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## Unraveling Madrassa Reforms: Evaluating the Transformations during the Musharraf and Zia Eras in Pakistan

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### Abstract

The purpose of this study is to interpret the dynamics that occurred in the madrassah reforms of Pakistan during the Musharraf and Zia eras and to assess the changes. Focusing on these specific periods makes it possible to analyze in detail the policies, initiatives, and achievements of the madrassa reforms carried out under the leadership of Generals Pervez Musharraf and Zia-ul-Haq. This paper uses a comprehensive literature review approach and analyzes various academic papers, books, and policy documents to understand the background, driving force, and impact of madrasah reforms during these times. This study aims to provide a differentiated understanding of the reform's impact on Pakistan's education system, religious discourse, and social dynamics by examining the positive and negative aspects of the reform. The study explores key goals and objectives pursued during the Musharraf and Zia era, including modernizing the madrasah curriculum, improving teacher qualifications, promoting financial transparency, and tackling potential links to extremism. The policy is being investigated. By critically evaluating the achievements, challenges, and unintended consequences of these reforms, this paper seeks to shed light on the complexities of Pakistan's madrassa institutional transformation.

**Keywords:** Madrassa Reforms, Zia Era, Musharraf Era, Transformation, Pakistan's Education System

### Introduction:

In Pakistan, the reform of madrasas, or religious seminaries, is a subject of great concern and controversy. During Musharraf and Zia's time, notable efforts were made to address the challenges and potential impacts associated with these institutions. The purpose of this study is to interpret the dynamics of the madrasah reforms during these specific periods and to assess the changes implemented. By focusing on the policies, initiatives, and achievements made under the leadership of Generals Pervez Musharraf and General Zia-ul-Haq, this study explores how these reforms impacted Pakistan's education system, religious discourse, and social dynamics. It is intended to provide a nuanced understanding of the impact.

### Evolution of Madrassas: Historical Background and Role in Islamic Education:

Religious education is playing an effective and constructive role in the promotion of Islamic knowledge and literacy in the country. These institutions often provide free education, food, boarding, and lodging facilities to deserving and needy students. When we talk about the background of religious education in Muslim societies. The concept of religious education (seminaries/madaris) is centuries old in Muslim countries. Mosques, as was the practice from the time of the Prophet (PBUH) served as centers of Islamic education for centuries. It was during the Abbasid dynasty (AD 750 - 1258). The need for a more organized education system

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was felt.

The rapid expansion of knowledge and enhancement of administration imperial needs. This gave birth to the Madrasa as a separate entity institution. It is believed to be the first madrasah of Islam.

The world was founded in the city of Fas (Fez) in 9th century Morocco.<sup>1</sup> During the 11<sup>th</sup> century, the Nizamiyah, the first established religious seminary was built in Baghdad offering shelter, food, and free education. During the 19<sup>th</sup> and 20<sup>th</sup> centuries, repeated attempts were made at reforming the religious Madaris in Islamic countries.<sup>2</sup>

This system of Muslims Education spread elsewhere in the Islamic world and Turkish rulers brought it to India when they consolidated their rule there. It was the time of bringing religious and socio-political Change to Indian land after that.

### **Madrassas in Subcontinent:**

The Farangi Mahal Ulama previously inherited a long line of prominent scholars. Madrassas have become a prominent constituent in the religious hierarchy. However, The true glory of the madrassa emerged under Mullah Nizam a few generations later. It spread to schools in the Quran in South Asia in the 18th century. A scholar who is respected for his innate talent. The same was true for Madrasa Rahimiya founded by Shah Abdur Rahim.<sup>3</sup>

### **Madrassas in British Colonial Era:**

Madrassas have a long history that dates back to the seventh century, shortly after Islam was founded. These early educational institutions were founded and financed by monarchs, high-ranking officials, and rich members of the community. Muslims seeking religious education initially formed study groups in mosques, where they were instructed by teachers. Other study centers arose over time, and the first madrassas began to take shape.

Students were taught a variety of courses at these madrassas, including language, grammar, poetry, history, mathematics, and, most significantly, the Quran and sacred law. While text memorizing was encouraged, individual instruction, lectures, and pupil imitation of the teacher were all seen as necessary to reduce faults in religious comprehension.

