

---

## FARANGĪ MAḤALL, A MODEL OF TRADITIONAL ISLAMIC LEARNING

**Shazia Butt**

Assistant Professor, Govt. Degree College Kahna: butt6146249@gmail.com

**Humaira Ahmad**

Assistant Professor, University of Management and Technology:  
humaira.ahmad@umt.edu.pk

### **Abstract**

Farangī Maḥall (17<sup>th</sup> century) is a pre-colonial evolutionary structure of education in the Indian subcontinent. This paper examines the role of the scholars of Farangī Maḥall, their historical background, intellectual contribution and pedagogical methods of learning from the seventeenth century until the end of the colonial rule in 1947. In this paper, an attempt is made to trace the role of the scholars of Farangī Maḥall, Lucknow who are well-known for their contribution to Islamic learning. This research explores the loose structure of education at Farangī Maḥall, which was organic and fine-tuned with the needs of the individual and society. The learned men of Farangī Maḥall (known as Farangī Maḥallies) not only served as scholars and intellectuals in almost all walks of life but they also played a key role in promoting Islamic thought and traditional education in South Asia. Unfortunately, not a single institution can be counted for such a system of education catering to both religious and worldly education at the same time. This study aims to explore some of the hitherto less known aspects of the contribution of Farangī Maḥall in the field of traditional education in South Asia.

**Keywords:** Farangī Maḥall, model of learning, pre-colonial, traditional education

Farangī Maḥall is a family of religious scholars in Lucknow, named after an estate bestowed on them by the Mughal emperor Aurangzeb. A distinguished member of the family Mullā Muhammad Nizām al-Dīn (d.1748) is credited with standardizing the curriculum of *madāris* in South Asia. Other members of this family distinguished themselves in the study of law, logic and philosophy, and mysticism and maintained extensive

intellectual and spiritual ties with scholars, students and disciples throughout South Asia. Emperor Aurangzeb allotted a European merchant's house called 'Lucknow' to a family in the year 1695 AD. This estate later became known as 'Farangī Maḥall' and its residents were called 'Farangī Maḥallies'.<sup>1</sup> This house was handed over to an advisor of Emperor Aurangzeb (1658-1707) known as Mullā Asad b. Quṭb al-Dīn Shahīd and his brother Mullā Saad b. Quṭb al-Dīn Shahīd. These two brothers made this house a center of Islamic learning which was later compared with Cambridge University and Oxford University. As Shiblī Nu'mānī said, it was the very Cambridge of India.<sup>2</sup>

The learned men of Farangī Maḥall were regarded as the consolidator of the religionists' tradition of Islamic scholarship in India that was originally derived from Iran. These were encapsulated for drafting a renowned and widely used syllabus commonly known as *Dars-e-Nizāmī*, which later became the dominant system of Indian Islamic education in the 18<sup>th</sup> century. These religious traditions represented a confident and flexible Islamic understanding which had the capacity to preserve Islam in the region. Different social, cultural and technological changes from the west took place between the years 1780 and 1820 and these traditions were arguably poised to bring forth a period of Islamic enlightenment. However, over the course of the 19<sup>th</sup> century, these fundamentals were overtaken by the twin forces of Islamic reformism and western education.<sup>3</sup>

The work of the Farangī Maḥallies is placed in the context of an Islamic world system that is based on a collective or mutual system of formal and spiritual knowledge. The objectives of this research include exploring some of the hitherto less known aspects of the Muslim educational system in pre-colonial India, analyzing the role of Farangī Maḥall in furnishing a modern and Islamic educational system, highlighting the main features of Farangī Maḥall, analyzing the productivity of curriculum in the contemporary system of education, and highlighting the underpinnings of

---

<sup>1</sup> Muhammad Riḍā Anṣārī, *Bāniy-e-Dars-e-Nizāmī* (Lucknow, Namī Press, 2003), 88.

