

Religious Seminaries and Muslim Education in Indo-Pakistan Sub-Continent: A Critical Historical Analysis

Azmat Ali Shah Department of Political Science, Qurtuba University of Science & Information Technology D.I. Khan, KP, Pakistan.
Email: dr.azmat@qurtuba.edu.pk

Fazal Ilahi Khan Department of Islamic Studies, Qurtuba University of Science & Information Technology D.I. Khan, KP, Pakistan.

Saima Razzaq Khan Department of Political Science, Qurtuba University of Science & Information Technology D.I. Khan, KP, Pakistan.

Abstract

This paper focuses on the history of Islamic studies and the growth of Muslim edification scheme subsequent to the arrival of Islam in South Asia (712 A.D) and also explores the key role played by the Emperors in its establishment since 1206 A.D. Thereafter, it will highlight the efforts of Muslim rulers in introducing religious-cum-modern education system through Madrassah (religious seminaries) in Indo-Pakistan Sub-continent including the period of British-India from 1757 to 1947 A.D. which adversely affected the Muslim education system by introducing foreign educational reforms to target the curriculum of the Islamic education system. The paper will shed light on the development of Madrassah in Pakistan and the 9/11 incident that has drastically affected the image of the religious seminaries in imparting Islamic education to the people in the global community.

Key Words:

History, Islam,
Madrassah, Pakistan,
Modernity, Globalization

Introduction

Muhammad bin Qasim conquered Sindh, the cradle of one of the greatest civilization of the world, in Ramadan 93 AH/712 AD and put to end the rule of Raja Dahar (698-712 AD) in Sindh. It was annexed to the domains of the Umayyad Caliph Walid bin Abdul Malik (705-715). Since then, it has become Bab-ul-Islam or gateway to Islam and a province of the Umayyad Caliphate ruled by Muhammad bin Qasim and his successors. Muhammad bin Qasim displayed a high degree of moral decency and good behavior, through the period of his conquest of Sindh (Ahmad, M. A. (2016). During his governorship (712-15 AD), Jamia mosques in principal cities such as Debul, Nerunkot, Sewistan, Brahmanabad, Alore, Multan, Deblapur and Qanuj were established as high seats of teaching and learning. Large numbers of Islamic Institutions were established to meet the religious and educational needs of the growing Muslim population. In local dialect, these were notably known as *Maktab* (plural: makatib) or elementary/school and Madrasah (plural: madras) or secondary school/Islamic seminary. The then governments and prosperous group of the social order employed to preserve these organizations under the administration of well-known spiritual intellectuals. In the early days of the Arab rule, Debal distinguished itself as a seat of Islamic learning. (Baloch. (2018)

Sindhi scholars, who were graduated from this institution, were known as Debalis. Some of its graduates, like Ibrahim bin Muhammad Deballi, Abdul Qasim Shuaib Deballi, Abdul Abbas Deballi, Muhammad bin Abdullah Deballi (traditionists (Mohaddithin), became renowned scholars and prominent traditionist (Muhadithin). Abu Jafar Deballi was the first Sindhi scholar who wrote a research treatise on the correspondence of the Prophet Muhammad (Peace be Upon Him) under the title “Makatib Nabi Salam”- The Letter of the Prophet ﷺ.

Islamic Education System

The entire teaching system of the Muslim falls into two levels: the elementary level school and higher-level school. The religious places of Muslims, which rendezvous from the commencement of Islam, were also utilized as schools. These Mosques usually had Makatib to teach children the fundamentals of Islam at the grassroots levels. These were the most accessible and cheapest seats of learning for Muslim children to know about Islamic doctrines. The Jamia Mosques were used for higher learning. Other buildings and facilities were also subsequently created to impart Islamic education (Basu, A. (2015). These mature religious places of Muslims contained the patio, and the un-wrap lobbies consecutively all along the ramparts. The foyers were on the whole widespread on the Qibla elevations

for the reason that amass were detained there. The legroom amid the two strings of mainstays was named a Riwaq and the quad.