Thousands of madrassas flourished during the Middle Ages, spreading literacy as far as Russia, Mongolia, China, India, and the Malay Archipelago.

During the nineteenth and twentieth centuries, however, Christian missionaries and colonial authorities such as the British established schools based on Western educational paradigms, offering courses in English, science, and technology. When economies industrialized, Muslims who continued to attend madrassas discovered that they lacked the skills required for well-paying employment, resulting in limited financial mobility. Yet, many madrassas opposed including non-religious courses into their curriculum, resulting in a dual educational system one on Islam and the other on Western ideas.

Most madrasa graduates work in low-wage positions in other madrassas, mosques, or religious shrines, however some work in agriculture. Only a small percentage of these graduates attain substantial financial development. The majority of Muslim families in Mewat want madrassas to offer technical and vocational training. However, the study discovered that even religious leaders who support reform are opposed to higher education, creating a vicious circle of poverty. While free government schools are an option, over three-quarters

of Muslim households in Mewat would choose fee-based private non-religious schools if they could afford it, reflecting the poor quality of education in government schools. Three-quarters of parents who send their children to school in Pakistan's wealthier districts, where more Muslim families are better off than those in Mewat, send their children to school.

A noticeable impact during the 19th and 20th centuries was transmitted with the arrival of colonialists and their institutions. Cultural norms that determine access to resources, power, and status have not only shifted to Western-style acquisition of education but also about adjusting manners and lifestyles to resemble Western people. With modern general education and access to status and power, the Islamic education system converted more inadequate, even the graduates had limited offerings. Islamic educational institutions became a symbol of backwardness, relevant for poor and rural people.

Consolidation of Islamic Empires on the Subcontinent Facilitated the establishment of an organized education system. After collapsing Visited Baghdad in 1257 AD and attracted many scholars to India.

Sultan's court in Delhi was flooded with Central Asian scholars and intellectuals. some Sufis and Scientists also migrated from Central Asia. they started preaching and teaching on their initiative without seeking royal patronage. These contributed to the conversion of many Native Indians to Islam.<sup>4</sup> After the decline of Muslim political power, In the 18th century, subcontinental Europeans rapidly Introduced modern education. In the changed context of subcontinental socio-political life with the founding of Great Britain Rule, Ulema's role was also seen from another context. Under Muslim rule, Ulema enjoyed special privileges. when the collapse of Muslim political power was the source of this patronage, their claims as representatives and leaders of the community were lost.<sup>5</sup>

**Table: Syllabus for Madarras**

SUBJECTS	MADRASA-IRAHIMIYY A	DARS-I-NIZAMI
	NO. OF BOOKS	NO. OF BOOKS
Exegesis (tafsir)	2	2
Hadith (traditions of the Pr ophet)	3	1
Philosophy (falsafa)	1	3
Logic (mantiq)	2	11
Scholasticism (kalam)	3	3
Rhetoric (balaghat)	2	2
Etymology and Syntax	2	12
Medicine (tibb)	1	
Astronomy and mathematics (ha'at aur hisab)	Few small brochures	5
Jurisprudence (f qh)	2	2
Principles of jurispr udence (usul-I-f qh)	2	3
Mysticism	5	

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### **Madrasas in Pakistan: Historical Context and Government Religious Policies:**

The historical backdrop of Madrasas in Pakistan can be traced back to the attainment of Independence from the British in the sub-continent, tailed by the sudden rise in numbers

aimed at Zia-ul-Haq's religious imperative when these theological schools mushroomed and were subsidized on the logic of Jihad. There were only 25 religious theological institutions when Pakistan gained Independence but this number kept growing; However, the Government has to pay serious attention to the reason behind the growth and reliability of these institutions. Puri<sup>7</sup> described that although there are so many criticisms behind the madrassas in Pakistan all the madrassas are not involved in terrorist activities. Ibrahim Musa<sup>8</sup> declared himself a friendly critic of Madrassa in South Asia. He declared that these Madrassa have the aptitude to spread Islamic thoughts more clearly but unfortunately, they failed," *to affect the intellectual transformation of contemporary Muslim societies, especially in the sphere of religious thought.*"