<sup>2</sup> Salmān Nadawī, *Maqālāt-e-Shiblī* (Azam Garh, Ma'ārif, 1955), vol:3, 105

<sup>3</sup> Francis Robinson, *The 'Ulamā' of Farangī Maḥall and Islamic Culture in South Asia*, (Delhi, permanent Black, 2001), 71

the Farangī Maḥall system of learning and its relevance with contemporary education.

### **Life Sketch of Mullā Nizām al-Dīn**

Mullā Nizām al-Dīn was the originator of an incredible arrangement of learning which had an extensive effect on the Muslim arrangement of instruction. It is appropriate to give a concise sketch of his life and character ahead of time. Born in Sihall, a town 28 miles from Lucknow, Mullā Nizām al-Dīn was a famous child of a similarly eminent father Mullā Quṭb al-Dīn Shahīd, a scholar of incredible notoriety who was likewise known for his righteous manner. He had his very own foundation, which pulled in countless understudies from the neighboring locale.

At the point when Mullā Nizām al-Dīn was just thirteen years of age, his father Mullā Quṭb al-Dīn who had integration with the Ansari family was severely maltreated to death by certain offenders associated with the ‘Uthmānī family that was in a long quarrel with the Ansaris. It was an incredible hit to the family undeniably, however since the oldest child of the departed soul was in the administration of Emperor Aurangzeb, he had the option to make sure about an imperial order from him. A critical retribution was perpetrated upon the men answerable for the homicide of Mullā Quṭb al-Dīn and an extensive house, later called Farangī Maḥall, was dispensed to the group of the departed.

The house turned into the dwelling place of Mullā’s family who moved from Sihall and made it their permanent home. Mullā Nizām al-Dīn got his initial training from his father and after his martyrdom, he learned at Dewa and Banaras. At Dewa, he was a student of Mullā Daniyāl Chawrāsī, who himself was a student of Mullā Abdus Salam, who is credited with composing books on *Tawdīh*, *Talwīh* and *Baydāwī* prominently known as works of art of that specific period. As indicated by Mawlānā Manāẓir Aḥsan Gīlānī, the primary purpose for the power of common subjects in Dars-e-Nizāmī is that Mullā Nizām al-Dīn was the understudy of Mawlānā Chawrāsī who got his instruction from Mullā ‘Abd al-Salām, who was an expert on secular learning. It was at Banaras that he finished his education under the notable researcher Hafīz Amanu’Llāh Banārasī, a student of his father. Nevertheless, there is another adaptation of his instruction. As indicated by Ghulām ‘Alī Azād, the creator of *Subḥa al-Mirjān*, he learned

at better places in eastern U.P. also, it was at Lucknow that he finished his instruction under Shaykh Ghulām Naqshbandī Luckhnawī.

After the culmination of his training, Mullā Nizām al-Dīn expected the seat of his father and began his own investigation circle.<sup>4</sup> Within a brief timeframe, it turned into an incredible seat of religious learning in eastern UP. Mullā Nizām al-Dīn drove a calm, straightforward and mollified life and stayed contemptuous of wealth and men of wealth the same. Regardless of his extraordinary talents and realizing which could have easisilently<sup>5</sup> gotten him an agreeable life, he favored an existence of destitution and drudgery to that of plushness and extravagance. Contrary to other 'ulamā' (researchers), he was the very exemplification of quietude which did not permit him to go into a conversation or discussion with anybody on any dubious point. In the event that not anybody could help contradicting his perspective, he did not drive it further rather, he decided to stay quiet. Mullā Nizām al-Dīn has composed discourses and notes on specific books that are academic and are of an elevated expectation. Nevertheless, he was not the writer of a free book regarding any matter instructed in the *madāris*. His enduring notoriety does not lie in the way that he was a creator of numerous critiques and notes; rather, it is a result of the way that he presented an arrangement of instruction, which, much after in excess of 200 years, is still followed in a large portion of the *madāris* today in India and Pakistan.<sup>6</sup>

