ANALYSIS OF THE DICHOTOMY OF SCHOOL AND MADRASSA EDUCATION SYSTEM IN KHYBER PUKHTUNKHWA

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DEPARTMENT OF SOCIOLOGY
UNIVERSITY OF PESHAWAR
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Submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Sociology at the faculty of Social Sciences, Department of Sociology, University of Peshawar

DEPARTMENT OF SOCIOLOGY
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Abstract

This study is an attempt to study the dichotomy between school and madrassa education in the province of Khyber Pakhtunkhwa (KP), Pakistan. The study focused on the reasons of origin, culmination as well as various divergent points of dichotomy between school and madrassa education in KP. Philosophically, this study is enlightened with the help of post-colonial theory that sees how colonial dominance was encountered in term of socio-cultural domains in the context of pre-partition India. The study takes help form this theory in explaining how the cultural clash of colonizers and subjugated shaped educational arena. Based on Michal Foucault theory of power-education complex and resistance, Edward Said’s concepts of ideological conflict, its effects mental structures and edifices are employed to explore the basis of school-madrassa dichotomy. This study is conducted under interpretive research paradigm which allows the researcher to observe the phenomenon and come up with her/his own assumptions through the analysis of the collected data. Going through the protocol of qualitative research, data was collected through interview guide. Purposive sampling technique was used for the selection of respondents (i.e. school and madrassa teachers). The process of data collection was stopped on the saturation point in the data. The collected data was transcribed and visited time and again for becoming familiar with the data. Some major themes were created and the similar responses were clubbed together under the each relevant them about the origin and sources of school-madrassa dichotomy. This study finds the tension in school and madrassa education is mainly due to colonization that further exacerbated the hatred in Muslims for Western Education. The gulp between these systems is enlarged by state negligence and over time this gape is spread out to many aspects of both the systems. This study will of much significance for sociology in general and for sociology of education in particular.
Chapter 01 Introduction

This chapter introduces the readers with the main theme of the study. It gives detail about the need of conducting this research, especially in the current scenarios of the country in the wake of Eighteenth amendment in the country’s Constitution, where education is decentralized to the provinces. It also delineates the justification and scope of the study in detail. The chapter outlines the important questions and objectives that have been tried to answer throughout the research process with some limitation.

It is a known fact that, education is a crucial factor that greatly contributes in poverty alleviation and in reducing conflict threat, especially in states like Pakistan that is in the lower position in the list of countries, in terms of development as well as education. In this regard, few aspects of education like quality, relevance to the societal needs, and its curriculum play a dynamic role in reducing viciousness (Winthrop and Graff, 2010). Pakistan’s education system reflects very low level in all these indicators. Education correspondingly plays major role and has a thorough effect on many facets of social life of the people. Education has continuously been considered as a major reason for the national development and socioeconomic progress due to its capacity to increase the excellence and output of human resources (De Silva, 1997). Similarly, it generates confidence, forbearance, awareness and pride among citizens which permit them to protect their rights, lessen discrimination and poverty and progress in status,
wellbeing, and virtuous governance specially when executing policies for socio-economic advancement. It is also acknowledged that education allows the individuals to preserve their ideological spur and also serves in helping to promote national cohesion.

This study comes up with an extensive analysis of the Dichotomy in Public and Madrassa Education systems in the province of Khyber Pakhtunkhwa (KP) that reflects, by and large, the overall status of education in the country. Pakistan (especially KP) is considered as traditionally structured society (Naz et. al, 2012) where so many aspects of life are dichotomous, including the education system in school and madrassa (Malik, 2008). Khyber Pakhtunkhwa is traditionally composed of various ethnic groups and tribes, representing a dynamic society. This province is mostly tagged as the land of Pakhtuns where their traditions and culture are too solid to dictate many aspects of day to day life. Most of the life’s aspects, including education, in this province are deeply influenced by Pakhtun’s culture and traditional patterns.

1.1 Background of the Study

A considerable body of research (Dean 2007 &2005; Hoodbhoy, 1998; Hayes, 1985; Ministry of Education Pakistan, 1998; Warwick & Reimers, 1995 and Saigal, 1994) is available on the education system in Pakistan and its visibly pervasive dichotomy. These studies exposed that this country is facing manifold problems, specially, in the field of education. From the very beginning of the state, out of many problems that were inbred into its education system, one
main issue is the dichotomy in the religious and secular education. These systems are enduring largely as two parallel systems across the country with contradicting and hostile world philosophies.

Dichotomy also prevails in the over-all management and organization between school and madrasa systems. For example, schools are directly regulated by the government of Pakistan under (previously federal and) provincial departments. Nevertheless, this school education system is also further divided in different types, levels, and forms. Primary, secondary and higher education are various levels for which schools, colleges and universities are running and regulated by different authorities at district, provincial and federal levels (LFO, 2002). Simultaneously, there are technical, professional and vocational institutions also running under government supervision. Besides them, they may be further divided into private and public schools which are also prevalent at the same time. Contrary to the above-mentioned streams of education, a complete separate system of education, called madaris, also exist which are run and regulated privately and by different boards of various religious sects that provide a strong base for further division in madrassa education on various grounds. These madaris are generally owned by individuals, however, sometime organizations who have their own vested interest. Madaris have their own organizational structure and funding mechanism, generally generated at local level from charities.
The organization of school and madrasa education systems is totally different and dichotomous. On one side school’s organization and management have along English history while on another side Madrasa’s management has a long history of Muslim civilizations. The tendency of the division of sacred and worldly education has prominently been kept under consideration that has led to the creation of educational upheavals in Pakistan. Both these systems of sacred and worldly education have a similar aim and ultimate objectives of communicating knowledge to the masses and concentrating on their character and personality improvement. Another common objective of both the education systems is character building of the youth in order to make them good citizens, however adopting different approaches that produce warring elements in society. Both the systems have exclusively (without considering each other’s worth) constituted their curriculum and having different practical parameters for meeting the requirements of their curriculum.

This dualism in education is due to various politico-economical, socio-cultural, and historic-religious factors, which are intended to be focused under this research. Part of this complexity may be sketched back to the period of colonial rule in the Sub-continent, where political turmoil originated this problem that later on were imbedded in the nationwide atmosphere, even after independence. The Afghan War with Russia, that was led by America further worsened this condition and cemented the difference in religious and secular education. Although one may have an overabundance of research on many dimensions of school and
madrassa system in the country, even some have gone in to depth of the issues in a particular aspect, but none of them have pondered upon the very nature of dichotomous situation in education system in detail as to highlight its different aspects. No answers are present in literature as to why and how the society in Pakistan is overwhelmed and caught in grasps of this dichotomous and dual education system. This study intends to remain in line with this issue and will keep it as its main crux.

Pakistan’s economic and political difficulties have weakened its institutions and have provided rich ground to terrorist activities to bring state machinery to its knee. One of the countless failures at the state level is education. Its educational system, since long, has been not able to meet its citizen’s needs. As a result, many poor are attracted to free education offered by madrassas. Nevertheless, the students graduated by Madrassa having fewer opportunities of jobs in the market due to which graduates generally face socio-economic problems. Hence their education does not utilize them effectively and most of the time they become liability for the society. The international tagging of radicalism and extremism on Pakistani society is very common. This tagging is fundamentally caused by some factors and the dichotomous education system in Pakistan is one of the major dynamics for this tagging. The production of this education system i.e. citizens and their over-all orientation and manners are of great significance to be critically observed. A sound and an effective balanced system of education in all respects can produce responsible citizens. However, a discriminatory and an imbalance education system
create division among citizens and lead them to a confused citizenry (Abbasi, 2014). The education system in Pakistan reflects divisions among the masses however; education is thought to be a functional necessity of every society. Madrasas and English schools cater different classes of society.

1.2 Statement of the Problem

The dichotomy between school and madrassa education is one of the key areas for research in sociology of education. Various studies have been conducted on the dichotomy between school and madrassa education (Rehman, 2004; Ali, 2008; Riaz, 2008; Anzar, 2003 and Candeland, 2005). It is important to the statement that these studies are predominantly conducted in the developed countries. Although, the phenomenon of school-madrassa dichotomy is important in the context of Pakistan, however, it has not received due consideration in the academic discourse. This study is thus an academic attempt to examine the issue of school-madrassa dichotomy in the province of Khyber Pakhtunkhwa. It examined various dynamics of the dichotomy between School and Madrasa education in KP. This study also attempted to explore the different reasons like how it originated its culmination over time and main divergent points behind the school-madrassa dichotomy.

This study also tries to delineate how the division in education system in Pakistan has created serious challenges for the country on international forum. The madrassa education is questioned with a visible failure of the government in bringing it at par with the mainstream
education (Anzar, 2013. The international community blames that the increasing parting of our religion is the outcome of stepping backward, in place of precautionary measures, by the religious scholar. Closing doors to various features of knowledge has blocked the Islamic way of schooling into an annulled.

1.3 Rationale of the Study

Geo-strategically, Pakistan is located among the important countries across the globe. Globally, it is considered as one of the popular homelands for Muslims as 97% of the population is constituted by Muslims. Abbas (2012) argued that the independence legacy of Pakistan witnessed this state based on religious ideology and predominantly recognized as an Islamic state. Islam has recognized as an official religion since its inception. The establishment of this Muslim homeland was the result of continues struggle with the agenda of some political, strategic, and most importantly religious ideologies. Being an Islamic state, Pakistan shares its boundaries with Iran, India, and Afghanistan and with the People’s Republic of China. Pakistan, with its poor democratic setup and fragile state machinery is facing some local, regional and international threats.

After the independence, Pakistan has been through various internal political, economic, educational and even religious challenges. Most importantly, the backbone (education) as an institution had no sound means to run and generate other systems of the society. Although, the
critical understanding of education was felt by the founding father of the nation i.e. Quaed-e-Azam Muhammad Ali Jinnah, but not taken well by the immediate offspring after him as pointed in this context by a report saying;

“Pakistan is considered to be a weak state because of its week democratic culture and values that highlights its poor credentials of governing system. Pakistani society is divided into two parts- one can be termed as modern-secular while the as traditional-religious. The struggle between these fragments of civil society shows and reflects itself in to various forms and directions” (Rehman, 2006: 109).

He further elaborates the consequences of this strife that gave a very bad shape to social set up of the country. In his words he highlights that;

Due to their conflicting beliefs, philosophies, campaigns and world-views they completely stand apart. This struggle is intensely ingrained in the history of socio-political dimensions of the country and even further endures to raise this issue multifold (Rehman, 2006: 111)

With the passage of time it was needed to pragmatically improve the system of education but unfortunately the nation suffered of more serious societal diseases, particularly in education as the key pillar of society (Loony, 2003). The gap between the tabled policies and practical grounds enlarged. The secular-religious dichotomy of education was getting space day by day. Although, the state was officially made by Islamic ideology but still the colonial education
system (school education) was dominating the religious education (madrasa education) system. The colonial English education was spread out throughout the subcontinent and had a historical legacy while the Islamic system of education was too confined to the Muslim population and the same continued after the independence of Pakistan. A report shared its findings as below:

“To achieve countrywide harmony across the various ethnic groups which Pakistan contains, the policy makers of the national syllabus often used the religion of Islam and a particular language as the main borderline between the Muslims Pakistani themselves and the non-Muslims other. Unluckily, applying this measuring rod made the visible social polarization in society and helped in the formation of the militant and other ferocious identities, with serious aftermaths for social unity, patience for external and internal variety and gender affairs (Durrani and Dunni, 2009: 142).”

To speak in the holistic terms, the overall public education has been utterly failed in bringing various ethnic, religious and geo-cultural groups together in to a one nation. It is due to the reasons that education system has been exploited in the other ways mainly the vested interest groups for attaining their own agendas, while the intensity of problem has increased over time (Ali, 2012). Consequently, in recent past, Pakistan has lost the very half part while the residual half is alienated into many groups based on different cultural, ethnic, religious, political and socially differences that have handed over fate of the country only to the mercy of time. In place of making a dynamic and pluralist country- that is the trademark of those countries who are
placed in the list of developed nations, this approach has intensified separation of different units of society in to warring segments (Zia, 2002). Unfortunately, this have very vividly reflected in the country’s overall system of education as the division between the two systems is on peak and even students are getting confusion in what to believe in and in what not to believe as reported below:

“What is truly alarming, and fairly less recognized, is the fact that there are many institutions whose students have so much different thoughts that they seem to be animates of the different worlds in this greater World. This has occurred fairly due to their different living style, methods of learning and different courses that are changed in content and context greatly, and somewhat due their teachers’ orientation, the treatises to which they are exposed to, and internal and external environments of the schools. In addition, their families’ background also matter as they differ to great extent from one another” (Rehman, 2008: 46).

Certainly, these all stimuliuses’ come from the entities which are sometimes unknown, while at the other times become antagonistic to each other. For comprehending these different organizations and their whereabouts one must need to know how precariously split in Pakistani nation is and how this situation has delayed national unity and reduced the sense of obligation to integrated and uniform strategies for unification.
Many religions of the World have a common understanding that knowledge provides moral cement to overall success of human life and it may beautifully makes up the mind and soul of an individual. Religion of Islam is no exception in this consideration as it gives great importance to knowledge and its practical application in life. The religion, Islam does not encourage anywhere about the differences which are made by human beings -artificial separation of this-worldly and the other-worldly knowledge- between religious and nonreligious knowledge. From the prevailing facts, it appears that a difference like this is not innate in the religion of Islam. This authenticates that there is no infuriating the division in “sacred” and “commonplace” understanding. Rather a very unique socio-cultural background may come to be seen as working in making this predicament which has been further taken in to the social makeup of the nation and has carried society from within to the various extreme levels in the form of opposing groups and positioned them at the contradictory poles as aptly highlighted by Ahmed (1999). Similarly, the same idea is discussed thoroughly by another writer when he presents this problem in the starting passage of his report as:

“The perception of stern partition, between the people who are called religious and those who are secular on the basis of knowledge, has been a theme of discussion throughout in the in national and international academia, media and political accounts of Pakistan. Even the same idea is illustrated in the history of Islam as well as in earlier colonial era in the pre-partition India. Madrassa system in the Nascent Muslim world fashioned a lot of
famous philosophers and religious scholars, who contributed to sophisticated knowledge of that time” (Ali, 2011: 231).

Notable feature of these institutions and people was Ijtihad or independent thinking. However, the domain of religious education confined to the study of austerely religious castigations, particularly Islamic jurisprudence, in the Subcontinent under the British rule. Pakistan as a state hereditarily took this paradox in its system of education from the colonial India. Nonetheless, meanwhile in the due course the education policy developers, scholar and other stakeholders have been completely failed to resolve this issue which has turned to be the core of all evils in contemporary Pakistan.

It is evident, in the light of available facts and data, that a versatile education system is also present in the province of KP. It is broadly composed of Madrasa (Deeni) and School (public) education systems. The Madrasa education system is further composed of different religious school of thoughts. School education system is also divided broadly in public and private schools. Looking into the nature and curriculum of both the education systems (Madrasa and School), a very visible dichotomy prevails between the two. This dichotomy in school and madrasa education system is not a current societal business in Pakistan/KP, nevertheless, it has been observed in the pre-partition, post partition and even present in the current scenario as well. Notwithstanding, this dualism in education has impacted it badly with very negative
consequences for the country’s national unity and integration. This dilemma led this researcher to explore the roots of this bifurcation in detail.

Education in Pakistan is divided through many ideological, economic and socio-cultural lines which many researchers have uncovered. It is particularly attempted here to focus on two parallel systems namely school and madrassa that how and why they are in contrast. Both the systems have many points of difference, rather sometime contradicting each other and even do not bear each other existence. In sociological sense this division has evolved from a subculture to counter culture which has deteriorated the whole social fabric. Researchers from different disciplines have tried to find out gaps in education system in general and recently many have studies madrassa education particularly in global scenario in the context of whether it is linked or not with terrorism. But how school and madrassa have passed through historical periods, politically handled and brought to conflicting situation is not much researched that is aimed here (Riaz, 2008).

At this critical juncture of history, it is liable to rethink, that the problem in full sway after the 18th amendment in the constitution be disposed-off as the educational policy formulation and organization is transferred to all the provinces. Now the domain of education has become solely the sphere of provincial management to decide its matter on its own sweet will. As a crucial part of the country, provincial government of KPK is responsible to take decision and work hard towards mainstreaming education, sitting with madrassa leaders for
working out the possibilities in diminishing the danger of further interjection of this contention that may have many social, political, economic and other numerous hazards for society.

1.4 The Study Objectives

Looking into the nature and scope of the study, following objectives are best thought to serve the main crux of this study.

1. To explore causes that originated dichotomy between School and Madrasa education,

2. To examine the fluid discourse of School-Madrasa dichotomy in KP,

3. To uncover the crisscrossing dynamics behind this dichotomy.

4. To forward policy recommendations to policy makers/planners in the light of this research.

1.5 Significance of the Study

This scribe, as researcher in the fields of Sociology of education and Sociology of religion, believe that this study has a great academic and practical significance. Theoretically, this study introduces new knowledge in addition to the old one in the fields of Sociology of education and religion. This study also draws the attention of the scholars, researchers, and teachers and most importantly of the students to the two dissimilar systems (school and madrasa) of education. Similarly, the study is paramount in exploring the origination of the dichotomy that exists in school and madrasa education. Through sociological lenses I understand that this study if taken
seriously by the different stakeholders of school and madrasa (students and teachers); will cover the unnecessary vacuum that exists between the said categories of stakeholders (i.e. school and madrasa system people). Findings of this study are practically helpful for school system managers who are particularly serving at state level and providing services in the provincial and federal education departments. Pragmatically, findings of this study are also effective for all the central boards of madrasas across the country. The practical consumption of findings of this study by the teachers and students of madrasas will lead them to a liberal, scientific, logical and rational explanation and application of the Islamic knowledge. The last but not the least, one logical significance of this research is to link the unnecessary gap between school and madrasa education as this study found no dissimilarities on large scale between the two systems of education.

This study also highlights that there exists a sort of alienation in madrassa graduates in the context of economic domain. In current circumstances, madrassa system estranges students to the contemporary world, which minimizes their compatibility in availing economic opportunities and maximizes their social isolation. This system only opens the door for its graduates to become imam or teacher in madrassa. Their peripheral position bring many issues to them including earning livelihood, identity, social status and other issues which ultimately ends up in frustration. This further takes them to live in nostalgia of the period of Muslim domination where they find their relevance.
1.6 **Scope and Limitations**

As mentioned at in the start, the present study addresses a central problem of the educational system of Pakistan. The problem is so deep rooted in socio–political three hundred years history of the country. Apart from historical development that it underwent, the system has its own dynamics even at this stage. As the present and past are inter-related, so this study tries cover both, nevertheless at the same time it is quite impossible to address all range of problem here. It mainly focuses on the major factors that led to creation and widening of dichotomy with some prominent indicators.

These two educational systems have been produced by totally dissimilar historical processes of evolution. They have completely different textbooks, different learning approaches, unlike treatises to which they are open to (both externally as well as inside the institution), and even their familial background is so diverse that it also seems to be the major source of polarization with in the society of Pakistan (Rahman, 2004).

This thesis contends to find out that due to these variances- students that undergo through such like systems- how much they have different and conflicting ideologies regarding the very nature of education like as what do they think that what education is for, and what do they contemplate about the basic purpose of education, their views about how education promote social justice, economic equality and boost employment opportunities, aims of education in
encouraging understanding of gender equality, promoting shared values in Pakistani, role of the graduated of these schools in decision making in the national affairs. This enquiry also finds out the worldviews of stakeholders of these systems on the rights of women, sectarian divide, non-Muslims’ status, as well as Jihad. The study, in addition, also attempts to clarify how the society of Pakistani is polarized in various socio-economic directions and how this polarization bounds the parent’s choice in the selection of schools. For the purpose of appraisal and to appreciate these systems in their different contexts and their products, this investigation tries to give detail of how these diverse institutions have been historically evolved in pre-partition India and explores how these systems expanded as parallel and opposing lines after independence. The study argues briefly regarding the differences in syllabi, discipline techniques and pedagogical styles being practiced in these institutes.

This modest effort tries to discover dynamics of duality in education, however with many limitations. Given the time and resources scarcity, this study is confined to limited population of KP. Besides it, instead of thorough content and syllabus analysis of both madrassa and school systems, it relies on secondary data collected by experts. It would have been far better if respondents were selected from all strata of the population of both systems, while the researcher collected respondents only from respondents of higher degree providing institutions. Though, care of gender ratio in selecting respondents from school education has kept in mind,
nevertheless only respondents from male madaris were selected due to more conservativeness of respondents from female madaris.

1.7 **Structural Organization of the Study**

The study is divided in eight sections; each one is focused on a particular part of the thesis. In the last part, references and some appendices which are considered important are also added. In chapter one of this report, a detail discussion is made about the background, justification, scope and limitations of the thesis. It also deals the important research questions that provide the base for the whole study. The final part of this chapter deals with the structure of this thesis.

The second chapter of this study ponders upon the overall system of education in Pakistan. The diverse types of educational sub-systems functioning in Pakistan in parallel capacity also came under debate in this chapter. For throwing light, this chapter gives an overview from historical point that how these systems of education have been developed in the due course of time in British India and then tries to explain that how these educational organizations are transmuted to contemporary Pakistan after independence. It further makes a thorough discussion on the madrassa system. It says about the origin of madrassa system generally and specially their coming being in the Sub-continent. This chapter further highlights that how the legacy of these contesting systems shifted in Pakistan during post-independence scenario. The organization, curriculum and some other aspects of madrassas are also discussed in
this chapter. This chapter contains discussion on the context of research and talks about the theoretical orientation that set the stage and direction for onward research.

Chapter Three describes the research methodology in full length. It includes research design, procedure of participants’ selection and sampling method, data collection part tells about the process under which it has been collected followed by data analysis techniques description as well.

Chapter Four, Five and Six offer the research findings that have been produced during the procedure of analyzing the collected data in connection to the reviewed literature of this study. Each chapter of data analysis is followed by a detailed discussion on views of the respondents, about the relevant themes. The findings from literature and data analysis imbedded in such a way as to find answer of the research questions in a coherent manner.

The seventh chapter of the study accomplishes the research results and discussion derived from the views of respondents about the three major objectives of the study. The main theme in the form of final conclusion is presented in Chapter eight, followed by suggestions for further potential research opportunities on the other dimensions of the topic. In the end it gives policy recommendations to concerned quarters for the due consideration as to how the gape could be reduced by improving the poor conditions of religious education across the country. It also suggests that how provincial governments can focus on overall betterment of education after 18th amendment in the constitution.
Chapter 02  

Literature Review

This chapter introduces the readers to the available literature regarding school and madrassa education systems in pre-partition and particularly post-partition Pakistan in detail. It also familiarizes them with the available literature regarding the dichotomy in school and madrassa education, since from the time of colonization in the sub-continent, as well as in the current scenario of the country. This section is mainly distributed in three parts. First section of this chapter deals with literature on school education, the second part focuses madrassa system. The third part of this section deals with the theoretical underpinning that provides base and links all material of this study into an organized shape of research study.

Part One

2.1  Meaning of Education from Sociological Standpoint

Education is the regulated and organized procedure by which society diffuses required knowledge, skills, and values for preparing its young members for the adult social roles and positions. Marshal, 2010 views education as an essentially positive human endeavor characterized by aims for progress and betterment. It is thought by many to be a source of overcoming handicaps, acquiring wealth, achieving greater equality and social status. Education is considered as a place where kids can develop according to their particular needs and potential.
According to him, many people would have opinion that the goal of education should be to let it grow everyone to their full potential, and to get as more in their life through what their own abilities allow. Some people would say that education system achieves this aim perfectly. While, some people have given serious concerns, viewing that the education system is envisioned with the purpose of causing the reproduction of social disparity (Marshal, 2010:85).

William and Little (2013) say that, in terms of socialization, the contemporary system of education is second only in importance to the family. It promotes two main tasks; homogenization and social sorting. He further augments his point by adding that students from different circumstances learn a one standard curriculum that changes diversity into homogeneity. Students from varied backgrounds learn a uniform curriculum. Learners get a shared knowledge base, a one culture, and a shared sense of society’s urgencies, and besides it more importantly, they also gain to discover their own position within it. They are given with a unifying background for participation in formal life and are sorted into diverse paths.

It is clear crystal that those who prove facility within the standards founded by curriculum or through the casual patterns of status variation in student life are set on routes to high-status places in society. Those who do poor are confined to lower, secondary positions in society. Within the norms framed by school curriculum as well as teaching pedagogies, kids learn from the early age to recognize their place. Schooling is a process of formal learning
institution by which children learn basic skills, knowledge, and culturally approved norms and rules regulation of a given society.

All nations/societies follow various forms of education, which are in vague, in the world, nevertheless those systems vary from each other notably. There are some factors which are affecting these systems. Those include the money and other resources that are used to support them in different ways by those nations. As it might be expected, a state wealth has much to do with the quantity of money spent on the promotion of educational institutions. States that do not have such elementary services are unable to sustain robust education system, even formal schooling at all (William and Little, 2013:126).

Education hence is seen as an instrument for social development as it allows for better and more employment opportunities and stimulates economic prosperity. Education is also used as a source for national development and fostering national unity. In those terms, it is known that education must be considered in the sense of investment in and for the overall betterment of society to ensure the results which are expected in the long term (Pascale, 2013:94).

2.2 Meaning of Knowledge from Islamic Perspective

The religion of Islam has fully emphasized seeking of knowledge and has labeled it as duty of all Muslim (Soyooti, 2004). Being incited by this, the Muslims have tried to achieve knowledge both types (religious and worldly) without any discrimination right from very beginning of
Islam, and various domains of education were made/developed in in time to come. Islamic Knowledge can be defined “the arrival of the soul at the meaning of a thing or an object of knowledge” (Al-Attas, 1980). Here meaning refers to the outcomes of the effective methods of explanation established by authenticity of the Quran. “Knowledge, therefore, refers to the recognition of the proper places of things in the order of creation” (ibid). Acquisition of knowledge has ever been of the utmost importance in the religion of Islam. The Holly Prophet stressed the acquisition of knowledge even if it is in China. One can interpret it as it might not mean the stress on geographical distance but on relative strangeness of Chinese with the Arabs. Literacy was reasonably extraordinary in the early periods of Islam civilization as the stimulus to the promotion of ‘Elm’ (knowledge) was based on practical consideration and on higher purpose of knowing Allah’s creation (Anzar, 2003). He further adds, that from early on;

“The religion of Islam focus on two types of knowledge, revealed from Allah and earthly –revealed knowledge that comes directly from God and earthly knowledge that is to be explored by human beings themselves in the world through their senses” (Anzar, 2003: 211).

Islam, giving a complete code of life to its followers, considers both varieties of knowledge to be of high value and directs ones for seeking them to the fullest of one’s abilities. History of Islam reflects that the Holy Prophet on the event of Badar- the first battle between Muslims and Non-
believers in Islam—freed those prisoners who taught the children of Muslims. This event makes clear that Islam teaches to learn all kinds of practical and theoretical knowledge and skills, including religious, medicine, logical and scientific knowledge. Zia bin Thabit learned foreign languages at the command of the Holy Prophet while the world understood the importance of other languages recently. In this regard there has been rightly narrated a story by a historian:

“There is an event in the holy books of *Ahadith* that one day when the Prophet Muhammad (SAW) came in to the masjid he saw two groups of people. One of them was praying in the mosque and the other was busy in teaching and learning the holy Quran and *Fiqha*. The Prophet Muhammad (SAW) said that both were doing good and worthy action, yet one group was superior to the other group. For the first one, it prayed to God Who may or may not give what they asked for themselves. As for the other is concerned, it teaches and are taught in what is not known to them is superior - in fact, Muhammad (SAW), himself was a teacher (Muallim) – and the Prophet Muhammad (SAW) took his seat with the last group” (Muhammad,2010: 39).

Mehdy (2003) has highlighted that the Holly Prophet Muhammad himself took care of and patronized these Madrassas. Plenty of educated people were available that time in Madinah, who were well versed in matters of reading and writing, even some of the Prophet’s followers went beyond the language of Arabic to get command in other languages. Holly Prophet of Islam also
stressed the acquisition of knowledge even if one is required to get it in China. It doesn’t mean the stress on geographical distance but on relative strangeness of Chinese with the Arabs. The prophet often emphasized literacy for writing down of revelation, political accords and contracts, state communication etc. About 200 letters of Him reflect the importance of education and knowledge in views of the Holly Prophet. The great stress placed on knowledge awakened a great desire for learning in the Muslims of the first phase. The process initiated by the Prophet in Mecca reached and continuously developed and expanded for centuries in other Arab and non-Arab regions. In Muslim Spain, there was a time when a single village was not without the blessings of knowledge. Only in Cordoba there were 800 schools for all religions of that time (Muhammad, 2010). Generally, in Islamic point view, both state and religion have been going together as one field and in Islamic polity religion had an important role (Khalid, 2008). That is why the early Muslims state had a complete one view of education and in the entire Muslim world, education was brought without discernment of being religious or irreligious (Anzar 2003). Therefore, madrassa produced a lot of renowned scholars in different fields of worldly and religious sciences (Rehman, 2004). The Muslim societies had also been taking help of religious schools in fortifying capacity of human resource for operating government machinery, and even also to get political recognition (Talbani, 1996).
2.3 School-Madrassa Education System in Pre-Partition Pakistan

The colonial powers introduced the school education system in the subcontinent. Establishing British influence in subcontinent they produced their imperial education system. English language was installed as tool to serve the objective of the dominance over the colony (Filza, 2014). The basic aim of introducing this system was to dominate the subcontinent politically, socially and culturally. Controlling the colony by educational means, they had established English schools where the curriculum was designed in English language. In view of Scheduler and Mill (2016) considering the language-power discourse of Michael Foucault (construction of knowledge through the ways of different social practices of power relations), the British empires had been successful in meeting their objective of establishing hegemony over the subcontinent. According to Foucault, discourse is a multidimensional phenomenon of meeting one’s objective(s). So, it is easily understandable that the language-power discourse was owned by British imperials in order to sustain their hegemony over the subcontinent. Nevertheless, all this struggle and policies came into existence in the shape of English school system which is still present.

Madrasa, is an Arabic word which means an institution providing the traditional Islamic (Deeni) education (Ahmad, 2005). This institution is providing Islamic education to the masses with its basic principles. The medium of instructions was Arabic Language in the Madrasa system of education. Many researches show that, traditionally, madrasa education has been very
successful in educating people properly through sound Islamic system. However, this system became controversial in the knowledge discourse as part of the colonization process, particularly in pre-partition India (Waseem, 2004). The traditional Islamic education system was overthrown and replaced by English education system. English language was established as tool of measurement for the education system in order to have British control and influence over the colony. Before the British rule in the subcontinent, the Madrasa system was so strong and effective in delivering religious education for maintaining order in society. Based on Islamic doctrines/principles, this system was effective in promoting the social and political systems of the Muslim society at that time (Shazia and Rabab, 2013). The Madrasa education system was composed by pure Islamic doctrines revealed by the Holy Book “Quran” and Hadith. The curriculum was mainly designed in accordance to Quranic teachings and also following Hadiths. These Darul-Ulooms were the oldest centers of Islamic education. The role of these Madaris was not delivering Islamic education only. They have been very successful in organizing the societal system of those days. The socio-political organization of the society was positively influenced by the religious teachings of these Darul-Ulooms because they were producing their students to the market.

2.4 Status of Public Education System in Pakistan

According to Kardar (1998) in Pakistan there is hardly any substantial sign to propose that its system of education has developed an economy that could be termed as knowledge-based
economy. Though, so far as the significance for oneness and of national integration and infusion of ideology through schooling is related it has long been simple goal of the state representatives in the country since the very beginning (Jaffrelot, 2002). For achieving the goal of ‘One Country One Nation’ two main elements of schooling i.e language and religion as driving forces were used blatantly for boosting national cohesion. To achieve this end, the state of Pakistan declared Urdu, Pakistan studies subjects as well as Islamic studies obligatory in state owned as well as private schools in the country. Unexpectedly, while the country pursues to use schooling system for promoting national solidity, the multifaceted and complex system of education was brought that caused polarization in Pakistan (Rahman, 2004). Likewise, in a fresh report about education by a Standing Committee (2010: 156) expressed serious apprehensions about the discrepancies and stratified system of education by saying:

“It is ill-fated that a polygonal and complex system of educational in the country is prevailing. In fact, it is very harmful to the national cohesion and integrity. Rather it paves the way for further division and boosting also a policy to divide to keep vested interests groups in dominant position.”

Many systems of education can be seen here working here in Pakistan which are consequently giving no synergy but create social division, conflict and chaos in society. English medium schools’ students, particularly from prestigious private institutes, get the finest salaried jobs in Pakistan where those students who are passed from the state’s schools (which are mostly Urdu
medium) are typically meant to work in low paid clerical or other inferior positions. At the same time, religious madrassa produce students’ – a class in its own- who even usually do not know about the outside World. They develop, during their schooling, a tough sectarian favoritism with least/ no training in contemporary subjects. They are not well equipped nor connected to social fabric and sometimes become colossal in diffusion of hatred among and for different sects.