Waqas Sajjad<sup>9</sup> mentioned that in Pakistan religious education maintains an essential position in the general educational system of the nation. In the 1980s, religious establishments in Pakistan were purportedly helped by an increase in financial resources from the governments of Europe, Saudi Arabia, and the United States. They saw these institutions as selecting pools for candidates of anti-Soviet warriors. The mid-'90s were characterized by the Taliban advancing types of Madrassas in Pakistan. The Madrasa system developed gradually in South Asia from the 12th century, but especially after 9/11, it gained international attention. many senior Taliban leaders who protected Osama bin Laden were raised in a Pakistani Madrasa.<sup>10</sup>

In the media, madrassas are accused of fostering religious fanaticism and sectarianism 'Terrorist breeding' for violence within Pakistan, and international Islamists Jihad.<sup>11</sup> However, before the Red Mosque incident, these claims were based primarily on anecdotal evidence and interviews with several individuals involved in jihad.

### **The Madrasa Network in Pakistan: Registered and Unregistered Institutions:**

Pakistan has 16,000 registered madrassas and many more unregistered madrassas. A registered madrasah has sought formal affiliation with one of the five madrasas. Government-approved boards (wafaqs). Wafaqs is organized to represent five. A major school of thought in the country: Wafaq-ul-Madaris Al-Salfia (Ahl-e-Hadith) was established in 1955, Wafaq-ul-Madaris al-Arabia (Deobandi) 1959, Wafaq-ul-Madaris Shia (Shia) 1959, Tanzeem ul Madaris Ahle-Sunnat-wal-Jamaat (Barelvi) in 1960, Rabta-ul-Madaris Al-Islamia in 1960 organized as a three-tiered structure to which all registered madrasas belong a group of ulama (scholars) drawn from higher madrasas Executive Council was responsible for the execution of the most important decisions. Wafaqs are Responsible To register and coordinate the activities of all madrasas within a particular sect. The most important feature, However, is the development of a standardized curriculum that meets annually. Advanced class examinations and issuance of diplomas within the madrasah.

In the 1980s, the government recognized the highest degree in Islamic studies issued by Wafaqs as a master's degree. Islamic/Arabic.Wafaq operates as a semi-autonomous agency that can make decisions on Curriculum and other activities within the Madrasa. However, that decision is controlled by the government. test. Government officials come from the Ministry of Education and the Ministry of Religious Affairs. Responsible for coordinating activities with Wafaqs.

### Wafaq ul Madaris

In Pakistan, the following five wafaqs stand under the umbrella of religious education.

**Table: Central Boards of Madrassas in Pakistan**

Name	Sub-Sect	Place	Date Established
Wafaq ul Madaris	Deobandi	Multan	1959
Tanzim ul Madaris	Barelvi	Lahore	1960
Wafaq ul Madans (Shia) Pakistan	Shia	Lahore	1959
Rabta-tul-Madaris-al-Islamia	Jamaat-i-Islami	Lahore	1983
Wafq-ul-Madaris-al-Salafia	Ahl-i-Hadith	Faisalabad	1955

(Islamabad: Islamabad Institute of Policy Studies, 2005),<sup>12</sup>

Rahman points out that Wafaq ul Madaris Arabia contains more than 70% of all Madaras in Pakistan. The role of the Madrassas is important as these institutions fulfilled the need of a large portion of the Pakistani population. Ambiguity in this system creates problems for the government and because of the low quality of education in madrasahs, there is a need to change the madrassa framework in the south and East Asia.

The Wafaqs divide madrasas into four academic levels:

1. Abtadiya/Amma (primary) and
  2. Thatani/Khasa. (intermediate level),
  3. Wustani/Aliya (Bachelor's degree),
  4. Foqani/Almiya (Master's degree).
- madrasah, unlike educational institutions within the secular system, within the system, he can offer all four levels of education. Same facility. They continue to develop, except for the madrasas founded by famous scholars Gradually, starting with primary education and then introducing higher levels. a set curriculum It follows his Dars-i-Nizami, developed by a high-ranking Indian ulama in the 18th century. All five Wafaqs, although the specific texts taught vary. Children usually have to study secular subjects up to admission according to the state-recognized curriculum for secular schools. In secondary education, the education provided in the madrasah is particularly focused on the Qur'an and Hadith (Teachings of Prophet Muhammad). A madrasa is primarily a boarding school to teach. As is done in regular school classrooms where teachers follow an established curriculum. However, lessons are much longer than in regular schools, lasting from sunrise to sunset. There's lunch, prayer, and an afternoon break.