During the rule of the last Mughal rulers, *Dars-e-Nizāmī* appeared up being a viable arrangement of traditional instruction. Around then, there was not really any distinction between religious and secular learning. Along these lines, this framework did not just deliver scholars and divines, however it likewise created men of letters, agents and directors required for running the machinery of the legislature of the day. However, with the appearance of the British standard, it was not, at this point as valuable as it used to be and required certain progressions to fulfill the necessities of the advancing

---

<sup>4</sup> Ibrāhīm Mūsā, *Dīnī Madāris: 'Asrī Ma'nawīyyat or Jadīd Tqāzy*, trans. Wāris Mazḥarī, (Islamabad, Iqbāl Bayn al-Aqwāmī Idāra Bray Taḥqīq-o-Mukālama, 2017), 109

<sup>5</sup> Helmut and y Jan, *Islamic Education: Diversity and National Identity*, 45-46

<sup>6</sup> Narendra Nath, *Promotion of Learning in India During Muhammadan Rule* (New Delhi, Kanishka Publishers and Distributers , 2005),188.

society. However, these religious institutions *madāris* would not perceive the changing needs of the new society and clung hard to their old ways. Presently, in autonomous Pakistan and India, the requirement for their reorientation is an overwhelming assignment. Their reorientation can be accomplished uniquely with the presentation of extraordinary changes into their schedule.

In the era of Mullā Nizām al-Dīn (1678 -1748), Farangī Maḥall developed into a leading center of Islamic learning in India. The Farangī Maḥallies and their pupils spread their tradition throughout India in the 18<sup>th</sup> century and made Lucknow the greatest center of learning in the northern part of India.<sup>7</sup> Farangī Maḥall was established during the rule of Mughal emperor Aurangzeb.<sup>8</sup> This institute turned into one of the most significant centers of Islamic education in Asia. The combined efforts of Mullā Asad, Mullā Sa‘īd and Mullā Nizām al-Dīn led to the creation of a unique Islamic curriculum popularly known as *Dars-e-Nizāmī*. This distinct Islamic curriculum actually laid the foundation of Islamic education in *madāris* across the country from the 18<sup>th</sup> to the 20<sup>th</sup> century. A significant role was played by Farangī Maḥall in the educational as well as the social development of Muslims in pre-colonial India. The most important measure of the intellectual contribution of the Farangī Maḥallie ‘*ulamā*’ was their systematization of a new curriculum which, with modification, has dominated religious teaching in South Asia to the present day.<sup>9</sup>

Farangī Maḥallies likewise cultivated the tradition of consolidating insightful and mystical learning.<sup>10</sup> The wide acknowledgment of the *Dars-e-Nizāmī* curriculum after its initiation was because of two components. Initially, it empowered understudies to make sure about business particularly in the administration area on the grounds that the range of abilities it offered was sought after and permitted the understudies to turn into a piece of the refined and complex bureaucratic arrangement of the seventeenth and

---

<sup>7</sup>Ghulām ‘Alī Azād Bilgarāmī, *Mu‘āshir-ul-Kirām Tārīkh-e-Bilgārām* (Deccan, Kutub Khān-e-Āṣifiyya edition,1910), 67.

<sup>8</sup> Ibid

<sup>9</sup> Metcalf Barbara Daly, *Islamic Revival in British India: Deoband ,1860-1900* (Princeton University Press,1982),31

<sup>10</sup> Ibid

eighteenth century India. Furthermore, the individuals from the Farangī Maḥall family went all through India 'from supporter to benefactor,' looking for encouraging chances and gave themselves totally to educating. This expanded the quantity of their understudies exponentially.<sup>11</sup> The relatives of Mullā Quṭb al-Dīn changed Farangī Maḥall into a focal point of discovering that pulled in researchers from India as well as from far off spots, for example, Arabia and China.

