

Madrassah Education and Militancy: Reality and Assumptions

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Abstract:

Private Schools, Public Schools and Madaris are three main educational systems which are functioning and giving education in Pakistan. The main school system in Pakistan is based on largely the British educational system. The religious education is imparting in formal and informal modes. The madaris are giving formal religious education to the students and various informal occasions like Dars-e-Quran are also available to get informal religious education in Pakistan. The Dars-e-Quran is arranged at home and religious is hired to teach the children. The members of the Tablighi Jamaat are also performing the task of imparting informal education in the whole world. After the 9/11 events, the Madrassahs in Pakistan had got the attention of the western media and policy makers. Though, in the terrorist attacks in United States of America, no madrassah student was involved. After 9/11 events, the western media had portrayed Pakistani madaris as nurseries or factories of Islamic militancy and terrorism and put responsibilities to the madaris for said incident without any investigation. This paper discusses the various aspects of madaris education. The paper also analyzes whether there is any role of the madaris for spreading extremism in Pakistan. The paper will highlight the role madaris for creating radicalization in Pakistan.

Keywords: Madrassah Education, Militancy, Reality and Assumptions.

Introduction:

The education system in Pakistan is based on main-stream schools which are private or public schools or religious schools (Madaris). The main school system Pakistan is based on largely the British educational system. The three main forms of educational systems (Private Schools, Public Schools and

Madaris) are functioning and giving education in Pakistan¹. The religious education in Pakistan is imparting in both formal and informal modes at the religious educational institutions. The formal primary education is teaching in Makatib and secondary and post-secondary Islamic education is imparting in madrassahs. The madaris graduates with Alimiyah degrees can take special Post-Alimiyah degrees in the subject of Hidith, Fiqh, Iftab and other subjects in the in Pakistan. This degree is awarded from specialized madaris or International Islamic University, Islamabad. On the basis of Alimiyah degrees, Pakistani students can precede Muslims countries for Post-Alimiyah or other degrees. A part from these programs of formal religious education, various informal occasions like Dars-e-Quran are also available to get informal religious education in Pakistan. The Dars-e-Quran is conducted in Pakistanis' homes. The members of the Deobandi influenced Tablighi Jamaat are also performing the task of imparting informal education in the whole world. Some madrassah have also established separate schools which are affiliated with public boards for conducting examinations and issuing certificates. After 9/11 terrorist attacks on the United States of America, the Madaris in Pakistan had received the consideration of the policy makers in the United States of America and other world². After 9/11 events, the western media had portrayed Pakistani madaris as nurseries or factories of Islamic militancy and terrorism and put responsibilities to the madaris for said incident without any investigation. Even though none of the terrorist attackers involved in 9/11 attacks had got education from Madaris in Pakistan or anywhere in the world, it was alleged that the Madaris are nurseries or incubators of militants in Pakistan. On the other hand, the Islamic world tried to clarify the West that Madaris are bastions of Islam having with an exceptional a historic background. The Pakistanis believe that madaris are strongholds of Islam and not only imparting religious education but also playing a major role for the moral character of the Muslims. The both were right on their sides because both had incomplete information regarding the Madaris education and failed to convince each other. The September 11, 2001 terrorist attacks had highlighted the madaris linkage with Islamic militancy and radicalization³.

The Madaris are creating communities of backing and support of militancy, terrorism and radicalization in South Asian region. The Pakistani Madaris are producing such literature which is security threat to the South Asia⁴. It is true that before 9/11 terrorist attacks a very few US policy makers had known of Pakistan's religious schools or Madaris because the Madaris are religious or Deeni schools. After 9/11 events, the United States of America and other world had focused on Madaris education. The press reports, various western scholars, renowned research institutions, think tanks, and other organizations verified that Pakistani Madaris are posing serious threats for the stability of the South Asian and also for the national security interests of the United States of America in the region. The Popular western media had flashed reporting regarding the Pakistani Madaris in the context of Afghanistan, Taliban and Islamic militancy in Pakistan.

