

## Darul Uloom Deoband-Its Evolution in the 19<sup>th</sup> Century British India and Impact on the System of Education in Pakistan

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Two different educational ideologies emerged from the Muslims Educational Reforms movements initiated by the Dar ul uloom Deoband and Aligarh School. The educational reforms promulgated by the two movements stemmed from the conviction that existing Muslim traditional institutions were incapable of meeting the changing needs of a Muslim society living under colonial rule. Now both these legacies are inherent in our educational system. Highlighting the perspectives of these two educational reform movements, this research paper reviews the present system of education in Pakistan and finally, some workable solutions have been proposed.

*Keywords:* colonial rule, madrassa, Dar ul uloom, Deoband, Aligarh, education, curriculum.

With the loss of their power in 1857, the conditions of Indian Muslims deteriorated and the educational fabric of the Muslim society was affected to the worst extent. The old educational system was replaced with a new system and English language was made compulsory in educational institutions and to get the government jobs. The Hindus welcomed these emerging educational trends whereas the Muslims showed their continuous disregard to such a type of policies as they thought that the new English system of education did not synchronize with their culture and this was in fact, an effort to centrifuge the Muslims from Islam. This research paper dilates upon the evolution of two institutions, viz., Dar ul uloom Deoband and Aligarh School and their impact on the system of education in Pakistan after the 1947 and finally attempts to answer the research question that whether the reform agenda put forth by these two 19<sup>th</sup> Century Muslim Educational Reform Movements is applicable on the system of education in the prevailing circumstances in Pakistan.

### Method

This is a library based research – a most widely used technique in the social sciences research. In a library based research, instead of directly collecting the primary data, research work of others is put under close scrutiny. However, it is not the mere description of the already carried out work, though it may be part of this task; in this study, an extensive review of literature has been made and a combination of descriptive and analytical methods has been used in the interpretation of facts.

Colonial Educational Policies and the Muslims Response: Prior to the Colonial era, *maktabs*, mosques, *khanqahs*, *madrasas* and private houses (for an informal transmission of knowledge), were the prime institutions of

Muslim education in India (Kaur, 1990). Till the arrival of East India Company, this system of traditional Muslim education was well flourished. The British shaped and enforced the educational policies that matched their interests (Law, 1915). The colonial imperative of trading and collecting as much wealth as possible and transferring it to home country did not encourage any activity which could not yield financial benefit to them. Thus, the initial so called "non-interference policy", according to Bhatt and Aggarwal (1969), changed in 1813 when the government issued a charter asserting that at least one lac rupees in each year shall spent exclusively for the revival and improvement of literature and for the introduction / promotion of a knowledge of the sciences among the inhabitants of the British India.

In 1835, the Governor General Lord William Bentinck made the law that it was the prime obligation of the government to make better arrangements for the teaching of English (Spear, 1938). Subsequently, Lord Macaulay, stressed the British Government to establish education system that can secure the interests of the British (Evans 2002; Young, 1935). An excerpt, dated 2<sup>nd</sup> February, 1835, from the '**Minute by the Hon'ble T. B. Macaulay, is quoted as:**

*"It is impossible for us, with our limited means, to attempt to educate the body of the people. We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons, Indian in blood and color, but English in taste, in opinions, in morals, and in intellect. To that class we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population".*

The Muslims regarded these interventions as a threat to the purity of their religion and culture and as Tahseen (1993) observes that Muslims saw the English education not as merely being a medium for the instruction; rather as a mean

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for their Christianization. As a consequence, the Muslims were left far behind Hindus in the field of English education. This was a detrimental situation that was eventually bound to limit the Muslims' opportunities for government employment. Dr. Sir William Hunter in his book *"Indian Musalmans"* has drawn an accurate and detailed picture of plight of the Muslims that took place by these types of policies. The author writes:

*"The truth is, that our system of public instruction which has awakened the Hindus from the sleep of centuries and quickened their inert masses with some of the noble impulses of a Nation, is opposed to the traditions, unsuited to the requirements and hateful to the religion of the Musalmans. Under Muhammadan Rule the Hindus accepted their fate exactly as they have done under our own. At present preferment depends upon a knowledge of English and they learn English. Formerly preferment depended upon knowledge of Persian and they learned Persian"* (Hunter, 1945).