### **Pedagogical Methods**

Farangī Maḥall consolidated a new style of teaching in their *Dars-e-Nizāmī* syllabus which was quite different from that of the rationalist tradition. It encouraged the students to think rather than to learn by cramming, thus allowing them to learn at a greater speed, developing the skills needed to get to the heart of the matter, learning to present an argument, and remaining flexible in their approach to jurisprudence.<sup>12</sup> Mullā Muhammad Nizām al-Dīn is credited for preparing a syllabus based on a set of carefully selected texts for the students of Farangī Maḥall. This syllabus was greatly skewed in favor of students and provided them an insight into the rational sciences that helped them to secure government jobs.<sup>13</sup>

At that time, Farangī Maḥall was not functioning as a proper *madrassa* and there was no central organizing institution. The members of the family simply taught at their home to those who approached them. Mullā Nizām al-Dīn did not establish a *madrassa* in Farangī Maḥall. Rather, students approached him from different parts of India to learn from him in his house. There was no fixed course of study or an examination system, as in the case of *madāris* today. Students stayed in mosques or else rented a place close by and regularly congregated to study various books under the guidance of Mullā Nizām al-Dīn or other members of his family. He was also a spiritual instructor for many because he was a Sufi and a disciple of the noted Qādirī saint Shāh ‘Abd al-Razzāq Bansawī.<sup>14</sup> In the year 1905,

---

<sup>11</sup> ‘Alī Riyād, “Madrassa Education in Pre-Colonial and Colonial South Asia”, *Journal of Asian and African Studies* (2010): 75

<sup>12</sup> Anṣārī, *Bāniy-e-Dars-e-Nizāmī*, 88-90

<sup>13</sup> Riyād, “Pakistan’s Education System” 75.

<sup>14</sup> <http://twocircles.net/2008/jan01/madrassa-teaching-reforms-essential-tariq-rasheed-firangi-mahali.html>

‘Abd al-Bārī with the assistance and coordination of his relatives brought them within the framework of a *madrasa* known as ‘*Madrasa ‘Āliya Nizāmīyya*’ which continued its work till the 1960s.<sup>15</sup>

The instructive strategies embraced by Farangī Maḥall can be inspected by four fundamental procedures as these were passed on after odd trades enhanced concerns. Firstly, this family included scholars and teachers that were seen as great consolidators of the rationalist tradition of scholarship in India. This they encapsulated in their *Dars-e-Nizāmīyya* course which became the dominant system of Indian Islamic education, until it was overtaken by Islamic reformism and western education in the 20<sup>th</sup> century. It can be argued that between 1780 and 1820, this tradition were poised to bring forth some form of Islamic enlightenment. The hallmarks of this tradition were balanced judgment and the belief that the Farangī Maḥallies had the capacity both to preserve Islam and to adapt with the social, cultural and technological changes brought by the British.<sup>16</sup>

Secondly, the family included religious leaders and their spiritual vocation, included models for promoting the right behavior. Also, their deeds and sayings were passed on by the word of mouth and on several occasions were written down and acted upon as a source of guidance for those who came after them. Those who were learned, as well as perhaps spiritually gifted, offered guidance to society through their commentaries based on the books that were included in the *madrasa* curriculum. Through their *fatāwa* and counsel, they offered guidance both in public and private matters.

Thirdly, Farangī Maḥalles were known as the defenders of Islam in the public sphere due to their understanding of the religion. Up till the mid-nineteenth century, this largely involved odd exchanges with the missionaries and standing up against the claims of other groups of Muslims. They also had differences with the *Shī‘a* and the reformist ‘*ulamā*. Farangī Maḥallies were seen also as a threat to the sustenance of the British power in India and the world. They also supplemented the growing fear of Hindu activism in the public arena and defended Islam whenever it appeared to be

---

<sup>15</sup> Robinson, *The ‘Ulamā’ of Farangī Maḥall*, 71.

