

Factors And Aspects Of Tradition And Modernity In Islam: A Case Study Of Conceptual Aspects Of Madrassah Education In Punjab (Pakistan)

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Abstract

The study was conducted to evaluate the concept of tradition and modernity historically and then to explore the demands and needs to rethink and reconstruct tradition and modernity of Islam with madrassah education in Punjab (Pakistan). Tradition and modernity, both are essential; they are recognized as the complimentary means of arriving at the truth. Tradition helps to look back to the origin of life, to the foundations of divine religion and cultures. While modernity, on the other hand is the logical, practical and scientific thought that make human beings to function with their best capabilities in all spheres of life. Madrassah is the traditional school of learning where Islamic knowledge is imparted. It has always played vital role, socially, politically and economically in a Muslim society. Tradition and modernity in madrassah education means evolution of sources of knowledge and different aspects of madrassah education system. It takes into consideration both conceptual and institutional aspects of madrassah education in order to bring it at par with formal system of education. The Study has taken Holy Quran as primary source of knowledge among conceptual aspects of madrassah education system and selected madaris from different sects of Islam to compare and analyze the extent of tradition and modernity in conceptual aspects of madrassah education system in Punjab (Pakistan), which includes sources of knowledge, development of knowledge and rethinking and reconstruction of Knowledge. The study is descriptive and analytical nature, whereby both qualitative and quantitative approach is applied for collection, interpretation and analysis of data. The study concludes that such a harmonious blend will result in producing graduates well versed in all spheres of knowledge. There is a strong emphasis on the pursuit of madrassah education in the ongoing educational reforms in the country. Identifying researches on madrassah education around the globe, the discussion is broad in coverage and narrow in its focus when we emphasize the tradition and modernity in the madrassah education with special reference to Punjab (Pakistan). The study provides an overview of the current state of knowledge and evaluates the extent and needs of rethinking and reconstruction of tradition and modernity with madrassah education.

Keywords: Tradition, Modernity, Islam, Madrassah Education, Conceptual Aspects, Punjab, Pakistan.

Introduction

The conception of knowledge in Islam is broader than the Western conception of

knowledge in terms of the sources, objects and purpose of the knowledge. Such as madaris are institutes that divulge in religious education encompassing the Holy Holy Quran, Hadith

and Fiqh alongside other religious sciences. The conceptual aspects of madaris are debated with reference to concept of Islam, significance and sources of knowledge. Seeking knowledge is a divine act. Both Holy Quran and Sunnah emphasized time and again to pursue knowledge, so that we could understand the purpose of our existence and fulfill our obligations to Allah (Hashmi, 2013). With this context key resolution of establishment of madrassah is preparing religious scholars having command in all fields of Islamic learning, therefore; conceptual aspect of madrassah education includes sources of knowledge, development of knowledge and rethinking and reconstruction of knowledge. Different schools of thought therefore differ among themselves regards the extent of rethinking and reconstruction of religious thoughts with tradition and modernity in madrassah education. But, all of them are in conformity to modernize their conceptual and institutional aspects, holding on to their traditional system of education. Darsi-i-Nizami with very little variations and modifications is adopted in all the madaris of different schools of thought in Islam as their main curriculum and then extent of tradition and modernity is explored and analyzed in conceptual aspects of madrassah education system.

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

Rationale for selection of madaris for case study

The madaris representing different school of thoughts in Islam are selected for case study. All these are model institutions in madrassah education system. Their aim is to develop the spiritual, moral and intellectual character of the student by cultivating the love for Allah and His Messenger (peace and blessings be upon him). This can only be achieved through proper understanding of the Holy Qur'an and the Sunnah using traditional and modern methods, leading to a bright future for both male and female students. There are many similarities and differences in these madaris. Jamia Rizwia Zia ul Ulum (Bareilvi school of thought, Rawalpindi) is a well-developed institution, imparting religious education. It insists on the traditional spiritual role, traditional and modern knowledge, and traditional and modern religious aspects. Moreover, it has tried to modernize its institutional, political and social role.

On the other hand, Jamia Ashrafia (Deobandi school of thought, Lahore) insists on the traditional knowledge, traditional religious aspects and traditional spiritual aspects but it has tried to modernize its social role and institutional role i.e. leadership role, teacher quality, curriculum, facilities, monitoring and evaluation system and quality of education to greater extent.

Jamia-Tul Muntazar (Shia school of thought Lahore) and Jamia Salfia (Ahl-i- Hadith school of thought, Faisalabad) on the other hand emphasized upon the imparting of traditional Islamic knowledge in their respective madaris and tried to enhance their social and political role. Jamia tul Mohsinat (Jamat -i-Islami school of thought Lahore) believes more on the following of secular subjects in order to compete with the world but stresses more to improve its political and institutional role. Pursuit of knowledge has been fundamental part of the Islamic Tradition (Anzar, 2003). Throughout the world; it has been an accepted fact by all academicians and scholars that education serves two fold purposes: it serves

the individual and society's alike, academically, morally, religiously, and psychologically. All these aspects are drawn out, refined and developed through acquiring knowledge (Ibid). The study analyzed that, the Islamic education, though a part of historical tradition is not conflicting to concept of Modernity. In reality it has always encouraged pursuit of advance and worldly knowledge (Khan & Farooqi, 2007).

Research Questions

The research questions which are going to be treated in the underlying study include:

1. How the concept of tradition and modernity is analyzed in Islam?
2. How do different schools of thought in Islam, interpret the concept of tradition and modernity in Islam with conceptual aspects of madrassah education in Punjab (Pakistan).

The research questions of the study encompass that:

1. Interpretation and integration of tradition with modernity of Islam in the madrassah education system has been the most important but remained controversial among various ulema/madaris in the history. A group of ulema/madaris consider it a –Biddat or a vague idea but the other thinks it necessary for the development and growth of the Muslim nation. Moreover, the westernized or the liberal scholars insist on the western type of ideology and concepts of modernity to adopt in the religion and madrassah education system.
2. There are no latest research developments about the tradition and modernity in the madrassah education in the country. Therefore, it is very need to expand the research in this context so that the true reality guides in the process of integrating both the tradition and modernity. In depth study of the existing madrassah education system investigates the situation thoroughly. This situation needs to be examined in the perspective of global success or

failures in this regard. Therefore, considering the vitality of the problem, this study focuses on tradition and modernity in the madrassah education with special reference to Punjab (Pakistan).

