



After Study Hours:
**Exploring the
Madrassah Mindset**



PAK INSTITUTE FOR PEACE STUDIES(PIPS)

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List of Abbreviations

AJK:	Azad Jammu and Kashmir
ASWJ:	Ahle Sunnat Wal Jamaat
GB	Gilgit Baltistan
JAFP:	Jamiat Ahle Hadith Pakistan
JAS:	Jamaat Ahle Sunnat [A Sunni/Barelvi religious organization]
Ji:	Jamaat-e-Islami
JUI:	Jamiat Ulema-e-Islam
JUP:	Jamiat Ulema-e-Pakistan
KP:	Khyber Pakhtunkhwa
MWM:	Majlis Wahdat-e-Muslimeen
PML-N:	Pakistan Muslim League (Nawaz)
PPP:	Pakistan Peoples Party
PTI:	Pakistan Tehreek-e-Insaf
TIP:	Tehreek-e-Islami Pakistan
TLYRA:	Tehreek Labbaik Ya Rasool Allah

Executive Summary

To help seminary students think above their self-complacent behaviour, efforts should be made to present subjects like history in an engaging and critical manner, relying on tools like logic and reasoning that are already taught in the seminary. This will develop their interest in such tools, open them with world outside their own, without the need for introducing courses the seminaries refuse to accept now.

Attempts to “reform” madrassahs often start with changing curriculum. Successive governments in Pakistan have been trying to introduce courses meant to inject scientific thinking in madrassah students. Similar attempt is in the offing in 2018, which, in the words of National Security Advisor, will help “mainstream” madrassah students by opening them job opportunities.¹

It is worth exploring if this alone will solve the problem. The quest for a singular explanation or “exactness” is blamed for leading many students of applied sciences like engineering and medicine fall for radicalism in the first place. If anything, students of seminaries need to be shown multiple vistas of same problem.

Despite studying same content, students cannot escape sectarian thinking. Even though they read same news, for in-depth analysis, they rely on scholars of their sects, whom they also idealize. Their political views too are sectarian-tilted, though there are some regional variations for some of the larger sects.

In formal and informal discussions, students largely discuss religious or educational issues. Even the cause of their admiration of certain individuals is the latter’s religious, political, and social intellect. Students obediently follow their teachers, even developing a bond that extends after study hours.

¹ PIPS interview with National Security Advisor, Lt. Gen (Retd) Nasser Khan Janjua, December 2017, published in “Pakistan Security Report”, *Peace & Conflict Studies*, PIPS, 2018.

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On many accounts, for good or bad, seminary students have much in common with society in general. Many follow mainstream newspapers and popular columnists, and are regular users of social media. There is diversity even within students of same schools of thought.

These are some of the major findings of the study conducted with 135 students in 43 seminaries from all over the country and of all schools of thoughts.

The study calls for developing interest of seminary students in subjects like logic and philosophy, which are already in their curriculum; one way to do so is sharing varied historical explanations, given their strong interest in history. Furthermore, students of different schools of thoughts should be provided opportunity to interact with each other, besides sensitizing their teachers on social harmony.

Foreword

The present PIPS report explores a very important, but hitherto neglected, aspect of madarssah education system: the after-study engagements of madrassah students. The question is whether this engagement in the madrassah environment is responsible for radicalisation of madrassah students. Assumption is that being in a residential educational institution and isolated from social contacts, they would be totally under the influence of madrassah environment.

The study, on the one hand, confirms that they faithfully take after their teachers and admire and respect them, and also claims that they as well as their teachers are satisfied with the curricula and that it does not restrict their social relations. In fact they are also shown to be connected with social and print media. The personalities that impress them and the columns they read are not particularly religious or sectarian. They are largely the same as are popular in public.

The study further confirms a non-sectarian tendency in madrassah students' choice of subjects: their favourite subjects in Dars Nizami are not related to Fiqh or theology, but to the Qurán, Tafsir, Hadith and Usul-e-hadith.

These findings call for correction of assumptions about the radicalisation of the madrassah environment and for revision. They stress on curricula reform but also for rethinking the concepts of "radicalisation", "curricula", "sectarianism", and even "education". The system of Wafaq and Wafaq curricula are part of state educational policy. Adding some subjects from the regular educational systems would not transform the madrassah environment.

The report also suggests rethinking the presumed and often claimed role of madrassah as part of mass education. The report clarifies that the system is structured for specific professional needs and services in society, not for mass education. Also the presumption that they do not respond to the market needs requires reconsideration. Present madrassah system cannot be assigned the role of mass education. It is not meant for that purpose.

AFTER STUDY HOURS: EXPLORING THE MADRASSAH MINDSET

If madrassah is to play the role of mass education, the report has made two significant points: One, that madrassah students are normal Pakistani youth and share similar interests and social world. And two, that teachers play a more significant role in madrassah education.

It is recommended that there should be more interaction between madrassah teachers and teachers in other institutions in other subjects. Similarly the youth from madrassah and other educational systems should have more occasions for interaction. This type of personal contacts will help create harmony between the youth and faculty in Pakistan.

The report also notes that madrassah education is not comparable with the tertiary educational systems in Pakistan, from the perspective of age of students, duration of teaching hours and curricula. It recommends additional courses for required skills and course contents before taking them into job market, or even in other educational institutions. The graduates of madrassah teaching in colleges and universities have created intellectual divides among the faculty and students.

The report has raised significant questions about the concept of authoritative and authentic education that plays a differential role in curricula, epistemology and religious education between the madrassah and mass education institutions.

The report has reopened the debate about the role of state in re-designing mass education as an educational policy that focuses both on madrassah and other educational systems for the basic need of literacy, intellectual equipment of students to discuss questions about national and religious identity, multiplicity and diversity and modern social structures and role of religion in social, political and global worldviews.

Dr. Khalid Masud

Former Chairman, Council of Islamic Ideology

Introduction

This study by Pak Institute for Peace Studies (PIPS) tries to map and analyse activities of madrassah students, including co-curricular, after their study hours and whether those activities radicalize them in any way. It also explores their general thinking pattern, so as to suggest concrete remedial measures for what ails the madrassah education in terms of extremist and sectarian orientation among the students.

The report is built on the pilot study carried out in 2016 in a total of 5 seminaries in Islamabad and Peshawar. Based on the findings of that pilot study, the scope was further expanded for this study in 2017: around 43 seminaries from all over the country were selected and their students and teachers were surveyed using a semi-structured questionnaire.

The rationale behind the study was to know about the post-noon activities of the students of seminaries, i.e. after their study hours. It was built on the assumption that the radicalization in seminary students emanated not necessarily from what they are taught but what they do with their teachings as well as how they engage in different post-noon activities, including extracurricular.

The role of madrassah towards radicalism has long been debated. Many tend to argue that the madrassahs are to be blamed for producing the sectarian and militant mindset, if not the militants. Very often, madrassahs get the flak for fomenting sectarianism and at times militancy or terrorism. The National Action Plan, announced after the APS attack in 2014, too calls for regulating this sector.

But madrassah authorities deny any inevitable linkage with terrorism, saying that the act of an individual should not be associated with the entire institution. In any case, the emergence of university-graduate radicals further put to doubt if all the blame lay at the end of madrassahs. They would ask for apprehending the individual and leaving others not involved in the act. Some analysts, too, find government's approach towards madrassahs – registration or

introduction of courses – as inconsistent and “reactive” in nature.² Similarly, as one observer of the study asked, given that students of mainstream education system too have certain conception of who is right and who is wrong, would that not count as radicalization?

One thing was obvious: role between madrassah and education is not that straightforward; there needs to be more nuanced understanding of the subject. PIPS has repeatedly observed that one of the trends common with seminaries is their sectarian outlook. Given that a seminary is affiliated with one of the five sectarian boards [of religious education] or *wafaqs*, it is obvious that the students studying there are shaped along that line.

It was against these debates that this study was conceived. The purpose was, as cited earlier, to know what the usual activities of students of seminary are after their study hours, and whether those activities play any role in their radicalization.

² Mujtaba Rathore, “Madrassas: The Debate,” *Conflict and Peace Studies* (2015) 7(1)

Methodology

To understand the range of activities, PIPS conducted a thorough study with around 135 students and 89 teachers of 43 seminaries of all sects, covering the diversity within the country.

The surveys were conducted in Urdu. *(See Annex A and B for Urdu questionnaires, with students and teachers respectively)*

Students and teachers who were asked to fill questionnaire for this study hailed from 18 districts of the country, and adhere to all sects. *(See Annex C for list of the details of the seminaries surveyed.)* Below are the district-, province-, and sect-wise breakdown of the seminary students surveyed:

Districts	Number
Abbottabad (KP)	3
Islamabad (Bhara Kahu)	4
D I Khan (KP)	4
Gilgit (Gilgit-Baltistan)	6
Karachi (Sindh)	24
Khairpur (Sindh)	4
Lahore (Punjab)	16
Lodhran (Punjab)	3
Mansehra (KP)	3
Mastung (Balochistan)	3
Mirpur (AJK)	9
Multan (Punjab)	17
Nowshera (KP)	4
Peshawar (KP)	15
Quetta (Balochistan)	12
Rawalpindi (Punjab)	7
Shikarpur (Sindh)	1
Total	135

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Below is the province-wise breakdown of the seminaries which were surveyed:

Provinces	Number
KP	29
Punjab	43
Sindh	29
Balochistan	15
AJK	9
Gilgit-Baltistan	6
Islamabad	4
Total	135

Below are the sectarian affiliations of the seminary students surveyed:

Sects	Number
Deobandi	49
Barelvi	41
Shia	23
Ahl-e-Hadith	16
Jamaat-e-Islami	6
Total	135

Key Findings

- *Personal background*

Most of the students surveyed were 18 to 25 years old, most enrolled in a seminary within the province (or administrative unit) they hailed from. Students hailing from Punjab studied in Punjab mostly; students from KP in KP, and so on.

Some students, however, were studying out of their provinces, often in the ones close by. There were students from Sindh studying in Balochistan; of KP in Punjab; of Punjab in KP – but in most of such cases, the districts were not much far-off.

Yet, there were students whose home province was quite far off. Students of Gilgit-Baltistan (GB) covered most distance, going all the way to Karachi. It cannot be said for certain if these students were coming from GB or were, like many other GB-origin residents, residing in Karachi.

Even though most students were studying in the same province, they do not necessarily belong to the same district. A seminary in Lahore had students from other parts of Punjab like Kasur, Faisalabad, besides Lahore.

Mostly, students were enrolled in their own districts or the ones that are better off than their own. The development indicators of Kasur and Faisalabad are clearly lower than Lahore. In majority cases, the average development indicators of the home districts of students are greater than the district's they are studying.

Surely enough, some students were enrolled in districts less-developed than theirs. Dera Ismail Khan's renowned Jamia Siraj-ul-Uloom is one such rare seminary where all the surveyed students were from nearby districts of southern Punjab that otherwise are high on development than DI Khan.

Arguably, home provinces appear to matter too: Most students who did not use social media hail from small towns or remote areas such as Bahawalanagr, Batagram, Gilgit, Kasur, among others.

- ***Inside and outside the madrassahs***

Majority students put that there is nothing in the curriculum that stops them from interacting with members of other faiths or sects. Of the “very few” who said curriculum does discourage interaction, reference was made to subjects on faiths of minorities.

They were overwhelmingly comfortable with the curriculum, endorsing it as fulfilling their religious and educational needs, besides catering them intellectually. Surely, a few students did express dissatisfaction, but it cannot be concluded as to why. Most such students were below 20 years.

Even though curriculum does not bar them from interaction with other faiths or sects, 20% said they prefer not to interact. On social media sites, the number of students having their classmates or madrassah fellows in their friend list was certainly greater than those having students and teachers of other seminaries, which in turn was greater than those having members of other sects, in turn greater than members of other faiths.

Among the subjects taught in the madrassahs, students of most schools of thoughts showed their inclination towards Quran and Hadith/Usul-e-Hadith (Hadith Studies). Meanwhile, Logic, Philosophy, and Ilm-ul-Kalam (speculative theology), Meaning and Explanation were not among the top of most schools (except for Shia seminaries).

Among the subjects not taught in seminaries, students of most schools mostly liked History. Computers also drew significant interest of students.

About 20% students said their seminaries offer computer usage or internet surfing in extra-curricular activities; most replies were noted for sports.

Majority students said their seminaries do have arrangements for debates and discussions. Speech making, or oratory, was the favoured mode of communication of students of all schools of thoughts.

The topics on which such debates are held are largely about education or religion. These two topics were also among the top topics that students discuss with each other or with their teachers. In most cases, religious discussion surpassed even educational ones, which came on second, except for students of Jamaat-e-Islami madrassahs, who also accorded political issues priority.

Very few said that in their non-curricular activities, – which can be meant as outside of seminaries – they discuss sectarian issues. While majority still said of engaging in religious programs, like conferences, a significant number said that during those times, they prefer sightseeing, entertainment or sporting activities. Students from madrassahs affiliated with Jamaat-e-Islami and Ahl-e-Hadith educational boards chose welfare activities.

- ***Worldview***

Students were tilted towards religious-political parties adhering to their schools of thought largely. Thus, Deobandi students chose Jamiat Ulema-e-Islam; Barelvi students chose Jamiat Ulema-e-Pakistan. Most of these students said they get a chance to interact with their leaders and take part in their activities.

Mainstream parties also drew selections by few seminary students. Most said they rarely interact with leaders of the parties they like, and hardly take part in their activities.

Majority reads newspapers, mostly popular national or provincial Urdu dailies. The columnists they liked were popular Urdu columnists.

Students read a diverse set of magazines, mainly those published by the religious organizations/groups or madrassahs of their schools of thought. Some of these are moderate than others. Yet, none of these magazines drew liking by members of other schools of thought. Same was the case with the favourite magazine writers.

Even the personalities liked by students as favourite were sectarian-aligned, liked by students of one sect only. These individuals were chosen for their religious, political, and social intellect.

Sectarian orientation

- Many of the choices of madrassah students are purely sectarian in nature. At one level, this is understandable: madrassahs are supposed to be registered with five educational boards adhering to Deobandi, Barelvi, Ahl-e-Hadith, Shia, and Jamaat-e-Islami schools of thought. Yet there were some differences among the thinking of the students of different thoughts:
- Deobandi students had some provincial or ideological variation. Like others, they too were inclined to a Deobandi political party. But while majority chose Jamiat Ulema-e-Islam (JUI), especially in KP, Sindh, and Balochistan, their next choice was Ahle Sunnat Wal Jamaat (ASWJ), especially in Punjab and AJK. Deobandi students were ahead of others in enlisting social or political personalities in their friend list on social media.
- Barelvi students are faced with a diversity of political choices, along the same lines. Majority chose Jamiat Ulema-e-Pakistan (JUP) followed by Jamaat Ahle Sunnat (JAS), which is an organization, both having similar approach. Most of those who spent more than 4 hours with their teachers are Barelvi students.
- Shia students prioritized diverse choices from rest of the schools of thought. Most of them marked logic and philosophy as their favourite subjects; not one Shia student said they do not have arrangements for debates in their seminaries.
- While most students chose History as their favourite subjects, Ahl-e-Hadith students chose “Pakistan Studies.” Politically, they have least diversity, with most opting for Jamiat Ahl-e-Hadith (JAH).
- JI students too are least open about other parties. Jamaat-e-Islami students, unlike others, rarely chose religious issues as top topics of formal and informal discussion.

Key considerations

- Majority of those surveyed are equivalent to undergraduate or graduate students. Both seek to start their career afterwards. The choices of seminary students are, however, limited mostly to seminaries and mosques.

That is *one reason* why in response to a question about their favourite subject, most of the students selected the Quran and Hadith. These subjects, as noted in the pilot study of this research, would brighten their career goals upon graduation but only in a limited market domain: a reciter of Quran, for instance, easily gets hired as an imam.³

Successive governments have been trying to ask for courses that enable students to apply for other jobs too: In 2017, PIPS noted in the analysis of NAP progress in its annual security report, that the government might “mainstream” students of seminaries by awarding them additional degree, after they study subjects like Science, English, and Mathematics.

