharh Noor ul Eizah
6. Takmeel ul Eizah Urdu Sharh Noor ul Eizah

Hashia Al Tahtawi focuses on teaching the basics of Islam as religion which is also known as pillars of Islam. The book's methodology allows students to develop an understanding on the difference between mere opinion and knowledge-based claims. While *Noor ul Eizah* and its commentaries describe ritualistic understanding of religion Islam, it also enlightens students about the narrow downed details of Islamic rituals. Moreover, it is centred on a morphological approach to teach the transmitted knowledge of *Hadith* and its commentary.

Noor ul Isbah Urdu Sharh Noor ul Eizah, one of the commentaries of book *Noor ul Iza*, is different from other commentaries on the basis of its narrative style and assessment. In these commentaries, the mentioned activities are based on the application of the basic rituals of belief. In addition, it describes the narrators of Hadith with their biography and the status of its authenticity, being a valuable phenomenon in the transmitted knowledge of Islam.

These books cover the ecological, anthropological and epistemological dimensions but exclude the pedagogical dimensions on the basis of following reasons:

- Students can understand civic responsibilities because the chapters like “Kitab u zakah and Kitab u salah” motivate students not only to share their finance for the betterment of individual and communal of the society but to solve the problems of societal organization.
- The books’ methodology allows students to understand the difference between mere opinion and knowledge-based claims. These methods are not only derived from the transmitted knowledge but by using a logical approach as well.

The lack of pedagogical dimensions are based on the following reasons:

- As the books are related to certain dogmas and creeds, student inquiry does not have a significant place in the learning environment.
- The books do not encourage students to think in imaginative and creative ways.

4.2.1.2. Social Sciences-Law

During the first year, only one book which is *Al Fiqh ul Muyassaris* taught which focuses on social sciences law. This book describes the very basics of Islam; it relates to the *Hanafi* school of thought and provides details of daily life problems in performing rituals. As it is written in Arabic language, it requires students to have full command on Arabic language to fully grasp its teachings. It encompasses ecological, anthropological and pedagogical dimensions but lacks an epistemological dimension based on the following facts:

- The writer of the book mentions real-life examples that show the presence of anthropological dimensions. The syllabus of the curriculum allows for flexibility so that demographic, cultural, and individual needs and interests of the students can be addressed in the ecological dimension.

- The practice of the rituals in different circumstances encourages teaching in imaginative and creative ways by using the pedagogical dimensions.
- Lack of epistemological dimension is due to the absence of reflective and critical thinking in the subject matter of the book.

4.2.1.3. Linguistics-Arabic

During the first year, following books are taught in Arabic language:

1. Nahw Meer

The current book has the following commentaries:

1. Nahw Meer Urdu
2. Badr e Muneer Urdu Sharh Nahw Meer
3. Hadya e Sagheer Urdu Sharh Nahwmeer
4. Tanveer Urdu Sharh Nahwmeer
5. Sayul Faqeer Urdu Sharh NahwMeer
6. Dars E Nahw Meer By Mufti Ahmad Mumtaz
7. Iqna uz Zamir Tareeb Nahw Mi

2.Irshad us Sarf Persian

The current book has the following commentaries:

1. Minhaj us Sarf Urdu Sharh Irshad Us Sarf By Maulana Sad ul Baqi

2. Tanweer us Sarf Urdu Sharh Irshad Us Sarf
3. Izhar us Sadaf Urdu Sharh Irshad us Sarf
4. Khair uz Zad Urdu Sharh Irshad us Sarf
5. Dars e Irshad Us Sarf By Mufti Ahmad Mumtaz
6. Maarif Us Sarf Urdu Sharh Irshad Us Sarf
7. Imla Us Sarf Urdu Sharh Irshad Us Sarf
8. Anwaar Us Sarf Urdu Sharh Irshad Us Sarf

3. Muqaddemat ul Jazria (No commentaries)

4. Mizan o Munsha'ab(No commentaries)

5. Sharh e Miata Aamil

The current book has the following commentaries:

1. Al Bashir ul Kamil Sharh e Urdu Sharh Miata Aamil
2. Misbah ul Awamil Sharh e Urdu Sharh Miata Aamil
3. Miftah ul Awamil Sharh e Urdu Sharh Miata Aamil
4. Rifat ul Awamil Sharh Urdu Sharh Miata Aamil

6. Awamil un Nahw (No commentaries)

7. Tasheel un Nahw (No commentaries)

8. Taiseer ul Mubtadi(No commentaries)

9. Ilm Us Sarf Aowalain o Aakherain(No commentaries)

10. Sarf e Meer(No commentaries)

11. Sarf e Bahai(No commentaries)

12. Al Tariqat ul Asria

The current book has the following commentaries:

1. Al Tohfah Ul Marziah Urdu Tarjama Al Tariqat ul Asria
2. Al Hadaiq ul Arabia Urdu Sharh Al Tariqat ul Asria

13. Arabi Ka Muallim(No commentaries)

14. Kanz un Nawathir(No commentaries)

15. Taiseer ul Abwab(No commentaries)

16. Mujam Abwab us Sarf(No commentaries)

17. Muqaddemat ul Jazria(No commentaries)

18. Taleem un Nahw(No commentaries)

19. Taleem Us Sarf(No commentaries)

Nahw Meer and its commentaries define the basic fundamentals of Arabic language. Arabic language is a pre requisite for comprehending other subjects as they are taught in Arabic. Moreover, as the madrasa education relies on the religious scriptures of Islam present in the traditional Arabic language, hence, it emphasizes on the excellence of Arabic language of students. However, this book and its commentaries do not cover the ecological, pedagogical, and anthropological dimensions except for the epistemological dimensions due to the following reasons:

- The books are based on the very basics of Arabic Syntax and cannot relate to the functional approach of language. The outcome of this method is students who are competent in understanding the language and its syntax but who lack ability to functionally communicate.

- These books have epistemological dimensions because they provide multiple ways of evaluation and various types of assessment data.

Irshad Us Sarf Arabi and its commentaries also define and characterize the rules and regulations of Arabic language. It is based on a morphological approach and provides in-depth understanding on the etymology and the linguistic rules of word construction. It encompasses anthropological, ecological and epistemological dimensions except for the pedagogical dimensions. The reasons are as followed:

- The nonappearance of pedagogical dimension in these books is because it does not inculcate an imaginative perspective. With reference to the addressed question in the pedagogical dimension that is “does the curriculum allow for teaching in imaginative and creative ways” pertains to the duty of teachers to discuss the need for freedom to teach their subjects artistically and guide their students imaginatively. Hence, it seems that the book does not primarily focus on enabling the students to enhance creative thinking and self-perception.

Mizan o Munsa'ab describes the very fundamental linguistic dimensions of Arabic language. It elaborates the sentence structure methods in Arabic language for writing speaking as language skills. It gives the students ecological, epistemological and anthropological dimensions. However, it lacks in the pedagogical dimension due to the following reasons:

- Lack of pedagogical dimension stems from the inability to answer the addressed questions related to pedagogical dimension. These questions are as follows: Does the staff use culturally responsive teaching? — More keenly, do I, as a mentor, use the intelligence of my students; whether it's religious, national, historical, or aesthetic—to upgrade their

learning and my methodology of teaching? Do I incorporate student realities into my pedagogical plans to incorporate the pedagogical dimension?

Sharh e Miata Aamil and its commentaries define the linguistic dimensions of Arabic language. However, this book does not reflect on the phonetics and phonology as part of the linguistic dimension (without phonemes of Arabic language except for alphabets). Due to this pure Arabic writing expression, the students can understand the richness of Arabic language as well. It elaborates on the sentence structure methods in Arabic while focusing on writing and speaking as primary skills. Due to the aforementioned objectives of the book, the focus mainly relies on ecological, anthropological, and epistemological dimensions. It, on the other hand, does not prioritize the pedagogical dimension due to the absence of practice which encourages teaching in imaginative and creative ways. This dimension seeks to highlight the duty of teachers to discuss their need for self-determination to communicate their subjects artistically and direct their students thinking capacity in imaginative ways.

Tasheel Un Nahw and its commentary focus on the linguistic dimensions based on a micro-study of Arabic language. It deals with the morphological approach by studying language on a word level. It also elaborates the rules of sentence structure in Arabic language by focusing on writing and speaking skills from the perspective of Urdu communicators. It provides ecological and anthropological dimensions to the understanding of language as it merges two types. However, it lacks epistemological and pedagogical dimensions due to the following reasons:

- The lacking epistemological dimensions is due to the less influence of students' contributions to societal matters; rather, it broadly focuses on memorization.

- The lacking of pedagogical dimensions is based on the methods of teaching staff. They do not use culturally responsive teaching methods.

Ilm Us Sarf Aowalain o Aakherain highlights the morphological dimensions as it identifies detailed structure of each word and sentence of Arabic texts provided. It also elaborates the sentence structure methods in Arabic language based on writing and speaking skills. It is centred on ecological and anthropological dimensions. However, it lacks in epistemological and pedagogical dimensions. The reasons are as mentioned below:

- This book does not have an epistemological dimension due to the less influence of students' contribution to societal matters; rather, it is broadly based on memorization. In addition, it also has a deficiency in the pedagogical dimension.
- It primarily focuses on anthropological and ecological dimensions because the professional staff realizes that their ongoing learning and development are crucial to their remaining dynamic formal and informal curricula.

Sarf e Meer similarly deals with the morphological dimensions of word construction in Arabic text. It is centred on ecological and anthropological dimensions. It, on the other hand, does not focus on the epistemological dimensions due to the less influence of students' contribution to societal matters and is rather focused on memorization, hence lacks a pedagogical dimension.

Sarf e Bahai likewise provides examples and analysis of word grammar by deriving instances from Arabic excerpts. It provides ecological and anthropological dimensions, however, lacks in epistemological dimensions because the curriculum does not help students to understand the difference between mere opinion and knowledge-based claims. One reason, perhaps, pertains

to lack of confidence in students. As long as children possess critical inquiry, they have established reflective thinking.

Al Tariqat ul Asria and its commentaries are based on speaking pattern of Arabic language. It is descriptive and examples are also useful to have some fundamentals knowledge of communication skills of Arabic language. Resultantly, it enhances students' ecological, anthropological and pedagogical dimensions due to the following reasons:

- These books do not focus on epistemological and pedagogical dimensions due to the less influence of students' contribution in society matters and are rather based on memorization. In addition, students cannot develop a research perspective for communal purposes. It may have an epistemological dimension only if teachers provide instances from daily life.
- These books are also on the same pattern focusing on the ecological and anthropological dimensions because the curriculum helps students to understand the difference between mere opinion and knowledge-based claims.

Arabi Ka Muallim and its commentary centrally focus on Arabic grammar and syntax given by different grammarians. It explains concepts for students in Urdu language by keeping this important view that the native language of the student is Urdu. It also discusses the linguistic dimensions of Arabic language in Urdu following a translation method. It deals with the morphological dimensions of word and sentence construction of Arabic text. It elaborates sentence structure methods in Arabic language while focusing on writing and speaking as language skills. These books focus on ecological, pedagogical and anthropological dimensions due to the following reasons:

- The embodied curriculum of the books nurtures democratic values in everyday and ordinary experiences while promoting ethical values.
- The professional staff understands that their ongoing learning and development are crucial to their remaining dynamic formal and informal syllabus of the above-mentioned books.

Kanz un Nawathir focuses on the morphological dimensions of word and sentence construction of Arabic text. It explains concepts for students in Urdu language by keeping this important view that the native language of the student is Urdu. It is centred on ecological and anthropological dimensions. It lacks in the epistemological and pedagogical dimensions because of the following factors:

- It lacks epistemological dimensions due to the less influence of students' contribution to societal matters and is rather based on memorization.
- This book has ecological dimension because the examples used in this book are related to societal information. Some exercises reflect on human behaviours and how to behave in accordance with social contexts.

Mujam Abwab Us Sarf similarly focuses on details of Arabic language. It deals with the morphological dimensions of word and sentence construction. It explains concepts for students in Urdu language by keeping this important view that the native language of the student is Urdu. It is centred on ecological and anthropological dimensions, however, lacks epistemological dimension due to the less influence of the students' contribution to societal matters. It also has a deficiency in the pedagogical dimensions as it lacks flexibility which is needed for demographic, cultural, and individual interests.

Taiseer ul Abwab is an explanation of the complex rules of Arabic language. It is based on morphological dimensions by studying the grammar of word construction. It explains concepts for students in Urdu language by keeping this important view that the native language of the student is Urdu. It provides ecological and anthropological dimensions but lacks epistemological dimension due to the less influence of students' contribution to societal matters. It also has a deficiency in pedagogical dimensions as it lacks flexibility needed to demographic, cultural, and individual needs and interests.

Al Nahw ul Wazih focuses on the rules and regulations of Arabic language. It focuses on anthropological dimensions but lacks pedagogical dimensions as it doesn't encourage creative thinking and writing.

Taleem un Nahw similarly focuses on details of Arabic language. It deals with the morphological dimensions of word and sentence construction. It explains concepts for students in Urdu language by keeping this important view that the native language of the student is Urdu.

Taleem Us Sarf also focuses on details of Arabic language. It deals with the morphological dimensions of word and sentence construction. It explains concepts for students in Urdu language by keeping this important view that the native language of the student is Urdu. *Muqaddemat ul Jazria* focuses on studying the rhymes and rhythmic notations related to the rules of Arabic language. It provides ecological, epistemological, and anthropological dimensions, however, lacks in pedagogical dimension due to the less influence of the students' contribution to research.

The analysis of these books reveals some significant facts. These books mainly provide students with ecological and anthropological dimensions but lacks in epistemological dimensions due to the less influence of the students' contribution to societal matters. These books also have a

deficiency in the pedagogical dimensions that lack flexibility which is needed to cater students' demographic, cultural, and individual needs and interests.

4.2.1.4. Social Sciences/Humanities-Ethics

During the first year, following books are taught in for social science subjects:

1. Taleem ul Muta'allim

2. Tareeqa Jadida

3. Pand Nama

Taleem ul Muta'allim deals with the methods of teaching and attributive qualities of teachers and students. It covers almost all dimensions including ecological, anthropological, pedagogical, and epistemological dimensions.

Tareeqa Jadida covers almost all dimensions including ecological, anthropological, pedagogical, and epistemological dimensions. It also deals with the methods of teaching and attributive qualities of teachers and students. Moreover, it also focuses on the instructor's methodology of teaching.

Pand Nama is based on teaching rhyming schemes and rhythmic patterns of poetry thematically based on wisdom of life. These poems mainly teach students how to behave with communal people and self perception.

Taleem ul Mutalim, Tareeqa Jadeeda and Pand Nama were analysed and found that they encompass all dimensions because of the following reasons:

- These books encourage student inquiry which has a significant place in learning. Moreover, the curriculum encourages students to be reflective.
- These books inculcate democratic values in everyday and ordinary experiences. In addition, the context of learning exudes enthusiasm for learning.

4.2.1.5. Quranic Sciences

During the first year, the following book is to be taught in Quranic sciences:

Jamal ul Quran is about the basic rules of the study of the Quran known as 'Tajweed'. As Quranic language seems difficult in readability for non-native speakers, this science helps students in reading Quran in its standard form. Mainly, it focuses on reading skills without comprehension so that students can enhance ecological, epistemological, and pedagogical dimensions, however, lacks an anthropological dimension because of the following reasons:

- The prior learning emerges as an important part of learning of other students and teachers.
- The professional staff understands that their ongoing learning and development are crucial to their remaining dynamic formal and informal books related to this science.

4.2.1.6. Social Sciences-History

During the first year, following book is taught in the social sciences specifically in history:

Qasas Un Nabieen delineates on the stories mentioned in the Quran about Prophets but does not reflect on the derived lessons from those stories. This book is hence more descriptive than analytical in its approach. It provides epistemological and anthropological dimensions. It may focus on pedagogical and ecological dimensions if the teacher inculcates relevancy with societal issues. The book encompasses epistemological and anthropological dimensions because it deals

with the curriculum that gives appropriate emphasis on non-measurable educational goals. It lacks in the ecological dimensions due to the atmosphere of class where it is been taught.