Peter Singer states that there is a great link between the Madaris and terrorist and extremists in Pakistan⁵. Robert Looney also examines the madrassah education in Pakistan, "although with greater cynicism about both links between Madaris and militancy and the usual estimates of the number of Madaris⁶". The International Crisis Group (ICG) had issued a report on Pakistani Madaris in 2002 which indicates that Madaris education is creating militancy and sectarianism in Pakistan. The report claimed that a third of the students in Pakistan are getting education from the Madaris⁷. The leading American newspaper The Washington Post had published 231 articles on Madaris Education from 2001 to 2010 and in those articles; the Madaris were treated as factories of ideological indoctrination and even military training for terrorist organizations. The Washington Post articles have signified the Madaris or religious schools with the terms of violence or extremism/fundamentalism. And it is framed that the Madaris are genesis of violence and hatred towards the West⁸. William Dalrymple states that there are no links between Madaris and militancy and it is exaggerated to create such links between Madaris and militancy. He says that Madaris are making and

running a parallel education system to the other education system in Pakistan and they are making efforts to prepare their students to perform their functions in a modern, plural society⁹. Peter Bergen and Swati Pandey had gone through the bio-data and backgrounds of seventy nine terrorists who had involved into five main terrorist attacks like the 1993 World Trade Center Bombing, the 1998 Bombings of two U.S. Embassies in Africa, the September 11, 2001 terrorist Attacks, the 2002 Bali Nightclub Bombing, and London Bombings in July 2005. The study revealed that they have no link with Madaris. The terrorist attackers and masterminds of the terrorist attacks were University Degrees¹⁰. Marc Sageman had the same findings as of Peter Bergen and Swati Pandey. Marc Sageman had studied the various characteristics of the terrorists and had concluded that Madaris are very low correlated with the terrorist attacks and higher learning institutions had close correlation with producing of terrorists¹¹. Alexander Evans had made analysis of various Madaris and discussed the role Madaris and their connection with militancy and terrorism; he concluded that Madaris are not threats to regional and international security. He presented the compelling evidence against the popular notion that Madaris constitute threats to regional and internal security¹². There is a great contradiction in opinions of the scholars regarding the Madaris. Some had made their analysis that Madaris are posing security threats for nations and they are saying that Madaris are incubators of militants in Pakistan. Those who had visited Pakistani Madaris and keenly observed their structure and infrastructure had different opinions and they identify that Madaris are parallel education system in Pakistan. This problem and contradictory is elaborated that many scholars had relied predominantly on special kind of data and they used one analytical lens to interpret these data. They had relied almost exclusively on interviews data from inside or outside Pakistan. Many researchers have utilized the works of Mumtaz Ahmad, Jamal Malik, Muhammad Qasim Zaman, J. K. Kraan, Barbara Metcalf, and Francis Robinson on Pakistan and South Asia to present their analysis and findings¹³. The research efforts fail to utilize various quantitative studies to corroborate interview data and quantitative data for Pakistan's Madaris are numerous¹⁴. The research conducted by Saleem

Ali is praiseworthy because it pursues to associate interview data with other forms of survey data¹⁵. Saleem Ali analyzed that sectarian violence in Pakistan linked sturdily and completely with Madrassah infiltration. The main drawback of his research work is that it does not imitate momentous knowledge of the operations of militant group in Pakistan. It is evident that the Madaris provide full time enrollment of the students and give also boarding facilities to the students. The majority of Madaris in Pakistan provide this facility to the students. They provide free education and food facility to the students. The students who use informal mosque schools along with their public or private school are much higher. There is no exact data is available for part-time utilization of religious schools and there is also no solid any evidence suggests that full-time Madaris market share is expending. The socioeconomic profiles of the Madaris students are not different from the public school students and they have similar profiles. It is noted that Madaris have a higher proportion of wealthier than public Schools¹⁶. Tahir Andrabi, Jishnu Das and Asim Ijaz Khwaja say that nearly 12 percent of Madaris students belong to Pakistan's richest families¹⁷. C. Christine Fair says that the Madaris have not ties with militancy. She has conducted research on 140 families of slain militants who fought against Indian army in Indian held Kashmir. The analysis of militant's data suggests that Madaris were not most important places for recruitment of the militants¹⁸. She pointed out that there were very less numbers of the militants had the Madaris background which was less than a quarter of those militants¹⁹. Sageman, Berrebi, Bueno de Mesquita, Krueger and Malekova, Evans, and Bergen and Pandey had also verified the findings of the C. Christine Fair. They stated that there were very little evidences that international terrorists had Madaris backgrounds²⁰. They further said that suicide terrorists in Pakistan and Afghanistan some extent belong to the Pakistani Madaris in Khyber Pakhtun Khwa (KPK). They pointed out that the sectarian militants have connection with sectarian Madaris in Pakistan²¹. The renowned researcher Tariq Rehman has conducted the survey of Public, private and Madaris students and teachers in Pakistan. He has pointed out that the Madaris students are more inclined to support militant's activities in Indian held Kashmir

