

Journal of Religion & Society (JR&S)

Available Online:

<https://islamicreligious.com/index.php/Journal/index>

Print ISSN: 3006-1296 Online ISSN: 3006-130X

Platform & Workflow by: [Open Journal Systems](#)

<https://doi.org/10.5281/zenodo.17113791>

Perception and Experiences of Madrassah Education: An Anthropological study of Noorbakshi Madrassah

Arosa Hajira

Teaching Associate University of Baltistan Skardu Department of Archaeology and Heritage Studies

arosahajira@gmail.com

Bibi Maryam

Lecturer in Bahria University, Department of H&SS

maheetori@gmail.com

Bushra Zainab

Mphil Scholar, University of Haripur, Department of Wildlife Management

bushrazainab69@gmail.com

Muhammad Asif

Bachelors in Computer Science KIU

asifyaqoob5@gmail.com

Noreen Fatima

Mphil Scholar, Department of Education, Arid Agriculture University Rawalpindi

noreenf246@gmail.com

Abstract

This study explores the profound concepts of tazkiyah (self-purification) and personality development as illuminated through the life and teachings of the Prophet Muhammad ﷺ. Rooted in the Quranic principles and prophetic examples, the research highlights how the Seerah provides a comprehensive framework for the moral and spiritual refinement of individuals. Given the complex ethical, psychological, and social challenges of the modern era, this study investigates the relevance and application of these prophetic methods in addressing contemporary issues. Utilizing a qualitative, analytical approach, the research examines key incidents from the Seerah that exemplify the practical strategies of self-discipline, character formation, and ethical conduct. The findings emphasize the timeless importance of these teachings, demonstrating their potential to foster balanced and resilient personalities capable of navigating today's societal complexities. This paper contributes to Islamic scholarship by bridging classical prophetic guidance with modern theoretical insights, offering practical implications for personal and community development in today's world.

Keywords: Seerah, Prophet Muhammad ﷺ, Tazkiyah, Personality Development.

Introduction

In South Asia, there is gender inequality in education due to certain obstacles like lack of infrastructure, qualified teachers, and a standardized curriculum, among several other issues everybody does not have excess to education. Individual future is shaping though education within Pakistan. Through education, an individual acquired those skills that are needed in this modern world. There is two distinct education system in Pakistan which is the traditional (Madrassah) and Modern (School, Colleges, and university). Traditional education evolves in the seventh century C.E when

then Islamic culture is invented while the modern educational system evolves from the British and continued after the independence (Rust&Layton,2017,p.2).In Pakistan there are four levels of Madrassah are running that are

(1)Nazirawhich is in the mosques where the imam of the mosque teaches the Holy Book) (2) Hifz in which along with the recitation of the Holy Quran rote memorization is also focused on. There are two ways of Hifz first is Iqamti (boarding schools in which students reside and They get one day off in the week) and these condone is the Ghair Iqamti(dayschools)

(3)Dars- e-Nizami in this type of Madrassah students spend eight years they learn the glorious Quran along with the Sunnah, Islamic Law, Arabic, Persian, and other related subjects.

(4) Takhasssas in which the occupation courses Mufti (who can issue a Fatwa) and Qazi (a judge in Islamic Sharia Justice System) are offered (Vestenskov, 2018, p. 24). The Sufiya Noorbakshi Madrassah named" Madrassah Shah Hamadan"is the Iqamti Madrassah in which students stay for four years. In which they learned the Translation and the Tafseer of the glorious Holy Quran. In rural areas, the women mostly preferred to join the Madrassa as compared to men. The reasons behind enrolment in a Madrassah differ from individual to individual

In Madrassah the girls get Islamic education. "As the Madrassah is free of cost or gives education to the students with the low cost along with boarding and food, therefore, it ewomen enrolment is high in Madrassah" (Vestenskov, 2018, p. 28) The Madrassah teaches the students with the low cost the enrolment of girls in the Madrassah is high as compared to the boys, Madrassah fulfill this gap. In Madrassah the girls get Islamic education. "As the Madrassah is free of cost or gives education to the students with the low cost along with boarding and food, therefore, the women enrolment is high in Madrassah"(Vesten kov,2018, p. 28).