Rashid (2017) also pointed similar views that currently, multiple strands of education systems exist in Pakistan and the religious education is one among many of them. The whole educational system can largely be separated in two main classes; the religious schools (madrassas) which provide a traditional religion-based knowledge and the secular schools that professedly offer secular schooling who are controlling the socio-economic and political aspect of Pakistani society. The time after 2000 has changed the previously held world view and is continually changing around the globe. Nevertheless, the trends and trajectory of madrasa education, even in these uncomplimentary situations, have remained steadily steadfast. The focus has given to the increasing numbers of institutions rather on the textual and contextual standards of them.

2.5 Status of Public Schools in Pakistan

The postcolonial -era after colonization of the sub- continent- context in the country is an important insight for the social scientists as they still link some of the societal trends with the
British empires. The socio-political culture that we consider indigenous (Pakistani) is actually still sparking as English in so many ways. Many socio-political indicators of the country reflect that the present form of democracy and polity visa vise the whole society are highly influenced by English patterns. The power structure is dominated by elites of the society which were previously remained agents to the English rulers. Through education and having an illogical division of education system in various streams (public and private), the elites are actually maintaining their hegemony. This educational hegemony can actually be linked to British policy of education in the subcontinent. Waseem (2014) argued that education system for elites here is a reflection of the British government and its schooling system. One of the visible examples is English language being a medium of instruction in these schools. Pakistan has adopted English colonial legacy through educational means. The British educational policies are largely reflected in Pakistani education system.

When it comes to the curriculum development at all schools levels, it is not Pakistan’s own but adopted through British educational legacy. Malik (2008) states that through the curriculum designing in Pakistan’s school system, British ideologies are injected and presented which is a serious threat to the sovereignty of the country as it is made on Islamic ideology. In the said curriculum, English representation of culture, politics, economy and even religion is common. Though the modern system of education can be seen to be based on the lines drawn by Muslims before 14th century, nevertheless their epistemological and ontological sources have
confirmed it that the curriculum is in fact reveals the essence of Christianity given the fact that they were dominated by this religion that time. The religious ethics of Christianity have presented in English system education through its curriculum. From primary to higher education, the colonial nomenclature and portfolios are present. Some of the common examples are Head Master, Principal and Vice Chancellor portfolios the respective levels. The terminology of the different institutions like school, college and university has also been English, even today. English Language has been very successful in the power discourse of Pakistan’s education. The elite English education system is influential over other government education system which in turns maintains hegemony of the elites over the working class. One scholar has identified six forms of education in Pakistan. These are mentioned in detail in the following line:

“Now a day’s secular education as well as religious education is divided into many genres on various bases. Many English-medium elite private institutions teach to the upper and upper middle classes. The middle classes send their kids to the more inexpensive public English-medium schools or English medium colleges. While lower classes who can afford to pay something for their kid’s schooling send them to low fee English medium or Urdu medium schools. In contrast, the very poor send their kids to very low-cost Urdu medium or vernacular medium -for example Sindhi and Punjabi schools or even send their children to free of cost madaris. These madaris are further divided on various grounds, which mainly focus on the neglected and marginalized
sections of society who have no chance in getting into mainstream education” (Candland, 2005:145).

From the above quote it is clearly demonstrated that education has been fragmented in parts on various grounds that has been the source of polarization of overall social fabric in many lines.

2.6 Ideological Base of Public Education in Pakistan

As ideology- inspires actions of individuals in a social-political set up as well economic structure (Ray, 1992) and refers to such philosophies and ideas that are propagated by various groups who are competing for gaining power (mainly Political) over individual’s perception. For instance, the state publicizes its overriding ideology everywhere. In this regard the Muslim world in no exception. The religious groups and other counter groups tackle this situation with their different ideologies. It is done through various sources like print and electronic media, informal as well formal systems of education and other available means. Curriculum of education system in any nation is the most vulnerable tool which may easily be used as a vehicle for taking that particular ideological standpoint. Here ideology is taken as system that stands for ideas specified by the state or dominant elite, for pursuing aims like so-called national integration and preservation of hegemony over others. In the near European history, for example, Nazi and Fascists in Germany and in Italy used this tactic before and during World War II. Similarly, it was done the same by colonial powers through education and the falsification of American history by various means.
(Fitzgerald, 1979). In Subcontinent the Congress, with the thought of creating an amalgamated Indian nationalism through eliminating the strain in Hindu and Muslim identities, de-emphasized the role of creed and stressed economic and material factors. In Pakistan, also, the textbooks are ideology-burdened, like Pakistan Studies’ contains mainly state-sponsored ideology. As can be witnessed, such use of a particular ideology in history is not new tradition. All states backed and sanctioned historians generally conceal those facets of reality that would infuriate those who have powers in their hands. Relevant In this regard, Pakistan has fully used Ministry of Education. A close examination by free and neutral researchers displays that for substantial time, mostly after the division of Pakistan in 1971 (East and West Pakistan - Bangladesh), the courses and officially manipulated textbooks are contaminated with substantial materials which straight away come in conflict to the values and goals of a broad-minded, democratic and moderate Pakistan (Nayyar and Saleem, 2003). Further in their report they reach to the conclusion that many of the noteworthy problems in the prevailing curricula and are:

- Inexactness of detail and oversights that considerably misrepresent the nature and
- Worth of real and actual proceedings in history of the nation.
- Inattentiveness to the prevalent religious multiplicity within the nation.
- Provocation to violence and militancy, including inspiration of the so-called *Jehad* as well as *Shahadat*. 
• Standpoints which mainly boost bias, bigotry and prejudice that creates inequality and discrimination among citizens, from which many, particularly women and minorities suffer.

• Slip of notions, material and events which can boost a productive and positive critical self-awareness.

• Glorification of war as well as use of the force.

• Outdated illogical practices of pedagogy which hinder the advance of curiosity and

• Visualization among students.

Out of all public educational institutions the government run schools are much more susceptible to this curriculum as raised by Ahmed, (2003). According to him, Pakistani students are unfortunate who are enforced to go for the syllabus of social studies as well as other courses which are designed by various irrelevant state agencies. In contrast to these schools, elite schools having who are having ‘A’ and ‘O’ level of education systems which are patterned on of the British design of education are lucky enough to have the open chance and exposed to remarkably enlightening and thought-provoking substantial resources in the subject of history and social studies. Nonetheless, such scheme of exhausting Islam as a tool for inculcating Pakistani nationalism that further boost up militarization is not assigned only to government funded schools. These subjects that contain such things like Islamiyat, Urdu and Pakistan Studies are also obligatory in all privately owned schools of the country and all of them cover such objectionable
lessons. Compared to the students of private schools, students of Urdu-medium Schools are generally much exposed to the influence of the state-funded philosophical texts, as they have no other chance to know about the facts. As stated above, nations habitually use official education as an instrument to circulate and perpetuate political ideas. In the context of Pakistan, except religion, they could hardly see something common in a culturally, communally, and nationally heterogeneous groups in society. In thismiscellaneously composed country they used education as a political device indispensably since its birth. Political management of that time initiated Urdu and Islam workable as a sign of integration against the hazard of ethnic disintegration. During pro-Bengali and anti-Urdu riots, the government gave Bengali language recognition as a second state language, but kept religion as the binding force intact that to be reinforced through education. Its educational system declared Islam as sole religion of national identity ignoring the facts that masses contain other religious minorities.

2.7 Glimpses of Educational Plans in Pakistan

In the country first conference on education was held in 1947 as a new state, which underscored the direction the country had to take. Among the few issues of urgency, the most important and leading one was to base education on Islamic ideology (Jalil, 1996). After this, during the armed reign of president Ayub Khan, an Educational Commission was made in 1959, through which the duty for primary education was shifted to provinces with a policy to enshrine religious spirit across the board. Afterward, during the second Five-year plan, syllabi of elementary and
secondary were reviewed, and more prominence was given to Islamic studies and Islamic education (Jalil, 1996), with a substantial cut on approved due to the war in 1965 with India. Sensing the gape in school and madrassa education the government followed a new policy of education in 1969 that aimed at abating the wide breach in traditional madrassa and general education systems. After separation of the Bengal in 1971, government of Zulfiqar Ali Bhutto initiated reforming education by designing syllabuses relevant to the country’s changing economic and social and needs well-suited with so-called core ideology. Some basic aims of this policy were included as reflected in the document of Education Policy (1972-80) as under:

(i) Guaranteeing the protection, practicing and promotion of the core ideology of the country and turning it a code of national and individual and communal life,

(ii) Developing up a unity based on nationalism through education as well as by encouraging cultural and social harmony in match with the basic ideology.

Momentarily, after overthrowing the civilian rule in 1977, the martial law of General Zia-ul-Haq required legality, that he managed it in the pretext of an all-encompassing pursuit for Islamization, deemed suitable according to him for the new state of the Pakistan. This approach in its first place badly inflicted the overall educational fabric in the country. The then Religious political groups were his passionate allies in this expedition that distorted educational sphere in many ways. Succeeding governments either were unsuccessful in seeing these damaging aberrations, or they were enthusiastically sustaining such deviations. For materializing his
mission General Zia even arranged a conference for education, which focused on reshaping the goal and purpose of education, including to select basic strategies, identify key problems, and to carry it in line with country’s ideology and faith (Jalil, 1996). General Zia expressed: —Our education must ensure that our kids are brought up and educated as good Muslims as well as good Pakistanis. They must absorb the lofty ideals in line with the basic principles of Islam (President’s inaugural speech, 1977, cited by Jalil, 1996). In line with this policy, Islamic Studies, as a core subject was made integral part of the curriculum at all levels up to graduation. Arabic language was enforced in all schools of all religions. Separate vacancies were allocated for teachers who degrees would be based madrassa or religious education. The more emphasis was given to the Ideology of Pakistan that stress on one nation, one religion, one language and same territory. Religious seminaries were boosted and their education was stimulated by declaring its credentials equivalent to those of a formal mainstream educational system. This was actually the part and parcel of the greater process of Islamization, whereby the government imposed numerous laws, including that of Blasphemy law and Hudood ordinance. It also established Sharia courts parallel to the normal judiciary system. In the same vein education was influenced by radical ideologues mainly from religious political parties who were sympathetic to the dictatorial/authoritarian government. This happened due to the ease of having the strategy at hand to use the card of religion by the dictators for enforcing their self-centered agenda in disguise of unity and one Umma with the help of clergy. They changed the curricula and those
textbooks according to their own version of Islam that was consistent with these plans. In fact, additionally there was a close compatibility between General Zia’s strategies and the policies of previous regime, particularly in the field of education, with only small difference. Rahman (2002) mentioning General Zia’s plan, in this context, says “this was not instance of a radically novel policy but of a more of the same one”.

After the demise of General Zia’s dictatorship and following the renewal of democracy in 1988, a new setup in the shape of the major political parties, who came to front stage were the Pakistan Muslim League (PML) and Pakistan People’s Party (PPP. They alternately ruled Pakistan until the 1999 coup of General Musharraf who went back to the tactics of General Zia for establishing his hegemony. Nevertheless, also the above mentioned parties though had dissimilar levels of pledge for the Islamization of Zia-ul-Haq, and therefore forwarded their different insights about the role and usefulness of the doctrinal guts of syllabi and textbooks. In compared to PPP the PML was more close to the doctrine of General Zia in the due course of time, in implementing the Islamist agenda. PML even tried to bring an amendment in the country’s constitution for the making of Islamic Sharia as obligatory but in vain as the government was dismissed in 1999. The Muslim League regime was not willing to the alteration of the Islamization process of education; conversely, Policy of education that was prepared by them in 1998-2010 had the intention as echoed by Educational Policy, 1998-2010 (cited in Nayyar & Ahmed, 2012):
“It is wished to offer guidelines on consolidation of ideological boundaries of Pakistan, which are based on Islamic knowledge and to prepare the nation with mandatory knowledge and skills?”

This policy made nazra and translation of Quran compulsory in addition to Islamic Studies that had already been made obligatory across all the levels of education from bottom to top level. Not astonishingly, there was slightest determination to the modification the curriculum of Zia’s era. While the PPP government in the due course was less dedicated to Islamization process, and attempted to disengage the dominant ideological and religious philosophical educational contents but was resisted from within. Meanwhile as allies of USA in war on terror against Taliban, and getting the dictation from USA the military rule of General Musharraf worked on changing the education in context as well as content, particularly madrassas. He further boarded on a striving idea of restructuring education that he has based on his explicit proclamation to tackle sacred radicalism. A wide-ranging Action Plan with name Education Sector Reform (ESR) as an ambitious strategy was organized, that wanted to reform education, and he supported this process by rising the spending on education up to 3% of GDP. Nevertheless, this could not yield the promised results for the main reason of resistance made by MMA (Muttaheda Majlese Amal) - a grand alliance of religious parties- that served as main opposition in government and in rule in KPK. Present government seems to express little interest to review the curriculum as it has been declared the task of provinces. It seems clear from the prevailing practices that there is no much
priority in the plans of state apparatus for education and up till now no fundamental transformation in curricula is brought about. Students across the country (whether in religious or nonreligious schools) will endure to be cultured in intolerance, ethnic, sectarian and ideological hate and violence, as the case was prevalent in the past.

Arsalan (2013) has also categorized these schools. The coming subsections of this chapter elaborate the main types of government public schools in the country. These can broadly be divided into Urdu medium schools and English medium schools). Generally, majority of the Urdu medium schools are government funded in contrast to English medium schools which are run and owned privately.

2.8 Typology of Secular Education in Pakistan

In the following passages of this section various kinds of worldly education system have been elaborated that exist in Pakistan. Largely, this classification can be grouped into two main categories i.e. English medium and Urdu medium schools. Generally, most of the time, the Urdu and vernacular medium institutes are state run as compared to English medium ones and Islamic institution-madrassas. However, there are few madrassas in Pakistan to which government are gives fund while some English medium institutes also receive funding and patronage from the state administration exchequer, who mainly focusing on the kids of serving high officials (military and public both).
In views of Rahman (2004), such institutes are separated from one another not only on the basis of medium of instruction in education and syllabus but also on the basis of socio-economic and socio-cultural foundations. For example, English medium seminaries deliver education to the superior classes, and in some cases to upper-middle classes, while the Urdu medium schools are providing education to the lower-middle classes. Similarly, on the other hand Islamic institutions and madrassas teach mainly the poor, religious, and relegated segments of society. Certainly, in various shapes spending by the country can effectively circulate class divisions in the state. Elaborating further in his report based on solid data findings, Rahman (2004) has stated that even the world opinion of the student of these learning institutions is so opposed to greater extent on the matters of aggressiveness and lenience. This contrast in their opinion makes them as that they look to reside in different, savagely incongruent and hostile worlds. He opines that in times to come, this may be a serious cause of social in-cohesiveness, shakiness, battle and insensitivity in the country that is harmful for countrywide assimilation which is considered as the key goal of education (Rahman, 2004).

2.8.1 Urdu-Language Medium Schools

Before independence of Pakistan, Urdu language was used to be a symbol of Muslim identity, particularly in the time of Urdu and Hindi dispute period, therefor this event had a standard political position for the Muslim League party which resisted British and fought for the making of an independent country- Pakistan- and governed the state since its commencement in 1947. At
that period, United Pakistan; a bilingual country was contained of 55.6 per cent population of Bengali population. All institutions like military and bureaucracy were in the hand of Punjabi and Urdu speaking Muslim League Party and its alliances who felt themselves vulnerable by the simple fact of majority of Bengali people. To respond this, conceivable command, by East Bengal it gave a sense to them (Muslim League) to rely on Urdu as a unifying sign of the country (Rahman, 2002). In fact, that teaching of Urdu was recognized as part and parcel for all the political needs and for the purpose of assimilating different languages in one Urdu. Many government schools in Pakistan put on Urdu as medium of teaching in all parts and provinces of the state. These are the largest chain across the board attended by majority of the common masses of the country (Rahman, 2004).

Completion of ten years education, students participate in the examination conducted through various educational boards from time to time. Many a times, teaching and checkups are done in Urdu. But these institutions are not always reachable to all kids as they are far away from them. Therefore, many students have to spend a large amount of time, energy and money to access the school daily. The condition for learning in these schools is not always conducive for kids as depicted vehemently by a research report:

“Most of the Government Urdu language medium schools are generally dull, demanding places, muddy yellow with bad color doors and windows. And also, there is no building
for students. Students learn their education under the shade of trees or in the empty ground. Often, some schools have more student than are required, they are overcrowded and have poor educated teachers who are forcing their students to learn poorly written, printed and wasted books” (Rahman, 2004: 211).

Similarly, Rahman (2004) further elaborates that the low wages, which these schools offer fascinates only those teachers who cannot do jobs in other school. Therefore, the quality of teaching in most of these schools is very weak. Government of Pakistan gives budget to these schools and charges no fee or charge very minimum fee from the children in these schools.

2.8.2 English Medium Schools

English language is frequently used in state administration, establishment setup, media, education, army, court system, trade and research at the top level. As these avenues encourage people to get command on English language, therefore people here, in the country are ready to spend more in it for the healthier prospects of their children. They can be found in locations stretching from the affluent to the purlieus ones and even in the rural areas of the country. Certainly, if there is anything which connects such miscellaneous organizations together, it is this opportunity through which people develop firm demand for their kids to be provided with English language even as most important part of their education.
In the state of Pakistan, as per Rahman’s (2004) report, the language of English is considered important for future - a future with human self-esteem; a future with physical relief. So, regardless of what the country deals, parents are ready to pay, even with difficulty, to buy for youngsters such a forthcoming time. English language medium schools can be separated into three main types: such as Cadet Schools, Elitist Private Schools and Private Non-Elitist Schools.

Each category consists of further sub-parts. Actually, the non-elitist schools are so miscellaneous that they confront further categorization.

2.8.2.1 Cadet Schools/ Colleges

English medium schools play a vital role in Pakistan, to understand it thoroughly, it is essential to touch the history little bit about the British rule. As it is known that there were only two types of elite school in India –one kind was for the inherited gentry, and those for the developing classes. They tried to teach most subjects in English language and both kinds of systems were working on political and social aims. Rehman (2004:34) has appropriately summarized;

“The political purpose of making numerous agents devoted to the British Kingdom to make it further strengthens and defensible, it was assumed on the view that it was crucially important to educate the Indians according to the parameters set by the rulers, for whom such institutions were established. Mostly, Upper and middle-class children were send to these European or English based schools. Both type of schools was too
much expensive to be afforded by the poor class gentry. Such costly strategies omitted all but left the richest within these schools. These English institutes were being run on the model of English (western) institutional system where, in the majority cases, the managers of those schools were preachers of a particular religion”.

When Pakistan came into being, the system of selective education did not change, because the higher officials in organizations and army both came from such schools. These schools got improved with the passage of time as the professional-middle class people started increasing. The military forces were inspired by the use of English language at training institutes. The other significant partner of the military was the Civil Services of Pakistan (CSP). Thus, it is no wonder that the government of Pakistan controlled by these two organizations strategically came up with programs that continued and persisted English language medium seminaries. It can easily be observed its reflection clearly in the findings of the documents of Sharif Commission of 1958. The same reports are confirmed by Hamoodur- Rahman Commission of 1966 as well. The Sharif Commission in its findings repots mentioned that;

“It must be taken into consideration that English language must be given due importance to the national languages as it (English) has got the supreme position in our system of education so far, similarly it can be admitted and we also acknowledge at the same time simultaneously that English as a language (at least) should have a stable position in the
educational system of Pakistan but not at the cost of scarifying the other local languages” (GoP, 1959).

Similarly, same views were said by the Hamoodur Rahman Commission Report (1966). According to this report;

“Such institutions are planned to produce some good type of students who would be more appropriately well-organized and prepared for ultimately running the defense service of the state. They will be also qualified for the higher organizational posts and other managerial responsibilities in the government and semi-government places. They may also be easily accommodated in NGO bodies, private companies and well reputed firms” (GoP, 1972).

It shows that government itself wants a separate system of schooling for some who could be used according to the desired of state machinery.

2.8.2.2 Non-government Elitist English Language-Medium Schools

Apart from the above mentioned educational institutions that run by the governmental agencies like by the federal government, the provincial, the military forces, in defying the state policy -of providing a uniform medium education in the country- these schools trade English, even as a symbol of education per se, and charge high fees. Such Private schools working also for the elite have happened since British times in Pakistan. Most of them have branches which are spreading
all over the state, but all are not of equivalent quality. Their education, tuition and admission fee
differ in amount even from place to place. They also charge supplementary expenses, inspection
fees, and high costs for schoolbooks and security fee for library, notepaper and uniform. Because
of These costs poor and the middle class cannot get education at these schools.

Contrary to the above-mentioned category these schools make students prepared for the
advanced level examinations and also for getting command on ordinary English that may help
them in securing good jobs. Teaching procedures here are more caring, advanced, modern, and
stimulating than what is prevailing in Urdu medium schools and far better than in madrassas
system (Rahman, 2004). Text Books are in good quality than in government schools. Global
history is shared with students here in place of the of Pakistan studies.

2.8.2.3 Private Non-Elitist Learning Institutions

Most number of the English-medium schools are of this category. They further existed in such a
complex varied form to be classified hardly. Now a day these schools exist in abundant quantity,
mainly concentrated in the urban areas, though now they are slowly expanding even in small
villages and remote areas of the state. Their fee structure is also different but comparatively
lower than the elite’s institution and high than government learning institution. Most of the
subjects are taught here in English but not as like in the elitist’s schools. Recently, these schools
have been in vague by some agencies and NGOs that have sprung in Pakistan. According to
Rahman (2004) these institutions are separated from one another not only on the bases of the syllabus and method of teaching but also differentiated on the level of the socio-economic sources. In overall sense, English medium schools provide education for the upper classes as well as upper-middle and middle ones and, while the schools based on the median of Urdu language provide education to the poor working and lower middle classes of society.
Part Two

2.9 Religious Education System

Religious Islamic education is provided in institutes that are known as madrassa (madaris is its plural). The word “madrassa” is in Arabic language which means any kind of school, religious or secular. It has large spans of traditional educational system since from the birth of Islam till date. Various spellings for madrassa (madrassah, madrasa, modresa, madrasa) were used in writing. It is the place where learning is done. Islamic education is imparted and provided in Madrassas. These are the centers of knowing about religion and religious knowledge. Madrassas also provide training for practical application of religious knowledge. Medium of instruction in madrassas is Arabic language. Holy Quran and Hadiths of Holy Prophet are also revealed in Arabic. It is evident from the Muslim history that Arabic language was and still is the main source of teaching and preaching Islam. The role of Arabic language is paramount is Muslim civilization (Fair, 2012).

The main source of madrassa curriculum is Holy Quran and Hadiths of Holy Prophet. Curriculum is designed by respective central boards. In Pakistan, 5 central madrassa boards are functional. In many madrassas almost, same curriculum with minor differences is taught. Organizational structure, components and nomenclature of madrassa is same. E.g. head of madrassa is Muhtamem, students are called Talib and teachers are Ulluma-e-Kiram. Madrassa
has an important place throughout Islamic history. In earlier times madrassas not only imparted knowledge related to Holy Quran and Hadiths but it also imparted worldly knowledge like language, philosophy, natural sciences and logic. Due to such curriculum madrassa graduates were trained in religion as well as in worldly professions. In today’s scenario the number of maddaris is also on the rise, which is evident from the following table.

<table>
<thead>
<tr>
<th>Sect</th>
<th># of Madaris in 1988</th>
<th># of Madaris in 2002</th>
<th># of Madaris in 2017</th>
<th>Percentage growth from 1988 to 2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deobandi</td>
<td>1787</td>
<td>8098</td>
<td>13700</td>
<td>600%</td>
</tr>
<tr>
<td>Brelvi</td>
<td>754</td>
<td>1600</td>
<td>8300</td>
<td>300%</td>
</tr>
<tr>
<td>Ahl-e-Hadees</td>
<td>168</td>
<td>401</td>
<td>1100</td>
<td>350%</td>
</tr>
<tr>
<td>Shia</td>
<td>52</td>
<td>465</td>
<td>1500</td>
<td>800%</td>
</tr>
<tr>
<td>Jamaat-e-Islami</td>
<td>102</td>
<td>498</td>
<td>600</td>
<td>700%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2863</strong></td>
<td><strong>1162</strong></td>
<td><strong>25200</strong></td>
<td><strong>500%</strong></td>
</tr>
</tbody>
</table>

Table: 2.1 Increase in Number of Madaris in Pakistan from 1988 to 2002 and 2017

Source: Rashid, 2017
Similarly, the following statistics show the substantial current numbers of Madrasahs, numbers Madrasah`s students and teachers.

<table>
<thead>
<tr>
<th>Sect</th>
<th># of Madrasahs</th>
<th># of teachers</th>
<th># of students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deobandi</td>
<td>13700</td>
<td>108700</td>
<td>2770000</td>
</tr>
<tr>
<td>Brelvi</td>
<td>8300</td>
<td>66000</td>
<td>1680000</td>
</tr>
<tr>
<td>Ahl-e-Hadees</td>
<td>1100</td>
<td>8700</td>
<td>222000</td>
</tr>
<tr>
<td>Shia</td>
<td>1500</td>
<td>11970</td>
<td>305000</td>
</tr>
<tr>
<td>Jamaat-e-Islami</td>
<td>600</td>
<td>4800</td>
<td>121000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>25200</strong></td>
<td><strong>200770</strong></td>
<td><strong>5098000</strong></td>
</tr>
</tbody>
</table>

Table 2.2: Number of Madaris, students and teachers in 2017

Source: Rashid, 2017

From the above mentioned data one can clearly get the reflection that madrassa education in Pakistan is getting momentum and madaris are increasing with rapid speed. It also further indicates a linier progress that shows the interest of the people in religious education for which this type of education is assumed to be more suitable and ideal one.

2.9.1 Historical Background of Madrassa Education

Madrassa education and madrassa system has historical background. Madrassa education system is not developed overnight rather consumed a lot of time in development. Madrassa system origin is associated with origin of Islam (Riaz 2008). When the Holy Prophet Muhammad started
teaching and preaching of Islam, there were no organized education system. The holy prophet and his companion used to sit in mosques and this sitting was called as Halqa (Hefner and Zaman, 2007). During this time mosques were good options for teaching. The first religious school or madrassa was formed in the house of Zaid Bin Arqam (a friend of the Holly Prophet Muhammad), in the Safa valley followed by another one in Madina with the name “Ahl e Suffa”. That was in more established form than the previous one (Ali, 2009). As Islam expanded outside Arab it was felt that education should be organized and separated from mosque. It led to the establishment of madrassas. With spread of Islam, madrassa system also spread outside the Arab countries (Alam, 2004). Though the basic philosophy of madrassa system remains the same however this system has changed dynamically with the passage of time.

There is difference of opinions that when and where first organized Madrassah was established. Some sources reported that Nizamul Mulk Tusi in 1067 established first madrassa in Baghdad. Some believe that first madrassa was established in Nishapur town of Iran. By and large madaris were becoming the main source of knowledge this time; however, it appears form the various sources that Madrassa Nizamiya was first state sponsored madrassa. Inspired from Nizamul Mulk Tusi other Muslim rulers and rich people established madrassa in various countries (Riaz, 2008). It is believed that madrassa were mostly established from 1000 to 1500 BC that was peak Islamic period (Berkley, 2007). Although, Madrassa by that time was not that much organized in terms of admissions, curriculum and certifications. Students had to travel to
meet their teachers. Certification was based on *Ijaza* (authorization) from teachers. Students were associated with individual teachers and not institutes (Sikand, 2005).

Madrassa in most cases offered free education since its inception. Madrassa education provided an opportunity to those who otherwise would not have been able to attend schools. Income sources were mainly included from the local religious community in shape of Zakat, Donations and *Waqaf* (Special type of charity). Madrassa in most cases worked independently without or least intervention from the state machinery. Nonetheless, in certain cases, state also supported madrassa like by Seljukes in Iraq during 1040 (Hefner and Zaman, 2007). In 13\textsuperscript{th} century madrassas were more organized as it provided accommodation, libraries and medical aids too. In some cases, state facilitated madrassa for accomplishment of its own ends. To support this statement an example of Turkish leaders in Arabia can be quoted here as they established religious schools to strengthen their rule and power and to impress the indigenous people as well (Berkey, 1992). In other cases, rulers supported madrassa to promote their own sects and ideology. For instance, Madrassa Nizamiya promoted Sunni sect in order to subdue the rise of *Shiaism* because it was felt that that later will diminish legitimacy of the first one by challenging its core texts. This illustrates that madrassa is linked with state. In recent times the mode of relationship between state and madrassa has been more dynamic than before.
With passage of time it was felt that madrassa needs to be modernized and harmonized with new needs. The aim was to how Muslims can get good education and live a better life. It resulted in introduction of new courses, new methods of learning and infrastructural changes (Menashri, 1992; Ringer, 2001). In most of the cases the reforms were suggested by state and madrassa stakeholders did not accepted it wholeheartedly. Therefore, there had been debate and tension between state stakeholders and madrassa stakeholders (Hefner and Zaman, 2007).

2.9.2 Evolution of Madrassa Education in Sub-continent

Many prominent scholars of this field have highlighted that the origin of madrassas here can be traced back to arrival and settlement of saints in India from the regions of Iran and Central Asian Countries in earlier times. These earliest form of madrassas was a center of teaching mainly associated with Khanqah (place of mediation and worship of saints) mosques and tombs. These centers were used for teaching and preaching of Islamic knowledge to most of the local community members (Makdisi, 1981).

Official/government patronage of madrassa started with establishment sultanate (kingdom) by Arab, Iranian and central Asian conquerors in sub-continent. Sultan Muhammad Ghauri is credited to found first madrassa at Ajmer in 1210, later on, Mu'izzi madrassas at Delhi and Badayun, and the Nasiriyyah. The main structure remained same as those like in the country of origin. The madrassa aimed to prepare masses for government jobs. The curriculum mainly
comprised of Grammar, Literature, Logic, Islamic Law and its principles, Quranic commentary, Hadith, Mysticism, and Scholasticism (religious philosophy) (ibid).

Original texts from the Baghdad schools and Bukhara and Khwarizm were also made a part of scheme/book list. The same course was taught for almost two centuries till the end of the 15th century in India. Persian language was also introduced as this was the court language. Persian literary masterpieces in the curriculum – intentionally - were introduced. Syllabuses broaden through including music and medicine as well. Firoz Shah Tughlaq introduced and organized technical education; however it was imparted in special guilds in external setup to that of traditional madrassa (Sufi, 1941).

One of the prominent centers of Islamic education with the name of Deoband was established in May 30, 1886 (History Pakistan.com, 2017). Darul Uloom Deoband is located in Deoband, a town in Saharanpur District Uttar Pradesh, India. The prominent religious leaders of Muslim India, like Maulana Rashid Ahmad Gangohi, Maulana Muhammad Qasim Naqvi, and Maulana Muhammad Hussain Abid, were the key figures behind the establishment of Darul Uloom Deoband. Maulana Muhammad Qasim Naqvi was leading the overall process of establishing this paramount center of Islamic education. Darul Uloom Deoband has not only been popular in delivering Islamic education, however, it has played an important role in the politics of the subcontinent.
2.9.3 Divisions in Madrassa Education System

A lot of variation can be found in madrassa system that it defies their proper classification. They can be divided on the basis of gender, size, level, locality, pattern age, funding sources and many more. However, the most important here is division on basis of sects represented by different boards. These boards are “Wafaqul Madaris” which has affiliation which Deobandi sect of Muslims and headquarter of this board is situated in Multan, Pakistan. Second one central board of the Madrasas is “Tanzim-ul-Madaris” and it is affiliated with Barelwi. The headquarters of Tanzim-ul-Madaris are located in Lahore. Third one board is “Wafaqul-Madaris Shia” having affiliation with Shia sect and the headquarters of this board are situated in Lahore. Fourth one board is situated also in Lahore with the name “Rabitul-Madaris-al-Islamia” and it is affiliated with Jumat-e-Islami. The last fifth one board is Wafaqul-ul-Madaris-al-Salafia. This board is affiliated with Ahle-e-Hadith and is located in Multan Pakistan.
The following table shows different boards of various sects along with their places of main offices and date of establishment.

