

Role of Madrassas in the Education System of Pakistan: A Way Forward

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Abstract

In Pakistan since Independence Madrassa has provided education to millions of students. As an alternative to formal education, religious education is a supplement for society from which a large chunk of society is benefited. Besides religious education Madaris also work as a proper shelter home for the children studying in them as they provide food, clothing shelter. However, these Madaris are accused of fueling conservative ideas by promoting narrow mindsets. Students of madrassas are often misfits in society and intolerant to change which leads to political and social extremism. This study analyzes the major and minor challenges confronted in modernizing Madrasah education; it also discusses the future of Madrassa education in Pakistan. This study aims to explore the need for modification of the curriculum and education system in the madrassa of Pakistan. Also, investigate the main entrenched norms and factors preventing reforms in madrassa education.

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Introduction

For the advancement of society, the validity of education cannot be neglected. A firmly established educational structure is an essential component of a civilized society and country. Especially its importance is understandable in third world countries as it can play a vital role in the progress of the people of a particular country and the social infrastructure of the society at large. Religious education has played a significant role in fulfilling the needs of Islamic society. Traditionally, Muslim religious Islamic

schools were not mere institutes of Islamic teachings. It was a source of various kinds of knowledge where education, even in subjects like geography, mathematics, astronomy, arts, and science was provided. Over time, the role of the old-style Madrassas has been restricted just to imparting Islamic education. Islamic institutions or Madaris is not a new phenomenon it runs deep in the history of Islam.

After joining the 9/11 war on terrorism, Pakistani Madaris has been the centre of discussion of accelerating social and political

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extremism. These religious organizations follow the design of the Islamic syllabus for educational purposes. There are other educational institutions in Pakistan along with Islamic education but the fact of religious education is a significant part of the educational system in Pakistan cannot be denied. There are three parallel pillars of education systems in Pakistan public schools, private educational institutions, furthermore, Madrassa education system. The private educational institutions and government-funded educational institutions teach Islamic subjects as an optional course of their syllabus, while religious schools are based on absolutely religious training for their students who are profound in focusing on Islamic education (Sajjad, 2013).

Pakistan is a country with a population of around 220 million people, a massive segment of the society dwells in far remote areas these areas are generally undeveloped and mostly lack the basic necessities of life. The deficiency of resources, lack of awareness, illiteracy, and feudalism restrict these people with only two choices: either to put their children in Madrassas for acquiring Islamic education or give up on education at all. Most people go for the option of religious education because of the facilities madrassas provide to the children. This is one of the reasons that they are commandeered by radical organizations and fanatics who hijacked their minds, hence providing perfect religious soldiers to the extremists and their terrorist groups. The syllabus or course, which is taught in these religious seminaries, has particular status, as it replicates Islam as a religion in favour of war and abhorrence. This case is not only limited to religious schools but also in the regular schools of Pakistan, jihad-bis-saif, (jihad with the sword) is adumbrated with specific emphasis on Islamic wars, thus denying the details that Islam is not a religion of war but our faith rather emphasize on peace as the word Islam is derived from the word 'Salam' which itself means peace and purity. The wars fought back then in Islam had a proper reason and logic behind them (Anjum*, 2017).

Role of the Madrassas in the Education System of Pakistan

The Curriculum of Traditional Madrassas in Pakistan

The curriculum of madrassa education is composed of the scholarly literature of Dars.e.Nizami which is the basic course of all sects of madrassas in Pakistan. Dars.e.Nizami has a rich history and vast course which is named after Mullah Nizamuddin Sihalvi a recognized scholar of Islamic jurisprudence and philosophy at the time of the pre-partition era. This course was introduced to preserve Islamic education in India. It is not associated with the one which was taught in the madrassas of Baghdad in the 11th century by Mullah Nasrudin Tusi. The recent course in most of the Madrassas in Pakistan is the same Dars-e-Nizami course of the pre-partition India. It is a Sunni course that is taught in all Madrassas of Pakistan irrespective of their sects except as their studies revolve around the Hanafi Fiqah exception is the Shia madrasa in Pakistan. The course of Dars.e.Nizami is huge, carefully organized, and is dominated by the religious subjects derived from Quran and Hadees. The course includes subjects like Fiqah, Tafseer.e.Quran, Tajweed, Hadees, Arabic, and Farsi literature. The course consists of six to eight levels known as darjas. The basic course and subjects are the same while the differences lie in the explanation, perception, and interpretation of the study which are explained to the students (Zaidi, 2013).

