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## Madaris reforms in Pakistan after 9/11, 2001

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### Abstract

Madaris in Pakistan suddenly became the core subject of Academic discussion after 9/11, as Madaris were blamed for involvement in the terrorist's activities. The research work also aimed to highlight the positive aspect of the Madaris to the world community, in which the Religious Scholars (Ulema) thoughts are also included about the west demand of Madaris reforms. This research study has rejected the work done by the other Scholars as they blamed all the Madaris for terrorism, in fact few of the Madaris were involved. Moreover, the Islamic Religious Scholars (Ulema) are ready to reform Madaris but they want to do it internally not on outside pressure. This research work suggests that the reforms of Madaris should be done with the help of the Ulema, who are the experts of running the Madaris. Subjects like social science, computer and mathematics would open many doors for students to get jobs.

**Keywords:** Madaris role, Madaris reforms in KP, integration through Madaris

### Introduction

Islam emphasizes to get knowledge. It is considered in Islam as obligatory for men as well as for women to get knowledge. Even Islam says that get knowledge from birth till death. During the Life of Hazrat Muhammad Dare Arqam and Masjid-e-Nabavi used to spread the knowledge of Islamic. Moreover, the prisoners of Badar war were also asked to teach the illiterates. This was the only condition for their freedom. This shows that how much importance Islam has given to knowledge. The only reason to make Madaris was to educate Muslims. The system of Madaris started from sub-continent and it reached to its peak during Muslims rules in sub-continent, and it was brought down by the British (1857-1947). The Britishers replaced it through Lord Macaulay education system in the sub-continent. They further replaced the Persian language into English. This changed of language created differences between the Muslims and British government. Moreover, to answer this action of British government the Madaris of sub-continent started to compete with the government schools. The Muslims asked the people not to join the British schools. In the Madaris, they tried their level best to provide quality education. The Muslims faced many problems to introduce Madaris as the best education Institutions, because British government was the real hurdle in the way of Muslims to improve Madaris. (Looney, 2003) <sup>[7]</sup>.

### Historical Background of Madaris reforms

Madaris history is too old. Soon after Soviet Union withdrawal from Afghanistan, United States started talking about reforms in madaris as they considered Madaris as a serious threat to their security. United States asked Pakistan to take control of religious educational institutions. Looking deep into the functions of madaris, they are imparting only religious education. Those students who are interested in religious education, they get admission in Madaris. Those students, who are interested in formal education, they get admission in school. The Madaris of Pakistan are called Deane Madaris, because these Madaris have been teaching the basics of Islam, which is Quran and Sunnah (saying and work performed by the Holy Prophet Muhammad) (PBHU). In the Madaris of Pakistan the following subjects are taught, Tafseer: this is related to the holy Quran detailed translation. Hadith: Hadith is the sayings of the Holy prophet Muhammad (PBHU), which are in thousands, are taught in the Madaris. Fiqh: The fiqh is related to the Islamic Law. (Abdul Zahoor, 2015). Despite these Islamic subjects some other subjects are also taught in the Madaris. These subjects are Mathematics, logic and philosophy. As for as the statistics of Madaris in Pakistan are concerned, there are differences of opinion about the numbers of the Madaris in Pakistan.

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Some are of the view that there may be 40000 Madaris in Pakistan. Some believes that there are almost 12000 Madaris in Pakistan. Most of the Pakistani Madaris belong to "Sunni followings of the Deoband sect" While the minority of Madaris, which has been representing Shia sect are almost 10%. (Aslam, Maleeha, 2003) <sup>[9]</sup>. In the process of growth and expansion, when a religion becomes many-sided, it needs the understanding of its sacred texts and legal codes to be adjusted to the changing conditions. At this stage, society requires religious experts and well-versed scholars, who can explain, understand, and expound holy tenets to the people. The necessity to produce religious scholars is satisfied by the religious school's familiar in the Christian world as seminaries and in the Muslim world as madaris (singular madrasa). In the early on period of Muslim history, there were no educational institutions in the Muslim world. The ulema (religious scholars) each used mosques or their residences as centers of learning, where they gathered students around them and delivered their lessons. As books and writing material were rare, students were expected to memorize the lessons of their teachers. Teaching was written down on parchment or papyrus, which was possessed only by the rulers and aristocrats. Teachers had instructed students to memorize each and every word of a book so that if it was lost, he could reproduce it on the basis of his memory. In 751 C.E, the Arabs came to know about the technique of paper making from the Chinese. In the year of 793 C.E, the first paper built-up factory was set up in Baghdad. This was followed by the manufacture of paper in Morocco and Grenada in Muslim Spain, from where the art of making paper reached Europe. In the 13th century, the Turks brought it to India. Further, Rare manuscripts which were inaccessible to scholars and students now became available. The calligraphists copied and supplied them to scholars. The manufacture of paper also facilitated executive work and important events could also be recorded on paper. (Christopher. 2005) <sup>[12]</sup>.