Methodology

Keeping in mind the basic prerequisites of the research, narrative and analytical research methods have been employed. Considering the intricacy of the study, multiple research methodologies are used to achieve the research objectives of the study. The study utilizes primary as well as secondary sources. The study provides an historical analysis of the concept of tradition and modernity in Islam. The study then explores and analyzes tradition and modernity in conceptual and institutional aspects of madrassah education.

Case Study of tradition and modernity in conceptual aspects of madrassah education in Punjab (Pakistan)

The conceptual aspects of madrassah education system include sources of knowledge, development and rethinking and reconstruction of knowledge. As madaris are mainly concerned with imparting religious education, therefore, the sources of knowledge are primarily, The Holy Holy Quran and Sunnah of the Holy Prophet Muhammad (PBUH). The contemporary madaris in Pakistan are custodian of tradition of religious knowledge, handed down to them since the emergence of Islam in Arabia. The study discusses the tradition and modernity of the conceptual aspects of madrassah education with reference to texts they teach in madaris.

Sources of Knowledge in madrassah education in Punjab(Pakistan)

As madaris are the institutions solely established for the dissemination of religious knowledge. Therefore, the sources of knowledge are ultimately transmitted religious

sciences (Manqulāt) are, the Holy Quran, the Hadith and the Sunnah of the Holy Prophet (PBUH). Although the selection of books, for commentaries and glosses of the Holy Quran and interpretation of the Hadith literature varied according to the school of thought in Islam, with these madaris are affiliated. Over all, the Holy Quran, and Hadith in all madaris are taught through the instrumental sciences- conjugation-grammar (sarf), syntax (nahv), Arabic literature, chirography (khush- navisi), chantillation (tajvid).

The Holy Quran: Primary Source of knowledge

The protection of the Holy Quran is promised by Allah Taa'la from any chance of foreign interference and corruptions. The Holy Quran says: It is indeed We Who has sent down this remembrance, and most surely we are its Guardians. (15:9), (Zaheer,1999). The Holy Quran is ~~therefore~~, undoubtedly the primary source of knowledge in Islam. Moreover, the Holy Quran makes it crystal clear that it should be taken as al-Furqān: the eventual standard to make a difference that what is wrong and what is right. It says: -Blessed is He Who revealed the Criterion (of right and wrong) to His servant that he may be a warner for the world? (25:1) (Ibid). The Holy Quran has been conferred the role of muhaymin i.e. guardian over the earlier books of divine origin. The supreme status of the Holy Quran as a source of knowledge entails that in all matters on which the Book of Allah has given guidance direct or indirect, specific or general, no other source can overrule it. There can always be a possibility of difference of opinion in the understanding of the contents of the Book, but the general rule that the Holy Quranic verdict holds supreme to all other sources of knowledge, whether religious or secular, is so unquestionable that whoever disputes it, disputes the very foundation of Islam. (Ibid) There is no theoretical possibility for anyone to command authority to change a Holy Quranic

verdict, if we suppose just for a moment then, only possibility where one could change it, was Holy Prophet (PBUH), but as witnessed: the Holy Quran has pre-empted to set aside this possibility by requiring him to declare thus:

Say [O prophet]: It is not for me to change it [the Quran] of my own accord. I only follow that which is inspired in me. If I disobey my Lord, I fear retribution of an awful Day. (10:15). (Ibid).

The scholars are of the view that there lies some variation in order of the revelation as: the Holy Quran was originally revealed in a sequence that was markedly different from the existing one, it is the present sequence in which the Holy Quran was finally left by the Prophet (PBUH). This arrangement, according to the Holy Quran, has divine origins: Surely, its collection and recitation are our responsibility. (75:17)

The divine responsibility of preserving the purity of Holy Quran's words along with its sequence of presentation was carried out first and foremost by huffaz who memorized texts immediately after being revealed the Holy Prophet(PBUH) by Angel Gabriel. The fool-proof, process of Holy Quran's preservation was maintained through memorizing and its consolidation was through a written record (Zaheer,1999)Initially, as seen, the Holy Quran was preserved with its purity by, huffaz, but with the passage of time and martyrdom of huffaz, during the subsequent battles of Islam, at different times in the of history, the Caliphs took upon themselves the task to preserve it through writings, accumulated from authentic sources. The same tradition was handed down to the succeeded generations from medieval period to the contemporary times. It's beyond questioning that the Holy Quran is the ultimate basis of direction for Muslims.

Later on, the task of preservation of the Holy Quran was taken over by the informal ~~it~~

(Kuttab, Halqas, and Zawiyas), and then formally taken up by formal institutions madrassah education system. Since, then the Holy Quran forms the basic element of religious education. Ulema belonging to all schools of thought, confirms blind allegiance to its purity and sagacity, only minor differences lie regards the interpretation of certain verses, or about the sources of accumulation between Shia and Sunni. The Holy Quranic theme revolves around the fundamental Islamic beliefs, which includes the existence of Allah Taa'la as the sole creator of the Universe, and the day of final judgement, accounts of the early prophets of Islam, moral and legal matters, and historical events of Holy Prophet(PBUH) period, charity and prayer. The Holy Quran also informs its readers about right and wrong practices, along with historical events, the main purpose of which is to draw moral lessons to guide man. Similarly, verses relating to natural

Jamia Rizwia Zia ul Ulum (Lahore)

Jamia Rizwia belongs to Bareilvi school of thought in Islam. Like madaris of other schools of thought, Jamia Rizwia imparts the education of the Holy Quran, at different levels of the study, which gets sophisticated and specialized with each passing stage. Dars-i- Nizami, which is the adopted curriculum of the Jamia, learning begin with translation of the Holy Quran and Tajweed with books as, Hifz -o-Qasar-e-Mufasal),and Tajweed, Hifz of Aasat-e-Mufasal),in second year, it follows translation and tajweed multiplied in more paras and extension of time, in next years of course, memorization of the Holy Quran (specific portion), Daroos-ul- Balagha, Al-Balagha Al-

phenomena, have proven true and authentic as explained by science and rationally through reason and sense perceptions. So, the main aim to introduce the teaching of Holy Quran is primarily to attain these objectives, for the betterment of individual and collective life, in this and hereafter world. Accordingly, elected for case study, the Holy Quran 's tafsir (exegesis) and principles of exegesis, Hifz-ul-Qur'an, Tajweed- ul-Qur'an, Dars-e-Nizami, which is an advanced eight-year study program incorporating Sarf-o-Nahw (Arabic Grammar), Blaaghah (Rhetoric), Mantiq (Logic), Adab (Arabic literature), Seerah (Prophetic Biography), History of Islam, Falsafah, Aqeedah, Fiqh and Usul-ul-Fiqh, Tafseer-ul-Quran and Usul-ul-Tafsir, Hadith and Usul-ul-Hadith etc. forms the core curriculum of all madaris representing the Deobandis, the Bareilvis, the Ahl-i-Hadith, the shia's.