The Mosque set up the early period of Islam continued to function as a school and not as a separate institution for educational purpose at the beginning of the 4th century AH (Near the beginning decades of the 19th century AD), the initial Madrassah disconnect from the Masjid was set up in Nishapur city in Khorasan. In its innovative shape, it was minimally a clandestine institution school for the spiritual knowledge, i.e. convention, exegesis & commandment in a row with the Sunnite cremation. In the time of Nizam-ul-Mulk, the Madaris spread to Iraq and Khorasan. Nizam-ul-Mulk was, though, not satisfied with the Nizamiyah of Nishapur and Baghdad only. He also founded Madaris in Merv, Heart, Balkh and Mawsil named after him. The prosperity of the Madaris stimulates by Nazim-ul-mulk in the fifth century AH survived for a long time in the East. In 1234 AD the Caliph Mustansirbillah founded the Mustansirriyah. (Basu, B. D. (2013).

The two famous religious schools of Baghdad, the Nizamiyah and the Mustansirriyah survived the destruction of the Abbasid capital by Halaku Khan in 1258, and both continued to exist till the beginning of the 8th century AH. Ibn-e-Batuta has mentioned many other Madaris at Wasit, Tustar and Shiraz too. Large Madaris were still being built in Persia in the 8th century AH. The state, in the beginning, did not trouble itself at all with schools. The entire education system was purely based upon voluntarism. It cannot be ruled out that the advantages and disadvantages of the Muslim education system.

Madaris as State-Regulated Institution under Muslim Rule

Muslims imparted education with a missionary spirit to the people during their rule without prejudice and discrimination. From the slave dynasty up to the Mughal rule in India, the Muslim rulers established educational institutions in the sub-continent. According to Kung, 'the Ghaznavids formally established the earliest Madrassah at the commencement of the 11th century. All the Seljuk prepared Religious seminaries into country foundations and originated shafi'ite Religious seminaries in the entire the bigger cities – for Sunni Muslim this almost immediately became the customary itinerary of lawful & commonsensical preparation.' (Blanchard, C. M. (2008)

Under the Muslim rule in India, education was made available with perfect equality and freedom to Hindus of all castes. Altutmish was the initial to institute a Madrassah at Delhi (India), named it Madrassah-e-Muizi, later than Muiz-ud-din Muhammad Ghori. Blalban, the chief Minister of Sultaan Nasr-ud-din Mahmood, originated Madrassah Minhaaj-us-Siraaj, and the biographer of `Tabaqaat Naasiri, was assigned as its head. In Muhammad Tughlluq's (1325-1351) sway, there were one thousand Madaris only in Delhi. According to Historian Ferishta (1977: 48), "during Sikaander Loodhi's favorable sway knowledge was promoted. Nobles, officers and soldiers engaged themselves in intellectual pursuits, while the Hindus leant to read and write Persian which, until then, had not been adopted by them." Mughal rulers of India, from Babur to Aurangzeb (1526-1707), were all patrons of education and literature. The 16th and 17th centuries witnessed many fold literary contributions. Emperor Humayun built a Madrasah at Delhi and transformed the pleasure-house built by Sher Shah Suri in the Purana (Old) Qilah into a Library (. The grand Mughul royal leader Akbar's sway (1556-1605) blotched an innovative period for the scheme launched for conveying tutoring in schools and seminaries (Law, 1985: 160). (Bosch *et al.* (, 2008).

Akbar, although he could not read or write (, yet made some changes in the methods of study in curriculum and promoted the arts and sciences. Thus, a more practical approach was adopted when a new Educational Policy was announced in his reign to revise the curriculum. Under this policy, according to Ain-e-Akbary, everyone should interpret manuscripts on ethical, mathematics, document scrupulous to math, farming, geometry, astronomy, physiognomy, family issues, and set of laws of government, drug, reason, the Tabi'Iriyazi and Ilahi science and history – every one of which may be steadily obtained. Nobody must be permitted to abandon those subjects which the at hand occasion necessitates. (Chachnamah. (, 2006).