and they wish to have a war between Pakistan and India to resolve the issue of Kashmir. The teachers of the Madaris were more inclined than the public and private school's teachers to fight an open war with India on Kashmir issue and they justify militants' activities in Kashmir²². Tahir Andrabi stated that "Madarais utilization is less ideological than private school utilization in Pakistan²³." No doubt, it is an evident that the Madaris created sectarian violence in Pakistan which took hundred deaths every year. A major issue which associated with Pakistan Madaris is that they are not producing competent Ulema who can guide the people about the modern and latest problems of the modern Islamic State. The Madaris are producing intolerant society in Pakistan. The government is not taking concrete and solid steps to make reforms in education in Pakistan especially Madaris education. The government made announcements instead of concrete steps. When government announced some reforms in Madaris education, a significant resistance has come from the Madaris administration and under pressure, the government was totally failed to make concrete steps of madrassah reforms in Pakistan. The madrassah administration raised objections for Madaris reforms and their registration. They object why they are asked to get registration of the Madaris and to regulate when no comparable requirement exist for the private schools in Pakistan²⁴. Due to great resistance from Madaris, the government stepped back and remained failing for reforms. The formal religious education is giving at the institutions which deliver religious education almost exclusively²⁵. The majority of Pakistani has sent their children to the Madaris to memorize the Holy Quran for attaining the title of Hafez-e- Quran or Hafez. Many students attend mosques for religious education along with their mainstream education. The majority of the children in Pakistan got religious instruction from the Maulvi (Religious Scholar). Many families in Pakistan arranged Maulvis at home for the religious education. They visit their homes on regular basis for some time. In this way, the religious education is not clearly confined to Madaris. Islamic Studies is compulsory taught at higher secondary level, undergraduate level in all private and public institutions. Even, it is taught at professional degree level of engineering, medical, veterinary, Pharmacy and for

other professional levels. Urdu or Arabic is main medium of instruction at madras and in some Madaris English is also used for medium of instruction to local and foreign students. The exact data and information of the funding of the Madaris are not available. The Government a number of times tried to get data but failed. There are some Madaris which creates their own income resources to fulfill their expenditure like Jamia Binoria SITE of Karachi having a twelve –acre enclave with many private-sector enterprises, including family restaurants, student canteens, wedding lawns, bakeries, and other business. The majority Madaris claim that their major income sources are Zakat and Fitrana which people give to the Madaris. Some Madaris denied that they are receiving Zakat. The people also give food and kitchen supplies to the Madaris. The religious Affairs Ministry, Government of Punjab, Provincial ministry of Zakat provides scholarships from the Zakat Funds to the students of Madaris and public schools students also. That aid is given to the students after getting certificate from Local Zakat Committees that they are poor and reserved for Zakat. The Madaris don't pay tuition fees and lodging like public and private schools. In some Madaris, the students even don't pay the prices of books and stationary. The Zakat stipends to the Madaris students are more lavish for the Madaris students and offer a financial inducement for the student to pursue religious education. The English education is considered more valuable and indispensable as social status and employability in Pakistan. Many employers in private and public sectors mention in their advertisements for jobs to those who have fluent in English language and parents naturally believe that private and public institution are better and useful for their children and they admit their student where English is used as a medium of instruction. The Madaris students were deprived of the private and public sector jobs and compel them to join various militant organizations. One reason to join militant organization is that the Madaris students who have degrees from Madaris and even equivalent to the degrees obtained from public sector or private sectors universities. Many madaris claim that they are imparting quality education in the madaris and parents trust them. Only 23.5 percent parents enrolled their children exclusively in madaris. The majority of the parents use both

madaris and public school to educate their children. Matthew J. Nelson says that many people in Pakistan consider religious education as a fundamental feature of a good education²⁶. Many madaris are now bringing new non-Islamic educational products to the market. Some madaris are opening new English –Language schools to impart quality education like private schools and higher learning institutions. They are using Urdu, English and Arabic for their education modes. They have also adopted the government curriculum. It is true that madaris are focusing on formal religious education and a large number of poor students are imparting education in the madaris. The poor students are not get education from madaris but more than 12 percent of rich families’ children are also getting education the madaris.