As a consequence of the financial difficulties with regard to the shareholders' payments in England and in order to compensate the same, the British Government confiscated the tax-free lands owned by the Muslims and having lost their traditional system of education, the Muslims were now far behind the Hindus in terms of having acquired the English system of education. Nehru (1960) observes that the Company required that the legal deed-holders of these lands were to submit proper documentation, which in most cases, the owners had lost or were eaten by termites.

In these circumstances, the Muslims intelligentsia realized that Muslims must reorganize their educational system and they must also acquire the modern education so that they may be at par with the other communalities in order to have an access to economic opportunities. This passion was transformed into educational reform movements with the mission to revive the national pride of Muslims. Muslim leaders, on their respective positions, started various educational movements. The common perspectives of those movements were that: (a) from 9<sup>th</sup> to 13<sup>th</sup> century, knowledge of social sciences as well as scientific knowledge gained promotion among the Muslims; (b) since the Middle Ages the spirit of scientific curiosity severely declined. So the Muslim society suffered from a kind of stagnation and decline; (c) contrary to the approach of Muslims, the West emphasized the acquisition of scientific knowledge, which as a matter of fact, they gained from Muslims, thus, the West was materially developed to the extent that they came forward and took colonial domination over the Muslim countries; and (d) therefore, Muslims should learn the scientific knowledge from the West that is materially much developed at the moment; in this way, they may regain their own past and this would be the compliance of the forgotten orders of the Holy Quran (Mansoor, 2005).

Nine years after the first war of Independence against British colonialism, an educational institution known as Dar-ul-uloom was founded in Deoband by Maulana Muhammad Qasim Nanautavi (Tayyeb, 2009). Imparting the teachings the Holy Quran, Tafseer, Hadith, Beliefs; educating the Muslims on the other useful sciences; providing them with complete knowledge of Islam and nurturing the Islamic morals and inculcating Islamic spirit in students and propagating, preserving and defending Islam through pen and tongue were the main objectives envisaged by the founders (Tayyeb, 2005). The madrassa was to function independent of any government interference and envisioned of freedom of knowledge. Qari Muhammad Tayyeb (Tayyeb, 2009) has also outlined the ideological orientations of the madrassa and they were described by Moulana Nanotavi as the *"Usool-e-Hashtgana"* (the eight principles).

Darul Uloom Deoband set an example before the Indian Muslims and subsequently a vast network of madrassas appeared in the India arena. At that time, the old Madaris system in India was near to extinction and the condition of surviving madrassas was not appreciable at all. The establishment of such a type of institutions certainly made valuable contributions to the preservation of Muslim culture. However, their founders were far more concerned with the past glories of Islam than with the contemporary needs of Indian Muslims. What Muslims needed was the knowledge and skills to compete politically and intellectually with their non-Muslim counterparts. Dar-ul-uloom Deoband excluded the teaching of English from the syllabus; something which was vital for graduates interested in Government employment or for anyone who wanted to be kept apprised of new developments with respect to science and technology. Thus the revitalization of the Muslim community remained unrealized.

At the same time, propagation of education equipped with latest trends was the favorite hobby of Sir Sayyed Ahmad Khan. His preoccupation with the promotion of Indian Muslim education received a boost with the founding of the Scientific Society at Ghazipur in 1864 and the establishment of the Mohammadon Educational College at Aligarh was aimed at to establish an institution which would help the Muslims to monetize under the colonial rule (Hali, 1979). He also visited Cambridge and Oxford Universities, as well as private preparatory schools including Eton and Harrow where he observed the British system of education that he would take as a model for his Mohammadan Anglo-Oriental College (Malik, 1980).