<sup>16</sup> *Ibid.* 02.

in danger. They considered it as their duty to take action in the public sphere.<sup>17</sup>

Fourthly, there is the remarkable story of the family itself, of how it responded to the challenges and threats to Islam during the Mughal, Nawābī and British rule, and subsequently before partition and after independence. In the 18<sup>th</sup> century, Farangī Maḥallies constantly travelled across India to offer their services and visited far flung places including Lucknow, Rampur, Farrukhabad, Bihar (in Bengal), Madras and Hyderabad. In the 19<sup>th</sup> century, the princely states remained for them a haven, especially the state of Hyderabad. Numerous members of the family also secured employment in British India as *‘ulamā*, *hakim*, publishers, newspaper editors, civil servants and administrators in government and commercial concerns. Since the mid-twentieth century, Farangī Maḥallies have spread all over the world. In addition to India and Pakistan, they are found in Australia, Malaysia, Saudi Arabia and the Gulf, in several European countries and even in North America. They are often highly educated and the women of their families have also maintained the family tradition of teaching and imparting education as university teachers.<sup>18</sup>

Mullā Nizām al-Dīn also introduced the latest works on logic and philosophy in the syllabus and adopted a new pedagogical technique that exposed students to the most difficult texts in each discipline. Once a student learnt, understood and mastered those texts, Mullā Nizām al-Dīn argued that the rest of the instruction could follow easily. Robinson attributes the success and popularity of this curriculum to its emphasis on *ma ‘qūlāt* which formed the good mind and the good judgment required for running the business of the government.<sup>19</sup>

Shiblī distinguished *Dars-e-Nizāmī* from the earlier conventional sets of prescribed subjects and texts on the basis of the books that were taught in this syllabus including *Nūr al-Anwār*, *Sullam*, *Musallam*, *Rashīdiyya* and *Shams-e-Bāzigha*. Also, books on logic and philosophy were greater in number than books on sciences. Moreover, only one book on hadith called

---

<sup>17</sup> Robnison, *The ‘Ulamā’ of Farangī Maḥall*, 02.

<sup>18</sup> Ibid.

<sup>19</sup> Ibid.



*Mishkāt* was included and there was very little emphasis on literature. A careful analysis of the syllabus shows that it neither created undesirable religious bigotry nor did it promote superficiality which is the hallmark of conventional jurists.<sup>20</sup>

### **Contributions of the ‘*Ulamā* of Farangī Maḥall**

It is quite strange that the families of several learned men in India such as Shāh Walī Allāh of Delhi, Shāh Muhammad Afzal of Allahabad, Mullā Muḥibbu`Llāh of Bihar, Mullā Muhammad of Jaunpur, ‘Abd al-Jalīl and Ghulām ‘Alī Azād of Bilgaram could not survive for more than two or three generations and failed to maintain their status in the field of knowledge and Islamic scholarship. However, the family of Farangī Maḥall was able to maintain its distinguished status and produced hundreds of scholars and learned men.<sup>21</sup>

Jamāl Miyān’s father Muhammad ‘Abd al-Bārī took the lead in founding the *Bazm-e-Sūfiyā-e-Hind* with an organizing committee of fifty seven members, mostly *sajjāda nashīn* of various shrines (*dargāh*), who represented the leading Indian lines of spiritual succession.<sup>22</sup> The aim was to make appropriate arrangements for the teaching of Sufis so that they may conform to the principles of Islam.<sup>23</sup> What further recognized Farangī Maḥallies from the remainder of the Sunni Hanafī researchers in India was their profound connection to Sufi *silsila* (requests) and Sufi shrines. One, however, contend that joins between religious researchers and Sufis were very regular in pre-pioneer India. However their progression after the British takeover appears as though an inconsistency, particularly given that requires an increasingly 'disinfected' rendition of Sufi convictions and practices were very incessant at that point, so were discussions and partisan parts on the issue of *taqlīd* (the thought of tailing one of the four Sunni schools of *fiqh* (jurisprudence). This arrangement of casual learning at Farangī Maḥall was then carried on by a few ages of their family.

---

<sup>20</sup> Salmān Nadawī, *Maqālāt-e-Shiblī* (Azam Garh , Ma‘ārif, 1955), vol:3,105

<sup>21</sup> Francis, Robinson, *Islam and Muslim History in South Asia (New Dehli ,Oxford university press, 2000)*, 60

<sup>22</sup> Ibid.