The policy makers in Pakistan or elsewhere in world are more concerns regarding the exact numbers of madaris. Although, the ministry of Religious Affairs, Government of Pakistan and Ministry of Education, Government of Pakistan have collected and gathered data of the madaris regarding of the number of madaris. Both ministries have not information and record of those madaris which are not registered. There is no central database of registered madaris at present is available in Pakistan because the madaris are registered at district levels and the documents of the registration and records of the madaris are available only at local levels and documents of the registrations are all in hard copies and are dolefully out of date. Since 1979, the Deobandi, Al-Hadith, Jamaat-i-Islami, and Shia madaris have rapidly increase because after Soviet invasion into Afghanistan, Saudi Arabia, Labia, and other Arabs countries provided a lot of funds to the Deobandi, Al-Hadith, and Jamaat-i-Islami madaris in Pakistan and on the other hand after Iranian Revolution in 1979, Iran supported Shia madaris in Pakistan. From foreign funding, the madaris had enhanced their infrastructures. After getting foreign funding, the madaris had fulfilled the foreign agenda and promoted sectarian in Pakistan. The Deobandi madaris provided freedom fighters to fight against Soviet Union in Afghanistan. During Afghan war, The United States of America also provided indirectly funding to the madaris in Pakistan for providing Mujahideens for

Afghan war in 1979. The available record shows that there are 45000 madaris are working in Pakistan²⁷. The madaris and Makatib are similar in nature and only difference between madaris and Makatib is the scope of their curricula and their primary operating objectives. The curriculum of the madaris was formulated by Mullah Nizamuddin Sihalvi who was the scholar of the Farangi Mahal²⁸ which was a famous madrassah in Lucknow. The curriculums prepared by Mullah Nizamuddin Sihalvi of Farangi Mahal was entire different from curriculum prepared by Mullah Nasiruddin Tusi which was taught at Madrassah Nazamia which was established in eleventh-century at Baghdad.²⁹ All the Sunni madaris of Barelvi, Ahl-e- Hadith, Jamaat-i-Islami and Deobandi have taught same curriculum in their madaris as it was taught by Mullah Nizamuddin Sihalvi of Farangi Mahal. There is quite different in curriculum of Shia madaris. Though madaris have same curriculum but they add and modify sectarian needs and requirements in their curriculum according to their sectarian satisfaction which creates sectarianism and extremism in Pakistan. They are imparting education in a particular and specific sectarian worldview and defending it against the teachings of other interpretative schools are critical to the educational mission of creating scholars in each sectarian tradition³⁰. There are some high level programs like Tafseer, Hadith, Iftah or Fiqh which are taught in madaris. These courses are adopted by those students who have completed Dar-i-Nizami. The madaris administrations in Pakistan claim that the terminal Sanad(Alimiyah) which is offered through Dar-i-Nazami has been recognized by the Government of Pakistan as equal to MA Arabic and MA Islamic Studies. The Pakistani Universities are giving admissions to those students having these degrees in M. Phil programs like their own students in Arabic and Islamic Studies. In Pakistan, every madrassah is associated with one of five Wafaqs(Board) of their Masliks(Faith or Sect). There are five Wafaqs of the madaris which control and conduct examinations of the madaris students. Wafaq-ul-Madari-Al-Salafia which governs and conducts the examinations of the Ahl-e-Hadith madaris in Pakistan was established in 1955. The Headquarter of Wafaq-ul-Madari-Al-Salafia is in Faisalabad. Wafaq-ul-Madari-Al-Arabia Pakistan which governs and