Wadekha(auxiliary books-for learning Arabic)), Badavi Sharif (Para1st Half), Jalalin Sharif by Maulana Jala ud din Mahali and Maulana Jalal ud din Sayuti- available in six volumes), with commentaries and glosses written by ulema of different schools of thought in Islam. It encompasses all the subjects and contents of the Holy Quran with proper background of the verse and sequence of revelation- Kanz al-Eman (Kanza al Eman.1910) and Ahkam al- Holy Quran, Usul Al-Tafseer (Al-Fauz Al-kabeer1) (2months), Al-Itqan Sauet (Itqan fi `Ulu al- Qur'an by Jalaludin Sayuti) and Al-Tafseer wa Al-Mufaseroon (study and teachings of Holy Quran, (7th year).

Table 1: Academic Syllabus of Jamia Rizwia Zia ul Ulum (Dars-i-Nizami)

FirstYear	Name of Books	Duration	NameBooks Of	Duration	Auxiliary Books/Articles

3rd Lesson	Taleem-us-Saraf+Irshad-us-Saraf	3+4 Months	Al- Tajweed	3 Months	Sarf-e-Bihai
5th Lesson	Hamara Islam	5 Months	Translati on of Holy Quran (Para 1-2)	4 Months	Hifz of Qasar-e-Mufasal
Second Year					
5th Lesson	Translation of Holy Quran(Para 3-6)	6 Months	Al Tajweed	3 Months	Hifz of Aaosat-e-Mufasal
Third Year					
1st Lesson	Translation of Holy Quran(Para 7-10)	6 Months	Elm Al-Tajweed	3 Months	
Fourth Year					
1st Lesson	Translation of Holy Quran (Para 11-15)	5 Months	Daroos-ul-Balagha	4 Months	Al-Balagha Al-Wadekha
2nd Lesson	Kanz Al-Daqaiq(Part 1)	9 Months			Eeyni Sharha-e-Kanz+Sharha Wiqaya(Part 1st)
7th Lesson	Hifz-ul-Holy Quran		Specific Portion		
Fifth Year					
1st Lesson	Jalalain Sharif (Para 16-25)	9 Months			Kanz Al-Eeman+Akhkaam Al-Holy Quran
7th Lesson	Hifz of Holy Quran		Specific Portion		
Sixth Year					

1st Lesson	Jalalain Sharif (Para 26-30)	7 Months	Al-Aqaed Al-Masaael	2 Months	Al-Itqan Saueeti
7th Lesson	Hifz of Holy Quran		Specific Portion		
Seventh Year					
7th Lesson	Hifz of Holy Quran				

Source: <https://www.ziaululoom.net/courses>

Jamia Ashrafia (Lahore)

Jamia Asrafia which represents Deobandi school of thought, the exegesis (tafsir) and tajweed, covers the same areas as discussed earlier, at eight grade tajweed by Qari Izhar Ahmad Tahnvi, Qirat Tajweed (Intonation), by Qari Abdur Rehamn Makai, Tafsir al-Jalalayn Sharif, Tafsir Anwar al-Tanzil, (Baydawi

Sharif by Abdullah ibn Umer,), Methods of Exegesis (usul i Tafsir)- Al-Fauz al-Kabir (written by Shah Wali Ullah Dehlavi) , Al-Tibiyan fi Uloom Al-Holy Quran, Ilm ul Balagha wal Ulum ul Holy Quran by Mulana Muhammad Taqi Usmani, and Maulana Shamas ul Haq Afghani) ,Maulana Murtaza Usmani are taught at Jamia during specialized Alim Course.

Table 2: Academic Syllabus of Deobandi Madaris (Darsi-i-Nizami -8 Years)

Subjects	Books for Boys	Books for Girls
Exegesis (Tafsir)	<ul style="list-style-type: none"> • Tafsir al-Jalalayn • Tafsir Anwar al-Tanzil 	Mukhtasar Tafsir <ul style="list-style-type: none"> • Tafsir al-Jalalayn
	(Baydawi Sharif)	
Methods of Exegesis (Usul-e-Tafsir)	Al-Fauz al-Kabir <ul style="list-style-type: none"> • Al-Tibiyan fi Uloom Al-Holy Quran 	Al-Fauzal-Kabir `1

Source: Nisab-e-Talim Wafaq ul-Mdaris al-Arabia Pakistan, lil binat (for girls), Wafaq ul-Madaris al-Arabia, Multan, 1993; Nisab-e-Talim Wafaq ul-Mdaris al Arabia Pakistan, lil binin (for boys) for annual examination 1426/2005, issued by Wafaq ul-Madaris al Arabia, Multan. Wafaq ul-Madaris al-Arabia Multan.

Jamia Salfia (Faisalabad)

Jamia Salfia belongs to Ahl i Hadith school of thought. The Holy Quran course consist of Tahfiz ul Holy Quran Al-Karim with

Tajweed, and exegesis of the Holy Quran, at various level starting Sanyia Aama equal to matric, Tahir ul Al-Tajweed (from debate Adgaa'm till end) by Qari Muhammad Asim, Tafsir Ayaat ul Ihkam by Nawab Sadeeq

Hassan (from Surat al Maii‘da till end of Book)
 , Asul Tafsir, Muqadamaa‘t fi Asul Al Tafsir by
 Sheikh Al Islam ibn-i- Tammiyyah (part-I),
 Tafseer ul Jalalin al Alamath Jalal ud Din Al-
 Muhali wal Alamat Jalal ud Din Abdul Rahman
 Al Sayuti (from Start of Surrah Baqarah to end
 of Sura tul Tauba, Al- Fauz Al-Kabir lil Shah

Wali Ullah Al Dehlavi, (part 1) Tarikh Al-
 Tafseer ,Al Tafseer Wal Musfirun by Dr.
 Muhammad Hussain Al Zahbi (Man Al-
 Badayat Al aa‘Akhir AlFasal AlAwal Minn‘
 Albab Al Salis) .