At some stage in the Mughul era, schooling was not restricted to men merely; nevertheless, at a similar occasion, there was a numeral of intellectual and sophisticated princesses and ladies scholars. Rawlinson discussed (1989: 373), "females, owing to the purdah scheme, might not concentrate communal organizations. Nevertheless, in almost every nobleman's establishment, a school-mistress or governess was kept. Muhammadan nobleman stipulated traditions in their life partners & King Akbar, forever in move forward of his period, constructed a young woman's school at Fateh Pur Sikri. A lot of Muhammadan females were authors and supporters of text. The great memories of The Princess Begum Gulbadaan (The Aunti of King Akbar's) were renowned and their promote nurse MahamAnaga (gifted a college at Delhi India), The Great king Akbar's companion Saleema Sultana (the renowned Princess Mumtaaz Mehal), The King Aurangzeb's younger sister (The Empress Jahanara), had distinguished poetry writer of their epoch."

As Muslim noblemen demanded culture from their wives, therefore female education also encouraged in the region of Akbar, and "regular training was given to the ladies of the royal household." A big college was founded

by the Akbar the great at FathpurSikri, “on the hill, the like of which few travellers can name.” Besides this college, it appears that there were several other Madaris in the city, founded at the instance of Akbar. Moreover, Akbar used to encourage the learned by giving them rewards and stipend. The Tabaqat-i-Akbari has given a list of a number of learned men, Poets, some of who received encouragement from the Emperor. The list contains ninety-five names altogether. (Chinnappa, S. P. (2014).

Akbar’s son Jahangir (1605-1627) himself was a great scholar and writer. His own book called Tuzk-I-Jahangir is a work of great literary merit and historical importance. He also established Madrassah and propagated a parameter in his dominations that “every time a well-heeled Young man or a wealthy voyager died without any inheritor, his assets would escheat to the coronet and be consumed for construction and revamping Madaris, monasteries, etc.

Jahangir’s son Shahjahan (1627-1658) also founded an Imperial college in Delhi near the famous Jami Masjid and repaired the college named Dar-ul-Baqa (*Abode of Eternity*), which had been almost ruined. Giving a brief account of Aurangzeb’s (1658-1707) educational works along with his other good deeds, Keene (1975:23), in his book, writes: “King Aurangzeb eliminated centre chastisement, advanced farming, established countless seminaries and school methodically build transportation and overpass. “ Throughout King Aurangzeb’s sway, Sialkot was an immense place of Muslim erudition. King Aurangzeb also expectant clandestine edification organizations and arranged scholarship to apprentices.

Before the advent of the Muslim in south-Asia, there was no tradition of writing books in Hindu India. The procedure of Printing was not commenced in the Northern area of India still after the closing stages of the Mughul Empire. Nevertheless, 100 *Kaatibs* (calligraphers) have accessible in each huge capital, and no noble Muslim was to be measured cultured, except he acquired high-quality annals. It was Muslim in India who started writing books in various disciplines. Sarkar (1979) states: “the imperial palaces contained immense libraries..... The annals of Agra in 16th century restrained Twenty Four thousand volumes, and were worth at 6 and a partially million rupees or almost 3 quarters of a million genuine”.

Unlike Sindh, where the majority of the population had embraced Islam, in the rest of India, the Muslim and Hindu lived side by side. They maintained their respective educational institutions. Gradually, a new system of education developed under Muslim rule. The Muslim school (*Maktab*), with its emphasis on reading, writing, arithmetic, general education and personal guidance of the pupil, became the common public school where children of Muslim and Hindu communities could study together. At a higher level, Persian language and literature, philosophy, poetry, secretarial writing (*Insha*) and *Tibb* (medicine) became the common subjects of study for all.

With the domain of the higher Madrassah education, the component of “Islamic learning” was substantially strengthened. The study of the Hanafite School of jurisprudence was advanced. The study of Hadith continued to receive greater weightage in Sindh and Gujarat while curricula in the rest of Muslim India remained loaded with the component of law (Fiqh), jurisprudence (Usual al-Fiqh), Grammar, Logic, philosophy and Kalam (Dialectic). (Evans, S. (2019).