According to some scholars as compared to secular education most Pakistani parents prefer and give importance to the Madrassah education and they make a decision to put one or more children enrolled within Madrassah (p. 27). As the Madrassah is free of cost or gives education to the students at low cost along with boarding and food which is the source of attraction for the parents. Most Pakistanis are passionate about Islam they feel pride when their children are becoming religious scholars or Hafiz-e-Quran (individuals who memorize the entire Quran).They feel that they gain higher status in the eye of Allah when they fulfill their religious duty and enrolled their children in Madrassah. (Vestenskov, 2018, p. 32). Many Muslim populations prefer their girls to study in the Madrassah. They devote their lives to giving religious teaching, preaching, and rituals.

Methodology

This study aims to explore the role of Madrassah in empowerment of women, the role of women and Muhtamimin Madrassah, the role of Madrassah in imparting Islamic traditions and to know the perception of women regarding Madrassah education.

Qualitative research methodology was used to develop an in-depth and holistic understanding of the phenomena. The researcher used the observation method to analyse the expression of body language, verbal, and non-verbal actions .In this research, the observer participates in the

ongoing activities. Interview guide was used as a tool .For the qualitative purpose, the researcher developed the interview guide as a list containing a set of structured questions that have been prepared, to serve as a guide for interviewers, researchers, and investigators in collecting information or data about a specific topic or issue.

The interview guide was developed just before acquiring more focused and relevant details also helps the researcher to a choice of analysis of themes based on respondents. For the convenience of the respondent, the interview has conducted in Urdu later translates into English. In the interview, the guide researcher makes themes with a high level of flexibility because the researcher can mold these questions according to the situation. The tool was flexible, and more themes were added from the collected field data. Twenty-five in-depth interviews were conducted in the Noorbakshi Madrassah named Madrassah Shah Hamadan Skardu. The interviews are taken after getting permission from Madrassah teachers and Muhtamims. Researchers apply non- probability sampling techniques (Snowball sampling and purposive sampling technique) for conducting an interview. In this research, daily diaries and filed notes were maintained properly. It includes both verbal communication and the nonverbal communication of the respondent .It also contained records about events and the environment of the organizations. For analysis and interpretation, the researcher used thematic Analysis. The themes are developed from the literature this data is analyze and proved regarding the literature. To ensure the validity of research the data is analyze by comparing with the secondary data

Location of the Site

The present study was conducted in Madrassah known as Madrassah Shah Hamdan, which is in Skardu Baltistan. It is in Satellite Town Skardu, which is the main area of Skardu, Madrassah Shah-e-Hamdan is the Central Islamic Madrassah where more hundreds of students gaining Islamic knowledge of the Maslak Sofia Noorbakhshia. Many Noorbakshi scholars being graduated from this Madrassah.It is located near to the Government KG School, Pepperdine for advanced studies, and Army Public School Skardu. There are two sections of this Madrassah.



Entrance of Madrassah Shah Hamadan for girls

Opting for Madrassah education

There were different reasons for joining the Madrassah. In our culture religious education has central position, most parents prefer their girls to get religious education because it prepares the girls to look the global,

challenges. It provides the students boarding and housing facilities. Some had an emotional attachment with their Fiqh and join the Madrassah.

As one of my respondents told

“I was inspired by my late Father who was also the teacher of Madrassah and imam of the masjid. When I listen to my father during delivering Islamic speeches and sermons, I thought that Islamic education is also important for the girls because in the future they look after their children. If the mother is educated then the whole family is educated therefore after matric, I decided to join the Madrassah its teachings help the girls to become better wives.”

As mentioned in literature, the Quran learning gain from Madrassah education is an important source for women as it enables the mother to socialize with their children in rural communities. Madrassah education also helps women to become a better wife by teaching traditional values (Borker, 2020, p. 8).

Another respondent told as

Madrassahs transmit the values in the students therefore they choose Madrassah. In Madrassah there is no discrimination among students.”

As mentioned in literature through Madrassah attendance values such as respect, selflessness and submission may transmit (Borker, 2020, p. 8).