Table 3.1: Syllabus of Sanviya Aama “Equal toMatric” –Part 1

Compulsory Subjects		
No.	Subject	Recommended Books
1	Tahfiz ul Holy Quran Al-Karimwith Tajweed	Para 30-Aam Yatasaloon (from half till end)
2.	Tarjama tul Holy Quran Al Karim (Translation ofHoly Quran)	Surah tul Fatiha, Surat Yunas, and SuratHuu‘d

No.	Subjects	Recommended Books
1.	Tahfiz-ul-Holy Quran with Tajweed	Para Aam Yatasaloon (Part 1), Tahbir ul Al-Tajweed(from debate Adgaa‘m till end) by Qari MuhammadAsim
2.	Tarjamatul Al-Holy Quran Al-Karim	From Surat Yusaf to Surat-tul- Kahff till end
9.	Al Tarjma wal Inshaa‘	Asan Arbi –Part Two by Maulana Bashir Ahmad Sialkoti

Table 3.2: Syllabus of Sanviya Aama “Equal toMatric” –Part 2’

Table 3.3: Syllabus of Sanviya Khasa “Equal toFA” –Part1’

No.	Subjects	Recommended Books
1	Tarjamat –ul-Holy QuranAl-Karim	From Surat Maryiam to Surat Sawaa‘d till end

Table 3.4: Syllabus of Sanviya Khasa “Equal to FA” –Part2’

Compulsory Subjects		
No.	Subjects	Recommended Books
1.	Tarjamat –ul-Holy Quran Al-Karim	From Surat Al-Zamarr‘ to end of Holy Quran Karim

Table 3.5: Syllabus of Al-Darasatul Alyia’ “equal to B.A”-Part 1

No.	Subjects	Recommended
1.	Tafsir ul Holy Quran Al Karim(Exgesis)	Nil al Muraa‘m fi Tafsir Ayaat ul Ihkam By Nawab Sadeeq Hassan(from Surat al Maii‘da till end of Book)
2.	Asul Tafsir	Muqadamaa‘t fi Asul Al Tafsir by Sheikh Al Islam ibn-i-Tammiyyah

Table 3.6: Syllabus of Al-Darasatul Alyia’ “equal to B.A”-Part 2

No.	Subjects	Recommended
1.	Tafsir ul Holy Quran Al Karim(Exgesis)	Tafseer ul Jalalin al Alamath Jalal ud Din Al- Muhali wal Alamat Jalal ud Din Abdul Rahman Al Syooti (from Start of Surat Baqarah to end of Surat tul Tauba
2.	Alum Al-Holy Quran	Mubahis fi Alum Al-Holy Quran lil Sheikh Manaa‘al Qataa‘n

Table 3.7: Syllabus of Shahadat Al-Almiya “equal to MA”-Part 1

No.	Subjects	Recommended
1.	Tafsir ul Holy Quran Al Karim(Exgesis)	Tafseer Fatah ul Qadir (Surah Al-Ihzab, Al-Noor, Muhammad, A-Fatah, Al-Hujarat)
2.	Asul Al-Tafsir	Al-Fauz Al-Kabir lil Shah Wali Ullah Al Dehlavi(complete)

Table 3.8: Syllabus of Shahadat Al-Almiya “equal to MA”-Part 2

No.	Subjects	Recommended Books
1.	Tafsir-ul-Holy Quran Al-Karim	Anwar Al Tanzeel o Israr ul Taweel lil Ilamat Abdullah bin Umar Al-Bizavi (part 1)
2.	Tarikh Al-Tafseer	Al Tafseer Wal Musfirun by Dr.Muhammad Hussain Al Zahbi(Man Al-Badayat Al aa‘Akhir AlFasal Al Awal Minn‘ Albab Al Salis)

Source: www.wmsp.edu.pk

Jamia tul Muntazar (Lahore)

Jamia tul Muntazar, which represents Shia school of thought, follows Dars-i-Nizami with other books to cover all the contents of Holy Quran differs from other schools of thought in Islam. Exegesis and tajweed (Qirat-o-Tajweed), Qawaid-e-Nazra, Maqadma Tafseer, Albayaan (Ayat ullah khoi) Mud khalul

tafseer (Aqaii Faazil), tafseer Mozuaai (Vol 1) Ayat ullah Jaffar Subhani, Tafseer ul jawamae Aljama'y/ Tafseer ul Kashaf (from Beginning to Surah Aaraa'f) 8th year), Tafseer ul Jawamae Aljama'y / Tafseer ul Kashaaf (scholars stage -9th year), Tafseer e Ayaat Ahkaam (tenth year), Tafseer ul Mizaan vol.20 (first Half) 11th year, Tafseer ul Mizaan Vol. 20 (second Half), in 12th year.

Table 4.1: Academic Syllabus of Jamia tul Muntazar (First Year)

No.	Subject	Text Books
1.	Holy Quran	(Qirat-o-Tajweed), Qawaid-e-Nazra. Tajweed, Nazra Holy Quran, Hafiz (Surrah Jumma & Munafiqoon) Nazara, as much possible in a year.
2.	Hadith	Chahal (forty Hadith/Group of Authors)
3.	Aqaid	Hamary Aqaid, Asool e Aqaid/Ayatullah Nasir Makarim Sheerazi
4.	Fiqah	Tauzee ul Masail
5.	Lughat Arabia	Taleem al' Lughat Al' Arabia vol 1, All Tariqatul Jadeedia Fe Taleem Lughat Al' Arabia, vol 1-2, /Amin Al Misri
6.	Akhlaq	Adab ul Mutaalemeen
7.	Surf	Asan Surf (urdu, under print), surf Meer (urdu). Abwab Al' Surf (20 chapters).
8.	Nahav	Asan Nahav (urdu) or Nahav Meer (urdu), Awamil or Shara'ha Mata Amil

Table 4.2: Academic Syllabus of Jamia tul Muntazar (Second Year)

No.	Subjects	Text Books
1.	Holy Quran	Tarjuma Al Holy Quran (Am yatsaaolooln) learns by herat, half of the end.
2.	Hadith	Hadith Mauzaati/Group of Authors
3.	Aqaid	Aqaid Imamia (Arabic)
4.	Fiqah	Tauzeeh ul Masaail (Az Ehkam Fasting and Nikkah)
5.	Lughat Arabia	Taleem ul Lughat ul Arabia J/4 Ameen ul Misri
6.	Akhlaq	Islami Akhlaq ka jaded Asloob/ Ayatullah Mohsini
7.	Surf	Surf Saada ya Ilm Al Seegah
8.	Nahav	Hadayata wa samadyta
9.	Mantaq	Minhaj Al Mantaq ya Al' mo'jiz fil mantaq ya Kalasa tul Mantaq (Ali Sherwani)

Table 4.2: Academic Syllabus of Jamia tul Muntazar (Third Year)