The eminent academician Abdul Hakim Sialkoti (1560-1657), while realizing the difficulties of the average student to acquire higher education, undertook the task to simplify curriculum. According to Baloch, Abdul Hakim Sialkoti did not compose or prescribe any new textbook. He reduced the number of textbooks under each subject/course and set himself to the stupendous task of writing (*Marginal*) Annotations (*Hashiya*) on commentaries.

The simplified and functional curriculum of Sialkoti perhaps aimed to reduce the standard of scholarship. His Hawashi (*Annotations*) was refuted by some scholars, and fresh formulations of the higher curriculum were made by some eminent scholars. Shah Waliullah (1703- 1762), who had visualized the high role of education in society, introduced curriculum reforms in his Madrasah at Delhi. There is a record of two or three Madrasahs having been founded by Bahadur Shah (1707-1712) and his courtiers Ghaziuddin and Khan Firuz Jang. The invasion of Nadir Shah, which took place in 1739 A.D, and resulted in the sack of Delhi, must have been a setback to educational progress. Among other things, the celebrated Imperial Library of Delhi, which was the collection of the Mughul Emperors’ works were carried away by Nadir Shah to Persia. (Ferishta, (2002).

It is a common perception that the Muslim academic institutions were fallen to degradation during Muslim rule in the Indo-Pak Sub-continent. Divergent to this, a numeral of instructive organizations and establishments were created in that era. The colleges – established in the last period of Mughul rule – were functioning in a befitting manner. For example, seminaries founded by Ghazi-Uddin khan, Feroz Jang, Sharaf-ud-doula and Raushaan-Uddin in Delhi belonged to that era; and the consistency of the national learning curriculum was accomplished in the 18th century. The Daars-i-Nazaamia, named other Mullah Nazim-uddin (d.1748) of Farangi Mehal, endow with trainings in English grammar, oratory, values reason, scholasticism, Taafsir (*Exegesis of the Holy Quran*, Fiqah, Hadith and arithmetic., The core curriculum was condemned to consist of a volume of grammatical and logic books and emphasizing formal subjects and less emphasis on worldly themes like olden times and innate sciences or still sacred subjects akin to Tafsir and Hadith. The religious seminaries teaching

organization fashioned the Muslim expert's truth-seekers, history writer, economics experts, monetary specialists, advocates and elected officials. In each bough of information at hand were Muslim experts, who swallowed with Islamic philosophy, who had the aptitude to construct an absolute structure of consideration and codes of a sensible existence bottomed on Islamic standards. They had sufficient potency to confront the rational headship of the Godless philosophers and scientists efficiently. In brief, religious seminaries make available high-quality rational regulation. Herein look upon Sleemann compensated lofty compliment to the excellence of Islamic education in the following words:

"Perchance there are a small number of societies as well as Muhammadan in which learning is further normally dispersed in the Indian continent. He who grasps a place of work with a 20 rupees salary every month usually provides his young man's learning equivalent to Parliament PM (Prime Minister). They are trained, throughout the standard of Arabic language & Persian as well, what immature young man in our seminaries through similar to those of Greek language and Latin as well, that is, syntax, oratory & reason. Later than his 7 years existence of learning, the juvenile Muhammadan connects his turban (Pagri) on skull approximately also plugged with the possessions which sustained to the twigs of comprehension as well the adolescent young man uncooked from Oxford University – they shall converse easily concerning Philosopher Socrates and Philosopher Aristotle, Greek philosopher Plato and Hippocrates, Galen and Avicenna (Alias Sokraat, Aristotle, Aflaatun, Bukraat, Jalinnus and Sinaa)". Sleemann writes in one more consigning:

"The most excellent of us Europeans think our shortcomings in the discussion through Muhammadan of lofty category & learning, whilst we are called upon to converse topic away from the day after day happenings of existence. A Muhammadan nobleman of learning is bearable explained with astronomy, as it was educated by Ptolemy, by means of the rational principles of Aristotle, with the vocation of Philosopher Hippocrates and Philosopher Galen, during those of Avicenna, or as they name him, Sena; and he is very competent of conversation on every subject matters contained thinking, prose, science & arts, and vastly predisposed to perform so and of appreciative the environment of the development that has been ended in them in the contemporary period."