To be sure, there is considerable debate whether they should be imparted mass education to enable them for those jobs. But **any attempt to link seminary’s education with employment prospects should not lose sight of the original purpose of the entire exercise, which was to reduce appeal of extremist thoughts.**

- **The problem is not necessarily with which subjects are taught.** While scientific subjects will definitely open them for more jobs, it is no guarantee that students will be less radical. If anything, students with high-level degrees who fell for violent radicalism often have degrees in applied sciences like engineering and medicine.
- The issue is of **developing interest in the subjects that can enhance nuanced opinion among students.** A seminary’s

³ The pilot study was led by Dr. Qibla Ayaz, the current chairman of Council of Islamic Ideology. He observed that “the learning of Holy Quran and Hadith is helpful in providing graduates attaining graduation) with some sort (mostly private) placement/employment as an imam in a mosque or private tutor of the Holy Book.”

course list already comprises of subjects like jurisprudence, logic, and philosophy. Many teachers said that they like these subjects, but very few students chose them as their favourites. These subjects can open multiple vistas to them if their more updated and comprehensive versions are included and students' interest developed in them. Innovative attempts should be made to build nuance in their thinking.

- One way is **opening them to varied historical explanations**. Students after all are interested in such subjects: When seminary students were asked about their favourite subjects outside of curriculum, majority chose "History". It could be because they will be studying religious books that are full of historical references or the history books they study have religious dimension too. Yet, their interest in history can be streamlined to open them to multiple vistas, developing their interests in humanistic subjects. All around the world, attempts have been made at explaining history content in a more attractive or thought-provoking format such as by offering diverse views. Given the current charged environment, it is better to refer to the past than delve too much in the present, which draws very charged responses. It will also enhance their exposure with the outside world – which otherwise seems missing.
- Similarly, **students may be given opportunity to visit other students outside their seminary**. Madrassah students have strong sectarian tilt, for the simple reason that they are raised on sectarian lines and have little to no interaction with madrassah students of other (sectarian) streams. Thus, the individuals that inspire students are often of their own sect. Sectarian confinement of students often goes to the extreme, with students having stereotypical view of the students of seminaries of other sects. It is suggested that seminary students of different denominations be given opportunity to intermingle with each other, not necessarily on discussing issues pertaining to religion, but just for chit-chat or social gathering.
- One way to do so is by **committing seminaries to conduct extra-curricular engagement with other seminaries**. When students and teachers were asked about the type of extra-curricular activities, they chose those subjects that enhance students' reading or studying ability, more so to contribute in their academics. Clearly, seminaries like other schools and

colleges are focusing more on academics, than non-academic co-curricular activities.

- While many of them read mainstream newspaper for day-to-day coverage, when it comes to in-depth understanding of those events, they opt for those magazines that adhere with their sects. It also shows that there is an intellectual urge in them about contextualizing the events, which can be addressed by **developing their interest in the more humanistic subjects already on the list in seminaries.**
- The issue is that their education is greatly shaped around their religious interpretations. Key topics students discuss over and over in several of their interaction are related to education and religion. They discuss them with classmates, teachers, and social media friends.
- Madrassah students have a strong bond with their teachers, reflected from the satisfaction of the students in the curriculum and teaching. The students are such a striking image of their teachers that the both groups have largely chosen same set of answers to the survey. Compared to university students, madrassa students interact more frequently with teachers. Because of such a critical role of teachers, it is advisable to **engage more and more teacher in shaping the minds of the students towards activities full of social harmony.**
- As much as the students have conformist attitude towards the education they receive, they otherwise form a somewhat diverse group of people, not least with reference to opinions beyond madrassas. The writers they follow or the magazines they read are not entirely uniform. While some read more radical writers, others favour the relatively moderate ones. As much as the thinking style of the students is same, their worldviews may vary, to some extent. Some even like mainstream political parties, but they rarely interact with them. **Their interest in mainstream parties and individuals should be capitalized, by giving them opportunity of interaction.**
- **Above all, there is a need for more studies about madrassah students such as their sociological background.**

Data Analysis

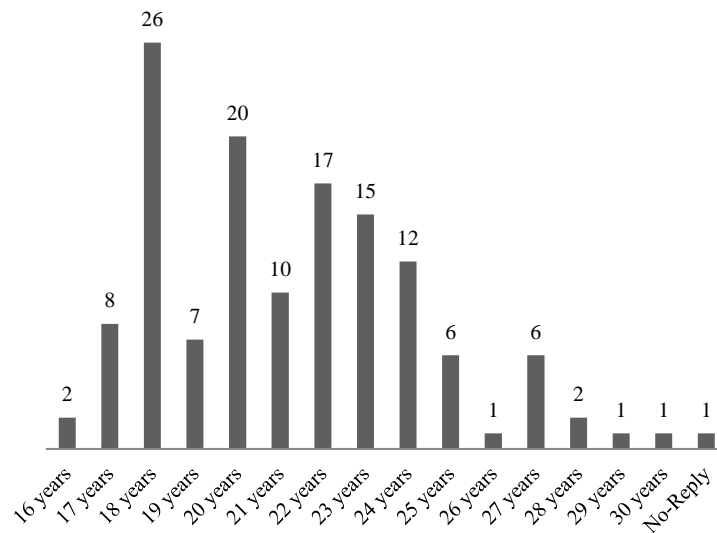
Analysis of students' survey responses

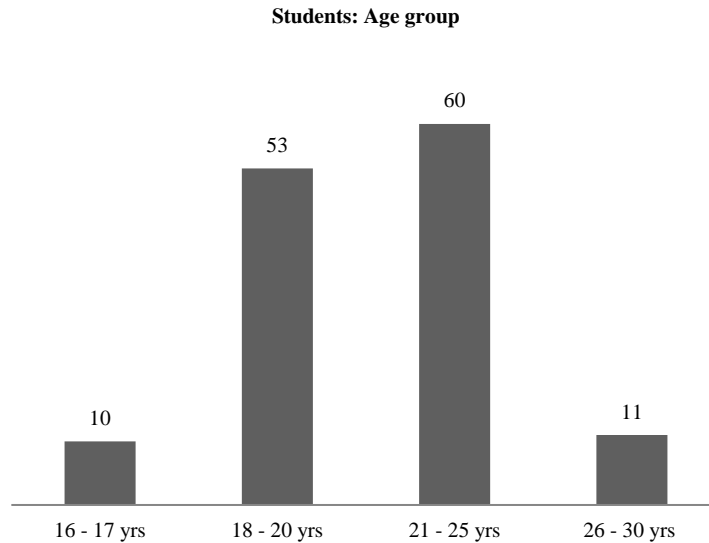
1. Age group of students

Of the 135 students surveyed for this study, as many as 134 shared their age, and most were in their early adulthood.

- 113 students were aged from 18 to 26 years. These include those who are 18 or 26 years old. This way, 84% of those who replied come under this age bracket. Within this bracket, 53 were 18 to 20 years old, while 60 were 21 to 25 years.
- The number of students below 18 years and above 26 years was 21 in total, around 15.6% of the respondents.

Students: Age





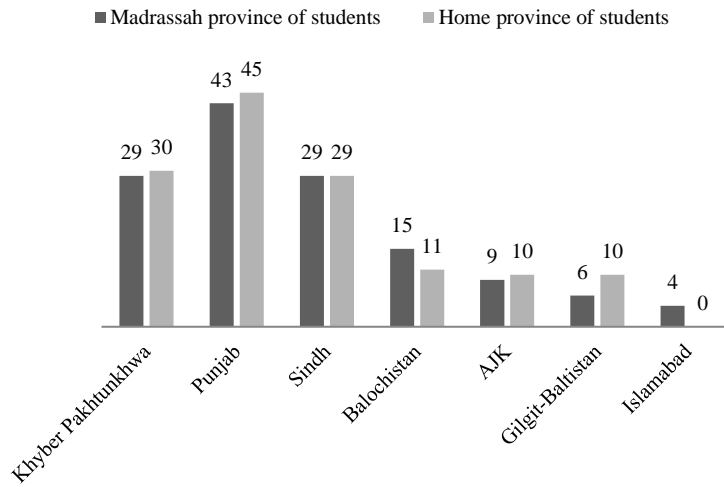
2. Location of seminaries and their students

Of the 135 students, most of the students studied in the seminary of their home province or administrative units. Students from Punjab studied mostly in seminaries of Punjab, students from GB in seminaries of GB, and so on.

- Thus of the 135 student surveyed, 29 students studied in KP, most hailing from the same province.
- From the 10 students with home towns of Gilgit Baltistan, 6 studied in GB, 3 in Sindh and 1 in KP.
- Some students from one province did study in another, mostly the adjacent ones: 2 students of Punjab studied in Punjab; 4 of KP in Punjab; even 4 students from Sindh in Balochistan.
- Students of GB seem to be covering most distance for their studies. The 3 students of GB who studied in Sindh, studied in provincial capital Karachi.
- All 11 students surveyed from Balochistan are enrolled in Balochistan-based seminaries.

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Students: Location (Province)



<i>Top-down: Provinces in which seminaries are located Left-right: Home provinces of the students</i>							
	KP residents	Punjab residents	Sindh residents	Balochistan residents	AJK residents	GB residents	Islamabad
KP	26	2	0	0	0	1	0
Punjab	4	38	0	0	1	0	0
Sindh	0	0	25	0	1	3	0
Balochistan	0	0	4	11	0	0	0
AJK	0	1	0	0	8	0	0
GB	0	0	0	0	0	6	0
Islamabad	0	4	0	0	0	0	0

The districts of the seminaries were, however, not necessarily their home districts.

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- As cited earlier, the surveyed students largely studied in the seminaries of their home districts or the ones close by. This is especially true for students of small towns. For instance, students in Abbottabad came from Abbottabad or adjoining areas like Battagram and Haripur; students in Lodhran (south Punjab) came from neighboring Bahawalpur or Muzaffargarh, and so on.
- Some students studied in adjoining districts even if that may come under different province. Students of seminary in Dera Ismail Khan (KP) come from D.G. Khan and Bhakkar districts of Punjab, too.
- Students in major towns like Multan, Lahore, Karachi, and Peshawar came from different parts of the same province or even other provinces. In case of Karachi, for instance, students from GB were also enrolled.
- Mostly, students are enrolled in their own districts or the ones that are better off than their own. The development indicators of Kasur and Faisalabad are clearly lower than Lahore. In majority cases, the average development indicators of the home districts of students are greater than the district's they are studying. (See Annex D for details.)
- Surely enough, some students are enrolled in districts less-developed than theirs. Dera Ismail Khan's renowned Jamia Siraj is one such rare seminary where all the surveyed students are from nearby districts of southern Punjab that otherwise are high on development than DI Khan.

Districts of seminaries	Number	Home districts of students
Abbottabad	3	Abbottabad 1 Battagram 1 Haripur 1
Islamabad (Bhara Kahu)	4	Chakwal 1 Faisalabad 1 Rajanpur 1 Sargodha 1

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Districts of seminaries	Number	Home districts of students
D I Khan	4	Bannu 1 Bhakkar 1 D G Khan 1 D I Khan 1
Gilgit	6	Gilgit 3 Diamer 3
Karachi	24	Bagh 1 Gilgit 2 Hyderabad 2 Karachi 18 Skardu 1
Khairpur	4	Khairpur 3 Sukkar 1
Lahore	16	Faisalabad 1 Gujrat 1 Kasur 2 Khaniwal 1 Lahore 10 Sialkot 1
Lodhran	3	Bahawalpur 1 Lodhran 1 Muzaffargarh 1
Mansehra	3	Batagram 1 Gilgit 1 Mansehra 1
Mastung	3	Chaman 1 Mastung 2

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Districts of seminaries	Number	Home districts of students
Mirpur	9	Jhelum 1 Kotli 3 Mirpur 2 Neelam 1 Poonch 2
Multan	17	Bahawalnagar 1 Bhakkar 1 D G Khan 2 Jhang 3 Khaniwal 2 Multan 5 Muzaffargarh 2 Vehari 1
Nowshera	4	Kohat 1 Mardan 1 Swabi 1 Tank 1
Peshawar	15	Abbottabad 3 Bisham 1 Dir 1 Malakand 1 Mardan 2 Nowshera 1 Parachinar 1 Peshawar 5
Quetta	12	Awaran 2 Jacobabad 1 Khairpur 1 Khuzdar 1

Districts of seminaries	Number	Home districts of students
		Loralai 1 Qalat 1 Qambar 2 Quetta 3
Rawalpindi	7	Abbottabad 1 Attock 1 Haripur 1 Mansehra 2 Rawalpindi 1 Sudhanoti 1
Shikarpur	1	Shikarpur 1

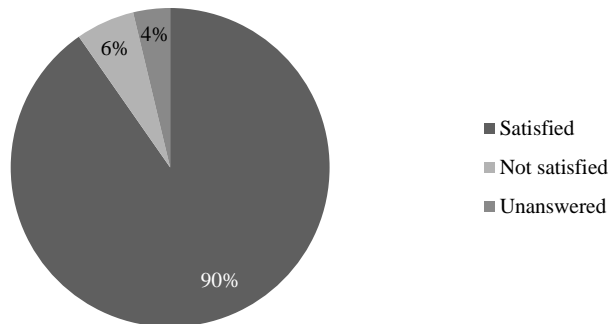
3. Satisfaction with the subjects as per religious and educational needs

Majority students were satisfied with the subjects fulfilling their needs.

- 121, out of the total 135 respondent students, felt that the subjects in their curriculum were along the lines of their religious and educational needs. This makes them around 90% of the total.
- Only 6% said they were not satisfied; these are in total 8 students. Meanwhile, 4% did not answer the question at all.
- The 8 students who answered in the negative were one each aged from 20 to 25 (6 students) and a 27 year student, while the age of one was missing. None of the 40 students below the age of 20 years marked answer in the negative.
- Half of those who were not satisfied were from Deobandi seminaries. None of the 23 students in Shia and Jamaat-e-Islami seminaries expressed dissatisfaction.
- All 8 negative responses came from seminaries in 4 provincial capitals: 3 from Karachi, 2 from Lahore, 2 from Peshawar, and 1 from Quetta.

- The two negative replies in the seminary of Lahore were made by students outside of Lahore.

Students: Curriculum fulfills religious & educational needs?



4. Favourite subjects of students

The choices for primary religious texts like Quran, Hadith was greater than selection of social sciences; each student could mark more than one subject as his favourite.

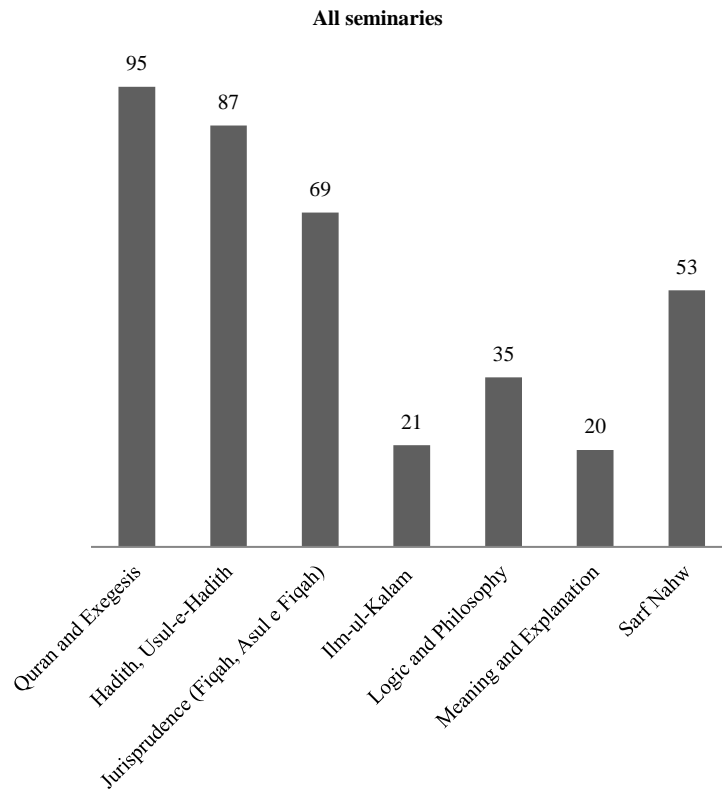
- Collectively stating, 95 students selected Quran and Exegesis (*Tafsir*) one of their favourite subjects. This was followed by 87 choices of Hadith and Usul-e-Hadith (Hadith Studies).
- Only 21 students chose Ilm-ul-Kalam⁴ and 20 students chose Meaning and Explanation (*Maani aur Balaghat*).
- The subjects of Quran/Exegesis or Hadith/Usul-e-Hadith were among the top two priorities of students from Deobandi, Bareilvi, Jamaat-e-Islami and Ahl-e-Hadith students.
- Most Bareilvi students chose Fiqh (Jurisprudence), Usul-e-Fiqh⁵ (32 choices), followed by Quran and Exegesis (30 choices).