conducts the examinations of the Deobandis madaris in Pakistan was established in 1959. Wafaq-ul-Madaris Shia which governs and conducts the examinations of the Shia madaris in Pakistan was established in 1959. The Headquarter of Wafaq-ul-Madaris Shia is in Lahore. The Headquarter of Wafaq-ul-Madari-Al-Arabia Pakistan is in Multan. Tanzeem-ul-Madaris which governs and conducts the examinations of the Barelvi madaris in Pakistan was established in 1960. The Headquarter of Tanzeem-ul-Madaris is in Lahore. Rabitatul Madaris Al-Islamiya which governs and conducts the examinations of the Jamaat-i-Islami madaris in Pakistan was established in 1983. The Headquarter of Wafaq-ul-Madaris Shia is in Lahore. There are four boards of Sunni Madaris and one board conducts and governs the affairs of the Shia Madaris. The madaris which are associated with five boards teach the students according to the Dars-i-Nizami curriculums but they use different text books. C. Christine Fair states that “the specific texts used by the five boards reflect their theological viewpoint and serve to clarify and motivate theological points of difference between Sunni and Shia or within Sunni Traditions”³¹. The major component of the all five Wafaq is the usage of Refutation (Radd, Reject). According to this term, the students learn to counter the theological worldviews of the other maslaks and argue that their points of views are right and they refuse to accept other views³². This mindset of madaris students is responsible of sectarianism in Pakistan³³. The Deobandis are opposing the mystical practices which have adopted by the Barelvis and they have become more vociferous in this regard. Jamiat-ul-Ulema Islam, Tehreek Taliban Pakistan and Taliban of Afghanistan are Deobandi organizations. The leaders of Jamiat-ul-Ulema Islam are trained Ulema of Deobandi madaris. It is evident that Deobandi madaris in 1990s had imparted education to the Taliban leaders, supported the Taliban to fight against Soviet Union and also gave financially and militarily support to the Taliban. The famous Deobandi Madrassah of Akora Khatak run by Maulana Sami-ul-Haq had given trainings to the Taliban and also provided personal for fighting against Soviet Union in Afghanistan. It is fact that the Deobandi madaris and Deobandi Ulema have connected with the number of militant

organizations like Harkat-ul-Jihad, Jaish-e- Mohammad, and Harkat-ul-Ansar who are fighting in Afghanistan and Indian held Kashmir against Indian army. The Deobandi madaris and Ulema are linked with Anti-Shia Sectarian organizations like Lashkar-e-Jhangvi Jundullah, and Sipah-e- Sahaba-e-Pakistan. Lashkar-e-Jhangvi Jundullah and Sipah-e- Sahaba-e-Pakistan are not only involved sectarian killings of Shia sect but also are challenging the writ of the state³⁴. The Deobandi and Al-Hadith Ulema reject the heterodox beliefs and practices of the Barelvis that Pirs (Heads of Order) can intercede with Allah (God) on behalf of their followers and disciples³⁵. The Al-Hadith of Pakistan has same beliefs and teachings as the Saudi Arabian Wahhabi or Salfi Movement. The Al-Hadith madaris also teach Dars-i-Nizami curriculum like Deobandi and Barelvis but they emphasize the Quran and Sunnah (Hadith) of the Prophet. They also reject the folk traditions and Barelvis practices like death anniversaries of Pirs, to visit to the shrines, mystical beliefs and distribution of food and processions on the religious occasions. The Al-Hadith maslik has also a Political Party like Markazi Jamiat Al-Hadith Pakistan³⁶. The Jamaat-i-islami madaris teach the Dars-i-Nazami curriculum like madaris of other sects. Besides the Dars-i-Nazami curriculum, the writings and books of Abu-ala-Maududi are also taught in the Jamaat-i-Islami Madaris. The Jamaat-i-Islami claims that her madaris are producing tolerant Muslim Scholars but the ground reality is entire different if someone criticizes or differs the teachings and philosophy of Abu-ala-Maududi he/she will be not tolerated by the students of Jamaat-i-Islami madaris students. The Jamaat-i-Islami madaris teach the politics, economics, and history. Hizbol Mujahadeen was direct militant group of the Jamaat-i-Islami who operated in Indian held Kashmir. It is evident that Jamaat-i-Islami is closer with Al-Qaeda than the Deobandis. The Deobandis came into close with Al-Qaeda through Taliban³⁷. The Shia madaris also teach the Dars-i-Nazami curriculum like madaris of other sects with different texts³⁸. Tehrik-e-Jafaria Pakistan (TJP), Tehrik-e-Nifaz-e-Shariat-e-Muhammadi (TNSM) and Sipah-e-Muhammad Pakistan (SMP) were Shia Terrorist organizations which operating in Pakistan. Tehrik-e-Jafaria Pakistan (TJP) had been banned by the Interior Ministry, Government of Pakistan on