<table>
<thead>
<tr>
<th>Sect</th>
<th>Board</th>
<th>Place</th>
<th>Date of Inception</th>
<th>Board Abbreviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deobandi</td>
<td>Wafaq al-Madaris al-Arabia</td>
<td>Multan</td>
<td>1959</td>
<td>WMAP</td>
</tr>
<tr>
<td>Barelvi</td>
<td>Tanzeem al-Madaris</td>
<td>Lahore</td>
<td>1960</td>
<td>TMP</td>
</tr>
<tr>
<td>Shia</td>
<td>Wafaq al-madaris al-Shia</td>
<td>Lahore</td>
<td>1959</td>
<td>WMS</td>
</tr>
<tr>
<td>Jama-i-Islami</td>
<td>Rabita al-Madaris al-Islamia</td>
<td>Lahore</td>
<td>1983</td>
<td>RMI</td>
</tr>
<tr>
<td>Ahl-e-Hadith</td>
<td>Wafaq al-Madaris al-Salafia</td>
<td>Faisalabad</td>
<td>1955</td>
<td>WMSP</td>
</tr>
</tbody>
</table>

Table 2.3: Madaris Boards in Pakistan

Source: Sheikh, 2011; Elementary Education Department of Pakistan

2.9.3.1 Deobandis (Wafaq al-Madaris al-Arabia)

The Deoband madrasa in India was established by prominent Muslim Scholars and leaders. Two of them deserve to be mentioned here are Maulana Muhammad Qasim Nanautwi and his well know companion Maula Rasheed Gangohi. It got the name of Deoband after where it was founded. It had a proper structure (including sarparast, muhtamim and the sadarmudaris) (Rahman 2004). Major source of income was contributions by rich peoples and the curriculum was based on a well-known religious educational model -Dars-i-Nizami- that was advanced by
Mulla Nizamuddin Sihalvi at a place called Farangi Mahal (Robinson, 2002). Deobandi school of thought opposes other schools which give much importance to saints. Supporters of Deobandi School do not oppose mysticism completely. They argue that Islamic law (Sharia) is the way to mysticism. They also oppose traditions like fixation of days for certain activities like food distribution and observing anniversaries of religious leaders (Metcalf, 1982). These are scattered along the border of Pak-Afghan areas as well as in larger urban localities and regions of the country. The Deobnadi Trained and oriented Ulema in the country are managing two major political parties of religio-ideological factions namely JUI-F and JUI-S. These two parties are sponsoring and managing almost more than half of religious schools in Pakistan.

2.9.3.2 Brailvis (Tanzeem al-Madaris)

This school was founded by a well-known scholar Molana Ahmed Raza Khan (1856-1921) of Barailly, who is vastly well-regarded by his fans and admirers (Sanyal, 1996). The supporters of this school believe in meditational and custom laden version of Islam. They also believe in arbitration of Peers (saints) of shrines. They are also of the view that Prophet Muhammad was created of Noor (divine Radiance). Moreover, they believe that holy Prophet had knowledge of the unknown (Ilmul Ghaib).
2.9.3.3 Ahle Hadith (Wafaq al-Madaris al-Salafia)

The movement encouraged by an intellectual named Sayyed Ahmed who was labeled by his rivals as Wahabi as he was supposed to follow an Islamic famous scholar Mohammad bin Abdul Wahab (1703-1792) who was born in Saudi Arabia. He along with his supporters sought to transform religion of Islam according their own logic. They are not associated with any particular school of jurisprudence. They are known as Ghair Mugallidin i.e. non-conformist. They are known as Jamathe Ahle Hadith. The ahle Hadiths’ madrassas are mainly emphasize upon Holy Quran and Hadiths of holy prophet as the main sources of knowledge. They do not like mysticism and distribution of meals on religious occasions.

2.9.3.4 Jamaat-i-Islami (Rabita al-Madaris al-Islamia)

The Jamaat-i-Islami was founded by Abul ala Maudoodi (1903-1979) as a religious-political party with the aim to establish Muslim state based on Islamic principles. Maudoodi believed that science, technology and other good practices should be copied from west for betterment of Muslim society. He advocated modern education in comparison to traditional madrassas. His anti-Western analysis is more popular and read by educated segment most than traditional clergy (Rahman, 2004).
2.9.3.5 Madrassas of Shia (Wafaq al-Madaris al-Shia)

In addition to Sunni run madrassas, there are also Shia run institutions. Shias believe that Hazrat Ali is the successor of Holy Prophet Muhammad (PBUH). They do not consider the first three great Caliphs whom Sunnis consider and trust to be the true inheritors of the Holy prophet. They also have a different version of explanation regarding the battle of Karbala, which was fought in AD 680, between Hussein -the Prophet's grandson and Yazid bin Muawiya- the Umayyad caliph. They have established their own madrassas and central board known as Wafaq al-Madaris al-Shia. All schools of thought in the above list have their own version of syllabus and educational programs.

Ahmed (2009) validates from his research findings that all these school of thoughts run their institutes in the country of Pakistan with different rather, many a times contradicting ideologies that divide society into different rival groups on political and (but more seriously) sectarian basis. In similar tone Rehman (2004) also have added that this system of education is systematized by these distinct boards who clearly carrying very dissimilar ideologies. Every school of thought claims itself to be right while thinks all the remaining as wrong. These ideological clashes have created more gaps and subsequently, weakened the madrasa system of education (Abedin et al, 2014).
2.9.4 Curriculum of Madrassa System

In the pre-partition Indian regions varieties of religious education models, roughly called curricula, were being taught through these religious schools. Graduates from them would be used to call Alim and Fazil (graduate). During this time an intellectual named Mulla Nizamuddin Sihalwi (Died, 1748 AD) established a course in the guidance and sponsorship of Mughal king Aurangzeb (Died, 1707 AD) which later on got name of Dars-e-Nizami, after the name of is founder (Muhammad et al, 2012)

Most Sunni madrassas follow Darsi Nizami as a curriculum, even though madaris have made changes as per their needs. Darsi nizami was developed at Farangi mahal, Lucknow India. This curriculum is blend of various subjects like Tafsir, Hadiths, Fiqah, philosophy and mathematics (Azhar et all, 2011).The typical course includes Tajweed,Hifz (learning the Quran by rote), hadith, tafseer of the holy book and jurisprudence that is passed from one to another generation. Mehdi (2011) highlights that the curriculum in all Madrassas share and focus on acquisition of better comprehension of Islamic values that direct daily lives of Muslims. Thus, subjects like Tafseer, Sunna, Fiqa, and Hadith form the core of Madrassa syllabus which is taught in different levels in madaris.
The following table reflects various levels of madrassa education.

<table>
<thead>
<tr>
<th>Certificate</th>
<th>Code</th>
<th>Years of Study</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aama (Metric)</td>
<td>01</td>
<td>01-02</td>
</tr>
<tr>
<td>Khasa (F.A)</td>
<td>02</td>
<td>03-04</td>
</tr>
<tr>
<td>Aalia (B.A)</td>
<td>03</td>
<td>05-06</td>
</tr>
<tr>
<td>Aalmia (M.A)</td>
<td>04</td>
<td>07-08</td>
</tr>
</tbody>
</table>

Table 2.4: Levels of Education in Madrassa

Source: Rashid, 2017

In Pakistan, the curriculum and syllabus of madrassa is similar and like to other Islamic countries with few minor changes. In Pakistan madrassa have some extra books in Persian language too. This curriculum emphasizes upon Quran, hadiths, *tafseer, fiqha*. Focus is also given to Islamic jurisprudence covering aspects like Muslim life, divorce, family system and economic system. Earlier, almost no course from natural science was included however after 9/11 certain madrassas have included computer and science subjects in their curricula. Pakistani Madrassas pay hefty attention to Arabic and Persian teaching, not for the sake of their own worth but being the symbol of mastery in religion. Local languages are also used but among them Arabic takes the central position among all. Many of the very old Arabic and Persian books are taught there.
Mehdi (2011) further elaborates, “The Arabic books are treatises on grammar in rhymed couplets. Students are asked to memorize it well as their explanations. The focus is on memorization and not on application.

It would not be correct to say that all madrassas are following uniform curriculum of Darsi Nizami. Every madrassa is associated with a central board and each board has a variant form of Darsi Nizami. After examining the prescribed readings in Deobandi and Bareli madrassas, difference between the two schools of thoughts becomes evident. Madrassas associated with Shia and Ahle Hadith follows their own curricula and while Madrassas of Jumath e islami follow the resolution passed in the Makkah conference.

Without government supervision, most individual religious schools decide their courses. Many offer only religious topics, stressing on rote learning of such Arabic texts that even exclude basic skills required for a literate person (Singer, 2001). As outside pressure and inside strife debilitated the Islamic power structure, madrassas turned to be the custodian of religious knowledge only. A.H Nayyar is of the view that in previous time madrassa produced towering intellectuals in Islamic civilizations but now a day’s madrassas are limited to preservation of specific mindset and doctrines. Examining the curriculum further reveals that some books taught at madrassas are too old. Books taught in logic are of thirteenth century. Likewise, books of
medicine were written in eleventh century. Some Islamic books dates back seventh century.

Books taught in mathematics and astronomy are also centuries old.

Madrassa curriculum and pedagogy are criticized by various elements. One of the criticisms is that madrassa education offers very limited interpretation of religion in our worldly affairs. It does not prepare students for worldly affairs and socio-economic affairs. In other words, they are of view that madrassa education is inappropriate for current needs (Haqqani, 2005; Abbas, 2005; Ali, 2008). Intellectually speaking, madrassa education does not equip students with critical, enquiry and judgment skills Halstead (2004). Ambreen (2003) concludes that the curriculum of madrassas implants superiority sense in students about Islam that leads to disrespect and hostility for other belief systems and religion. The ‘infidel’ is discussed, described and criticized here. In many madrassas, sectarian literature turns out to be instrumental. Examination of curriculum shows that to refute and criticize other religions and sects, hatred towards them and an obstructive mentality is imparted even from the very start.
2.9.5 Division of Dars-e-Nizami into Various Grades

The curriculum composed by Mulla Nizamuddin contained total eleven courses and the books that were comprised and supposed to teach at different levels these subjects were roughly forty three in numbers as shown in the following table.

<table>
<thead>
<tr>
<th>S#</th>
<th>Subjects</th>
<th># of Books</th>
<th>Ratio in Curriculum</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Uloom Aliya (main) Tafseer, Hadees, Fiqh, Usool Fiqh</td>
<td>11</td>
<td>23%</td>
</tr>
<tr>
<td>2</td>
<td>Reasoning, (Muqulaat) Mantiq, Hikmat, Riyazi and Kalaam</td>
<td>18</td>
<td>46%</td>
</tr>
<tr>
<td>3</td>
<td>Uloom Aaliya (supportive) Surf, Nahwa, Balaghat</td>
<td>12</td>
<td>29%</td>
</tr>
</tbody>
</table>

Table 2.5: Subjects included in Dars-e-Nizami with ratio

Source: Rashid, 2017
A typical model of what is taught in madrassas in Pakistan is given as follows in the table:

<table>
<thead>
<tr>
<th>Year</th>
<th>Subjects</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>Biography of the Prophet (Seerat), Conjugation-Grammar (Sarf), Syntax (Nahv), Arabic Literature, Calligraphy, Chantillation (Tajvid).</td>
</tr>
<tr>
<td>Second</td>
<td>Conjugation-Grammar (Sarf), Syntax (Nahv), Arabic Literature, Jurisprudence (Fiqa), Logic, Calligraphy (Khush-navisi), Chantillation, (Tajvid).</td>
</tr>
<tr>
<td>Third</td>
<td>Koranic Exegesis, Jurisprudence: (Fiqh), Syntax (Nahv), Arabic Literature, Hadith, Logic, Islamic Brotherhood, Chantillation: (Tajvid), External study include Tareekh Millat and Khilafat-e-Rashida</td>
</tr>
<tr>
<td>Fourth</td>
<td>Koranic Exegesis, Jurisprudence (Fiqh), Principles of Jurisprudence, Rhetoric, Hadith, Logic, History, Chantillation, Modern Sciences (sciences of cities of Arabia, Geography of the Arab Peninsula and other Islamic countries).</td>
</tr>
<tr>
<td>Fifth</td>
<td>Quranic exegesis, jurisprudence, rhetoric, beliefs (aqaid), logic , Arabic literature, chantillation (tajvid).</td>
</tr>
<tr>
<td>Sixth</td>
<td>Interpretation of the Koran, Jurisprudence, Principles of Interpretation &amp; Jurisprudence, Arabic Literature, Philosophy, Chantillation, Study of Prophet's traditions.</td>
</tr>
<tr>
<td>Seventh</td>
<td>Sayings of the Prophet, Jurisprudence, Belief (Aqa'ed), Responsibility (Fra'iz) Chantillation, External Study (Urdu texts).</td>
</tr>
<tr>
<td>Eighth</td>
<td>Ten books by various authors focusing on the saying of the Prophet(PBUH).</td>
</tr>
</tbody>
</table>

Table 2.6: Various subject of Dars-e-Nizami year wise  
Source: Arsalan, 2015
2.9.6 Organizational Structure of Madrassa

There is hard and fast rule or structure for organizational set up of madrassa. Organizational structure of most madrassas is same with little bit variation, usually a committee including teachers and local community members. The head of madrassa is usually called as *Muhtamim*. In certain madrassa an administrator is called *Nazim*. For teachers there is no requirement of formal education but he must be qualified in Darsi Nizami Arabic nd well versed in Arabic and Persian languages.

In some, one teacher teaches more than one subject, or may teach along with administrative duties. Generally, teachers spent about eight-ten hours daily in madrassa, though senior ones have fewer responsibilities. No minimum requirement is needed for student admission (Akhtar, 2012).

2.9.7 Secular versus Religious Knowledge with in Madrassa Education

Islamic Religious Education encompasses two main branches of knowledge know as Divinely knowledge and Worldly Knowledge. The first one is considered to be directly revealed from God, while the second category of knowledge is discovered/ created through human senses during interaction with each other as well as with the nature. Islam reiterates the importance of knowledge without having discrimination in both types of knowledge (Boyle, 2002). Though, Islamic education was founded by The Prophet himself from its start and he was the direct source
of interpreting Quran however, its expansion was started during the formal establishment of madrassa at the onset of Muslim civilization.

It was mainly due to referring of matters by the scholars to Sunnah, Hadith and then later came Islamic Jurisprudence (Fiqah). Books were written by experts on these areas along with Tafsir (Interpretation of Quran) for helping the non-Arab Muslims around the World (see Blanchard, 2008; Ahmed, 2002). These books were included in the education of madrassa system. In the due course of history madrassa started producing experts who could serve as theologians and scientists at the same time, as per need of the time. This system created renowned scholars in every field during Muslim civilization, which later on became models for European scholars. Along with the decline of Muslim civilization, decline in education across the Muslim World also started. Ulema of that time rejected worldly knowledge and independent reasoning, took a back turn only to revealed knowledge in order to regain the previous glory (Raza, 2009), by justifying their stance from quoting verses from the Quran and Hadith.

This situation was fueled further by British in India who restricted madrassas only to religious education and brought their own worldly (secular) education to counter the native system of education in the sub-continent. British also separated state from religion where in Islam there is no such provision that was taken as a threat to the code of conduct of Muslims. In response Madrassa system in India underwent massive changes in terms of curriculum and
syllabi, those turned completely against the worldly education as that was equated with that of western system. The madrassas started a campaign to the counter the greater influence of British culture and their education system.

### 2.9.8 Preference for Madrassa Education

Those people who cannot afford their kid’s education generally opt to send to madrassa. In many cases this decision is also a compromised one because children can be sometime bread winners for the family. The children who attend religious schools usually come from marginalized groups whose life is below the poverty line. The paramount reason is that the government system of education is in a state of disorder and degeneration (Rahman, 2004). This miserable condition has hardly any attraction particularly for quality education for the children of poor people. Madrassa where children receive free religious education along with boarding and lodging may be the ideal place for them, especially those who can’t afford fee of private schools (ibid, 2004). Ali (2009) learnt from his study that religious commitment and poverty are at the same time play an important role in pushing people towards religious education in madrasa.

Similarly, Dr. Hoodbhoy, (2009:50) expressed this;

“The poorest class will surely approve, while the middle class people will definitely and tremendously disapproves. It is because that they know the children will not get a job except to become as a mullah (prayer leader in the mosque). However, even there are few
among the rich parents who are sending their kids for getting madrassas education but they are very few in numbers”.

Rahman (2004) offers a clue of the income distribution of the parents that more than 75% of the children in religious seminaries and to Urdu medium schools are from predominantly poor upbringing and their parent’s average income on monthly basis is even less than US$ 80. While on the other hand, contrary to this, even not a lone pupil from English medium schools (private and public) was found by Rahman’s research work from this group. Hussain (2005), also found that 49% of the pupils of religious schools mentioned that the reason that they get education here only due to their fathers’ poverty. While nearly 5% of this class are attracted to these profane schools on religious and spiritual grounds. Ahmar, (2007) (Cited by Ali, 2009:98) also establishes the argument that children from poor class attend madrassas because other options are very expensive for them to afford. But Winthrop and Graff (2010: 73) in their study suggest

“Although madrassas are free of charge but the parents tend to use them as they prefer a religious education for their children, instead of for their affordability. There are also some other studies as well that suggest that the families that do choose to send their kids full-time to madrassas often do so not out of need but by preference”

Some research findings like that of Nelson (2006) demonstrate the apprehension that Pakistani society might take a turn to a radical and extremist religious polity due to parental sentimental attachment to religious causes and at the same time their indifferent or sometime hostile attitude
towards secular knowledge. He further adds that this trend has hindered educational reforms due to many complex issues pertaining local concerns.

2.9.9 Teaching in Madrassa

Madrassa system in Pakistan use obsolete curriculum in views of Christine Fair (2006). He has further identified and says that the course of religious education i.e. madrassa system dates back to eleventh, fourteenth and fifteenth century. The teaching methods in these schools are traditional. Generally teaching lessons have no direction, motivation and stimuli at the same time (ibid, 2006). It may happen because they have no formal training in the methodology of teaching. The common of these methods is the emphasis on rote learning. The teachers here autocratic and children are mostly punished in case of indiscipline. According to Anzar (2003), severe corporal punishment in madrassas is the norm. The child is often made to recite the readings in the voice of sing-song joined by the whole class. Children rock themselves as they chant the accustomed parroted formulas. Many a time, essays and notes about anything are written on board and are copied verbatim by the students only for the rote learning. Questioning the originality of any given fact, or deviation from the conventional interpretation is scowled and even punished. Children memorize Quran without understanding it. This is the outcome of the truth that most of the teachers here do not understand the very Arabic sense of the simple text of the Holy Book (Rahman, 2004).
Pedagogical methods, curriculum and epistemological standpoints used in these religious seminaries do visibly serve the clergy’s vested interests and suits perceived aims and purposes of them i.e. the protection, spread and intensification of 1400 years old conventions even in today’s modern time. Totally out dated educational system that is un-democratic and non-secular is in vague in Pakistan; a state that is moving inescapably in the direction of democratization as well as a globalized economy. This time and stage is very ripe for a dynamic, constructive, and democratic learning set up desperately. Siddiqui (2009) says that education must go from the process of transmission to that of the transformation for which the very definition of knowledge must be revised. This, change in paradigm, would definitely create a vibrant, flexible and more collaborative classroom undercurrent where pupils could be involved in the process of jointly creating and co-constructing knowledge on the practical day to day basis. To attain this objective, it needs to encounter the prevailing evaluation system that is based on traditional learning methods that mostly favor memory-based approach and incapable to pat rational discerning skills of a developed intellectual mind (ibid, 2009). He also added form his research findings that we must strive for a system of evaluation and checking the level of students which makes students contemplate frowningly and also apply their learning in different contexts of diverse nature.
2.9.10 Education at Madrassas

Islamic education conveyed in madrassa is systematized, however the specific period and content of knowledge at each level may be different depending on the sectarian orientation of the particular madrassa and also the extent to which this madrassa has amplified its curriculum with the mainstream subjects. Therefore, such conditions vary madrassa to madrassa. According to Anzar (2007) the following calendar is based on a typical, seventeen-year, formal Islamic education system;

- The first level of religious education is known *Ibtedai* (elementary or primary), where only Quran is taught. This stage covers the early period of five years of education that is normally equivalent to the primary level in the public educational system.

- The second level is called *Mutawassitah*, or 'intermediary. This is usually three years course and equivalent to the middle level at conventional schools.

- From third to sixth stages are each two-year long course. At this stage pupils begin specific level called *Alim* course curriculum. This is also, often called Dars-i-Nizami. This is revised according to the specific sectarian affiliation by the concerned religious school of thought for their own madaris in question. These madrassas teach different varieties of this curriculum at the same time. Occasionally this four-stage eight-year, program is called *faugani*. Or it may be also known the "Alim course," in situation to the final degree or *sanad*. First of the four levels is *Thanviyah-e-Ammah*, which is followed
by Thanviyah-e- Khasah. The succeeding two levels, named as Aaliyah and Alimiyah, are the advanced courses. When the Alimiyah level is completed by the students, it means they have accomplished the Dars-i-Nizami curricula This degree is acknowledged by the Pakistani government as equal to M.A. in two subjects namely Islamic studies and Arabic. An individual with this grade is called an Alim.

- The last stage of the religious education is Takmeel. Analogous to post-graduate education, it can be for one year or even longer and encompasses various focused fields of study.

2.9.11 Capital Sources of Madrassa Education

Historically, religious education in the pre-partition India was financially backed by land grants and affluent patrons. The ownership of madaris has customarily been in as a trust form. Some madrassas are considered as public institutions due their inextricable linkage between the state and Islam in Pakistan. Nevertheless, these are beyond the state control and henceforth are considered as private. However, the funding sources show, there is a varied linkage of numerous interests that have symbolic ownership by the establishment. Many madrassas are 'owned' by specific religious leaders who may have a so-called management committee or even a governor’s board, only for completion of regulatory necessities. This proprietorship aspect of management brings important monetary or economic gain (Ali, 2009). Being religious schools, madaris also serve political institutions. Many of them are affiliated to a particular religious political party.
which receives support from here as well. However, the means of the funds in return to these religious parties that are reserved for madrassas need to be pondered upon. Some of the funding sources that are considered most noticeable are local as well global resources that provide these funds through various means.

Donations by local nobles, particularly traders and land owners, are a main source of funding for many madrassas as most of the madaris has certain known patrons, mainly in rural areas or urban towns. These contributions are typically motivated by the thought of charity which is called ‘Sadaqa and Khairat’, done for gratitude or atonement to God. A study executed in 2000 by the Pakistan Centre for Philanthropy indicates that around $120 million are given by the local philanthropists in Pakistan. In this charity, a considerable quantity is given to, madrassas and religious shrines and mosques. Local patrons like land owners on every harvest donate some percentage of crops as well as money to local madrassas.

The role of Iran and Saudi Arabia in funding numerous madaris cannot be ignored. The donation for Islamic education mainly emanates from two sources in Saudi Arabia- the government institutes and private organizations. The government institute that has helped Islamic educational initiatives abroad is The Muslim World League which is based in Makkah, established in 1962 for promoting unity across the Muslim world. As its mandate, it established many schools in the Islamic world as well. Through this forum, Saudi Arabia has surely helped in encouraging a jihadist vision, often with the consent of Western states (Yousuf, 2012).
The second main source of funds for madrassa education comes from many private charities from here -Saudi Arabia. Iran’s contribution in this regard is also worth mentioning which mainly support religious seminaries of Shia sect. Analysis form different quarters show that it may be true of certain madrassas during the time of the Russia-Afghan war, it is not to be contended that it was the case all around the times to be generalized for all madaris in all times. Besides this, as Zakat is a sacred duty that Muslims are needed to pay in assets at a certain rate, is the other main source of funding for madrassa education. Though, a private undertaking but in1979, General Zia-ul-Haq, imposed zakat officially and made Federal Zakat Administration with the mandate to work on provincial and district levels. This gave him an opportunity to spend the Zakat fund on many madrassas which he wanted to use them for Afghan jihad. This practice is still going on. In addition, there are many other sources from which madrassa are being run. Muslims donate something of their sacrifices which they make on particular religious occasions. These all have sustained madrassa education till date in the country.
Part Three

2.10 Theoretical Framework of the Research

Theoretical framework, being important part of a research study (Iqbal, 2007) highlights relation of topic to various questions raised in research, literature review conceptualization, the design tactic, and overall plan of how to analyze the data of research. It serves as support and structure for the study justification, statement of the problem, significance, as well as research questions as stressed by Lysaght (2011). Cynthia and Azadeh (2014) arrest this requisite of counting comprehensive theoretical reinforcement in research study by supporting quote of a boss who commented, “It seems to me as unappealing that if you can do excellent piece of research given it as being based on no good theory”. Likewise, as per Sarter (2005) it would have “limited practicality in terms of outcomes and conclusions” if not justified by theoretical framework. As the “blueprint” of the entire thesis, it helps as the guide for shaping the research, and also provides the edifice how to define it epistemologically, logically, methodologically as well as how to approach it analytically.

2.10.1 Theorizing the Study

In this study, postcolonial theory is used to explore how the system of education in Pakistan has undergone in maintaining legacies of the West and those are encountered by the local initiatives and the consequences ensued since the British rule till date. Through the help of Post-colonial
theory this study argues that, as a response to the fear of Islamic Education and its potential threat of sabotaging the British plane of complete control of Indian continent, they attempted to westernize/ secularize their subjects through new education. This research used postcolonial lens to examine how indigenous scholars, especially Muslim thinkers encountered the West’s these particular imperial actions and tries to know what occurred in the due course of time. This research tires to take help of discourse analysis pre-dominantly used in post-colonial theory.

According to authors of postcolonial theory, discourse is a truth regime that distinguishes between “what can be said than what can’t, who can express thoughts and who can’t, and what actions are possible and which are not”. They also inspect how production of knowledge decodes into structures of power and subjugation. Young (2003) clarifies that post colonialism’s purposes have continually involved a varied political scheme to;

“Rebuild the procedure of Western knowledge constructions, turning back the ethical norms, and even restructure the power edifices of the existing realm of world from up to down, and also transform it to above from below”.

According to Pascale (20130), Post-colonialism is attentive in uncovering histories of violence, inequality, injustice and domination which may be the result of Western colonialism. It is therefore, more correct to think of post-colonialism as style or a current of opinions, which provide room for narratives “established out from many backgrounds of resistance to a
worldwide historical course of interventionism, colonialism and imperialism” (Young, 2012). Many important thinkers have stirred the direction of this postcolonial approach. This investigation will be raised on theoretical basis settled by authors like Michel Foucault and Edward Said, who will be discussed in proceeding pages. Julian Go (2012) expressed it in this way;

“For many postcolonial theorists, as the culture of expansionism continues, new and somewhat dissimilar categories of knowledge are essential to be rebuilt to fashion and help in decolonizing the perception. Postcolonial theory in large resists the colonialism’s inheritances brought into the pure local serenity and pursue substitute knowledge which may do not fall down as a target to colonialist rational”.

2.10.2 Post-Colonial Theory

Postcolonial theory has also got its place in social sciences as it attempts to articulate indigenous knowledge with in social science that could beat the “captive mind” warped and made limited by the Western domination (Sitas 2006; Alatas, 2006a; Connell 2006; Patel 2010, 2011). Postcolonial studies or Postcolonial theory emerged fundamentally in humanities that have been defined and explained by Julian Go (2012) aptly;
“Loosely articulate body of thoughts and writings, which may be capable to critiques and can transcend those structures which are helpful of Western colonialism as well as its legacies”.

The structures which are focused here by postcolonial theory are mostly economic, historical and political, but one of its diverse aids is to underscore ideological, epistemic and cultural structures that permeate in every aspect of society (Gandhi 1998; Go 2006; Young 1990; Young 2001). This feature has thoroughly been summed up in the following words by a post-colonial scholar in his own words:

“Post-colonialism is a logical direction (sometimes may also be called a “postcolonial era” or “post-colonial theory”) that happens since round the near middle of the 20th century. It was mainly advanced from and mostly taken to be the specific period after colonialism. Meanwhile this in this moment post-colonial course was formed as soon as the colonial nations got their independence from colonial powers” (Julian Go, 2012: 184).

Currently, many aspects of this strand can be seen not only in sciences pertaining social aspects of human life concerning human history, politics and literature, but also have gone deep in approaches to the culture as well as the acquired identity of both the states- colonized and colonial rulers. Nevertheless, post-colonialism can also bring under consideration the colonial period and also the time after that colonialism into analysis.
One of diverse contribution of postcolonial theory is to highlight ideological, cultural, and epistemic as well as mental edifices (Gandhi 1998; Go 2006; Young 1990; Young 2001). As imperialism persists, different categories of facts must be fashioned to help in liberating consciousness from the colonization and its aftermaths. Postcolonial theory in its first place copes with colonialism’s heritages and tries to find out how the substitute knowledge been carried out to counter the distortions of colonialist knowledge its and epistemic violence. It searches for the theories, histories and philosophies that analysis rather than authenticating and sustaining the imperialistic knowing.

Many theorists in post-colonialism followed Said’s theory of “Orientalism”. It also critically evaluates the discourse of colonial era and knowledge which ascends the stress in it on evaluating “imposing dialogue” (Parry 1987; Williams and Chrisman 1994). This strand can be traced back to Michal Foucault’s Discourse Analysis.

Post-colonial theory is an intellectual arena which tries to explain how imperial powers handled indigenous cultures, how they exploited their socio-economic wellbeing and in return how locals reacted. Postcolonial theory also shares the account of postmodern thinking about the perils of Enlightenment and its compelling narratives, and also its totalizing projects. For many thinkers, it is the beginning point of critiquing all of the “categories of Western knowledge and its assumptions” (Young 1990). According to Young (1990), postcolonial theory in continuation
to the postmodern thought’s prerogative “that all types of knowledge may be numerously polluted and also implicated in its very formal and ‘objective’ structures” extends even beyond.

**2.10.3 Main Contributors**

Post-colonialism appeared as a logical movement mainly uniting and developing round about the ideas of Edward W Said, Gayatri. C. Spivak and Home. K. Bhabha and some other important intellectuals. Edward Said’s “Orientalism” opened up the investigation of how the creation of knowledge is done differently from the international perspective. The colonialism of power was closely associated with the colonialist knowledge, expressed as modernity/rationality. Post-colonialism is the development within the wider politics of knowledge construction that mainly emerged out of political changes contesting the imperial world order in relation to diverse cultures in different times (Gurminder, 2014).

Fundamental to postcolonial studies is the question of power, and its implication within discourses. Michel Foucault, an eminent French philosopher whose theory still permeates the postcolonial work to this day, resolved that discourses are ruled by certain statements which are accepted as logically true. These “discursive regime” onward dictates the knowledge as true and acceptable. This intertwining according to him has been named the” power-knowledge nexus”. Similarly, what is acceptable is constantly equated with accounts that are non-acceptable and or rejected. Thus, the postcolonial author tries to see “how historically the effects of truth are
formed within particular discourses which in their own places are neither true nor false” (Foucault, 1984). In his opinion, this discourse’s or knowledge’s effect is a creative power that produces the empty individuals, who set their fears, desires, and values, within the certain limits that set by the discourse. Power is examined as something which circulates. According to Foucault (1980:23);

“This is not to take and never confined here and there, nor lies in hands of anybody, and never seized as a product, piece of wealth or commodity in any shape. This power is activated and exercised through an organization that works in a net-work. And people are not only its passive or compliant target; rather these individuals are always also the foundations and elements of its articulation. I mean, in other words, these people are the moving vehicles of power and not its point of application”.

Post colonialism’s thinking of power allows to critique ongoing political structures, practice institutions and of power. According to Foucault, it is always go together with by a form of resistance, “a psychological response to the themes carried by a particular regime of truth” (ibid, 1980). Eurozone, (2008) further argues that power cannot be perceived:

“….as a one-sided domination compelling the dominated into inaction and silence. Quite the opposite – the colonized people are a living, conscious, talking and active beings whose identity rises from moment having three-pronged aspects of violation, self-rewriting and erasure in the due course of time”
In Pascale (2013) view, Edward Said used Foucault’s idea of discourse to clarify how the West came to manage the East; because it could “produce it scientifically, imaginatively politically, sociologically, militarily and ideologically,” (Saïd, 1978). This “othering” process establishes binary oppositions between the ‘Orient’ and the ‘West’, and creates the West as everything the ‘East’ is not. Therefore, orientalist binaries referred here to a backward, irrational, exotic, lazy and despotic ‘East’, while, on the other hand, at the same time the ‘West’ became the zenith of civilization leading in rational, ethical domain as well as a model Christian. So, this “othering” procedure by the West allows for the maintenance of their control over the East”.

Julian Go (2012) also stress that Said’s Orientalism can be traced back in its origin to the Michal Foucault’s famous theory. This theory is known as discourse of the “power -knowledge nexus”. Orientalism, subsequently, discovered how the epistemic structures have represented the Orient (as static, regressive, singular) and supported Western imperialism and creating binary categories of knowledge in the first place. Accordingly, the important foundations of this theory are that it disparagingly reveals the cultural verdicts which are in tune and attendant with that of the empire (Said 1979. In similar vein, Lutfi (2014: 148) has concluded Said’s ideas in his own words;

“Said's theory of post-colonialism is basically based on what he considers the untrue picture of the East that has been manufactured by westerners. They mainly include pilgrims, artists, writers, logicians, political scholars, financial analysts,
and imperial administrators since Napoleon's occupation of Egypt in 1798. For Said, these people have appeared to them (West) as the primitive, uncivilized "other", in an endeavor to form it as the different from the civilized and advanced West. In his profoundly compelling work “Orientalism”, Said considers that "Orientalism could be a fashion of thought based upon an ontological and epistemological qualification made between "the Orient" and (most of the time) "the Occident". Said accepts that such dialogue has been utilized either in planning for military campaigns and colonialism against the Orient, or as a legitimization for the occupations and repulsions that go with them. He goes further in saying that to believe is very deluding in considering that such repulsions came to an end along with the finishing of direct colonialism. On the contrary, Said believes that the aftermaths of colonialism are still continuing in the form of civil wars, chaos, tensions, coups, corruption, and bloodshed, which still pervade in many of those countries, largely because of the remains of colonizion.