During his stay in the Great Britain, he also got an opportunity to study the social and educational merits of the British. On his return, he published pamphlets about the teaching methods of being followed in the Great Britain, in which he explained the emerging harms of traditional ways of teaching in India. On his return, he setup a *Committee Khastgar Taraqi Taleem e Musلمانan* and under its auspices of the committee, an advertisement was published,

intending to discover the reasons that why Muslims are not taking the advantages while other people are taking advantage of education from British Government (Hali, 1979). In response, 25 comprehensive articles, inclusive of the articles from Nawab Moshin-ul-Mulak and Wiqar-ul-Mulak were received.

According to Manglori (1954), all these articles concluded that: (1) the prudent Indian Muslims think that their prejudice towards the English system of education was harmful; (2) the number of Muslim students in the government schools should be equal to the Hindu students which is at present very low in the government Schools; (3) the reasons under which Muslims did not send their children to government schools were to some extent baseless and the English way of teaching, though, did not fulfill the requirements of Muslims yet it was not utterly needless; (4) even though if government brings some changes in its way of teaching for the sake of Muslims, it is very hard to address all the concerns of the Muslims; and (5) the Muslims have no other option but take care of their education system by preserving the old knowledge and taking benefits from the modern knowledge and they have to make education and training of their children compatible to their need.

Thus the need was felt that the educational affairs of Muslims should be addressed and managed by Muslims themselves. Sir Sayyed had already started off by setting up two old styled schools in Murad Abad and Ghazipur. This was followed by the establishment of another school on modern lines at Aligarh (Hali, 1979). The school initially known as Madrasa tul uloom, was latter transformed to a Mohammadon Anglo-Oriental College. This school commenced its first class on June 1, 1875, applying the government curriculum and operating under the direction of Henry George Impey, a graduate of Oxford University, as a headmaster. The Muhammadan Anglo-Oriental College was finally established two years later when, on January 8, 1877, the foundation stone of the college was laid by Lord Lytton, the Viceroy and Governor General of India (Hali, 1979). At the public dinner in honor of the foundation of the college, Sir Sayyed Khan said: "... gentlemen, there is one thing which I admit sincerely, and without any hesitation, and that is, that the College of which the foundation-stone has been laid today, has been for many years the main object of my life (Muhammad, 1972).

Sir Sayyed Ahmad Khan is quoted as having said on the occasion that: " the real purpose of this College is to spread the European Sciences and Literature among the Muslims so that especially the highly ranked Muslim families produce such a class of persons that should be Muslims by religion and Indians by blood and colour but in terms of taste, opinion and understanding, they should be British" (Mohsin-ul-Mulk 1898).

The Evolution of the Prevalent System of Education in Pakistan: At the time of creation of Pakistan, a dual system in

terms of the responsibility of education existed in the country. Besides the official educational institutions, there were many modern secular and classical (religious) educational institutions. All the religious/classical institutions in the country were non-governmental and the government never took the responsibility of establishing and supervision of such institutions. The Government of Pakistan also recognized this type of division of educational institutions as: (a) Public / Governmental educational institutions; (b) Private educational institutions; and (c) Religious educational institutions (Zia, 2003).

Presently, public and private schools and the Islamic madrassas provide primary and secondary education. Failure of successive governments to invest adequately in the public education sector encouraged the private educational institutions to operate. The Madrasa system education operates in parallel with the formal education system. All the madrasas have their own examination and award (certificates are called as *Sanads*) system that correspond to the formal system such as the *Hifz / Tajweed va Qirat*, also known as *Ibtedayia* is equivalent to the Primary School; the *Mutavassita* is equivalent to the Middle School; the *Sanviya Aama*, is equivalent to the Secondary School Certificate; and the *Sanaviya Khasa* is equivalent to the Higher Secondary School Certificate (NORDIC, 2006).

Following the ideological foundations, that is, the "Usool-e-Hashtgana" (the eight principles) of Dar ul uloom Deoband, most of the madrasas are run on a charitable basis and most of the cases, the fee being charged is either very small or non-existent. However, these madrasas are controlled by their own organizations or boards, (See Table 1, below), that are identified on sectarian lines and these boards also define the curriculum of the institutions under their administration.