⁴ Ilm-ul-Kalam is usually referred to as speculative theology, or rational interpretation of religious concepts and precepts, also known as science of dialectics.

⁵ *Usul-e-Fiqh* or *Usul-al-Fiqh* is the study of the origins, sources, and principles upon which Islamic jurisprudence (or *fiqh*) is based.

AFTER STUDY HOURS: EXPLORING THE MADRASSAH MINDSET

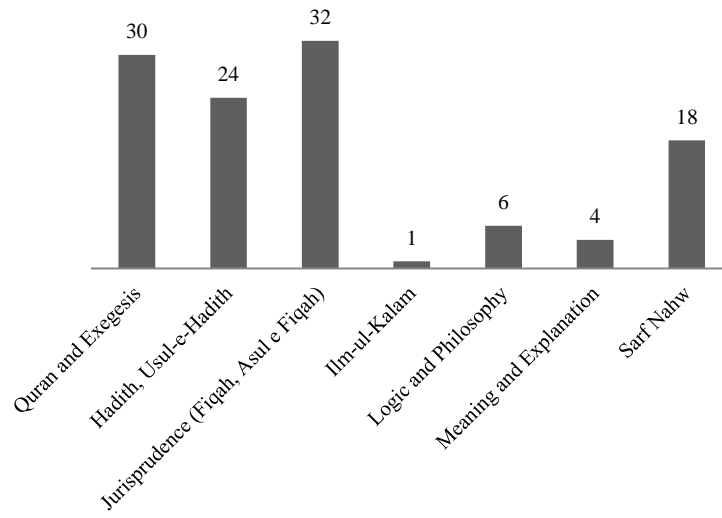
- Only 1 Bareilvi student chose Ilm-ul-Kalam, while none from Ahl-e-Hadith seminary chose Ilm-ul-Kalam.
- The subject of Meaning and Explanation was selected by very few students from the seminaries of all denominations.
- Shia students chose diverse choices even prioritizing those which others did not. Majority of them chose Sarf Nahw⁶ (13 choices), followed by Logic/Philosophy (14 choices), followed by Jurisprudence (11 choices).



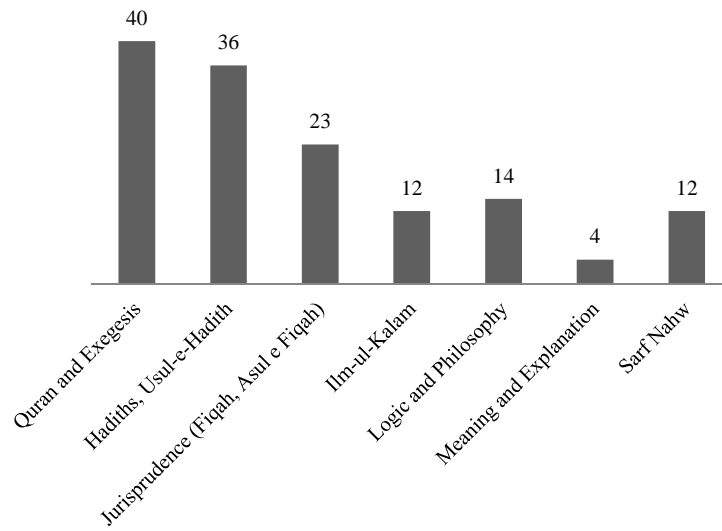
⁶ Arabic grammar is usually divided into two major parts: sarf or tasrif, the conjugation of verbs, and nahw or irab, modulations of words and declensions. (Source: Oxford Islamic Studies Online, <http://www.oxfordislamicstudies.com/article/opr/t125/e1697>).

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Barelvi seminaries

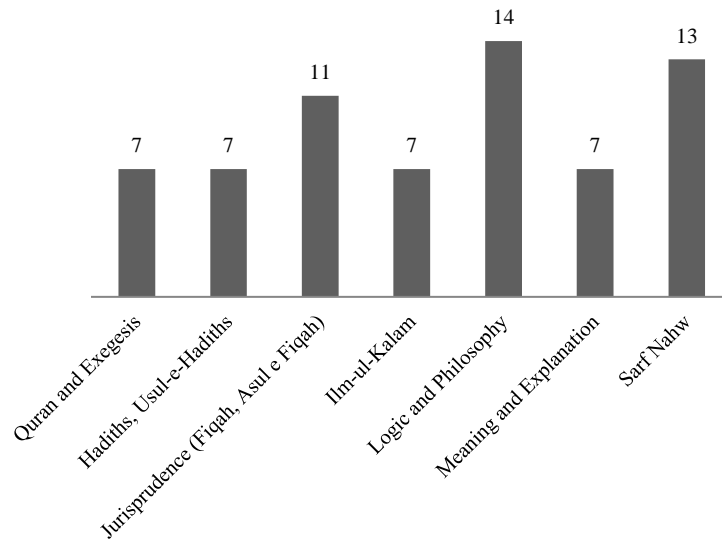


Deobandi seminaries

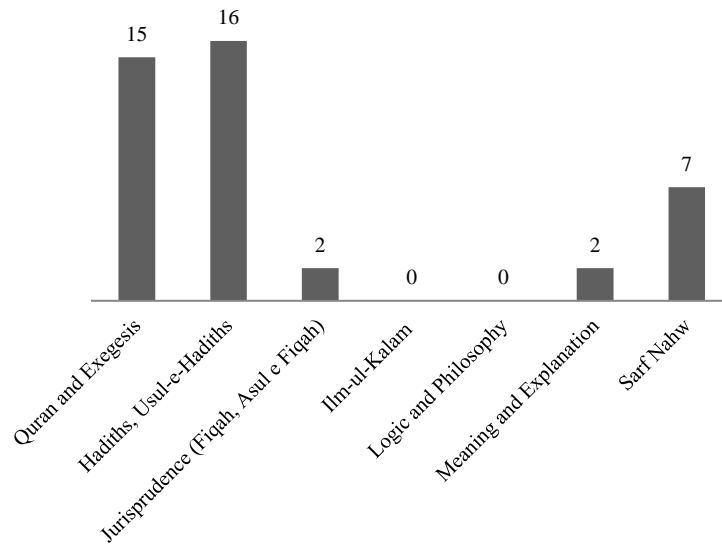


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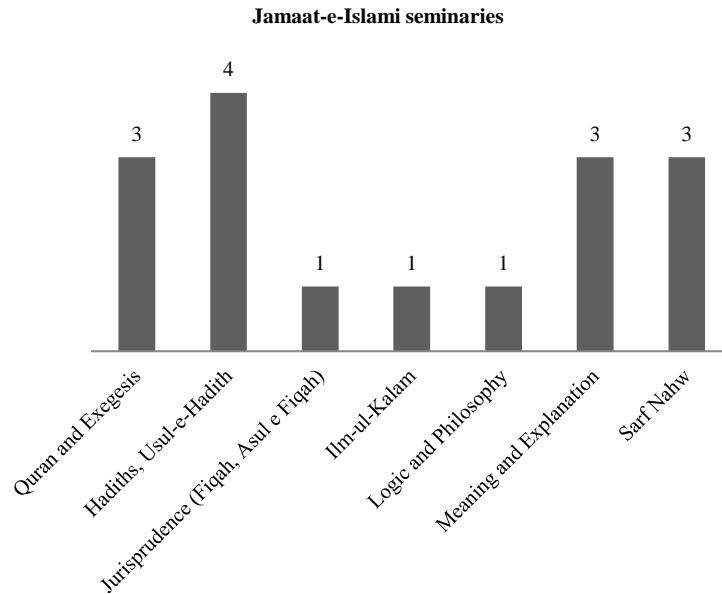
Shia seminaries



Ahl-e-Hadith seminaries



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5. Satisfaction with the subjects for contributing in intellect

131 students responded to the question about whether courses taught in their madrassahs contribute in their intellectual and mental growth.

- 128 responded in the affirmative, expressing confidence in the role of the subjects. This makes them around 96% of the total.
- Only 3 expressed dissatisfaction. These 3 students had also answered in the negative to the question about curriculum fulfilling their religious and educational needs (See above).

6. Course duration

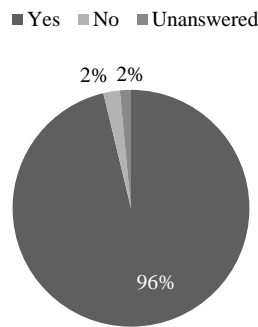
Most of the students spent close to one-third of their day in the classes.

- 89 students spent around 5 to 7 hours of their day in the classes, making them 67% of those who responded. Of these, 53 students, or 39.3% of the total, said they spend 5 to 6 hours in courses, while 36 students, around 26.7 %, said they spend 6 to 7 hours.

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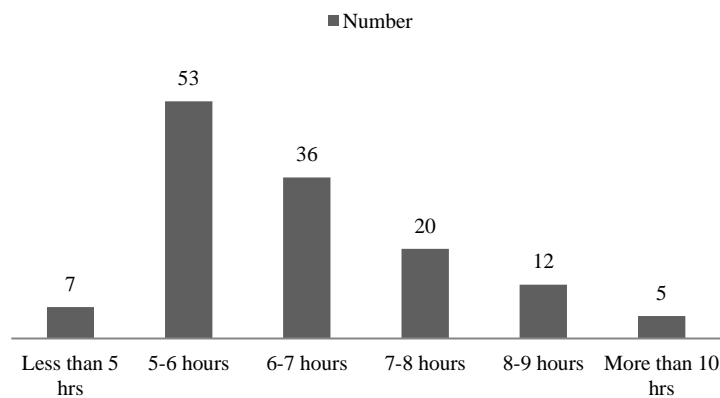
- 20 students said they spend 7 to 8 hours. If these 20 students are added with those from 5 to 7, the total number of students makes up to 109. Clearly, around one-third of their day, or slightly less than that, is spent in the courses.

Students: Intellectual satisfaction



- Very few students said their classes duration fall below 5 hours or above 10 hours. These choices have largely come from students of same madrassahs or same district: 4 of the 7 students who said they study for less than 5 hours were in Quetta; and 3 of the 5 who said they study for more than 10 hours were from Lahore.

Students: Time spent on studying

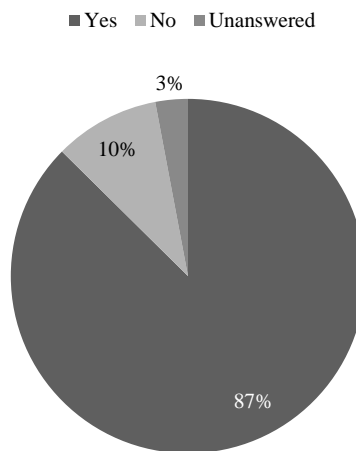


7. *Satisfaction with study duration*

Majority expressed satisfaction with the time allocated for studying.

- Of the 133 who replied, 118 students expressed satisfaction with study hours. This makes into 90% of the total.
- 13 students, however, expressed dissatisfaction with the study hours.
- The 13 students who expressed dissatisfaction with the study hours include 6 students from Karachi, 2 from Lahore, and 4 students from Peshawar.

Students: Satisfaction with study duration



8. *Subjects & social relations*

Majority students thought there is nothing in their curriculum that stops them from interacting with people of other faiths or sects.

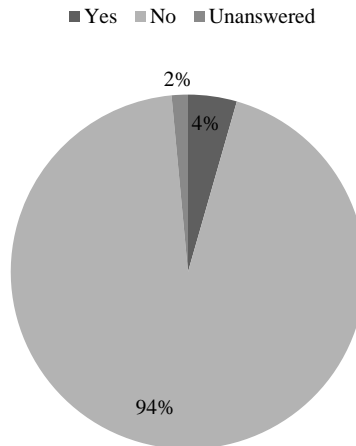
- Around 124 students, or 94%, felt there is nothing to this end.
- Only 6 students felt that the curriculum has content that stops them from interacting with each other.
- The 6 students who said there are [sectarian-oriented] subjects were 3 Deobandi, 2 Bareilvi, and one Ahl-e-Hadith. These were

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in turn asked about the particular subjects that demarcate them from others. On this, Deobandi students pointed towards subjects on members of minority communities; Barelvi, towards subjects on Islamic education, while the single Ahl-e-Hadith student said some of his teachers make speeches against other sect.

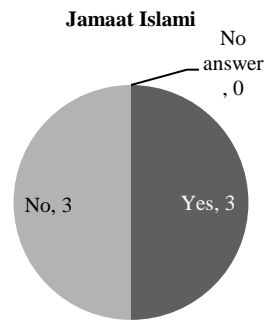
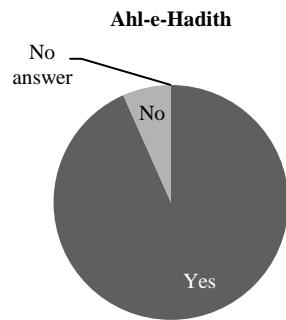
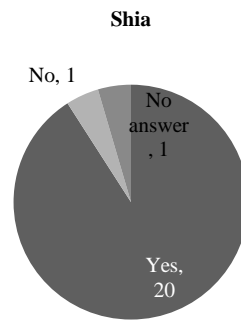
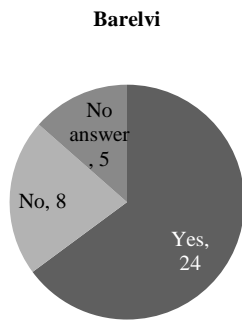
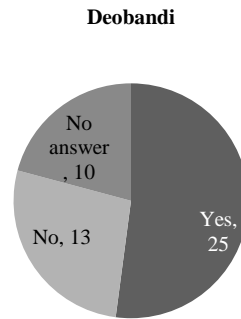
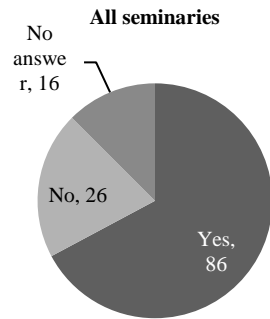
- No one from Shia or Jamaat-e-Islami seminary thought of the presence of subjects dividing them.

Students: Any subject stopping interaction with other faiths?



- The 124 students who said nothing in the curriculum divides them from members of other faiths were asked if they would still keep interaction with members beyond their sect/faith. On this, 26 students said they would not want to, forming 20% of the total. 86 students they would want to keep interaction with members of other faiths. Importantly, 13% chose not to reply. In other words, those who did not clearly say “yes” about interaction stood at 37%.
- Of the 26 students who said they would not want to interact with members of other faiths/sects, 13 were Deobandi students. In terms of percentage, most of those who do not want to keep interaction came from Jamaat-e-Islami seminaries – out of 6 students, 3 want to keep interaction and other 3 don’t want.

Students: Do you want to interact with other faith/sect members?