Some of these texts are five hundred years old and were written by some of the medieval Ulema for their south Asian students who do not understand Arabic. This text is made understandable by their headnotes. In past, these texts were taught with the help of commentators but they no longer do it so the student has to memorize this text by heart, hardly involving rational analytical thinking. This lacks the growth of critical thinking and the development of logic and rationality. That is why it earns western criticism and also is criticized by some Pakistani scholars (Raza, 2015) One major apprehension regarding the madrassas in Pakistan is that they make students confined to

their own set of beliefs firmly, making their mentality so rigid, that they think of their sect as superior while not showing compassion or any flexibility to other sects of Islam. This thought of superiority of sects works as fuel for the fire of sectarianism which may further lead to extremism [\(Zaidi, 2013\)](#).

Another major problem that madrassas are facing in the contemporary era is the fact that student generally belongs to a particular social class. The students of traditional madrassas were attracted from all social and financial classes of the subcontinent but gradually with the development of western-style education in Pakistan these students now mostly belong to families having low profiles socially and economically. Parents belonging to a particular social sect send their children to religious seminaries. These long-time relations with Madrassa education had created an emotional bonding between the same sects that eventually leads hatred for others. Students belonging to different sects oppose each other and because of their poor social, intellectual backgrounds. The students are inflexible, less tolerant, and often reactionary. They adopt extremist ways for the realization of their ideological goals so in this way division based on sectarianism gets sharper creating disturbance and violence in the society [\(Raza, 2015\)](#).

Diversity in the Nature of Madrassas in Pakistan

The religious institutions present in Pakistan are divided at various altitudes based on the ideological school of thought, finance, affiliation with the governments, and different political parties. Access to funding and other resources varies based on the school of thought that any institute follows. People mostly donate to the particular sect of madrassas from which they belong. Donations are given by the common people therefore these institutions commonly run on the finances of the people who provide charity to them. These religious institutions are generally private financial entities and are run by these private charities. Financial assistance is also provided through religious endowments (Waqf) such as income from shops and rent on

properties. These Islamic charities contributed a lot to pump up the number of madrassas in Pakistan [\(Borchgrevink, 2011\)](#).

These religious institutions are also varied in size and infrastructure some are huge some are small in size. Many religious seminaries are housed inside or adjacent to the local mosque which runs on the finances of the local community. Usually, the imam of the mosque is considered the head of any modest madrassas, and the former students are the teachers [\(Borchgrevink, 2011\)](#).

The Security Context of Religious Institutions in Pakistan

Militancy in Madrassas

The western perspective of Pakistani madrassas related to the militancy or extremist groups cannot be denied as some of their students were connected to the Afghan Taliban and other militant groups like Tehrik Taliban Pakistan or Lashkar e Jhangvi but they cannot be the only ones held responsible for terrorism in the contemporary era. For example, some experts argue that militarization hasn't emerged from madrassas on its own but Madrassa students are provoked by external forces. With the help of these external forces during the late 1970es madrassas provided jihadists for the Afghan war. The militarization accelerated in the 1980s and the Iranian revolution adds some extra fuel to it. Since the Afghan war and the Iranian revolution of 1979, the Sunni religious institutions in Pakistan were militarized. The students of madrassas were used in Afghanistan and Pakistan for fighting proxy wars by different countries like the United States, Iran, and Saudi Arabia [\(Rathore, 2015\)](#).

Since then Madrassas are often alleged to have ties with militancy. They are also accused of backing terrorist groups and providing asylums to their leaders. In the 1990es madrassa students are used for fanning sectarianism in Pakistan. Madrassa students also had a soft corner for the Afghan Taliban and helped them in establishing their regime [\(Fair, 2015\)](#) For the first time in the early 1990s, Mujahedeen came up with the military assessment and physical training counting it mandatory in the madrassas

curriculum of Peshawar, Pakistan, to provide a new generation of holy warriors in the eyes of Pakistani politicians and policymakers. This was perceived as the Mujahedeen's conquest over the Soviets in Afghanistan, which could be also replicated in Indian Administered Jammu & Kashmir [\(Studies, 2015\)](#) Many security experts argue that madrassas students have links with the militant groups. For example, Amir Rana in his book *Jihadi Organizations in Pakistan* explored some linkages of extremist organizations with madrassas, same is Christine Fair who argued in her article that if madrassas do not have any direct links with the militants and their organizations but the students of madrassas always keep a supportive behaviour towards their sentiments to these groups and organization. They deliberately show an inclination towards their policies and ideas [\(Rathore, 2015\)](#).