In the early ninth century C.E, the Abbasid Caliph Haroon ur Rashid founded the Baitul Hikmat (House of Wisdom), which was further patronized by his successor Caliph al-Mamoon. It was an institute of higher learning in which famous scholars were agreed to undertake research work as well agreed to translations Greek and Indian philosophy. Among these scholars there were Christians, Jews, Indians and Muslims. Al-Mamoon also built an observatory for the scientists, who were working there. The organization possessed an excellent library that consisted of rare manuscripts and books. In 1258, the institute was overcooked down by Halagu Khan, who invaded Baghdad. It was said that when the manuscripts were thrown into the river of Tigris, the water turned black because of the ink of the manuscripts. The institution of madaris was first introduced in Khurasan at the turn of the tenth century C.E. later, madaris were set up in every city of the Islamic world. The main emphasis of the madaris was on the four schools of Islamic jurisprudence: Hanafi, Maliki, Shafa'i and Hanbali. According to historians, Baghdad and Nishapur suffered a lot as a result of these conflicts. In 972 C.E, the Fatimid Caliphate founded the university of Al-Azhar in Cairo. Its objective was to train missionaries for the propagation of Ismaili teachings. To counter this move and protect the convention, Nizam-ul-Mulk Tusi, the prime minister belonging to the Saljuq rule established Madaris Nizamia at Baghdad. Its first chief was the well-known

religious scholar, Imam Abu Hamid Ghazali, who was apparent to be rigid and orthodox. There were two types of curriculums in these madaris. One was known as Maqool (logic, reason) which emphasized jurisprudence and logic. It produced qazis (judges), muftis (legal experts) and mohtasib (ombudsmen) who became the state official. The second type of syllabus was known as Manqool (tradition, transmission), which laid stress on learning the Holy Quran and traditions of the Holy Prophet (PBUH). Those who completed this education became imams (prayer leaders), khateeb (orators) or muezzins (those who give the call for prayer). Generally, madaris were financially supported by endowments from the rulers and the dignity. In some cases, these were family professions, which were inborn from one generation to another. In 1866, when the Deoband Madrassa, Darul Uloom, was founded in India, its founders adopted modern educational practices such as annual examinations, awarding degrees and holding convocations. They also divided education into different departments. The most important department was Darul Ifta or Department of Jurisprudence. These responded to questions asked by the Muslim society on different social, political and economic issues. Later, the collection of these fatawa (religious opinions) was published in book form for public knowledge. The syllabus of the Deoband madaris did not include philosophy or any subject linking to the social sciences. After the emergence of modern education, which imparted secular knowledge, the Madrassa became important as a center of purely religious education. This divided the educational system and it had provided people with two different kinds of education. Today, the madaris graduates are supposed to be religiously conventional and conservative, while those with modern education are considered as liberal and progressive. (Fatima, 2003) <sup>[13]</sup>.

### **Post 9/11 Situation and Madaris**

After 9/11 the Madaris had become the focal point of the world and Pakistan had faced the challenge of having plenty of Madaris, even there was no evidence of Madaris students involvement in Terrorism, which took place in United States of America but still the religious institutes of Pakistan had become the focus of the world and they believed that these are the Institutes of Religious extremism and radicalism. Further, Plenty of studies were carried out by the western scholars and even the local scholars to find out madaris function and specially to know the link of Madaris with militancy. These finding of the scholars warned public about the role of Madaris in religious militancy and they demanded for Madaris reform to avoid these kind of activities and to limit the role of Madaris to religious activities. (Ahmad, Z.S. 2009) <sup>[4]</sup>. The government officials as well as western media portrayed the negative image of Madaris. In 2003. Many think tanks and even government officials had given their suggestions that issue of Madaris should be resolved peacefully. The P.w Singer published an article in 2003 on the topic, Madaris of Pakistan. He said that the religious education is the internal affair of Pakistan but U.S has the right to interfere in this matter. (CRS published 2004)

### **Madaris Reforms by Government of Pakistan**

We are for the most part Pakistan not Balochis, Pathans, Sindhis, Bengalis, Punjabis, etc and as Pakistanis we should feel, act, and we ought to be glad to be known as Pakistanis