<sup>23</sup> Ibid.

Fundamentally, understudies originated from the Muslim elite class or Ashraf families.

The capacity to accurately translate and manage the intricate difficulties of the present globalizing world ought to be the common result of a bleeding edge, balanced and untainted instruction framework. Such a framework ought to advance scholarly keenness and critical ideas, combined with a decent character, unselfishness and charitableness. The aggregate cognizance of a public ought to be mixed with the soul of request, so it might accomplish the certainty and capacity to make and improve experimentally across multi-dimensional planes. Perfect instruction framework benefits all segments of the public and advances the internal and external improvement of individuals with the expansion of society everywhere, prompting harmony and impartial financial turn of events. A human-centric form of development that cultivates citizens, both morally and intellectually will eventually result in greater sociocultural harmony and well-being. Ultimately, a holistic approach of this nature will encourage the acquisition of deeper knowledge, awareness and wisdom.

Farangī Maḥall always remained their base, although many of the descendants of Mullā Quṭb al-Dīn travelled widely as teachers. Some, such as ‘Abd al-Bārī and ‘Abd al-Bāqī, taught in Medina, while others taught and set up *madāris* in various parts of India.<sup>24</sup>

### **Contemporary Muslim Educational System and its Relevance with Farangī Maḥall**

The current arrangement of training is still affected by the time of colonization. English pioneer rule (1757-1947) in the subcontinent made the most permanent checks on madrasa instruction, not just legitimately regarding their approaches, structure, capacities and educational program, yet in addition in a roundabout way by inciting reactions from the ‘*ulamā*’ and the Muslim community which helped in determining the contours as well as the content of *madrasa* education.<sup>25</sup>

---

<sup>24</sup> Francis, Robinson, *Islam and Muslim History in South Asia*, (New Dehli, Oxford university press, 2000) 67.

<sup>25</sup> Ibid

The strategies of the British government constrained Muslims to reevaluate the results and fate of their traditional training framework. For instance, when the British needed to change the official language of pioneer India, it was declared that lone the individuals who were qualified from present day instructive establishments would be qualified to make sure about government occupations. This official declaration unexpectedly eradicated the significance of traditional education.<sup>26</sup>

Primarily, East India Company (EIC) kept itself standoffish from the issues with respect to the instruction of locals; however, the organization set up Calcutta Madrasa in 1780 in Calcutta. Calcutta Madrasa was built up to teach Indian Muslims with the aim to assuage the neighborhood Muslim people group. Essentially, it was a push to retouch the Muslim brain for the organization's standard over Bengal and to limit the danger of obstruction from the locals against the organization. Initially, *Dars-e-Nizāmī* was chosen as the educational program of Calcutta Madrasa, yet it was changed following ten years because of cases of imitating the medieval models of madrasa training.

Changes in the education system, especially in the system of traditional Islamic education are the need of the hour. In the current scenario, Farangī Maḥall is a model of learning that is still relevant to contemporary educational practices and it aspires to imbue all forms of knowledge keeping in view the traditional Islamic values, hence leading to the secularization of knowledge.

Farangī Maḥall is a unique tradition of Islamic learning that evolved in Muslim India. This research examined the education system produced by Farangī Maḥall which was organic in structure and was fine-tuned with the needs of the individual and society. *Dars-e-Nizāmī*, from its inception, became very popular and has been a great source of learning for students from across the country and around the world. Another factor that helped *Dars-e-Nizāmī* to spread was the books that were taught in this education system which catered to the needs of all age groups. So, it produced teachers, philosophers, judges, engineers and professionals as well. It is necessary to

---

<sup>26</sup> Francis Robinson, *The 'Ulamā' of Farangī Maḥall and Islamic Culture in South Asia*, (New Dehli, Black Permanent , 2001)107

renew the entire force of *Dars-e-Nizāmī* according to the contemporary educational needs and make it applicable for the new world.