Thus, during Muslim rule in India, the rulers patronized the scholars and their Ministers. They granted land and financial aid to establish Madrassah to impart education. During the Mughul period, there were many Madaris where several professors brought from Shiraz - the famous center of Muslim learning - used to teach. Many of the Madaris were established by Sultans, nobles, and their influential ladies. According to Kung: "Islam demonstrated to be a worldwide faith which was at the similar time locally originated & muscularly diversified the Arab rule continued familiarized on conventional Islam, but the Indian Mughul Emperors developed syncretistic collaborator". (GOP (2003).

Impact of British Colonialism on Religious Seminaries

During the reign of Aurangzeb (1658-1707), the British traders initially started to enter India as traders and in the early 17th century formed a British East India Company. Their main object, as a commercial company, was profit by trade, but later on, they transformed into a colonizing power. According to two British journalists, Read and Fisher (1997), the British conquered India with Indian manpower, paid for with Indian revenue and with the information they acquired through Indian sources. As a result, the Indian sub-continent remained under British Colonial rule from 1757 to 1947 A.D. (Hunter, W. W (2017).

After the 1857 War of independence, Muslim was brutally crushed, and Muslim India was totally occupied by the British government, whereas the Mughul emperor (Bahadur Shah Zafar) died in exile. During the British rule, they did not interest themselves in the education of the "foreign people" coming under its supremacy. They also did not consider Muslim to be trusted from whom power had been recently wrested and the desire to conciliate the Hindus, who did cooperate to overthrow Muslim authority in Bengal. It was, thus, the British policy to keep the Muslim backwards in education. Hunter states: "A 100 years in the past the Muslims dominated every the significant workplace of country. The Indian Hindus acknowledged with show gratitude such morsels as their past vanquishers plundered from their benches, and the British (English Man) was symbolized by little aspects and clerks". He supplementary inscribes, "the fact is, that our scheme of civic coaching, which has wake up the Indian Hindus from the slumber of states and accelerated their motionless crowds with a number of the dignified inclinations of a realm, is be against to the obligation, and horrible to the faith of the Muslims". (IPS (2002).

By means of the arrival of the majestic British tenet and the turndown of the Mughul Emperors, the antagonism of Madaris modified radically. The British Education policy was to restrict Sanskrit, Persian and Arabic education in schools but prompted by pressure from influential groups in Calcutta's Muslim and Hindu communities. On the one hand, they allowed the Muslim system of education in Madrasah to continue with minor changes. They allowed philosophy, curricula, and goals of Islamic studies without any change. On the other hand, the British rulers established Schools, colleges and other institutions on the "pattern of London Model" and made English an official

language. Thus, the Madaris started to run their affairs through a collection of charity which was beyond the control of the (colonial) administration. The Islamic studies were intended to produce spiritual guides, to shape public morality and to play the role of custodians of the intellectual tradition of Islam. Later on, foreign occupation drastically affected the entire concept, scope, curricula, teacher-student relationship, women education, public and state policies through the introduction of attempted. Through the ending of the eighteenth century, the leader's condition of Madaris had crumpled, and eventually, they turn into supplementary midpoints of confrontation alongside British rule and European authority in South Asia. (Islam, A. (2001).

Religious Seminaries in Pakistan

As mentioned earlier, Madrassah has been in existence for centuries in the Islamic world and refers to any Muslim educational institution, whether state-sponsored, private, secular, or religious. When Pakistan came into being in 1974, there were 245 or even fewer Madrassah. The number of private and religious Madaris began only to rise in the late 1970s. By 1980, these had risen to 2000. In 1988 the number of religious seminaries reached more than 2800. Later on, in 6700, religious seminaries were recorded in the year 2000. (Keene, H. G. (2012).