January 14, 2002³⁹. Tehrik-e-Nifaz-e-Shariat-e-Muhammadi (TNSM) had been banned by the Interior Ministry, Government of Pakistan on January 14, 2002⁴⁰. Sipah-e-Muhammad Pakistan (SMP) had been banned by the Interior Ministry, Government of Pakistan on August 14, 2001⁴¹. Although the madaris have only one percent of the total education in Pakistan but this small numbers can have large consequences like sectarianism and connections to sectarian violence and production of suicide attacks in Pakistan. The madaris are the supports of Islamic militancy in Pakistan. The madaris are producing such students who are expressively less tolerant and are more inclined to sectarianism than the students of Public and private institutions in Pakistan. The some madaris are associated with the militancy and sectarianism in Pakistan. Madaris students support violent means of resolving disputes. The madaris cannot recruit the faculty from the madaris of other sects. The student receiving education from Deobandi madaris would not be employed at the Barelvis, Ahl-Hadith, Jamaat-i-Islami and Shia madaris and he/she would be only employed at Deobandi madaris. The madaris give preference to those students for recruitment who is Hafiz or Qari. In some cases the madaris would permit their own higher class students to teach the students on the lower levels of the curriculum. The very poor students are imparting religious education from the madaris than their wealthier counterparts. The majority of the students of madaris come from rural areas. It is also evident that many students from rich families and urban areas are also admitted in the madaris. It is noted that 10-30 percent students get admission in the madaris from higher socio-economic strata. It is a key indicator for the involvement of madaris into militancy and extremism when madaris had played an important role in recruiting Mujahideens during Pakistan, the U.S, Saudi Arabia, and external efforts to expel the Soviet Union from Afghanistan during the 1980s. It is certain that madaris are linked with militancy and extremisms. It is correct that the madaris are imparting religious educations on the basis of sectarianism in Pakistan. Madaris are key players in spreading radical thoughts, Islamic militancy, extremism and violence in Pakistan⁴². The various sects and schools of thoughts have established their own Madaris where they give

education and trainings to their students according to their own sect and Fiqh. This is the reason that madaris are most important sources of supply of suicide terrorist in Pakistan. The popular support for suicide tacks in Pakistan is 11% which relatively low. Many of suicide attackers who blast themselves were young, illiterate and poor persons which show that the young, illiterate and poor persons can grip and got prepared for suicide attacks. The suicide attacks against police, Frontier constabulary (FC), levy and Paramilitary outfits are most successful because they are easy target for suicide attackers⁴³. I have conducted survey which shows that madaris students have a greater taste for Jihad than private and public educational institutions. The Pakistani Government officials, Think Tank, and policy makers else in the world and religious scholars are much concerned about the sectarianism which is imparted by madaris in Pakistan because madaris are creating sectarian violence in Pakistan⁴⁴. In Pakistan Shia-Sunni violence has meant the violence between Shia and Deobandi. All the anti-Shia Sunni militant groups are from Deobandi sect.

Conclusion:

Pakistani madaris have got the attention and consideration of the western media and western policy makers after the 9/11 terrorist attacks on the United States of America. After 9/11 events, the western media especially the US- media had portrayed Pakistani madaris as nurseries or factories of radicalization, extremism, Islamic militancy and terrorism and put responsibilities to the madaris for said incident without any investigation. It is true that before 9/11 terrorist attacks a very few US policy makers had known of Pakistan's religious schools or Madaris because the Madaris are religious or Deeni schools. After 9/11 events, the United States of America and other world had focused on Madaris education. The Popular western media had flashed reporting regarding the Pakistani Madaris in the context of Afghanistan, Taliban and Islamic militancy in Pakistan. Even though none of the terrorist attackers involved in 9/11 attacks had got education from Madaris in Pakistan or anywhere in the world, it was alleged that the Madaris are nurseries or incubators of militants in