No.	Subject	Text Books
1.	Holy Quran	Tarjuma tul Holy Quran (first 5 Paras complete,tarkeeb rubu akhir) (Am yatsaaoolooln)
2.	Hadith	Nehjul Balagah (Kalmaat qasaar-first half)
3.	Aqaaid	Bab e Hadi Ashar
4.	Fiqah	Tauzeeh ul Masail (Ehkam-i-Nikkah to akhir aariya)
5.	Lughat Arabia	Taleem ul Lughat ul Arabia J/4 Ameen ul Misri
6.	Akhlaq	Adab e Islami,vol 1 (Sazmaan e madaras) or maniyat ul Mureed (Arabic) first half
7.	Nahav	Mubadi ul Arabi, J/4 (part 1) or Sharah Ibn e Aqeel or Sayooti (till extended chapter)
8.	Mantaq	Hashiya or Talkhees ul Mantaq or al Mantaq ul Muzaffar(Imagination)

Table 4.4: Academic Syllabus of Jamia tul Muntazar (Fourth Year)

No.	Subject	Books
1.	Holy Quran	Tarjuman ul Holy Quran(6 to 10 paras complete)
2.	Hadith	Nehaj ul Balagha (Kalamaat e qasaar-from mid to end)
3.	Aqai'd	Talkhees ilahiyaat (Ayat ullah Subhani) A;aqaaid ul Islamia
4.	Fiqah	Sharaa el Islam (ebadaat)/tabsra (complete)/ tehreer ul Waseela(ebaadat)
5.	Akhlaq	Adaab e islami J2(Sazmaan e madaras) yamaniyat ul Mureed (arabic) second half
6.	Nahav	Mubadi ul Arabi (part 2) Sharah Ibn e Aqeel ya sayooti(extended chapter till end)
7.	Mantaq	Hashiya or talkhees ul Mantaq or almantaq ul Muzaffar(confirmed)
8.	Asool ul Fiqa	Almoujaz fil Asool(Ayat ullah Subhani)
9.	Muanni o Bayaan	Talkhees ul Mantaq/ Tehzeeb ul Balagha or Daroos e fil Balagha

Table 4.5: Academic Syllabus of Jamia tul Muntazar (Fifth Year)

No.	Subject	Books
1.	Holy Quran	Mqadma Tafseer, Albayaan (Ayat ullah khoi) Mud khalul tafseer (Aqaii Faazil)
2.	Hadith	Nehaj ul Balagha (Maqtoobat)
3.	Aqai'd	Shahrah Tajreed (ilahiyat)
4.	Fiqah	Fiqah Istadali, J1/Sharah Luma'a vol 1 (First Half)
5.	Akhlaq	Jama ul Sa'adaat (vol. 1) Meraaj ul Sa'adat
6.	Nahav	Mughni ul Labeeb (chapter 1)/ Mughni ul Adeeb (chapter 1)
7.	History	Ferog Abdiyat, J1 (Ayat ullah Subhani)/ Tehreekh e Islam JI (Sazmaan e Madrassah education system)
8.	Asool ul Fiqa	Asool ul Fiqah lil Muzaffar part 1
9.	Muaani o Byaan	Mukhtisar ul Muaa'ni/ Jawaher ul Blagha (Mua'ani)

Table 4.6: Academic Syllabus of Jamia tul Muntazar (Sixth Year)

No.	Subject	Text Books
1.	Holy Quran	Tafseer Mozuaai (vol 1) Ayat ullah Jaffar Subhani
2.	Hadith	Nehajul Balagah (Khutbaat)
3.	Philosophy	Baayat ul Hikma
4.	Fiqah	Fiqah Istadlali vol.2/ Sharah Lamaa vol.1 (second half)
5.	Akhlaq	Jama ul Sa'adat (vol.2)/Meraj ul Sa'adat
6.	Nahav	Mughni ul Labeeb (chapter ?)/ Mughni ul Adeeb (chapter ?)
7.	History	Farogh-e-Abdiyat, J2 (Ayat ullah Subhani/ Tareekh e Islam
8.	Asool ul Fiqah	Asool ul Fiqqah lil Muzaffar (part 2)
9.	Muanni o Bayaan	Mukhtisar ul Mua'ani/ Jawaher ul Blagha (Byyaan o Badee)

Table 4.7: Academic Syllabus of Jamia tul Muntazar (Seventh Year)

No.	Subject	Text Book
1.	Holy Quran	Tafseer Mozuaati (Ayat ullah Jaffar Subhani)
2.	Ilmul Hadith	Darayat ul Hadees (Shaheed e Saani), Asool e Hadees (Ayat ullah Jaffar Subhani) or Daroos fi Ilm e Darayat (Markaz Jahani)

3.	Philosophy	Nahayat ul Hikma (first Half)
4.	Fiqah	Fiqah Istadlali, Vol 3/sharah Lama'a vol 2,(First Half)
5.	Asool ul Fiqah	Asool ul fiqah lil Muzaffar, J2(first Half)
6.	History	Seerat Ameer ul Momineen (as),J1,or Tareekh e Islam
7.	Literature	Hamasa(chaterAl Hamasa)
8	Research	Ravish e Tehqeeq (Hussain Dhanvi)

Table 4.8: Academic Syllabus of Jamia tul Muntazar (Eighth Year)

No.	Subject	Books
1.	Holy Quran	Tafseer ul jawamae Aljama'y/ Tafseer ul Kashaf(from Beginning to Surah Aaraa'f)
2.	Hadith	Asool e Kafi(vol. 1)
3.	philosophy	Nahayat ul Hikma (second Half)
4.	Fiqah	Sharah Maata vol.2 (second half)/ Fiqah Istalali

Table 4.9: Academic Syllabus of Jamia tul Muntazar-Scholar's Stage (Ninth year)

No.	Subject	Text Books
1.	Holy Quran	Tafseer ul Jawamae Aljama'y / Tafseer ul Kashaaf
2.	Hadith	Asool –e-Kafi (vol.2)
3.	Aqaid	Almallal wa nehal, vol2 (Ayat ullah Subhani)
4,	Fiqah	Maqasib Meharmah

Table 4.10: Academic Syllabus of Jamia tul Muntazar (Tenth Year)

No.	Subjects	Books
1.	Holy Quran	Tafseer e Ayaat Ahkaam
2.	Hadith	Asool e Kafi (vol 3)
3.	Aqaid	Almallal wal Nehal , Vol 2 (Ayatuulah Subhani)
4.	Fiqah	Makasib(Bae to vilayat e Faqih
5.	Asool	Rasael (Bae to Vilayat e Fqih