Sectarianism in Religious Institutions of Pakistan

Madrassas in Pakistan play a major role in fanning sectarianism in Pakistan. Although some scholars argue that madrassas do not give education on sectarian violence or hate on the basis of sects but their role in the past sectarian conflicts cannot be denied. Speaking of Deoband madrassas in Pakistan one cannot deny their links with Lashkar.e.Jhangvi. Similarly, some Shia madrassas are having links with Sipah.e.Muhammad [\(Ahmad, 2015\)](#) Normally Division based on religious sects does not always lead to extremism as it is the internal matter of every school of thought. But when these sects propagate their agendas to achieve their political interest this is the point where the problem starts. These students of the Madrassa of a particular sect support their ideology by siding with the political party these campaigns usually erupt into the form of extremism and lead to violence [\(Ahmad, 2015\)](#).

Some Glimpse of sectarian violence in Pakistan

The things which are noteworthy about the sectarian violence in Pakistan are that they are so deadly and cruel. The incidents of sectarian

violence have declined since their high point in the early to mid-1990s (2007, when roughly 300 incidents were reported, is an exception). The period of 1990s was an inclination period of sectarian violence in Pakistan. The killings of the Sunnis and Shias in the remote areas and also some of the urban areas of Pakistan was a daily based activity. Mostly these killings were carried out by the two extremist sectarian groups the Sipah.e.Sahaba Pakistan (SSP) the Deoband Sunni group, and the Sipah.e.Muhammad Pakistan (SMP) the Shia majority group. Often these killings were observed to be reciprocal or in other words tit-for-tat killings. Shia political parties and other militant groups alike were formed largely in response to the Zia ul Haq's regime (1977-1988). This regime favoured the orthodox interpretation of religion and is also popular for supporting the Deoband Sunni school of thought. Shia militant groups in Pakistan got moral and material support from the revolution of neighbouring Iran. In the meantime, Saudi Arabia also facilitated an elaborate network of religious seminaries (Madaris) largely of the Ahle Hadith and Deoband schools of thought. This led many observers to term the Sunni-Shia conflict in Pakistan during the 1980s and into the 1990s a "proxy war" between Saudi Arabia and Iran [\(Kamran, 2016\)](#).

Exaggeration of Jihad in Madrassa curriculum

When it comes to the curriculum of madrassas it has been criticized badly for two reasons. First, it is not up to date, and second that it stirs hatred in society by encouraging jihad against those who do not share the same beliefs. The view proposed by the western media is that Muslim children in madrassas are raised to believe that jihad is mandatory in Islam against those who are non-believers and by non-believers they mean those who are not Muslims and sometimes not from the same school of thought. The teachers in Madrassas portray western practices as immoral and devilish, feeding hate in the mind of the students who blindly obey their Ulema without thinking rationally. The curriculum consisting of jihad as an obligatory duty of Muslims is presented by the instructors of madrassas in such

a biased way that it nurtures extremism in their students [\(Fair, 2015\)](#)

They shape the young minds to become Jihadists by giving examples of the past holy wars of Islamic history. Those religious teachers do not understand that those holy wars in the past had some special reasons and they are according to the teaching of the Holy Prophet Muhammad (SAW) [\(McClure, 2009\)](#) Although, curricula play an important role in shaping up young minds this is also one of the objections raised by many security experts and western writers that it is the pedagogy and the environment which lift the vindictive sentiments in the students of madrassas. The significance of the pedagogical beliefs is so intense that sometimes students focus on mere the practices of their teachers and follow them blindly. The subjects that are preached in Madrassas are largely in Arabic text. Students read and understand only that translation that is given to them by their teachers. It is a kind of hereditary teaching in which the translation of particular text passes from one generation to the other [\(Ahmed, 2009\)](#).