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Seminary location	Student's home district	No
Abbottabad	Haripur	1
D I Khan	D G Khan	1
Islamabad-Bhara Kahu	Chakwal	1
Karachi	Bagh	1
Karachi	Karachi	3
Khairpur	Khairpur	1
Lahore	Lahore	3
Lodhran	Lodhran	1
Mastung	Mastung	1
Mirpur	Mirpur	2
Nowshera	Kohat	1
Peshawar	Abbotabad	3
Quetta	Awaran	2
Quetta	Jacobabad	1
Quetta	Quetta	1
Rawalpindi	Haripur	1
Rawalpindi	Sudhanoti	1
Shikarpur	Shikarpur	1

Table: Location of seminary and home town of students not interested in interaction with other sects' students

9. Favourite subjects from outside curriculum

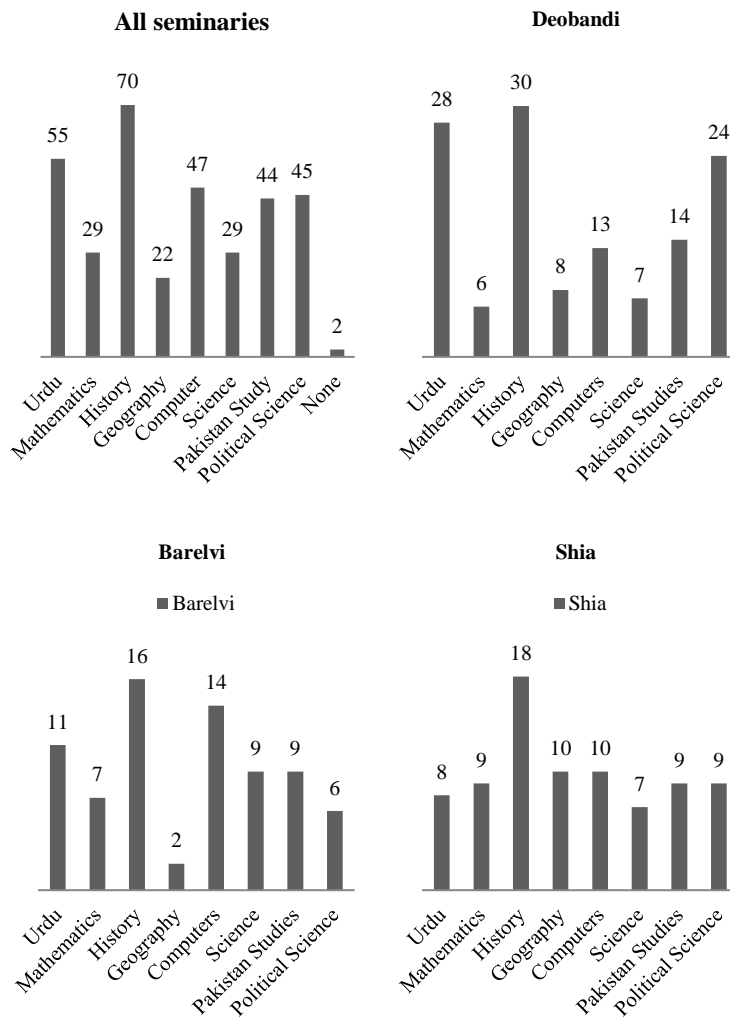
Students were provided with a list of subjects usually not taught in curriculum but compulsory in non-seminary institutes; these included Urdu, Mathematics, History, Geography, Science, among others. Additionally, they were asked to identify any other subject they like. A single student could choose more than 1 subject.

- 70 students chose "History" as their favourite subject. 55 students chose "Urdu", followed by 47 choices of Computers. Pakistan Studies and Political Science were selected by 45 and 44 students respectively.
- History is the top choice of students of all sects except for Ahl-e-Hadith. The top choice of students of Ahl-e-Hadith seminaries is

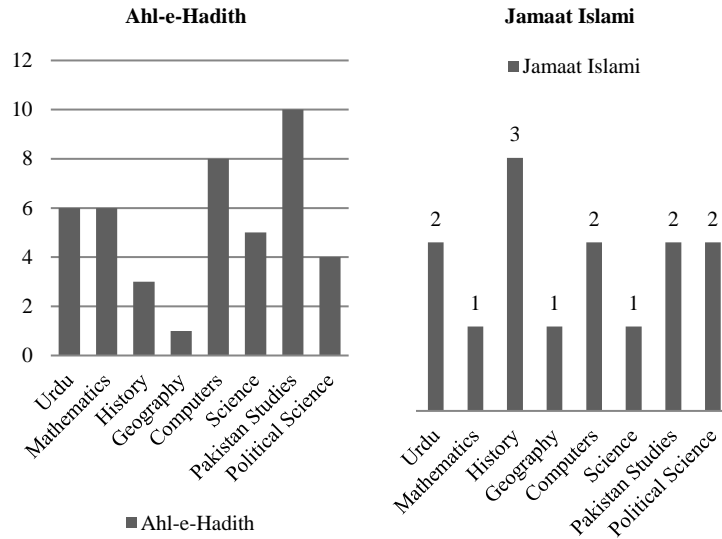
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“Pakistan Studies”. However, only 1 student of Ahl-e-Hadith seminary chose “Geography” as favourite subject.

- Science is also selected as favourite subject, although not in a significant way. Students with Deobandi and Shia seminaries had the least students selecting them as their favourite subjects, especially when weighed with regards to their sample size.



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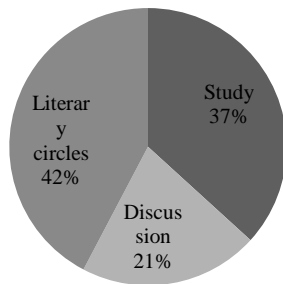
10. Co-curricular activities in seminaries

Most of the co-curricular activities in the seminaries pertained to literary ones like reading.

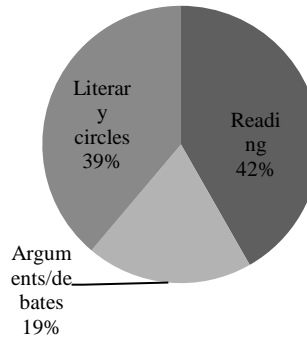
- 107 students chose that “Literary circles” (*Bazm-e-Adab*) are held in their seminary, making them around 42% of the total choices marked.
- 93 chose “Reading/Study” as one of their co-curricular activities, making them, around 37% of the total.
- 53 students also chose that “Discussion/debates” are also held in their seminaries.
- The top choices of seminaries of different sects are different. Deobandi students selected Reading/Study as the top co-curricular activities that take place in their seminaries; Barelvis selected “Literary circles”, while Shias selected “Discussion/debates”, followed very closely by “Study.”

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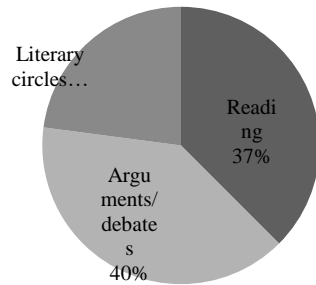
Students: Co-curricular activities



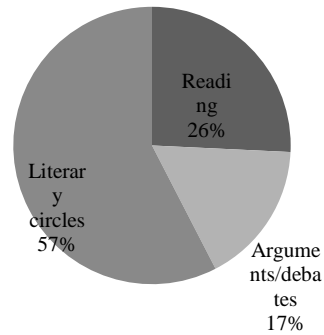
Deobandi



Shia



Barelvi



11: Arrangements for debates and discussion in seminaries

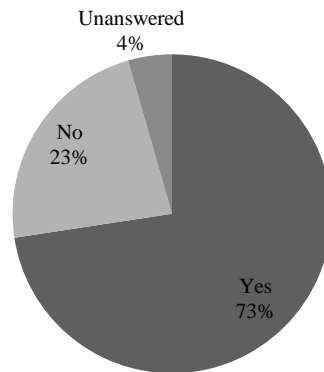
Majority students said their seminaries have arrangements for debates and discussions.

- 98 students said their seminaries have arrangements for debates and discussions, making them around 73% of the total.
- 31 students, around 23%, said they do not have arrangements to this end.

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- Not one student from Shia or JI seminary replied in the negative, even though in Shia’s case, the sample size was a big larger than JI’s. Students who replied in the negative came from a select district, as enlisted in the table.

Students: Debate arrangement in seminaries



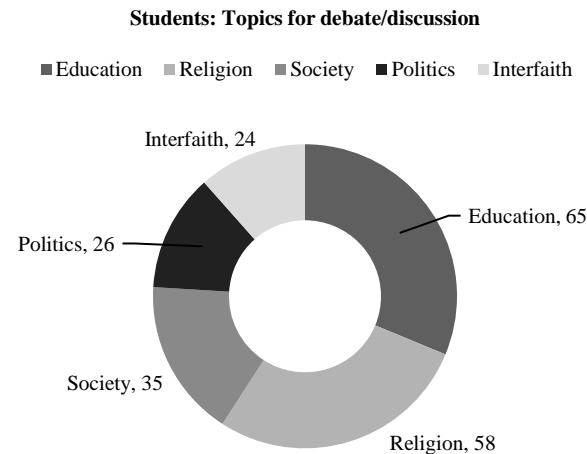
Sect	District	Number of students who said “No”
Ahl-e-Hadith	Abbottabad	2
	Multan	3
	Peshawar	1
Barelvi	Lahore	3
	Peshawar	3
	Rawalpindi	1
Deobandi	D I Khan	3
	Karachi	5
	Mastung	1
	Mirpur	3
	Multan	2
	Quetta	2
	Rawalpindi	2

Table: Respondents who said there are no arrangements in their seminaries

12: Topics for discussion

Those who said their seminaries have arrangements for debates or discussions were further asked about the specific topics they engage in for debates. One student could choose more than one topic.

- 65 students selected education, followed by 58 choices of religion, by 58 students.
- Religion is the top choice of students of most of the boards/sects. Only in Jamaat-e-Islami's case the choice was low – only 1 student chose religion as the topic for discussion.
- Topics that were selected by few students were politics and society, in the case of Deobandi and Barelvi students, and interfaith issues by Shia students.



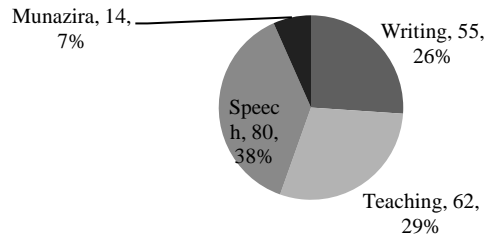
13. Favourite mode of communication

Students were asked which mode of communication they prefer; they were given option of writing, teaching, speech-making, and *munazira*, a way of reasoning and dialogue. Most of the students are interested in communicating their thoughts or arguments verbally.

- 80 students said they like making speeches, and 62 said they like teaching.
- 55 students said they like to communicate via writing.

- Speech-making is the top choice of students of seminaries of all denominations, and *munazira* is the selected by least number of students for each of the seminary types.
- 14 students chose *munazira* as one of their favourite modes of communication; of these, 6 students are 18 years old and 4 are 22 years old. Rest 4 are from different ages, above 20.

Students: communication mode

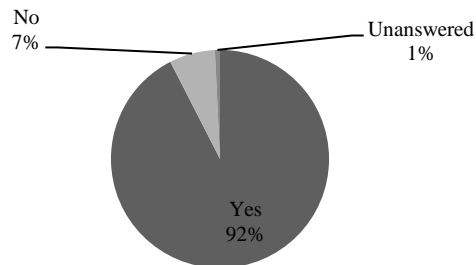


14. *Extra-curricular activities in seminaries*

Majority students said that their seminaries offer extra-curricular activities like sports, reading, computers, or physical exercises.

- 123 students said their seminaries offer extra-curricular activities, making them 92% of the total.
- Merely 9 said their seminaries do not provide them such activities, while 1 left the question unanswered.
- Those who said no included 4 Barelvis, 3 Deobandi, and 1 Shia.

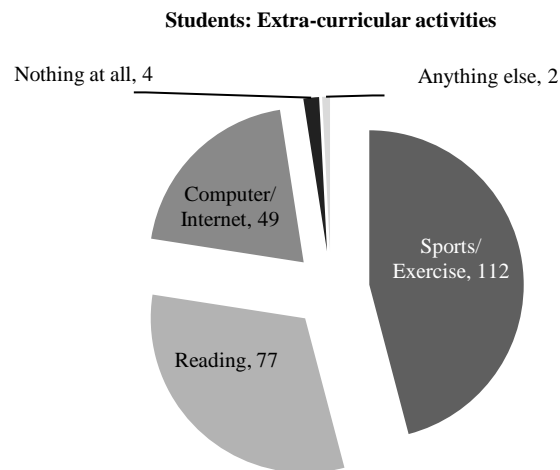
Students: Extra-curricular activities



15. Nature of extra-curricular activities

Those who said that extra-curricular activities are provided in the seminaries were asked about the nature of the activities provided.

- 112 students said the activities the seminaries provide are related to sports or exercise. This makes them 46% of the respondents.
- 77 students choosing reading as one of the extra-activities in the seminaries. This makes them 31% of the total respondents.
- 49 students identified using computer or surfing internet as one of the extra-curricular activities provided in the seminaries. This makes them 20% of the total.
- Sports/exercise is the top selection of students of all types of seminaries, and computer/internet is the least one. The widest difference between the two is in the case of Ahl-e-Hadith students: 16 choices of sports and 5 choices of computers. The least difference was with Shia students: 18 choices of sports/exercise and 14 choices of computers.



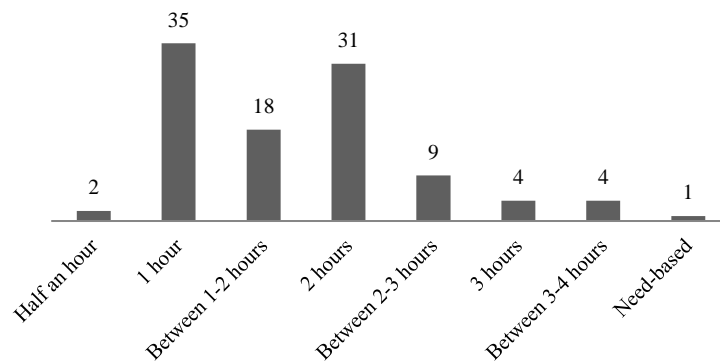
16. Duration of extra-curricular activities

Most of the students said they spend 1 to 2 hours on extra-curricular activities.

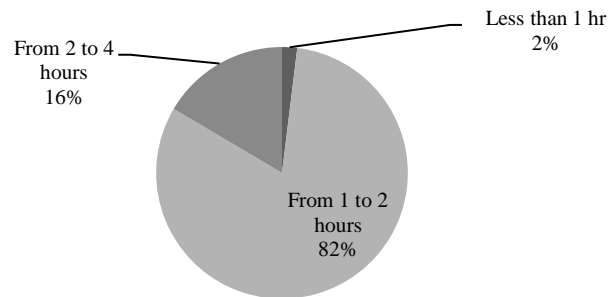
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- 84 students they spend 1 to 2 hours on extra-curricular activities. 35 said they spend around 1 hour, 18 said they spend between 1 and 2 hours, and 31 said they spend around 2 hours.
- 17 students said they spend more than 2 hours, going at the most to 4 hours for some students. Only 2 students said they spend less than 2 hours.

Students: Time spent on extra-curricular activities



Students: Aggregate Hours on extra-curricular activities



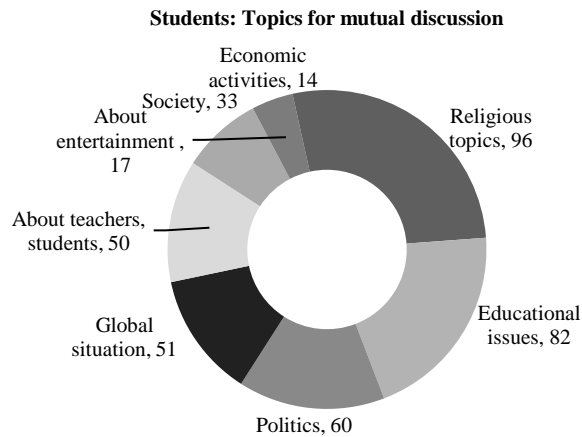
17. Topic for discussion with other students of seminary

Students said most of the topic they discuss with each other pertained to educational issues or religious.

- 96 students one of the topics they discuss is about religion, followed by 82 pointed educational.

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- Meanwhile, 60 and 51 choices were made for politics and global situation respectively.
- 50 said that they discuss topics pertaining to teachers and students.
- Very few students said they discuss society in general (33) as well as entertainment (17) or economic activities (14).
- Religious topics are top topics of discussion of majority of students of all schools of thoughts, except for Jamaat-e-Islami, who chose politics or educational issues (notwithstanding their small sample of respondents).



18. Nature of non-curricular engagements by students

While majority students engage in religious programs in non-curricular activities outside seminaries, a significant number is interested in sightseeing, entertainment and sports.