Table 1  
*Central Boards of Madrassas in Pakistan*

Name	Religious Inclination
Wafq-ul-Madaris-al-Salafia, Faisalabad (Since 1955)	Ahl-i-Hadith
Wafaq ul Madaris, Multan (Since 1959)	Deobandi
Wafaq ul Madaris (Shia) Pakistan, Lahore (since 1959)	Shia
Tanzim ul Madaris, Lahore (Since 1960)	Brelvi
Rabta-tul-Madaris-al-Islamia, Lahore (Since 1983)	Jamat e Islami

(Source: Rehman, 2004)

Starting from 245 in 1947, the number of madrasa gradually increased in the country and got an exponential boost in 1979, under the rule of General Zia ul Haq (IPS, 2005). The Ministry of the Religious Affairs, Islamabad, in April 2002, estimated the number of religious schools to be about 10,000, with 1.7 million students; though these figures are contested greatly (ICG, 2002; Tahir *et al.*, 2006). The sectarian wise, counts of madrassas are given in Table 2.

Table 2  
*Sect wise break up of Madrassas in Pakistan (2002)*

<i>Jamat-e- Islami</i>	<i>Deobandi</i>	<i>Ahl-i- Hadith</i>	<i>Shia</i>	<i>Brelvi</i>	<i>Total</i>
500	7000	378	419	1585	9880

(Source: GOP 1988; Report of Sindh Police, Daily Dawn 16<sup>th</sup> January, 2003)

Tracing the evolution of the prevalent system of education in Pakistan, if we critically review the post 1857 reform era in the Sub-Continent, two trends are seen as having been emerged: (a) total declination by the Muslims of the modern education System and an effort to save or protect the old system through setting up of institutions like Dar-ul-uloom Deoband; (2) to accept the new educational system thoroughly and introducing it among the Muslims with partial amendments, the representative is Aligarh School. These two educational streams were the need of the Muslims of that time. Aligarh Educational System started creating a class of people who were suited to meet the modern and mundane needs of the Muslims, for example, to compete with the other communities in the economic opportunities and to get the official jobs, etc. In contrast, the Dar-ul-uloom Deoband started to meet the religious needs of the Muslims. Thus both these educational institutions developed expediently and many Madrassas on the pattern of Deoband and many schools and colleges on the pattern of Aligarh were also established. In this way, these two educational institutions emerged as the role models for the education system in India.

The territories which became the part of Pakistan were the Muslim majority areas and many madrassas already existed and their faculty hailed from the Deoband. These ulema who after the partition migrated to Pakistan, established religious institutions; for example Mufti Muhammad Hassan established Jamia Ashrafia; Mufti Muhammad Shafi established Dar-ul-Aloom Malir, Maulana Muhammad Yousaf Banori established Dar-ul-Aloom Islamia Banori Town, Moulana Khair Muhammad Jalandhri established Jamia Khair-ul-Madaris in Multan and Moulana Muhammad Chirag established the Jamia Arbia in Gujranwala. Since the majority of these ulema were Deoband qualified; therefore they completely introduced the **Deoband’s system in these institutions.**

The British Government had established few modern educational institutions in Muslim majority areas. Examples

are the Punjab University in Northern India (Hind) and the Calcutta University in the Bengal. Further experiments made by the Muslims in the field of modern education were based on the ideology of Aligarh. Examples are the Islamia College Peshawar, which later became Peshawar University and the Zamindara College, Gujrat etc. Some institutions were established by the Anjman Hemait-i-Islam. These institutions were different from the educational institutions established by the British in the sense that the subject of Islamiyat was taught in these institutions and there was no prohibition of making any association with national movements like Pakistan Movement. So far their educational missions were **concerned, like the Aligarh’s, the Oxford and Cambridge** (University) were their models (Tiramazi 1990; Jaffar 1972: Nizami, 1961).

These reasons made these two educational institutions as the educational model in Pakistan and this process continues till today. The new madrassas and schools and colleges which established later were the ditto copy of these institutions. No one tried to think that after the establishment of an independent state, the requirements and challenges have been changed and if somebody thought to reform the system, it was a mere patch work and did only some partial amendments.