There are also two western perspectives about this phenomenon firstly; the explanation of Jihad has been changed by religious leaders to achieve their agenda using the name of Islam. For example, Christine Fair, a western scholar believes that these madrassa students have been indoctrinated by their own teachers. So that they can use these students to achieve their political ends. Madrassa education or Dars.e.Nizami course itself is not responsible for these extremist activities. On the other hand, some western scholars do believe that criticism of madrassa education certainly contains an element of truth. The course taught in madrassas of Pakistan consists of serious issues that must be addressed. Therefore action should be taken by both the religious community and the government of Pakistan to extract those subjects from the curriculum which promotes militancy [\(McClure, 2009\)](#)

Students of Madaris and Frustration-Aggression Hypothesis

An experiment was carried out on the issue of extremism revealed that frustration is the result

of a failure of earning good grades, failure of earning money, or a failure in completing any project. This statement is supported by the psychological theory of the Frustration-aggression theory, which is called the frustration-aggression displacement theory. This theory is given by John Dollard, in 1939 and was further elaborated by Miller Roger Barker et al in 1941, and Leonard Berkowitz in 1969 [\(Jost, 2017\)](#) The theory indicates mainly about aggression and how is a person's frustration changed into extremism when he/she is failed to attain his ultimate goal. If a person's beliefs and set of ideas are to him is the supreme truth and his ultimate goal in life is to implement those sets of ideas to achieve his/her objectives. But he/she found it difficult to attain because of the resistance he confronted. This resistance is taken as hatred from society and develops hateful feelings to reciprocate [\(Avital Mentovich, 2017\)](#).

This is a strong perception of the madrassa student that their graduates are frustrated and aggressive in many ways. There are several reasons for this perception. For example, take the scenario of the madrassa student in contemporary time, their education is based on the text written in the times when Muslims were enjoying prestigious identity within the surrounding world. The case with students of the current time is that when they try to fit into the mainstream of society but found it not so compatible when they dive in with their beliefs. This feeling of failure rise sentiments like defeating them and morphs into the frustration that leads to aggression. They do not have the same opportunities comparatively to a student of modern education possess, in the mainstream of contemporary society. As compared to them their graduates tend to lean towards extremist activities more often and are easily indoctrinated and persuaded. They also develop a certain type of jealousy and frustration towards the institution, government, modern education, and society because their views are considered old-fashioned and orthodox [\(Rashid, 2017\)](#).

Crime Terror Nexus

Mostly after graduation, the students of madrassas are jobless. The frustration of not

attaining a white-collar job and their failure to earn decent money can turn them into lawbreakers by involving themselves in illegal situations like smuggling, kidnapping, money laundering, extortion, terrorism, street crimes, and some other criminal activities. The crime-terror continuum is not a secret thing in Pakistan. There is a study about how the crime-terror nexus is supporting terror funding in Pakistan. The 1990s decade strengthens the crime-terror nexus in Pakistan. During the cold war, Different state-sponsored Jihadists in their war against Afghanistan but post-cold war terrorist strengthened their ties with criminals and mafias to get the favour of terror funding to achieve their political agendas. The following are the same points that explain how the crime-terror nexus is promoting terrorism in Pakistan [_\(Makarenko, 2004\)](#).

Alliance

They made alliances for bomb-making and money laundering, for example, the alliance between drug cartels and political terrorism.

Operation Motivation

Terrorists used crimes to gain their interests while criminals do terrorism and extremism to achieve their goals.

Convergence

When the interest of the terrorist organizations and organized criminals converge, they made an organization together to attain their objectives [\(Makarenko, 2004\)](#).

Globalization has numerous advantages but on the other hand, it is a tool for the maximization of criminal activities. Both terrorist groups and organized criminals are tech-savvy, using modern technologies. In such a globalized atmosphere, the crime-terror nexus has greater chances to stimulate. An organized group of criminals help terrorists to purchase weapons. Terrorists seek the help of criminals to purchase weapons the reason is that if directly go to the black market they might be identified by security forces. Therefore to mask their identity in the black market of weapons terrorists use

criminal networks [_\(Ruehsen, 2019\)](#). Their other main point of convergence is over finances. Advancement in the field of Information and communication technology (ICT) has also made the crime-terror nexus more powerful. By using modern technologies the terrorist also seeks the simplest and fastest way to move their finances to the targets without catching the attention of law enforcement agencies. Organized criminals provide them with the safest and fastest ways to achieve their end. While in return these mafias are paid heavily by the terrorist organization. Sometimes criminals also help move terrorists from one place to their targeted area [_\(Shabib Haider Syed, 2015\)](#).