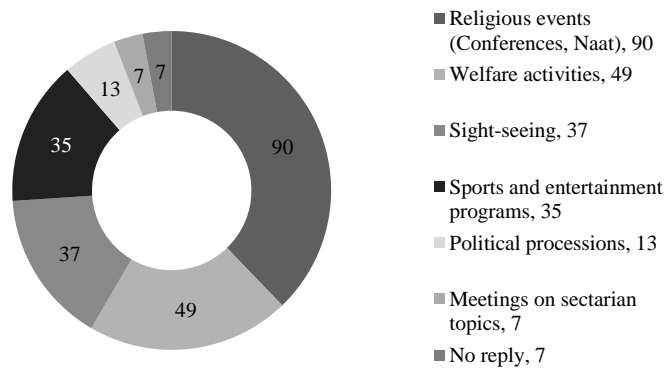
- 89 students said they participate in religious programs like religious gatherings, conferences. 37 students saying they engage in sight-seeing, while 35 said they participate in entertainment and sporting activities. Students of different background, whether school of thought or location, chose these options.
- 49 students they participate in welfare activities. Interestingly, 11 of these responses came from Karachi, 4 from Peshawar and 3

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from Mansehra. All three from Mansehra were from Deobandi seminaries.

- Very few attend events that discuss sectarian topics – only 7 selected this. Furthermore, 4 choices of these came from Peshawar and Khairpur combined, where 2 students each said they discuss sectarian topics.
- Similarly, only 13 students said they participate in political processions. 7 of these are Deobandi students (3 from Mastung), and 4 Ahl-e-Hadith.
- There is slight variation by students from different schools of thoughts on their top extra-curricular engagements: Religious programs remain top among the top priorities of all. For Ahl-e-Hadith and Jamaat-e-Islami students, welfare activities are in the top two.
- The bottom-two choices were political processes and meetings on sectarian topics. These were selected by students in a handful of districts. As enlisted in the table, 3 Deobandi students from Mastung said they participate in political gathering, and 2 Ahl-e-Hadith from Abbottabad said so. Only 1 Barelvi and 1 Shia said they participate in political gatherings. When it comes to discussion on sectarian topics of which there were 7 respondents, 2 of these are Ahl-e-Hadith students from Peshawar and 2, Deobandi students from Khairpur.

Students: Extra-curricular engagements



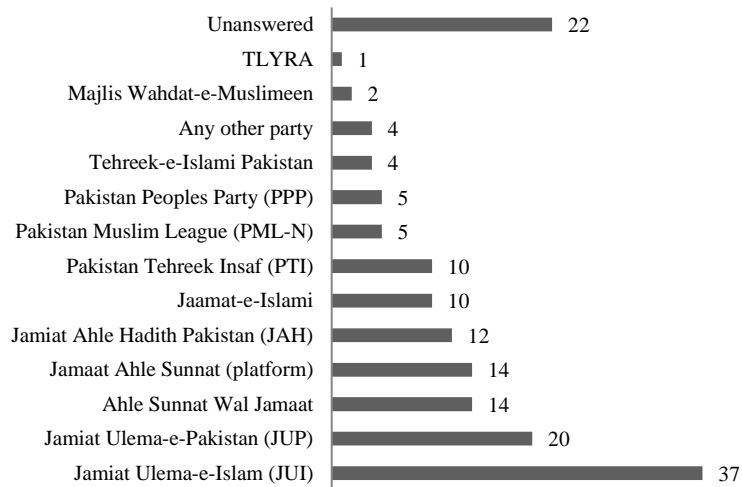
	District	Participation in political gathering	Discussion on sectarian topics
Ahl-e-Hadith	Abbottabad	2	
	Multan	1	
	Peshawar	1	2
Barelvi	Karachi		1
	Lahore	1	
Deobandi	Khairpur	1	2
	Mansehra	1	
	Mastung	3	1
	Peshawar	1	
	Quetta	1	1
Shia	Quetta	1	

19. Favourite political party

Students largely chose religious parties adhering to their schools of thought.

- Jamiat-e-Ulema Islam (JUI) came as top choice, with 37 selections; it was followed by Jamiat Ulema-e-Pakistan (JUP) with 20 selections.
- Religious parties of a particular thought were chosen by students adhering to the same school of thought. Of the 37 JUI choices, 32 were Deobandi; of the 20 JUP choices, 17 were Barelvi; similarly, all the 12 choices of Jamaat Ahl-e-Hadith (JAH) were of Ahl-e-Hadith schools of thought. Shia students chose Tehreek-e-Islamic Pakistan (4). A considerable number of students (14) chose Deobandi sectarian group Ahle Sunnat Wal Jamaat, considered by many as reincarnation of the banned Sipah-e-Sahaba Pakistan.
- Religious parties of some denominations were also chosen by students adhering to other denominations. This was mostly marked by students who chose more than one party as their favourite one. Apparently, some students mistakenly marked parties of other sects because of resemblance of names.

Students: Party choice

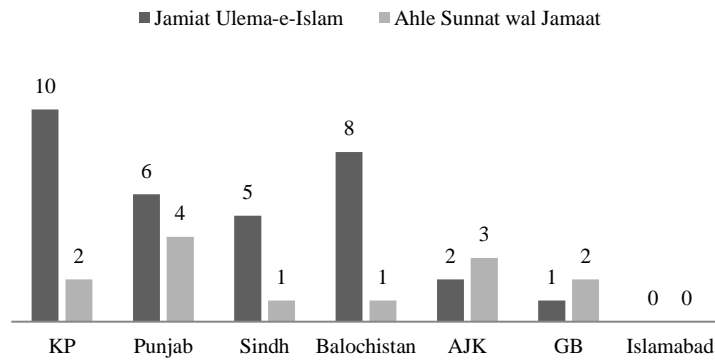


- The top-two choices of Deobandi students were Jamiat-e-Ulema Islam (32 students), a more mainstream religious party, followed by Ahle Sunnat Wal Jamaat (13 students). While Jamiat Ulema-e-Islam (JUI) is favoured by Deobandi students in all provinces, the difference is greater in KP, Sindh and Balochistan. Ahle Sunnat Wal Jamaat (ASWJ) is favoured largely in Punjab, AJK, and GB.
- The top-two choices of Bareilvi students were Jamiat Ulema-e-Pakistan (17 students) followed by Jamaat Ahl-e-Sunnat (JAS) platform (13 students). Both are considered as more mainstream. JAS, more of a platform, mostly evident in Punjab and AJK.
- Shia students supported Tehreek-e-Islami Pakistan (4 choices) – which is considered reincarnation of Tehreek-e-Jafaria Pakistan – as well as mainstream parties namely Pakistan Tehreek-e-Insaf, followed by Pakistan Peoples Party (3 choices).
- The choices of Ahl-e-Hadith and Jamaat-e-Islami students had least diversity; the differences between their top-two choices were great: 12 Ahl-e-Hadith students selected JAH followed by 3 choices of PML-N, whereas as 5 students of Jamaat Islami were followed by 1 choice of other party.

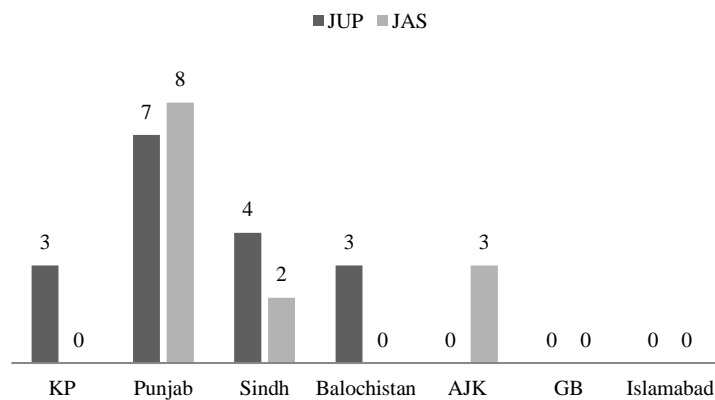
AFTER STUDY HOURS: EXPLORING THE MADRASSAH MINDSET

- Mainstream parties also drew selections by seminary students: PPP was favoured by Shia and Deobandi students; PTI by Barelvi and Shia (4 each) but also JI and Deobandi (1 each). PML-N was selected by Ahl-e-Hadith and Deobandi students.
- Supporters of almost all religious parties had individuals who had said they do not want to keep interaction with members of other faiths/sects, asked above. In the mainstream parties' case, not a single student liking PTI or PML-N said they do not want to keep interaction; 2 PPP supporters – Deobandi and 1 Barelvi student – however said they do not want to.

Students: Top 2 choices



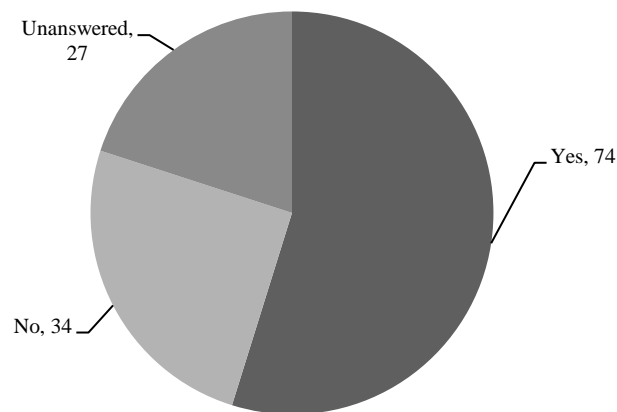
Barelvi students: Top 2 choices



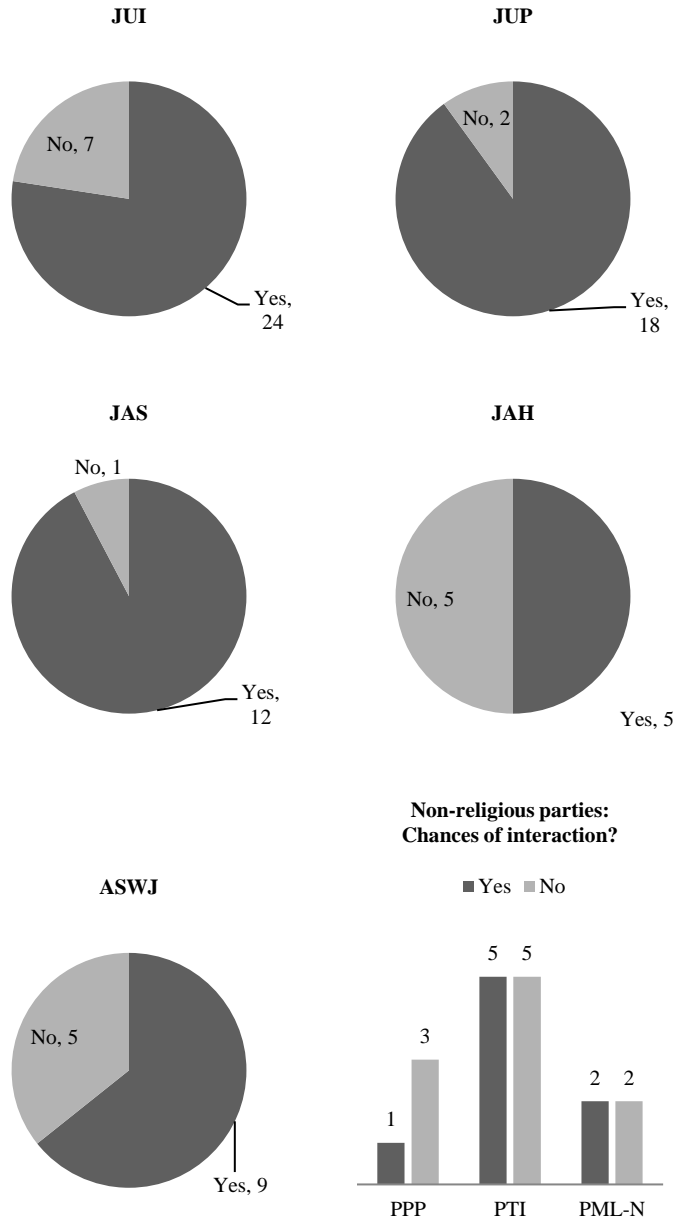
20. Opportunity of interacting with leaders of favourite political parties

- 74 students said they get a chance of interacting with leaders of their favourite parties. This accounts for nearly 55 per cent of the total.
- 34 students said they do not get opportunity of meeting leaders, whereas 21 preferred not to answer.
- Students from most of the districts said they get chance of meeting their favourite leaders.
- Students also said they get chance of meeting leaders of their favourite parties.
- More than or more than 50% students favouring religious parties say they interact with leaders in those parties. The most to interact are Bareilvi parties – only 7 answered in the negative, and the less either Ahl-e-Hadith or Deobandi parties, with at least 5 refusals.
- Less than or equal to 50% students who favour non-religious parties say they interact with leaders in those parties.

Students: Mtg opportunity with leaders of favourite parties



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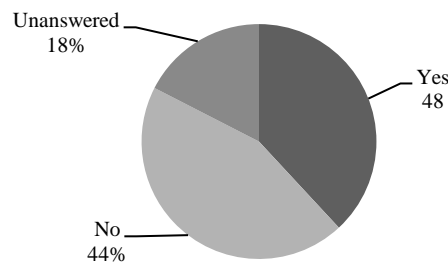


21: Participation in activities of favourite party

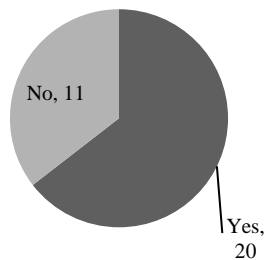
A slightly greater number of students did not participate in activities of parties than those who participated.

- 48 students said they participate in activities of their favourite parties, making them around 38% of the total.
- 56 students said they do not participate in activities of their favourite parties, making them around 44% of the total.
- 22 students chose not to respond.
- Most of the students favouring religious parties said they do participate in activities of their favourite parties.
- Most of the students of non-religious parties and a religious party like JAH said they do take opportunity of participating in activities of their favourite party.

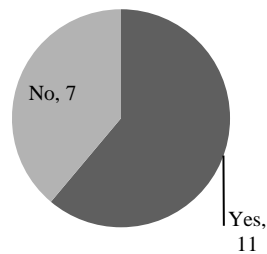
Students: participation in activities of favourite party



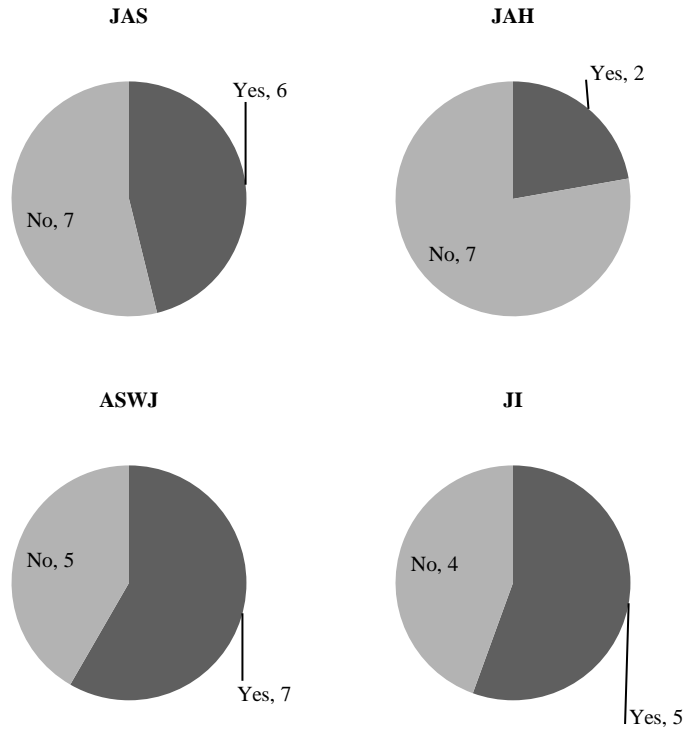
JUI



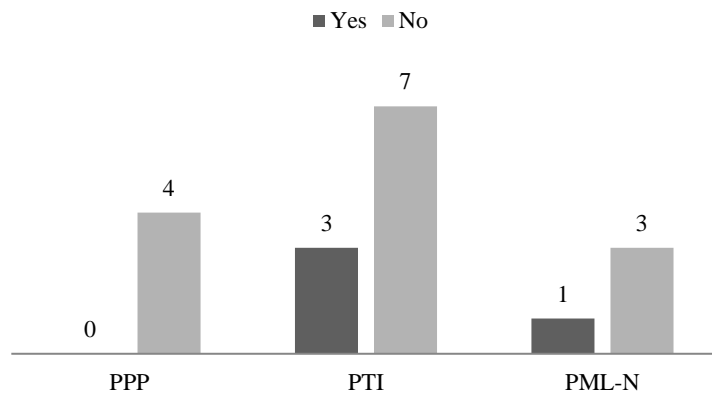
JUP



AFTER STUDY HOURS: EXPLORING THE MADRASSAH MINDSET

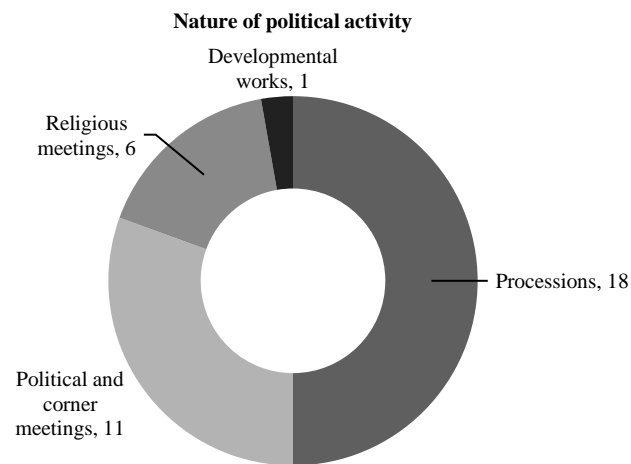


Non-religious parties - Participation in activities?