4.2.1.7. Linguistics-Persian

During the first year, following books are being taught in the linguistics specifically Persian:

1. Farsi Zuban Ka Asan Qaida (No Commenatries)

2. Karima Sadee

This book has the following commentary:

1. Gohar e Be Baha Urdu Sharh Karima Sadee

3. Panj Ganj (No Commenatries)

4. Taiseer ul Mubtadi (No Commenatries)

Farsi Zuban Ka Asan Qaida consists of the very basics of the Persian language. This book is the translation of the original book written in Persian in order to read and comprehend it easily. It covers the epistemological dimensions and the anthropological dimensions but not the pedagogical dimensions and the ecological dimensions. This book covers the epistemological dimensions because the students achieve systematic methods to learn the Persian language. The pedagogical dimension of the mentioned book is entirely dependant on the teaching methodology of the instructor.

Karima Sadee and its commentary are written in Persian about the teachings of a noble personality in the Islamic history 'Shaikh Saadi'. It gives the instructions about personal and

communal problems. It also depends on the teacher's methodology of teaching wisdom behind every word of the poem.

These books deal with all dimensions due to the fulfillment of the objectives related to all dimensions.

- These books instill the democratic values in everyday and ordinary experiences and the atmosphere also exude enthusiasm for learning.
- These books encourage student inquiry which has a significant place in learning, and the curriculum of the books encourages students to reflect about themselves.

Panj Ganj is considered the traditional book as it is written in the ancient style. It deals with the linguistic approach and traces anthropological dimensions only. It does not have the ecological, the pedagogical, and epistemological dimensions. It covers only the anthropological dimensions because the professional staff understands that their ongoing learning and development are crucial to their remaining dynamic formal and informal curricula.

Taiseer ul Mubtadi deals with the very fundamentals of the Persian language. This language is also considered the prime language to understand the transmitted knowledge of Islam. The ancient literature of the religion Islam is also present in this language. It elaborates the method of sentence structure along with themorphological dimensions of every word and sentence of the Persian text. It gives the students the ecological and anthropological dimensions butlacks the epistemological dimensions.

This book does not have epistemological dimensions due to the less influence of the students' contribution to social matters and is rather based on memorization. It also has a

deficiency in the pedagogical dimensions because the concept of pedagogy is not considered valuable in student's point of view.

4.2.2. Al sania (2nd year) 'Drja e Sania'

4.2.2.1. Quranic Sciences

Quranic Sciences-Commentaries

During the second year, the following commentaries are taught in the Quranic Sciences:

1. Darsi Tafseer Urdu Tafseer Para Amm

2. Ambar Ul Yam Urdu Tafseer Para Amm

3. Tafseel ul Kitab Urdu Tafseer Para Amm

These books are about the detailed expression of divine knowledge. This expression is the discussion about life after death and the description of heaven and hell. The major part of these books is based on the last portion of the Holy Quran. These books cover all dimensions because of the following reasons:

- The writing expression justifies the students' inquiries in the pedagogical dimensions.
- The style of the written scripture motivates the reader to involve in civic responsibilities.
- The curriculum of the mentioned books nurtures democratic values in everyday and ordinary experiences.
- The curriculum of the books allows for flexibility so that demographic, cultural, and individual needs and interests can be addressed easily.

Quranic Sciences-Tajweed

During the second year, the following books taught in the Quranic Sciences, specifically in Tajweed (Syntactic properties of the language):

1. Fawaid e Makia (No Commentaries)

2. Al Mirqat

The current book has the following commentaries:

1. Taozihat Urdu Sharh Al Mirqat
2. Al Tashrihaat Urdu Sharh Al Mirqat
3. Tohfath ul Mazoor Urdu Sharh Al Mirqat

Fawaid e Makkia is comprised of very basics of religion Islam which is also known as pillars of Islam. It covers the ecological and anthropological dimension but not the pedagogical and epistemological dimensions because it contains very basics information for the reader of Holy Quran. In addition, the content of the book is without the deep understanding of the text of Quran. The reason of the absence of pedagogical dimension is based on the methodology of teaching. The teachers do not value the point of view of students in the subject of Quranic sciences.

Al Mirqat and its commentaries deal with the rules to read the Holy Quran in the right pronunciation. According to the writer of the book, every Muslim must know about the rules and regulations to read Quran in the required way. It does not cover the ecological and anthropological dimensions but the pedagogical dimensions and epistemological dimensions.

This book and its commentaries have epistemological and pedagogical dimensions because the syllabus of these books is based on the reading skills of the Arabic language. Reading skills of any language depend on the teacher and his/her methodology of teaching. And these books are the main source of the reading techniques. Moreover, these books are the stepping stones for the reading and understanding of more books.

4.2.2.2. Hadith Sciences

During the second year, the following books taught in the Hadith Sciences:

1. Zad Ul Talibeen

The current book has the following commentaries

1. Roza Tut Talibeen Urdu Sharh Zadut Talebeen
2. Irshad Ul Talibeen Urdu Sharh Zadut Talebeen
3. Mukhtar ut Talibeen Urdu Sharh Zadut Talebeen
4. Moeen ut Talibeen Urdu Sharh Zadut Talebeen
5. Haqaiq us Salheen Urdu Sharh Zadut Talebeen

Zad ul Talibeen and its commentaries narrate the sayings of Prophet Muhammad PBUH. These books are about the literal and conceptual meaning of the *Hadith*. It covers the ecological, epistemological, and anthropological dimensions but not the pedagogical dimensions. It is analyzed that the book and its commentaries cover maximum dimensions due to the following reasons:

- The embodied curriculum nurtures democratic values in everyday and ordinary experiences.

- The curriculum helps students to understand the difference between mere opinion and knowledge-based claims.
- The professional staff understands that their ongoing learning and development are crucial to their remaining dynamic formal and informal curricula.

4.2.2.3. Social Sciences- Law

During the second year, the following books are taught in the Social Sciences- Law:

1. Al Mukhtasar Ul Quduri Vol. 1-3

The current book has the following commentaries

1. Anwaar Ul Quduri Urdu Sharh Mukhtasar Ul Quduri Vol. 1-5
2. Al Sharh us Sameeri Urdu Sharh Mukhtasar Ul Quduri
3. Al Takmeel uz Zaroori Urdu Sharh Mukhtasar Ul Quduri
4. Al Tasheel uz Zaroori

Al-Mukhtasar Al-Quduri and its commentaries are in the Urdu language. These books are about the Islamic Jurisprudence (human understanding of the practices of law derived from Hadith).

It deals the epistemological, anthropological, and pedagogical dimensions except ecological dimensions. These books do not cover ecological dimension because of the strict response of teachers on the questions which are raised against these books. This atmosphere becomes the cause of less confident behavior and lack of critical thinking in the students.

4.2.2.4. Theological Sciences

During the second year, the following book is taught in the Theological Sciences:

1. Al Qaol us Sawab

Al Qaol us Sawab comprises of the very basics of religion Islam which is also known as the pillars of Islam. It covers the ecological dimensions and anthropological dimensions but not the pedagogical dimensions and epistemological dimensions. It is analyzed after the research that this book does not have the pedagogical and epistemological dimensions because the pedagogy does not have any value in the student's point of view. It only discusses the very basic ideology of religion without a rational approach. For instance: *Salah* (ritual of Muslims for five times a day) is mentioned in the narrative form, like how to bow, how to sit etc. And there is no description of the spirit of this ritual.

4.2.2.5. Linguistics-Persian

During the second year, the following book is taught in the linguistics-Persian:

1. Ilm us Sigha Farsi

Ilm us Sigha Farsi is in the Persian language which deals the complex issues of the grammar and syntax of Arabic language. This book is also about the rules and regulations of the Arabic language but interestingly in the Persian language. From this book, the students can achieve the bilingual understanding and the text of Quran at the same time.

It deals with the anthropological dimensions but not the pedagogical dimensions. It also gives the students the ecological and epistemological dimensions as the language does not push the students to think about themselves in either real or imaginative perspective.

4.2.2.6. Linguistics- Arabic

During the second year, the following books are to be taught under the current category:

1. Ilm us Sigha-Arabic

The current book has the following commentaries:

1. Ilm us Sigha Urdu
2. Ashraf us Sigha Urdu Sharh Ilm us Sigha
3. Irshad us Sigha Urdu Sharh Ilm us Sigha
4. Dars e Ilm us Sigha Urdu Sharh Ilm us Sigha
5. Taozihat Urdu Sharh Ilm us Sigha

2. Hidayat un Nahw

The current book has the following commentaries:

1. Misbah un Nahw Urdu Sharh Hidayat un Nahw
2. Irshad un Nahw Urdu Sharh Hidayat un Nahw
3. Saayat un Nahw Urdu Sharh Hidayat un Nahw
4. Riwayat un Nahw Urdu Sharh Hidayat un Nahw
5. Einayat un Nahw Urdu Sharh Hidayat un Nahw
6. Taiseer un Nahw Urdu Sharh Hidayat un Nahw

7. Talkhees un Nahw Urdu Sharh Hidayat un Nahw
8. Derayat un Nahw Arabic Sharh Hidayat un Nahw
9. Siraj un Nahw Urdu Sharh Hidayat un Nahw
10. Zia un Nahw Urdu Sharh Hidayat un Nahw

3. Al Nahw ul Wazih(no commentaries)

4. Al Minhaj(no commentaries)

5. Al Qirat Ur Rasheda(no commentaries)

The current book has the following commentaries

1. Sharh ul Qirat Ur Rasheda Urdu
2. Al Qiraat Ul Kashifa Urdu Sharh Al Qirat Ur Rasheda

6. Tasheel Ul Adab(no commentaries)

7. Arabi Ka Muallim(no commentaries)

8. Kaleed Arabi Ka Muallim(no commentaries)

9. Muallim ul Insha Vol 1

The current book has the following commentaries:

1. Ashraf ul Insha Urdu Sharh Muallim ul Insha
2. Tozihat ul Insha Urdu Sharh Muallim ul Insha

3. Dalil ul Insha Urdu Sharh Muallim ul Insha

4. Tasheel ul Insha Urdu Sharh Muallim ul Insha

10. Fusool e Akbari(no commentaries)

11. Asaan Khasiat E Abwab(no commentaries)

Ilm Us Sigha Arabic and its commentaries are about the rules and regulations of the language Arabic. Its narrative style is in Arabic language. It also narrates the linguistic dimensions of Arabic language in Urdu translation and explanation of the original book written in Arabic language. It deals with the anthropological dimensions but not with the pedagogical dimensions as the language does not push the students to think about themselves in reality or even in imaginative perspective. It also gives the students the ecological dimensions and epistemological dimensions.

The analysis of the above-mentioned book is given below:

- It lacks the pedagogical dimensions due to the lack of the students' contribution in research which is distracted towards memorization.
- It covers the ecological, epistemological, and anthropological dimensions because in these books Arabic syntax is used from elementary to higher level. Arabic Grammar is used to understand the religious scripture and related commentaries. The methodology of this curriculum engages students to use this language functionally.

Hidayat Un Nahw and its commentaries narrate the linguistic dimensions of Arabic language in Urdu translation and explanation of the original book written in Arabic language. It deals with the morphological dimensions of every word and sentence of Arabic text. It elaborates the methods of sentence structure in Arabic language while writing and speaking. It orients the

students with ecological, epistemological, and anthropological dimensions. By reading these books the researcher analyzed the following points:

- The books are purely based on grammar and syntax and do not deal with functional Arabic language. This is the why the students are not able to communicate in this language worldwide. It lacks the pedagogical dimensions due to the less influence of the students' contribution to research. These books have anthropological dimensions as the entire staff recognizes that they constitute a critical element of the curriculum that students encounter

Al Nahw ul Wazih is about the linguistic dimensions of Arabic language in Urdu translation and explanation of the original book written in Arabic language. It deals with the morphological dimensions of every word and sentence of Arabic text. It elaborates the sentence structure methods in Arabic language while writing and speaking. This book does not have epistemological and pedagogical dimensions because the curriculum does not encourage students' reflection for themselves and the staff does not use culturally responsive teaching.

Al Qirat Ur Rasheda and its commentaries comprise of the reading and writing skills in Arabic language. It does not cover the pedagogical dimensions and epistemological dimensions but the ecological dimensions and anthropological dimensions. This book is based on functional Arabic language with linguistic analysis. The methodology of the essay description shows that books have ecological and anthropological dimensions. The poems are based on epistemological dimensions as the curriculum of such poems promotes student understanding of civic responsibilities.

Tasheel Ul Adab is about the basics of Arabic language. It deals with the basic vocabulary and formation of the sentence of Arabic language. It gives the students the ecological and

anthropological dimensions. It lacks the epistemological and pedagogical dimensions. The researcher analyzed that the presence of the ecological and anthropological dimensions has the following reasons.

- The book has lessons based on ethical development and it enhances the imaginative power of the students.
- Also, the embodied curriculum nurtures democratic values in everyday experiences.

Arabi Ka Muallimis also about the rules and regulations of the language Arabic. It is about the grammar and syntax of Arabic language. It deals with the anthropological dimensions but not with the pedagogical dimensions as the language does not push the students to think about themselves in either real or imaginative perspective. It also gives the students the ecological dimensions and epistemological dimensions.

Mualim ul Insha Vol 1 and its commentaries are about the rules and regulations of the Arabic language. The researcher analyzed after study that these books have anthropological, ecological and epistemological dimensions because of the following reasons:

- The staff uses culturally responsive teaching for the mentioned books.
- It calls for students' reflection due to activity-based books.

4.2.2.7. Social Sciences/ Humanities-Logic

During the second year, the following books are taught in the social sciences specifically in Humanities:

1.Eisa Ghoji

The current book has the following commentaries:

1. Arabic Hashia Shaykh M. Alish ala Eisa Ghoji
2. Mughni Al Tullab Arabic Sharh Eisa Ghoji
3. Arabic Sharh Eisa Ghoji
4. Al Sharifi Urdu Sharh Eisa Ghoji
5. Siraj ul Mantiq Urdu Sharh Eisa Ghoji
6. Dars e Eisa Ghoji Urdu Sharh Eisa Ghoji

2.Asas ul Mantiq Urdu Sharh Taiseer Ul Mantiq

The current book has the following commentary:

1. Tas'heel Ul Mantiq

Eisa Ghoji and its commentaries are about the description of logic and its uses as a subject. This logic is used to interpret Hadith and Fiqh on rational basis. It is written in Arabic language. After analysis of these books the researcher found these books following the pedagogical and epistemological dimensions because of the following reasons:

- The books' methodology enhances reader's imagination skills. In addition to this, the reader uses his intellect to draw examples from his surroundings.
- The curricula of books motivate students to think logically and rationally. They can raise a critique of the previous interpretation made by scholars which leads towards critical thinking.

Taiseer Ul Mantiq and its commenatries briefly explain the reader, the uses of logic, its benefits, and how the rationale approach helps the students in his daily life problems. It covers the pedagogical, epistemological dimensions but not the ecological dimensions and anthropological dimensions. These books have all dimensions except the ecological dimension due to the following reasons:

- The learning environment does not welcome freedom of thought which is fostered by these books. The atmosphere does not exude enthusiasm for learning due to lack of free interaction with the students.

4.2.3. Al Salesa (3rd Year) ‘Drja e Salisa’

4.2.3.1. Hadith Sciences

During the third year, the following books are taught in the Hadith Sciences:

1. Riaz Us Saleheen

This book has the following commentaries:

1. Dalil ul Faleheen Urdu Sharh Riaz Us Saleheen
2. Raozat Us Saleheen Urdu Sharh Riaz Us Saleheen

2. Kanz ud Daqaiq

This book has the following commentaries:

1. Madin ul Haqaiq Urdu Sharh Kanz ud Daqaiq
2. Tasheel ul Haqaiq Urdu Sharh Kanz ud Daqaiq

3. Nawadir ul Haqaiq Urdu Sharh Kanz ud Daqaiq

4. Ahsan ul Masail Urdu Tarjama Kanz ud Daqaiq

Riaz Us Saleheen and its commentaries are the collection of the *Hadith* (sayings of the Prophet Muhammad PBUH). This book deals with the rituals, ways of dealing people, and every basic ethic in Islam.