On the eve of inception of Pakistan, there were only two Universities (Punjab and Decca) in the Country. In the next twenty year, several schools and higher educational institutions were established both in public and private sector. To promote the education, public departments, trusts and Christian Missionaries established many educational institutions. In 1972, the Government of Zulfiqar Ali Bhutto adopted the policy of Islamic Socialism. According to this policy, educational institutions were nationalized and with this, there came an era of expansion of educational initiations in public sector while the private sector was discouraged (Shafqat, 1988).

The share of education in the private sector, both in terms of the numbers of schools, as well as the proportion of children enrolled has been increase significantly since the denationalization of private schooling in Pakistan in 1979 and since then, numerous English Medium Schools were opened and the private system of education got boost (Tahir *et al.*, 2002). According to the Economic Survey (2007-2008), the total number of educational institutions in the country was 2, 31,289 (not including professional and religious institutions). Out of these, 1, 64, 589 belong to public sector and 81,103 institutions belong to private Sector. Till 1991, there were only two universities (Agha Khan University and Lahore University of Management Sciences) in the Country. Presently, according to the official website, the Higher Education Commission of Pakistan recognizes 76 public sector and 65 private sector universities or the degree awarding institutions.

Research by the Institute of Policy Studies Islamabad (IPS, 2005) divides the educational institutions of Pakistan into six major groups.

1. The educational institute under the control and funded by government.
2. Missionary school and colleges.
3. Like missionary institutes control by the local people and organizations.
4. Private run English medium schools.
5. Community school and colleges
6. Religious educational institutes.

Since 1947, about 22 educational reports and policies on education have been made by the government. Analyzing these policies minutely, we conclude that these all gave a status quo to the different systems of education being run in the country. All these policies never promoted a uniform system of education rather a class based educational system was promoted in the country. In this way, these educational policies proved failed in addressing the problem of diversity in educational setup.

Educational policies made in the country shows the spirit of Aligarh underneath, for the reason being that those who were tasked to do the job, were the products of the same system. **Sir Sayyed's ideology yielded effective results when the country was under the colonial rule and as such, it was aimed to promote the Muslims' wellbeing under the colonial rule.** After the independence, it was required that the educational system is shifted as per needs of the new society. Unfortunately, that transformation did not take place and colonial traditions still continue in our educational system. Most disappointing fact is that the English Language **is still the official language, despite the government's many a time resolve to introduce Urdu as official language.**

**A specific mindset controlled Pakistan's education system since 1947.** The English language has been a dominating language since the beginning of the Pakistan. This has caused a massive unemployment especially in the lower class of the society, who is not good at English. **Statistical analysis of the CSS result of various years' examinations reveals that about 2/3 of successful candidates belong to the English medium schools.** The Annual Report of the Federal Public Service Commission (2010) reveals that the results of candidates, qualifying written examination of CSS showed that 69% candidates in Islamiyat, 33% in Every Day Science, and only 5% in English Essay and 3% in English (Précis & Composition) got above 60% marks in the said subjects (FPSC, 2011). The domination of the English is not the healthy sign of the national spirit and just because of English language the people have become strangers in their own homeland.

There is also a hard truth that some elite class, even during the period of Sir Sayyed was disappointed from the Aligarh and some leaders like Moulana Shibly Nomani and

some others left the Aligarh and established an alternate institute, named *Nadwa tul ulema*. The aim was not to follow all the weaknesses of Aligarh and Deoband; rather to accept and adopt the healthy traditions of the both. It is also important fact that in the 1920s, Moulana Muhammad Ali and Moulana Shukat Ali, both educated from Aligarh, under the influence of English instructors, supported the Khilafat Movement. In 1921 before it was elevated to the status of university, Moulana Muhammad Ali, Hakim Ajmal, Abu Kalam Azad and other leaders decided to establish another institution, called *Jamia Millia*, and a group of teachers and students from the Aligarh joined that new university (Hasan and Jalil, 2006).