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- For those who participated, they were further asked about the nature of their participation. Most said they participated in gatherings or processions taken out by the party, often for religious purposes.
- 11 students said they take part in meetings of the party pertaining to political strategy per se, such as election rally or corner meetings. This is more like being formal part of the party.



22. Social media usage

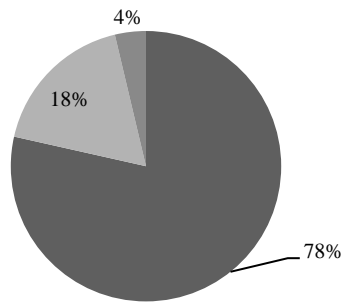
- 106 students said they use social media, making them 78% of the total.
- 24 said they do not use social media, making them 18% of the total.
- The 24 students who do not use social media largely hail from small towns or remote areas such as Bahawalanagr, Batagram, Diamer, Kasur, among others. Complete list is provided in the table. None of Shia students responded in the negative.
- Of these 24 students, only 3 students are those who had earlier responded that they do not want to keep interaction with members of other faiths. Similarly, 5 of these are those who think

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social media do not contribute in enhancing intellectual capabilities.

Students: Social media usage

■ Yes ■ No ■ Unanswered



Home district of student	Affiliation of seminary	No
Bagh	Jamaat-e-Islami	1
Bahawalnagar	Barelvi	1
Bahawalpur	Deobandi	1
Batagram	Deobandi	1
Diamer	Deobandi	3
Gilgit	Deobandi	1
Jhang	Ahl-e-Hadith	1
Karachi	Deobandi	1
Kasur	Barelvi	1
Khairpur	Deobandi	1
Khanewal	Ahl-e-Hadith	1
Khuzdar	Barelvi	1
Lahore	Barelvi	1
Loralai	Barelvi	1
Malir	Barelvi	1
Multan	Barelvi	1

AFTER STUDY HOURS: EXPLORING THE MADRASSAH MINDSET

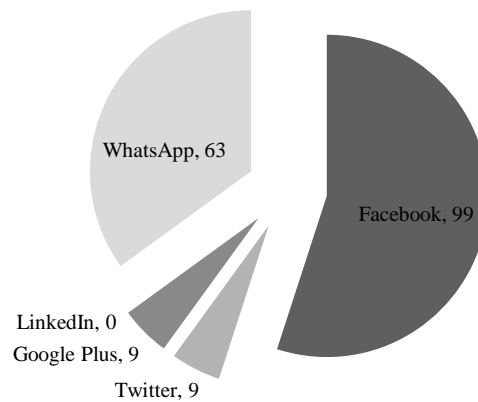
Home district of student	Affiliation of seminary	No
Muzaffargarh	Deobandi	1
Neelam	Barelvi	1
Poonch	Deobandi	1
Quetta	Deobandi	1
Shikarpur	Deobandi	1
Swabi	Deobandi	1

23. Type of social media

Majority students use the more popular social media tools or apps like Facebook and WhatsApp.

- 99 students said they use Facebook, followed by 63 choices of WhatsApp.
- None use LinkedIn, a social media platform serving as a job-seeking platform.

Students: Social media type



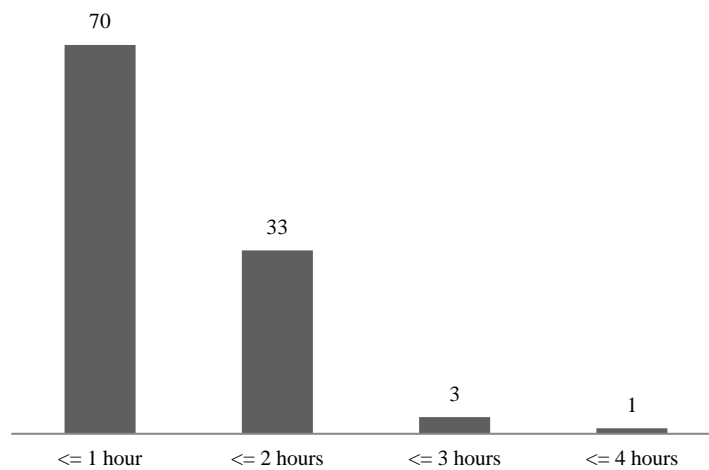
24. Time on social media

Majority of the students spend up to 2 hours on social media. 107 students replied.

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- 70 students said they use social media for less than 1 hour, followed by 33 who use for 1 to 2 hours. Together they make up to 103 students, or around 96% of the total.
- Only 4 students said they use for more than 2 and less than 4 hours. 3 of these student study in Karachi and 1 in Multan.

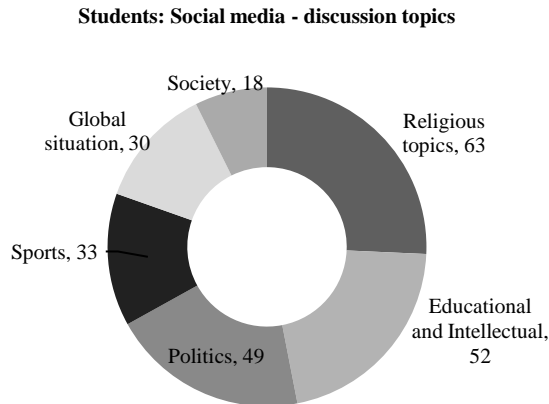
Students: Time on social media



25. Topics discussed on social media

Majority of students discuss religious topics followed by educational/intellectual issues and then politics.

- 63 students selected religious topics, followed by 52 choices of educational/scholarly issues. These topics were among the top two by students of all denominations.
- Political affairs too are discussed. 49 choices for politics were made, and 30 for global situation. Of the 49 choices for politics, 32 came from 4 provincial capitals and 4 from Dera Ismail Khan; similarly, of the 30 choices for global affairs, 19 came from provincial capitals and 4 from Multan.
- 33 students said they discuss sports, on social media.
- 18 students said they discuss issues about society in general.



26. *Social media – type of friends*

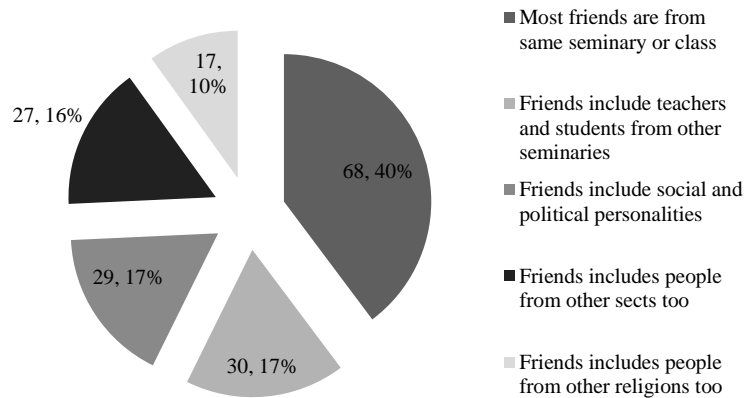
Students of madrassahs mostly engage with their classmates or madrassah-fellows, though some also have also included members of other faiths and sects. A student could choose more than one option.

- 68 students said they are engaged with their friends who are around them in the seminaries, making them around 40% of the total choices. This choice is the top choice of students from all schools of thought; most students from Deobandi, Bareilvi, and other seminaries said their friends on social media from the same class or seminary.
- 30 students said their friend list include people from other seminaries. The numbers are a clear decline from those saying their friends on social media are in the same seminary. Very little percentage of Ahl-e-Hadith students marked this choice. The decline for Shia students is not much; around 8 students said their friend list includes people from other seminaries, compared to 12 who marked from the same seminary.
- 27 students said their friends on social media include people from other sects, adding them to 16% of the marked options. Students from other sects also marked this choice, in particular those studying in Deobandi and Bareilvi seminaries.
- 17 students said their friends circle on social media include people from other religions, making them 10% of the choices

marked. Only 1 student each from Barelvi, Ahl-e-Hadith, and JI said their friend list includes people from other religions; this despite that unlike JI, Barelvi students sample size is bigger. By comparison, 8 Shia students marked this choice, even though their sample is smaller.

- Social or political personalities are also in the friend list. Of the 29 such students, 18 were from Deobandi students; only 2 Barelvis marked this choice.

Social Media - Type of friends

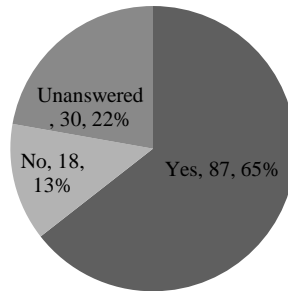


27. Social Media: Contribution in intellectual capabilities

Most students said social media do contribute in enhancing their intellectual capabilities.

- 87 students replied that social media contribute in their intellectual capabilities. This makes them 65% of the total who replied. Of these, only 6 are those who said they do not use social media much, in reply to a question asked above.
- 18 students, or around 18%, said social media do not contribute in any way in enhancing their educational or intellectual competence. Of these, 5 students are those who said they do not use social media at all.

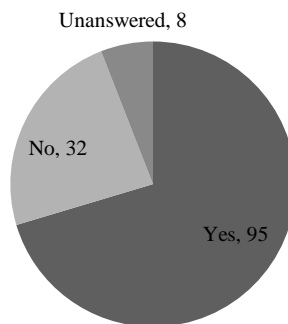
Students - social media contributing in capabilities?



28. Newspaper reading

- 95 students said they read newspapers, making them around 70% of the respondents. Most students of seminaries of all thoughts read newspapers.
- 32 students said they do not read newspapers.
- In terms of absolute numbers, most of those read newspapers are from Deobandi seminaries; in terms of percentage, most of those who do not read are Shia students.

Students: Newspaper reading



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Students: Percentage who do not read newspapers

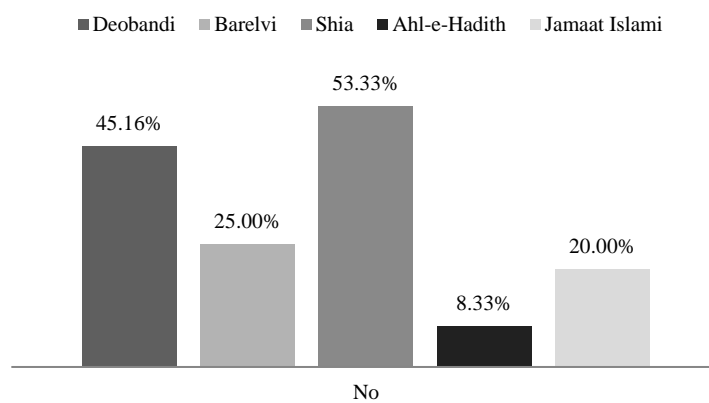


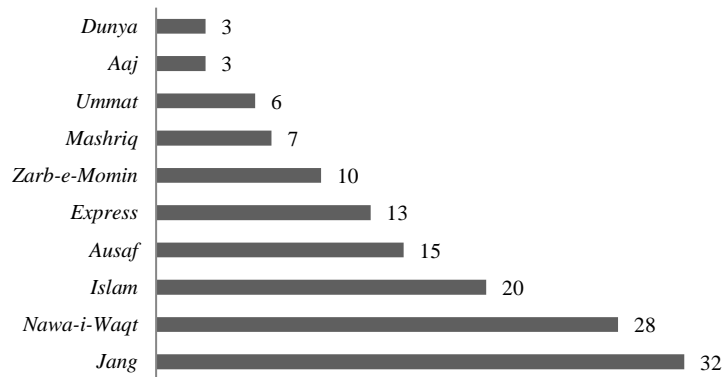
Table: Students who said they do not read newspapers		
School of thought	Madrassah district	Total
Ahl-e-Hadith	Abbottabad	1
Barelvi	Karachi	5
	Lahore	1
	Peshawar	2
Deobandi	Karachi	3
	Khairpur	3
	Lodhran	3
	Mansehra	1
	Multan	1
	Quetta	2
	Shikarpur	1
Jamaa-e-Islami	Karachi	1
Shia	Gilgit	3
	Karachi	1
	Lahore	1
	Peshawar	2
	Quetta	1

29. Name of newspaper being read

Majority of those who read newspaper read the more popular ones in the country and provinces.

- 32 students said they read *Jang*, a leading Urdu daily, followed by 28 students marking *Nawa-i-Waqt*, another Urdu daily. These two are among the top two choices of the students of all schools of thoughts.
- Students in KP also read *Mashriq* or *Aaj*, which are published in that province. *Aaj* is not read elsewhere besides KP. *Mashriq* is also read in Balochistan. *Ummat* is also not read outside Sindh.
- Some students also read non-mainstream newspapers such as *Zarb-e-Momin*⁷ (10 students), *Islam*⁸ (20 students), and *Ummat*⁹ (6 students).

Students: Name of newspaper read



- Most of the readers of *Zarb-e-Momin* and *Islam* are Deobandi and Ahl-e-Hadith students. Interestingly, 8 Deobandi readers of

⁷ Al-Amin Trust, formerly called Al-Rasheed Trust that was banned by the government, is ostensibly a charity organization, but in reality advocates a jihadi view of life through its weekly *Zarb-e-Momin*.

⁸ Daily Islam is also published by Al-Amin Trust, new face of the banned Al-Rasheed Trust.

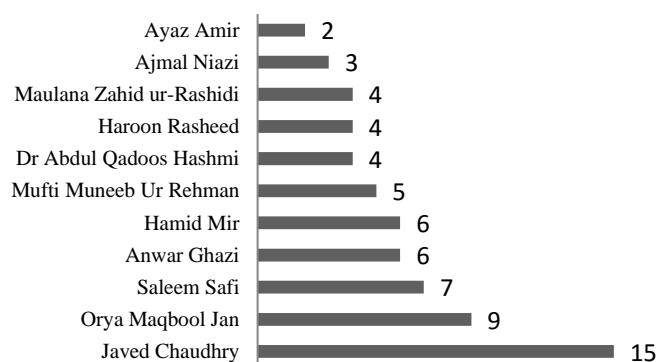
⁹ *Ummat* is published by Ummat Group of Publications in Karachi, believed to have religious orientation.

Zarb-e-Momin have marked Jamiat Ulema-e-Islam as their favourite party. Not a single student from AWSJ marked this paper. Similarly, only 3 Ahle Sunnat Wal Jamaat (ASWJ) students as opposed to 14 JUI-inclined students marked *Islam*.

- 5 students of ASWJ read *Ausaf*.
- *Zarb-e-Momin* and *Islam* are read mostly in KP followed by Punjab. *Islam* is also read in Sindh.
- *Ummat* is also read by JI students. It is not read outside of Sindh.