These books have the collection of Hadiths, elaborated by Imam Novi. The methodology of writing covers epistemological and pedagogical dimensions. It is because the writer expresses the true meanings of the Hadith by literal and conceptual explanation. The reader can read and understand these meanings from footnotes. These explanations cover the ecological dimensions especially with the help of the teacher.

Kanz ud Daqaiq and its commentaries are about the application of daily life derived from the sayings of the Prophet PBUH. It follows one school of thought in Jurisprudence which is '*Hanafi*'. This book also helps the reader to practice Arabic language while reading and understanding. These books have all the dimensions except the pedagogical dimensions due to the following reasons:

- The practice of subject matter does not encourage students to learn in imaginative and creative ways.
- The staff does not use culturally responsive teaching because it's traditionally preserved data that needs up-gradation.

4.2.3.2. Social Sciences-Law

During the third year, the following book is taught in the social sciences particularly in Law:

1. **Usool ush Shashi**

The current book has the following commentaries.

1. Usool ush Shashi Urdu
2. Ajmal ul Hawashi Urdu Sharh Usool ush Shashi
3. Safwatul ul Hawashi Urdu Sharh Usool ush Shashi
4. Ajwadl ul Hawashi Urdu Sharh Usool ush Shashi
5. Nujoom ul Hawashi Urdu Sharh Usool ush Shashi

Usool ush Shashi and its commentaries hinge around from the fundamentals of “Islamic Jurisprudence”. In these books, the writer elaborates the Islamic law and Jurisprudence. The methodology of the books calls for reader’s attention to grasp information and disseminate it effectively to the students. These mental faculties depend on the IQ level of students. The researcher analyzed these books and found all dimensions except the ecological dimensions because the learning environment does not welcome freedom of thought and the atmosphere does not exude enthusiasm for learning.

4.2.3.3. Linguistics-Arabic

During the third year, following books are taught in the linguistics specifically Arabic:

1. Al-Kafia

The current book has the following commentaries:

1. Eizah ul Matalib Urdu Sharh kafia
2. Dars e Kafia Urdu Sharh Kafia
3. Taqreer e Kafia Urdu Sharh Kafia
4. Al Duroos ul Wafia Urdu Sharh Kafia
5. Kashf ul Matalib Urdu Sharh Kafia
6. Tahzeeb ul Kafia Urdu Sharh Kafia
7. Morab Kashifa Urdu Sharh Kafia
8. Khademat ul Kafia Sharh e Kafia

2. Muallim ul Insha

The current book has following commentaries:

1. Ashraf ul Insha Urdu Sharh Muallim ul Insha 2
2. Tasheel ul Insha Urdu Sharh Muallim ul Insha 2

3. Tahzeeb

It has the following commentaries:

1. Al Tas'heel ut Tarteeb Urdu Sharh Sharh ut Tahzeeb
2. Anwaar ut Tahzeeb Urdu Sharh Sharh ut Tahzeeb
3. Sarh ul Labeeb Urdu Sharh Sharh ut Tahzeeb
4. Al Taqreeb Urdu Sharh Sharh ut Tahzeeb

Al-Kafia and its commentaries describe the linguistic dimensions of Arabic language specifically micro study of the Quranic language. These books also deal with the morphological approach of every word and sentence of the Arabic text and elaborate the sentence structure methods for Arabic language.

These books lack the ecological and anthropological dimensions and offer instead the epistemological and pedagogical dimensions. It is analyzed after the study of the books that the syllabus does not cover the ecological and anthropological dimensions because the embodied curriculum does not nurture democratic values in everyday experiences of the students. Besides, the books do not promote an ethic of care.

Muallim ul Insha and its commentary are about the rules and regulations of the Arabic. It deals with the anthropological dimensions but not with the pedagogical dimensions. It also gives the students the ecological and epistemological dimensions. These books are based on the pronunciation of Arabic language. The analysis of the books shows that they lack in the pedagogical dimensions because the students' inquiry does not have a significant place in learning.

These books cover the ecological, epistemological, and anthropological dimensions because the examples given in these books give an ethical boost to the students.

Tahzeeb and its commentaries are about the metaphorical approach in Arabic language. They deal with the similarities and dissimilarities in the text of the Quran and Hadith. It is analyzed that the above-mentioned books have the pedagogical and epistemological dimensions because the practice encourages teaching in imaginative and creative ways. It is also assessed that the books do not cover the ecological and anthropological dimensions because the curriculum does not help to foster a sense of community and a regard for the common good.

4.2.3.4. Social Sciences-Ethics

During the third year, following books are taught in the social sciences specifically in Ethics:

1. Nafhat Ul Arab

It has the following commentaries:

1. Takmeel ul Adab Urdu Sharh Nafhat ul Arab
2. Ashraf ul Adab Urdu Sharh Nafhat ul Arab
3. Tohfah ul Adab Urdu Sharh Nafhat ul Arab

Nafhat ul Arab and its commentaries are about professional ethics. The text is in Arabic and the methodology of this book is descriptive. It is analyzed that the books do not have the pedagogical, ecological and epistemological dimensions because the curriculum does not include an appropriate emphasis on intangible educational goals and never encourages students to reflect

for their better understanding. The books have history-based stories without reference points. A reader can read the stories and can get morals through his imaginative ways.

4.2.4. Al Rabia (4th Year) ‘Drja e Rabia’

4.2.4.1. Hadith Sciences

During the fourth year, the following books are taught in the Hadith Sciences:

1. Riaz us Saleheen

It has the following commentaries:

1. Dalil ul Faleheen Urdu Sharh Riaz us Saleheen
2. Riaz us Saleheen Urdu By Imam Navami

2. Noor Ul Anwar

The current book has the following commentaries:

1. Qout Ul Akhyar Urdu Sharh Noor ul Anwar
2. Khulasat ul Anwaar Urdu Sharh Noor ul Anwar
3. Talkhees ul Anwaar Urdu Sharh Noor ul Anwar

Riaz us Saleheen and its commentaries are the collection of the *Hadith* (sayings of the Prophet Muhammad (PBUH)). These books deal with the rituals, lessons for appropriateness in behavior and other basic ethics in Islam. These books have all dimensions because the curriculum

puts sufficient emphasis on intangible educational goals and encourages teaching in imaginative and creative ways.

Noor Ul Anwaar and its commentaries are the compilation of the sayings of the Prophet Muhammad PBUH. The methodology is not appealing to the reader to comprehend it easily and to grasp the objective of the book.

These books have the ecological and anthropological dimensions because the entire staff recognizes that they constitute a critical element of the curriculum that students encounter, and the staff recognizes the importance of their contribution to the moral architecture of the classroom and school.

4.2.4.2. Theological Sciences

During the fourth year, the following books are taught in Theological Sciences:

1. **Al Qutbi (no commentaries)**
2. **Sharh ul Wiqaya Kamil**

The current book has the following commentaries:

1. Ahsan Ul Wiqaya Sharh Urdu Sharh ul Wiqaya Akhirain
2. Fath Ul Wiqaya Sharh Urdu Sharh ul Wiqaya Akhirain
3. Ashraf ur Riwaya Sharh Urdu Sharh ul Wiqaya
4. Siraj Ul Wiqaya Sharh Urdu Sharh ul Wiqaya Awalain

5. Al Siqaya Tarjama Sharh ul Wiqaya
6. Noor ul Hidayah Sharh Urdu Sharh ul Wiqaya Awalain

Al Qutbi comprises of the very basics of religion Islam known as the pillars of Islam. It covers the ecological and anthropological dimensions but not the pedagogical and epistemological dimensions. It is analyzed that the book helps the students to know about their societal matters. This book enhances their learning from the surroundings and gives them freedom of thought.

Sharh ul Wiqaya Kamil is about the principles of Sharia and its application in daily life from the *Hadith*. It covers the ecological and anthropological dimensions but not the pedagogical and epistemological dimensions.

The researcher analyzed the books and came to know about the dimensions. The ecological dimension is the core dimension that can easily be analyzed by its first three chapters. In these chapters, the curriculum promotes a principle of care among the students. The anthropological dimensions can be traced out through the teaching practices and by the professional staff who understands that their ongoing learning and development are crucial to their remaining dynamic formal and informal curricula.

4.2.4.3. Linguistics-Arabic

During the fourth year, the following books are taught in Linguistics—specifically Arabic:

1. Maarif ul Kafia Wa Awaref ul Jami

The current book has the following Commentaries:

1. Darsi Taqreer Vol 1 Urdu Sharh Sharh Ul Jami

2. Al Tahreer us Sami Urdu Sharh Sharh Ul Jami
3. Al Fahm un Nami Urdu Sharh Sharh Ul Jami
4. Al Miftah us Sami Urdu Sharh Sharh Ul Jami
5. Khulasat ul Jami Urdu Sharh Sharh Ul Jami
6. Misbah Ul Maani Urdu Sharh Sharh Ul Jami
7. Lataif ul Maani Urdu Sharh Sharh Ul Jami
8. Gharaz Jami Urdu Sharh Sharh Ul Jami

2. Duroos ul Balagha

The current book has the following commentaries:

1. Tafheem ul Balagha Urdu Sharh Duroos ul Balagha
2. Tahzeeb ul Balagha Urdu Sharh Duroos ul Balagha
3. Tohfat ul Balagha Urdu Sharh Duroos ul Balagha
4. Miftah ul Balagha Urdu Sharh Duroos ul Balagha

3. Duroos e Maqamat Urdu Sharh Maqamat

The current book has the following Commentaries:

1. Dars e Maqamat Urdu Sharh Maqamat
2. Al Kamalat ul Wahidia Urdu Sharh Maqamat

3. Taiseer e Maqamat Urdu Sharh Maqamat
4. Al Ifazaat Urdu Sharh Maqamat
5. Tashrihaat Urdu Sharh Maqamat

4. Tasheel E Qutbi Urdu Sharh Al Qutbi

The current book has the following Commentary:

1. Ilham ul Bari Arabic Sharh Al Qutbi

Maarif ul Kafia wa Awareful Jami and its commentaries comprise of the complex questions and answers about Arabic syntax used in the books of *Hadith* and *Fiqh*. It does not cover the ecological and anthropological dimensions but the pedagogical and epistemological dimensions. The use of syntax in these books can be applied for further learning matters. The pedagogy is valued in the student's point of view. Moreover, the curriculum provides multiple ways of evaluation and different kinds of assessment data.

Duroos ul Balagha and its commentaries narrate the linguistic dimensions of Arabic language in Urdu translation and explanation of the original book written in Arabic language. These books elaborate the methods of sentence structure in Arabic language while writing and speaking.

It is analyzed that these books have all dimensions except the pedagogical dimensions. The reasons are as followed:

The curriculum helps students to understand the difference between mere opinion and knowledge-based claims. The initial chapters of the book and its commentaries disclose the importance of knowledge and its application in societal matters.

Duroos e Maqamat Urdu Sharh Maqamat and its commentaries are about the linguistic dimension of Arabic language in Urdu translation and explanation of the original book written in Arabic language. It explains the intensity of Arabic language through literature. It deals with the morphological dimensions of every word and sentence of Arabic text. It elaborates the methods of sentence structure in Arabic language while writing and speaking that very language.

It gives the students only anthropological dimensions but not the ecological, epistemological, and pedagogical dimensions.

It is analyzed that these books have only one anthropological dimensions, because these books do not encourage students to contemplate for themselves. In addition to this, each student's prior learning does not emerge as an important part of the learning of other students and teachers.

Tasheel E Qutbi Urdu Sharh Al Qutbi and its commentaries are about the linguistic dimensions of Arabic language in Urdu translation and explanation of the original book written in Arabic language. It explains the complexity of Arabic language in the form of poetic verses of poems. It deals with the morphological dimensions of every word and sentence of Arabic text. It elaborates the sentence structure methods in Arabic language while writing and speaking. It gives the students only anthropological dimensions but not the ecological, epistemological, and pedagogical dimensions.

The analysis of these books is based on the survey and interviews conducted from the teachers and administrative staff of madrassas. The teachers taught the books without covering any dimensions except the anthropological dimensions because the professional staff understands that their ongoing learning and development are crucial to their remaining dynamic formal and informal curricula.

4.2.4.4. Social Sciences-Law

During the fourth year, the *Kashful Asrar Al Manar* book is taught in the social sciences-law. It is about the rules of Islamic Jurisprudence and its application with an analytical approach. It synthesizes the issues derived from Quran and Hadith.

The researcher analyzed that this book has the pedagogical and epistemological dimensions because the practice encourages teaching in imaginative and creative ways. Moreover, the exercises practiced in the classes disclosed this reality that the curriculum provides multiple ways of evaluation and different kinds of assessment data.

4.2.5. Al Khamesa (5th Year) ‘Drja e Khamisa’

4.2.5.1. Theological Sciences

During the fifth year, the following books are being taught in the theological sciences:

1. Aasaar Us Sunan

The current book has the following commentaries:

1. Aasaar Us Sunan Urdu
2. Taozih us Sunan Urdu Sharh Aasaar us Sunan

Aasaar Us Sunan and its commentaries comprise of the fundamental teachings of religion Islam with the traditional approach of religious scholars of Islam. It also enriches the students' Arabic textual approach.

The analysis of these books depicts this reality that these books cover the ecological dimensions, anthropological dimensions, and the pedagogical dimensions because the student inquiry has a significant place in learning. Moreover, the real-world curriculum of community and career volunteers regularly complement the formal curriculum based on these books.

4.2.5.2. Hadith Sciences

During the fifth year, the following books taught in the Hadith Sciences:

1. Al Hidayah

The current book has the following commentaries:

1. Ahsan ul Hidayah Urdu Sharh Al Hidayah Vol 1
2. Ashraf ul Hidayah Urdu Sharh Al Hidayah Vol 1
3. Ain ul Hidayah Urdu Sharh Al Hidayah Vol 1
4. Asmaar ul Hidayah Urdu Sharh Al Hidayah Vol 1

Al Hidayah is the traditional book and its commentaries were compiled in the year 568 AD. These books encompass the sayings of the Prophet Muhammad (PBUH). Different Mohadaseen (Scholars and researchers of Hadith Sciences) did its interpretation in various languages. This interpretation is known as commentaries which replicate the methodology of the original book.

It is analyzed that these books are based on the basic knowledge of day to day problems with solutions. These cover the ecological and anthropological dimensions because the entire staff recognizes that they constitute a critical element of the curriculum that students encounter, and the learning environment welcomes freedom of thought.

4.2.5.3. Social Sciences-Law

During the fifth year, the following book is taught under in the social sciences-law:

1. Eizah ul Husami Urdu Sharh Husami

It has the following Commentaries:

1. Misbah ul Husami Urdu Sharh Husami
2. Dars e Husami Urdu Sharh Husami
3. Ghayat ut Tahqeeq Arabic Sharh e Husami

Eizah ul Husami Urdu Sharh Husami and its commentaries are about the principles of Islamic Jurisprudence in a comprehensive way. The medium of the instruction of these books is Arabic.

These books have all dimensions except anthropological dimensions because the curriculum does not help foster a sense of community and a regard for the common good. In addition to this, the entire staff has difficulty recognizing that they constitute a critical element of the curriculum that students encounter.