In this connection, Said further believes that a powerful conqueror has levied a language and a culture, through which the values, cultures, histories and languages of the Eastern peoples have been distorted and even ignored by the colonialists just in their hunt to control these local peoples and extort their wealth in the guise of enlightenment, civilization, and even also by their claims of humanizing the oriental people. What here seems to be more exasperating to Said is that these peoples, who, in majority of the most cases have altogether completely dissimilar
cultures, have been always stereotyped by those so-called Orientalists, who very simply cross out all the differences and national features of these varied cultures. Subsequently, the colonial writings have portrayed the Indians, the Palestinians, the Egyptians, the Latin Americans, and such other nations as almost the same—the Orient—the "Other", in association with "Us"—"the Occidental".

Said is of the opinion that, nevertheless, even after carnal liberation, the colonial people continue to be colonized psychologically and internally. “Their ways of ‘looking at’ the world and their desires are carried across into the desire for ‘whiteness’ through a kind of psychosis: their wishes have been reordered, while in reality, though they have never actually become white. Therefore, still they have their black skin, but with a white mask” (Young, 2003). Through these concepts, Edward Said extracted how epistemic edifices, that represent the Orient, support imperialism of the West (Said 1979). Being the epiphenomenal to the process of imperialism, it created also binary categories of Orientalist learning along the passing time. In fact, this epistemic structure observes all discourses, episteme, cultural schemas, and ideologies from the very Western imperialistic vantage point of view. The Postcolonial theory attempts to attack the culture of western widespread dominance which Edward Said calls it “inspiring ideological developments” and “systems of knowledge allied with [colonial domination]” (Said 1993). Said’s Orientalism here superbly shows its links to Foucault’s discourse and knowledge/power analysis.
In an editorial "Islam Through the Western Eyes" written after “Orientalism, Edward Said highlights his thoughts of the one-sided picture of Islam in western eye, emphasizing how Islam is thought as a danger of a coming back to the Medieval Ages as well as a hazard to the many values of democracy which is considered as the hallmark within the Western countries.

2.10.4 Post-Colonial Theory in Education

Looking to the link of post-colonialism with education, one can easily find out obviously that vastly education systems in underdeveloped countries have their origins in colonial era. Pakistan is no exception in this regard. Even it would be hard to perceive according to Tikly (1999) as he raises the point;

“What type of education would have been worldwide if colonial learning had not been so productive in spreading its special (Western) form in addition to the availability of its disciplinary framework”.

Mayo et al. (2002) and Hudson et al. (2003) have also given a detailed overview of consequences of post-colonialism in the various fields of education studies. Predominantly, postcolonial positions draw major part of attention to the overlooked areas within this area of education and also allow the entrance of over controlled voices that encounter the existing perspectives. For example, most of the authors use here analysis of postcolonial discourse to offer a detail of the structure of those who are stereotyped and racialized with certain identities through the given
colonial curriculum and also the ways that were used in conservation of colonial world point of view and of last of foreign power itself (see for example, Mangan, 1993; McCarthy et al., 1993; Hickling-Hudson, 2001). It has been highlighted adequately by Crossley and Tikly (2004:14):

“This scrutiny has tended to underscore and highlight the ambiguities and complexities and shortcomings of colonial educating system at the level of identity and also the massively differing responses which they have aroused from subservience on the one hand and confrontation on the other”.

Foucault’s argument on power and knowledge crisscross with the practice of schooling and education, in regards to institution where students are molded into a certain structure of reasoning as well as a site where resistance to overriding discursive practices occur. Accordingly, education has an uncertain relation to post-colonialism. It can be seen that on the one hand, it supports as an object of postcolonial evaluation with regards to connivance with Westernized practices and discourses. On the other hand, it instantaneously provides a ground where it is possible to resist and reveal dominant discourses’ power. Postcolonial theories support to unveil how:

“educational information, particularly knowledge fashioned in Euro- and American frameworks and by the academic elite of both the First and Third World backgrounds, is complicit in underpinning colonial philosophies of power, culture, and difference” (Subedi & Daza, 2008:41).
Education, therefore, as clarified by Foucault, is a socializing or disciplinary mechanism, that works with in the limits of a particular command of knowledge that forms subject-students. Finally, according to Pascale (2013) schooling is the channel, the tool through which education takes place. Indeed, this approach brings up issues of pedagogies, curriculum, and research with regards to their Euro-centric and US-centric knowledge biases.

2.10.5 Encounter of Muslim Scholars with Colonialism and its Consequences

In the middle Ages, schooling in Muslim countries gradually began to worsen for various reasons that made it very easy for the Western powers to expand and impose their own scheme of education (Halstead, 1995). As most of the Islamic lands were occupied by different Western rulers who interrogated norms, practices, and traditions, which were the important characteristics of Islamic system of life at the political, economic, legal as well as social levels (Kadi, 2006). Their policies and establishment of new institutions deeply impacted the psychological, normative and material aspects of Muslims' lives. In the Subcontinent, the British persuaded many policies that made it very difficult for native educational organizations to grow (Talbani, 1996). They even impounded properties of madaris and developed parallel system of educational across the state. The traditional schooling system counterattacked that change. In pre-partition India, the new system of ideas in the field of education was changed as secular learning was considered essential for employment. Secular intuitions not only overlooked religion it also introduced totally new structures, curricula, and methods (Kadi, 2006). It
received a very mix response from the Muslims intellectuals. Talbani (1996:89) goes to the extent by saying:

“Colonization also altered the purposes of education particularly in madaris from achieving paradise in the hereafter in addition to providing bureaucrats to government to defending the faith from the colonial infiltration. Hereafter, these madaris continued to create religious academics trained to safeguard religion and also protect traditional and typical values. This further narrowed down the attention of madaris and their pupils to studying only religious disciplines. The main objective of this schooling was not to get ready individuals to position them in government, or teaching, and any other vocation; rather they were only focused to achieve religious education to serve the faith”.

Muslim education system got relegated due to departure from the modern thoughts of scientific and required social progress. In the meanwhile, there were disputes among Muslim scholars and intellectuals, some refusing modification and while others advocating it (Kadi, 2006). This point is raised by Halstead (1995:23) as he argued;

“During this period Muslim system of education was unwilling and even unable to respond to the very rapid extension of learning and information- particularly scientific and technological- which was occurring in the West. This weakness of the Muslims came to be portrayed in Western and Western-learned circles as regressive and obscurantist”.
In addition to the external factors, in this regard, like the factors of colonialism and import of western education, many internal factors like ideological differences and political strife also led to the inertia and demotion of education. It is argued that Muslim education stagnated because of the rigidity, sterile pedagogy and alien medium of instruction (Halstead, 1995).

In India, the distinctions between secular and religious learning is invoked in colonial analyses of madrassas, which was seen necessary by the British to comprehend and regulate education systems in India, in connection to their own plans of how to educate and what to impart according to their own needs. Remarkably enough, this imperial category was adopted by the Ulema, ironically who were against this binary nature of education. Resultantly, modern madrassas made during colonial era aimed only to guard the private domain of Muslims from colonialist intrusions. Even Contemporary madrassas use the same colonial dichotomy and resist state interference (Zaman, 1999).

2.10.6 Problematizing the Research in Theoretical Framework

Before colonization of subcontinent education being indigenous, though not advance than or at par with western one, was tackling socio-economic needs of inhabitants. Since the occupying by British along with the whole social set up, education also got disturb. Not only people were politically subjugated, they were mentally overpowered through their own education in the pretext of modernization, scientific development and economic prosperity. The very culture of indigenous people was attacked as being backward and least productive. Many local Intellectuals
particularly religious scholars have handled the situation in terms of resisting at least the mental occupation and struggled to safeguard religion in shape of establishing madrassa system across the region. This whole situation can promptly be analyzed from the lens of post-colonial theory (Wahid Akhtar, 2012). Many Muslim (Mosab, 2003) scholars think that the departure of worldly and religious subjects is a colonial invention. The tussle in school and madrassa system can actually be seen as imposition at one hand and resistance at the other. This can be traced out as a struggle and contest for the authenticity of knowledge among western and oriental scholars. Unluckily this battle is still continued and there seems no end to it which has affected society in general and education in particular.

The overall system of education in the Subcontinent is mostly shaped by the essentials of the colonial administration. It was as delineated in the Macaulay’s Minute about Indian Education in 1835 as has fully explained in Charles Wood’s report of 1854. The only purpose of this system of education was to develop a class of elite people in India. That class would participate in operating the government of the country, who will be loyal to and will be not questioning what the colonial masters do. Due to this, a hierarchy within the system of education was established whereby western education was conceived as ‘modern’ and also the way to upward mobility as compared to the Islamic education (madrasa). In this way, the latter was steadily abandoned by many of the elites and left only to poor people.
When the Muslims lost the war of Independence in India, and the Muslim decree formally ended, Madrassa system took the responsibility of reassuring Islamic knowledge and tradition in a political environment where they were no more masters. Fortifying their identity in such a situation was the main task where they applied madrassa as an instrument to serve this very purpose. The opposition of religious tenet to logical and rational sciences shaped an unbridgeable gulp between non-religious sciences and religious sciences. This division, rather dichotomy leads to the formation of contrasting and warring educational institutions in most of the Muslim countries, particularly Pakistan today. This dichotomy is also unquestionably accountable for the backwardness of contemporary sciences in the Muslim world (Asia Report, 2005).

Robert (2003) stated that access to worldly education was not very public in colonial period which resulted in the contradiction within education systems as secular education for the elite class and religious knowledge for the poor people. In consequence, the madrassa was delegated to provide religious knowledge in contrast to the general public education (ShoaibBaig,2012). This divergence of secular versus religious was even further taken as sacred versus profane. Within this discourse, religious scholars decoded this onward into education of “Duniyai” and “Deeni” knowledge
Tahir (2012) correctly noted about this aspect that when the British colonized the country, simultaneously they introduced a Western (secular) system of education and replaced Persian, at the same time, with English. In this the already established system of the madrassa education received a detrimental blow. In 1835, the then Governor General (Lord William Bentinck) pass the law that it was the main obligation of the state to make better preparations for the teaching of the English language and also dispensed a resolution that all the money appropriated for the aim of education would be best utilized on the English education and ignored all other types of education (including Madrassas). Afterward, Lord Macaulay, who was the first Member of Law in the Council of Governor-General in India, emphasized the British Government to form an education system that can better secure the interests of the British state. Meanwhile, what Muslims required was the knowledge and expertise to compete intellectually, politically and even materially with their non-Muslim rulers. Instead of this, the Dar-ul-ulum Deoband altogether excluded the teaching of English as language from the syllabus- something which was very crucial for graduates needed in government set up or employment and those who wanted to be kept updated of new developments in the fields of grooming science and technology. Thus, the renaissance of the Muslim nation remained just a dream.

This led to unpleasant relations between religious scholars and British authorities. Many of madrassas were established to counter the British education and the Muslims were advised to refrain from government institutes. They remained independent and tried to safeguard religious
culture (Khalid, 2004). Later on, with the birth of Pakistan *Ulema* used their independent status to establish madrassas freely without any restriction maintaining the same legacy of countering the secular education inherited by the state form the British (Muhammad et al, 2012). Shiraz (2009) expressed that with the decay of Muslim *ummah* accompanied by colonization of Indo-Pak Subcontinent madrassa turned exclusively for religious education, which gradually declined in the creative thought and productive insight. These wonderful institutions reduced to barren leftovers, infertile for creativity and vitality. After the independence of Pakistan, there should have been renewal of real Islamic culture through the upgrading of Madrassa but they are still standing and sterile. The out-of-date pedagogical methods and static syllabi must be modernized for preparing individuals better equipped and more expert for the establishing of modern Islamic state.

The perception that educational societies could play a vital role in cultural and social change, principally in socio-economic and religio-political context, provoked a new emphasis for Islamic religious schooling. This development appears to have created a disconnection between the actual educational role of madaris in the previous age, and in those of today. However, it is a bare fact that for centuries madrassas were very successful in old times, that is now known a Golden Age. Madrassas underway a decay as European started their colonization. This sustained in 18th century when the British introduced worldly-secular education in states like Indian Sub-Continent (Berkey, 1992 ; Talbani, 1996). The British in India organized education modeled on
their own system, that was contradicting with many of the core elements of Islamic education, so Muslims stepped up to have their own Deoband, Muslim Anglo-Oriental College Aligarh and Dar’ululoom Nadwa. Ali (2013) vividly highlighted this point as well. Certainly, colonialism developed a milieu of education akin to their modern institutions that led Muslims to form their own educational philosophy that continued in Pakistan till date.
Chapter 03    Methodology

An empirical and theoretical review, making a deep insight into the dichotomy of Madrassa and School education system, has reflected in the previous part of this study. This chapter presents the overall methodological frame of the study. This study was conducted through qualitative (Social Constructionist) research approach. Cementing discourse analysis method in the study, different religious (Uluma-e-Kiram) and secular education (College, University Teachers) scholars were interviewed in order to make a vibrant portrait of the study problem. The researcher in this study treated a very sensitive and historical issue of the dichotomy of school and madrassa education in the province of Khyber Pakhtunkhwa, Pakistan. An in-depth investigation and exploration about the study was the main purpose was done by adopting qualitative research method. Therefor a qualitative understanding (concentrating on quality) was made thoroughly for this research. The aim of adopting qualitative (interpretive) approach in this study was to collect and analyze rich data that can give us a very clear picture of the study objectives. The researcher has started this chapter with the major questions which are the main driving element of this research and then sampling procedure, procedure of data collection and finally method of data analysis is also discussed in detail.
3.1 Major Questions of Research

Focusing the research questions of the study, data for the study has taken from different school and madrassa teachers. This study was conducted mainly through discourse method of qualitative research. Interviews were held with the school and madrassa teachers to make a thorough and in-depth comprehension of the following major research questions;

- How and why origination of the dichotomy, so far, occurred between School and Madrasa education in the country?
- Why this fluid discourse in shape of the dichotomy in School-Madrasa evolved over time in KP, Pakistan?
- What are the major crisscrossing dynamics of this dichotomy?

3.2 Empirical-Theoretical Reviews and Qualitative Approach Choice of the Study

Selecting a particular approach for any research project is an important and difficult job. However, a sound literature review (comprised of empirical and theoretical evidences) about the research project makes it clear and easy. Research has classified into three broad categories by different scholars and academicians. These are quantitative, qualitative and mixed method as emerging one (Dicicco and Crabtree, 2006). Each of these approaches has its own merits and demerits when applied to a particular situation/research project. Nevertheless, the epistemological sources reveal that research has other three types i.e. positivistic, interpretive
and critical. The quantitative or positivistic research focuses on statistical analysis and it clearly quantifies a social and psychological situation while extracting results through the mentioned analysis technique(s). Through statistical analysis, quantitative research demarcates effects and causes of a social situation and links these with some relevant theoretical foundations. The qualitative/positivist research method has a historical legacy through the entire 20th century (Dacicco and Crabtree, 2006). In short quantitative research approach is a research type where theory/theories are applied to a particular situation and making some cause and effect relationship.

Qualitative/interpretive research approach is different than the previous one. It is developed in late 20th or early 21st century. In this method, social scientists go through an inductive approach. They collect the information/data from the situation and analyze it through an in-depth theoretical discourse. The main function of qualitative research is to generate new knowledge/theory while having an empirical and theoretical understanding of the existing one. Through this research approach, various social, political and psychological situations are studied in their own time and context and making relevant conclusions accordingly. In short qualitative research approach focuses on theory generation while having empirical data from the field.

Going through an in-depth review of School-Madrassa Dichotomy in the study area and some knowledge about the aforementioned research types, it is scholarly decided to use qualitative research design in this study. Through social constructionist/interpretive understanding in this
study, the School and Madrassa dichotomy has understood in its social and historical styles. Social constructionist understanding in the current study has given an in-depth insight into the origination, fluid process and engine sources/causes of School-Madrasa dichotomy in KP province of Pakistan.

3.3 Theoretical Framework of the Study

Collecting empirical evidences and analyzing these under a proper theoretical framework is an indispensable element of the investigative research process in social sciences. Succeeding on this understanding, a theoretical framework has been established through which the data is linked and presented in the proceeding chapters through empirical and qualitative analysis. This theoretical framework is composed of some key concepts about the school-madrassa education and its dichotomy. The aim of producing theoretical framework here is to carry on the discussion in the coming chapters in line with this framework. Here it seems crucial to indicate that the main theoretical framework of this study is postcolonial theory; however, each chapter has some own key concepts for the discussion of the data. By postcolonial theory I meant here “the theoretical edifices that challenge the earlier overriding western ways of looking at and seeing things from only their vintage point” (Young 2003). As it is philosophically understood and considered that post colonialism is not an easy theory to be understood and applied over a phenomenon or situation, rather this is a broader ideology comprising of different theoretical contributions through which this study is also informed.
Edwards Said as a postcolonial theorist in his theory “orientalism” argues that “It serves as a starting point for enquiring all of “Western knowledge’s categories and assumptions” (Young 1990,). The school-madrassa dichotomy in this study can clearly be driven by the Edwardian concept of the “Oreint” and “Occident’ because he argues that such scheme has been kept to superiority in colonizers to rule the colonized.

3.4 Profile of Khyber Pakhtunkhwa

As per record of the current census of Pakistan’s Bureau of Statistics, 2017, the total population of this province is 30.52 million. This province is comprised of 27 Districts (24 old and 03 new). According to Annual Report of Schools (2017-18), there are nearly forty thousand educational institutions in the province of KP out of which 15%( six thousand) are madaris. Out of the total enrolled students in all institutions 5% students are studying in these madaris. Khyber Pakhtunkhwa spreads over an area of 74,521 sq. km and is one the most significant strategically located area of the country. It populates 26.62 million people out of which 8 million are illiterate. Faced by many hardships including law and order crises, and low development indicators and additional affected by floods ensue grave improvement challenges for KP. Apart from the major and some small Pathan tribes, the part of Pakistan is home to other many miscellaneous and various ethnic groups with diverse socio- cultural backgrounds and languages. In spite of the all-time hard work, entrée to education is seen to be a serious problem. Facts reflect that this is felt
in all areas and levels of the given schooling system. Quality is also questioned specially in public institutions. One of the major causes of low quality is poor governance (Mustafa, 2012).

This study focuses on the dichotomy of madrassa and school education in Khyber Pakhtunkhwa. Here education, as like in the whole Pakistan, is complex as mentioned below by researchers (Riaz, 2008 and Borchgrevink, 2011)

There are mainly two systems working alongside and separate from each other – the worldly (schools) and religious (madrassas). Firstly, public education system, (divided into government and private schools) is the dominate one, providing primary to higher level education. They are situated in both rural and urban areas, targeting children from middle income families and upper-class families. Secondly, madrassas provide education, both in rural and urban areas. These institutions, some small, some large, provide Islamic education – including Quran classes, Islamic studies degrees and specialized programs. Madrassas are usually managed by Ulama and local community members and the local stakeholders. A small number of madrassas are managed by government, under the Awqaf system (Riaz, 2008). Madrassas can be categorized on the bases geographical location, size, availability of financial resources, level of education and sectarian background (Borchgrevink, 2011). The informal, or lowest level of Islamic education, starts at the mosque, maktab or home - where children learn to read the holy Quran and some other basic Islamic teachings. Madrassas provide a full-time formal Islamic
education, from secondary level to post-graduate level. Usually big madrassas have main branch and may have other branches in other parts of the province. There is no fee in madrassas. Students are provided free boarding, lodging and books. However, some madrassas have no hostel system. All madrassas that offer full time courses need to be affiliated with one of the madrassah boards. A famous Madrasa, with the name Darul Uloom Haqqania, was established in Akora Khattak Nowshera. It is also one of the oldest Madrasa in the Sub-continent (website: Darul Uloom Haqqania, 2017). As an extension of Deoband, it was established by Maulana Abdul Haq. He was one of the pioneer Muslim scholars of the Sub-continent who was not only a religious scholar; nevertheless, he was also a political leader. Maulana Abdul Haq was politically affiliated with Jamiat Ulema-e-Islam (JUI).

A key revolution, particularly in KP, in the role of Madaris was happened in 1979 when Soviet Union invaded Afghanistan and Madaris students played momentous role in this warfare. Unfortunately, a civil war started here after the withdrawal of foreigners in 1989 which led to the rise of Taliban in 1994 and establishment of government in 1996. Taliban rule was pointed at fingers by outer world on their governing style. They had close relation with Pakistani Madaris because many of them were graduated from these Madaris. This link was pointed out was pointed in the final analytical report of 9/11 disaster (Report, 2004: 367 Cited in Muhammad et al, 2012), that brought madaris to limelight in Pakistan. It led the country to very complex situation to deal international community and madaris at the same time.
3.5 Sample and Sampling Procedure

Sample and sampling procedure has always considered very important in the research language and in the practical research as well. It varies with the type of research. Quantitative research has its own types of sampling. These are mostly statistical i.e. random sampling, non-random and stratified etc. But in qualitative research the selection of the respondents, situations and groups are made in accordance to the suitability and appropriateness of the research questions. In qualitative research, the sample and sampling also intend to make an in-depth theoretical insight of the study phenomenon. In short, looking into the purposefulness and appropriateness of the study variables, sampling procedure in qualitative method is based on the selection of the groups, people and situation in relevance to the study questions. Considering the mentioned understanding of the sampling, this study has employed two sampling techniques i.e. purposive and snowball. Through purposive sampling, I have contacted and interviewed only educational scholars (religious and secular both). It is pertinent to mention here that by scholars I meant only those teachers and Uluma who are experts in their fields having PhD research experience and have gone through Mufti courses. Through snowball sampling, I have started my data collection while interviewing the first respondent. Through the indication of the first respondent then I have been through interviews with second, third and fourth respondents and so forth and on.
3.6 Sample Group of Secular and Religious Scholars

For data collection 46 scholars (23 Madrasa/religious and 23 school/secular) were interviewed. All of the religious and secular scholars were selected in accordance to the research topic. They were interviewed with the aim to know their opinion about the origination of the school-madrasa dichotomy, process of dichotomy and engine sources of school-madrassa dichotomy. These scholars (secular and religious) were selected with the aim to go in-depth and have knowledge about their insights regarding the school-madrassa dichotomy in the KP province.

The following self-explanatory table presents the classification of the respondent’s selection (See table 3.1)

<table>
<thead>
<tr>
<th>S. No</th>
<th>Respondent Category</th>
<th>Strength</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Madrassa People</td>
<td>23</td>
</tr>
<tr>
<td>2</td>
<td>School People</td>
<td>23</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>46</td>
</tr>
</tbody>
</table>

Table 3.1: Number of respondents

As this study is aimed to explore the dichotomy between school and Mardassa systems of education, I considered the teachers in both the systems to be contacted and collect in-depth information through interviews. The aforementioned table clearly shows that among total of 46 respondents, 23 were taken from schools and 23 contacted from Madrassa.
3.7  **Main Sources of Data Collection**

I have considered two main sources of data collection in this research. Firstly, different scholars/teachers (both in schools and madrassa) were contacted and data were collected from. The school and madrassa scholars were asked about the origin of the school and madrassa education. They were also asked about the different trends in this dichotomy flourished with the passage of time. Secondly, the curriculum of the schools and madrassa was also reviewed in order to make an understanding about the role of curriculum in the school madrassa dichotomy. The curriculum is found as an authentic source for clarifying the study problem i.e. school madrassa dichotomy.

3.8  **Content Analysis of School-Madrassa Curriculum**

There are different methods of data collection and analysis in the qualitative research. In the same realm, content analysis is considered as method of the data collection as well as method of data analysis. Having said that, Sarantakos, (2005) argued that “content is a documentary method which is tool of data collection that scans and records texts etc”. When it draws inferences from textual elements, then it is considered as method of analysis. Content in this study is used as method of data collection and method of analysis as well. As method of data collection content analysis used for collecting the data from the school and madrassa curriculum while the inferences regarding the dichotomy prevails in both the systems of education (school and madrassa) are drawn also through content analysis.
3.9 Discourse Analysis of the Views of School and Madrassa Teachers/Scholars

The complex analysis of the dichotomy of school-madrassa, its origination and dynamics behind this dichotomy can be analyzed through discourse analysis method. In simple ways, discourse can be understood as language and its use in continues process (Gee, 2005). However, in a more sophisticated and philosophical way, discourse meant “the ways of constituting knowledge through social practices and the subjectivity of power relations (Schmitz, 1984)”. Discourse in the current study is used to analyze language, its practices and power discourse(s) in the school-madrassa dichotomy. Discourse is paramount in assessing the origination of school-madrassa dichotomy because linguistic practices and power relation in the colonial era are the main driving forces behind this dichotomy. So analysis of the views given by different school and madrassa teachers are done in line with the discourse method to discover the dichotomy between school and madrassa education and its root causes.

3.10 Interviews with School Teachers

The first source of my data collection was interviews. Through an interview guide (See Annexure 04), in-depth interviews were conducted with school teachers. They were asked about the origin and history of the school madrassa dichotomy. They were also asked about that how this dichotomy under a fluid discourse flourished with the passage of time. At the end of the interview as per guide, the school teachers were also asked about the crisscrossing dynamics behind this school madrassa dichotomy.
3.11 Interviews with Madrassa Scholars/Teachers

Through the same source of data collection (i.e. interview guide), interviews were also held with the Madrassa scholars/teachers. They were interviewed in order to gain firsthand information through their opinion(s) about the origin and history of the school and madrassa dichotomy. Information was also collected about the fluid discourse of the dichotomy and its crisscrossing dynamics.

3.12 Recording of the Interviews

Introducing myself and the study topic and its purpose, confidence of the respondents was developed in order to collect first hand and correct information. All of the respondents were clearly told about the interviews recording that these are recorded only for the purpose of this research and nothing else. They were also informed that these interviews will be transcribed and only will serve the purpose of my research report writing. In some cases where the respondents were not feeling well with the recording, their responses were simply recorded in the field diary. As per ethics of the research in social sciences, the respondents were clearly informed that their interviews will be kept confidential and will only be used and will be used only for research purpose. They were also informed that this information will not affect their teaching at school or madrassa. Trying to follow all the research ethics, interviews were personally and carefully conducted with almost 46 respondents. Each interview was of almost 60-90 minutes duration. At the end of the interview, the respondents were thanked.
3.13 Information Sheet as Documented Proof of Interview

Keeping in view the authenticity and relevance of the information during the interview, a sheet was developed in order to keep information about the interview and interviewee. Following sheet was produced for keeping collecting good and authentic information and for their further interpretation (See table 3.2).

Table 3.2: Information Sheet

<table>
<thead>
<tr>
<th>No.</th>
<th>Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Nature of Interviewee (School teacher or Madrassa teacher)</td>
</tr>
<tr>
<td>2</td>
<td>Place of interviewee</td>
</tr>
<tr>
<td>3</td>
<td>Date of interviewee</td>
</tr>
<tr>
<td>4</td>
<td>Duration of interviewee</td>
</tr>
<tr>
<td>5</td>
<td>Age of interviewee</td>
</tr>
<tr>
<td>6</td>
<td>Educational qualification of interviewee</td>
</tr>
<tr>
<td>7</td>
<td>Social Class of interviewee</td>
</tr>
</tbody>
</table>

It is pertinent to mention here that this sheet was produced in addition to the interview guide with the aim to keep authenticity of the information and its further interpretation.
3.14 Transcription and Screening of the Data

After collection of the data through audio recorder, the same were transcribed through recording the interviews carefully and transcribing into the words. The recorded interviews were listened carefully time and again and the missing information was transcribed. After detailed transcription, the data were screened and rescreened in order to extract the same contents and discourses. Contents were made of the secondary data i.e. data about curriculum of school and madrassa. Discourses were extracted of the interviews held with the school and madrassa teachers/scholars. Different contents and discourses about the origin of dichotomy of school and madrassa, its fluid discourse and about the crisscrossing dynamics of the school madrassa education system were combined together which lead to findings of the study problem.

3.15 Presentation and Analysis of the Data

In my current research the analysis of the data is comprised of:

a) Extraction of themes from the large data by visiting and revisiting the data.

b) Classification of the major themes in the sub themes according to the data.

c) Some discourses were made according to the data collected from school and madrassa teachers/scholars.

It is pertinent to mention that thematic and content analysis were done of the data taken from curriculum and discourse analysis have driven through data come from interviews. Findings drawn through content and discourse analysis have presented in qualitative manner. Adopting
inductive process of data analysis, the collected data was cemented and analyzed in line with postcolonial theory. After making a conceptual frame of the data it was deconstructed with the aim to come up with some new findings in addition to the already drawn findings. It is worthwhile to mention here that whatever data collected from the respondents as their opinions have considered as subjective reality. The subjective reality is considered as socially constructed because the respondents had their own social, cultural, and historical backgrounds. These subjective experiences of the school and madrassa teachers about the school-madrassa dichotomy are left fluid and open to the further investigation/research. The central focus of the study was to explore the origin of school-madrassa dichotomy, its fluidity in the societal discourse, particularly in the subcontinent and Pakistani context, and the crisscrossing dynamics were also analyzed through the subjective experiences of the school-madrassa dichotomy. As research scholar I have been through a careful analysis process and interpretation of the data and came up with the solid findings regarding the study problem.

3.16 The Study Objectivity

By objectivity we meant a complete state of neutrality (Sayer, 1995). However, it does not meant that only a polite picture of the situation can be taken at all, it can also be taken for critical purpose to present a clear and visible picture to the readers. As the critical researchers focus the quality of the data, they also intend to extract the exact essence of the study objectives through focusing the objectivity in the study. I have objectively focused other researches about the
school-madrassa dichotomy and where it was objectively needed to disagree some the missing points of those researches, so I have done that. In addition, focusing the study objectivity, some of the valid arguments of the previous researches have been endorsed and philosophically and objectively considered in the study in hand.

3.17 The Plausibility and Validity

Validity is regarded as logical and coherent presentation of the study which is specifically focused by a researcher to measure its variables and concepts. Dropping a classical meaning of the validity, I have tried to keep under consideration the real essence of validity as it is maintained by some good researchers. My research psychology and thinking compelled me to go through a thorough discussion about the school-madrassa dichotomy and its origin. I have tried to present some valid and plausible pictures of the school-madrassa dichotomy, its fluidity and the dynamics behind this dichotomy. Through a valid questioning answering process of the indebt interviews, I have tried to hear the individual experiences of the school and madrassa teachers about the school and madrassa education in the subcontinent and particularly in Pakistan.

3.18 The Study Reliability

The issue of reliability has been significant in qualitative research. Intriguingly, the traditional sense of reliability has confused the real feature(s) of qualitative data in qualitative research. Different methods are available in qualitative research for checking the reliability of the data (see
All of these methods have their own value in checking the reliability of the data. Knowledge is socially constructed and depends upon the researcher’s background. One cannot be considered final and authoritative because variety is there and we can drive through the opinion/method of those who are more relevant to our research. I believe in Foucauldian (1974) understanding in this context who says that “the value of judgment is based standards and further related to power in the power structure. So I have personally driven my study on Foucault opinion and it makes my study reliable for the readers.

3.19 Generalization

Generalization in qualitative research is controversial by having the idea that it is not based on quality. However, this kind of controversy can be clarified on the argument that focusing numerical generalization is just one aspect of generalization. Flick (2009) argues that “qualitative generalization does not meet the numerical aspect and this is one picture of generalization”. Taking my research experience of qualitative research into consideration, I focused on qualitative generalization. I tried to come up with some new ideas and insights with the intension to present a specific and detailed picture. My study is focused on the quality of cases rather than quantity of the cases which will ultimately make my study more accountable and suitable source of knowledge for the future researches. The generalization of my study findings aremainly based on the empirical evidences collected from different researches conducted across the different societies. Nevertheless, I have also linked the generalization of my study with the broader
theoretical framework (i.e. post colonialism/post-colonial theory). Keeping in view the principles of qualitative (interpretive) research, evidences are collected which have also been analyzed and generalized in the available theoretical discourse(s) of the postcolonial theory.
Chapter 04 Origin of the Dichotomy in Education

In this chapter, various aspects of the dichotomy in school-madrassa education are highlighted through empirical research. This section tries to give answers to basic research questions of how and why dichotomy was developed in education system in the province of KP and across the country over time. This is the overall aim of this research to highlight the main factors responsible for this dichotomy that initiated in the first place.

The dichotomy between Madrassa and School Education has always been revealed in the Muslim countries during different epochs of the history (Bilgrami and Ashraf, 1985) and Pakistan is no exception in this regard. Before partition of the subcontinent, this dilemma was present as the teachings of Sir Syed Ahmad Khan regarding modern education were taken very differently and a social upheaval was created by the Ulma-e-Kiram (religious education teachers) to oppose Sir Syed’s education system. This reveals that the dichotomy between Mardassa and School Education system has a deep-rooted history in Pakistan’s context even before partition.

4.1 Tracing Origin of the Dichotomy in Pre-Partition Era

Traditionally, all around the world and particularly in the Subcontinent, the Madaras were established to deliver higher education to the Masses and their curriculum was mainly designed to teach philosophy, law and Islamic study (Jalalzai, 2008). The medium of instruction at Madares was mostly Arabic and the entire communication between students and teachers was
based on Arabic language. Parallel to the Deeni Madaris in the pre-partition era of Indo-Pakistan, the school system of education was also present (Rahman, 2002). The school system of education was considered as English and secular and the Deeni Madaris were taken as religious. This dichotomy was going on and produced two large systems of education. The Madrassa education was a cultural heritage of Muslims having a deep history while the school system in the subcontinent was introduced by English colonial powers. The key objective of introducing school education system by the colonial powers was to dominate subcontinent (particularly Muslims) ideologically, politically and culturally (Cook, 2002).