Table 4.11: Academic Syllabus of Jamia tul Muntazar (Eleventh Year)

No.	Subjects	Text Books
1.	Holy Quran	Tafseer ul Mizaan vol.20(first Half)

2.	Rajal	Muqaddama Moaajam ul Rijal
3.	Asool	Kafayat ul Asool vol 1
4.	Fiqa	Makasib (Vilayat Fiqiyaa to Khayaraat
5	Asool	Rasael (Istashaab)

T a b l e 4 . 1 2 : Academic Syllabus of Jamia tul Muntazar (Twelveth Year)

No.	Subject	Text Books
1.	Holy Quran	Tafseer ul Mizaan vol 20 (second Half)
2.	Hadith	Moaajam ul Rajal Ayaat ullah khoi
3.	Fiqah	Makasib (khararaat to end
4.	Asool	Kafaayat to end
5.	Research	Tehqee Maqala (Arabic)

Jamia tul Mohsinat (Lahore)

Jamia tul Mohsinat represents Jamat-i-Islami school of thought. Translation, Exegesis and Tajweed, Tarikh Tafseer o Mufasareen, Muqadamaa' Maa'raf Al-Holy Quran o Tafhim Al- Holy Quran, Holy Quran ki chaar Bunyadi Istlihat, Alum Al-Holy Quran(first)by Maulana Guhar Rahman, Fareeza Iqamat-i-Din by Sadarud Din Islahi, (part-1), Last 15 paras with brief Tafseer(part- 2) Maa'arful Holy Quran o Tafhim Al-Holy Quran, Alum Al-Holy Quran second Maulana Gauhar Rahman, Jalalin are taught till Darja Aliya equal to B.A. From here one can analyze the extent and importance attached to the study of the Holy Quran by madaris representing all schools of thought. The madaris are the carrier of Islamic tradition of knowledge. The Holy Quran is the ultimate and foremost source of knowledge. The only short coming is that, the madaris teach exegesis of Holy Quran, with commentary and glosses which were written hundreds of years ago. The language and ~~open~~ is not easy to comprehend, and one has to be master of whole of grammar (Sarf o Nahv). There could be no doubt about the authenticity, and knowledge of earlier ulema and scholars who have written these commentaries and glosses. But, it will be more relevant in the contemporary times if, madaris along with these books go on teaching from

books which are written by contemporary ulema and Muslim Scholars, representing all schools of thought. Like Dr. Muhammad tahir ul Qadri (Irfan ul Holy Quran), Tafhim-ul-Holy Quran" by Sayyid Abul Ala Maududi, Tadabbur-i-Holy Quran, written Min Ahsan Ilahi, it is a contemporary Urdu exegesis, explanation and exegesis written by Dr.Farhat Hashmi, Faizan ur Rehamn fi Tafsir ul Holy Quran by Muhammad Hussain Najafi (Shia school of thought- one of the only two Marjas from Pakistan at moment), exegesis written by Javed Ahmad Ghamidi (a neo Islamic liberal). At higher level of madrassah (Darja Aaliya-equal to M. A) efforts should be made to include both Urdu and English translations of the Holy Quran. This combination of both translations written by contemporary Muslim scholars and traditional ulema will create better understanding, and homogeneity of thought among students.

Academic Syllabus of Jamia tul Mohsinat

Academic Syllabus of Jamia tul Mohsinat (Sanviya Aama “for girls”)-Part 1

No.	Subjects	Details
1.	Translation, Exegesis and Tajweed	Last para Hifz Tarjma Tafseer , Para Aam second half Hifz Norani Qaida with Qawaid
2.	Hadith, Seerat	Arbaee'n Nauvi, Hyaa't Taeeba
3.	Al-Sarf	Ilm-Al –Sarf (Awalin) Maulana Mushtaq Ahmad Chirthalavi- Tamrin Al-Sarf
4.	Al-Nahv	Ilm-Al Nahv, Tamrin Al-Nahv
5.	Al-Fiqqah	Assan Fiqqah (Awal)
6.	Al-Lugat Al Arbia	Qasassal Nabiyeen(First&Second)-Tareeqah Jadeedaht(First&Second)
7.	Urdu	Text Book Board (Urdu for class 9th)
8.	General Mathematics	Text Book Board (General Mathematics for class 9th)
9.	English	Text Book Board (English for class 9th)
10.	Pakistan Studies	Text Book Board (Pakistan Studies for class 9th)

Books for Study: Khutbaa't) Maulana Syed Abul Alaa' Madudi) Jawamaa' Al-Kalam barai Hifz (Mufti Muhammad Shafih, Deeniyat by Syed Madudi (Sanviya Aama for girls). (Curriculum Committee 17 Shawal 1421 Hijri/27 September 2010, Mansoorah Lahore)

Sanviya Aama “for girls”-Part-2

No.	Subjects	Details
1.	Translation, Exegesis and Tajweed	Surat Al Baqarah, Tarjma ,Tafseer, Para Aam (first Nisf), Hifz, Khalasa Al Tajweed
2.	Hadith, Seerat, Tarikh, Literature	Zada Al-Talibeen, Khulfa-i-Rashdeen (Shah Moeen ud Din Nadvi).
3.	Al-Sarf	Ilm-Al –Sarf (Akhreen)
4.	Al-Nahv	Ilm-Al Nahv Al-Wazaiah Ibtidayia (First and Second)
5.	Al-Fiqqah	Assan Fiqqah (Second), Noor Al Aizah (excluding Taharat)
6.	Al-Lugat Al Arbia	Qasassal Nabiyeen(3rd&4th)
7.	Urdu	Text Book Board (Urdu for class 10th)
8.	General Mathematics	Text Book Board (General Mathematics for class 10th)
9.	English	Text Book Board (English for class 10th)
10.	Pakistan Studies	Text Book Board (Pakistan Studies for class 10th)

Sanviya Khasa “for girls”-Part 1

No.	Subjects	Details
1.	Holy Quran Pak, Tarjma, Tafseer	Holy Quran Karim with brief Tafseer, first 15 paraa(excluding Nisab Aama)
2.	Hadith	Riaz ul Saliheen translation with explanation (beginning of Book Al Imarat Istilahat Hadith Az Muqadama Sharah Mashkawati

3.	Fiqqah ,ASul Fiqqah	Al-Mukhtasir Al Qaduri Az Awal ta Kitab Al-Nikah fann‘ Asul Fiqqah ka Ajmali Taruuf‘ Az Asul Shashi
4.	Al-Sarf Al Nahv	Al Nahv Al Wazaih (3rd) Kitab Al Sarf o Kitab Al-Nahv
5.	Al-Nizam Al Islami	Diniyat
6.	Al-Lugat Al-Arabia	Al –Qarat Al RashdaComplete