Various chains of *madāris* in the Indo-Pak subcontinent follow this traditional pattern, claims of replicating the medieval models of madrasa education. Contemporary *madāris* share much with their medieval counterparts, but they also differ in certain aspects. However, *madrasa* is a modern formation of Islamic education. This hypothesis necessitates a historical analysis of the changes which occurred in Islamic education during the colonial period in India.

The reception of a progressive structure inside the Deoband<sup>27</sup> madrasa exhibits the triumph of the western thoughts of training. The nearness of an arranged educational plan, set necessities for affirmation and graduation, sorted out assessments, a structure of its own (rather than being a part of a mosque ), and a very much organized administration to serve the administrative needs are conflicting with the soul of the model medieval madrasa that Deoband sought to imitate. One can make the slightest effort at *Dars-e-Nizāmī* for the auxiliary measurements, yet it might do well to hold up under as a top priority that the ‘*ulamā*’ of Farangī Maḥall never sorted out their exercises as an establishment and that the Deoband madrasa was established contrary to the frontier training framework and not to replicate it. However, these qualities can likewise be deciphered as the limit of the ‘*ulamā*’ to adjust to the evolving times. Indeed, they helped the Deoband to rise as the main Islamic training establishment, serving a more extensive audience.<sup>28</sup>

Hence, we can state that the modern *madrasa* is qualitatively different from the *madrasa* of pre-modern times. Since this work strives to understand and uses the modern understanding of *madrasa*, hence it is worthwhile to differentiate it from the pre-modern *madrasa*. Arshad ‘Ālam in his contemporary work ‘Inside a *madrasa*: knowledge, power and Islamic identity in India’ claims that “the madrasas of today are modern in the sense that they are the products of colonial times and should not be confused with

---

<sup>27</sup> see for details Barbara, ,D Metcalf. *Islamic Revival in British India: Deoband, 1860-1900*, (Princeton university press, 1982)105.

<sup>28</sup> Riyād, “Pakistan’s Education System”,81

madrastas of the pre-colonial era such as those of the Farangī Maḥall variety.” Indeed, modern *madāris* have their own agendas which are very different from their predecessors.<sup>29</sup>

In fact, very few scholarly studies are available in this area. In this regard, it is an academic obligation to unfold all the related issues which are not focused in the existing literature. This paper is the first of its kind as it critically analyzes the trends, issues and challenges in the education system, specifically in three spheres which are learning outcomes, curriculum and administrative structure. It also suggests the most suitable trends from Farangī Maḥall in relation to contemporary education. Without doubt one can say that the current education system is greatly influenced by colonial trends and is a result of the Macaulay system of education.<sup>30</sup>

### Conclusion

Currently, there is a dire need to reconstruct this system of learning and to make Farangī Maḥall applicable in accordance with the existing Islamic learning model working in Pakistan. Moreover, the tradition of Islamic learning in *madrasa* has gone through a number of transitions. Hence, it is the need of the hour to analyze the current curriculum of *Dars-e-Nizāmī* to identify the changes that are needed and the changes that are irrelevant in the 21<sup>st</sup> century. Indeed, there is a need to evaluate and analyze the existing curriculum of *Dars-e-Nizāmī*, in order to find out which contents are essential and which are not relevant anymore, so that the traditional Islamic education system can be made to serve the needs of the modern era.<sup>31</sup>



This work is licensed under a Creative Commons Attribution 4.0 International License

---

<sup>29</sup> Arshad ‘Ālam, *Inside a Madrasa: Knowledge, Power and Islamic Identity in India* (New York, Routledge Taylor & Francis Group), 2011, 10.

<sup>30</sup> Mumtāz Aḥmad, *Dīnī Madāris, Riwāyat awr Tajdīd: ‘Ulamā’ kī Naẓar main* (Islamabad, Idāra Taḥqīqāt-e-Islāmiyya, 2017), 75

<sup>31</sup> Mumtāz Aḥmad, *Dīnī Madāris, Riwāyat awr Tajdīd*, 133-135.