Considering the curriculum, medium of instruction, ideological representation and overall constitution of school and madrasa education, a very visible dichotomy has been present in both the systems. The most important thing is ideological representation through any education system which very differently represented through English school and Islamic madrasa education systems.

The epistemological and ontological approaches of philosophy have clearly revealed that Christian ideology has been promoted through English schooling while Islamic ideology has been centered to the curriculum designing and teaching of Madrasa education. As language is an important tool of dominating a discourse and presenting a power structure. Language has also contributed a paramount role in increasing the dichotomy of Madrasa - School education system while dominating the discourse by either one or other system of education. Dominating Muslims
of the subcontinent politically, socially and culturally, English education system was reproduced in which English language was installed to dominate them easily. Before the English system in the subcontinent, madrasa education was delivered in Arabic Language. Arabic language was popular at the time to spread Islamic education as the sources of Islamic education (Quran and Sunnah) were also written in Arabic Language.

A very visible dichotomy was also present in the organization of madrasa and school systems. The most important thing was that all of the portfolios at Madrasa were termed in Arabic language (i.e. Maulana, Mufti, Muhtamem etc.). Besides, same was the case with the portfolios in school system (Principle, Head Master, and Vice Chancellor/Rector etc.). A common person delivering English education to the students was known as teacher while in madrasa he was given the term ustaaz. So, it is clearly visible that the portfolios in the organization of school system were termed by English language while in madrasa education these were termed by Arabic language. The chapter of Sir Syed Ahmad Khan (Muslim intellectual in pre-partition of India) in the history of Indo-Pakistan clearly reveals dichotomy in the two systems of education. Sir Syed Ahmad Khan was a liberal scholar of Islamic education. He was born in a family that has strongly affiliated with Mughal Court (Suraya, 2014). Sir Syed was initially qualified from the court while learning Quran and Science. Because of his loyalty to the British government in the Indian rebellion of 1857, the Muslims of subcontinent aroused against him and even rejected his liberal philosophy of Islamic education. This dichotomy was
present because of the rigid orthodox Islamic scholars and the liberal philosophy of Sir Syed about the Islamic education.

This happened in many colonialized states but was most acute in all conquered Muslim states. Pre-partition India was no exception where Muslim folk suffered a lot. Mehmood (2012) and Khalid (2008), when pointing to the real essence of the concept of knowledge in Islamic perspective explained that normally, in Islamic view there is close link in religion and state. State and religion are deemed as two adjoining areas and in Islamic State religion (since long) had a vital acknowledgment. That is the reason Muslims had a comprehensive thought of training and in every single Muslim area, instruction was conveyed without segregation of being religious or secular (Anzar, 2003). Therefore, madrassa produced a lot of renowned scholars in different fields of worldly and religious sciences (Rehman 2004).

The scope of Madaris education covered a lot of area; it ranged from fundamental and basic religious education to various levels. It also included specialization in the areas of *Fiqha* (Islamic Jurisprudence). Along these various types Madaris education also focused on medicine, administrative sciences, mathematics, engineering and architectural sciences (Jalindhari, 2011). Role of Madaris cannot be eliminated in finding solutions for all prevailing issues from educational perspectives in Islamic societies (Omar, 2011). From Muhammad bin Qasim (695–715) to the time of Mogul Emperor Humayun (1540–1556), educational institutes were totally
independent in many aspects. Students were taught by the teacher free of cost, they followed an appropriate syllabus. Both the state and their masses have strong respects for the educational institutes and they also donated extensive amount of land to these institutes. The education institutes not only concentrated on imparting “revealed” and “acquired” Elm but also other fields like arts, architecture, drawing, defense, calligraphy, sculpture and medicine etc. (Salim and Fayyaz, 2006).

According to Anzar (2003), after the thrashing out of the Muslims realms one by one because of the reasons including wars with crusaders and internal administrative contentions within religious pioneer leaders, the overall education system and learning of Muslims went into a condition of rot, that unluckily could not be recovered back due to various reasons. Thrashing out, mortification and this injury was taken out the concerned Muslims intellectuals and scholars the loss of material assets, authority as well as spiritual integrity. This situation brought about the later generation of Muslim Ulema to avoid quest for common learning and return to the essentials. Consequently, they stopped the way to Ijtihad – independent reasoning.

Meanwhile due to Renaissance in Europe education was the hallmark while declination of the Muslim education system as a whole was at the beginning. There was dejection, grievance and sentimentality for the lost delightful days. In this condition of aggregate despair, Muslim Ulema, gradually picked up power by turning only to religion as the last resort to use it as the
base for their political maneuvering to come on the stage. These dinky occasions in the history of Muslim countries had significant effect on the capacity, reasoning and understanding of Madrassas everywhere throughout the Muslim world. This time most of them surrendered the quest for objective rational fields of sciences and concentrated solely on the religious aspects of Islam and interpreted Quran as per their own good will. *Ulema* utilized the refrains from the Koran to legitimize their position that the natural or judicious information either ought not be imparted in Madrassas on the condition that they should just be contemplated in the light of the Quran, which for them was the only one of the appropriate responses left at their hand.

On the time of declining of the Muslims regimes, the European colonists brought changes in the structures of the learning systems of the Muslims educations set up which they called it advance learning system. The Muslims had the traditional way of set up which was Madrassas, there they get the traditional educations, but with the colonialism the traditional way of learning was replaced by the new modern education. In the new and modern setup of educations and educations institutions only those were allowed to take admission that have the capability to promote the new and modern concept of educations. On the occurrence of the modern institutions and education they distributed the education in two categories, secular education and religious education, the secular education was just for the upper classes and the religious education was confined only to the poor. The modern education was implemented in many regions by the colonialists; the very specific and important region in which the Madrassas saw
radical changes was the region of Indian sub-continent. These regions when come under the regions of British regimes, they introduced the new and advance system of learning which were perceived a great threats and dangers to the Muslims ideology and their identity. The Muslims of the sub-continent themselves stood to protect their Islamic ideology and preserves their values from the supremacy of British.

The most important aftermaths, in terms of education, which greatly affected Muslims were Madrassas in pre-partition India. Madrassas were gone under the great and strong changes in terms of curriculum, teaching style and quality of education. That time, in the Gulf very little changes in the newly established curriculum of Islamic teachings also occurred but these countries kept the same system of religious education which was established and developed by the Madrassa in Baghdad and also, they were getting benefits from the secular subjects by accommodating their teachings accordingly. Particularly in the Egypt under the Al-Azhar, there the secular subjects were accepted and admired in the Islamic educations. There are some major points discussed in the following sections which try to find out the contributing factors in determining how the differences in the questions came into existence.

4.1.1 Declining Interest of Muslim States in Education

Being in feeble and fragile political conditions compared to the dominant empire, the native rulers were busy in internal skirmishes and some enjoying the luxuries couldn’t feel the intensity,
needs of the time and lend themselves easy targets to be overpowered by outside crusaders. Under the effects of contemporary political insights and ideas in the seventeenth century, when church and state start separating, the later got immense freedom from church. In this scenario the Muslims also underwent the same effect of this huge social change (Mehmood, 2012). In this complete transformed atmosphere, religious institutions weakened in their significance, particularly in running the state affairs and limited themselves only to religious affairs. In the view of re-defined role and new position they start replicating religious leadership for preserving religion and serving rest of the society only in the context of religious matters (Jamal 2008). Many scholars have talked about this historically controversial function of the religious seminaries and has been widely debated over and appraised (criticized and recognized at the same time) even at international level for various reasons (Singer 2001; ICG 2002; 2007 and Jan Peter, 2006).

4.1.2 Process of Western Colonization

Finding the way and gagging the political situation, British attacked the country with its full strength in which it succeeded, nonetheless with substantial resistance. They got control of everything including social, political, cultural and material spheres of the Indian populace. They also got control over educational sphere whereby the indigenous madrassa structure overthrown and scholars were sidelined and executed wherever they found in open resistance.
Besides monitory prospects, it was an inherent ideology of “western supremacy” a self-proclaimed duty of the west to civilize and subjugate the non-Western. British among the Europeans, who conquered India, had both these intentions and also, in achieving them, they were considered successful as compared to others. They not only flourished in controlling Indian Territory, but also marvelously colonized numerous aspects of society like economy, politics, culture, art and education. That is why they become inseparable from Indian history. The British introduced, according to Shirindhi (2016), English education to enslave minds of the Indians and their indigenous education was dismantled and destroyed. Emphasis was given to European and Western literature, art and languages, to make them alien to their own tradition and culture. Macaulay (1887:110) in his famous document through his well-known idea argued in “Minute on Indian Education”;

“English had to do their finest to generate a class of persons here, who could be Indian in color and blood, however would be English mentally, like they will have taste, morals, opinions, and intellect of English people to serve betters their interests. He, after disbelieving Indian culture, languages and arts etc. as useless and primitive, declared that a whole library of eastern knowledge is not even equivalent to just a one bookshelf of English literature”.
In similar vein, in 1853, Sir Charles E. Trevelyan, stated;

“The local communities will not resist because we shall stop them to do so in bringing them down to our needs; and there will be, probably, no untoward response due to our intellectual infusion and there will be no pressure at all; subsequently, our task and mission will be fully and inoffensively will be working in obtaining and diffusing Western knowledge for the purpose of acclimatizing European institutions.”

The result of these efforts could visibly be seen on the ground as Swami Vivekananda (1902: 38) rightly observed that;

“When the child is carried to the (English) education system- school- and the very first thing there he learns is that his parents are a fool stuff, the second thing that his grandparents were lunatic; similarly, the third thing he learns there is that all his teachers are phonies, while there he learns the fourth one that all his revered books are a stuff of lies. During this course of the time when he reaches sixteen years, he is a developed body of negation, boneless and even lifeless.”

These statements clearly reflect that how English people succeeded in injecting their ‘reality’ in the minds of their subject by rejecting what they had got from their ancestors over long time. The British managed to inculcate what they wanted from their subjugated masses in terms of new epistemological realities and new insights of life.
4.1.3 Imperils of Colonization

British empire, first established cordial relation with the Indian rulers in order to get entry into the rich resources of the state by establishing East India Company in 16th Century for trade purpose. India was comparatively rich in World trade and resources than Britain those days. Industrial revolution made it mandatory for Britain to acquire rich resources to fulfill the demands of the time; hence they were in search for such an opportunity. The British through East India Company and direct occupation looted and shipped away vast amounts of wealth with virtually no revenues to India. Adding to was the immense pain inflicted upon Indians directly or indirectly, even crushing their lives. While violent humiliating of hundreds of freedom fighters was a routine, many were perished due to famine also. The Indian economy, which paid 23% of the world economy during this time, was down to about 4% in 1947. Such was the loot steered by the British for most of their time in India. Moreover, it was not the only tool used by them to break the Indian people. The financial mayhems caused physical damage, but they also wanted to influence their minds through different tactics (Shirindhi, 2016).

4.1.4 Ideological Conflicts within Muslims Intellectuals

The intellectuals of the time, in their struggle to survive their own socio-cultural setup came up with different strategies, often in contradiction with each other. In the field of education, some were inclined towards the policies and system ensued by British. While many went far away in
opposition as they considered it as bare threat to their own system and came up with strong opposition by sticking to the old orthodox traditional pattern.

Muslims through madrassas system managed in numerous ways, the apparent defeat of Islamic specific individuality and tried to seek at least to reduce multifaceted social and cultural impacts induced by English in the very process of colonization. One way was, in the Indian Sub-Continent, many of the madrassas removed the so-called Western sciences from their syllabus and concentrated only on religious teachings to tackle the sway of British imperialism (Billquist and Colbert, 2007).

Ramzan & Rabab (2013) arguments support this point further by saying that as economic, social and political effect of many Islamic states depreciated; many Ulema started to incongruently abandon *ijtihad* and concentrate entirely on the conservation of the traditions of religious education that was mainly noticeable in India.

To this situation, various schools of thoughts that were running on their own seminaries responded differently. Dar-ul-ulum Deoband omitted English as a subject from its course outline; something that was considered to be vital for the alumni attentive in state services and for those who were keen in going along with the technological and scientific progress. Therefore, the aim of regeneration of the Muslim masses remained undone. Meanwhile, the system of education at Aligarh underwent in producing a class of individuals who could meet the
contemporary and mundane needs of the populace, for example, to match with the other groups, particularly Hindus in the economic chances as well as to gain official jobs. But its approach was only to follow the western way of dealing with educational domain by introducing modern up-to-date courses in it curriculum with least focus on religious affairs.

Similarly, at Nadwat Ul Ulema many efforts were made to offer a more enlightened system of education for Indians masses in general, but main focus was the Muslim populace. It was actually established with the intention to fuse both the system as to minimize the emerging gape in them. To promote the culture of knowledge creation and modification, it also established *Dar ul Mussannifin* (a department of research, development and writing) in 1914. This specialized wing of Nadwa produced significant works in the field theology, politics, philosophy, economy, history, and so many other subjects in the light of religious principles. It has also contributed a lot to the development of Urdu literature and language. Nonetheless, the extra concentration of this school of thought on Arabic language and literature caused in unevenness in the purpose of harmonizing education that was imparted in Deoband and Alighar with antagonistic ideologies.

4.1.5 Materialization of Intellectual Conflicts

Madrasas in South Asia primarily received sustenance from the state during the reign of the Mughal rule, wherein they were the major education providing institutions. However, with the
establishment of state run and private schools with the intention to provide an education appropriate for the officials needed by the British colonial management, madrasas education retreated from the perceived ‘worldly education’ to the newly framed ‘religious education’. Meanwhile the state also turned back at them at which they started to become reliant on voluntary donations by the local people (kirmani, 2011).

After the demise of the Muslm ruling and replacement by the British rule (in 1858), a new development occurred in the madrassa education system. Akhtar (2012) says that there was a harsh and severe counterattack to the very basic and natural character of the British educational system, because numerous religious scholars in the Indian sub-continent had already opposed the secular education and had emphasize, in its place, the worth of religious learning (Farish et al., 2008). It instantly permeated the minds, and expressed itself in live confrontation among Muslims. This situation further led to practical dissection of Muslim populace in the pre-partition India, some longing for modern secular knowledge while many others wanted and preferred madrassas. Therefore madrassas and their variants spread across Indian society very rapidly. This new system of religious education provided a classical framework for the contemporary form of religious educational system especially in Pakistan (Bano, 2007).

Swiftly shifting learning strategies by the English administration impelled the Muslims to contemplate quickly altering education system accordingly by a new design (Metcalf, 1978).
This is that system which is taught today, with few changes, in many traditional madrassas in the country (Sikand, 2005). Nevertheless, there has been observed some incongruity between Muslim contemporary modernists and the Ulama of that time about this new program even that time (Metcalf, 1978; Ali, 2009).

4.1.6 Deoband and Alighar-Glaring Examples of Internal Strife

According to Candland (2004) a school in Aligarh and another madrassa in Deoband, were established in India in aftermath of the Mutiny. These two systems actually reflected two distinct responses by Muslims to the unavoidable superiority of the British imperial and a martial power in India. The Aligarh school was founded on the belief of acceptance of British sovereignty and was focusing on modern themes, especially those subjects – primarily the natural sciences – which had allowed the British power to control the modern world. Francis Robinson labels the Aligarh school as "the [Muslim] elite's path to the survival under the British rule." This school was, established by a class of "reformist" Muslims in mainly from background of Deobandi School.

4.1.7 Nadwat-al- Ulama -Futile Effort of Integration

Ali (2008: 178), Amir et al (2009) and Sohaib (2012) have reported that Nadwa was an attempt to bridge the gap between Deoband and Alighar who going apart from each other in educating Indian masses, particularly Muslims. Deoband was in total opposition to Western knowledge and
was not ready to accept a single element in its own system. Contrary to it was the perception in Alighar that was dominantly inclined to the English system wanted the populace to adopt it as they see only the remedy of progress and development in it. Based on contradictory ideological standpoints these two systems came in to direct conflict and was widening day by day. Some renowned scholars felt this issue and established Nadwa as an attempt to find the midway between them and demonstrate that these apparently conflicting schemes can be brought to one point and may be made supplementary for each other. Though it was successful to some extent but failed in realizing the real goal for which it was established.

4.1.8 Proliferation of Madrassa and School Systems

Thobani (2009) is of the opinion that the historical domination that was exercised by the religious scholars over the knowledge space was finally brought down and fiercely challenged in the colonial era through the formation of a parallel educational field the structure of which was imported principally from Europe. Some experts (Hashim, 1996; Metcalf, 1982; Szyliowicz, 1973; Tibawi, 1979) also think that in general, sacred sciences sustained to dominate the curricula of the traditionalist madrasas, as well as the freshly structured ones such as those familiarized by the Deobandi religious scholars in the Indian subcontinent by the late 19th century. Metcalf (1982) says that in divergence, “secular” subjects equipped the organizing context for the new curriculum in state owned schools and private schools in the Muslim
societies, into which controlled Islam was introduced as an additional subject. That was actually a move mirrored in the efforts to inject secular disciplines in the madrasas system. In contrast to that non-religious education, madrasa regularly became the basis through which all systems of knowledge were defined and legitimized. Curricula of religious schools consisted of the Quran, Hadith (traditions of the prophet Muhammad), jurisprudence (fiqha), as well as the Arabic and even Persian languages. While Secular educational knowledge developed increasingly irrelevant to shifting socioeconomic truths and to new aspirations and expectations among Muslims. Taken the other way around, in short, outside the religious schools everything was altering while inside them everything remained static (Al. Attas, 2009).

4.2 Respondents’ Views on the Origin of School-Madrasa Dichotomy

Drawing on the available empirical literature regarding the origin of the madrassa-school dichotomy and screening of my data about the same, I have come across of some important information. In 2012, Mehmood said that “the education system in Pakistani society has been divided into secular-religious systems. This conflict between the two antagonistic systems of education is deeply entrenched in the social and political history of Pakistan. This conflict demonstrates itself in numerous forms and silhouettes from time to time”. He further argues that “This separation is caused in twofold major educational streams of Worldly and Religious education, which has developed a compound matter. The class-based schooling
has shaped in many other sub-streams going parallel to each other educational systems in the country. But the biggest and more serious issue of the state is the dichotomy in education which has created a class-based social system”.

As evident from the existing literature about the origin of school-madrassa dichotomy, Pakistani society has been operative since long on two tracked schooling system. One is the modern/secular track of education; nevertheless, the one is traditional/ideological system of teaching. These two services have never been able to reunite and join hands with each other for making a liberal and balanced system of schooling in the country (Ibid). Mehmood’s view about the origination of school-madrassa education as dichotomous systems is somehow confirmed by the analysis of my data about the said philosophical tension between school and madrassa.

4.2.1  Views on the Start of Separation in School and Madrassa Education

According to the dominant opinions of the respondents from madrassa and school education system, it is confirmed that school education is imported from the West. Intriguingly, the British rulers had produced English education system in the subcontinent region to maintain their hegemony through the local elites. The religious scholars believe that the English/secular education system was fetched to the subcontinent by the British rulers for sustaining their power in the region. This particular education is devoid of Islamic religious spirit, it is rather
overshadowed by other religious spirits, and hence, there is no harmony between our religious education and the one brought about by foreign invaders.

One scholar from madrassa: The division of religious-secular education systems stands on well-established foundations being western and Islamic. The secular education is considered of English nature, comes from west, however, the religious education being Islamic goes back to Makkah and Madina. I mean that the very ideological paths of both the systems are polemical.

The origin of the dichotomy between school and madrassa education is actually fueled by the British Empire in the shape of installing English/school education system in the region. The entrance of this new education system to the subcontinent in the presence of an old traditional Islamic education system has created the dichotomy, however, this was not revealed ever before.

Another one religious scholar from madrassa: The division between school and madrassa education was mainly caused by British rule which introduced modern or contemporary education that is producing doctors, engineers, officers and bureaucrats but it has not produced even a single Alim (an Islamic scholar). Most of the scholars from madrassa education have had similar opinions about the origin of the school-madrassa dichotomy. The English school system as metaphor comes together with the old Islamic/madrassa education and generates this dichotomy.
One of the madrassa scholars went further while adding: Earlier this differentiation was based on mere administrative factors but latter on the foreign forces with the help of media made this differentiation on the basis of non-administrative factors.

Before British invasion of the Subcontinent madrassa education was in vague which also had covered school education. The reasons for this was, one including, the direct involvement of state machinery in religious affairs because it wanted to get well educated people for administrative affairs. At that time, it had only available option of existing madrassa. Even madrassa was patronized by the state in terms of resources, curriculum and other matters. As soon as Muslim states came under control of the western masters, they all mad manure their basic social fabrics and diverted education as per their own whims and objective. In Subcontinent, British altogether tried to bury Islamic religious education as well as other types of indigenous knowledge under their own system.

Arguing on the issue one scholar from madrassa echoed: Before British rule we had only one education system based on both religious and worldly knowledge.

They didn’t succeed fully in destroying the madrassa system but were fully succeeded in inculcating the division and in creating the gap between worldly and religious education. So, on single system of madrassa education is added with another one of the school education.
One of the madrassa scholars added further: Lord Macaulay came here to change subtly the educational system of India and separated religious education from worldly.

Madrassah- Secular education rivalry seeds are sowed by the West itself not by Muslims.

Even many Muslim thinkers were taken by British people in their hands and advocated their policy from which bulk of masses got influenced. This is how the difference and antagonism were started from that time which culminated over time. The current state tools follow the same policy where some interest groups have full access to country resources. Having these resources in control they enjoy full benefits at the cost of depriving major segments of society.

One religious scholar expressed his views in this regard as: British played a conspiracy to divide us into two for weakening us. For provision, protection & propagation of Islamic education madrassas were built, while on the other hand Lord Macaulay system was introduced for provision of worldly education. Taking the same point for discussion, different respondents from school education are to some extent agreeing with their counter group in terms of western influence affecting the overall education system.

One of the scholars from school education system argued: Historically speaking there was no difference between these two systems of education in early Islam, like Umar Farooq (R.A.) was a religious scholar, politician as well as a warrior at the same time.
It means that Muslims in start were equipped with both types of education which were later on separated.

Discussing school-madrassa education’s dichotomy with focus on its origination as one of the main variables of this research, the seculars are of the opinion that with the rise of the religion Islam the early Muslims (Sahaba-e-kiraam) were equipped with both of the education systems (religious and secular) because they were aware of the societal politics, economics and all other societal businesses but later on this dichotomy originated.

Another respondent representing school education system added to this as: I think that these two points were taught and promulgated at the onset by English: one was division in education and the other was division of one Indian nation, just to split Indian society into conflicting parts.

Dominantly, scholars from school education system were of the opinion that the religious scholars handed over their own tools of Islamic education to the British hands, even intentionally not knowing and resisting the overall western education. Besides, this was actually their narrow approach that contributed negatively and has led the two streams apart from each other. They opposed western education to the level that even the best of things which could have been very beneficial for the overall socio-economic development, were detested and hatred.
One of the secular scholars comes up with the opinion: When schools were established during British times, they were strongly opposed by religious scholars particularly low class religious scholar (namely mulla in the local context) which was not an appropriate approach of that time.

The same approach against British education system was carried out further by the common masses. Nevertheless, they also believed that whatever is coming from the west would not even be tested by our people (meant by the Muslims):

In the same tone, another secular scholar pointed out: History of education, if seen critically, has been influenced greatly from colonial system, through which they just tried us to govern, since 9147 when we have got Pakistan. We had no constitution we were following the colonialists for nearly a decade. It means we had western oriented people who had their own thoughts, mullah had their own way, civil servants had their way of thinking so they had no, and therefore we had conflicts since that time.

Mostly, the secular scholars from school education system think of madrassa scholars as they have gone very far in the direction opposite to secular education system. Nonetheless, they even unconsciously ignored the basics of Islamic injunctions that reiterates on discovery and recognizing and identifying the wonders of universe which was only possible through embracing science knowledge, in other words the western education system.
Another one secular education scholar comes up with his opinion as: There is a strange fact that the teacher of Sir Syed Ahmad Khan and Mulana Qasim Nanotvi was same whose name was Molvi Mamlook Ali. Both of these founders established their schools just for the good cause but their followers could not grasp this reality and they used them as source for creating conflict just due to lack of vision and direction.

In the same vein similar opinion was given in this support by another one scholar and reiterated the previous stance the same way as below.

Another one respondent from school comes up with something very radical as he says: I can dare to say that many people (Mullahs) have misused religion just for their personal whims, they have acquired zero meter cars and many other benefits just through using name of Islam, they have no real love or care for it. They only seek worldly benefits and nothing else.

Dominantly, respondents from school education system are of the view that at least they (religious scholars) could get the positive elements from western invaders as Hindus had done that is why they excelled Muslims in all worldly matters during British India. They see that the real split in knowledge was started during this time due to taking extreme position by mullahs of that time.
From the discussion on how the conflict between religious and school education was stared, by both the groups it is evident that madrassa respondents make only the West as responsible while the other group make responsible the clergy of that time as a contributing factor to the Western planners in devastating the indigenous educational framework and pattern.

4.2.2 Transformation of School-Madrassa Dichotomy from Pre-partition to Pakistan

It is an established fact that the British legacy has been revealed in Pakistani systems (education, politics, economy etc) one way or the other even after the independence of the country. Sustaining British legacy in Indo-Pakistan through different means, education was one of the powerful tools. Moreover, the introduction of English education system and the emergence of two types of education systems i.e. madrassa education and school education system, were even transformed to an independent Pakistan. Normally, education system across the globe is considered as a powerful instrument for national integration and social cohesion which ultimately contribute to the development of a nation. However, this discourse of education and national development has dramatically failed in subcontinent and subsequently in Pakistan. Pakistani education system and curricula are not carefully shaped to promote a sense of unity and nationhood. Ironically, during developing a sense of nationhood via imposed and abstract sense of religious unity, the syllabus failed to appreciate religious, ethnic language differences. This
thoughtless policy has caused in a deeply divided state. Sectarian and ethnic strains have been on the rise and even resulted in fierce clashes (Tariq, 2011).

The reality that development and scientific research are weak in many of the Muslim countries may be linked to another bad reality that science as a foundation has not happened in a auspicious manner in numerous of the Islamic world states in dissimilarity to the West and other republics where establishments of science nurtured in the era of globalization. Linked with the rest of the world, in majority of the Muslim countries, the productivity of scientific research institutions is very low; the amount spend in scientific projects is negligible along with small size of scientific community. Azra (2013) says that in fact, it can be called an historical irony that Muslim nations are very much deprived in the fields of science as one cannot deny the great influence of Muslim scholars to the world civilization in the past. An endless list of Muslim scientists can be made, who worked not only in religious sciences but also in many branches of empirical and rational sciences.

In the absence of a common vision of how and what education must look like in Pakistan, dismay, misperception, and divisions arise, creating a state of concerns in the educational system which has lost attraction for the people (Khalid & Khan, 2006). The consequence is an influx of children into religious schools. Many segments of Muslim society are looking for development in accordance with their religious and cultural values. Ideological and Political hostility of
countless Islamic academics to the West, chiefly secular states has turned the Islamic stage into a
counterculture that remains conspicuous to many people (Usman, Waqas & Wahid, 2014).

Manzar (2013) sees stagnation of Islamic knowledge in the long range produced Muslim’s generations to feel content with their religiosity, which did not reflect some admirable characters in making a peaceful life together with other than them. The progress of Western civilization isolates Muslims from the World’s dynamic. The tasks for Islamic education reform are how it can turn out to be meaningful in the modern logical and spiritual situation.

One of the religious scholars argues: Pakistan is almost equal rather ahead to other
countries because other countries have made things for destruction (in terms of worldly matters) while Pakistan is making things for construction (in terms of religious matters).

Many of them see it as far better than other Islamic countries in religious education because of strong independent madrassa system and its strong old curriculum i.e. Darsenizami.

Another one religious scholar reflects on the issue as: I have been in Saudi Arabia for seven years I met Ulama from Syria and Saudi Arabia they are low than our madrasa graduates. Last year in Saudi Arabia, they produce 5000 Hafiz Quran. They were thinking that this is a great achievement while our general secretary of Wafaqul Madaris said that we have produced 65000 Huffaz which in on record. It means our
country is on the top in religious education. Pakistan’s religious education is on top in the world while on second number is Indian third is Bangladesh & the reason for that is dars-e-nizami. In Other (Islamic) countries there have been changes in the curriculum & therefore it does not remain original.

They give credit to this system for being survived and still very dominant instead of many challenges and plans even by the state machinery to sabotage its essence one way or the other.

In a group interview some other religious scholars were of the opinion: In other countries education system is improving because their education system is not against people ideology and belief. And you can see here classes and divisions in our education system at uprising day by day.

They abhor the situation of worldly education for being not fully projecting the ideology of the country. Pakistan is number one in Islamic education in the world. It is in spite of the fact that we have number one Islamic education whether it is male of female and we are not supported by government.

Contrary to the views of madrassa related people, the scholars from school education system endorse the idea of that Pakistan overall education is worst and very low in terms of scientific growth from developed countries even form some under developed countries.
One of the scholars from school education system argues: That the world worst education system is Pakistani education system as it lacks coherence, uniformity and equal access. Many Islamic countries like Turkey and Malaysia have good education system than Pakistan. Here comes vested interest of people. Malaysians are more tolerant than Pakistani. They have done something good to their system.

It is so deteriorated and in dwindling position that even its comparison with other nations is hard to do as;

Another one secular scholar says: that Pakistan has such a complicated educational system of the world, so it is very difficult here to compare, because there are different types of madrassas and schools which even makes difficult the way of comparison with education of other nations.

Form these view it can easily be concluded that it can’t be compared in any aspect whether that is substance, manners or style. Secular scholars think of madrassa education that the curriculum of the madrassa education is not updated.

The next one secular scholar argues: with the passage of time, as we hear that, developed nation keep themselves abreast with current situation and they keep in touch with market, while we have no such practice, as a teacher I just keep sitting in office and only teach, I can’t guide my student further what she may do in practical life.
Many of them lament the indefinite response from those who are at the realm of affairs they think that there is no proper attention from state machinery, no allocation of due resources and so on. In comparison to developed countries as we have come across with their standard ours is like salt in the flour. We have to go a long way to get it on line, let alone to be at par with them. In developed societies, you can see a strong link between universities and industry. Unfortunately, we have no system like that.

From the discussion on comparing the overall education system of Pakistan with other countries, madrassa people just meant only religious education which according to them is very encouraging and highly productive while the other group pointed out the overall picture of education and declared it as out dated, making no sense as per the day’s needs.

4.2.3 The Evolution of School-Madrassa Dichotomy in Pakistan

The importance of education system is not valued by the Pakistani state which has threatened the development in all fields of life. Since the establishment of Pakistan, a very low budget awarded to education system which is not enough and that is why the quality of the education system is not improving. As a result, no positive or developmental changes can be recorded in the nation economy and also fail to raise the nation politically and socially (Ahmad et.al, 2014).

Iqbal (1981) stated that education system Pakistan has no uniform structure as that is why a different curriculum is followed by each education system as a result of which different school
of thought came into existence in many shapes i.e. Madrassa’s students are completely different from the English-medium school as well Urdu-medium school and same differences are existing between English-medium and Urdu-medium which lead to a polarization society.

Zaki (1989) also stresses that the divisive system of education has created big gap among the citizen of the country which deeply caused the cultural veins of the nation. This divisive system also provided a space to the recent wave of terrorism and sectarian violence. He further argues that the polarized education system of Pakistan has played a great role in the social division on the basis of political, social and economic grounds. Instead to focus on its function to make the people unite of the society that is necessary for the social cohesion of the society. The present curriculum of both Madrassa’s and school does not meet the criteria of modern education system which fail to enhance the interest level students in term of research work, practical work, scientific knowledge and reflective observation, it focuses only on memorizing and theoretical knowhow.

People related to madressa are as pessimistic as the other group is but according to the 1st group the main reasons of downfall are included worldly educated bureaucracy and political gentry.
From secular scholars one said: Pakistan current education system is mixture & dangerous. The education system should be free & there should be no discrimination.

Currently poor can’t get education.

Constitutional clause related to education is not properly implemented. They look to the conspiracy theory of dividing and ruling the country implanted by British’s according to which the current worldly education is being run.

Arguing about madrassa-school education another one respondent says: It (worldly education) is not good and if in madrassas government provide good facilities to the students they will get improved to greater extent. Instead of the so-called promises by politicians they have not succeeded in bringing one education system.

They actually pointing that according to the principles of religious injunction educational policies are not based.

One has pointed out further that: If you look to percentage of people around the country just 5% are in madrassa who are blamed that why they couldn’t create doctors and engineers while not seen how many scholars, they have made with real religious understanding. I mean if madrassas couldn’t create good worldly scholars at least they have been up to the mark in terms of producing good religious scholars.
For them this is something enforced phenomenon from some vested interest groups who do not want religion to be in its real spirit as;

One respondent says: I admit that madrassa in past would create such like personalities but unluckily through well planned strategy madrassa was confined only to religious books in recent times.