Being a girl along with secular education Madrassah education is also significant. Parents experience that Islamic education is an main part of the education system especially for girls it is very important because in Madrassah women are secure. They wish that the honour of their daughters is secure and having a respectable position in society. They are having certain expectations with the Madrassah that after joining Madrassah their daughters having In-depth understandings of Islam and Fiqh. They know the challenges of women that they generally face in society. In Pakistan Madaris are mostly supposed to a non-governmental institution that provides free boarding and lodging opportunities for the students. Due to this facility usually, the poor families prefer their girls to enroll in Madrassah.

Influence of Patriarchy

In our society although women were empowered but the decisions regarding family were still taken by male member. As they have superior position in family therefore female accept their decisions.

One of respondent shared as

“My parents were also very interested. They are having an emotional attachment with the Fiqh therefore I got admission to Madrassah. The teachings of Madrassah play an important role in the social life of individuals”

As revealed in literature those students having emotional affection with the Fiqh their families send their children to the Madrassah of the same Fiqh. Those students having no relatives and elders the Madrassah act as a kind of orphanage. It also acting a key role in the social and religious lives of Muslims (Iqbal & Raza, 2015, p. 36).

Most Parents feel that being a girl Madrassah education is important because in the future they become mothers and they socialized their children, so it is important for them to know the Islamic teachings. Some girls having an interest in gaining Islamic education since childhood. The primary reason for sending children to Madrassah is that poor parents find the Madrassah more affordable and to gain religious grace and merit.

Ways of Inculcating Teachings of Madrassah

There are different ways of spreading the Islamic teachings of Madrassah it depends on the availability of the resources and time. Most graduate students play their role effectively in society in inculcating the Islamic teachings that they learn from Madrassah due to family compulsion some do not inculcate the teachings of the Madrassah.

As one of respondent shared

“I teach the Islamic knowledge through Dars and through giving speeches indifferent gatherings like Eid gatherings, Moharram gatherings, etc.”

As mentioned in the literature, in many households the women religious gatherings are more common this religious gathering is known as Dars, it is the informal way for women together collectively and be taught about Islam. While the Dars do not follow any organized form of Islamic education, the information gathered during Dars gatherings is heterogeneous. It plays a significant role in challenging, spreading, and reaffirming the notion of Islam by these women (Naveed & Mohyuddin, 2013, p. 108).

In today's globalized world nothing is impossible due to the concept of Purdah and the security reasons few women do not freely move from one village to another to deliver the Dars to the women. Therefore, it is easy for them to collectively teach the women at home.

Personal and Moral development

Madrassah is the Islamic institution in which the teaching of the Quran and Hadith is the focus, the student learns how to read and memorize the Quran effectively. They understand the translation and Tafseer of the Holy Quran. They do not waste any single minute inside the Madrassah. Madrassah not only focuses on religious education but also focused on moral education. Curriculum means the syllabus or the subjects that are taught in Madrassah. This theme highlights the point of view of respondents regarding the Madrassah curriculum. Through the curriculum of Madrassah, a transformation occurred in students.

As one of respondent said “Madrassah teaches the teachings of the Quran and Hadith efficiently through the teachings of Different Hadith books within the four years. I do not waste a single minute inside the Madrassah. I recite the Holy Quran five times which is the most important part of the curriculum of the Madrassah”

As mentioned in literature Madrassah are imparting the Islamic knowledge, like teaching Holy Quran, Tafsir, and Hadith, spreading and preventing Islamic knowledge, Nurturing Islamic morals and teaching Islamic spirit in students, starting Madrassahs at various places to spread Islamic sciences. The outcomes of Madrassah after eight years of studies are to make scholars, who teach the students at Madrassah as teachers and educators of the future and will provide an idea of the future Madrassahs of the state (Rehman, 2015).

Another respondent shared as

“Through the curriculum of Madrassah student personal and religious development of values occurs. The curriculum prepares the women for home making and responsible. This Madrassah not only focuses on religious education but also focuses on moral education.”