### State-Controlled Madrassas in Indonesia, Malaysia, and Bangladesh: Challenges and Opportunities:

The noteworthy things related to madrassas working in Indonesia, Malaysia, and Bangladesh are now all working under state control. These religious schools are controlled and financed by the governing body and teach subjects like math, English, and science. They charged minimum fees and suppose a vital part in ornamental educational access among poor groups. In any case, educators in these madrasas regularly need formal preparation. These deficiencies and shortcomings together with an accentuation on the retention of religious writings imply that even students of government-perceived madrasas might linger behind their companions from non-madrasa schools as far as proficiency in comprehension and mathematical abilities are concerned. At the end of the day, these transformed" madrasas do not offer a learning advantage like that offered by conventional schools in Pakistan and

elsewhere.

The madrasa was part of life in the Islamic world and more in the subcontinent for centuries. It is very useful to the community. For a long time, these were the only education system for Muslims. In addition, these too sources of social assistance, free education, meals, and housing are provided to the poor. But madrasa education remains frozen in time, fails reforms and updates, and is consistent with modern requirements. Produced graduates Madrasa has a fixed and rigorous idea that prefers its traditional knowledge of rationalism and reasoning. Recently there a link between madrasa and terrorism has been claimed.

Recent activities on the countrywide and global stage have forced the authorities to don't forget the law and reformation of madrasahs. Half-hearted efforts via way of means of the authorities, and resistance from a madrasa, have successfully stalled the process. In the process, madrasa authorities have taken the shape of just about a motion in self-defense. There being no opportunity for madrasahs, at least in the foreseeable future, the possibilities of reforming madrasahs want to be deliberated upon notwithstanding all of the issues. Because of this, the potentialities of reformation of madrasahs will shape the idea of the research, overlaying issues, and potentialities, to suggest possible coverage alternatives for quick and lengthy terms reformation.<sup>13</sup> Policy advocacy remains heavily biased toward financial incentives.<sup>14</sup> However, given the example of Bangladesh's prominent madrasahs, which were economically stable, and resisted reform where analysis begins to reveal the limits of these concepts of humanity and political predictions without considering economic aspects and incentives.

There are madrasahs with weak financial bases in all three countries. There is a strong tendency to accept reforms. It is impossible to explain adherence to orthodox religious beliefs among the ulama of the larger madrasahs in Chittagong and refusal to accept financial incentives offered by Chittagong nations without regard to them and the attraction of their Islamic faith follower.<sup>15</sup>

The financial guarantee provided by popular follows has made this possible "The South Asian Ulama will organize a madrasah under the Wafaq (joint platform) to protect their interests, including effectively deflecting state pressure to reform Madrasa. Wafaq ul Madaris Al Arabia, Bangladesh, currently has 9,000 registered madrasahs. Rabata-ul-Madaris Al-Islamia, the last Wafaq established In Pakistan, there are over 1,000 registered madrasahs, and Wafaqul Madaris Al-Arabia has 10,000. These joint platforms have further strengthened the negotiation ability of religious elites to state. It's their officer Since then, Wafaq has been in regular negotiations with the Pakistani state initiative to register all madrasahs in 2001. Wafaq ul Madaris al-Arabia Bangladesh Ulama is a Qaumi Madrasa negotiation with the Bangladesh government for degree recognition<sup>16</sup> Ulama's ability to resist government pressure for reform shows that this is informal. Institutions often have followers within the formal system, making religious elites more assertive, as in the case of Pakistan and Bangladesh. Some of the reasons for the slow progress of Pakistan's reform program are Many ministry officials responsible for implementing reform programs Practice Muslim respect for Elder Ulama and are not confident in his goals.<sup>17</sup>

A look at this has profound importance because of winning safety surroundings where madrasahs have to grow to be suspected by authorities in addition to certain segments of the society. Foreign strain is likewise stressful reforms withinside the madrasa system. All

stakeholders seem caught in their factors of view. In the given situation, there may be a want to conform to an answer that's non-violent and practical. The underlying reality is that disagreement will now no longer remedy any issue, as a substitute it can exacerbate the problem. The scope of a look has been restrained to reformation without extra-recognition of sectarianism or hyperlinks to terrorism which might be the favored subjects below the winning surroundings.