**Reforming Prevailing System of Education in Pakistan:** The current educational system is lacking a clear direction. Especially, the private run institutions are creating distance between the students and the religion and culture. The recent educational system ignores the important task of character building of the children and never has it approached for the healthy character building for them. Moreover, the system fails to instill the feelings of nationalism among the students. As a result of this mode of education, distances exist between the students and their religion and thus the Islamic education has been confined only to the madrassas. Islam, that was the basis for the establishment of Islam, could not become a wielding power in social life.

On the other hand current educational system of religious Schools failed to fulfill the requirements of modern age. Quite often, these religious educational institutions are blamed to lead the students towards extremism. The present situation of madrassas of country is very disappointing, keeping in view the prevailing sectarianism in the country. Even at the government level, this sectarian divide was admitted and the Ministry of Religious Affairs divided the madrassas into five sects which promoted sectarian gap and differences among religious circles and also people (Rehman, 2004). All efforts regarding changes in syllabus of religious schools are fruitless.

Another serious educational problem we are facing today is the existence of these two parallel but contrary systems. A uniform educational system is not being enforced in our country. Two parallel educational systems are enforcing at the same time, which prepare our educated people totally on the opposite directions. The educational system of schools and colleges is different than which is adopted by the schools of Islamic learning. This double faced educational system is poisoning the whole educational system. An effective communication is very important to bridge the gap between religious education system and mainstream public and private education systems.

Different educational systems are available to different classes of society. There are separate educational institutions for the upper class of the society, where most of the high

ranking government officials, the landed aristocracy and politicians get their children enrolled. The commercialization of education is affecting the education system to a greater extent and socio-economic condition of a student was now a key determining factor of his/her future. Thus on one side, our educational system is breeding a class system and on the other side, various English medium missionaries educational schools take advantage of this situation and create doubts and uncertainty about the Islam in the minds of their students. Thus the Muslim students, though they are not Christians anyhow, are not a complete Muslim.

Pakistan is basically an ideological state and it came into being that the Muslims shape their lives according to Islam in every walk of life in order to meet the challenges of modern age. Since the education is an important pillar for shaping the lifestyle and culture of a nation, an Islamic based educational system is our need to protect our religious honor, national character and ethics. Thus the Islamization of our country's educational system is very important for meeting the aims and ideals behind the establishment of Pakistan. If Pakistan wants to achieve its aims as an ideological country, it should drastically reform the system by utilizing its own sources. While reforming the educational system, it requires such type of persons who have correct and authentic knowledge of Islam and also have an understanding of the modern challenges. So this time reformation and reorganization of our educational system is very important and regarding this reorganization, we should consider these points:

1. Educational institutions like the *Dar ul uloom Deoband*, *Aligarh School* and *Nadwa tul ulema* were established in specific circumstances. Now when Pakistan is a free country and embarking on the path of success as an ideological state, in these circumstances establishment of new educational system, keeping in view the national needs and aspirations is required. The institutions which now serve as the role models were established for the citizens of an occupied country. Challenges were different at that time and today we require an educational system which could meet the challenges of modern age. In this regard, the Founder of Pakistan is quoted to have said the occasion of First Educational Conference in 1948 as: *"If we are to make real, speedy and substantial progress, we must bring our educational policy and programme on the lines suited to the genius of our people, consonant with our history and culture and having regard to the modern conditions and vast developments that have taken place all over the world. ... There is an immediate and urgent need for giving scientific and technical education to our people in order to build up our future economic life and to see that our people take to science, commerce, trade and particularly well-planned industries. We should not forget that we have to compete with the world which is moving very fast in this direction"* (GOP, 1947).