4.2.5.4. Linguistics-Arabic

During the fifth year, the following books are taught in the linguistics-Arabic:

1. Al Dasoqee Arabic Hashia Mukhtasar ul Ma'ani

This book has the following Commentaries:

1. Takmeel ul Amaani Urdu Sharh Mukhtasar ul Maani
2. Nail ul Amaani Urdu Sharh Mukhtasar ul Maani
3. Darsi Taqreer Barai Mukhtasar ul Maani
4. Eizah ul Maani Urdu Sharh Muqaddema Mukhtasar ul Maani

2. Diwan ul Mutanabbi

The current book has the following Commentary:

1. Sharh E Diwan Ul Mutanabbi Arabic

3. Al Muallaqat us Sabaa

The current book has the following commentaries:

1. Al Taoshihaat Urdu Sharh Al Sabul Muallaqat
2. Tashilaat Urdu Sharh Al Sabul Muallaqat
3. Tasrihaat Urdu Sharh Al Sabul Muallaqat

4. Al Balaghat UI Waziha(no commentaries)

Al Dasoqee Arabic Hashia Mukhtasar ul Ma'ani and its commentaries are about the figurative speech of Arabic language which helps to enhance speaking and writing skills of a reader. There are some metaphorical examples which help in communication. It covers the ecological, anthropological, and pedagogical dimensions but it has a deficiency in epistemological dimensions. The analysis of these books concluded the following main points:

- These books have ecological, anthropological, and pedagogical dimensions because the ethos of school promotes equitable opportunities for all students to learn and practice.
- These books do not cover epistemological dimensions because the curriculum does not endorse students understanding of civic responsibilities.

Diwan ul Mutanabbi and its commentaries are about the application of Arabic grammar in sentence formation. The pattern of this book is based on the books of traditional literature which are written in the traditional Arabic style.

It is analyzed that these books have only epistemological dimensions because the curriculum help students to differentiate between their opinion and knowledge-based facts.

Al Muallaqat us Sabaa and its commentaries are the collection of the seven poets' poetry from the past era (7th BCE- 13th BCE). These poets were from Arab and their timeline is the timeline of the prophet Muhammad (PBUH). The objectivity of this book in this curriculum is to know the traditional Arabic language so the students can understand their religious texts from the origin of the language.

It is analyzed that these books have all dimensions except the pedagogical dimensions because usually the pedagogy reinforces written and articulated values but these books do not address such values. It is also because the professional staff understands that their ongoing learning and development are crucial to their remaining dynamic formal and informal curricula, so these books bridge up the gap of language development.

Al Balaghat Ul Waziha narrates the linguistic dimensions of Arabic language in Urdu translation and explanation of the original book written in Arabic language. It deals with the morphological dimensions of every word and sentence of Arabic text. It elaborates the approaches of sentence structure in Arabic language while writing and speaking Arabic.

It gives the students epistemological and anthropological dimensions. This book does not cover the pedagogical and ecological dimensions. It is analyzed that the book *Al Balaghat ul Waziah* is based on Arabic language and its complexities. The major portion of this book consists of traditional poetry. This book has epistemological and anthropological dimensions because the entire staff recognizes that they constitute a critical element of the curriculum that students must experience.

4.2.5.5. Natural Sciences-Geology and Astronomy

During the fifth year, the following books are taught in the natural sciences specifically

Astronomy:

1. Hidayat ul Hikmat

The current book has the following commentaries:

1. Asas ul Hikmat Urdu Sharh Hidayat ul Hikmat

2. Tahqiq ul Hikmat Urdu Sharh Hidayat ul Hikmat

2. Hadyat Saeedia Urdu(no commentaries)

Hidayat ul Hikmat and its commentaries are related to natural sciences. These books elaborate the earth sciences, geology, and astronomy. The fundamentals of natural sciences are also described in this book. It covers all four dimensions.

Hadyat Saeedia Urdu is in the Urdu translation based on the natural sciences. It elaborates on the earth sciences, geology, and astronomy. This book relates to all-natural sciences. It is not complex but narrates the fundamentals of natural sciences. It covers all dimensions including the ecological, anthropological, epistemological, and pedagogical dimensions.

It is related to the visible/physical world which has a great impact on the Islamic world view. It is analyzed that the book has all dimensions because the school ethos promotes equitable opportunities for all students and the staff uses culturally responsive teaching.

4.2.5.6. Social Sciences-Professional Ethics

During the fifth year, the following books are taught in the social sciences especially in Professional Ethics:

1. Mukhtaraat

The current book has the following commentaries:

1. Mubashiraat Urdu Sharh Mukhtaraat
2. Lamaat uz Zahab Urdu Sharh Mukhtaraat
3. Anwaraat Urdu Sharh Mukhtaraat

Mukhtaraat and its commentaries are the compilation of the different *Hadith* and Verses of the Quran. In these verses, the students extract the point of wisdom with the help of the teacher. These books also narrate different incidents to inculcate professional ethics into the life of students. These incidents are taken from the history of Islam. It covers all the four dimensions yet it depends on the teacher's strategy of teaching.

It is analyzed that these books cover the ecological and anthropological dimensions but not the pedagogical and epistemological dimensions. It is because these books have didactic stories that can be related to daily life experiences. Moreover, the embodied curriculum nurtures democratic values in everyday experiences.

4.2.5.7. Social Sciences/Humanities- Philosophy

During the fifth year, the following book is taught in the social sciences specially Philosophy:

1. Moeen ul Falsafa

Moeen ul Falsafa covers basics of Islam known as pillars of Islam. This book is about a philosophical approach to understand the physical and metaphysical realities. This book covers the pedagogical and epistemological dimensions because it talks about the realities of the world in imaginative ways. Besides, the staff uses culturally responsive teaching.

4.2.6. Al Sadesa (6th Year) ‘Drja e sadisaa’

4.2.6.1. Quranic Sciences-Commentaries of Quran

During the sixth year, the following book is aimed for teaching:

1. Tafseer Al Jalalain

The current book has the following commentaries:

1. Al Mufassal Ala Tafseer e Jalalain (Arabic)
2. Jamalain Urdu Sharh Jalalain
3. Tafseer e Kamalain Urdu Sharh Jalalain

Tafseer Al Jalalain and its commentaries are the explanation of Quran by using chronological, phenominal, morphological and epistemological approaches of Quranic study. The methodology of this book is based on linguistics. The words of the Quran are explained in these books from purely linguistic perspectives.

It is analyzed that these books enrich the literal and conceptual meaning of the Quran. The maximum elaboration of the Quran is based on the grammar explanation. These books cover the pedagogical and epistemological dimensions because the curriculum encourages students to be reflective for themselves and the pedagogy reinforces written as well as articulated values. Moreover, these books lack the ecological dimensions because the curricula do not support the school ethos which can promote equitable opportunities for all students.

4.2.6.2. Quranic Sciences- Principles of Quran

During the sixth year, the following books are taught in the Quranic sciences:

1. Al Fawz ul Kabeer Urdu

The current book has the following commentaries:

1. Al Khair Al Kathir Sharh Fawz Al Kabir
2. Aun ul Khabir Urdu Sharh Al Faoz ul Kabir
3. Al Faoz ul Azeem Urdu Sharh Al Faoz ul Kabir

Al Fawz ul Kabeer Urdu and its commentaries are about the principles of the sciences of the Quran. These books deal with the methods which explain techniques of commentary of the Quran. They also address the factors which effect permissibility and acceptability of that commentary. In addition, these books are fundamental to the Quranic understanding. The commentaries on the original books augment necessary and helpful elaboration for a student.

These books have epistemological and pedagogical dimensions. The reason behind these dimensions is the pedagogy which is valuable in the student's point of view. In addition to this fact, the practice encourages teaching in imaginative and creative ways which is fruitful for the learning of students.

4.2.6.3. Social Sciences-Ethics

During the sixth year, the following books are taught in the social sciences- Ethics:

1. Musnad e Abi Hanifa (no commentaries)

2. Musnad Imam Azam

This book has the following commentaries:

1. Sharh Musnad Imam Azam Mulla Ali Qari
2. Musnad Imam Azam Urdu
3. Al Tareeq ul Aslam Urdu Sharh Musnad Imam Azam

Musnad e Abi Hanifa and its commentaries are about ethics in Islam related to daily life. These ethics are derived from the sayings of the Prophet Muhammad (PBUH) and elaborate the Islamic Jurisprudence of “Ehle Sunnah wl Jimmah”. In Sub-continent, Imam Abu Hanifa is the leading scholar whose Fiqh is applied in all daily matters related to religion. The commandments of the Prophet also extracted from the sayings of the Prophet (PBUH).

These books cover all dimensions because the staff uses culturally responsive teaching. Moreover, the embodied curriculum nurtures democratic values in everyday and ordinary experiences.

4.2.6.4. Social Sciences-Law

During the sixth year, the following books are taught in the social sciences-law :

1. Al Taozeeh Wa Talweeh

The current book has the following commentaries:

1. Al Taleeq ul Faseeh Urdu Sharh Al Taozeeh Wat Talweeh
2. Misk ul Maleeh Urdu Sharh Al Taozeeh Wat Talweeh

3. Tanqeeh ut Tashrih Urdu Sharh Al Taozeeh Wat Talweeh
4. Al Tarweeh Urdu Sharh Al Taozeeh Wat Talweeh
5. Dars E Talweeh Urdu Sharh Al Taozeeh Wat Talweeh

2. Al Siraji

The current book has the following commentaries:

1. Mishkat us Siraj Urdu Sharh Al Siraji
2. Dars E Siraji Urdu Sharh Al Siraji
3. Tirazi Urdu Sharh Al Siraji
4. Al Abbasia Urdu Sharh Al Siraji
5. Al Minhat Ul Eilahia Urdu Sharh Al Siraji
6. Tashrih Us Siraji Urdu Sharh Al Siraji
7. Tasheel Us Siraji Urdu Sharh Al Siraji

3. Fahm e Miras Ki Aasaan Reahen

It has the following commentary:

1. Aasaan Miras Maulana Muhammad Usman

Al Taozeeh Wat Talweeh and its commentaries are about the compilation of the issues of Islamic Jurisprudence of Hanafi school of thought. These books are about the derived issues from the sayings of the Prophet (PBUH) and explain Islamic jurisprudence. These books are translation of the original books written in Arabic language and have all the dimensions except the ecological because of the following reasons:

- The ethos of school does not promote equitable opportunities for all students of learning.
- The embodied curriculum nurtures democratic values in daily experiences.
- The staff uses culturally responsive teaching.

Al Siraji and its commentaries are based on the obligatory knowledge of the Muslims in their religion Islam. The rules and regulations about the distribution of the legacy and inheritance among kins is the prime subject of these books. These books have all dimensions except the ecological dimensions because of the following reasons:

- The learning environment does not welcome freedom of thought.
- The curriculum includes an appropriate emphasis on intangible educational goals.

Fahm e Miras Ki Aasaan Reahen is written with a descriptive approach. This book is based on the obligatory knowledge of the Muslims about Islam. It deals with property distribution after the death of a person. It covers anthropological, the pedagogical and epistemological dimensions but lacks the ecological dimensions. This book is written in a very precise way, irrespective to its difficult subject matter. The book has anthropological, the pedagogical and epistemological dimensions because of the following reasons:

- The curriculum promotes student understanding of civic responsibilities because the division of the property among kins is a very important task for the betterment of a family system.
- The curriculum includes an appropriate emphasis on intangible educational goals related to financial matters.

4.2.6.5. Hadith Sciences- Usulul Hadith

During the sixth year, the following books taught in Hadith Sciences:

1. **Khair ul Usool**(No commentaries)

2. **Al Hidayah Vol 2**

It has the following commentaries:

1. Ashraf ul Hidayah Urdu Sharh Al Hidayah Vol 2
2. Ahsan ul Hidayah Urdu Sharh Al Hidayah Vol 2
3. Ain ul Hidayah Urdu Sharh Al Hidayah Vol 2
4. Asmaar ul Hidayah Urdu Sharh Al Hidayah Vol 2

Khair ul Usool is about the principles of Hadith Sciences. It deals with the credibility of the text of Hadith based on the narrator's status. It does not cover the ecological and anthropological dimensions but has the pedagogical and epistemological dimensions.

Al Hidayah Vol 2 and its commentaries are the traditional books which are compiled in the year 568 AD. They encompass the sayings of the Prophet Muhammad (PBUH). These books are about social guidance in every matter with reference to four schools of thought— Hanafi, Hnbli, Maliki, Shafiyi.

It is analyzed after study that these books have the ecological and anthropological dimensions because the entire staff recognizes that they constitute a critical element of the

curriculum that students encounter. Moreover, these books are taught in an atmosphere where passion for learning can be seen.

4.2.6.6. Theological Sciences

During the sixth year, the following books taught in the theological sciences:

1. Sharh ul Aqaid

The current book has the following commentaries:

1. Al Nibras Arabic Sharh Sharh ul Aqaid
2. Bayan ul Fawaid Urdu Sharh Sharh ul Aqaid
3. Jawahir ul Faraid Urdu Sharh Sharh ul Aqaid
4. Kashf ul Faraid Urdu Sharh Sharh ul Aqaid
5. Ashraf ul Fawaid Urdu Sharh Sharh ul Aqaid
6. Taozeeh ul Aqaid Urdu Sharh Sharh ul Aqaid
7. Nashr ul Fawaid Urdu Khulasa Sharh ul Aqaid

2. Al Aqeeda Al Tahawiah Urdu

The current book has the following commentaries:

1. Matn ul Aqeeda Al Tahawiah
2. Sharh ul Aqida Al Tahawia Maidani Arabic

3. Sharh ul Aqida Al Tahawia Ghaznavi Arabic
4. Sharh ul Aqida Al Tahawia Arabic
5. Al Wazahat ul Kamila Urdu Sharh Al Aqeeda Al Tahawiah
6. Al Dars ul Havi Urdu Sharh Al Aqeeda Al Tahawiah
7. Al Fawaid ud Darasia Urdu Sharh Al Aqeeda Al Tahawiah

Sharh ul Aqaid and its commentaries are about the doctrines of Islam with the elaboration of different scholars in Islam. These books deal with the complex issues related to the basics of Islam. The methodology of this book is traditional. Philosophy and logic have also remained a main part of the discussion in these books.

It is analyzed that these books are based on theological sciences and the epistemological and pedagogical dimensions are covered by the curriculum as the curriculum includes a justified emphasis on intangible educational goals. In addition to this, the student inquiry has a significant place in learning these books.

Al Aqeeda Al Tahawiah Urdu and its commentaries are about the Urdu translation of the books based on the interpretation of the basic Islamic beliefs. It deals with the opinions of the traditional scholars on the verses of the Quran and Hadith (sayings of Prophet Muhammad PBUH). The description of these books depicts that the secrets and complexities of Islam can be understood by the traditional literature. This traditional literature is purely written in Arabic language.

These books have epistemological and pedagogical dimensions because the practice encourages teaching in imaginative and creative ways. This imagination works out perfectly while teaching the theological sciences.

4.2.6.7. Linguistics-Arabic

During the sixth year, the following books are taught in the Linguistics-Arabic:

1. Diwan ul Hamasa

This book has the following commentaries:

1. Sharh Diwan ul Hamasa Arabic
2. Taozeeh Ud Darasa Urdu Sharh Diwan ul Hamasa
3. Matar us Sama Urdu Sharh Diwan ul Hamasa

2. Matn ul Kafi

This book has the following commentaries:

1. Al Dars ul Kafi Urdu Sharh Matn ul Kafi
2. Al Shafi Urdu Sharh Matn ul Kafi
3. Sharh Urdu Matn ul Kafi

Diwan ul Hamasa and its commentaries are the collection of traditional poetry. The writer used this collection to enhance the knowledge of the students about the complexities of Arabic language and wisdom within it. These books are purely taught to learn the classical Arabic

language. The classical Arabic language helps the students to learn the language of religious scriptures.

These books cover the ecological and anthropological dimensions because the professional staff understands that their ongoing learning and development are crucial to their remaining dynamic formal and informal curricula.

Matn ul Kafi and its commentaries are about the Arabic language and literature. The guideline to achieve expertise of Arabic language and literature is the main subject of these books.

It is analyzed that these books have the ecological and anthropological dimensions because these books cover the classical literature of Arabic language. This classical literature is in the form of poetry. The poetry remained always an important segment while teaching wisdom. These books cover the mentioned dimensions because the embodied curriculum nurtures democratic values in the everyday and ordinary experiences of the students.