30. Favourite newspaper columnist

Students: Favourite newspaper columnist



Below are details of the individuals mentioned:

Javed Chaudhry	Columnist; also hosts a TV show
Orya Maqbool Jan	Columnist; also co-hosts a TV show
Saleem Safi	Columnist; also hosts a TV show, mostly covering KP
Anwar Ghazi	Columnist
Hamid Mir	Columnist; anchor, <i>Geo TV</i>
Mufti Muneeb Ur Rehman	Barelvi scholar, Chairman of Ruet-e-Hilal Committee

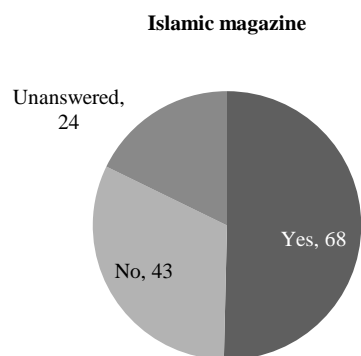
AFTER STUDY HOURS: EXPLORING THE MADRASSAH MINDSET

Dr Abdul Qadoos Hashmi	Columnist
Haroon Rasheed	Columnist
Maulana Zahid ur-Rashidi	Deobandi scholar
Ajmal Niazi	Columnist
Ayaz Amir	Columnist (His English articles are translated and printed in Urdu daily)

31. *Reading Islamic magazine*

Most students said they read magazines.

- 68 students said they study Islamic magazine. This makes them half of the total students.
- 43 students said they do not, totalling to 32% of the total. 24 were unanswered.



School of thought	Madrassah district	No
Deobandi	D I Khan	3
	Karachi	2
	Khairpur	1

Table: Students who said they do not read Islamic magazines		
School of thought	Madrassah district	No
	Lodhran	1
	Mansehra	2
	Multan	2
	Nowshera	1
	Peshawar	1
	Quetta	1
	Rawalpindi	1
Barelvi	Karachi	5
	Lahore	2
	Peshawar	5
	Quetta	1
	Rawalpindi	1
Shia	Gilgit	2
	Karachi	3
	Lahore	2
	Multan	1
	Peshawar	3
Ahl-e-Hadith	Abbotabad	2
Jamaat-e- Islami	Karachi	1

32. Name of magazines being read

Students read diverse set of magazine publications.

- 49 students responded, choosing more than 20 different publications.
- Some of the key ones selected by more than 3 students were following: *Al-Sharia*¹⁰, *Bachon ka Islam*¹¹, *Wifaq-ul-Madaris*¹², *Arafat*, *Al-Haq*¹³, *Ziya-e-Haram*¹⁴.

¹⁰ Monthly magazine of Sharia Academy, Gujranwala

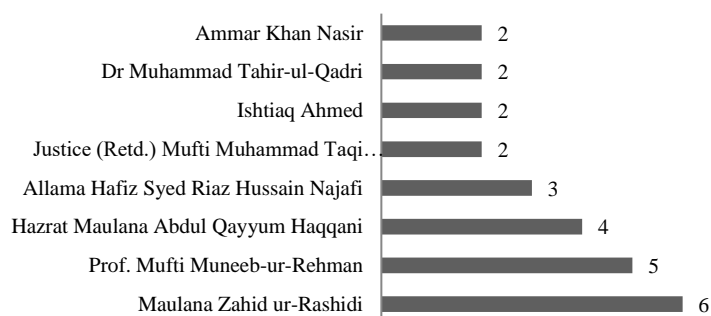
¹¹ This is weekly magazine of daily *Islam*, described earlier, and is printed in Karachi. The group also publishes a magazine titled *Khawateen ka Islam* (women's Islam)

- At least 15 magazines were selected only once.

33. Favourite magazine writer

- Writers who were selected by more than 1 student were selected by students from the same schools of thoughts.

**Students: Favourite magazine columnists
Selected by more than 1 student**



Key individuals mentioned are as below:

Maulana Zahid ur-Rashidi	Deobandi scholar
Prof. Mufti Muneeb-ur-Rehman	Barelvi scholar, Chairman of Ruet-e-Hilal Committee
Hazrat Maulana Abdul Qayyum Haqqani	Editor, <i>Al-Qasim</i>
Allama Hafiz Syed Riaz Hussain Najafi	Shia scholar
Justice (Retd.) Mufti Muhammad Taqi Usmani	Editor, <i>Albalagh</i>
Ishtiaq Ahmed	Fiction writer; Editor, <i>Bachon ka Islam</i>
Dr Muhammad Tahir-ul-Qadri	Chairman of Pakistan Awami Tehreek (PAT), Founder of Minhaj-ul-Quran International
Ammar Khan Nasir	Editor, <i>Al-Sharia</i>

¹² Monthly magazine of Wifaq Ul Madaris Al-Arabia

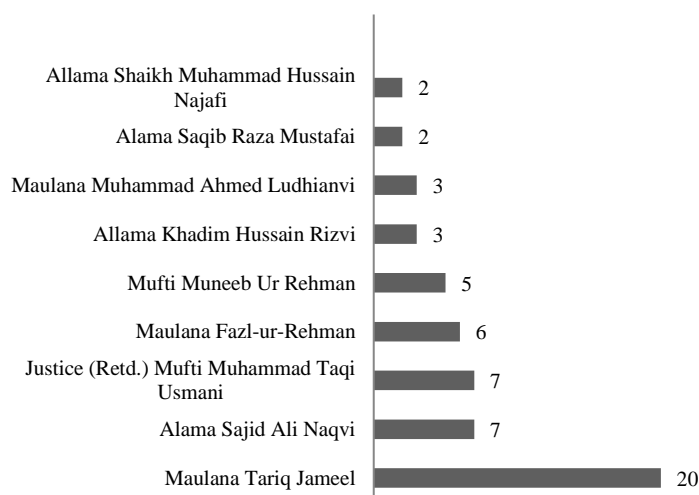
¹³ Monthly magazine of Darul Uloom Haqqania, Akora Khattak

¹⁴ Monthly magazine published by Zia Ul Ummah Foundation, a Barelvi charity

34. Favourite contemporary personality

- Not a single personality chosen by students of one school of thought were also marked by students of other thoughts. For example, Maulana Tariq Jameel was chosen by students of Deobandi seminaries only, while Sajid Naqvi by Shia students.

Students: Favourite contemporary personality



Key individuals mentioned are as below:

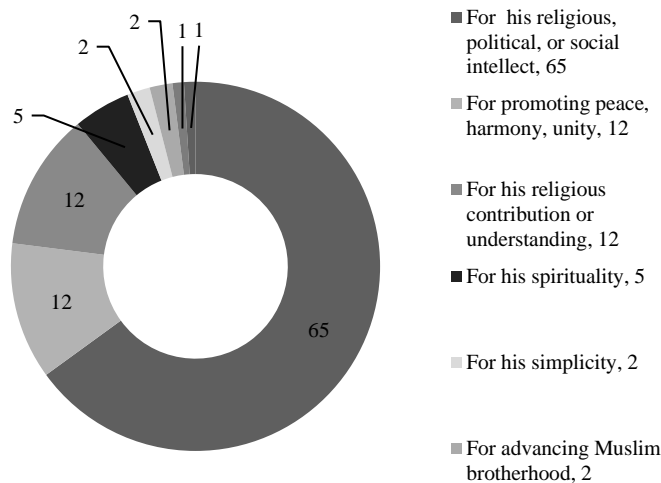
Maulana Tariq Jameel	Islamic scholar, preacher
Alama Sajid Ali Naqvi	Chief of Tehreek-e-Islami Pakistan
Justice (Retd.) Mufti Muhammad Taqi Usmani	Editor, Albalagh
Maulana Fazl-ur-Rehman	Head of his faction of Jamiat Ulema-e-Islam
Mufti Muneeb Ur Rehman	Barelvi scholar, Chairman of Ruet-e-Hilal Committee
Allama Khadim Hussain Rizvi	Chief of his own faction of TLYRA
Maulana Muhammad Ahmed Ludhianvi	Chairman, Ahle Sunnat Wal Jamaat

Alama Saqib Raza Mustafai	Barelvi scholar
Allama Shaikh Muhammad Hussain Najafi	Shia scholar

35. Reason for liking the personality

- 65 students said the person they like have religious, political or social intellectual. The rest 35 had other choices. Still, if the 12 students who marked religious contribution or understanding as the cause of their liking of a certain personality, the total number of intellectual-cum-religious causes will increase to 78.

Students: Reasons for liking personalities

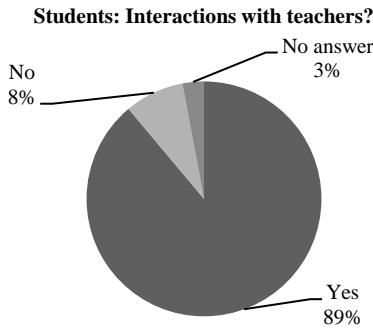


36. Interaction with teachers

Most students said they interact with their teachers.

- 120 students said they interact with their teachers. This makes them 89% of the total.
- Only 11 said they do not interact with their teachers, or 8% of the total.

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37. Discussion topics with teachers

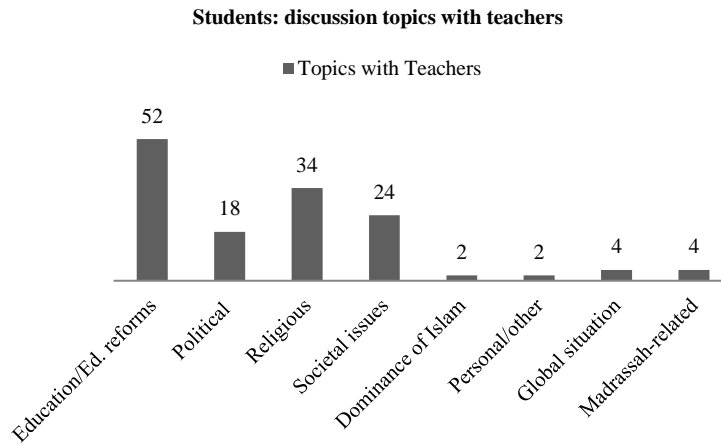


Table: Those who said they do not interact with teachers

Madrassah district	School of thought	No
Gilgit	Shia	1
Karachi	Deobandi	1
	Barelvi	1
	Jamaat Islami	1
Lahore	Shia	1
Mansehra	Deobandi	2

Table: Those who said they do not interact with teachers

Madrassah district	School of thought	No
Peshawar	Deobandi	2
	Barelvi	2

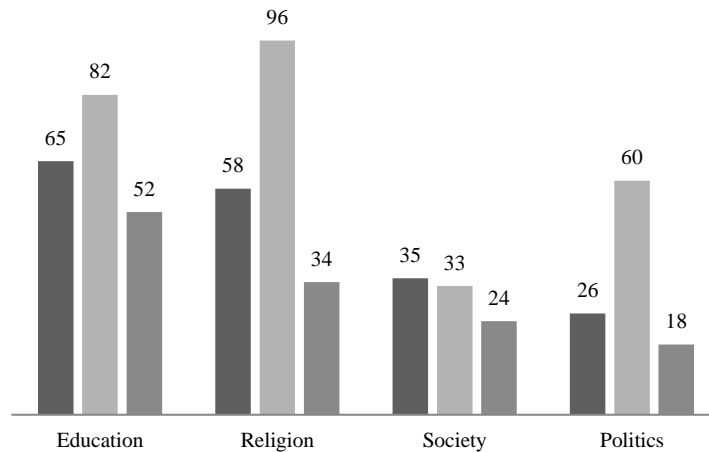
Comparison with topics discussed on other occasions:

Besides the topics students discuss with their teachers, they were asked earlier about the topics they discuss in co-curricular discussion or debates, which can be assumed to be in a more formal setting; and the topics they discuss with each other, which can be taken as somewhat informal.

- Some of the common topics they discuss pertain to education, religion, society, and politics.
- Some of the topics unique to the discussion setting yet greater in number include inter-faith harmony, global politics.

Students: Key common topics for discussion

- Topics for co-curricular discussion/debates (L)
- Topics for discussion with each other (C)
- Topics for discussion with teachers (R)



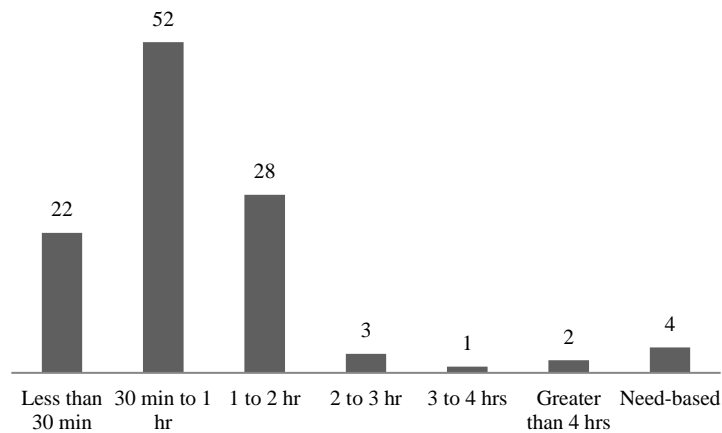
<i>During co-curricular debates</i>	
Interfaith (issues/topics)	24
<i>During discussion with each other</i>	
Global situation	51
About entertainment	17
Economic activities	14

38. *Duration of sitting with teachers*

Most of the students spent up to 2 hours – at the most – with their teachers. 112 students replied.

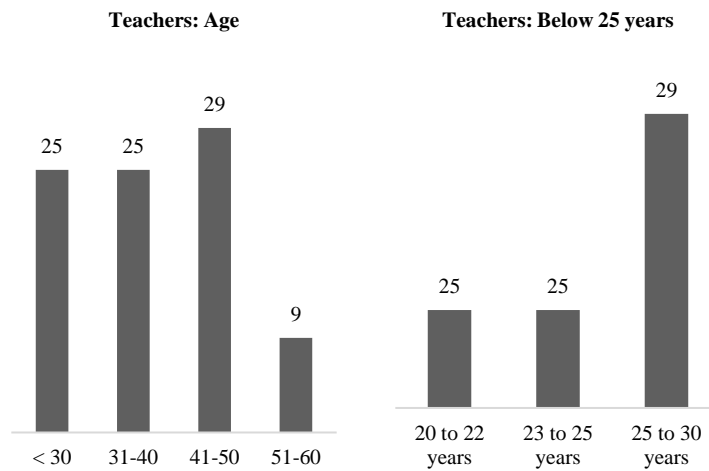
- 102 students spend up to 2 hours at the most with teachers. This makes to 91% of the total respondents. Within this time slot, most is spent for around 30 minutes to 1 hour. Those spend below 30 minutes or above one hour are 22 and 28 students respectively.
- Only 6 choices are made for the duration greater than 2 hours.
- Of the 6 students who said they sit for greater than 2 hours, 5 of these choices were marked by Barelvi students, and 1 by Ahl-e-Hadith student.

Students: sitting duration with teachers

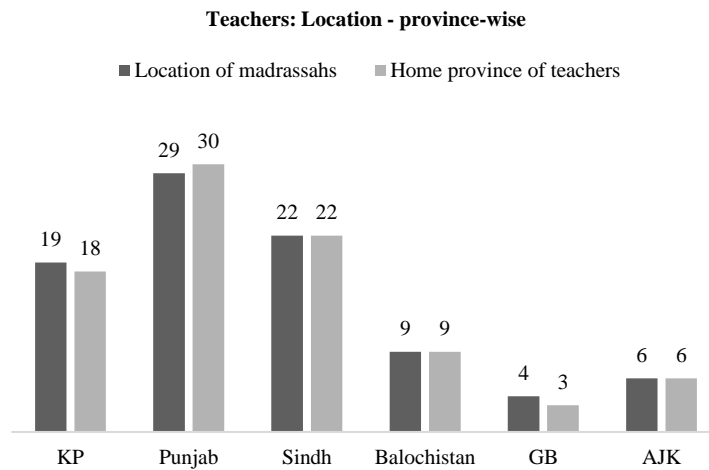


Graphic mapping of teachers' responses

1. Age group of teachers

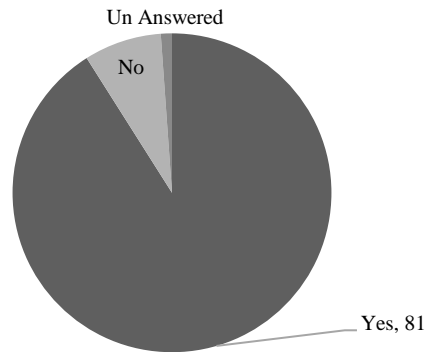


2. Location of seminaries



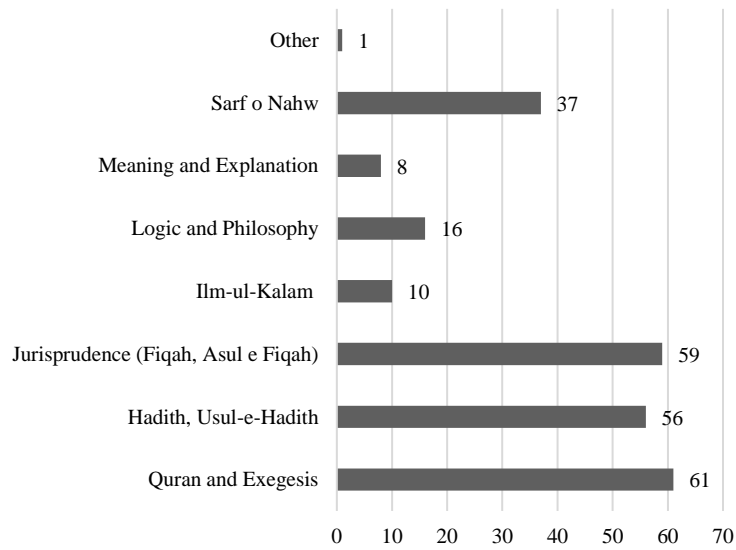
3. Satisfaction with the subjects as per religious and educational needs

Teachers: Curriculum fullfills religious & educ. needs?