Another one scholar from madrassa argues: We feel no need because here we find much satisfaction as compared to worldly gains. Pakistan was created to gain a piece of land where we can lead life accordance to our ideology and belief. Pakistan was created with a purpose & slogan (laa-illaha-Ilallah) but our educational system is not in harmony with that ideology.

Education system of Pakistan is apparently our own but it in fact is not our own if it was our own system we would have excelled in progress our education system is based on views of Lord Macaulay While the other groups lamenting on the current education in terms of not being scientific and updated. According to them it has not received the required resources and attention from policy makers.

One of the secular scholars says: Our education overall is not so good. Our budget is too low. My institute budget abroad, from where I got my Ph.D, was more than the KP budget. Politically elected people are not good enough in terms of service
delivery as they only focus on pity like installation transformers, sanitation, building roads while ignoring the focusing on education.

They find faults at micro and macro level with in education and attribute its faults mainly to government machinery which is wholly solely responsible for this dilemma.

Another one respondent was of the opinion that: From curriculum point of there are problems which is static and no dynamism in curricula. Teachers are not properly trained. There are weaknesses in terms of deliverable. No one knows the purpose of the subject even not the teacher himself. I myself took books after master for learning my subject.

From this discussion, it can be drawn easily that madrassa people are looking for the causes of poor status of education within the country in past in terms of deviating from the actual path of keeping on track of Islamic ideology on which the country was got while the other group is focused on why the policy makers could catch with needs of the time and explain how they failed in cementing the strong foundation of education on modern scientific lines.
4.2.4 Further Extension of the Division of School-Madrassa Education in Pakistan

Candland in 2004 stated that Pakistani education have a variety of fields. There is a clear contradiction between the education system following by the religious madaris and English-medium government schools. As it has find out six different kinds of educations systems in Pakistan. For the upper and upper middle class there are elite private English-medium schools, middle classes people send their children to affordable English-medium schools, while the lower class people who are unable to pay or the afford the fees of the elite schools systems can send their children to the low class English-medium or Urdu-medium schools or they send their male children to Madrassas for free education which were avoided by the national education system. And that’s why around fifty percent of the country primary age population does not attend the school. And due to it, almost one portion of the kids who do figure out how to enlist in first grade won't finish fifth grade. Numerous offspring of poor families are kept from getting educated by the expense of uniforms, books, supplies, and transportation costs. Numerous youngsters are additionally determined out of school by low instructive norms and troublesome conditions at school. Instructor (teacher) non-attendance is high. Students report customary beatings at school Dropout rates are all the more precisely thought of as push-out rates. Pakistan's push-out rates are among the world most astounding. Investigations of school continuation rates find that the hugest factor prompting drop out here is the nonattendance of teachers in classrooms. Indeed, even where there are educators and classrooms, the nature of training is exceptionally poor.
*Ulema* have sorted out madrassa to fill an educative and a social vacuum, and to inculcate children in the belief system of the political parties to which they might be allied.

As similar, madrassa education is also further divided into various sects who are clearly evident from five different boards, that each one is representing separate ideological school of thought.

One madrassa respondent expressed: In Dars-e-nizami there are different boards. When British divided us into two then they realize that it is not enough so they divided us in more. So, there are hidden powers who don’t want us to unite.

Another one even goes further by adding that there are other elements responsible for deterioration of the system in the following words.

One of the respondents argues that: Madrassas are not dividing nation, rather it is divided by contemporary education in terms of different classes and socially stratified segments.

Madrassas do not have any role in sectarianism or in division of the nation.

In pre-Musharraf era they strongly opposed to each other on ideological basis but currently they have made a committee of five boards which handle any government policy or decision regarding madrassa education collectively as their interest is common in many ways. Madrassa education related people argue that these boards have nothing to do with differences within madrassas and it is just for the purpose of identification, nothing else. Further they say it is like having four *Masliks* in Islam which is accepted and does no harms Muslims; hence madrassa
different boards have the same status. On the other hand, school stakeholders are very much
critical of this division and they equate this to the divisions in school system where for every
class there exists separate school system which has polarized society in different antagonistic
groups.

Supporting the same discourse, one respondent comes up with the stance: There are also
different schools of thoughts in madrassa in which few are many affluent while some are
very poor madrassa so classes exist even beside ideological divide in madrassa.

This division within division among major streams of both education systems has complicated
the whole education panorama. As division exist in mainstream education, similar is the case
with madrasa so many varieties are there, and even these are also on political line as well, like
Shia-Sunni conflict is very visible as compared to thirty years ago.

Based on the above discussion it is concluded that though madrassa education related
people are conscious of various divisions in school education and seem to be wary of it while
don’t look upon the different streams within madrassa education itself. They even welcome this
division and defending such divisions whatever they are. In opposition, the other group is against
both type of systems is divided negatively by deferent forces just to achieve their agenda and
have nothing beneficial for the society as whole.
Chapter 05 Culmination of Dichotomy in Education

The dichotomy of English and Islamic education through school and madrasa respectively was a center of discussion to the scholars and researchers before the partition of Indo-Pakistan, and the same continued even after the independence of Pakistan in 1947. This dichotomy has even seriously affected the growth of the nation because education carries the status of backbone in the development of a nation and that has been unfortunately dichotomous in so many respects. Starting from the medium of instructions till to the overall organization of both the English and madrasa education are dichotomous. Although Muslims of the subcontinent got a sovereign state in shape of Pakistan but still most of the institutions were governed by British actors. On one side the state was established with the name of Islamic ideology but on other side the state machinery was occupied by British servants. A conflict between the two systems (Islamic and English) was created a social upheaval in the newly established Islamic Republic of Pakistan.

The education system was also affected of this social upheaval and the dichotomy between English and Islamic education was on continued survival.

5.1 Intensification of the Dichotomy

The previous British era had seriously damaged the Islamic institutions of education (Madrssahs) by tagging them with extremism and orthodoxies while the English education system (schools) was showed promoted and dominated the previous one (Khattak, 2014). The British influence
over Pakistan was present in so many respects along with its education system. Analyzing and contrasting the curriculum, medium of instructions, and over-all organization of the schools and madrasas in Pakistan, a very visible dichotomy exists between the two systems of education. Tracing the history of school system in Pakistan with colonial powers, every aspect of school education is still English. Nevertheless, the Madrasa system of education in Pakistan is traced back to the Muslims and their oldest and historical civilization (Waterman, 2011).

A dichotomous phenomenon between the school and madrasa also exists, since long, on the basis of differences in the medium of instructions. English language is the medium of instructions at schools and the whole curriculum is also designed in English. Majority of the curriculum is in English language and that is why English language is used as medium of instruction. Most of the terminologies at school education are English. The case of madrasa education on the basis of language is different. Arabic language is the medium of instructions and even the whole curriculum is designed in the said language. The over-all terminology at madrassas education in Pakistan is also made in Arabic language.

Curriculum has been observed as the source of dichotomy between school and madrasa system. Most of the school curriculum is designed on the English sources of knowledge. Epistemological and Ontological sources confirm that English ideological representation is very common in the curriculum of schools. From primary education to the higher studies at every level of school education in Pakistan, English culture, style of politics and even religious
ideologies have been presented (Waseem, 2014). However, the curriculum dichotomy can be confirmed here as the madrasa curriculum is totally designed in Arabic language and most of the terms used at madrasa in Pakistan are Arabic. Through Arabic language, the discourse of madrasa education is totally dominated by Muslim civilizations and their history.

Here it is argued that how the strategy of “Anglicism” adopted by the British which opposed the indigenous studies, like native languages, philosophies and literature, became an integral aspect that the Madrasas would adopt in future after independence as the British distorted the Islamic learning and sciences. As a result, this led to the formation of a conceived idea which the religious leaders held to follow staunchly and they were struggling for the sustainability of conventional Islamic education even after partition. Shoaib (2012) has pointed out here that the intellectual differences between Muslims, and the Western education coupled with the subject of secular and religious ideology grew to prominence by the British which was not be avoided as political and economic changes disturbed their life.)

5.1.1 Continuing the Legacies of Parallel Systems after Independence

Exactly the same happened after partition in both India and Pakistan that what had started in terms of mushrooming of both systems after full establishment of Deoband and Aligarh in sub-continent. The base of a new tradition of Islamic education, formed in Deoband Madrassas in 1867, still exists in Pakistan and India (Malik, 1996; Bano, 2007) . This social change in
Pakistani society persuaded political activism against any action by the government (Robinson, 2000; Hefner and Zaman, 2007). The main goal of this tradition was to safeguard the Sharia life and values in British-affected-Pakistan. Furthermore, the Deoband Madrassa had selected Islamic scholars and Ulama who were trained to serve the people according to the Islamic principles and preserve it as well (Riaz, 2008). The Deoband Madrassas became popular among the students varying from poor to low-income families. Later on, various schools of thought were also in the embryonic stages such as Brelvi, Ahl-e-Hadith and Shia. They took initiatives to form their own branches within Pakistan (Robinson, 2000; Riaz, 2008; Metcalf, 2009).

5.1.2 Lack of Uniform Policy in Successive Governments

To comprehend the issues faced by Pakistani public schools and Madrassas, it is essential to examine their nature, scope and role with a point of view of rapidly changing politics and the relation of Pakistan with a modernized political system (Ali, 2008). The severity of domestic issues, the external pressure from other countries, decisions taken by the elite class and the Ulama’s desirable roles have influenced Madrassas in Pakistan. After 62 years of educational history, as late as 2009 the then government says, according to Rehman (2010);

“The emergence and continued presence of parallel system of education in Pakistan i.e. Private schools and Madaris violate the principle of the uniformity of the education
system. This policy is conscious of the historical context which favored the emergence of the parallel system”.

It depicts that how every government in Pakistan have shown unserious behavior towards such an important issue.

5.1.3 Sub-Divisions within the Divisions

The Pakistani Madrassas’ objective is to safeguard Islamic knowledge and make sure it is free of Western influence or colonial features (Candland, 2004). Colonial aspects led to a series of uncertainties between the Ulema and govt. as recently as two generation ago. If observed carefully, some religious activists associated with political parties have been jailed which intensified the suspicions formed between the Madrassas and government. Only since the 1980s, an abrupt change has been seen; they have gotten involved in organized conflicts at the national and international level as well.

5.1.4 Religious Parties and Madrassa System

Even though, the new-born state of Pakistan was apparently materialized on the map as a uniformly ideological nation but the roots of conservative vs secular divide were there right from the advent of a post-1947 era for the subcontinent. The Ulama were challenged in restoring a political stronghold and legitimacy whereas the secular-minded elite occupied the seats of the government feeling triumphant. Since the elites had moved to the country from Indian dominated
areas - they were new to local population and conditions and hence did not really have absolute support of the people. Due to lacking in different areas of command, both factions found themselves competing for leadership in the newly-independent state. The race for a popular support base over the state of Pakistan by both Islamic gentry and Secular elite to shape society according to their ideological convictions had begun (Abdur, 2006).

5.1.5 International Players and Fueling of Conflict

There has been a great deal of debate in Pakistan on the role of madrassas in armed conflicts and regional political developments since the 1980s (Malik: 1997, pp. 217-19). Ali (2008) says that Pakistani and Afghan madrassa students formed a huge part of Jihadi movement against the communist Soviet occupation of Afghanistan. So much so that much of the armed resistance against the Soviets was initially organized in the KP and Baluchistan based Pakistani madrassas. A few of such prominent madrassas in the forefront in recruiting, mobilizing of volunteers and networking between KP and Baluchistan madrassas were Dar-ul-Uloom Haqqaniya of Akora Khatak near Peshawar, Jamaat-e-Islami and several other Deobandi madrassas in the KP. Many writers including Rehman (2010) have observed the blooming of madrassas and their networks during Gen. Zia's rule (1977-1988). Funds and ammunition are said to have been sent by the USA through Pakistan to support madrassas during the Afghani Jihad against the Soviets. Later, these jihadis are said to have fought on the LOC against Indian army in Kashmir, allegedly being
supported by the Pakistan Army (specifically the Inter-Services Intelligence agency). However, such links cannot be ascertained as both ISI and the madrassas deny these links.

The war against the Soviet Army (1979) revolved around to promote pervasive militarization. A word coined “Kalashnikov Culture” is what they brought it in Pakistan and other provinces close to Afghanistan. The Madrassas adopted this very idea and admitted Afghan refugees as students. In addition to that, Pakistan coupled with US govt. worked collectively to influence the curriculum in Madrassa, mainly persuading students to get involved in sectarian militancy. As a result, Jihad (struggle) has been misinterpreted by these students of Madrassa as a violent struggle to implement Sharia rather than a personal struggle to let people live peacefully.

In September 1996, Taliban (qualified students of Madrassa), who were actually Afghan refugees from the faction known as Jamiat-i-Ulema madaris in KPK, overthrew the government of Afghanistan and went ahead to implement their own version of Shariah in the territory to exercise their control. The Taliban employed violence as a weapon to make sure women are forbidden to acquire knowledge; their paid employment should be banned; they should be accompanied by a male relative in public. Also, a schedule of daily prayers should be followed and beard should become an important aspect of reflection for the physical appearance of man.
Whatever knowledge was acquired by the Taliban in Madrassa was now to be seen on a public and private level and to be strictly adhered to (Candland, 2005).

5.2 Views on Culmination of School-Madrassa Dichotomy

Both types of respondents have their own version of explanation about how the dichotomy in school and madrassa education culminated with the due course of time. About this phenomenon various researchers have confirmed that ignorance, negligence and indifferent behavior of those who have been in realms of affairs are responsible for this divide. As far specific views of the respondents from both sides are concerned, they are up to great extent opposite to each other as both think of their own type of education and lament that state machinery and politicians are mainly responsible for this menace.

5.2.1 Views on Government’s Role in Exacerbating the Dichotomy

The failure of governments particularly in developing countries to offer education to all lead to the increase of madrasas popularity for the poor portions of population. These madrassas are supported through traditional/local sources or external aid, and they offer free education and salaries to the teaching staff. The absence of a central religious authority leaves a vacuum in defining parameters of religious education supposed to bind all members of society. Concerning the secular state, there is no proficient and legitimate authority to function as mediator between
the state and religious community, which results in state left alone to decide how to deal with Islam in its legal status (Hartung 2006).

Majority of madrassa related people are of the opinion that government has ignored religious education rather it has initiated actions to overthrow or discourage madrassa education and bar people from getting the religious knowledge in contrast to supporting and facilitating the madrassa system.

One of the religious scholars stated as: Government should give value to religious education and must do something for it as it has not been in its priorities. But I think the religious advantages are hidden so that’s why they are not valued.

Religious scholars think that whatever benefits or resources allocated for madrasa for reforms are sugar coated and have its hidden agenda of weakening the madrassa system. They are not satisfied with prevailing worldly education.

One of the respondents illustrated in such a manner. Now a day’s those who get worldly knowledge are good in economy but week in manners but vice-versa in the sense of madrassa knowledge. Corruption in every field is at peak because education does not socialize individuals properly because it is devoid of moral and character focused attention as it ignores the basic purpose of making real human beings.
So they actually mean that religious education is ignored as it is not priority of government. They think that madrassa education must have been the core agenda of government as this state has been created on religious ideological grounds.

On the other hand, the school related people are also lamenting this point but from another angle. They are mainly looking for inefficiency of government in providing adequate resources and opportunities for flourishing worldly education.

One of the scholars from education system expressed his views as: We must realize actual situation and must live accordingly with needs of the day. Although we cannot match now big countries, we must go with the pace which we can afford. But in real sense, our present government is not the one who will solve this issue as we have lot of challenges. Meaning of education is to develop fine behavior among individuals but here in Pakistan we only seek education just for employment. It has not impacted the behavior of students positively so far.

Government is composed of people who are not well aware of the issues in education even those politicians who do not know “ABC” of education are running the system without knowing looking to the pros and cons of their decisions. Contrary to get on track toward positive development we are on decline as
One of the participants laments: Our own indigenous culture is hijacked and paralyzed. The change brought about in society is not positive in any way, like our language is engulfed, our values are taken, and rather the whole way of life is tarnished. The policy makers are haphazardly making and implementing policies which has no relevancy to as to how and by they must execute their policies.

From the above discussion on views about the role of state in providing education, views of both groups are different. Madrassa stakeholders are mainly of the opinion that it only madrassa education must have been on priority list and government must have given appropriate resources only to it. At the other hand, respondents from school education are not satisfied with prevailing state of affairs of school education as they deem it more relevant to the present day’s needs and ask for more focus and attention from the concern quarters.

5.2.2 Views of Respondents on State-Madrassas Relations

Mehmood (2012) has pointed out that despite all the efforts by the governments, this problem still remains unresolved. As a matter of fact, there is a lack of trust between the stakeholders of Madrassas and government. The govt. offered a lending hand to them (financially and technically), but clerics considered their authority within the state would be at stake. Consequently, the objectives set up by the govt. could not be achieved as they were rejected by Itehad-e-Tanzimat Madris-e-Dinia Pakistan (ITMDP) that is formed in 2007. As far as initiatives
taken at the state level for reforms/improvement of madrassa education are concerned, due to one reason or the other, these efforts have never been successful.

One example was quoted by a religious scholar. A notification was issued by HEC declaring “Shahadatul Alamia” as equivalent to MA. But it is equivalent only for higher education & teaching purpose. Government never supports our madrassa. Some are government supported because they give some advantages to government in return.

One main reason for this poor relation is the trust deficit between parties. In this backdrop madrassa people are of the view that state has never been sincere in the real sense to improve madrassa education rather it intends to implement imported policies and just want to please their donors who in return want something extra in shape of defaming or demolishing religious spirit from people.

One of the respondents added: Government does not include/count madrassa education in education system because they do not like madrassa education. Government never accepts it in its original form rather they want drastic change. Government demands us to include English, computer etc. which is worldly knowledge that is not our goal.

According to their opinion state level policies have never been in favor of religious education which has united even antagonistic to one another different sects of madrassas and have formed a unity to tackle or deal any state level action which may in the disfavor of madrassa as a whole.
One of the religious scholars added as: The provision & supervision of religious knowledge is not in priorities of state. They treat this knowledge as second class.

5.2.3 Views on Expectations from the State

Stakeholders of Madrassa and Ulema do not want state intervention under certain condition. They do not like that if state interfere in the internal matters of madrassa; state will never be allowed to take madrassa in direct control. They demand that state will facilitate them as they want it to do so. In return of meager changes madrassa people expect that state will lavishly provide more facilities than they have to or allocated for school education.

One of the religious scholars added as. The doors of ITMP (Itehade Tanzemul-Madaress Pakistan) are open for it. There is no problem on our part. Government is not serious & they are ignoring our general demands, recently information minister in a statement was declaring madrassas as universities of ignorance and also made fun of Islamic books.

Contrary to the old policies of the state in Subcontinent where madrassas were in state patronage, in Pakistan the case is reverse as per their thinking.

A teacher from Madrassa declared: Government allocates funds for other institutions like colleges & universities, so government should also allocate funds for madaris because hundred & thousands of students are in studying madaris. If we compare the salary of
school teacher and madrassa teacher, madrassa teachers are getting very less salary.

Government is having a discriminatory attitude towards madrassa.

Madrassa is left without any consideration for their facilitation and resource allocation. Madaris are run with their own limited resources which have made it difficult for madrassa system to go in the right direction. In such situation, madrassa stakeholders also doubt the purpose behind government funding to madaris.

As one the religious scholar expressed his fear as. We apprehend that govt. intervention in shape of support may be used to as to convince us to change our curriculum. Govt. will try to change the syllabi and change the whole system. We will not change it as per demand of government as we have our own mechanism of curriculum and exams etc.

Instead of giving resources and benefits the state machinery is making problems in pretext of one ground or the other. Now a day’s government is talking about a regulatory system for madrassas. Religious scholars are of view that regulatory body can be made for facilitation and not to control or design curriculum because they are not expert in designing a syllabus. This all has led to situation where there is a lack of trust between the state legislators and Madrassa. On the other hand, those relevant to school education are also blaming the state institutions for not being serious or even ignorant in taking care of madrassa mushrooming and proliferation of extremist
religious literature for which madrassa is the main breeding source while ignoring public education.

One of the school education scholars recorded his concern as: it is not priority of our government. GDP must be 6% for education system. Iran gives more funds to its education system and our GDP is hardly 2%.

Regimes keep changing but they never bother to take serious action in education whether that is at policy level, decision level or implementation stage. Nothing serious or full hearted attention is never been given even to the single issue of madrassa extremism. Government has utterly failed in unifying different streams into one whole

One of the school education scholars pointed out by one respondent: There is no uniformity in our policies. Curriculum developers are following their own will. Government needs to make policies for unification. They are dividing us; we are competing for jobs not for the nation. People are stressed in their own homes. All bureaucracy here doesn’t allow the genuine changes which are duly required. In fund releasing, they also create problems so they make hurdles instead of facilitation.

What the politician do is to gain their support even from religious elements, then they can’t say anything against those religious figures as they have once got their support and in return they yield to or keep silence what the later wish to do freely. For political gains, many a times they
sacrifice the supreme interest of society or country and just provide the opportunity to those who are thirsty for wild desire to rule as they want.

From view of the both groups regarding the affairs of state and madrassa in the due course of time is varying to greater extent. Madrassa scholars are of the view that state tries to interfere in the matters of madrassas in one way or the other. It has been the utmost attempt of the state operates to bring madrassa under its control and use its system according to its planes. Whatever has been done in the name of promoting madrassa education has brought with it more cost to madrassa. While at the other hands respondents from school education are utterly disappointed from the attitude of those who are at the realms of affairs that they have given full freedom to madrassa system. Government lacks proper check and balance, monitoring and no accountability of madrassa stakeholders. It has given it edge to do freely what they want.
Chapter 06  Dynamics of the Dichotomy in Education

This Chapter investigates the various major diverging grounds like epistemological, ideological and curricular, on the basis of which school and madrassa education systems have turned apart from each other. This part of the study is proceeding further to cover all these dynamics in detail.

6.1  Divergent Points of the Dichotomy in School-Madrassa Education

This chapter is composed of the major points of divergence in school-madrassa education. Looking into the study objectives about the origin, culmination and points of divergence of school-madrassa dichotomy, I have gone through a detailed screening of the data and visiting it again and again in line with some empirical reviews while created the following themes. This chapter also introduces the readers with the opinions of the different teachers/scholars across the different schools and madrassa about various dynamics that reflect its various aspects in Pakistani society.

6.1.1  Epistemological Differences in School-Madrassa Education

Epistemology is a philosophical domain which tries to go deep in to the nature, source and reality of what is and from where knowledge comes. As far as Islamic knowledge is concerned, its epistemological orientation is undergone in somewhat evolutionary process. In early Islam
there was no binary tendency in its perception about overall knowledge. Ameen (2009: 92) has aptly raised this point:

“Western scholars have been extensively benefited from the Muslims contributions in the sphere of knowledge. The Muslim epistemological view point influenced the western which resulted in “The Enlightenment Movement of France” in seventieth century which laid the foundations for modern science and technology”.

The western scientists assimilated the Islamic epistemology with the Western epistemology which resulted according to the values of western civilization instead of adopting the Muslims knowledge in its pure form. The amalgamation of western and Islamic culture took place in the result and hence the values of Islam and Western culture came in harmony with one another in one way or the other. Ameen (2009) further adds that it can be said that West in this process were saved from the negative aspects of the Muslim epistemology. However, still, no complete balance can be developed between the two strikingly different approaches because of its conflicting ideologies, it belong. This nature of dualism of western philosophy let their skeptical behavior to be curious about knowing the unknown which results in discoveries and inventions.

In the current context, Islamic education is based on different epistemology than western one. Many believe that it will be futile if Muslims endure to adopt the western epistemology which is based on world view as it is said that Islamic epistemology is rather contradictory to the
nature of it and based on the knowledge originates from God and revealed. So we can say that neither that be based of our education nor wants of the society can be met with western epistemological viewpoint. According to the Islamic perspective (2009):

“According to the belief system of Muslims, knowledge imparted to the Muslims through various channels of revelation from God. Islamic epistemology is actually the study of methods, limits, sources and nature of the truth from the stand point view of Islam which affirms the reality of existence and things. According to Islam, such knowledge comes through authority of Revelation, learned, reason, intuition and sense of perception. This in reality involves the process of inductive observation and deductive reasoning through methods of knowledge acquisition (Al-Attas, 1999: 240).

In the present circumstances it’s dire need of the time that Muslims should critically examine the worldview of Historical Islam keeping Normative Islam in mind, and also review Islamic epistemological thinking to restructure the discipline of knowledge. (For example, Dr. Rehman differ with division of education into rational and religious and opposes Al-Ghazali’s hierarchy where he keeps religious above than non-religious knowledge. Integration of both disciplines is essential, but the Islamic states haven’t grasped the need to take practical steps for achieving the required results (Ameen, 2009). In similar vein Akhtar (2012) has summarized the issue as following;
“Halsted (2004) talked about the epistemological problems and its relation with contemporary Islamic education. He emphasizing on epistemology of Islamic education on the knowledge which is revealed and ignoring the knowledge which originates through reasoning. However, it is pointed out that there is no such division of worldly or ‘secular’ and religious knowledge in both the holy Quran and the Hadith. In the previous era also, there was no difference between secular and Islamic knowledge and many scientific developments were made by the religious specialists in that time. However, this difference has been made at later time between worldly and Islamic knowledge”.

According to Ameen (2009) assumption of the Islamization of knowledge is just for the purpose to consider knowledge of the west as wrong. Knowledge that is not appealing to intellect, logic or experiment is considered only un-Islamic according to Islam such as magic and witchcraft etc. It is said that the whole secular knowledge cannot be consider as un-Islamic because Islam do not believe in dichotomy of the knowledge in worldly and religious.

The scholar Farzana (2010) argues that until Al-Ghazali (1058-1111), according to the literature available to us, the view behind Islamic education was not balanced partially, which talks about the division of religious and sacred knowledge whose view inclined the other scholars view and can be seen around traditional Muslims (Halstead, 2004).
The following tables clearly bring to the surface the major contrasting points in madrassa and school education as identified by Amin (2009:59) in the given tables.

<table>
<thead>
<tr>
<th>Islamic Worldview</th>
<th>The Western Worldview</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sources</strong></td>
<td><strong>Sources</strong></td>
</tr>
<tr>
<td>The divine guidance provided by Allah through His apostles.</td>
<td>Human intellect and senses.</td>
</tr>
<tr>
<td><strong>Concept of human being</strong></td>
<td><strong>Concept of human beings</strong></td>
</tr>
<tr>
<td>Human beings are humble servants of their Lord who submit to his commandments unconditionally.</td>
<td>Human beings are sovereign and fully independent to lead their lives they wish.</td>
</tr>
<tr>
<td><strong>Concept of the Universe</strong></td>
<td><strong>Concept of the Universe</strong></td>
</tr>
<tr>
<td>Allah is the sole Creator and Sustainer of the Universe and He has vested mankind with limited authority to manipulate in the universe. The life in the Hereafter has priority over the life in this world.</td>
<td>The Universe is the outcome of the natural laws which also regulate its existence. Human beings enjoy full freedom on the earth and are free to lead their lives in accordance with their sweet will. The worldly life is an end in itself and is to be given priority over everything else.</td>
</tr>
<tr>
<td><strong>Concept of Deity</strong></td>
<td><strong>Concept of Deity</strong></td>
</tr>
<tr>
<td>Mankind has been created by Allah who alone is the Lord, the Sustainer of all creation, and He is Living, All Powerful and possesses all Authority. None else is worthy of worship and obedience.</td>
<td>Faith in God is an entirely personal affair for an individual, having nothing to do with the collective life (such as political, social, economic systems, etc). Every individual is at liberty to live in the way he likes.</td>
</tr>
<tr>
<td><strong>Goal of Life</strong></td>
<td><strong>Goal of Life</strong></td>
</tr>
<tr>
<td>A human being is required to lead his life in this world in obedience of the divine injunctions on the model set by Allah’s messenger, to earn Allah’s pleasure in the Hereafter.</td>
<td>Attainment of every success and maximum worldly pleasure, at any cost and in any manner in this world.</td>
</tr>
</tbody>
</table>

Table 6.1: Contrast in Western and Islamic Worldviews
In the above table, mentioned variances between the worldviews of madrassa and the school systems obviously leads to clashing epistemologies as shown in the below table:

<table>
<thead>
<tr>
<th>Islamic Epistemology</th>
<th>Western Epistemology</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sources of knowledge</strong></td>
<td><strong>sources of knowledge</strong></td>
</tr>
<tr>
<td><strong>Objectives of Knowledge</strong></td>
<td><strong>Objectives of Knowledge</strong></td>
</tr>
<tr>
<td>To know and truly understand the Lord and the Self; to prepare and motivate individuals for worship and obedience of Allah in the worldly life for earning His pleasure in the Hereafter.</td>
<td>Success in the worldly life and the attainment of maximum pleasures.</td>
</tr>
<tr>
<td><strong>Branches of Knowledge</strong></td>
<td><strong>Branches of Knowledge</strong></td>
</tr>
<tr>
<td>The revealed knowledge (The Quran and the Sunnah).Knowledge related to revelation, and its implementation; for instance, Arabic language, and Muslim jurisprudence. Disciplines of knowledge that are based on divine revelation as well as human intellect and senses, such as Economics, Politics, Psychology, etc. Disciplines of knowledge mainly based on human intellect and senses (Observation and experience) such as Medicine, Engineering, Agriculture, etc.</td>
<td>a) Various disciplines of worldly knowledge such as Natural / Physical / Hard Sciences, Arts and Humanities, Social Sciences and Technology. b) Religious knowledge. This is a purely personal affair of human beings and has nothing to do with the collective life.</td>
</tr>
<tr>
<td><strong>Purpose of Education</strong></td>
<td><strong>Purpose of Education</strong></td>
</tr>
<tr>
<td>To develop personality of individuals in a way that they become faithful servants of Allah.</td>
<td>Rearing up a human being as a completely free and independent being (sovereign) capable of achieving maximum worldly success and pleasure.</td>
</tr>
</tbody>
</table>

Table 6.2: Contrast in Western and Islamic Epistemological stand points
The comparison made above, makes it very clear that worldviews and epistemologies of both are not only different but also opposed to one another. The structure of the society can be seen as Islamic because of the Madrassas that exist in that very particular place due to its epistemological foundation as everything taught in Madrasa is thought to be based upon Quran and Sunnah. This is why in one way or the other resistance can be shown towards the values imparted by the western or global community players (Javed, 2014).

Mumtaz (1999) proceeds further by saying that philosophically, Islamic education is obviously based on epistemological conception that revelation is the absolute and decisive source of knowledge; hence it targets only scriptural one and not intellectual curiosity. Disciplines grounded on scientific investigation, empirical research and independent reasoning can be part of religious curriculum as isolated subjects but not in integration. Similarly, Muhammad (2013) has echoed this point as;

“Besides the psychological concepts developed in the 20th century, Western education is basically based on western philosophy, while in the Islamic viewpoint knowledge is based on Quranic verses. These two distinguished philosophies have developed the two contradictory education systems prevailing in the Muslim countries and particularly Pakistan”.
Islamic worldview was mainly derived from the Quran and Sunna consisting both of belief and various sciences, which formed complete consciousness about Islam and the knowledge which is part of their faith. To pursue knowledge and develop its branches as science were studied before the European Enlightenment and promoted by madrassa education for long time.

The basic difference Islamic and western type of education is that sources of knowledge are derived from the Belief itself, means the search of knowledge is a religious obligation, not only an encouragement.

6.1.2 Pedagogical Variation

To a greater extent, the tradition of rote learning in madrassa reveals that knowledge instead of discovering, creating and developing is acquired which in result keep the mind passive and affecting the creativity. Likewise, knowledge of all type to them is unchangeable and stuff is memorized and even venerated (Azra, 2013).

Al-Atah (2009) goes further in saying that outdated Islamic pedagogy, authoritative education is focused and learning is mainly based on listening and memorization as the Quran itself is learned through listening, they argue. Therefore, emphasis is given to listening where teacher is active transmitter of knowledge and student is passive. As a result of, education turned static in twelfth century. Curriculum includes scriptures and old books scholars. Only
explanations and praises would be written about them, literary activities included only stuffing
text, writing of explanation and marginal notes. He concludes succinctly:

"Unfortunately, Orthodox type of Islam was developed because of respect for authorities
as it is known, Islam depends upon argument by analogy and the consensus on view point
by the religious scholars, which ultimately means stagnation of knowledge. Such treaty of
pedagogical concerns emerged madrassa as a system of effective tool of social control
resulting in the stagnation of knowledge in the prevailing era”. 

In Pedagogical method included was imitation of teachers, which was regarded as a virtue on the
part of students. Hence, the mission of madrassas changed in colonial period, but their content,
pedagogy and course persisted as same as was before. In madrassa normally, students recite the
Quran endlessly and mindlessly. Narration and memorization is a known pedagogical devise for
which madrassa textbooks are printed in poetic form. Often these courses are not debated or
applied in conditions pertaining to real life. in Pakistan they do not provide efficient education in
critical explanation the Quran and Sunna to adjunct in everyday life. Corporal punishment is the
norm, for not abiding by the rules; particularly in lower grades were mostly children which leads
to a high rate of drop out are (Shazia and Ainee, 2013).