4.2.6.8. Natural Sciences-Astronomy

During the sixth year, the following book taught in the natural sciences-Astronomy:

1. Fahm Ul Falkiat

Fahm Ul Falkiat is about the very basic knowledge of astronomy. It deals with the very basic information related to sun, moon, and earth movements. And all the information is disseminated through the religious perspective. This book is quite different in its context and subject matter as compared to the other books taught in the Madrassa system. This book revolves around the issues of physical and metaphysical world. This book covers all dimensions except anthropological dimensions. It is because the book needs a special atmosphere of learning and the classroom and

school promote a safe learning and living environment. Moreover, the curriculum encourages students to meditate for themselves.

4.2.7. MaoqoofAlai (7th Year) ‘Moqoof alyee’

4.2.7.1. Quranic Sciences

During the seventh year, the following books are taught in the Quranic Sciences:

1. Tafseer e Baizawi Vol 1-5

2. AL Tibyan

Tafseer e Baizawi Vol 1-5 is the detailed commentary on the Holy Quran by a traditional writer of *Ahl e Sunnah wl Jamaa*. It gives the analysis of different verses with linguistic dimensions and gives the idea about the extraction of the rules of *Sharia wl Qanoon* of Islam. It covers some dimensions including the ecological, the pedagogical, and epistemological dimensions but does not cover the anthropological dimensions. This deficiency is not in the textual study of the Holy Quran but lies in the methodology of its commentary.

It is analyzed that these books of quranic sciences have all dimensions except anthropological dimensions because of the following reasons:

- These books have the curriculum which includes an appropriate emphasis on intangible educational goals.
- The entire staff does not recognize that they constitute a critical element of the curriculum that students need to encounter.

Al Tibyan is about the Quranic Sciences. It deals with the interpretation of different scholars of Quranic Sciences about the strategies in order to devise the rules from the Quran. It covers the pedagogical and epistemological dimensions but not the ecological and anthropological dimensions.

It is analyzed that this book is about the fundamentals of Quranic Sciences. It has all the basic information that is needed to a Mufasir (a person who does commentary of the Quran). It has epistemological and pedagogical dimensions because the curriculum allows for flexibility so that demographic, cultural, and individual needs and interests can be addressed. And the practice encourages teaching in imaginative and creative ways as well.

4.2.7.2. Natural Sciences-Astronomy

During the seventh year, the following book is taught in natural sciences-Astronomy:

Al Hai'at ul Wusta is about the very basic knowledge of astronomy. It deals with every religious aspect related to sun, moon, and earth movements. This book covers epistemological, anthropological, and ecological dimensions but ignores the pedagogical dimensions.

This is a classical book in which Greek philosophical interpretation is discussed in the perspective of modern sciences. The updated version of this book is *Fehm e Falkyat* which is in the Urdu language. This book has all the dimensions except the pedagogical dimensions. It is because the curriculum helps students to understand the difference between their personal opinion and proven facts.

4.2.7.3. Hadith Sciences

During the seventh year, the following books are taught in the Hadith Sciences:

1. Al Hidayah Vol. 3-4

2. Mishka tul Masabeeh Vol. 1-4

Al Hidayah Vol. 3-6 is the traditional book compiled in the year 568 AD. It includes the sayings of the Prophet Muhammad PBUH and the basics of *Sharia*. It covers the ecological and anthropological dimensions but not the pedagogical and epistemological dimensions.

These books are the basic learning source of religion Islam. In these books, the methodology is not only descriptive but also analytical. It covers two dimensions because the embodied curriculum nurtures democratic values in everyday experiences. These books do not have epistemological and pedagogical dimensions because the student inquiry does not have a significant place in learning.

Mishak tul masabeeh Vol. 1-4 is the collection of Hadiths (sayings of Prophet PBUH) compiled in the early period of Islam. It is translated and commented by many Muslim scholars. In these books, the sharia (Laws in Islam) is explained in a quite inclusive way. The linguistic description of the Hadiths also helps the students to get the core meaning from the text. It contains all the dimensions yet it hinges on the teacher's methodology during teaching to hold on all dimensions while disseminating the knowledge to the students.

These books are based on the classical writings and collection of Hadiths. These books cover the four dimensions because the curriculum provides multiple ways of evaluation and

different kinds of assessment data where practice encourages creative ways of teaching. Moreover, each student's background knowledge emerges as an important part of the learning for others.

4.2.8. Dora E Hadith Text Books (8th Year) 'Dora e Hadith'

4.2.8.1. Hadith Sciences

During the eight year, the following books are taught in the Hadith Sciences:

- 1. Sahih ul Bukhari**
- 2. Sahih Muslim**
- 3. Jame ut Tirmenzi**
- 4. Sunan e Abi Dawood**
- 5. Sunan e Nasai**
- 6. Sunan e Ibn-e-Maja**
- 7. Sharh e Ma'ani ul Asaar**
- 8. Al Moatta Imam Muhammad**
- 9. Al Moatta Imam Malik**
- 10. Shamail Tirmenzi**

The book *Sahih ul Bukhari* is considered the most authentic book of Hadith near *Ehle Sunna Wl jamaa*. This collection of Hadith (sayings of Prophet PBUH) is compiled in the early period of Islam. It is translated and commented by many Muslim scholars. In this book, sharia

(Laws in Islam) is explained in a very detailed way. It contains all dimensions including the epistemological, pedagogical, anthropological, and ecological one but it depends on the teacher's methodology of teaching and students' approach to grasp all dimensions while studying.

This book is written in the early period of Islam. The book has anthropological, the pedagogical and epistemological dimensions because of the following reasons:

- The curriculum promotes student's understanding of civic responsibilities because in this book the basic ethics of Islam with implementation are mentioned.
- The curriculum includes an appropriate emphasis on intangible educational goals related to many social, economical, and political matters.

Sahih Muslim is a very essential book for Muslims. It is analyzed that this book does not only describe the Hadiths but also narrates the status of each Hadith. The status of Hadith can be explained by the person who narrates the words of Hadith. This book also categorizes and prioritizes each Hadith concerning its *Ravi*. This book has all the dimensions because the curriculum fosters a sense of community and a regard for the common good. Moreover, the curriculum encourages students to think for themselves.

Jame ut Tirmidhi is the collection of Hadiths (sayings of Prophet PBUH) compiled in the early period of Islam. It is translated and commented by many Muslim scholars. In these books, sharia (Laws in Islam) is described in a very comprehensive way. The four schools of thought are mentioned in footnotes without any bias. The linguistic descriptions also help the students to get the most original meaning from the text. It contains all dimensions where the difference can only

be made by the teaching methodology which must ensure to enable the students understanding of these dimensions.

This book not only gives the description of the Hadiths but also the narration of the status of each Hadith as well. The status of Hadith can be explained by the person who narrates the words of Hadith. This book also categorizes and prioritizes the Hadith concerning its *Ravi*. This book has all the dimensions because the curriculum helps to foster a sense of community and a regard for the common good. Moreover, the curriculum encourages students to contemplate for themselves and the student inquiry has a significant place in learning.

Sunan e Abi Dawood is written by another writer and a collection of Hadiths (sayings of Prophet PBUH). It is compiled in the golden period of Islam. It is translated and commented by many Muslim scholars. In these books, sharia (Laws in Islam) is explained in detail. The linguistic description also helps the students to get the original meaning of the text. It contains all dimensions including epistemological, the pedagogical, anthropological, and the ecological but it still depends on the teacher's methodology of teaching.

This collection of Hadith has all dimensions because of the following reasons:

- The curriculum provides multiple ways of evaluation and different kinds of assessment data provided in this book.
- The pedagogy reinforces written and articulated values practiced in Islamic society.
- The real-world curriculum of community and career volunteers regularly complements the formal curriculum of the mentioned book.

Sunan e Nasai is the description of the transmitted knowledge of the Muslims. This collection of Hadith (sayings of Prophet PBUH) is compiled during the early Islamic period. It is translated and commented by many Muslim scholars. In these books, sharia (Laws in Islam) is the central focus where the linguistic description helps to understand the original meaning of the text. It contains only epistemological and pedagogical dimensions. This book does not cover the ecological and anthropological dimensions.

The analysis of the book reveals some facts that this collection of Hadith is different in its writing style. In this book, the classical and traditional style is applied. This book covers two dimensions; epistemological and pedagogical. It is because the practice encourages teaching in artistic and innovative ways and the curriculum allows the flexibility so that demographic, cultural, and individual needs and interests can be addressed.

Sunan e Ibn-e-Maja is also the collection of Hadith (sayings of Prophet PBUH) which is compiled in the early duration of Islam. It is translated and commented by many Muslim scholars. This book inclusively discusses the sharia (Laws in Islam) through linguistic representation in order to attain the core meaning. It contains the ecological and pedagogical dimensions and excludes the anthropological and epistemological dimensions. It is because the practice encourages teaching in creative ways and the staff recognizes the importance of their contribution to the moral architecture of the school in general and of classroom in particular. This book is written in a precise way with footnotes. It is analyzed that this book is short but very informative for the initial reader of this subject.

Sharh e Ma'ani ul Asaar is also the collection of Hadiths (sayings of Prophet PBUH) compiled in the early period called the golden period of Islam. It is translated and commented by

many Muslim scholars. This book inclusively discusses the sharia (Laws in Islam) through linguistic representation in order to attain the core meaning. The methodology of this book has been analyzed with the presence of epistemological and pedagogical dimensions. This book does not cover ecological and anthropological dimensions.

This book holds a primary position in the list of sources for Islamic teaching. In this book, the Hadiths are mentioned with footnotes. In footnotes, the opinion of every school of thought is described briefly. The methodology of this book has been analyzed with the presence of epistemological and pedagogical dimensions. This book does not cover ecological and anthropological dimensions. It is because the curriculum does not allow any flexibility so that demographic, cultural, and individual needs and interests can be addressed. Moreover, the curriculum promotes a sense of community and a regard for the common good.

Al Moatta Imam Muhammad is also a very significant and classical collection of Hadiths (sayings of Prophet PBUH) which is compiled in the golden period of Islam. It is translated by many Muslim scholars. In this book, the sharia (Laws in Islam) is described in a very elaborative way. The linguistic description also helps the students to get the accurate meaning from the text. It contains all dimensions including epistemological, the pedagogical, anthropological, and the ecological but it all depends on the methodology of teaching which must aim to address all dimensions.

This book of Hadiths has all dimensions because of the following reasons:

- The staff recognizes the importance of their contribution to the moral architecture of the classroom and school by teaching this book in a designed curriculum.

- The entire staff recognizes that they constitute a critical element of the curriculum that students encounter.
- The curriculum helps students to understand the difference between mere opinion and knowledge-based claims.

Al Moatta Imam Malik compiled the collection of Hadiths (sayings of Prophet PBUH) in the early period of Islam. It is translated by many Muslim scholars. In these books Sharia (Laws in Islam) is elaborated with linguistic descriptions in order to attain the original meaning of the text. It contains all dimensions where teacher's methodology holds a central position to encompass these dimensions.

This collection of Hadiths is quite different in its methodology because "*Takhreej*" is considered a prominent addition to this collection. Takhreej is the knowledge about the narrators of Hadith. It is also analyzed that this collection of Hadiths has all dimensions because the pedagogy reinforces written and articulated values. Moreover, the professional staff understands that their ongoing learning and development are crucial to their remaining dynamic formal and informal curricula.

Shamail Tirmezi is also the collection of Hadith (sayings of Prophet PBUH) by another writer which is compiled in the golden period of Islam. It is translated and commented by many Muslim scholars. This book is different in its titles of the chapters. These chapters are related to the activities of the daily life of Prophet Muhammad (PBUH). The linguistic description also helps the students to get the most original meaning from the text. It contains all dimensions including epistemological, pedagogical, anthropological, and the ecological but it all depends on the teacher's methodology while teaching to take in to account the four dimensions.

This book is about every habit of the Prophet (PBUH). This book has footnotes in which the commentary of the Hadith is also mentioned in detail. This book has all dimensions because the entire staff recognizes that they constitute a critical element of the curriculum that students come across. Additionally, the curriculum promotes student's understanding of civic responsibilities.

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Chapter 5

Findings

5.1. Overall View of the Dimensions

Following Heuristic Instrument for Curriculum Analysis of eight years duration coursebook revealed that epistemological dimension has largely influenced teaching and learning, evidently found to be encompassing 70-80% of the books. This percentage was highly prominent in books related to natural as well as social sciences. The reason, perhaps, is largely contingent on the curriculum which provides appropriate emphasis on non-measurable educational goals and seems to encourage students to think reflectively and critically.

The ecological dimension was analysed by visiting the Jamia rizwiya Zaya-ul-ulum Rawalpindi and Bara Kahu Islamabad. It was observed that in all eight years of education, school ethos promotes equitable opportunities for all students and school curriculum evidently offers safe learning and living environment. However, it was also observed that the learning environment does not welcome freedom of thought.

The anthropological dimension was analysed not only by evaluating the books but also by taking interviews from teachers and students of madrassas.¹³¹ It was analysed that the entire staff recognizes that they constitute a critical element of the curriculum that students encounter. Moreover, the professional staff understands that their ongoing learning and development are crucial to their remaining dynamic formal and informal curricula.

¹³¹ Interview has been taken from the teacher Syed Azmat Hussain Shah; a reknown scholar graduated from Jamia Rizwiya Zya-ul-Ulum (Dars e Nizami)

The analysis of pedagogical dimension found that this dimension heavily relied on Quranic Sciences, Hadith Sciences and theological Sciences. The reason behind this fact is the priority of teachers for religious sciences as they consider it more important than Natural Sciences and Social Sciences to students' development pertaining to the ideology of Madrassas. Therefore, it seems that the staff uses culturally responsive teaching while focusing these sciences.

5.2. Year Wise Progression of the Concepts

The researcher has focused on yearly conceptual progression of curricula. For instance, Arabic books taught in 1st, 2nd, 3rd and 4th year were in Urdu language which, assumingly, are quite easy to grasp for Urdu native speaker. These books which were narrated in Urdu language were then changed to Arabic writing font in 5th and 6th year of Dars-e-Nizami. Interestingly grammar was taught in first five years whereas the next two years focus on teaching Arabic language through literary forms, specifically poetry such as "Dewan ul Hamasa".

Similarly, books related to theological sciences were also found in conceptual progression. In the first four years, the basics of theology were taught while in the sixth year, the book *Aqeedatu Tahaviah* was then included in the curriculum. This book is based on traditional Arabic language, however, is quite complex and less flexible for readability and comprehension especially for elementary classes. Later on, in the 6th and 7th year, students become able to understand and follow up on these books.

5.3. Pedagogical Scarcity in Natural Sciences Curriculum

The analysis of the curriculum revealed that student inquiry does not have a significant place in learning and remains depreciated majorly in subjects related to natural sciences. It thus seems to ignore an important factor stated that students who belong to 12 years of age have a natural

tendency to inquire and know about natural phenomena happening around, such as the hidden truths about reality and the physical world. However, the amount of knowledge provided is only related to the metaphysical world which, seemingly, is not enough for the set standard of learning aptitude. Followed by, in the 6th year of learning phase, the book entitled *Al-Hayyet-ul-Wusta* is added to the curriculum. Although a detailed analysis of the book is given in the previous chapter, a significant point is that this book reflects a curriculum related very basic knowledge of the physical world. Moreover, the information about scientific facts is not upgraded in this book. In 7th year of education in madrassa, another book entitled as *Fehm-e-Falkyat* is added, which is also a translation of the original book. This book, however, does not cover ecological and anthropological dimensions.