### **The Curriculum of Pakistani Madrasas: A Focus on Islamic Education:**

Madrasas, also known as Islamic schools, are a significant part of Pakistan's education system. These institutions provide religious education to students, with a focus on Islamic studies, Arabic language, and Quranic memorization.

The curriculum in Pakistani madrasas is generally structured around Islamic theology and law, with a heavy emphasis on Quranic studies. Students begin by learning to recite the Quran and memorize significant portions of it. As they progress, they study Islamic history, jurisprudence, theology, and ethics.

While the curriculum in madrasas focuses primarily on Islamic studies, some institutions do offer other subjects such as mathematics, Urdu, and English language. However, the focus is primarily on religious education.

The Pakistani government has taken various steps to reform the madrasa system to ensure that students receive a well-rounded education, including secular subjects. However, these reforms have been met with resistance from some religious leaders, who argue that the curriculum should remain focused on Islamic studies.

Overall, the curriculum in Pakistani madrasas is heavily focused on Islamic education and is often criticized for not providing students with a broad-based education that can prepare them for the modern world.

Wafaq ul Madaris Arabia		Mainstream System	
Level	Duration	Level	Duration
Ibtedaiyah	5 Years	Primary	5 Years
Mutawassetah	3 Years	Middle	3 Years
Thanviah-e-Aammah	2 Years	Secondary	2 Years
Thanviah-e-Khassah	2 Years	Higher Secondary	2 Years
Aaliah	2 Years	Bachelors	2 Years
Aalemiyah	2 Years	Masters	2 Years
Takmeel	1 Year		

Most madrassas are standardized through Mulla Nizamuddin referred to as Dars-e-Nizami. This syllabus has been adjusted through the years however nevertheless keeps that vital substance. Madaris see themselves as preservers of Islamic tradition, individuality, and culture.

### **Registration of Madaris:**

Madrassa Reform Program now no longer yields any effective and sizeable results. In the

wake of this failure, the Ministry of Religious Affairs tried some other effort, this time to check in madrasahs. Madrasahs have been motivated, partially correctly however with primary concessions, to check in beneath the Societies Registration (Amendment) Act 2005. According to Vakil Ahmad Khan, "Approximately 6000 madrasahs have been already registered with the authorities beneath the Societies Registration Act 186039, earlier than the registration workout become launched. Currently, the general wide variety of registered madaris is more or less".<sup>18</sup> For this success, the Ministry of Religious Affairs needed to make critical concessions to madaris which have, in a way, furnished further electricity to madaris. For instance, they had been accredited now no longer to divulge their assets or earnings and authorities have virtually conceded to a degree-awarding reputation of the madaris. The efforts got here to a halt with the incident of Lal Masjid wherein radical and stanch management become capable of hijacking the process, the main primary setback to authorities' efforts to reform Madaris.

### **Madrasa Reform Programme (MRP).**

The government of Pakistan thru the Ministry of Education released Madrasa Reform Program in 2002<sup>19</sup>; 5-year software with Rs. 5729.395 million finances with the purpose of 'main streaming' the 8000 madrasahs. The Ministry of Education become tasked to perform a reform venture with the following objectives<sup>20</sup>

1. To train English, Mathematics, Social Studies/Pakistan Studies, and General Science at the Primary stage in 4000 Madaris.
2. At the Middle and Secondary stages in 3000 Madaris even English, Economics, Computer Science, and Pakistan Studies at the Intermediate stage in a thousand Madaris to combine spiritual training with formal training machines and to bridge the gulf among parallel streams of training.
3. To open traces of communicate with the Ulema who run the Madaris to impart spiritual training and formal training for selling Islamic values at country-wide and worldwide levels.
4. To usually enhance the first-class and scope of training being imparted in 8000 Madaris thru delivering the grant salaried, expenses of textbooks, desk-bound objects, and sports facilities.
5. To offer the value of 5 computers, printers, and a demonstration system for Pc lab at the Intermediate stage to a thousand institutions.

Consideration of reform in the three countries began early, with the government's ability to undertake reform programs and the level of acceptance of those programs; Reformation within the madrasah has changed greatly. Ironically, Pakistan was the last country where political leaders were most vocal in criticizing madrasah education. States starting reform programs. Government tested Quranic Schools a reform program led by the Ministry of Education in the early 1980s.