Many parents send their children to madrassa to learn manners. Parents hope that they
will learn to respect elders and be disciplined in life. Students are also instructed in how to
behave in interacting with people of different ages and positions. Parents expect that madrassa education will protect students from major deviances like drugs use, and everyday violence. Madrassa often acts as care-provider to students whose parents cannot do the same. In contrast to madrassa, many elite schools in Pakistan have substituted rote culture through more sophisticated pedagogical techniques that encourage critical inquiry (Rahman, 2004). Ali (2009), pointed out that children reproduce as what is tolled to them verbatim without probing the meanings or knowing the subject matter in deeper. The value system conveyed in this fashion remains outmoded as modern-day challenges can’t be accommodated due the absence of critical inquiry (Ahmad, 2009). Madrasas attracts not only due to low costs, but also their pedagogy. Madrasas mostly link theory with action involving youngsters’ subtle or harsh protests, speeches and sermons, contrary to other educational institutions, where pedagogical methods are restricted to classroom. This applied methodology of exercise impacts students quickly and create a feeling to do.

6.1.3 Curricular Differences

Coming to the discussion on differences in curricula of school and madrassa, one must look to the broader explanation of the term “curriculum” made by Malik (2011);

“Broadly speaking curriculum can be seen as a pedagogic mechanism by which knowledge is socially and culturally selected and verified. In this sense curriculum is
considered as epistemological area structured and planned for pedagogical purposes, giving functional shape by the practitioners”.

In the historical context curricular gap has been part of social conflicts from Muslim point of view. It is shaped according to religious, political and cultural forces that have shaped its classification. In the history of Islamic followers the curriculum has been controversial field going through some fundamental renovations (Rahman, 1982). That’s why the curriculum of madrasa education has been renowned of its criticism. Generally, the nature of interpretation of religious knowledge in Madrasa education has been partial in the sphere of daily life. That does not equip students with contemporary knowledge to make them affective product of the society and involve them in socio-economic activities. More importantly, it negatively affects some of the skills of the students of criticism, investigation, estimation and judgment (Halstead, 2004). In this situation religious curriculum and contents has been perceived as inappropriate to need of the day. Curriculum of the madrasa education has been shaped in a way that is objectifying Islam counter problems in the new era which was not practiced in previous time. This trend resulted in the clear demarcation between Islam and Western culture which purpose to adopt certain behavior in case any threat is being felt to their values or identity. In ancient time philosophy, grammar, medicine, mathematics, poetry and astronomy were being taught in madrassa education. Curriculum of the madrasas were however being focused in 12th and 16th century mainly jurisprudence which became the standard, whereby secular sciences and philosophy lost
its value. Teaching was intended for conserving tradition of Islamic learning by depending on secular subjects. The selection of various subjects emphasizing rational knowledge and language skills, it had developed an environment to accommodate variety of religious and secular views on different issues. Even the original curriculum included music as a subject.

Though Pakistan inherited western education system, yet madrassas education also grew slowly. From time to time the government of Pakistan has attempted to reform madrassa curriculum but has not achieved any milestone in this regard due to strong opposition from religious segments and non-serious and committed behavior on the part of executing agencies. In medieval Islam the Muslim scholars didn’t feel any need to objectify Islam as Islam was running in veins of their political leaders where it was taken as social force and received for granted. Muhammad (2010) aptly described this point;

“In the era of 20th century Islam was objectified by the Ulama of Islam as a sole key to resist the values of western philosophy. And this very trend is fostered specially through the text of madrassa curriculum when it was strengthened during the Soviet Invasion of Afghanistan and the US sponsored Afghan war and the madrasa texts were used to alter the view about Islam. Such type of text in the curriculum of madrasas was totally different to the medieval Islam”. 

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In nineteenth century a decline of secular sciences and stress on survival of Islam by teaching religious disciplines in madrassas that were increasing in number. At the start of twentieth century, gradually, madrassas were politicized according to the time in its essence through different interpretations of old texts and writing new texts. In current era when Muslims were recovered from the tragedy of being rebelled they step in politics. Ulama took new responsibility for themselves to keep their identity as well as to keep themselves abreast with emerging circumstances as political elite. New literature and books for madrassas continued in twentieth century. However, the current madrasas spark different literature and mood of religious education from the madrasas existed before partition. During colonial period madrassas responded to a new situation, by encouraging orthodoxy as an answer to the imperial power of Western civilization. After independence of Pakistan, Ulema abandoned the inclusion of modern education in madrasa system to resist the application of modernity in Muslim culture.

After 1950s, they became more active than were before the partition to revival the Islamic values through text book of Islamic education. Safeguarding their past culture were the main priority of madrasas till middle of the twentieth century. Having an overwhelmed mentality, the past engulfed them and avoided change. After that, particularly due to rise of Islamic revivalist movements, madrassas have embarked on incorporating many aspects of revivalism in curricula. Islamic values were propagated through the medium of madrassa text books with their new interpretations, religious education taken to new political heights especially
with start of Afghan war and then after 9/11 and still goes on. This shift made students to believe that Islam can only be imposed through Jihad as the last resort and being as the only prescribed way, which ultimately became part of their world view.

Although some prominent figures of religious scholars were in favor of modern sciences to be included in madrassa curriculum but majority of them were not in support and a time came when even philosophy was removed from the courses. English language and all modern sciences were excluded and religious education was only confined to old Dares-i-Nizamai (Shazia and Alina, 2013). According to Umbreen (2011), prevailing madrassa curriculum is worthless from economic point of view as they do not impart market oriented education. It obscures the economic well-being of students, and they even become liability and burden on society (Malik 2008). The miseries of madrassa education multiplied as English language occupied the scene of human knowledge in the Subcontinent. It made its curriculum irrelevant for the state and modern economy. Its sole aim remained only just to preserve old Islamic tradition that was not Islamic in a true spirit.

Daniel and Jason (2007) highlighted that as outside pressure and inside strife debilitated the Islamic power structure; madrassas have no intended time to have research or doing analysis of worldly subjects rather to protect the religious knowledge only (A. H. Nayyar 1998). In the time when madrasa had an impressive system in ancient time produced influential intellectuals in
Islamic civilization however due to its specific discourse protection its scope has been confined and progress is reduced. As the madrasa institutions see themselves as the only guardians who can protect the pure Islam in its pure sense. In this sphere the curriculum of madrasa system in its original language is seen as a method to safeguard the Islamic traditions and to be certified for the survival of the Islamic identity. This ethnocentric behavior of the Islamic scholars towards the rituals has led to the clash between madrasa and modernity (Robert, 2003).

Similarly, Naureen, Durrani & Mairead Dunne (2010) has concluded that;

“"The dilemma religious seminaries have is that they impart the education of Islam from the books being written in thirteenth and fourteenth centuries. It includes books of philosophy and logic etc. Similarly, medicine books such as anatomy and pathology belonging to the eleventh century is still considered as acceptable and authentic books.

Observers are agreeing that with few exceptions, madrassahs follow obsolete curricula, convey superstitious concepts, teach old-fashioned values, and create a group without skills essential for an active citizen. It is insisted that though madrassa play an important role in giving education to deprived children in Pakistan, nevertheless they teach outdated curriculum. Stress is given to rote learning of the Quran (Ali 2008). In 11th century, scholars debated the sacred status of Islamic education which should be absolutely transmitted without question. Hence, unquestionable
devotion to the holy Quran took place of reasoning, critical thinking and dominated the curriculum of madrasa education in current world as well.

Comparing the madrasa system to the secular education system they primarily focus on repetition and memorization of the contents by heart. Resultantly, it cannot provide a visionary thinking and a scholarly approach and freedom of thought which works essentially for running affairs of the world. Little focus is being given to the Quran. The old literature of Arabic language and culture is used and hardly modern writers are found in the religious education. The contemporary subjects are taught only in a careless manner. The religious subject like Fiqha (Jurisprudence) is taught in a devotee manner which leads to Maslaki differences. As an outcome, students are unable to have problem solving approach.

6.1.4 Hidden Curricula

Currently it is not easy to make any sort of generalization about Madrasa education. We can say that almost every Madrasa contains its own design in curriculum matter. Hence lack of uniformity has been found in their subjects, system and books. Same is the case with their preparation and its number of year for the degree. The critical reviews conducted by the various scholars say that Madrasas are that’s why the breeding grounds for various conflicts in the life sphere of society. In other words, religious seminaries create obstacles to modern knowledge and world (P. W Singer, 2002). Without as such planning and supervision by the government
religious institutions offer and decide their subjects. Excluding basic insights to solve the issues being a literate person focus is giving only to rotting Arabic literature only.

6.1.5 Ideological Contrast

The ideological schism in the Ulama and the modernist that had divided society before inception of the country continued afterward and created the ideological differences in Pakistan. That’s why its first impression was given in the discussion on the nature of constitution of Pakistan (Malik, 2011). Abdur (2006:172) in his view highlighted the issue in his words as;

“The dynamic nature of the two segments such as religious and secular system can be observed in their doctrines, campaigns and agendas which conflict with each other. In such a case secular people seek for democracy, multiculturalism, human rights, freedom of thought and expression and so on. However, the religious culture focuses on the sacred knowledge, spiritual in nature and seeks for religiously organized society. They also argue to have one Ummah and go for solving the problems facing by the Muslims in the whole world. The clash of their views and interests can be seen as manageable but not always. Similarly, the institutional structure, culture and their power are quite different in nature, as the religious people use street power, mosques and madrasas to alter the objectionable actions taken by the states while secular segments of the society play their
role through using media, research articles, writings and modern means of communication”.

Nida (2012) pointed out that religious and secular educational systems in Pakistan are based on specific philosophies, in contrast to secular, traditional Muslim education aim to such pious good Muslims characterized by Islam to play their role in making a moral society, which will further provide base to an economic, political and spiritual wellbeing. Amir, Muhammad & Zafar (2012) have rightly expressed that:

The way these two different groups define life from their own point of view is totally different from one another. The religious people do not consider this worldly life as an end goal and seek for happiness and satisfaction in latter life. Secular people respectively regard this life and its happiness as ultimate goal. It is well noted that there is not such differences and hard line demarcation between the worldly and religious life in the Islamic system. The history of the Muslims show that before Muslim countries were colonized by the imperial power one type of school was there which urged to produce people having both religious and worldly orientations. That very system was able to produce service men, doctors and trade experts who were enrich with their culture and religious views.
Merry (2005) stated about Islamic education that it adopts an outlook which is in contrast to liberal education, that is the valued philosophy of the Western education. Its philosophy is all-encompassing of worldviews which are even contradictory with each other while on other Islamic education have no room for such things. Still in many countries of the Islamic world, science is regarded as a rational and experiential exercise not compatible and alien to Islam. This unfortunate insight and attitude is inherited in the Muslim world from 12th century, when opposition for science was high among jurists and theologians who were regarded to be truly representing Islamic knowledge. Many orthodox scholars are suspicions towards empirical and rational sciences. Ibrahim Musa (d. 1398), concluded, in this way “the orthodox type of religious experts are of the opinion, science which somehow helps the religious practice (ibadah) carry value for them. Other than those sciences are seen skeptically as it may divert Muslims from their right path. In this sense a very prominent scholar Ibn Taymiyyah consider only prophet as source of knowledge. Tahir (2012) argue that;

“The approach towards Deen and Duniya is starkly different of madrasah students. Deen is a religious term and uses for in the religious discourse. Duniya is used in the political power sphere. People going to madrasas aims to implement their Deen and to contribute for safeguarding the religion, they have then little interest in their worldly Duniya affairs at Madrasa education”.
By consequence, the religious institutions were given the purpose to impart only the religious education contrast to the secular education. Such diversion of worldly and religious system was considered as sacred versus profane. In the religious dilemma it was then defined as Deeni and Dunyai education of knowledge (Sohaib, 2012). It is believed by generally that most of the madrassas convey only radicalized contents to the people (Moeed, 2009). It is also supposed that financial restraints combined with more radical learning ends in fragility of madrassa graduates for any venturesome job in society (Imtiaz 2011). In this regard, Stern (2004) also argued that sometimes madrasas become training grounds for terrorists as it function without the supervision of government resulting in violence prevailing in madrasas. Coulson (2004), are of the view that madrasas are giving space to intolerance and hate among the Muslim students. The 9/11 Commission (2004) claimed them as an apparatus of fierce radicalism. Khokhar (2007) reported Pakistani madrassas spread jihadism, and posing persistent threat of violence to the world. Alexiev (2003) noted that many Islamic radical groups in the world helped from madrassas in Pakistan. Singer (2001) noted that madrassas sustain international extremist network to greater extent (Tahir 2102). Moeed (2008) identifies that the stratification inbuilt in multi-partite system in education has resulted in important differences in the viewpoint of students. Madrassa students look to be pro-jihad; an outlook justified in their understanding of Islam. Students of public schools are comparatively more tolerant and less inclined to jihad. Similarly, Crises Group Report (2007) pointed another issue that many of them (madrassas) pursue political doings that
distinguish them from the typical schools. Surely, distinct to public schools, politics is inherently transforming to madrassa. Having sectarian orientation, many are linked to various religio-political party and different religious movements. Madrassas resist Western-style education and don’t accept any effort to modernize Islamic education. Candland (2004) identifies;

“Students are not being able to learn about adjusting oneself in a globally interdependent world and culturally diverse communities”.

Madrassa pupils inclined to be less tolerant of the non-Muslims, as religious education does not offer a sufficient space for tolerant behavior to live in harmony in global community. The Pakistani madrassa curriculum has not been updated since independence. Madrasa curriculum has created hostile and negative attitudes among students toward the “others” (Imam, 2014). Robert (2003) concludes that their curriculum contains programming in radical philosophy. Not astonishingly, often graduated students are functionally illiterate, having no job skills. The main issue lies in Madrasas which they concern with is a type of education which they are imparting to their students. The contents which Madrassa scholars teach create constraints to modern and secular education, blocking creativity and creating intolerance in Muslim students. Such bases give space to extremism in the society. Ali (2008) refers to Michel Foucault’s idea which says that knowledge is manifested through power. It means that all arrangements in and for education in society reflects power relationships and a mechanism for social control. Control on knowledge
drives further when it provides an unopposed legitimation to some hegemonic varieties of truth, and it permits the presentation of specific types of consciousness, attitudes, values, beliefs and practices as natural, general, or even eternal.

European and Indian enlightening traditions were acknowledged as indicating two different schemes of learning, where in the former being thought to be superior to the later. This was mainly due to Anglicist sacking of native Indian literature as having no logical value, coupled with the idea that the two kinds of knowledge endorsed different conscience, morals, and rational perspective on life (Shoaib, 2012). According to Jan (2006), Partha Chatterjee has maintained that in British India the colonized people dichotomized their life experiences into an 'outer world' and an 'inner world.' The 1st one was political and materialist, where they accepted their inferior status. While the 'inner world,' was spiritual and eternal, where they have innate superiority and independent status.

People graduating from these two streams can easily be classified in to two groups based on their ideological differences who want to follow different tracks. Track one will be known here as the religious track. The leaders of this track try to see Pakistan as a prospect for the formation of an Islamic state, or the place where rules of law and routine life are governed by elucidations of Islamic texts. Track two can be said as path of modernity. People belong to this group want the country to be based on secular modern pattern and to establish a school system to
provide students with functional productivity and prepare them for living in this modern life (Tanya, 2006).

Rahman and Bukhari (2006) declared that madrassa graduates develop exclusionary mindset, an inflexible outlook governed by stiffness and an attitude that is fanatical as well as accommodative of difference (Farzana, 2010). The dynamics of Pakistan’s civil society shows that due to its structure its role is very clear and lively within the context of sociopolitical environment. In this scenario creating a social space for democracy, civil liberty, tolerance and a pluralistic society is somewhat unrealistic in the situation where Pakistan’s socio-political does not allow space to it (Abdur, 2006). Abdur (2006) sum up his views very clearly;

“Two distinct parts of the civil society like secular and religious are engaged in different places in Pakistan which contradict with the ideological foundations, school of thought, social sphere and the international community which they support. In the start of colonial time, Muslims were basically divided into two major opposing groups. One was the group which seeks to support religious ideology, remain their selves isolated and show resistance to modern education and politics. According to their worldview Muslims lost their political power and retain that power they need to develop and focus on religious education. People on the other side supported modern education and focused to participate in modern day politics”.
Madrassa education is unproductive for focusing only on religious thoughts, non-social activities and not acceptance of new knowledge. Its understanding of growth and development is only based on acquiring religious knowledge. Unluckily, proponents of madrassa system view its traditional style as a way to reserve Islamic legacy and make vague any attempt of modernization under the rubble of medievalism. They don’t accept any idea that comes to compete their reasons and intellect. Modernization in any form is not acceptable to them without sensing that it cannot be excluded altogether, particularly when it adds some constructive dimensions to life. Given their narrow thinking and perception, the education there is kept limited to sect specific religion only (Sayed, Waqas and Abdul, 2014).

According to many Islamic Scholars contemporary education is a sole product of the West that needs to be re-defined in the light of Islamic principles. Husain and Ashraf (1979), argued that the main threat felt by the Muslim scholars of liberal education is the creation of diversified ideas and thoughts in the Muslim mind. The Islamic scholars have continuously argued against modern education system and its philosophy (Waheed, 2012). Defending the Islamic system of education, the Islamic scholars view the Islamic system of education as more relevant and effective for the Muslim children in comparison to western one (Sahadat, 1997; Cook, 1999). Respectively, Ahmad (1990) view that religion as vital part of individual life cannot be ignored which modern education system does in its philosophy. On the other side, Halstead (2004) critically view that Muslim scholars are unable to develop an effective
worldview for Islamic modern system. Claiming to provide it, Madrasas are sometime challenged for their ‘holistic’ definition of education. Speaking critically, the analysis of Islamic education presented by the so called Islamic scholars show us that such ideas promote indoctrination in the Muslim children. Similarly concentrating on rationalist dispositions, Halstead (2004) pointed out that “independence of ideas and personal self-sufficiency does not enter into the thinking of Muslims about education”. According to Dwyer (1998), the right to speak, think and express freely or the physical and political liberty of a student is violated in the religious education.

The actual education which promotes critical thinking of a student is abandoned by the religious scholars on the otherwise (Barrow, 1981). In a contemporary thought, indoctrination of Islamic education is questionable, as it makes students to fixed concepts and outlook (White, 1982). Approaching nature of truth narrowly and the strict attitude towards reality is another objection against Islamic education, which resulted in intolerance towards other religion and ideological worldview (Halstead, 1995).

In the current scenario Madrasas can be best described as source of practicing primitive Islamic education which is anti-modern rigid in nature and stereotypical in the worldview. It is also an admitted fact that madrasa system is unable to adjust with the current socio-economic and epistemological changing environment (Zahid, 2009). Islamic education system was in fall
of decline in the era of European renaissance (Azhar, 2011). This decline was felt for long time and it was long lasting. *Ulema* were then made able to gain their own power through struggle and became the guardian of the Islamic education and social milieu. This critical time had a long-lasting impact on the worldview and nature of Islamic education in the Muslim history of the world. Seeking rational science was discarded while the whole focus was given extensively to the religious education. For this purpose, *Ulema* played their role to rationally defend their position to exclude rational knowledge or partially be studied in the light of Quran as quoted below:

“Religious system of education was replaced with the newly adopted European colonial system of education ignoring things left by the Muslim lands. In this case, new system of education was introduced while affecting the role of madrasa education in any type of development. For this purpose, people belonging to the elite class were enrolled to produce the experts running their missionary of the colonial states for their interests. Consequently, the dichotomy of religious education for the poor and secular education for the rich people took place in the subcontinent (Azhar, 2011)”.

As compared to other Muslim countries, Madrassa education underwent drastic shift in terms of curriculum in Indian Sub-continent in response to colonialism. As they introduced a new
system, focusing on critical and logical reasoning, *Ulema* thought British education as threat excluded all the earthly sciences being part of the Western powers.

### 6.1.6 Structural Differences

The structure and working procedures of madrassas as compared to schools vary from time to time and from madrassa to madrassa. There are small, medium and large level religious schools. Three main kinds of these institutions are known in Pakistan, namely *Maktab*, *Madrassa* and *Jamea*. Uzma (2003) has classified them as under;

“Pakistan serves five major different schools of thought in the field of Madrasa education system. Major sects like Shia, Deobandi, Bareili, Ahle Hadith and Salafi are serving according to their respective version of Islam which they teach in their relevant madrasa institutions. Dominantly there are two main schools of thoughts like Sunni Islam-Deobandi and Bareili which dominates Madrasa system in Pakistan. The most commonly found sects like Deobandi are found in the area of Pak-Afghan border and within the premises of city centers. Five of two sects such as Deobandi and Bareili version of Islam was produced in the result of British imperial plan to manipulate the values and picture of Islam and its followers through using its own standard of education”.

Instead of claiming to be one of the basic institutions in society, their functional importance remains of mare seminaries where only clerics are formed just religious rituals. Devoid of public
monetary assistance not embarking society on the path of socio-economic transformation, they are regarded as rigid, intellectually shallow, organizationally outdated, and socially restricted (Mamtaz, 1999).

Muhammad (2009) further highlighted that, interaction of peoples in madrassa is nominal. They face a lot of implicit limitations in society. Their activities are confined to birth, matrimonial and death ceremonies. They are considered to people of the mosque only and are expected to keep distance from general public. Their participation in communal activities is generally not appreciated. The majority madrassas are politically inclined. Many of them consider it as religious duty to play active role in politics. Many are engaged in active politics driven by one or the other reasons. Their political opinions are not only confined to religious matters, rather the cover many political, cultural and socio-economic dimensions which come in the domain of state’s responsible agencies, which often lead to confrontation between them.

Many a times, people oft for madrassa due to lack of access or non-availability of state’s services and economic constraint. For them, it is blessing which serves as a bridge to fill the gap in state’s service. Sometimes parents don’t see output of their investment in formal education; they prefer madrassa where at least they get inner satisfaction of fulfilling religious obligation (Tahir, 2012). Many Madrassas are still unregistered and those registered don’t follow the rules effectively. The biased curriculum here is untouched and no proper control over funding and
budgeting of madrassas. The absence of any proper authorized agency has led to the failure of reforms. Powers are shared by multiple ministries of government (Crises Group Report, 2007). Similarly, Manzar (2013) has pointed that, had they been under patronage of the state, madrassas would have developed a uniform system but being in the dominion of the private sector, no reform or control can be effective. The mosque relationship with madrassa exists in society since long time. Historically speaking, both were the focus of the ruling elites for religious as well as other reasons, which is still valid existing for such purposes. Contrasting views about life and after life have polarized them further. Hussain (2007) looks at them as strict organizations with vicious conditions, and Ebrahim (2008) critiqued them for lacking relaxing events beyond game. Many such other critiques even report tormenting and abuse of students in madaris (Murphy, 2005).

6.2 Views on Dynamics of Dichotomy in School-Madrassa Education

Through the empirical-theoretical review about the school-madrassa dichotomy, I have come across some major points of divergence between the two. In line with empirical literature, views of respondents about the same topic are found to be in clear opposition. Those grounds include ideological, philosophical, pedagogical, structural, organizational and even epistemological stand points which are differently taken by both sides as they attach different meaning and connotations to the concepts pertinent to the concerned themes. That is why it can simply be
argued and can be justified that how these systems of education came into bifurcation, rather in opposition to one another over time. Views of respondents from both types testify this argument in this section of the chapter.

6.2.1 Meaning of Education According to Respondents from Both Sides

Though, from its early time, Islam mainly emphasizing on two type of knowledge such as worldly and revealed. The knowledge which is originating from God through revelation is considered as revealed knowledge, however contrary to it worldly knowledge is discovered by human themselves through creativity and reasoning. Anzar (2003) is also of the opinion that Islam does focus on earthly knowledge and search for the earthly knowledge is as important as Islamic because that is also revealed by God in the Quran which helps Muslims to live productively in this universe. But contrary to the above fact, popular views of respondents related to madrasa education are somewhat different. It can easily be seen from their discussion on this point that though they give importance to school education but keep it as supplementary to religious education that is more important for them which means that they intentionally differentiate between religious and school education.

One Muhtamim from a madrassa added: It (public education) is supportive to religious education because if there is no formal schooling then people will face problems in getting religious education in a proper way.
In addition to this thinking, they also give priority to madrassa education over school education. They feel that school education may be received but not at the cost of madrassa education which according to them is the basic purpose of life.

One religious scholar put this point succinctly: For better understanding of religion, one should be schooled in public education till matriculation because in religious education the books & guides have been translated into Urdu & without understanding Urdu one can’t understand the real essence of religious knowledge.

In similar vein, madrassa respondents also idealize/ romanticize madrassa system including its examination system, its teachers and overall environment over the relevant parts of public education. Few of these respondents expressed their hatred for public education as being un-Islamic like its co-education and non-inculcation of religious spirit in it. They allow only school education on the conditions of having its base on purely religious perspective. According to majority of them, religious education is exclusive of worldly education and limited in focus.

One religious teacher expressed his concern in this regard: Knowledge (religious) is most important and our ideology is that we have to stand in front of Allah on judgment day for that purpose, so we (as Muslims) are bound to learn only religious knowledge. Worldly knowledge like Mathematics and English are also important but inferior and even are very difficult at the same time. Madrassa teacher helped me a lot as compared to my
school teachers. We were more disciplined, organized and virtues in madrassa than in our school. Strictness in madrassa has made me enabled enough to opt for religious education than the worldly one.

In contrast to the dominant opinion of madrassa stakeholders, presented here, views of majority of the respondents related to school education are altogether different. For many of them the meaning of education is not as seen by madrassa relevant people. They don’t see education only from religious point of view rather they give a broader view and consider it inclusive of all types of knowledge, of which religious knowledge is just a one part. For many of them there is no distinction or separation in religious and worldly education.

One professor of a university said: I totally disagree with those who separate religious knowledge form worldly because first scientist was Hazrat Muhammad (S.A.W) as once he said that if a dog touches its tongue to a steal plate so you should rinse it with soil; nowadays it is scientifically proved that soil has power to remove germs. Knowledge if it is religious or worldly only is to mean to make life of people better and easier.

Similarly, another Scholar of the same university reiterated this view by further adding: No separation can be seen there (in terms of importance) in knowledge. I disagree with this artificial division. Historically speaking there were worldly scientists who are religious scholars at the same time, particularly in during Muslim civilization. In the Holy
Quran focus is placed on both type of knowledge that implies there is no separation, in Islam, in religious and worldly knowledge. You need to research in the universe for the identification of Allah’s signs and appreciating His wonders. Though, getting command English as a language may be an added value to one but it deemed as equal to hearsay by some which means they have no appropriate elm. The prophet would use to have company and gathering with nonbelievers, thus he attracted them towards Islam. While now a day if you do the same you will be equated to them.

From this discussion, on how various respondents from both types of education attach meanings to the very term of education. it can easily be concluded that many of the madrassa respondents limit the meaning of knowledge to only religious education while majority of the school respondents include school and religious education both in one category of knowledge.

6.2.2 Views on the Extent of Variation in School- Madrassa Education

As evident from the empirical study of this research it is clearly depicted that Pakistani education system reflects an intensely divided society. Religious seminaries, English and Urdu medium schools cater very different classes of society. Candland (2004) has aptly identified six various streams of education and recorded that:

The elite private English medium schools serve only the upper and upper middle classes.

Children belonging to the middle classes can afford only public English medium schools
or cadet colleges. Parents belonging to the lower classes of society send their children for education to low cost Urdu medium or English medium schools. The rest of the poor people send their kids to the very low-cost vernacular medium such as Sindhi or Punjabi type of schools or send for free education provided by the madrasas who are ignored by the national education system.

This point reflects the very nature of education system in Pakistan and highlights that there are many sub-streams within each system that even makes it difficult to define exactly what mainstream education of the state is. A brief evaluation of these many lines would help describe the idea and the degree to which this combative nature of schooling has inflected Pakistan. The empirical research like in Ahmad, 2009 findings, further identified one major impasse of education that there is no common guiding principle and regulatory mechanism, to govern all types, so as to offer the students a common value system, same worldview and vital citizen skills. Every madrassa of each sect, public and private schools of different types design syllabi, make pedagogical practices. As it is evident from this very educational set up that it is divided into many brands and streams on various basis to which a respondent referred as multi-chotomies exist in education system.

In line with findings of empirical research, many madrassa respondents optioned about this situation that this multiplication is due to no check and balance system at the part of
government, there is inherited class division as well as ideological differences in society which are reproduced in and by the current education system.

One scholar of madrassa highlighted this point in his own words: Even this division (divisions within divisions) is because of British rule. Religious madrassas, though may be divided, are working for only entity and that is preservation & propagation of Islam while the modern education is divided into many types by the vested interest groups, focusing on their personal agenda only. Besides this, State also does not work for bringing uniform system of education rather it tries hard to interfere and make disturbance in our curriculum.

Arguing further on the issue of prevalence of sub-systems within each major streams of education, many of the religious scholars are of the view that the most dangerous division in not of madrassa and school per se. Rather it is the very harmful division created in society on the basis of economy, class differences, power and prestige that is actually as per wishes of those want to keep deprived certain elements of their basic rights, meanwhile they want to sustain statuesque. It actually implies their justification for keeping madrassa a separate domain from school in terms of purpose and goal orientation. Hence, school system being devoid of religious ethos and spirit, madrassa system is here to safeguard and preserve religious knowledge in its pure form.
In response to the opinions presented by madrassa stakeholders, majority of respondents from the other group agree to the views of madrassa people to the level that there is multiplicity and existence of many streams within education. Nevertheless, there are also many offshoots of madrassa education. Major portion of the scholars from school system believe that these sub classes with in madaris are so deeply divided that they become often antagonistic to each other, let alone school education.

6.2.3 Difference in Outlook of Respondents on Madrassa Status in Society

There is a strong perception that Madrasah graduates usually become frustrated after their graduation in many ways. Let’s take an account of the scenario in which the existing text of the seminaries to derive the rationale of change or amendment has been developed and applied. The traditional Madrasah curriculum includes books, written and developed some five hundred years ago, when Muslims enjoyed a prestigious identity within the surrounding world. The codification of Islamic injunctions in comprehensive text reflects the glorified identity of the Muslims at that specific time. Consequently, the present Madrasah graduates are carrying the same thoughts as if they want to dive into that part of the society where they can find their own version of norms and beliefs. As a result of failure to find their utopian society, some of them get frustrated which morphs into aggression against all those institutions which do not permit them to be part of the
privileged society such as the government, modern schools, culture, modern institutions and the public (Rashid, 2017)

There has been a lot of research on the presence, status and role of madaris in society. In this regard, Pakistani madaris has got a peculiar position due to their diverse nature and close nexus with socio-cultural condition of society, particularly KP. As far as the views of madrassa scholars regarding contribution of madrassa is concerned and so far whatever this system has achieved in terms of preserving and prorogating religious knowledge, it has done marvelously, they are of the view that it is actually madrassa education which keep society intact and keep communities united as contrary the school education that keeps division in society alive.

One religious scholar pointed out: The purpose of madrassa is to produce Ulama-e-Deen and expert in sharia. Madaris have a purpose of serving only religious aspects of life. They are not aimed to produce doctors, engineers & experts of computers. As every institution & department has a purpose, so the school system produce experts in computers, medical & engineering in contrast to madrassa system where high caliber God fearing ulema are produced who actually work for the salvation of humanity.

According to the overwhelming views of madrassa respondents, Madrassa education produce ulema and people who stand against many challenges and keep religion as more workable and accessible for those who want to practice it as they need.
One religious expert elaborated this point further: To validate the role and status of madrassa in society, as an example and as a test if there is a legal case in civil courts it may takes years while if the same case is brought to a mufti sahib then the mufti will take only two or three days, whatever the nature of the case may be, in resolving it to the satisfaction of the party/parties. Being authority in religious knowledge and have the potential to look after the societal matters, we (religious scholars) have the ability to decide things but we don’t have the power to implement things.

According to the dominant opinions of madrassa people, madrasa graduates and scholars can better deal all the social evils and can even govern the country provided they are given the responsibility and due status.

Such a view echoed by one Madaris: One of our friend visited Libya and he said that I couldn’t meet any religious scholar whose appearance was in accordance to “sharia”. The basic reason was that there was no madrassa like in Pakistan. It’s because of madaris that religion & religious teachings are preserved and people, particularly their graduates are shaped (molded) according to what religious order to be like.

Majority of madrassa respondents are not happy with the expectation held from them in terms of worldly contribution that madrassa is not doing so far. Nevertheless, they are proud of what the contribution they are making in society in terms of religious and spiritual services.
One scholar of religious education gave his view: Madrassas are playing an important role in promoting Islam & Islamic teachings. If there were no madaris & ulema we would not have been Muslims because there is no Islamic teaching in modern education. Actually, our purpose in coming to life is preparation for judgment day so I am preparing him for that.

Another respondent of madrassa gone further in adding: The graduate of madrassa weather he is a lecturer or politician, performs his duty very well. Madaris provide best human resources to society. If we talk about politics since 1990 Molana Mufti Mehmood was in politics. Molana Qasim, and Molana Fazll-u-Rehman, all these are graduates of madaris but there is no charge of corruption on them. The graduates of madaris are sensible & humanistic.