5.4. Comaprative Analysis of Madrassas' Objectives in Rawalpindi and Islamabad

Some Madrassas based on *Dares e Nizami* have introduced new reforms and accepted challenges of the modern world like Dar-ul-uloom Islmia Barakahu Islamabad. As observed, madrassas need dire support not only financially but rationally as well so as to make refined policies for implementation of new educational setup. While introducing different reforms, the government must take into account the sensitivities and independence of the madrassas. A compassionate government can help madrassas familiarize certain reforms in their internal system to move the focus from intolerant education to the teachings of Islam in a broader and larger framework. In the same way, it can equip with the skills and techniques to prepare a lot well-versed students both within religious education as well as conventional affairs. Additionally, reforms are long over-due to tie the widening gulf between different kinds of educational systems that are well-known in the country. Lastly, madrassas system has also realized that rejecting all government proposals for

reforms is seemingly undesirable. They need to examine the system on merit before passing a law for accepting or rejecting madrasas. In the same vein, government has to make it clear by its words and deeds that the real objective behind these reforms is not to reconcile foreign and domestic critics but to introduce an integrated educational system in the country. The mutual trust is being developed and to make it more worthy and desirable, it requires time with notable considerations from both sides.

Undoubtedly, education has repeatedly been dichotomized as either being religious or non-religious (secular), that is to say, education that teaches fundamentals of theology and religious law and education within religious madrasas is questioned as to whether it qualifies for renowned identities such as law, medicine or engineering. These are divided as two different kinds of educational systems. But if it is not witnessed how education can be so hollowly divided, it seems it will only result in disruption and disintegration of educational institutionalization. If education endows human mind with a spark of light, it is appreciated, but if it does not value the essence of education, it is less likely to be identified as a productive educational system. Human mind is impressionable at all ages and it is the task of education to see that it remains impressionable; education is thus education for life. It enables the best in us to come forth, to be nurtured and advanced. It imparts an awareness of existence and the ability to deal with worldly matters. The extent to which learners have learnt to discipline themselves in the historical present in order that their dormant faculties flourish and qualify them for the awards of higher life, is specifically the extent to which they have been ducted.

It is lifelike that there are definite types of education which prepare learners for what may be called useful tasks of life; the aim is to teach certain technical skills in order that students can dedicate their education for the purposes of earning livelihood. But what is contented is that even

if this kind of discipline is not geared to the basic purpose of highlighting the best of which a student can be, as human beings are capable of, it is considered as less worthy and certainly cannot be regarded as the final consummation of the educational procedure.

Conclusively, to tackle modern world challenges in a defining manner, madrassas have to introduce certain reforms in their curricula and teaching strategies. More specifically, it is crucial when madrassas intend to play a significant role in the socio-political development and religious nurture of the masses in Pakistan. These reforms, however, should not be foreign-imposed. Such restructurings are neither desirable nor long lasting. Instead, they should be home-driven and backed up by diverse shareholders and policy makers in general and madrasa principles in particular. It has to be fully realized that true believers never cease the struggle for improvement since they have already been cautioned by the Holy Prophet (PBUH) that ‘ruined is he whose today is not better than yesterday.’¹³²

¹³²Al-Ghazali, Abu Hamid, *Ihya al-Ulum al-Din*, (Beirut: Dar al-Marifa, n. d.) Vol. 4, pp335

6. Conclusion

Graduates-students of madrassas reflect the system that produces them as Islamic scholars. Their introvert and extrovert behaviors, social interaction with society and worldviews based on the learning atmosphere are all fundamental aspects held crucial for learning. In fact, they are a reflection of their respective institutes. For this purpose, the researcher has analysed their curricula to identify the system of madrassas. Hence, the researcher has used Heuristic Instrument for the Analysis of Curriculum. It was used by taking permission from the authors who are Douglas J. Simpson, Irma L. Almage, Andrea L. Beerwinkle, Dilber Celebi, Rick Ferkel, Thomas E. Holubik, Christy A. Reed and Tracee A. Tomlinson from the Texas Tech University. They named this instrument HIACE and applied it for the analysis and development of curriculum.

To analyse the curricula of Madrassas based on Dars-e-Nizami, the researcher used descriptive and analytical methods to take a historical perspective of the religious education. Furthermore, the eight years curriculum duration of Dars-e-Nizami was analysed using a similar method. In eight years duration of study, students learnt diverse forms of sciences, as evident, yearly books were categorized into main sciences and other branches of main sciences.

The curricula were analysed by the categorization of the books into six categories and their sub categories. These categories and sub-categories included Quranic Sciences (Usul-ul-Quran, Commentaries of Quran, Tajweed), Hadith Sciences (Usul ul Hadith, Commentaries of Hadith), Natural Sciences (Medicines and Astronomy), Social Sciences (Law, History, Philosophy, Logic, Geography and Ethics), Linguistics (Arabic and Persian) and Theological Sciences.

The books related to main and sub-categories were analysed by following the four dimensions which encompass pedagogical, epistemological, ecological and anthropological. For

every dimension, the researcher made specific objectives aligned with the research questions. These research questions are analyzed acutely by using checklists manually.¹³³ The checklists were manually filled by the researcher for every single book of the desired curricula “Dars e Nizami”. On the basis of these checklists the analysis became systematic. The systematic analysis was explained in chapter four of this dissertation.

Conclusively, it is analysed from the comparative study of historical perspective of the Curricula of Dars-e-Nizami with the present madrassas’ curricula that an important dimension of the whole issue of Madrasa Nisabs is that maslaki (sectarian) differences are given undue importance. Two results follow that madrassa teachers are seemingly engaged in theological disputes and writing demolishing beliefs and practices of other maslaks or sects. Real religious issues are rarely touched upon in these controversies, and pretty peripheral issues are given all the attention. Based on personal experience, for example, the head of Ahle-Sunnat’s senior madrasa in Rawalpindi passionately condemned all of Islam’s other sects. In this continuously inter-maslaked debate, seemingly, massive energy is wasted on weapons and wars, energy that can be best used anywhere else. However, these divisive rituals can hardly be referred to as religious, so students are inappropriately concerned.

Greater madrassas have frequent discussions among students, in which they promote fanatical adhesion to their maslaks. Rhetoric is central to madrassa learning, also called balaghat. In these debates, the more a pupil becomes enthusiastic and emotional, the more he wins respect. The consequence of continued brain washing is that students honestly believe that their maslak’s

¹³³ These checklists are documented at the end of this dissertation.

interpretation of Islam is the only reality, that they somehow fall victim to other maslak's adherents, creating an atmosphere of tension within Islam.

Certainly, if these madrasas fall into real life matters, they will probably affect the masses, regardless of the merits of what they believe. As evident, a daily Ahle-Hadith sect website rejects other denominations, which have been listed previously. Similar pages must also be maintained by other Islamic groups. For students who are turning into fanatics through suppressive madrassas, larger madrassas should be vigilant of the matter. It is dangerous because it distracts teachers and learners from the true religion of Islam and the practical challenges of everyday life by alternatively emphasizing on intermaslak disputes.

During multiple visits to different madarssas, it was observed that blind following of printed phrase has been given heavy emphasis. The critiques of the suggested books similarly seem inappropriate. In fact, both of the book and the instructor are faithfully obeyed in the mainstream culture of madrassas. This taqlid (followship) is emphasized not only in matters of faith, but also in dress and conduct. The Shari'a and fiqh have become fundamental to the Islamic curriculum, offering non-Muslims and students the illusion that they are all concerned with Islam. Orthodoxy has maintained the identity of Muslim community by condemning disbelievers in the inherited theological phrases, but demanded from the Muslims little beyond conformity at the lowest religious and ethical levels. Moreover, in its capacity to claim true beliefs and practices, it was the duty of the orthodox official ulama to focus on consistency in these two domains of religious life.

Most of the students simply remember what they have been told or from several prescribed books. Smaller madrassas do not have much learning, whereas larger madrassas take written exams. Evidently, children are brainwashed in such a manner that they never deviate from the set

norm. The answers of students are so conservative, even retrograde, that reading them sometimes becomes surprising. It seems doubtful that these students will probably think out of the box regarding the current trends of education and demands of the moment, since the orthodox stance is absolute right. In the context of today's challenges, quotes of medieval texts are taken as a sign of Ulama's understanding. Because no outside literature for reading is allowed on most of the madrassas, the students remain cocooned in the four walls of the setup. In the meantime, they seem to have developed negative attitudes towards the outside world that they function like regressive ones except for the middle and the secondary class who have been exposed to the larger system of education. They evidently move particularly towards the new.

When an outsider said he had no right to tell the teachers what to do, it was considered as an absolute right behaviour. Certainly, this is a major reason behind the blind fellowship of the curricula and teachers. Therefore, it is highly recommended to future researchers to analyse the curricula with new objectives.

With the acceptance of the beauty in diversities, sectarianism can be promoted in the Madrassas culture. It is not because minorities should have a right to establish their own institutions to preserve their religion and culture that researchers are interested in madrasa nisab and in its attitude. It is rather because they are very rightly concerned about the effect on Muslim society of madrasa education. The alims and the excesses of the madrassa not only differ greatly in clothing, language and manner from ordinary people, but are viewed as examples of the perfect Islamic way of life. The madrasa pass-outs often affect the people around them regressively.

In modern period, truereligious subjects like Qur'an and Hadith find much less space in various Madrassa nisabs. The madrassa syllabus assumes that a large portion of the Fiqh has

become irrelevant due to the changing circumstances. All other laws applied in the government and courts are non-religious, secular and general, with the exception of personal laws. The traditional Indian penal code in 1860-1 repealed and endorsed the Shari'a criminal law. The Shariat Act of 1937, adopted by the British and accepted by the Muslims without protest, also determines a number of aspects of the so-called personal laws of Muslims. As for the rest of Shariaa, it must be recognized that a large proportion of it is unique to culture and the times, and it is unwanted that we emphasize it and that we enforce it in today's world. This refers specifically to the clothing and other everyday details.

The approaches to both Islamic and external education, promoted in madrassas, are not very promising for a pluralistic modern society. They train the minds of their students not only to blindly follow their religious teachings, but also the customs and practices of the society then (from the seventh to 10th centuries), and cultivate an attitude which considers them (the medieval customs of society) as the central point for a panacea problems. The world around them knows little.

It has been observed that in the religious institutions, all theoretical happenings revolve round teacher-centered lecture method. The extra and co-curricular activities are unknown to them to some extent. It is therefore a pedagogical dimension deficient and can be evidently observed. All current educationists approve that any technique of teaching that fails to involve students is imperfect. Hence, the people at the rudder of concerns in *Madrassas* should make proper measures for religious, moral and spiritual training of their students. This supplementary training will definitely swallow in them missionary spirit and at the end of the day society will subsidy from their composed and multi-faceted behaviors.

7. Suggestions

7.1. Suggestions for the Teachers

Traditional Muslim education was not defined as an activity detached from other aspects of society globally. It acted in harmony with all other activists and institutions to confirm them and to be reinforced by them. Not astonishingly the mosque, the heart of all religious activities, was the apex of the whole system. Neither the educator nor the student wonders in isolation from the rest of the community. They more often than not integrated with other educational systems, thus, recollecting their close contact with everyday life. There was always a close personal relationship between the teacher and the student which ensured that ethical and spiritual guidance was given besides the teaching of various skills.

In curricula analysis, two extreme personalities of black and white were seen with the educational environment. As an analyst, it seems that there are two extremes of teachers' personality that are prevalent in our society. One is the Muslim teacher who is scared normally and consequentially drives their pupils towards Jahiliya, i. e., the ignorance which Islam had superseded once and for all. Teacher is expected to do this paramount to impress the minds of his learners; the general ethos and morality of Islam at the communal and individual levels. This optimistic role assigned by Islam to the teacher who is measured, thereby, to be moral tutor. Teacher's authority is centred on imparting useful knowledge to their followers, after doing their best to purify that form from any corrupting mixture of imported science which may disagree with the outlook of Islam. On the other hand, another fruitful outlook is to witness how teachers are gifted with another form of authority, which is that of moral counselor and guide to the learners. The Muslim teacher must never detach themselves from social issues that oppose people of the

community. Teachers should not be a nonactive or have unresponsive attitude towards the difficulties of the community of their resolution. Their success is dignified by both the matter and the spiritual lesson, not only for the intellectual part of the personality of the student and scholar, but to the whole society. Another extreme personality especially in *Madrassas* education is observed that they want to stay away from the updated sciences and modern languages. It is indispensable that our education appreciates the rapidly changing environment of developments and techniques. It is a world dominated by the artefact of machinery and also by fast social alteration for which manual deftness and mental alertness with self-reliance are necessary prerequisites for dealing with environment. The phenomenon of the constant invasion of people into cities and the era of the megalopolis with its host of technicians and specialists and the rat race for daily bread are everlasting features of our existing world.

The role of the teacher in the implementation of curricula can never be fully committed to all dimensions including epistemological, anthropological, ecological and pedagogical. When wisely examined and notified that the curriculum meets the exact kind of accountable teacher, who can carry over both the matters and essence of what they teach to the class, then one can say that a proper learning atmosphere is ready to teach learner about true religious orientations within a certain community. The ultimate product is no mere philosophical observer but a lively, well-informed and operative citizen with fruitful livelihood in the community. He or she should be intellectually knowledgeable and mentally responsive to act reasonably and appropriately with regard to the rapidly changing social scene. In this way, the personality and the scholarly ability of the student will cultivate and grow. It would be unlike the modern system which operates like a factory with a building line measuring its success by arithmetical tables. Traditional Islamic education, on its contrary, measures its movement by the fact that it positively stimulates the

community as a whole to take an interest in larger issue so essential to its nature and existence. Because of their role in the community and in the field of education, the teacher acts not simply as the builder of better knowledge but also as a sample to better behavior. Teaching was not simply an occupation to be sold but a role to be completely and entirely performed. In all of this, it can be seen that school reproduces society.

7.2. Suggestions for the Students

The suggestions and recommendations of the study can be separated into two parts. First, those which focus on the principles and key initiatives within madrasahs that are important to appreciate the curricula development in *Dars e Nizami* itself without merging it with other defined and refined education system. Second, those which focus on specific practical measures to merge and integrate the curricula of *Dars e Nizami* with other education systems within the country for the purpose of improving educational system as a whole.

Curricula are often divided into arts and sciences and these in turn are sub-divided into numerous sub-branches. Providing diverse forms of knowledge serves a valuable purpose that it enables students to specialize in a particular share of knowledge. However, an attempt should be made to fix students' attention on all-inclusive togetherness which is both the first and last step of sophisticated education. Students' objectives should be mainly outlined, which is called 'the universe or the world. Learners are a product of the wise saying of the Roman philosopher who remarked "since I am human which is outside the range of my concern and study".

Thus, there is a need to empower students to be well informed in the sense that they are made mindful of inheritance which has been given to them by the human race and must be drilled into becoming the operative agents who can impart a new direction or creative impulse to history.

And this they can do, if they are guided to take correct decisions in relation to suitable selected data submitted for their consideration. It is of no use to acquire an encyclopedic mind if it is so underdeveloped in its growth that it cannot form a correct judgment on even basic staples.

The religious *Madrassas* in Pakistan follow a curriculum called *Dars e Nizami*. The ideology of the *Dars e Nizami* was to introduce a blend of Islamic teachings with social/natural sciences so that the graduates adopt different occupations such as becoming lawyers, judges and administrators of the state. This curriculum has undergone multiple stages of inquiry while numerous changes have also been incorporated. As evident, three hundred and thirteen books have been taught in eight years. It is suggested that in the existing framework of *madrassas* education, they must familiarise the teaching of English, Urdu and other tools required for language learning and writing skills. If Quranic knowledge is to be passed on to others (say the Chinese, the Germans, the Japanese, the French, the Italians and so forth) it becomes mandatory for Muslims to learn these languages as well. Only in this way Muslims may do complete justice to their mission as a mid-most community.

The worldly disciplines contained within the *Dars e Nizami* are philosophy, logic and astronomy. These might have been appropriate subjects at the time of initiation of the *Dars e Nizami* curriculum but in the contemporary periods, they should be substituted by contemporary modern sciences. The subjects/books noticeably lacking in *Dars e Nizami* are history, comparative study of religions, social sciences, politics, international affairs and economics. As a result, the degree holders of *Madrassas* are not exposed to current ideologies and present concerns. In order to widen their scope, the disciplines mentioned above should be assimilated in *Dars e Nizami*.