Although, in Pakistan, Madrassah commonly refers to Islamic religious schools because they belong to the major sects of Islam, Sunnis and Shias. The main schools of thought of Sunni are Deobandi and Barelvi. However, within these two branches, there are 5 disciplines of considerations, and their associations are comparatively able-bodied systematized with their personal scheme (Mangalwadi, V. (2000). designated workplace-holders, of theory test boards and directives about the relationship of Madaris. The set of courses of these 5 associations expands from primary to postgraduate (equal to Master in Islamic Studies and in Arabic) (Bosch *et al.*, 2008: vii). In many Madaris, including the Shia ones, Dars-i-Nizami is taught but with different textbooks. In Pakistan, the Dars-i-Nizami has been modified. However, old books like Sarf-e-Meer and Khafiya remain in the curriculum. More modern books are used to supplement them. Therefore, in the majority of the seminaries teach modern subjects with varying degrees of competence. (Rawlinson, H. G. (2016).

Impact on 9/11 Incident on Religious Seminaries

Since the 9/11 incident, according to Pakistan's National Education Census (NEC) January 2007 report, over 12,000 registered seminaries out of an estimated 13,000 were reported. The enrolled students were 1.55 million, with 58,000 teaching staff. Besides, there is hardly credible information available regarding the unregistered Madaris. The central organization or boards control these registered seminaries. (A. Read & D. Fisher (2007) design the Syllabi, collect registration fees and examination fees and hold their respective examinations. (Siddiqui, H.(2006).

Pakistani Madaris are mainly financed by voluntary charity or non-governmental organization by affluent patrons and others, who appreciate the effort of the ulemas (religious scholars) to impart free education to the downtrodden section of the society. (Thorpe, C. L. (2007)

Such grants, which were given to the scholars in the form of Madad-e-Maash (financial aid), led to the foundation of many Madaris in Pakistan. For all the Madaris in the country, the expenditure from the government in 2001-2002 was Rs. 1,654,000, whereas about 32.60 percent of Madrassah did not receive any financial support at all, and the total spending on these institutions was like a drop in the ocean. In 2003, the government launched the "Madrassah Reforms Project: Teaching of formal subjects in Deeni Madaris" with an outlay of PKR 5.7 billion (approx. USD 100 million) and selected 8,000 Madaris for the teaching of secular subjects. Due to a variety of reasons, the project was eventually implemented at a much smaller scale.

In addition, complimentary outlays connected with seminary uniform, provisions, and course books made students' participation in the public sector education system unaffordable in some areas. This study shows that the majority of the Madrassah avoid charging tuition fee. Some Madrassah does charge small admission fees that do not exceed Rs. 400. This cheapest provision of education opportunity encourages parents to send their children to Madrassah in this regard; thousands of Madaris in Pakistan are playing a very crucial role in increasing the literacy level without getting any financial aid from the government in most cases. Certain Madrassah has taken a decisive step to modernize their educational infrastructure. (Rehman, T. (2003).

Modernity and Globalization: Muslim World after 9/11

Woodward, in his judgment of advancement, religion Islam and Muslim community approaches towards advancement, insisted that it is religion Islam certainly, which is further unwrap to advancement than Christianity. He supplementary put in writings that "as a rational scheme or method of perceptive, modernity engages screening the cosmos & the human being circumstance as a unified position of obviously and communally happening

phenomenon...[*Nevertheless*]... there is no motive to imagine that renovation unavoidably creates worldly, open-minded, self-governing entrepreneur further sociological than planetary. (The News (2006).

The Islamic type of law (*or shariah*) has been observed by the invention of Religious Muslim intellectuals as a model scheme of human being demeanor, ensuring contentment in this humankind and in existence to approach. Nevertheless, numerous Religious Muslim intellectuals have also recognized the authenticity of administrations that instituted circumstances in which the Muslim communities are free to fulfil their religious obligations as legitimate (ibid. 140- 141). In the countenance of such convictions, this advancement has been the enormous confront for Islamic values waiting the current days. Saeed discussed “the defy terrified by modernity to the conventional scheme exaggerated it in its total, but the query relating to opinionated power got additional importance. in view of the fact that the problems could not be deal with in segregation, complete reformulation was elicited.” By means of admiration to Pakistan, significance states that,

“The organization and technological characteristic of advancement which has extended establish their way into Pakistan may more gainful be associational with a procedure of “modernization”, to be illustrious from “modernity” as a traditions prevailing”. even though religion Islam, which was for a long time the strongest, richest and intellectually most progressive civilization in the world withered into one that was, on the whole, politically weak, economically poor and with a stagnant culture and intellectual world. Therefore, in the era of contemporary globalization, the Christian world noted that the Muslim world is lagging behind in the international competition over development.”