In light of the views on status of madaris in society, all the madrassa respondents are agreed on the vital role of these institution in terms of religion particularly and they deem it very important without which society will suffer from many evils. In contrary to the position taken by madrassa people, the other group’s views are not optimistic. It is not only enough for many of them not to give any credit to madrassas’ role so far been played over time particularly in Worldly affairs, they ( madaris) graduates are keeping suppressed people and have negatively involved people with each other leading quarrels and violence.
One respondent from school education told: They (madrassa people) believe that they should get political power through which they could implement their own version Islam in society, even will impose it on masses if they are not welling to obey them.

Another respondent from a university expressed view: Experimentally we sent my younger son to mosque but once, I still remember, he was too much beaten in mosque and after that we strictly got out him from the mosque and was sent to a home for learning basic religious education and even no other children were never sent to mosque after that.

Majority of the respondents from public education view madrassa as a burden on society and least potential for making any positive contribution towards overall societal, particularly economic development. It can easily be concluded from analysis of the views from respondents of both types of systems, that religious is strongly supporting the existence of madrassa on the basis of what it has done and what even it does. While the counter group (public educationists) strongly opposes this view and see madrassa as of no use in the present circumstances where religious fanaticism and narrow mindedness is on peak due to this very religious system.

6.2.4 Views on the Primacy of School-Madrassa Education

From the views of discussion on superiority knowledge, majority of madrassa respondents are very much clear about the position which they held on supremacy and importance of religious
education over the school education, they clearly differentiate religious knowledge from school
education in terms of first being pure divinely infused knowledge while the other as inferior
being the product of human creation.

One Madrassa Leader told: The Worldly education is restricted to this world only. While
religious education is beneficial in both Worlds. Religious education is for religious
aspects of life and for betterment of another world. Thus, both have different approaches.
If we talk about in terms of purpose, the purpose of religious education is basic while that
of the other one is secondary e.g. if there is a doctor, his purpose is to earn money and
also to serve humanity which is secondary while a madrassa scholar serves his duty as
religious obligations ordained by Allah for the reward only in after life.

In dominant views of the madrassa scholar, hence religion is from Allah so religious education
in shape of revealed books like Quran is from God, while the worldly knowledge is from
human mind, thus the first one is creation of Allah and the second one is that of the human.

Another scholar of madrassa argued similarly: It is obvious fact that no other knowledge
matches religious education. Allah has sent Holy Quran & Hadith. They are loved by
Allah. If a person is doing worldly work with a good intention, he is also right. A person
is going to build atom bomb to protect Muslims is also right. But religious knowledge is
far superior to any other type of education if it is school or any other type.
From views of the madrassa scholars it is clear that they classify education into” Elm-e-Aali” and “Elm-e-Alia” or supreme knowledge and fun/skill. In other words, they view religious one as real knowledge and the other is the art of earning. Explaining it in more detail they see that religious one falls in the category of Naqil while the other one is based on Aqli that implies that one is from God and the other from reason or senses. Hence God being superior to human mind implies that school education is inferior to madrassa education.

Cementing on this view, one religious scholar opined: It’s clear that modern and contemporary education is based on human thinking and skills while madrassa education is based on “Uloom-e- Nabaviya”, it’s the knowledge about Quran & Hhadith, while the contemporary education is just a skill or art which can’t match the religious one in terms of importance.

Contrary to the views of religious scholars, the school education respondents strongly oppose this division and are of the view that Islam has no provision for this bifurcation or polarization that has been created by human being not by religion itself.

One professor of a university told: They (madrassa graduates) totally ignorant. In 80’s there was a project of modernizing Islamic education system but that was failed due stubbornness and noncooperation of religious people. Many people have did their PhD’s on this topic that madrassa need overhauling but the findings are hidden due to vested
interest and hidden agenda of those from whom state is afraid. I need a madrassah where play grounds are available to facilitate kids because it’s their due right. I want madrassah students to study modern education as well as it is need of the time to bring them at par with their counter group.

Many of the school education respondents look to this division as problem in the sense that it has weakened the position of education overall and had resulted in too many negative consequences in shape of extremism, ideological clashes and social disorganization.

One such professor raised her concern: It was created through propaganda by Ullama against the Aligarh school in that time. They were strongly against it because of its main objective as to impart English education to Muslims to make them qualified in western education. Many of the mullas would say at stage that those who go to schools are those who only go for worldly gains, and that they have no place in heaven rather they will go directly to hell.

Furthering the argument, they say, that this thinking has brought to the extreme level the conflict in both systems that getting intense day by day but in real sense they (religious scholars) are totally wrong.

One public school teacher told: There is no difference between worldly elm and afterword knowledge. Nearness to God is based on just Taqwa. There is no difference in
elm, it has been constructed by our *mullas*, and even they say the madrassa graduates will go Janna. In foreign nation they also have religious education but not conflicting with their secular education, it is unfortunately in Pakistan we have this extreme division and split. Abroad we had in neighborhood Muslims who would be picked by English to their institutions for study, there was complete harmony between them while that is lacking here in our country.

Form majority of views presented by scholars of public education system, it is vividly apparent that they are opposed to the narrow approach of madrassa education stakeholders that only keeps religious knowledge at central point and do not go along with needs and currents of the ages. They further suggest that madrassa education should keep itself abreast with circumstances and adopt to the environment in terms of worldly advancement and progress. From the above discussion it is clearly reflected that religious group justify the existence of what is going on in terms of madrassa system while its counter group is lamenting on what is existing in this connection. Hence here from these views. There is clear contrast in the opinion of both types of respondents on this very point.

### 6.2.5 Perception of School-Madrassa Stakeholders towards Each Other

Having identified views of religious scholars on many issues, it is also clearly reflected from views that many of the madrassa respondent’s perception about their counter group in schools is
not a welcomed one. Madrassa stakeholders look to people of public education as unsuitable for their roles because many of them are inducted without following the merit. Many of the public education people, in views of madrassa respondents, are directly involved in corruption in way or the other. Madrassa people think that school related people have political alliances and affiliation which becomes hurdle in insuring the transparency in education, and many school teachers even don’t know their professional responsibilities, their job description and even are not sincere in their duties as compared to madrassa teachers. In terms of social status though madrassa teachers are least rewarded in monitory terms but enjoy more respect and even have influence and prestige than school teachers.

One organizer (*nazim*) of a madrassa expressed his views: Madrassah teachers rank is high in virtue as compared to school teachers pursue purely worldly joys and not focusing on Allah will. Graduates of schools are more corrupt in the sense of morality and financial terms than madrassa graduates.

Another madrassa teacher told the same: School teacher is just like a *kassib*, whose purpose is to feed his family members, while the purpose of a madrassa teacher is to spread light in whole society. Thus, the status of madrassa related people is very high than the school related people in the eyes of Allah.
Similarly madrassa related people are viewed by many madrassa respondents as the real heirs of prophets in terms of spreading the divine knowledge, hence they are more near to Allah than those who belong to public education system. Their perception about school graduates, in term of finding job is that, that in many cases school graduates do complain of unemployment and usually are running behind political leaders for jobs while madrassa graduates hardly go through this exercise as they can easily be absorbed in madrassa system. In madrassa system they render sacrifices and are content on minimal amount of monitory reward than those who belong to public education system.

One teacher of a madrassa said: Look many of them (school teachers) run education as their source of income and business. Even examination halls are openly sold and look how much cheating materials are easily available to students, which reflect the weakness of the public education system.

According to madrassa teachers their counterparts in school don’t qualify to be called even *alim*, instead they are included in the category of skilled workers, or experts in worldly affairs. Hence, they can’t be compared with religious scholars in no way. Contrary to the attitudes expressed by madrassa teachers about the people who belong to public education system, school education respondents are opposed to their views on many grounds. They consider themselves to be scholars of the 1st level and equate themselves with madrassa teachers in all terms being near to
Allah. They view madrassa education relevant people to be guided by dogmatic principles. Nevertheless, according to school respondents, madrassa related people have very narrow interpretation of the world and they impose their own ideas on people in many ways.

A professor of a university told: *Ulema* are also earning money from madrassa which implies that they have made it a business instead of religious taking it a religious duty. There is no proper check on the students of madrassa who are sometimes abused. *Mulla* is misguiding parents and they are creating hate among people for school education.

Another teacher of a university expressed her opinion: We are also *Ulema* like religious ones. Any person who is specialist of his/her subject is called *alim*. An *alim* will never try to divide people on the bases of sects because they are conscious enough to understand things in their real spirit unlike madrassa scholars who are generally ignorant from the real knowledge.

School education respondents think that usually madrassa people become puppets in hands of some hidden forces who want to divide Muslims in different sects and warring groups for their own vicious interests. Madrasa teachers are considered to be out dated stuff of society. They are far away from applying their reason and intellect in solving the worldly problems, even in the light of religious injunctions. They are devoid of making balance in the use of bringing harmony
in religion and science. Modern education is something untouchable for them due to which they have brought us to brink of backwardness and savagery.
Chapter 07  Results and Discussion

The data about school-madrassa dichotomy, its origin, culmination and diverging points have presented in chapter Four, Five and Six respectively. However, the chapter also tries to cover them separately in three parts. Part first of the chapter includes of the analysis of the data about origin of school-madrassa dichotomy. Second part presents the culmination of school-madrassa or expansion of the dichotomy between school and madrassa education. Part third of the same chapter (i.e.6) engages the readers with the analysis of the data about the different points of divergence between the school and madrassa dichotomy. In line with the analysis chapters of this thesis, this chapter is separated into main three portions based on the main themes of the study that has been extracted from the data that helps in finding answers to the research questions of this study. Besides, it also concludes that madrasa does not adapt itself to change. Its curriculum and teaching methods are centuries old and obstinate. Not a single unit or part of it has been updated in terms of aims, goals, objectives, mission and its vision. The links of these schools with Talban and some visible ideological variances within these madaris have created monetary disastrous situation for themselves. There is also a communication gap and trust deficit between state agents and madrasa controllers.

Throughout the times past in this country, it has been seen that state apparatus has either overlooked or misused madrasa system of education on dictation or amusement of outside
players. In the past, these religious schools were even used as training centers in War between Russia and Afghanistan. The facility of funds by USA may be taken as the beginning of collapse of these seminaries in Pakistan. It has been observed, that these religious institutions were connected to Afghan Talban due to which violence also entered here. Similarly, it has been found the madrasa organizers oppose and criticize their rivals from other sects that promote sectarian violence in society. Besides, this education system is anti-change that makes it stagnant which leads to its decline in promoting the real essence of knowledge. Government and madrassa stakeholders do not trust each other. Following are the main themes of this study which are discussed in detail.

7.1 The Origin of School-Madrassa Education Dichotomy in KP

The analysis drawn from the views of scholars/teachers both from school and madrassa institutions give us the finding about the various aspects that are embedded in the origin of school-madrassa dichotomy as two parallel systems of education. About the start of this conflict between religious and school education, overwhelming views of madrassa respondents are that mainly west is responsible for creating the gape in school- madrassa education, however, the dominant views of the other group held responsible the clergy of that time as a contributing factor to the Western planners in devastating the indigenous educational framework and pattern. Similarly, from the discussion on comparing the overall education system of Pakistan with other
countries, according to many madrassa respondents, the real education is only religious education which according to them is very encouraging and highly productive while the public education is of secondary importance. Despite, major portion of the counter group declared madrassa education as out dated, its major parts is making no sense in terms of present day’s needs. It can also be drawn easily, from the discussion that madrassa scholars are looking for the causes of poor status of education within the country to the past rulers in terms of deviating from the actual path of keeping it on track of Islamic ideology on which the country was established while the counter group (scholars from school) is focused on why the policy makers could not catch up needs of the time and consider them how as failed in cementing the strong foundation of education on modern scientific lines. Additionally, it can easily be analyzed from the discussion that though madrassa education related people are conscious of various divisions in school education and seem to be wary of it while don’t look upon the different streams within madrassa education itself. They even welcome this division and defending such divisions if they are of maslak, sects or boards. In contrast, the other group is against the division in both types of systems as these yield negative results, intended by vested interest forces just to achieve their ambitious agenda and have nothing beneficial for the society as whole.
7.2 Culmination of the Dichotomy in School-Madrassa Education

The theme about the culmination of school-madrassa dichotomy presents a visible picture of the respondents both from school and madrassa. The school-madrassa scholars argue that state is responsible for the culmination of the dichotomy between school and madrassa education. Regarding role of state in providing education, madrassa stakeholders are mainly of the opinion that it only madrassa education which might have been on the priority list and government must had given appropriate resources only to it. In contrast, the scholars from school education are not satisfied with prevailing state of affairs of school education, let alone madrassa education, as they deem it more relevant to the present day’s needs and ask for more focus and attention from the concern quarters. In continuation to it, from views of the both groups regarding the affairs of state and madrassa in the due course of time, are in visible contrast. Madrassa respondents are of the view that state tries to interfere unduly in the matters of madaris in one way or the other. According to them, it has been the utmost attempt of the state to bring madrassa under its control and use its system according to its whims without considering the sway of religious segments. They view that whatever has been done in the name of promoting madrassa education has brought ironically with it more cost to madrassa. At the other hands, in opposition to their stance, respondents from school education are utterly disappointed from the attitude of those who are at the realms of affairs that they have given full freedom to madrassa system. It lacks proper check and balance, monitoring and no accountability of madrassa system and their stakeholders. For
them this is the main reason that dichotomy in school-madrassa education has intensified over time. The scholars further argue that the division within division among major streams of both education systems has complicated the whole education panorama. As division exist in mainstream education, similar is the case with madrasa so many varieties are there, and even these are also on political line as well, like Shia-Sunni conflict is very visible as compared to 30 years ago. Based on the above discussion it is concluded that though madrassa education related people are conscious of various divisions in school education and seem to be wary of it while don’t look upon the different streams within madrassa education itself. They even welcome this division and defending such divisions whatever they are. In opposition, the other group is against both type of systems are divided negatively by deferent forces just to achieve their agenda and have nothing beneficial for the society as whole.

7.3 Dynamics of Dichotomy in School-Madrassa Education

This research has come across some key points of divergence that are generated the dichotomy of school-madrassa education. Besides, these points of divergence and school-madrassa education’s dichotomy have also created divisions in the society at Khyber Pakhtunkhwa. One of the paramount points of divergence between the two systems of education is ideological difference. The ideological difference of the madrassa scholars is that religious education is connected with after death life with a particular focus on hell and paradise, however, the school
or secular education is criticized as being not in harmony with Islamic values. Many of the traditional religious leaders and teachers do not like secular education and make every attempt to work against it because of their reservations. This resistance has brought some anti-secular elements to the level of destruction of many secular schools, particularly in KP in recent years.

Madrasa scholars differentiate between 'ilm' and 'fann'. By 'ilm' they mean only religious knowledge, based on Quran and Hadith. On the other hand, 'fann' included other capitals which are required to lead easy life. ‘Fan’ doesn’t mean learning only the crafts and trading skills, but also scientific study of material and social reality, as they are meant to earn a living.

An general impression is prevailing that study of sacred texts is religious education while secular one includes the study of nature and disciplines which deal with research-based facts and modern sciences. This has caused a lethal misunderstanding among many Muslims about secular education. In the same vein, regarding major differences in school and madrassa education, both schools of thought are standing at opposing poles from each other. It can be find out that scholars from madrassa give a limited meaning to the knowledge of religious education while school respondents include school and religious education both in the category of knowledge. They are further disagreeing on the very existence of madrassa. Religious people want it to be strengthen on the basis of what madrassa has performed and what it is doing, while the counter group strongly oppose this view and see madrassa as of no use specially in the present circumstances.
where religious fanaticism and narrow mindedness is on peak due to this very institution. From discussion on this topic, it is clearly reflected that many madrassa respondents justify the existence of what is going on in madaris, while many from the other one are lamenting on what is existing in this connection. Hence there is clear contrast in the opinion of both groups on how and why differences have been brought in the realm of education with the passage of time. It can easily be concluded that madrassa people are not ready for new set up where a unified system is brought to the fore front, rather they want to serve their own interest with the help of state machinery in one way or the other, while its group don’t it and give full responsibility and authority to state for making a uniform education system where all citizens have full access to attain all possible opportunities for modern education.

Another point of divergence between the dichotomies of school madrassa education, derived from the thematic analysis of the data is that the religious scholars think of religious education as having no industry in the society where the certified people after getting their degrees have no application in the society. They think that the society should be governed by Islamic principles and the students come from madrassa should be engaged in the industry. Scholars from madrassa education also argue that the students from schools or secular education are getting their education with certificates and degrees and they are easily engaged in the market
and getting jobs. Nevertheless, the degree holders from Islamic education and madrassa have no space in the market and this is a clear discrimination.

Summing-up this point, the religious people keep a very rigid view regarding the application of secular education in the market. When the same issue was discussed by the secular scholars, they were saying very smartly that we do not claim the market to be only occupied by the production of graduates comes from the school. The market should be kept open for both of the type’s graduates coming from school and madrassa as well. However, this point was dominantly noted from the analysis that secular education scholars were of the opinion that the madrassa curriculum should be upgraded and be made sound in line with the modern human needs acquired in the society. They were also of the opinion that if the curriculum of the madrassa is not upgraded then the claim of the religious scholars is not valid and workable.

Discussing main points of divergence of school-madrassa dichotomy, through the analysis of the data I have also come to know that the religious scholars were of the opinion that the government does keep the madrassa education aside when it makes education policy. They argue that government always focuses on secular education which is directly falls in one of the major institutions of the state. State makes their policies, release funding to them, train their teachers, allocate budget for student’s welfare in terms of scholarships etc, and also develop their infrastructures. However, the state does not even consider madaris when they bring the policy of
education to the discussion table. They even think of madriss to be as institutes of the government. This discriminatory approach of the government in respect of madrassa education is an important and major point of divergence between the two opposite systems of education i.e. school and madrassa.
Chapter 08 Conclusion and Recommendations

This study explored the dichotomy between school and madrassa education in the province of Khyber Pakhtunkhwa with a certain emphasis on the origin of school and madrassa education dichotomy, its culmination (mean how it is expanded with the passage of time), and the major points of divergence between these two dichotomous systems of education.

8.1 Conclusion

The study reveals that there are different reasons behind the origin of the dichotomy between school-madrassa educations. It sums up that initially the colonial powers with the maintenance of their power introduced English/secular education system which stood as an alternative to the religious education in the subcontinent and continued to the Indo-Pakistan. The introduction of this English education became one of the main contributors to the origin of school-madrassa dichotomy.

The empirical literature review, theoretical foundation and data analyzed, all reveal in supplementing each other that the system of education in KP, as well as across the country is characterized by the presence of conflicting sacred and the so-called irreligious education with the preponderance of the latter. The occurrence of this dualism in the education has led to a very complex situation. Madrassas were thought to be the centers of education in Muslim world. The
study concludes that along with providing Islamic education, madrassa also preached secular knowledge in various fields like philosophy, different branches of science, governance and history, arts and public administration (Anzar, 2003). As soon as colonialism arrived in the pre-partition the English rulers imposed their own system of education contrary to the will of native people. They allowed only the upper classes to attain this type of education as to run the colonial machinery that resulted into extreme lines focusing poor and rich of society differently (ibid, 2003). This created a perception of separate systems of education for separate segments of society along with complete separation of religion from the state affairs that created an unrest in Muslims thinkers of that time (ibid, 2003). For English colonizers, governance did not need approval or any sort of legitimization that could be secured through religion. It was taken by many political and religious figures of Indian Muslims leaders as a direct threat to their conventionally founded rule. To safeguard the particular Islamic distinctiveness of the Muslims, religious education in seminaries in pre-partition time started opposing the educational, political, ideological and cultural hegemony of the ruling masters (ibid, 2003). To serve this purpose in totality they changed madrassa education system in terms of syllabi, pedagogical methods and contents. Worldly knowledge was opposed from quoting verses of the holly Quran one way or the other that compelled Muslims to abandon secular education at large. Pakistan inbred the same religious education system through madrassas after it got independence. Presently in Pakistan, the declared task of Madrassas themselves is to get ready pupils only for fulfilling
religious tasks. Their faithfulness to stern religious knowledge, gave rise to doubts among many secular scholars as they think madrassas as jihad nurseries and places for political indoctrination. For them these schools are obsessed by such ideological outlines that encourage intolerance towards diverse worldview.

It further investigates that the main fault line, is the ideological division between secular and religious education in KP. Here religious education is eulogized while the other one is criticized as being not in harmony with Islamic values. Many of the traditional religious leaders and teachers do not like secular education and make every attempt to work against it because of their reservations. This resistance has brought some anti-secular elements to the level of destruction of many secular schools, particularly in KP in recent years. There is a different conception of core knowledge, hence the only truth which exists in religious books. While all other kinds of knowledge are additions to this core knowledge, with no alteration in the core nor any synthesis between the two (Alam, 2009).

Like other Muslim countries, this dualism in KP. Pakistan is deep-rooted in its colonial history. Historical evidences reflect that the present disparity between the two systems and thereby contrast between these two groups is basically the result of British Policy. However, this study shows that the historical description of this incongruity is not sufficient. The alienation continued during the post-colonial era mainly due to the failure of state to promote a fitting
education policy in the country. There are faults in system at the national level, like lack of proper education policy, inadequate institutional preparations, government's indifference towards the education imparted in madrassa, etc. One of the significant reasons for this isolation for which madrassa is largely responsible is that it is extremely sensitive and hesitant in accepting modernization. This has created an impression that study of sacred texts is religious education while secular one includes the study of nature and disciplines which deal with research-based facts and modern sciences that has caused a huge misunderstanding among people in KP. Generally, people educated in schools overwhelmingly dominate society and for that matter all development activities in nearly all spheres of life. But the people educated in madrasah are alienated from them and their activities that centered on mainly religious teaching and rituals. These two groups are different not only in relations of their activities but also in their thinking, orientation, behavior and dress.

On the question of minimizing the gap between the two, experts are found to be agreed, however, they are not agreeing as to how this integration would be materialized. The religious respondents were mainly in favor of Islamization of education. On the other hand, their counterparts felt that society must be run by intellectually, morally and scientifically developed people, no matter from where they come.
8.2 Suggestions for Further Research

The dichotomy in school-madrassa education as well as divergence in views among the people of both systems is not new. Here, what is more important is that there must be an integrated system to avoid further intellectual segmentation in society. Considering the wide gap, amalgamation of both systems within a short time may not be possible. But struggle should be made as quickly as possible, at least not to enlarge the gap further. This may be made only possible through rigorous efforts of social scientists to dig out various aspects of this dichotomy and present them to concerned quarters for consideration during policy formulation.

As this is mainly an exploratory research study. Any suggestion out of it may be viewed as premature in terms of alternatives or reforming both systems, however the present study posing more questions than it answered. More detailed studies are required to answer all such questions and to bring appropriate suggestions. A thorough study must be undertaken about the precise number of all types (gender, sect, level and patronage wise) of madaris prevailing in Pakistan. The study must find out total number (gender-wise, age-wise along with socioeconomic background) of all students and teachers. A detailed investigation of the appropriateness and nature of the curriculum in these systems, their management and their effectiveness may also be analyzed.
8.3 Recommendations

It is to advocate here that at least twelve years of public education may be taken as precondition of entering a madrassa as religion is a very serious endures. Similarly, the pedagogical practices in madaris must be shaped to open minds of the students and make them able to entertain new ideas and widen the arenas of knowledge. Unfortunately, the prevailing condition of the public education is also unsatisfactory. A considerate attempt is required to rearrange it and re-orient the pedagogical methodology used here as well. Cosmetic changes in the syllabi of madaris or bringing religious courses in public school would not be enough for ensuring uniformity. There must a paradigm shift in authoritarian framework that provide base to our educational and religious life. This research is of practical use for all concerned. It allows madrassa stakeholders to take needed action for bringing madrassa education at par with public education. The findings open the door for understanding of the gape in both systems, which the relevant bodies at different levels, can take help for minimizing the gulp between school and madrassa systems. This study has important implications for KP government, as it reflects that madrassa education is imbedded in socio-cultural day to day traditions and religious practice that needs full attention. It also suggests that, for any reform in madrassa system, madrassa stakeholders must be involved from the very start. This study also suggests that the potential of madrassas should be recognized in education provision, particularly to poor people and in far-flung rural areas. It exposed that the
vision of madrassa education is completely different from that of formal modern education system, which suggests that Ulema need to modify their traditional attitudes and accept the importance of formal education in today’s World. This study suggests that the Ulama should introduce some sciences like that of other Muslim developed countries that may be beneficial for the forthcoming life of madrassa students. Moreover, the madrassa need to improve its resources and teaching methods that may help students’ critical thinking. Moreover, coordination among different madrassa sects would improve the education system and will also bring tolerance for each other and will eliminate.

It should also be appreciated that madrassa education is not bound only to the reading and memorization of the religious texts; rather it must explore the universe and produce updated knowledge for the betterment of human life. Thus, the concept of religious education as only textual study required to be changed and madrassa stakeholders must understand the essence of the Quran that orders us to reflect on all aspects of the universe. The study further elaborates that the artificial dichotomy in religious and public education must come to an end. Some of the most fruitful sciences that have blessed human societies are due to the efforts of public education. Therefore, this country needs merger both systems into one whole. The” Equal Opportunity” concept is a recent development in the world. Its major components, that is, discrimination, bias, and inequality have long held negative undertones particularly in the area of education. Being an
ideological Islamic state, Pakistan has promulgated “no difference on basis of class, creed, color, race, social class and so on”, and yet it has to honor its commitment in education.

In wake of the 18th amendment in the constitution of Pakistan wherein education is handed over to provinces, it is comparatively easier for the provincial government to frame laws and policies and implement them independently. It goes now to the responsibility of the provincial set-up to work for streamlining madrassa education and bring coherence in both systems. Looking to the socio-economic and cultural context of the area, government should inculcate religious ethos in public education and spirit for economic development in madrassa education, ensuing inclusiveness in both. To achieve this goal government should make a body of highly professional experts which may live long enough to accomplish the task of unifying of these contrasting streams. As the research suggests, the dichotomy in school and madrassa education is so rooted, multifaceted and tailored over long time that the merger process will need serious attention, time and substantial financial resources. The state should get ownership of all madaris through proper deliberations and mutual consensus with madrassa stakeholders by giving them lofty benefits through all possible means involving relegio-political parties who have solid presence in madrassa system. Once the body is made, it may devise a proper strategy consisting of various steps/phases. Given the space, students’ strength and level of madaris, they
can be categorized into schools, colleges and even universities like that of public education system.


Candland C (2008). *Pakistan’s Recent Experience in Reforming Islamic Education, extracted from Madrassa in South Asia: teaching terror?* Abingdon, United Kingdom: Routledge, Taylor and Francis Group, pp 102-104


## Appendix 01: Educational Background of the Respondents from Schools and Madrassas

Name of the Institution / Madrassa:

Address:

Number of total employees:

Number of total students:

Name of respondent:

Designation:

Permanent Address:

Educational Qualification; Write ‘yes’ where applicable:

<table>
<thead>
<tr>
<th>1. Primary</th>
<th>1. Ibtedayea</th>
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<tbody>
<tr>
<td>2. Junior secondary</td>
<td>2. Class seven</td>
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<tr>
<td>3. Secondary</td>
<td>3. class ten</td>
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<tr>
<td>4. SSC</td>
<td>4. Dakhil</td>
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<td>5. Higher secondary</td>
<td>5. Class Twelve</td>
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<td>6. HSC</td>
<td>6. Alim</td>
</tr>
<tr>
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<td>7. Fazil</td>
</tr>
<tr>
<td>8. Post Graduate</td>
<td>8. Kamil</td>
</tr>
</tbody>
</table>
Appendix 02: Glossary

Aalim: Male Islamic scholar singular of ‘Ulamma’
Aalima: Female Islamic scholar singular of ‘Aalymat’
Azan: Call to prayer
Biraderi: Network of families, similar as tribe
Deen: Islamic religion
Eid: Muslim’s annual festival
Fiqah: A technical term for the science of Islamic jurisprudence
Fatwa: Verdict based on Islamic legal schools
Hadith: Sayings of Prophet Muhammad
Hadya: Anything as a gift
Hifz: Memorising the holy Quran
Ikhlaq: Good manners and ethical values
Imam: Prayers leader in mosque, community leader
Janaaza: Muslim funeral prayer
Jihad: An armed struggle against non-believer
Khatib: Similar position as of ‘Imam’
Khatam: Quran recitation gathering
Kammi: People belongs to low castes
Madrassah: Institute for higher Islamic education
Maslak: Particular interpretative aspect of Islamic doctrine
Mizar: Graves of Muslim saints
Munazra: Debates between Islamic scholar Appendences
Mufti: Islamic jurist qualified to issue fatwas
Muhtamim: Urdo word here refers to manager/administrator of Madrassa
Pir: A Sufi master
Qawali: A Sufi music
Qoum: Tribe
Quran (Koran): The major religious book revealed by God for Muslims
Rishta: Marriage proposal
Roshan mizaji: Modernisation
Sadqah: Religious donations
Ulama: Plural of Aalim, Islamic scholars
Urs: Death anniversary of a Muslim saint
Waaz: Speech
Wafaq: Central madrassah board
Wazifa: Stipend
Zaat: Caste
Zakat: Islamic tax-an eligible Muslim pay annually
Nazra Koran: means the capability to read Koran.
Madrassahs: (or Madaris) is the Plural of Madrassah (or Madrasa).
Appendix 03: Consent Form for Interviewee

PROJECT TITLE: Analysis of the Dichotomy in School and Madrassa Education in Khyber Pakhtunkhwa.
Name of Researcher: Raham Zaid

(1) I confirm that I have read and understood the statement for the above study and have had the opportunity to ask questions.
(2) I understand that my participation is voluntary and that I am free to withdraw at any time, without giving any reason.
(3) As a participant, I understand that my participation in this study will not have any effect on my current position.
(4) I understand that my name and other data will not be revealed to anybody other than the researcher. I also understand that my anonymity will be protected in any publications arising from the research.
(5) I agree to take part in the above study.

<table>
<thead>
<tr>
<th>Name of Participant</th>
<th>Date</th>
<th>Signature</th>
</tr>
</thead>
<tbody>
<tr>
<td>Researcher</td>
<td>Date</td>
<td>Signature</td>
</tr>
</tbody>
</table>
Appendix 04: Interview Guide

Hi, thank you for agreeing to be part of my research project on association between certain form of schooling systems and students religious and social beliefs. The approximate time of interview will be 25 minutes. There is no right or wrong answers as it is not a test. You are allowed to say anything you wish to say. This interview will be recorded but it is assured that whatever you say will be dealt with confidentially.

Interview Questions:
Status of Education in Pakistan
1. Is education at par with other nations in terms of deliverables?
2. Is it compatible with socio-economic needs of the country?
3. Does it get due focus from the state in terms of budget and priority?
4. Do stakeholders at all levels give due importance to education?
5. Has education institution ever been exploited for achieving vested interests of politicians?
6. Does it deliver positively in making one “ummah”, at least in Pakistani context, and achieving national solidarity and cohesion?

Education Diversity in Pakistan
1. Does uniformity exist in education?
2. Is government serious in achieving uniformity in education?
3. What are the main variants in education in Pakistan?
4. Does uniformity exist in sub-systems in education?
5. Is politics involved in polarization and in creating duality in education?
6. Do equivalency certificates minimize school madrassa gape?

Contradiction in School and Madrassa Education
1. “Sabaq da madrarse way dapara da pase way, pa janat ke ba e zay ni pa dozakh ke ba gasa way” comment on it please.
2. Do school and madrassa complement each other?
3. Why can’t they be unified in one system?
4. Why they negate, instead of supporting, each other?
5. Does this contradiction evolved over time?

Perception of Stakeholders in Both Systems
1. Rabbi Zedni elma, Alelmu farezatun ala kule ......., ana busted mualema, alulama o warasatulanbia, utulubul elma......,seek learning from cradle to grave. In light of these injunction comment on the term “al-elm”
2. Are madrassas in this global scenario, and in their current status, required?
3. Doesn’t school cover religious education with its Islamiat course?
4. Do madrassa and school graduates with Islamic Studies have same level of “elm”? 
5. Should madrassa be converted to school altogether or vice versa?
6. Should the graduates of madrassa be inducted in higher civil services?
7. Are they compatible with their counterparts in other walks of life, except certain professions?
8. Are they entitled for more blessing and near to God than the others?
9. Which type of scholars are the heirs of prophets?
10. Which knowledge is more emphasized in Quran and Hadeeth?
11. Does religious knowledge and scholars are superior (having real knowledge “elm”) than worldly knowledge and scholars (having just skills)?
12. Should state recognize current madrassa education and give equal status to its graduates?
13. Should state take control of madrassa in its own hands?
14. Why many madrassa stakeholders are directly involved in politics?
15. Do madrassa stakeholders play their due role in national development?
16. Weather madrassa or school education enables one better to please Allah and to win heaven?
17. Weather madrassa or school education enables one better to live successfully (materially) and develop her potentials and use them for serving fellow human beings?
18. Do madrassa and school both give equal importance to “wahi” and intellect as sources of knowledge?
19. Can both sources be compatible?
20. Do they both believe that knowledge is amendable in the given context?
21. Do they interpret the World creation, human existence and purpose of life in the same way?
22. Do they stand equally for success in “that world” (after life) and in “this world” (this life)?