Madrassa students are largely uninformed of other worldviews. This absence of awareness often leads to an approach where they think discriminatorily. They ought to be uncovered to other world views so that they can associate the Islamic system with other systems.

The formation of madrassas in diverse parts of the country is not headed by any scientific viability study. As a consequence of random horizontal growth of these institutions, the standard drops noticeably. It is therefore recommended that the setup of madrassas in different areas must be done in a suitable, prearranged manner, after studying local needs and situations.

The resource organisation in madrassas is as outmoded as other features. Due to nascent methods of fund-raising, they lack in finances. The personalities and behaviour of students also seem to be lacking professional ethics regarding self respect due to the nature of the books taught which disallow an out of the box approach and hence damage their self-esteem. Madrassas should embrace appropriate and honourable procedures of resource generation.

Instructors in religious institutions take massive time for the completion of their duties. Despite carrying heavy education accountabilities, their incomes and incentives remain less. If teachers are not self contented; a perfect curriculum will also not be implemented in standard ways. Their incomes and other remunerations should be carried at equality with teachers of public sector instructional organizations.

One noteworthy obstacle in mainstreaming religious *Madrassas* is their aloofness from mass media. Millions of booklovers of print media and audiences of electronic media do not know about the progresses in the dominion of religious education. *Madrassas* should take this matter into consideration and should also develop strategies for prominencing their shares, happenings, accomplishments and contributions in the media.

It ought to be retained in mind that the largemadrassa educational system of Pakistan needs to be upgraded and aligned with the standard education. Detachment of educational systems has a strong impact on the uniformity of the nation as one. Subsequently, this division has not only created different classes in the country but is progressively spreading the sound between them. To bring harmony and solidity into the nation, combined struggles at all levels and in all streams of education are required. While emerging a feasible program of educational reforms, the government may allow the integration of *Madrassa* education with other institutes. Moreover, private institutions may be permitted to operate at graduate and post-graduate levels leading to specialization with some subjects of Modern sciences and some of *Dars e Nizami*. If this is applied, there would be no need to acquaint with modern subjects separately in the curriculum.

Every educational system worth the name must have a price system. The Islamic educational system must also illuminate its price system. Every dynamic system has two essential features, permanent and basic features which differentiate it from other systems. If such mechanism for change does not exist, the system cannot adapt itself to fluctuations in time and space and tends to stagnate and vanish. The basic features of Islamic constitution as embodied in the Quran and Sunnah, the belief in Allah, the faith in the Prophet and the basic attitude that all human activity abides by the ways of God. Islamic education has to impart these beliefs and attitudes to the Muslim youth.

Side by side with the inculcation and establishment of these basic values, Islamic education must ingrain into the minds of Muslim youth flexibility, adaptability and mechanism for adjustment in accordance with the international standards. The Arabs, as evident, were the first people to demonstrate such elasticity and adaptability during the heyday of Islamic academic effervescence. They acquired the Greek learning subjected it to exploration, investigation and

development in such diverse field as Algebra, Geometry, Astronomy, and Navigation Chemistry for medicines and evolved the scientific principles of empiricism. The essence of experiential scientific attitude consisted of moving away from inflexible beliefs and practices in world matters and rising vigorous doubts about all propositions. By questioning everything that could be questioned by asking at every step; is that so? This pragmatic attitude gave huge freedom to human curiosity and became the cause for major scientific realizations. Scientific beliefs came to be held hesitantly rather than inflexibly, in the hope that further investigation and experimentation would lead to substitute beliefs. The Arabs carried this new empirical scientific attitude to Spain among other place and from there this accustom burst out into Europe in the fifteenth and sixteenth centuries and cause the Renaissance. Now there is a time to keep constancy and standardized approach towards our curricula improvement.

8. Appendices

8.1. Appendix I: Heuristic Instrument for Analyzing Curriculum Emphases:

Epistemological Checklist

#	Question	Yes	No	N/A	Comments
1.1	Does the curriculum allow for flexibility so that demographic, cultural, and individual needs and interests can be addressed?				
1.2	Does the curriculum provide multiple ways of evaluation and different kinds of assessment data?				
1.3	Does the curriculum include an appropriate emphasis on non-measurable educational goals?				
1.4	Does the curriculum encourage students to think reflectively for themselves?				
1.5	Does the curriculum help students to understand the difference between mere opinion and knowledge-based claims?				

1.6	Does the curriculum promote student understanding of civic responsibilities?				
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8.2. Appendix II: Heuristic Instrument for Analyzing Curriculum Emphases: Pedagogical Checklist

#	Question	Yes	No	N/A	Comments
2.1	Does the pedagogy value the student's point of view?				
2.2	Does practice encourage teaching in imaginative and creative ways?				
2.3	Does the staff use culturally responsive teaching?				
2.4	Does student inquiry have a significant place in learning?				
2.5	Does practice draw on research related to effective methods of teaching?				
2.6	Does the pedagogy reinforce written and articulated values?				

**8.3. Appendix III: Heuristic Instrument for Analyzing Curriculum Emphases:
Anthropological Checklist**

#	Question	Yes	No	N/A	Comments
3.1	Does each student’s prior learning emerge as an important part of the learning of other students and teachers?				
3.2	Does the entire staff recognize that they constitute a critical element of the curriculum that students encounter?				
3.3	Does the professional staff understand that their ongoing learning and development is crucial to their remaining dynamic formal and informal curricula?				
3.4	Does “the real world curriculum” of community and career volunteers regularly complement the formal curriculum?				
3.5	Does the human curriculum help foster a sense of community and a regard for the common good?				

3.6	Does the embedded curriculum nurture democratic values in everyday and ordinary experiences?				
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**8.4. Appendix IV: Heuristic Instrument for Analyzing Curriculum Emphases:
Ecological Checklist**

#	Question	Yes	No	N/A	Comments
4.1	Does the classroom and school curriculum promote a safe learning and living environment?				
4.2	Does the ethos promote equitable opportunities for all students?				
4.3	Does the curriculum promote an ethic of care?				
4.4	Does the learning environment welcome freedom of thought?				
4.5	Does the atmosphere exude an enthusiasm for learning?				
4.6	Does the staff recognize the importance of their contributing to the moral architecture of the classroom and school?				

8.5. Appendix V: Category-wise books to be taught during Al aula (1st year)-‘Drja oola’

Year	Category	Sub-cat.	Books	Commentaries
I st	Theological Sciences	-	<ul style="list-style-type: none"> • Hashia Al Tahtawi 	No commentaries
		-	<ul style="list-style-type: none"> • Noor ul Eizaah 	<ul style="list-style-type: none"> • Maraqil Falah Arabic Sharh Noor ul Eizah • Imdad ul Fattah Arabic Sharh Noor ul Eizah • Anwaar ul Eizah Urdu Sharh Noor ul Eizah • Noor ul Isbah Urdu Sharh Noor ul Eizah • Ashraf ul Eizah Urdu Sharh Noor ul Eizah • Takmeel ul Eizah Urdu Sharh Noor ul Eizah
	Social sciences	Law	<ul style="list-style-type: none"> • Al Fiqh ul Muyassar 	No commentaries
	Linguistics	Arabic	<ul style="list-style-type: none"> • Nahw Meer 	<ul style="list-style-type: none"> • Nahw Meer Urdu • Badr e Muneer Urdu Sharh Nahw Meer • Hadya e Sagheer Urdu Sharh Nahwmeer • Tanveer Urdu Sharh Nahwmeer • Sayul Faqeer Urdu Sharh NahwMeer • Dars E Nahw Meer By Mufti Ahmad Mumtaz

				<ul style="list-style-type: none"> • Iqna uz Zamir Tareeb Nahw Mi
			<ul style="list-style-type: none"> • Irshad us Sarf Persian 	<ul style="list-style-type: none"> • Minhaj us Sarf Urdu Sharh Irshad Us Sarf By Maulana Sad ul Baqi • Tanweer us Sarf Urdu Sharh Irshad Us Sarf • Izhar us Sadaf Urdu Sharh Irshad us Sarf • Khair uz Zad Urdu Sharh Irshad us Sarf • Dars e Irshad Us Sarf By Mufti Ahmad Mumtaz • Maarif Us Sarf Urdu Sharh Irshad Us Sarf • Imla Us Sarf Urdu Sharh Irshad Us Sarf • Anwaar Us Sarf Urdu Sharh Irshad Us Sarf
			<ul style="list-style-type: none"> • Muqaddemat ul Jazria 	No commentaries
			<ul style="list-style-type: none"> • Mizan o Munsha'ab 	No commentaries
			<ul style="list-style-type: none"> • Sharh e Miata Aamil 	<ul style="list-style-type: none"> • Al Bashir ul Kamil Sharh e Urdu Sharh Miata Aamil • Misbah ul Awamil Sharh e Urdu Sharh Miata Aamil • Miftah ul Awamil Sharh e Urdu Sharh Miata Aamil • Rifat ul Awamil Sharh Urdu Sharh Miata Aamil

			• Awamil un Nahw	No commentaries
			• Tasheel un Nahw	No commentaries
			• Taiseer ul Mubtadi	No commentaries
			• Ilm Us Sarf Aowalain o Aakherain	No commentaries
			• Sarf e Meer	No commentaries
			• Sarf e Bahai	No commentaries
			• Al Tariqat ul Asria	<ul style="list-style-type: none"> • Al Tohfat Ul Marziah Urdu Tarjama Al Tariqat ul Asria • Al Hadaiq ul Arabia Urdu Sharh Al Tariqat ul Asria
			• Arabi Ka Muallim	No commentaries
			• Kanz un Nawathir	No commentaries
			• Taiseer ul Abwab	No commentaries

			<ul style="list-style-type: none"> Mujam Abwab us Sarf 	No commentaries
			<ul style="list-style-type: none"> Muqaddemat ul Jazria 	No commentaries
			<ul style="list-style-type: none"> Taleem un Nahw 	No commentaries
			<ul style="list-style-type: none"> Taleem Us Sarf 	No commentaries
	Social Science	Humaities-Ethics	<ul style="list-style-type: none"> Taleem ul Muta'allim 	No commentaries
			<ul style="list-style-type: none"> Tareeqa Jadida 	No commentaries
			<ul style="list-style-type: none"> Pand Nama 	No commentaries
	Quranic Sciences	-	<ul style="list-style-type: none"> Jamal ul Quran 	No commentaries
	Social Science	History	<ul style="list-style-type: none"> Qasas Un Nabieen 	No commentaries
	Linguistics	Persian	<ul style="list-style-type: none"> Farsi Zuban Ka Asan Qaida 	No commentaries
			<ul style="list-style-type: none"> Karima Sadee 	No commentaries

			<ul style="list-style-type: none"> Gohar E Be Baha Urdu Sharh Karima Sadec 	No commentaries
			<ul style="list-style-type: none"> Panj Ganj 	No commentaries
			<ul style="list-style-type: none"> Taiseer ul Mubtadi 	No commentaries

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8.6. Appendix VI: Category-wise books to be taught during Al sania (2nd year)-‘Drja e Sania’.

Year	Category	Sub-cat.	Books	Commentaries
2 nd	Quranic Sciences	Commentaries	• Darsi Tafseer Urdu Tafseer Para Amm	No Commentaries
			• Ambar Ul Yam Urdu Tafseer Para Amm	No Commentaries
			• Tafseel ul Kitab Urdu Tafseer Para Amm	No Commentaries
		Tajweed	• Fawaid Makia	No Commentaries
			• Al Mirqat	• Taozihat Urdu Sharh Al Mirqat • Al Tashrihaat Urdu Sharh Al Mirqat • Tohfat ul Mazoor Urdu Sharh Al Mirqat
	Hadith Sciences	-	• Zad Talibeen Ul	• Roza Tut Talibeen Urdu Sharh Zadut Talebeen • Irshad Ul Talibeen Urdu Sharh Zadut Talebeen • Mukhtar ut Talibeen Urdu Sharh Zadut Talebeen

			<ul style="list-style-type: none"> • Moeen ut Talibeen Urdu Sharh Zadut Talebeen • Haqaiq us Salheen Urdu Sharh Zadut Talebeen
Social Sciences	Law	<ul style="list-style-type: none"> • Al Mukhtasar Ul Quduri Vol. 1-3 	<ul style="list-style-type: none"> • Anwaar Ul Quduri Urdu Sharh Mukhtasar Ul Quduri Vol. 1-5 • Al Sharh us Sameeri Urdu Sharh Mukhtasar Ul Quduri • Al Takmeel uz Zaroori Urdu Sharh Mukhtasar Ul Quduri • Al Tasheel uz Zaroori
Theological Sciences	-	<ul style="list-style-type: none"> • Al Qaol us Sawab 	No commentaries
Linguistics	Persian	<ul style="list-style-type: none"> • Ilm us Sigha Farsi 	No commentaries
	Arabic	<ul style="list-style-type: none"> • Ilm us Sigha-Arabic 	<ul style="list-style-type: none"> • Ilm us Sigha Urdu • Ashraf us Sigha Urdu Sharh Ilm us Sigha • Irshad us Sigha Urdu Sharh Ilm us Sigha • Dars e Ilm us Sigha Urdu Sharh Ilm us Sigha • Taozihat Urdu Sharh Ilm us Sigha

			<ul style="list-style-type: none"> • Hidayat un Nahw 	<ul style="list-style-type: none"> • Misbah un Nahw Urdu Sharh Hidayat un Nahw • Irshad un Nahw Urdu Sharh Hidayat un Nahw • Saayat un Nahw Urdu Sharh Hidayat un Nahw • Riwayat un Nahw Urdu Sharh Hidayat un Nahw • Einayat un Nahw Urdu Sharh Hidayat un Nahw • Taiseer un Nahw Urdu Sharh Hidayat un Nahw • Talkhees un Nahw Urdu Sharh Hidayat un Nahw • Derayat un Nahw Arabic Sharh Hidayat un Nahw • Siraj un Nahw Urdu Sharh Hidayat un Nahw • Zia un Nahw Urdu Sharh Hidayat un Nahw
			<ul style="list-style-type: none"> • Al Nahw ul Wazih 	No commentaries
			<ul style="list-style-type: none"> • Al Minhaj 	No commentaries

			<ul style="list-style-type: none"> Al Qirat Ur Rasheda 	<ul style="list-style-type: none"> Sharh ul Qirat Ur Rasheda Urdu Al Qiraat Ul Kashifa Urdu Sharh Al Qirat Ur Rasheda
			<ul style="list-style-type: none"> Tasheel Ul Adab 	No commentaries
			<ul style="list-style-type: none"> Arabi Ka Muallim 	No commentaries
			<ul style="list-style-type: none"> Kaleed Arabi Ka Muallim 	No commentaries
			<ul style="list-style-type: none"> Muallim ul Insha Vol 1 	<ul style="list-style-type: none"> Ashraf ul Insha Urdu Sharh Muallim ul Insha Tozihat ul Insha Urdu Sharh Muallim ul Insha Dalil ul Insha Urdu Sharh Muallim ul Insha Tasheel ul Insha Urdu Sharh Muallim ul Insha
			<ul style="list-style-type: none"> Fusool Akbari 	No commentaries
			<ul style="list-style-type: none"> Asaan Khasiat E Abwab 	No commentaries

			<ul style="list-style-type: none"> • Ilm us Sigha- Arabic 	No commentaries
			<ul style="list-style-type: none"> • Hidayat un Nahw 	No commentaries
	Social Sciences	Humanities- Logic	<ul style="list-style-type: none"> • Eisa Ghoji 	<ul style="list-style-type: none"> • Arabic Hashia Shaykh M. Alish ala Eisa Ghoji • Mughni Al Tullab Arabic Sharh Eisa Ghoji • Arabic Sharh Eisa Ghoji • Al Sharifi Urdu Sharh Eisa Ghoji • Siraj ul Mantiq Urdu Sharh Eisa Ghoji • Dars e Eisa Ghoji Urdu Sharh Eisa Ghoji
			<ul style="list-style-type: none"> • Asas ul Mantiq Urdu Sharh 	<ul style="list-style-type: none"> • Tas'heel Ul Mantiq
			<ul style="list-style-type: none"> • Taiseer Ul Mantiq 	<ul style="list-style-type: none"> • Asas ul Mantiq Urdu Sharh Taiseer Ul Mantiq