Kung states that a brake was put on the dynamic of Islamic culture, science and technology, and the ‘birth of the intellectual’ was prevented and postponed for many centuries. With regard to globalization, Ahmad and Donnan define it in their collection of a paper entitled: Islam, Globalization and post-modernity, as “the rapid development in communication technology, transport and information, which bring the remotest parts of the world within easy reach.” (Woodward, M. R. (2002).

The concept of globalization has been witnessed by the world in the wake of 9/11 when the New World Order began to look like a clash between Islam and the liberal -capitalist- Christian West. Thus, the event of 9/11 left a lasting imprint on the Muslim around the world. It was a surprising phenomenon that Islam has been depicted as a religion of “terrorism”, contrary to its essence, that is, peace. The western media conspired against Islam and its believers and created a “hostile image” of Islam. . Regretfully, a single Muslim country had not potential to counter the western anti-Islam and anti-Muslim unabated propaganda through its print and electronic media. Globalization posed a threat to the Islamic world in more than one way. But it also provides them with an opportunity. In a “Review Report” (commissioned by the Royal Norwegian Embassy, Islamabad), it is stated that: “There are Madaris in many countries in the world. From Senegal and Mali to Indonesia and from Kenia and Nigeria to the Philippines, but all attention seems to focus on the religious schools in Pakistan.” They further state that: “Islamic education has existed for a thousand years and for many centuries in what is now Pakistan. If Madaris has been generally involved in spreading extremism, It should have been there centuries ago, but it is a relatively recent phenomenon, which seems to have started in Pakistan in the 1980s.” After the introduction of modernity and globalist values, Muslim societies throughout the world and especially in Pakistan faced tremendous challenges. Thus, in the wake of the 9/11 incident, modernity and globalization have completely affected the entire system of Islamic studies in Muslim countries.

Conclusion

The foregoing discussion reflects the intentions and motives of the Muslim rulers and religious reformers in various eras that they introduced religious seminaries and curriculum in those academic institutions for both worldly affairs and familiarity with the fundamentals of Islam. The external forces and Christian missionaries targeted the Muslim education system and socio-cultural values. After the collapse of the imperialist Empires, merely that Islamic Muslim leaders came hooked on supremacy that has increased resources throughout the royal era and thus is dedicated to supporting the western replicas of expansion. Mutually both the immigrant and succeeding Religious Muslim leaders deserted the Islamic teaching scheme that should have been used to assemble the young Muslim masses for improved expansion correspondingly, the confrontation of the Islamic religious researchers to advance the program of study in Religious Seminaries (Madrassahs) to reproduce novel devout and opinionated realities, counting the apprehensions of females, they generated an unenthusiastic illustration of Islamic teaching not barely every one above the world family but inside Islamic communities as well. For highly developed and systematic education throughout the superior stage of Islamic learning schemes (Religious Seminaries), the foremost alteration would be necessitated. For instance, in Pakistan, Religious Seminaries measly beginning of mathematics and computer science itineraries may not alteration the examinations of the scholars towards the public and humankind at hefty. Computer Science & English lingo courses cannot act a lot to change the approach of the student in Religious Seminaries who

are skilled, e.g. that “Females are not to be reliance, and that breadless youth are departing to torment”. The obsession with mulling over, in this view, in the direction of the Islamic learning curriculum. In this regard, the following questions need and deserve a lot more focus and attention than it has received thus far, in order to uplift the negative image of Islam as well as re-establish the Madrassah. “How throughout Islamic teaching schemes in amalgamation with methodical interference, All Muslim homelands can move forward at the 21st century?” “Should be the Madrassah be brought flipside to the position wherever they escort the deliberate on Ijtihad-autonomous way of thinking and overlay the method for improvement in Muslim communities?” If we are honest to ourselves and with our Allah, no doubt that the future belongs to Islam. But the prerequisite is that the followers of Islam sincerely justify themselves as true representatives of Islam.

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