However, no formal program was launched until 2002, when a \$225 million aid package was put together by the United States under the banner of the War on Terrorism. <sup>21</sup> Reforms also face the greatest resistance in Pakistan from the religious elite. The program has not recorded any notable success. In 2007, only 250 of his 16,000 registered madrasahs in Pakistan accepted it. National Reform Program,<sup>22</sup> a program he completed in 2009.

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### **Registration of Madrasas under the Societies Registration Act: A Failed Attempt at Reforming the System.**

Madrassa Reform Program now no longer yields any effective and sizeable results. In the wake of this failure, the Ministry of Religious Affairs tried some other effort, this time to check in madrassas. Madrassas have been motivated, partially correctly however with primary concessions, to check in beneath neath Societies Registration (Amendment) Act 2005. According to Vakil Ahmad Khan, "Approximately 6000 madrassas have been already registered with the authorities the Societies Registration Act 186039, earlier than the registration workout become launched. Currently, the general wide variety of registered madaris is more or less 1510240". For this success, the Ministry of Religious Affairs needed to make critical concessions to madaris which have, in a way, furnished further electricity to madaris. For instance, they had been accredited now no longer to divulge their assets or earnings and authorities have virtually conceded to a degree-awarding reputation of the madaris. The efforts got here to a halt with the incident of Lal Masjid wherein radical and stanch management becomes capable of hijacking the process, mainly to primary setback to authorities' efforts to reform madaris.

There are 16,000 registered madrasas in Pakistan i.e. madrasas the central five are registered with Wafaq (collection platform). These Wafaqs are semi-autonomous organizations run and endorsed by 'Ulama'. government. An unregistered madrasah, an affiliated school usually with one-room Mosques called Maktabs is much more numerous.<sup>23</sup>

The content of the program reforms introduced by the state is simple to rule out because the reform program has had the same objective in all told 3 countries: namely, to introduce trendy subjects—English, mathematics, social studies, and general science—into the madrasah curriculum so that the scholars "integrate into the thought economy and society."<sup>24</sup> In Pakistan, the primary section of the program, initiated in 1983, centered on primary categories and, throughout the second phase, the main focus shifted to secondary education. The expertise has been similar in Asian nations and Bangladesh. the various level of acceptance of the reform program is therefore not explicable by the differing philosophical content of the reform program.<sup>25</sup>

The reason why the madrassa failed to reform so far is the persistence of orthodox religious beliefs despite government financial incentives. However, it should not be taken to mean that the old Ulama does not understand its need. Improving the existing madrassa education system.

In Bangladesh, the formal Madrasa Education Board operated below the auspices of the Ministry of Education as early as 1979. In Pakistan, this system falls below a task director withinside the Ministry of Education and this system has been beset with several troubles together with the discharge of the permitted budget and an inadequate variety of staff. In India, the modernization software is under the supervision of the Ministry of Minority Affairs instead of an independent board. In West Bengal, however, wherein the country madrasa assists software has extended the most, the country has a separate madrasa board simply as withinside the case of Bangladesh.

Neither Pakistan nor India has incentives or government structure for implementing these reforms has been clarified and the results are weak acceptance of these programs within the

religious community. In India, the female teacher was appointed to a remote madrassa. Getting these teachers to do these physically demanding tasks consumed most of it Their slight compensation (Indian Rupee 1,000 [the US \$ 18]). In addition, many teachers did not know Urdu, which made it easier to communicate with people who mainly speak Urdu. <sup>26</sup> In the context of Madrassa in Bangladesh, It was also financially unstable. With a combination of strong financial incentives and a weak financial base, Jamaat Islami has moved to reform strategies that are more efficient for many Madrasas.

### **Resistance to Change in the Pakistani Madrassa Education System: Balancing Religious Education and Modernization:**

The reason why the madrassa failed to reform is the orthodox ideas of the Madrassa authorities despite government financial incentives. However, it should not be taken to mean that the Ulama does not understand its need to improve the existing madrassa education system. <sup>27</sup>Ulama was critical of the state of madrasah training and recognize the need for improvement. Alama started the conversation by defending the education provided under the statement of responsibility Madrasahs best justified their position concerning the limited resources who operate them. In many Ulamas, the public has a bad impression of madrasah education, madrasahs are no longer madrasahs that Produce scholars of high repute. These Ulama recognize the need to improve the madrassa education system, the best reform for them is not to withhold religious content from their children in the more mundane subjects, but those in which the student is well versed in the field. More Islamic text choices and better command of Arabic.