Books for Study: Tarikh Tafseer o Mufasareen, Muqadamaa‘ Maa‘raf Al-Holy Quran o Tafhim Al-Holy Quran, Holy Quran ki chaar Bunyadi Istlihat, Alum Al-Holy Quran(first)by Maulana Guhar Rahman, Fareeza Iqamat-i-Din by Sadarud DinIslahi,Tarikh Al Islam (Jild First, Banu Ummayia) by Moeen ud Din Nadvi

Academic Syllabus of Jamia tul Mohsinat (Sanviya Khasa “for girls”)-Part 2

No.	Subjects	Details
1.	Holy Quran Pak, Tarjma o Tafseer	Last 15 paras with brief Tafseer
2.	Hadith,Asul Hadith	Riaz Ul Salihin(Nisf Akhir), Teeseer Mustalih ul Hadith(Udrdu)
3.	Fiqqah	Al-Mukhtasir lil Qaduri(Kitab ul Nikkah till end of Book)
4.	Al-Sarf Al-Nahv	Hydaa‘t Al Nahv
5.	Asul Fiqqah	Asul Shashi
6.	Al-Lugat Al Arbia	Maulim Al Insha Hisa Awal-Nafha tul Al-Arab (Hisa Nasr), Hadiqat tul Adab

For Study: Maa‘arful Holy Quran o Tafhim Al-Holy Quran, Alum Al-Holy Quran second Maulana Gauhar Rahman, IslamiSyasat by Maulana Gauhar Rahman.

Darjah Aalyia “for girls”-B. A-Part 1

No.	Subjects	Details
1.	Tafseer	Jalalin, Surah Baqarah
2.	Hadith,Asul Hadith	Mashkwat Sharif(First) Maa‘Madaa‘ma Sheikh Abdul Haq Muhadis Dahlavi
3.	Al-Fiqqah	Hadayat Awal
4.	Al-Aqaid	Aqeedat Al- Tahawya
5.	Al-Balagat	Darus Al-Balagat (complete)
6.	Faraiz	Siraji

Books for Study:Al-Jihad fil Islam(Maulana Abul Ala‘ Madudi), Suu‘d(Mufti Muhammad Shafih), TarikhIslam,Fitna Inkar Sunnat o Qadyaniat

Darjah Aalyia “for girls”-B. A -Part 2

No.	Subjects	Details
1.	Tafseer	Jalalin, Surat Al-Imran, Surat Al-Nisaa‘
2.	Hadith	Mashkwat Sharif(Second)
3.	Al-Fiqqah	Hadayat Sani
4.	Asul Tafseer o Asul Hadith	Afuz al-Kabir(Shah Wali Ullah), Teeseer Mustalah Al – Hadith (Mahmud Al-Tahan) Arbi.
5.	Al-Adab Al-Arbi	Mukhtarat(Hisa Nasar)
6.	Intizam Al Islami	Islami Syasat(Maulana Gauhar Rahman)

Books for Study: Seerat Sarwar Du Aalam (part 1&2), Haqeeqat Tauheed o Sunnat (Maulana Gauhar Rahman), Islam ki Chaa'r Bunadi Istilahat (Maulana Syed Abul Alaa' Madudi), Islami Ryasat, Maa'shyiat-i-Islam.

Tradition and modernity of fiqh (Islamic Jurisprudence)

As discussed earlier in the study, fiqh is regarded as one of the traditions of Islamic learnings. It is generally analyzed that after the division of Islam in different schools of thought and their consolidation in medieval periods from approximately seventh to eighth centuries, the learning of fiqh was deeply embedded in the Islamic tradition. Its study holds central position for understanding the affairs related to private life, then before the introduction of Anglo-Saxon codified laws in British India, after mutiny of 1857, initially fiqh was studied to seek employment as muftis, qadis and teachers (Zaman, 2017) but later on its utilization reduced to the level of personal affairs, and executed the Islamic laws, in accordance with their respective schools of thought, and made decision by recourse to the law books, not codified law, if it deemed necessary. There is some controversy regarding the approach of Deobandi and Barelvi ulema towards fiqh, both are adherent of tradition of taqlid, though believe in ijtihaad based on interpretation of classical fiqh texts in order to confront the challenges of contemporary modernity and Western Civilization. The most acknowledged texts adopted in Hanafi for teaching fiqh, in Hanafi madaris were namely Mukhtasar al-Quduri of Ahmed bin Muhammad al-Quduri (d. 1037), Sharah Wiqaya of Ubaidullah bin Masud (d. 1346/47) and Hidayat of al-Marghinani (d. 1196/97). Though, there are no more Qadi courts administering Hanafi fiqh at lower levels exist in Pakistan, still teaching and learning of fiqh is considered by ulema necessary for a Muslim in his/her daily routine particularly in private sphere and for those who want to be a

mufti, a scholar who, by virtue of his knowledge of fiqh, has the right to issue fatwa, a formal legal decree or opinion (Rahman, 1984).

On *usul-al-fiqh* (principles of law), the South Asian *madrassah* education system used *Manar al-Anwar* of Hafiz al-Din Abdullah al-Nasafi (d. 1310) *Tanqih* and its *Sharah Tawdih*, both by Ubaid Ullah bin Masud, *Talwih*, a *sharah* on *Tawdih* by Allama Sad ud- Din Taftazani (d. 1389) and *Usul al-Shashi*, the *Dars-i-Nizami* contains books by Indian authors, like *Musalam us-Sabut* of Mullah Muhib Ullah Bihari (d. 1707) and *Nur al-Anwar*, *sharah* on al-Nasafi's *al-Manar* by Mullah Jiwan of Amethi (d. 1718) (Ibid). It is argued that in modern day Pakistan, fiqh is not employed into practical utility especially in legal system, but still we cannot overlook its vitality in a Muslim Society. *Madaris* being custodian of Islamic tradition still give key importance to fiqh as a subject in their curriculum. *Madaris* and *ulema* belonging to all schools of thought are endeavouring hard to keep pace with contemporary challenges. Because solution suggested in social, political, religious, economic problems hundred years ago, have lost compatibility with current problems now, practically of less utility for the *madrassah* graduates, who have to compete with modern challenges (Tahir ul-Qadri, 2007)

The tradition and modern aspects of nineteenth and twentieth century classical religious texts is discussed, to make background for the discussion of aspects of tradition and modernity in contemporary *madaris* with respect to case studies of selected *madaris* representing all schools of thought. The *madaris* are *Jamia Ashrafia*, *Jamia Salfia*, *Jamia tul Muntazar*, *Jamia Mohsinat*, *Jamia Rizwia Zia ul Ulum*.