The way modern technology is innovated with the time likewise terror financing is also innovated with the time. The modern way to terror funding is territorial control and financial control. When a territory is controlled by a terrorist organization they fix taxes on the people of that territory. They collect commodity taxes, transport taxes, import taxes, etc. By means of which they can own a massive sum of money just like any sovereign state. They abduct people for money and demand a great sum of money for releasing that person. Government institution is sometimes unable to tackle these problems but sometimes government officials give them space and in return demand a specific amount of share [\(Danner, 2018\)](#).

According to Rohan Gunaratna Pakistan is zero ground for terrorism in its funding and operation. According to his views, all the activities of terrorism in the neighbouring countries were planned in Pakistan. This ideological extremism threat is split over towards neighbouring as well as western countries. This statement turns Pakistan into the main evil of terrorism neglecting the losses they had suffered in the last few decades. The state-sponsored militancy in Afghanistan and India, the social development in Karachi, South Punjab, and the tribal areas, in particular, was neglected by the government. Pakistan's geo-strategic location by siding with the wrongly taken decisions of the US war on terror 2001 arises political violence in the country. These events primarily affect Pakistani citizens [_\(Blom, 2011\)](#).

The failing of a state is another convergence between terror and crime. Both of these groups want the emergence of non-state actors for conducting their violent activities. Countries such as Afghanistan, Congo, Syria, Iraq, and Somalia are trying to maintain their law and enforcement but non-violent actors in various parts are involved in different illegal activities thriving the state in such a despicable situation by developing nexus between them [\(Makarenko, 2004\)](#).

FATF Grey List

Pakistan is on the verge of many problems because of this terror financing and money laundering, it has been included in the FATF (financial action task force) grey list. The history of Pakistan's inclusion in the FATF grey list is not new, Pakistan was also included in the FATF grey list back in 2012. In 2015, Pakistan's effort in counter-terror financing was recognized and it was opted out of the grey list [\(Irfan, 2018\)](#). In 2018 February USA, UK, Germany again nominated Pakistan to be on the grey list. Upon this, the then advisor to the prime minister offered that Pakistan was ready to submit a report on their concerns; FATF should take their decisions based on it. Initially, they agreed to the report that was based on the measures taken by the government but due to pressure from the United States on June 27, 2018, Pakistan was placed on the grey list due to some deficiencies in antimoney laundering and terrorism funding. When Pakistan was put initially on the grey list they presented the National Action Plan to FATF prepared by ICRG. It was understood that if Pakistan failed to implement this 20 points agenda it will be placed on the Blacklist [\(Irfan, 2018\)](#) The Paris-based watchdog asked Islamabad to implement a plan of action to curb money laundering and terror financing by the end of 2019 but the deadline was extended later on due to covid-1 [\(Irfan, 2018\)](#) 9.

The Disparity in the Society of Pakistan

Pakistan is a developing state in which education has been given the least importance. Annually Pakistan's percentage of the budget spends on securitization, Pakistan's percentage of the public expenditure on education has remained

the lowest from 2019-to 2020. This proves that acquiring quality education in Pakistan is out of reach of the middle class or lower-middle-class families. In Pakistan recently three major types of education are present in society. Public education, Private education, there are two types of private education one is the high profile institutes like Beacon house, LUMS, Cecos, Roots Millennium and others are those institutes that have been inaugurated in streets, adjacent Bungalows just for business purposes religious education or Madrassa education [\(Richter, 2018\)](#).

Only children of the elite class in Pakistan have the privilege to study in modern institutions and avail better opportunities in life ahead. The children who cannot avail the opportunity to get a premium education because of their limited resources often opt for public schools and most of the time madrassa education. This difference in the education system creates a disparity in society by not providing equal opportunities after graduation. As Pakistan's education ministry continually fails to construct an infrastructure that encourages its youth to make something of them and, as poverty slowly overcomes the motivation for education, the number of uneducated, frustrated youth rises. The main problem lies in the complex system of education in Pakistan not having a uniform system and the absence of a single form of the curriculum can create an uneven situation on a social level. These differences can impact the minds of the students by generating extreme liberal and extreme conservative points of view. This difference in education quality can create a bipolar environment which can impact negatively the progress and development of Pakistan [\(Richter, 2018\)](#).