As the purpose of Madrassahs is to teach the proper curriculum to the students which ensure the development of personal, social, and religious

values the teacher and student relationship are very significant in the Madrassah's social organization (Naveed & Mohyuddin, 2014, p. 6701). Furthermore, the curriculum of Madrassah revolves around preparing women for homemaking, wifehood, obedience, and subservience to male authority (Bradley & Saigolt, 2012).

The responses show that the curriculum of the Madrassah was designed by the male members. The Madrassah effectively inculcates the teachings of the Quran Sunnah and Hadith. Madrassah plays a crucial part in our society in inculcating Islamic education. While designing the curriculum the head of the Madrassah keeps in mind the idea of Islamic womanhood the curriculum revolves around homemaking and producing responsible women. The main curriculum of the Madrassah is the translation of the Quran and an in-depth understanding of Hadith. Different books of Hadith are teaching in Madrassah within the four years they are related to daily life and teachings of Islam. Through the curriculum of Madrassah women also get moral education. It also helps in the development of personal, moral, and religious values.

Adab (modesty) is inculcated through the teachings of the Madrassah. Madrassah trains the women to become good Muslims. Through the curriculum, they understand the teachings of Islam and translation and Tafseer of the Holy Quran efficiently.

Learning to Punctual

As the respondents viewed that they are attending their classes at a time. As their day starts from morning 4:00-5:00AM, all teachers and students offer prayer in the prayer hall after the Fajar prayer all students recite Aurad Fatiha (Holy Verses of Quran). The first period of Madrassah starts from morning 5:45-7:30AM in which the teachers give Dars and Tadris. In Madrassah School, college, and university-going students were also enrolled after 7:30 AM students are going to school and colleges. From 8:30-11:30 AM, an extra timetable was organized for those students who only get Madrassah education in which Tajweed, Tafseer, and Arabic are taught. When students coming back to the Madrassah after 2:45 -4:45 pm regular class of Madrassah was started. Different classes having different curriculum Dawad Sufiya and Fiqh-ul-Ahwad is for all classes. In the supervision of teachers after dinner from 8:30- 10:30, all students are together in Hall for self-study.

On Sunday, function named as Bazamis organized in which the teachers are observing the students and students participated in that activity the function starts with the recitation of the Holy Quran and ends with the dua for the deceased souls at the end of that function the teachers give feedback through this activity women are trained.

One of my respondents shares her opinion that

"Inside the Madrassah students are trained every student follow the timetable and rules and regulations of the Madrassah. The day starts with the prayer of Fajar after offering prayer all recite Holy Quran"

As mentioned in the literature that those girls who are enrolled in Madrassah are more religious, they perform religious rituals like offering five prayers at a time, reading the Quran which is the part of Madrassah teachings at a higher rate as compared to those students who get secular education (Bano, 2018, p. 10).

Experience in Madrassah

Women having a different experience with Madrassah. Their beliefs are spiritually and morally strong due to the teachings of the Madrassah. They also know about the etiquette of Prayers, Right and duties of parents, and how to talk with their elders with politeness and respect. Due to Madrassah's education, they understand the correct translation and understanding of Tajweed.

As one of respondent shared as

“The teachings of Madrassah improve my personal life and increase religious responsiveness. It prepares the student for a life of purity. The teachings of Madrassah enhance my responsiveness towards religion”.

As mentioned in literature the main purpose of the founder of the Madrassah is to improve the personal lives of students and to enhance their religious responsiveness is the main aim of Madrassah (Boyle, 2006, p. 332).

The response illustrate that Pakistani society is a patriarchal society in which male members are the dominant figure of the family to overcome their barriers and get an equal position in the family Most women have a personal choice for coming Madrassah because due to Islamic education, they know the teachings of Islam. They have seen certain transformations in their life like they gain confidence after participation in activities of Madrassah, which is important for females because, in the future, they become wives and mothers. They are spiritually and morally strong due to the awareness of Islamic education.

Another respondent told as

“After coming here, I came to know about Islamic dress, what kind of dress has been given importance in Islam. I know about the etiquette of Prayers, Right and duties of parents, and how to talk to elders with politeness and respect. Due to Madrassah's education. I understand the correct translation of and correct understanding of Tajweed.”