Pakistan. On the other hand, the Islamic world tried to clarify the West that Madaris are bastions of Islam having with an exceptional a historic background. The Pakistanis believe that madaris are strongholds of Islam and not only imparting religious education but also playing a major role for the moral character of the Muslims. The both were right on their sides because both had incomplete information regarding the Madaris education and failed to convince each other. The International Crisis Group (ICG) had issued a report on Pakistani Madaris in 2002 which indicates that Madaris education is creating militancy and sectarianism in Pakistan. The report claimed that a third of the students in Pakistan are getting education from the Madaris. The leading American newspaper The Washington Post had published 231 articles on Madaris Education from 2001 to 2010 and in those articles; the Madaris were treated as factories of ideological indoctrination and even military training for terrorist organizations. The Washington Post articles have signified the Madaris or religious schools with the terms of violence or extremism/fundamentalism. And it is framed that the Madaris are genesis of violence and hatred towards the West. William Dalrymple states that there are no links between Madaris and militancy and it is exaggerated to create such links between Madaris and militancy. He says that Madaris are making and running a parallel education system to the other education system in Pakistan and they are making efforts to prepare their students to perform their functions in a modern, plural society. The seventy nine terrorists who had involved into five main terrorist attacks like the 1993 World Trade Center Bombing, the 1998 Bombings of two U.S. Embassies in Africa, the September 11, 2001 terrorist Attacks, the 2002 Bali Nightclub Bombing, and London Bombings in July 2005 had no link with Madaris. The terrorist attackers and masterminds of the terrorist attacks were University Degrees. There is a great contradiction in opinions of the scholars regarding the Madaris. Some had made their analysis that Madaris are posing security threats for nations and they are saying that Madaris are incubators of militants in Pakistan. Those who had visited Pakistani Madaris and keenly observed their structure and infrastructure had different opinions and they identify that Madaris are parallel

education system in Pakistan. This problem and contradictory is elaborated that many scholars had relied predominantly on special kind of data and they used one analytical lens to interpret these data. They had relied almost exclusively on interviews data from inside or outside Pakistan. It is evident that the Madaris provide full time enrollment of the students and give also boarding facilities to the students. The majority of Madaris in Pakistan provide this facility to the students. No doubt, it is an evident that the Madaris created sectarian violence in Pakistan which took hundred deaths every year. Since 1979, after Soviet invasion into Afghanistan and Iranian Revolution, the madaris got foreign funding and the madaris had fulfilled the foreign agenda and promoted sectarian in Pakistan. Though madaris have same curriculum but they add and modify sectarian needs and requirements in their curriculum according to their sectarian satisfaction which creates sectarianism and extremism in Pakistan. They are imparting education in a particular and specific sectarian worldview and defending it against the teachings of other interpretative schools are critical to the educational mission of creating scholars in each sectarian tradition. It is fact that the Deobandi madaris and Deobandi Ulema have connected with the number of militant organizations like Harkat-ul-Jihad, Jaish-e- Mohammad, and Harkat-ul-Ansar who are fighting in Afghanistan and Indian held Kashmir against Indian army. The Deobandi madaris and Ulema are linked with Anti-Shia Sectarian organizations like Lashkar-e-Jhangvi Jundullah, and Sipah-e- Sahaba-e-Pakistan. Lashkar-e-Jhangvi Jundullah and Sipah-e- Sahaba-e-Pakistan are not only involved sectarian killings of Shia sect but also are challenging the writ of the state. Although the madaris have only one percent of the total education in Pakistan but this small numbers can have large consequences like sectarianism and connections to sectarian violence and production of suicide attacks in Pakistan. The madaris are the supports of sectarianism in Pakistan. The madaris are producing such students who are expressively less tolerant and are more inclined to sectarianism than the students of Public and private institutions in Pakistan. It is a key indicator for the involvement of madaris into militancy and extremism when madaris had played an important role in

recruiting Mujahideens during Pakistan, the U.S, Saudi Arabia, and external efforts to expel the Soviet Union from Afghanistan during the 1980s.

It is concluded that Madaris are very low correlated with the terrorist attacks and higher learning institutions had close correlation with producing of terrorists and Madaris are not threats to regional and international security and the Madaris have not ties with militancy. There are no evidences that international terrorists had Madaris backgrounds. The majority of Pakistani has sent their children to the Madaris to memorize the Holy Quran for attaining the title of Hafez-e- Quran or Hafez. Many students attend mosques for religious education along with their mainstream education. The majority Madaris claim that their major income sources are Zakat and Fitrana which people give to the Madaris. Some Madaris denied that they are receiving Zakat. The people also give food and kitchen supplies to the Madaris. The Madaris students were deprived of the private and public sector jobs and compel them to join various militant organizations. One reason to join militant organization is that the Madaris students who have degrees from Madaris and even equivalent to the degrees obtained from public sector or private sectors universities. The government should take concrete and solid steps to make reforms in education in Pakistan especially in Madaris education.

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