and that's what Quaid-e-Azam Mohammad Ali Jinnah said in an answer to public Address introduced by Quetta city on June 15, 1948. We need to improve our instructions and we have to be well equipped to teach individuals. They contradicted it, without holding back, and it was viewed as European (non-Muslim) and a benefit of current and rich Muslims. The advanced instruction likewise undermined the customary hold, job and expert of the religious heads. The polarization between the two foundations expanded complex with the progression of time. This faction affected each part of Muslims of Sub-continent lives and molded two politically restricted philosophies among the individuals, who concentrated in the distinctive instructive frameworks. A similar bi-polar arrangement of instruction was acquired by Pakistan after its autonomy in 1947. (Abdul Z. 2015) [15]. The Madaris were assuming a significant job in the social and religious existences of Muslims, and still go about as NGOs, caring for poor and vagrant. Besides Country Profile Pakistan turned into an autonomous country in 1947. when British India split into a Muslim territory of Pakistan and to a great extent Hindu India. (McClure, K. R. 2009) [14]. Since the aftermath of 9/11, the Madaris inside Pakistan have remained a point of outrageous scholastic discussion. They had been promptly brought into the spotlight and perceived as one of the center issue to be managed with. The primary reason of carrying them into the spotlight should be their suspicious linkage with the Taliban organization, who were supposedly engaged with the 9/11 attack. In this association the charges on the madaris were, the advancement of fanaticism, prejudice and psychological oppression raised by the counter Islamic assumptions. It was solicited to the Govt from Pakistan to make proper move against and get some positive changes Madaris and in their educational plan too. It is also fundamental to take Islamic Scholars (Ulema) on board with respect to defuse the mentality of the global anteroom and to advance the delicate and calm picture of the Madaris in the battle contrary to the non-common militancy and fear based oppression in Pakistan. In such manner Majority of Ulama and directors protested the aims of Musharraf Government and expected that the Government have bowed after controlling the Madaris. The Mufti of Pakistan, individual from the territory run Islamic Ideology Council and President of Darul Uloom Karachi, Mufti Rafi Usmani, named the Madaris mandate as a major aspect of a scheme to dismantle Pakistan to secularism. He said Government wanted to make a band of trustworthy ulama which could never again be endured at any cost. Three other ulama who restricted the stream into included Mulana Abdul Malik (President Rabitatul Madaris), Mufti Iqbal Shah Faizi (Muhtamim Faizul Uloom Sakhhar), Mulana Abdul Ghaffar Ropri (Muhtamim Jamiah Ahle HadisLahore), Sarfaraz Ahmad Naeemi (Muhtamim Jamiah Naeemiah Lahore), Mulana Muhammad Murad (Muhtamim darul Uloom Rohri), Mufti Munibur Rahman (President Tanzeemul Madaris and Chairman of the State-run Moon Sighting or Roet Hilal Committee) and Qari Hanif Jalundhri (Nazim Wifaqul Madaris) four Nevertheless, in 2001, the Musharraf Government, paying little mind to the firm opposition of the Ulama, declared the Pakistan Madaris Education (Establishment and Affiliation of Model Deeni Madaris) Board Ordinance (PMEBO), with headquarter at Islamabad. 20-individuals Board headed through a famous educationist made. All the five wafaqs; Federal Ministries of Education, Religious Affairs and Science and Technology;

Provincial Education services, Higher Education Commission of Pakistan; International Islamic University Islamabad; Inter-board panel of the majority of the optional sheets and Ulama and Technocrats have been given portrayal in the zenith casing or board made beneath the PMEBO (The prelude of the Pakistan Madrassa Education (Establishment and Affiliation of Model Deeni Madaris) Board Ordinance. There is a need that Madaris should hold their self-sufficient exclusively and are better sorted out for advancing of whole fledged, far reaching and concentrated Islamic tutoring, alongside subjects of wanted tutoring framework, going by means of various arrangements of PMEBO. It comes legitimate directly down to reality that its real expectation moved toward becoming to illuminate the understudies of non-common Madaris with present day data, and produce them at standard with the general mainstream instructional foundation. The Government thinks to duplicate the board made at Federal level, in the majority of the four territories. The Board moved toward becoming depended duty of putting in territory adaptation Deeni Madaris. It may likewise get ready prospectuses, examinations and educators tutoring programs. All madaris got themselves enrolled with PMEBO, bombing which they will be impeded of the privilege to get subsidizing from bureaucratic and common Governments. The undeniable want was usage instrument and various segments of PMEBO sound exact. Be that as it may, the real test adjusted into an approach to make it applicable for Madaris and HR. Then again, until the usage of PMEBO in letter and soul, the four common governments had been permitted in 2006 to alter the Societies Registration Act 1860 out of a push to adjust the non-mainstream theological colleges. For this reason, a contemporary stage 21 come to be conveyed to the Societies Registration Act 1860. (Lodhi, M. S. 2015) [11].

### Conclusion

After detailed research study the west thoughts are a bit different, they want complete closure of the Madaris system and even they accepted that due to the Madaris system the West developed their Universities system, through which they are ruling the world, but Muslims hard work has shown them to accept Madaris with some kind of change in its curriculum. The changes in Madaris syllabus and its teaching methodology are called reforms in the Madaris, these reforms and development in Madaris system would enable the students of Madaris to get best education. Being a Muslim country, Pakistan cannot keep a side the Issue of Madaris as these are the most important education sectors. It is recommended to bring useful series of reforms in Madaris through joint discussion and on the permission of both parties (Madaris and government). Government should pay attention to the concerns of Madaris. The government must not impose decisions without the consent of Ulemas. (Madaris Religious Scholars)

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