The focus of state-controlled reforms is on the secularization of religion. Madrassa finds Ulama's vision of reform revolves around production. A scholar of Islamic studies who specializes in and is well versed in Islamic studies. A much wider range of religious texts. Why these reform voices ranked

The proportion of old Alamas who have not made real changes in the madrasah curriculum is best described by Arthur <sup>28</sup>:

(1) High set-up costs that bring benefits

Decrease in unit price due to increase in production volume.

(2) A learning effect that improves the product or reduces the cost as the product becomes more popular;

(3) A co-ordination effect;

Those that bring advantages to cooperation with other economic actors who take similar actions.

(4) Adaptive expectation that an increase in market prevalence will occur; Increase confidence in future prevalence.

### **Recommendations:**

Based on a comprehensive study of Musharraf and Zia-era madrassa reforms, several key recommendations have emerged that can guide future political and decision-making processes in the field of education and religion in Pakistan.

1. Sustainable implementation and monitoring: Prioritizing sustainable implementation and robust monitoring mechanisms is critical to future reform initiatives. Ensuring consistency

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and long-term impact requires continuous evaluation, adaptation, and accountability. This may include regular reviews of curriculum updates, teacher qualifications, and organizational transparency to ensure that desired outcomes are being achieved.

2. Overall Curriculum Review: Modernizing the madrasah curriculum is essential, but it is equally important to strike a balance between religious teachings and contemporary issues. Future reforms should involve academics, educators, and stakeholders to develop curricula that provide both religious knowledge and essential life skills to prepare well-rounded individuals for a rapidly changing world.

3. Comprehensive Stakeholder Engagement: The engagement of diverse stakeholders, including religious scholars, educators, students, parents and civil society groups, is essential to increase the effectiveness of reforms. Collaborative approaches address potential resistance, foster ownership by various stakeholders, and lead to more successful and widely accepted reforms.

4. Professional Development of Teachers: To improve the quality of education in madrassahs, it is necessary to invest in teacher training and professional development. Allowing teachers to improve their teaching skills and expertise contributes significantly to better learning outcomes and a richer teaching experience. Countering extremism: Madrasa reform aims to mitigate potential links to extremism, but targeted strategies to identify and counter-radicalization need to be incorporated into the reform process. This includes building a platform for open dialogue about religious interpretations, encouraging critical thinking, and fostering open discussion of current challenges within the framework of Islamic teachings.

5. Transparent Financial Oversight: Improving financial transparency within a madrasah is essential to clearing up misunderstandings and ensuring that resources are allocated efficiently. Having clear financial reporting standards, auditing practices and oversight mechanisms in place will help build trust and credibility.

6. Long-term vision with short-term goals: To address complex reforms, it is important to develop a long-term vision while setting achievable short-term goals.

7. Research and Ongoing Evaluation: Ongoing research and rigorous evaluation of reform efforts are essential. Continuous data collection and analysis provide insight into the impact of evolving reforms, helping us refine our strategies and adapt to changing conditions.

**Conclusion:**

The madrasa reforms of Musharraf and Zia's time reflect a complex interplay of education, ideology, and social change. While Zia's reforms focused on tailoring the madrasa to a particular interpretation of Islam, Musharraf's era aimed to balance tradition with modernity. Both approaches aimed at shaping the development of religious education and its impact on Pakistan's socio-cultural landscape.

Looking back on these reforms, it becomes clear that the challenges and achievements were linked. Balancing the demands of religious education with the demands of a rapidly changing world remains a complex undertaking. Lessons learned from these times will inform future reform efforts, such as creating holistic curricula, promoting critical thinking, ensuring teacher quality, promoting inclusiveness, and addressing potential extremism issues. It can be a guideline.

Finally, the history of madrassah reforms during the Musharraf and Zia eras emphasizes the

importance of education in shaping a nation's identity and future. As Pakistan continues to navigate the complex crossroads of tradition and progress, these historical experiences can be used to design educational systems that preserve cultural and religious traditions while preparing students for the challenges and opportunities of the modern world. Offers valuable lessons.

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