2. The role of the government as a regulatory authority is completely absent from the prevalent system of

education in the context of private run institutions. There should be a uniform educational system to avoid the class discrimination, children should get education in same educational institutions and basis of education system should be social justice. We need a system which is not triple faced and nor mixture of old and modernism. For the implementation of uniform educational system, following steps are needed for due consideration:

- There will be no need of having a parallel form of education in the form of separate religious Schools if we shape our present government sector educational system according to the requirement of Islam.
- Preparation of new and uniform educational syllabus for all the institutions is mandatory.
- Regulation of the educational system including the examinations system and syllabus of the foreign educational institutions working in Pakistan according to rules and regulations of the Government of Pakistan is required.
- An arrangement should be made for professional and technical education in religious schools so that their students may get respectable jobs once they are passed out from.
- Government should form an effective supervision system against the private English medium schools and the institutions which are ideologically inconsistent with the national requirements and the government policies.

3. Education provided by different public and private educational institutions and madrassas lacks quality and diversity. It is imperative for the government to set some standard principles of education and bridge the existing gaps between religious and mainstream education systems by synchronizing the syllabi. A new and uniform syllabus should be prepared in country at every level and all the Syllabi and books should be revised thoroughly. The present day syllabus of our religious schools is different as compared to the days when Muslims were the rulers of Indo-Pak. At that time educational system of Muslims was according to the social and challenges of that era. Now the system of religious suffers from stagnation. The new syllabi of both the systems of education must meet the religious as well as the modern day requirements of the society.

4. The contemporary religious education system has failed to educate the students on the basis of the true principles of Islam and hence build their character and thus the madrasa curricula require a thorough reform and renewal in light of contemporary needs and realities. The assessment of the function of the Madrasa schools varies. The EC Rapid Reaction Mechanism Assessment Mission, in its report, titled, *Pakistan, Education* has argued that these schools might open up and collaborate with the outside world (Smith, 2002). The *Le Monde Diplomatique*, in a recent article, published in March 2006, pointed out few radical

schools but emphasized that the rest of schools primarily serve a religious and educational purpose.

5. We should completely reorganize the religious schools in country. All our educational system should be based on the Quran and Sunnah teachings. Unfortunately, all the religious schools have a sectarian inclination. It is however impossible to get rid of this divide. But at the same time, it may be suggested that all these schools have a uniform and mutually agreed syllabi. Renowned scholars may prepare a common syllabus under the supervision of the Ministry of Religious Affairs or under the *Wafaq ul Madarris* and enforce the same examination system.

6. *Dars-e-Nizami* System is enforced in religious schools at this time which needs reforms. Unfortunately, the present learning is merely a rote learning, rather than to develop the understanding of the subject. It is also required that some new subjects be added; for example, the study of Contemporary Muslim Ummah, Comparative Study of different Religions of the World, and the Comparative study of Jurisprudences of Various Systems, etc. There is also need to add additional chapters encompassing reply to the current issues in the subject of Fiqah. Finally, new subjects like English Language and Literature, Law, Psychology, Sociology, Mass Communications, Computers and Internet Technology, etc be included in the *Dars-e-Nizami*. These subjects should be introduced with the view that the scholars produced by the religious schools are better equipped to answer the reservations and criticism against Islam.

#### Conclusions

**Pakistan's education system has inadequate capacity** and substance to promote the spirit of inquiry and critical thinking among the students. First of all, the government must show a constant resolve to improve the public system of education. This requires the raising public expenditure on education and more emphasis be placed on upgrading the infrastructure. These also require the raising of public expenditure on social sector development so as to make public schools more accessible to the students, especially in rural areas and urban slums. Secondly, the government must take immediate remedial action against extremist organizations seeking to disrupt the education reform initiatives, especially related to girls and women. Thirdly, a Curriculum Review Committee be established and tasked to identify and delete the any material encouraging religious hatred or sectarian or ethnic bias in the national curriculum. Fourthly, the government must adhere to its language policy (announced in December 2003) that makes English compulsory from Class 1 and the religious schools should have no exception A uniform educational system must be enforced in Pakistan and all the foreign educational institutions be compelled to adopt the Pakistani examination system and syllabus so that the education system does not breed a class difference in the society and the acquisition of knowledge should be based on the principle of social justice.

Finally, the training of teachers must be according to the Islamic principles and values, so that they must become a model of Islamic character and the present educational system must be gradually as molded on Islamic lines so that need for the separate religious institutions diminishes.

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