Discussion and Analysis

As discussed in preceding sections, *madrassah* curriculum has been under criticism since the Soviet incursion in Afghanistan in 1979. This event has created a lasting impact on the social

fabric of the Pakistani society. Fundamentalism, militancy, and growing extremism are the gift of Soviet intrusion and resultant battle against them by the Western powers and USA to contain communism from taking hold of the area, socially, politically and economically. Since their withdrawal, the madaris and ulema took this success to achieve same kind of objectives, in Kashmir and Palestine. The critiques blamed madaris that they are producing jihadis (holy warriors). But, the detailed analysis of Darsi-i-Nizami reveals the fact that it is a harmonious combination of transmitted religious sciences and rational sciences, and books it originally prescribes does not contain element of fundamentalism or militancy. It is debated that to improve the overall scenario it is required to introduce modern subjects, and exclusion of subjects which are irrelevant or have lost their utility. As world is in a state of constant change, therefore, madaris must modify their curriculum to respond the challenges of modernity and modernization in realm of education system. A calculated and systematic efforts are required, to modify the change, however, they argue, must be selective and carefully controlled, through modifying conceptual and institutional aspects of madrassah education system education system, without losing religious character. South Asia has been a region of great importance to the industrialized democracies and specifically the United States. The region has always been an arena where great power competition has been played and managed. It is, of course, possible to argue that the primary significance of the states of South Asia lies in their role in the competition between the United States, the Soviet Union and China for global and regional influence. The region has been recognized as a geographical area of major strategic significance through, which the routes connecting Europe, Africa and Asia. The region of South Asia is important because of its connection with the vital sea-lines of communication in the Indian Ocean and is sandwiched between two politically volatile

and economically critical regions i.e., the Persian Gulf and Southeast Asia. Thus, South Asia forms an integral part of Mackinder's 'World Island' that is, the Euro-African-Asiatic land mass, the most important single geographical unit in the world. Moreover, the major actors of the region, India and Pakistan, were divided in terms of polarization between the United States, the Soviet Union and China. In this context, India has functioned as an important ally of the Soviet Union and Pakistan has functioned as a broker for the West in relation to moderate Muslim countries in the Middle East and the Gulf areas and in relation to China (Beazley & Clark, 1979).

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

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

is without any doubt that, the transmitted religious sciences are divine, therefore immutable and valuable for all time, but rational sciences especially logic and Philosophy can be modified, and in Holy Quran and hadith there is no restriction imposed on the evolution of the knowledge, and to acquire perfection, Islam has prescribed the method, i.e., *ijtihad*. The transmitted religious sciences are end in themselves and rational sciences are means to achieve this end. Such an environment should be created in *madaris* that boast to understand Islam through primary sources of knowledge, the Holy Quran and hadith.

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

The study of *fiqh* should focus more on principles of jurisprudence (*usul*), rather than the minutiae of jurisprudence (*furū*). Another leading *alim* associated with the *Jamat-i Islami*, a leading South Asian Islamist movement, recommends that *madrasah* must be familiarized with the *fiqh* of other Muslim schools of jurisprudence in order to break the stranglehold of *taqlid* and inter-sect (*maslak*) prejudices. This *alim* further insists on the need for an *ijtihad* based on a thorough study of the *usul al- fiqh* to deal with issues that the medieval compendia of *fiqh* either do not

mention or do so in terms that are irrelevant today. Critical re-evaluation of the contemporary religious thoughts, by learned *ulema* of all schools of thought, and includes this in curriculum of the *madaris*. Agreed upon Islamic guidelines for the dissemination and propagation of the message of Islam, *Qanun-i-Siyasat* (principles of politics), to prepare Islamic guidelines for running the state, important questions, like Is Islam a Democracy or a Theocracy or something else? What is the legal definition of a Muslim? *Qanun-i-Maishat* (principle of economics), includes the Islamic guidelines for running the economy and for personal conduct in financial and economic matters, and how to eliminating interest from the economy, like one put forward by Dr. Tahir ul Qadri (*The Interest Free Economy and Islamic Banking System*), Philosophy of Islamic punishments: debate and agreed verdict of the Islamic law of legal punishments and dispels many wrong notions about this law, for instance the notion that the testimony of a woman is half that of a man's and that the *diyyaht* (penalty) for unintentionally killing a woman is half that of a man's.⁵⁷⁵ Like, what is the status of payment of *zakat* on fixed deposit, what is *ribba/sood* (interest? Is pension money –an interest? Islamic Shariah in modern times? Blasphemy and its punishment, Alterations in revealed ~~text~~ Income from acting in TV dramas, valentine day, etc.

The *madaris* should familiarize their students with international law and comparative legal systems in order to meet modern challenges', including such subjects as religious pluralism, women's rights and social justice for oppressed peoples.

The primary sources of Knowledge in *madaris* are the Holy Quran and hadith. In this regard, there lies a clear distinction between the Normative Islam preserved as it is in original sources, and secondly we talk about the Historical Islam, passing through various stages and implemented in current shape in the Muslim society. Historical Islam should be explained in

the light of the normative Islam, by renowned ulema of all schools of thought by writing fresh commentaries on Holy Quran. The ~~madrasah~~ as traditional institutions of religious education could serve as a medium to bring solid work for the rethinking and reconstruction of knowledge. The current demand according to the situation is not the rethinking and reconstruction of secular subjects, instead re-examining the contents of the curriculum of madaris and bringing updated addition of the already included subjects. There is no comparison between revealed knowledge and secular knowledge; secular knowledge is the outcome of revealed knowledge and both complements each other instead.

The madaris should familiarise their students with international law and comparative legal systems in order to meet modern challenges.

Note: Note: This empirical work was derived from the PhD Degree research work of the corresponding Author. She can be reached at rashdaahmad2022@gmail.com. Certificate of Supervisor attached.

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- Quran: The primary source of Islam. It is reported that the Prophet (PBUH) used to ask some of his literate companions to write the verses of the Qur'ān immediately after they were revealed. He would conduct special sessions (called *_ardah*) for these scribes wherein he would himself recite the entire revealed portion of the Qur'ān to enable the participants to correct errors in copying the text, if any. It is reported those two sessions of *_ardah* took place after the Qurān was fully revealed.
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