Way Forward

Despite having massive strengthened knowledge and philosophies of Islam which can be idealized in the current scenario to meet the requirements of today's religious student, the traditional madrassa are stuck to the old fashioned adopted philosophies. Therefore a new framework is suggested with modern methodologies that can be enabled to address the current problems of society. Below are some recommendations

suggested for religious-based schools which can be helpful for further consultation. Following are some recommendations in the light of the previous study which can be helpful for a consultation.

Comprehensive Plan

The most significant thing about the reformation process is a solid scheme or plan. The plan implementation should be the primary focus with a constant check and monitoring to make sure that the plan is in accordance with the set parameters. This goal can only be achieved if the political leaders and responsible institution show their serious will towards the reformation process.

Balancing and Flexibility of Curriculum

A balanced curriculum should be one of the primary objectives of reformation. Islam is said to be the last divine religion suitable for all ages after the last Prophet Muhammad (S.A.W) so the religious teachings which are universal should be taught. Those enlightened philosophies should be introduced to the curriculum which overcomes the gaps between Madrassa and modern society. There is always room for improvement and advancement. The curriculum should be designed flexible always to progress easily and attain development so that the students of Madaris can face the upcoming challenges.

Sectarian Harmony

To overcome the fanning of sectarianism in Pakistan sectarian harmony can be used as a tool. Social religious gatherings between the different schools of thought of Islam should be added as a part of the curriculum. Students should be encouraged to listen with patience and also give space to others' faiths and sects. This exercise should be done on monthly basis in the form of interfaith Ijtemah (common gathering) where different scholars from every sect come up with arguments that are uniform in every faith to encourage harmony between faiths.

Religious Scholars

Religious scholars can effectively put in their

efforts to harmonize society and overcome these problems. They should be religiously literate not just a pawn in hands of the others to serve their interest. In these matters government of Pakistan should provide security to these institutions so that the spirit of religious education cannot be corrupt for any personal benefits.

Some Current Challenges

Islam has been confronted with many challenges recently Islamophobia is a famous term highlighted much in the western media. Because of the lack of awareness, recent Ulema does not know how to respond to it effectively that the tag of being Islam as a religion of fear and war is removed. To get rid of Islamophobic sentiments government and Madaris must work collectively. Muslim and political leaders should advocate these issues in international forums. Inter-faith peace programs with the collaboration of MNCs can be helpful in this regard. Madrassas can also design youth development programs where scholars and students from all nationalities should be invited to give a message of peace and harmony. Recently students of Madrassa Jamia Bait-UI-Salam Talagang had made it to the final round of Turkey tech competition 2020. If these types of news are given importance rather than emphasizing the dark side then the perception of Madaris can be changed internationally.

Challenges of Globalization

The current world is a global village it is easy in recent times to transform knowledge. Religious institutions have to be aware of the current globalized world. These things have become possible because of globalization in recent times religious ideologies, culture, languages can be exchanged and amalgamated. Madrassas students if lack knowledge about these dominant current trends that have been produced through globalism, then he might get into a situation that can be perplexed for him to provide a better solution. Moreover, globalization can also be used as a tool for conveying broader perspectives, such as social rights in Islam, equality of humankind in Islam, internationally. This can help to counter some of the negativity spread about Islam.

Government Responsibility

Almost every government tries to impose changes on religious institutions. It is the government's responsibility that first of all takes madrasa leaders into confidence. Madaris cannot be changed by force but by convincing them and properly addressing their problems. This is also the way to counter retaliation.

Regulation Authority

Deeni Madaris is often criticized for its funding and for not conducting any external and internal audits. A regulatory authority should be established by the government with the collaboration of Madaris to check and monitor the finances. For a corruption-free institution, an audit is necessary. Madaris does not allow audits as many governments have tried to bring them under the authority. All religious institutions therefore must undergo the process of registration to make the procedure smooth and

easy. Madaris must abide by the rules and should take all measures into consideration.

Skilful knowledge

Other than religious education Madrassas can focus on the skills of their students. With the help of the government, they can provide useful skills and practices in religious institutions for polishing their abilities. These students might possess many skills but will only need the right guidance. There is a recent example of the local madrasa of Talagang students of Jamia Bait-ul-Salam has topped the Tech festival competition which was held in Turkey. Apparently, Pakistani students of religious institutions are only known as religious scholars but students of this local madrasa proved the stereotypes wrong. If this type of guidance is provided that will not only help them in retaining good life after graduation but will also throw a good impression of madrassas around the world which often is associated with extremism.

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