As mentioned in the literature that due to the teachings of Madrassah various transformations occur in students. Over time, it remains the same which results in the planned and unplanned results (Wekke, 2015, p. 385). The view of respondents regarding the experience of Madrassah education shows that they have good experience with the Madrassah because through the curriculum teach in the Madrassah, they know the basic teachings of Islam. They know that being a good Muslim they should offer their prayers at the time they learned about their boundaries prescribed by Islam and show obedience towards parents and peer group. They have an in-depth understanding of the Quran and Hadith which is most important for the girls for the socialization of their children in the future.

Conclusion

Madrassah is an Islamic institution in which the teaching of Hadith and the Holy Quran is inculcated effectively it also acts as a norm transmission to the followers. Students of Madrassah learn and memorize the translation of the glorious Quran. While designing the curriculum the head of the Madrassah keeps in mind the idea of Islamic womanhood the curriculum revolves around homemaking and producing a responsible woman. Most of the respondents mentioned that Madrassah not only focuses on Islamic education but also gives moral education. It encourages both religious and secular learning which shapes the personalities of the women. In order to

maintain the real position of women and to save them from the unsafe effects of worldly education, western civilization, modernization the Madaris mainly emphasized preparing the women with religious knowledge. The purpose of the Madrassah was to learn women with Islamic norms and values in the Muslim world. Through the teachings of Madrassah Adab is inculcate in the students. The students inculcate the teachings of Madrassah through different ways like organizing Dars for women, through teaching in the Madrassah. Through giving sermons on different occasions. They devote their lives to giving religious teaching, preaching, and rituals. There were different reasons for joining Madrassah. Some students having Self-interest, some are inspired by their parents, some join Madrassah due to the boarding system and low cost. Due to family compulsion and pressure of secular education, most of the girls do not avail the opportunity of gaining Madrassah education. Through Madrassah each students avails an opportunity for expressing their religious belief, through expressing their religious belief they actively learn and confirm their piety. It grant liberty for individuals, autonomy, and self-growth therefore mostly girls prefer to join Madrassah as an alternative system of education

Bibliography

- Bano, M. (2010). Female madrasa in Pakistan: a response to modernity, 25.
- Bano, M. (2018). Religion and female empowerment: evidence from Pakistan and northern Nigeria. *Canadian Journal of Development Studies*, 2-20.
- Boyle, H. N. (2006, August). Memorization and learning in Islamic school. *Comparative education review*, 50(3), 478-495.
- Bradley, T., & Saigolt, R. (2012, August). Religious values and belief for women in Pakistan. *Development in Practice*, 22, 5-6.
- Butt, M. Q., & Khalid, M. S. (2017). The Role of Madrasa Education in Inter-Cultural and Cross-Cultural Exchange. *Bulletin of education and research*, 39(1), 61-74.
- Hooda, S. (2020). Role of madrasa in women's education. *Our Heritage Journal*, 22(3), 178-188.
- Naveed, J., & Mohyuddin, A. (2013). Role of Al-huda in revival of Islamic education among Urban women. *International Journal of Research in Social Sciences*, 3(2), 105-116.
- Naveed, J., & Mohyuddin, A. (2014, August). Structure and Organization of Al-Huda International: An Institution for Female Islamic Education. *EUROPEAN ACADEMIC RESEARCH*, 2(5), 6698-6722.
- Rehman, A. U. (2015). Madrasah Education in Pakistan; subject or Discipline? *Weber Educational Research & Instructional Studies*, 1(1), 1-5.
- Rust, V. D., & Layton, L. A. (2017). Islamic education in Pakistan. 1-14. doi:10.1007/978-3-319-536260-0-26-1
- Sanyal, U., & Farah, S. (2018). Discipline and Nurture: Living in a girls' madrasa, living in community. *Modern Asian Studies*, 1-40. doi:10.1017/S0026749X17000166
- Vestenskov, D. (Ed.). (2018). The Role of Madrasas: Assessing Parental Choice, Financial Pipelines Recent Developments in Religious Education in Pakistan & Afghanistan. Denmark: Royal Danish Defence College.

Wekke, I. S. (2015, june). Curriculum development in madrasa: Exploration from Muslim minority of West Papua. 373-392.