8.7. Appendix VII: Category-wise books to be taught during Al Saleesa (3rd Year) ‘Drja e Salisa’

Year	Category	Sub-cat.	Books	Commentaries
3 rd	Hadith Sciences	-	<ul style="list-style-type: none"> Riaz Us Saleheen 	<ul style="list-style-type: none"> Dalil ul Faleheen Urdu Sharh Riaz Us Saleheen Raozat Us Saleheen Urdu Sharh Riaz Us Saleheen
			<ul style="list-style-type: none"> Kanz ud Daqaiq 	<ul style="list-style-type: none"> Madin ul Haqaiq Urdu Sharh Kanz ud Daqaiq Tasheel ul Haqaiq Urdu Sharh Kanz ud Daqaiq Nawadir ul Haqaiq Urdu Sharh Kanz ud Daqaiq Ahsan ul Masail Urdu Tarjama Kanz ud Daqaiq
	Social Sciences	Law	<ul style="list-style-type: none"> Usool ush Shashi 	<ul style="list-style-type: none"> Usool ush Shashi Urdu Ajmal ul Hawashi Urdu Sharh Usool ush Shashi Safwatul ul Hawashi Urdu Sharh Usool ush Shashi Ajwadi ul Hawashi Urdu Sharh Usool ush Shashi Nujoom ul Hawashi Urdu Sharh Usool ush Shashi
	Linguistics	Arabic	<ul style="list-style-type: none"> Al-Kafia 	<ul style="list-style-type: none"> Eizah ul Matalib Urdu Sharh kafia Dars e Kafia Urdu Sharh Kafia Taqreer e Kafia Urdu Sharh Kafia

				<ul style="list-style-type: none"> • Al Duroos ul Wafia Urdu Sharh Kafia • Kashf ul Matalib Urdu Sharh Kafia • Tahzeeb ul Kafia Urdu Sharh Kafia • Morab Kashifa Urdu Sharh Kafia • Khademat ul Kafia Sharh e Kafia
			<ul style="list-style-type: none"> • Muallim ul Insha 	<ul style="list-style-type: none"> • Ashraf ul Insha Urdu Sharh Muallim ul Insha 2 • Tasheel ul Insha Urdu Sharh Muallim ul Insha 2
			<ul style="list-style-type: none"> • Tahzeeb 	<ul style="list-style-type: none"> • Al Tas'heel ut Tarteeb Urdu Sharh Sharh ut Tahzeeb • Anwaar ut Tahzeeb Urdu Sharh Sharh ut Tahzeeb • Sarh ul Labeeb Urdu Sharh Sharh ut Tahzeeb • Al Taqreeb Urdu Sharh Sharh ut Tahzeeb
Social Sciences	Humanities/Ethics	<ul style="list-style-type: none"> • Nafhat Ul Arab 	<ul style="list-style-type: none"> • Takmeel ul Adab Urdu Sharh Nafhat ul Arab • Ashraf ul Adab Urdu Sharh Nafhat ul Arab • Tohfah ul Adab Urdu Sharh Nafhat ul Arab 	

8.8. Appendix VIII: Category-wise books to be taught during Al Rabia (4th Year) -‘Drja e Rabia’.

Year	Category	Sub-cat.	Books	Commentaries
Fourth	Hadith Sciences	-	<ul style="list-style-type: none"> Riaz us Saleheen 	<ul style="list-style-type: none"> Dalil ul Faleheen Urdu Sharh Riaz us Saleheen Riaz us Saleheen Urdu By Imam Navami
			<ul style="list-style-type: none"> Noor Ul Anwaar 	<ul style="list-style-type: none"> Qout Ul Akhyar Urdu Sharh Noor ul Anwar Khulasat ul Anwaar Urdu Sharh Noor ul Anwar Talkhees ul Anwaar Urdu Sharh Noor ul Anwar
	Theological Science		<ul style="list-style-type: none"> Al Qutbi Sharh ul Wiqaya Kamil 	<ul style="list-style-type: none"> No commentaries Ahsan Ul Wiqaya Sharh Urdu Sharh ul Wiqaya Akhirain Fath Ul Wiqaya Sharh Urdu Sharh ul Wiqaya Akhirain Ashraf ur Riwaya Sharh Urdu Sharh ul Wiqaya Siraj Ul Wiqaya Sharh Urdu Sharh ul Wiqaya Awalain Al Siqaya Tarjama Sharh ul Wiqaya

				<ul style="list-style-type: none"> Noor ul Hidayah Sharh Urdu Sharh ul Wiqaya Awalain
Linguistics	Arabic	<ul style="list-style-type: none"> Maarif ul Kafia Wa Awaref ul Jami 	<ul style="list-style-type: none"> Darsi Taqreer Vol 1 Urdu Sharh Sharh Ul Jami Al Tahreer us Sami Urdu Sharh Sharh Ul Jami Al Fahm un Nami Urdu Sharh Sharh Ul Jami Al Miftah us Sami Urdu Sharh Sharh Ul Jami Khulasat ul Jami Urdu Sharh Sharh Ul Jami Misbah Ul Maani Urdu Sharh Sharh Ul Jami Lataif ul Maani Urdu Sharh Sharh Ul Jami Gharaz Jami Urdu Sharh Sharh Ul Jami 	
		<ul style="list-style-type: none"> Duroos ul Balagha 	<ul style="list-style-type: none"> Tafheem ul Balagha Urdu Sharh Duroos ul Balagha Tahzeeb ul Balagha Urdu Sharh Duroos ul Balagha Tohfah ul Balagha Urdu Sharh Duroos ul Balagha Miftah ul Balagha Urdu Sharh Duroos ul Balagha 	

			<ul style="list-style-type: none"> • Duroos e Maqamat Urdu Sharh Maqamat 	<ul style="list-style-type: none"> • Dars e Maqamat Urdu Sharh Maqamat • Al Kamalat ul Wahidia Urdu Sharh Maqamat • Taiseer e Maqamat Urdu Sharh Maqamat • Al Ifazaat Urdu Sharh Maqamat • Tashrihaat Urdu Sharh Maqamat
			<ul style="list-style-type: none"> • Tasheel E Qutbi Urdu Sharh Al Qutbi 	<ul style="list-style-type: none"> • Ilham ul Bari Arabic Sharh Al Qutbi
Social Science	Law		<ul style="list-style-type: none"> • Kashf ul Asrar Al Manar 	<ul style="list-style-type: none"> • No commentaries

**8.9. Appendix IX: Category-wise books to be taught during Al Khamesa (5th Year)-
'Drja r Khamisa'**

Year	Category	Sub-cat.	Books	Commentaries
Fifth	Theological Sciences	-	• Aasaar Us Sunan	• Aasaar Us Sunan Urdu • Taozih us Sunan Urdu Sharh Aasaar us Sunan
	Hadith Sciences	-	• Al Hidayah	• Ahsan ul Hidayah Urdu Sharh Al Hidayah Vol 1 • Ashraf ul Hidayah Urdu Sharh Al Hidayah Vol 1 • Ain ul Hidada Urdu Sharh Al Hidayah Vol 1 • Asmaar ul Hidayah Urdu Sharh Al Hidayah Vol 1
	Social Sciences	Law	• Eizah ul Husami Urdu Sharh Husami	• Misbah ul Husami Urdu Sharh Husami • Dars e Husami Urdu Sharh Husami • Ghayat ut Tahqeeq Arabic Sharh e Husami
	Linguistics	Arabic	• Al Dasoqee Arabic Hashia Mukhtasar ul Ma'ani	• Takmeel ul Amaani Urdu Sharh Mukhtasar ul Maani • Nail ul Amaani Urdu Sharh Mukhtasar ul Maani

				<ul style="list-style-type: none"> • Darsi Taqreer Barai Mukhtasar ul Maani • Eizah ul Maani Urdu Sharh Muqaddema Mukhtasar ul Maani
			<ul style="list-style-type: none"> • Diwan ul Mutanabbi 	<ul style="list-style-type: none"> • Sharh E Diwan Ul Mutanabbi Arabic
			<ul style="list-style-type: none"> • Al Muallaqat us Sabaa 	<ul style="list-style-type: none"> • Al Taoshihaat Urdu Sharh Al Sabul Muallaqat • Tashilaat Urdu Sharh Al Sabul Muallaqat • Tasrihaat Urdu Sharh Al Sabul Muallaqat
			<ul style="list-style-type: none"> • Al Balaghat Ul Waziha 	<ul style="list-style-type: none"> • No commentaries
Natural Sciences	Geology, Astronomy	<ul style="list-style-type: none"> • Hidayat ul Hikmat 	<ul style="list-style-type: none"> • Asas ul Hikmat Urdu Sharh Hidayat ul Hikmat • Tahqiq ul Hikmat Urdu Sharh Hidayat ul Hikmat 	
		<ul style="list-style-type: none"> • Hadyat Saedia Urdu 	<ul style="list-style-type: none"> • No commentaries 	
Social Sciences	Professional Ethics	<ul style="list-style-type: none"> • Mukhtaraat 	<ul style="list-style-type: none"> • Mubashiraat Urdu Sharh Mukhtaraat • Lamaat uz Zahab Urdu Sharh Mukhtaraat 	

				<ul style="list-style-type: none"> Anwaraat Urdu Sharh Mukhtaraat
	Social Sciences	Humanities-Philosophy	<ul style="list-style-type: none"> Moeen ul Falsafa 	<ul style="list-style-type: none"> No commentaries

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8.10. Appendix X: Category-wise books to be taught during Al Sadesa (6th Year) ‘Drja e sadisaa’

Year	Category	Sub-cat.	Books	Commentaries
Sixth	Quranic Science	Commentaries	<ul style="list-style-type: none"> Tafseer Al Jalalain 	<ul style="list-style-type: none"> Al Mufassal Ala Tafseer e Jalalain (Arabic) Jamalain Urdu Sharh Jalalain Tafseer e Kamalain Urdu Sharh Jalalain
	Quranic Sciences	Principles of Quran	<ul style="list-style-type: none"> Al Fawz ul Kabeer Urdu 	<ul style="list-style-type: none"> Al Khair Al Kathir Sharh Fawz Al Kabir Aun ul Khabir Urdu Sharh Al Faoz ul Kabir Al Faoz ul Azeem Urdu Sharh Al Faoz ul Kabir
	Social Sciences	Humanities-Ethics	<ul style="list-style-type: none"> Musnad e Abi Hanifa 	No commentaries
			<ul style="list-style-type: none"> Musnad Imam Azam 	<ul style="list-style-type: none"> Sharh Musnad Imam Azam Mulla Ali Qari Musnad Imam Azam Urdu Al Tareeq ul Aslam Urdu Sharh Musnad Imam Azam
Social Sciences	Law	<ul style="list-style-type: none"> Al Taozeeh Wat Talweeh 	<ul style="list-style-type: none"> Al Taleeq ul Faseeh Urdu Sharh Al Taozeeh Wat Talweeh Misk ul Maleeh Urdu Sharh Al Taozeeh Wat Talweeh 	

				<ul style="list-style-type: none"> • Tanqeeh ut Tashrih Urdu Sharh Al Taozeeh Wat Talweeh • Al Tarweeh Urdu Sharh Al Taozeeh Wat Talweeh • Dars E Talweeh Urdu Sharh Al Taozeeh Wat Talweeh
			<ul style="list-style-type: none"> • Al Siraji 	<ul style="list-style-type: none"> • Mishkat us Siraj Urdu Sharh Al Siraji • Dars E Siraji Urdu Sharh Al Siraji • Tirazi Urdu Sharh Al Siraji • Al Abbasia Urdu Sharh Al Siraji • Al Minhat Ul Eilahia Urdu Sharh Al Siraji • Tashrih Us Siraji Urdu Sharh Al Siraji • Tasheel Us Siraji Urdu Sharh Al Siraji
			<ul style="list-style-type: none"> • Fahm e Miras Ki Aasaan Reahen 	<ul style="list-style-type: none"> • Aasaan Miras
Hadith Sciences	Usulul Hadith	<ul style="list-style-type: none"> • Khair ul Usool 	No commentaries	
		<ul style="list-style-type: none"> • Al Hidayah Vol 2 	<ul style="list-style-type: none"> • Ashraf ul Hidayah Urdu Sharh Al Hidayah Vol 2 • Ahsan ul Hidayah Urdu Sharh Al Hidayah Vol 2 	

				<ul style="list-style-type: none"> • Ain ul Hidayah Urdu Sharh Al Hidayah Vol 2 • Asmaar ul Hidayah Urdu Sharh Al Hidayah Vol 2
Theological Sciences	-		<ul style="list-style-type: none"> • Sharh ul Aqaid 	<ul style="list-style-type: none"> • Al Nibras Arabic Sharh Sharh ul Aqaid • Bayan ul Fawaid Urdu Sharh Sharh ul Aqaid • Jawahir ul Faraid Urdu Sharh Sharh ul Aqaid • Kashf ul Faraid Urdu Sharh Sharh ul Aqaid • Ashraf ul Fawaid Urdu Sharh Sharh ul Aqaid • Taozeeh ul Aqaid Urdu Sharh Sharh ul Aqaid • Nashr ul Fawaid Urdu Khulasa Sharh ul Aqaid
			<ul style="list-style-type: none"> • Al Aqeeda Al Tahawiah Urdu 	<ul style="list-style-type: none"> • Matn ul Aqeeda Al Tahawiah • Sharh ul Aqida Al Tahawia Maidani Arabic • Sharh ul Aqida Al Tahawia Ghaznavi Arabic • Sharh ul Aqida Al Tahawia Arabic

			<ul style="list-style-type: none"> • Al Wazahat ul Kamila Urdu Sharh Al Aqeeda Al Tahawiah • Al Dars ul Havi Urdu Sharh Al Aqeeda Al Tahawiah • Al Fawaid ud Darasia Urdu Sharh Al Aqeeda Al Tahawiah
Linguistics	Arabic	<ul style="list-style-type: none"> • Diwan ul Hamasa 	<ul style="list-style-type: none"> • Sharh Diwan ul Hamasa Arabic • Taozeeh Ud Darasa Urdu Sharh Diwan ul Hamasa • Matar us Sama Urdu Sharh Diwan ul Hamasa
		<ul style="list-style-type: none"> • Matn ul Kafi 	<ul style="list-style-type: none"> • Al Dars ul Kafi Urdu Sharh Matn ul Kafi • Al Shafi Urdu Sharh Matn ul Kafi • Sharh Urdu Matn ul Kafi
Natural Science	Astronomy	<ul style="list-style-type: none"> • Fahm Ul Falkiat 	No commentaries

**8.11. Appendix XI: Category-wise books to be taught during Maoqoof Alai (7th Year)
'Moqoof alyee'**

Year	Category	Sub-cat.	Books	Commentaries
7 th	Quranic Sciences	-	• Tafseer e Baizawi Vol 1-5	No commentaries
			• AL Tibyan	No commentaries
	Natural Sciences-	Astronomy	• Al Hai'at ul Wusta	No commentaries
	Hadith Science	-	• Al Hidayah Vol. 3-4	No commentaries
• Mishka tul Masabeeh Vol. 1-4			No commentaries	

8.12. Appendix XII: Category-wise books to be taught during Dora E Hadith Text Books- (8th Year)‘Dora e Hadith’.

Year	Category	Sub-cat.	Books	Commentaries
8 th	Hadith Science	-	• Sahih ul Bukhari	No Commentries
			• Sahih Muslim	No Commentries
			• Jame ut Tirmezi	No Commentries
			• Sunan e Abi Dawood	No Commentries
			• Sunan e Nasai	No Commentries
			• Sunan e Ibn-e-Maja	No Commentries
			• Sharh e Ma’ani ul Asaar	No Commentries
			• Al Moatta Imam Muhammad	No Commentries
			• Al Moatta Imam Malik	No Commentries
			• Shamail Tirmezi	No Commentries

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