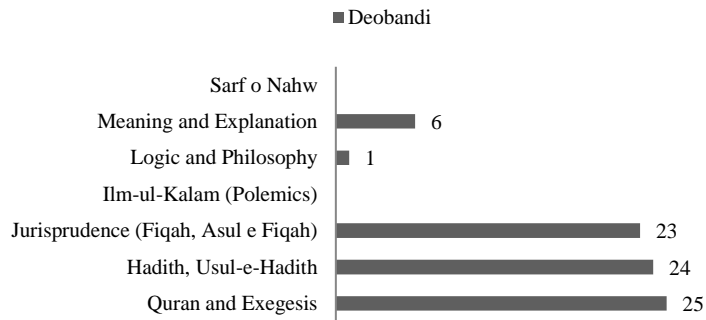
4. Favorite subjects of teachers

Teachers: favourite subjects

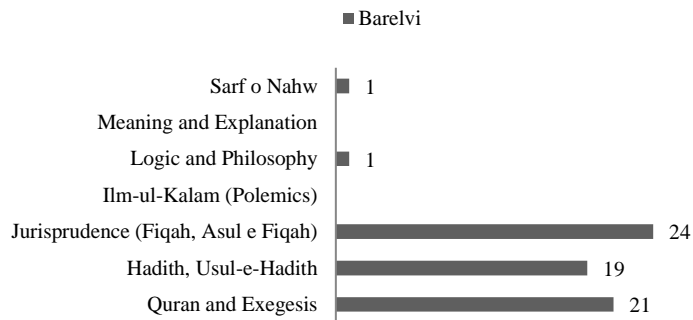


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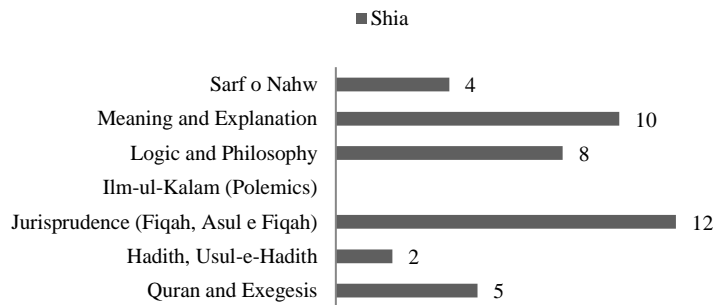
Deobandi



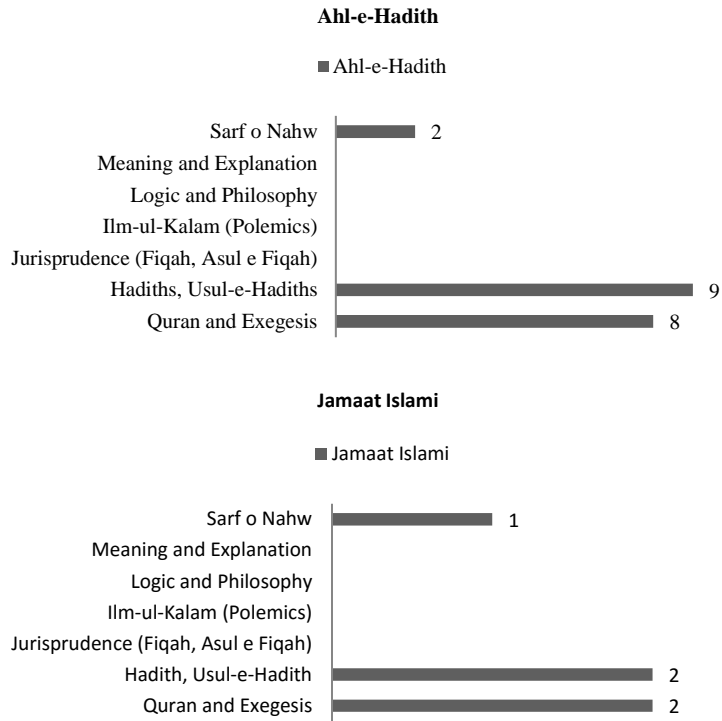
Barelvi



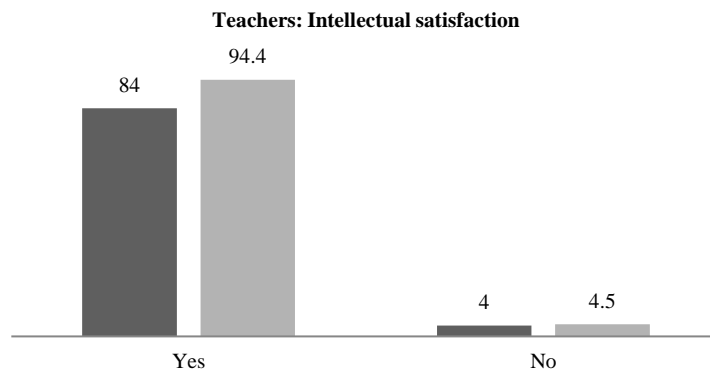
Shia



AFTER STUDY HOURS: EXPLORING THE MADRASSAH MINDSET

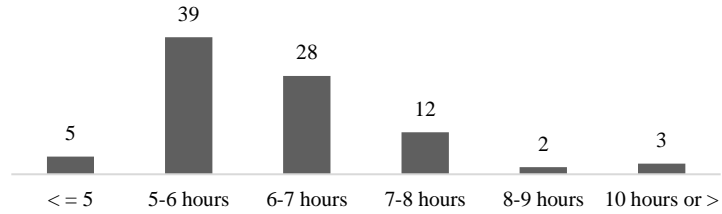


5. *Satisfaction with the subjects for contributing in intellect*



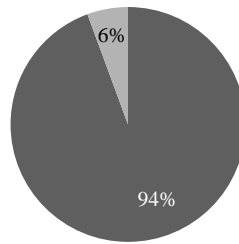
6. Course duration

Teachers: Course duration



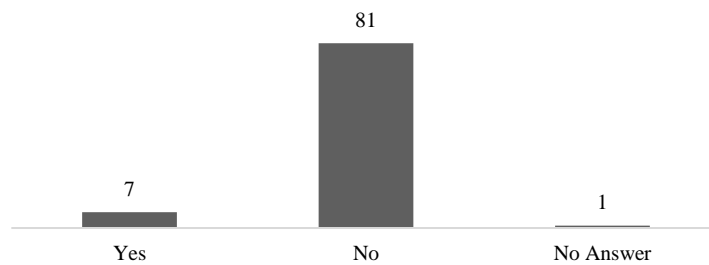
7. Satisfaction with study duration

Teachers: Satisfaction with study duration



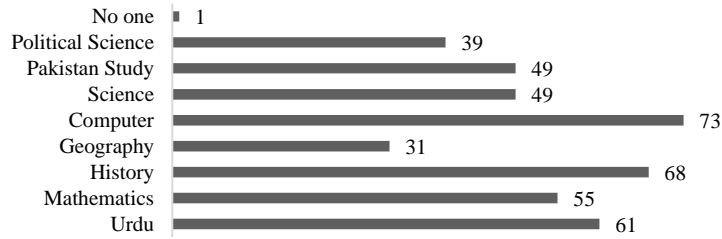
8. Subjects & social relations

Teachers: Any subject stopping interaction with other faiths?



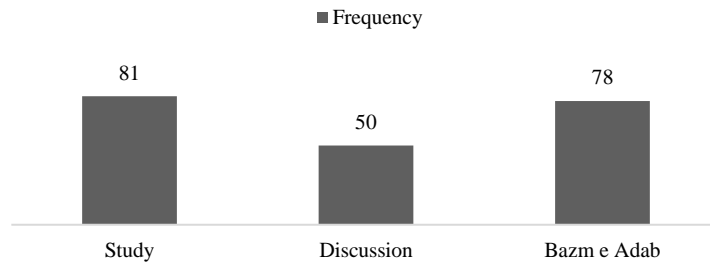
9. Favourite subject from outside curriculum

Teachers: Non-curriculum subjects



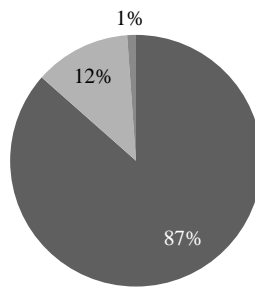
10. Co-curricular activities in seminaries

Teachers: Co-curricular activities

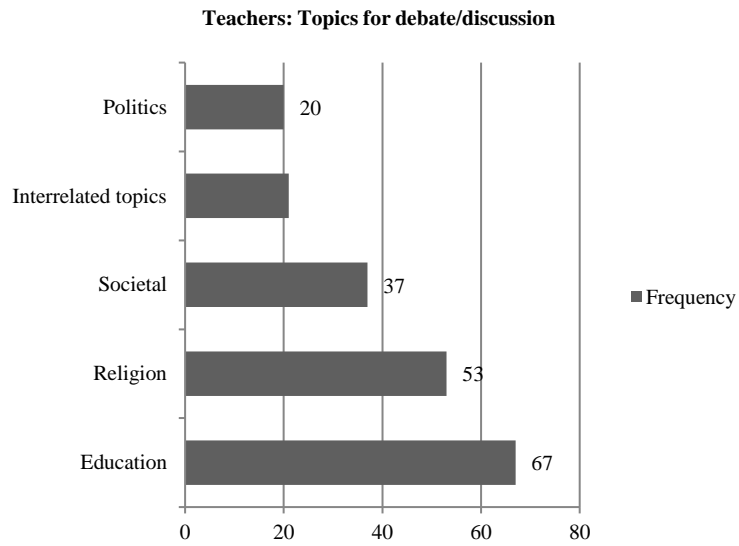


11: Arrangements for debates & discussion in seminaries

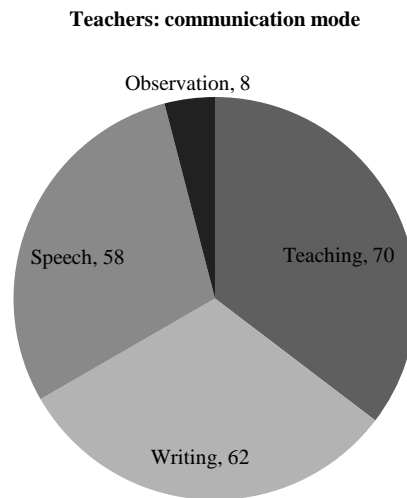
Teachers: Debate arrangement in seminaries



12: Topics for discussion

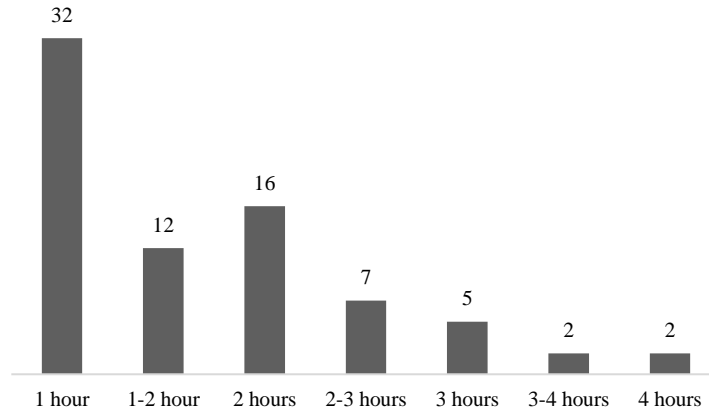


13. Favorite mode of communication



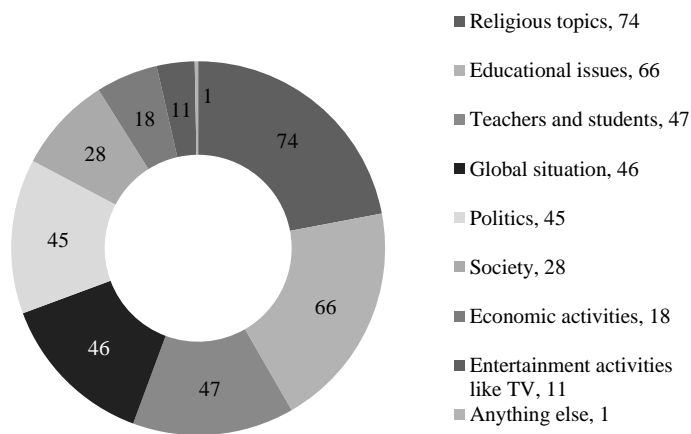
14. Duration of extra-curricular activities

Teachers: Time spent on extra-curricular activities



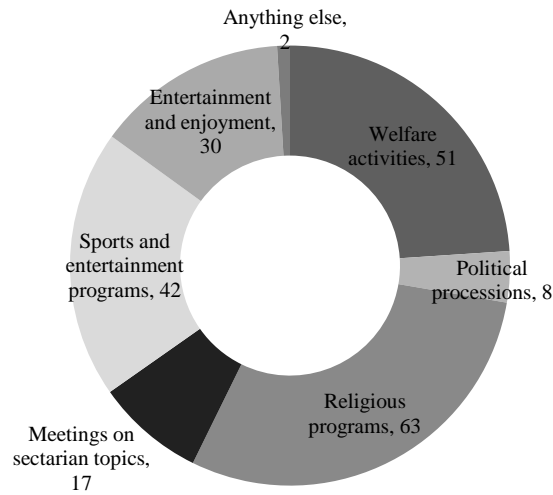
15. Topics for discussion with other teachers of seminaries

Teachers: Topics for mutual discussion



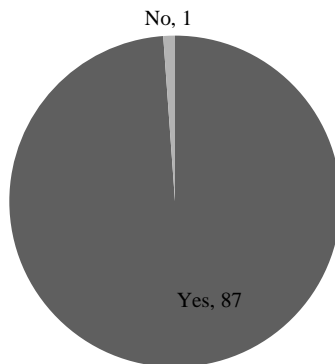
16. Nature of non-curricular engagements of students

Teachers: extra-curricular engagements of students

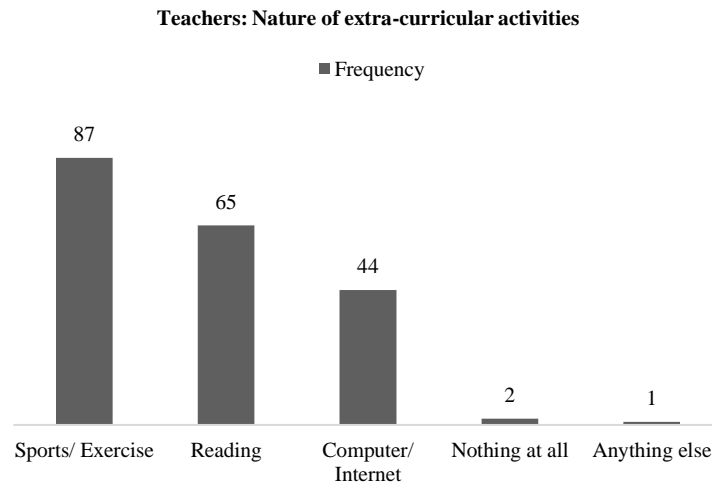


17. Extra-curricular activities

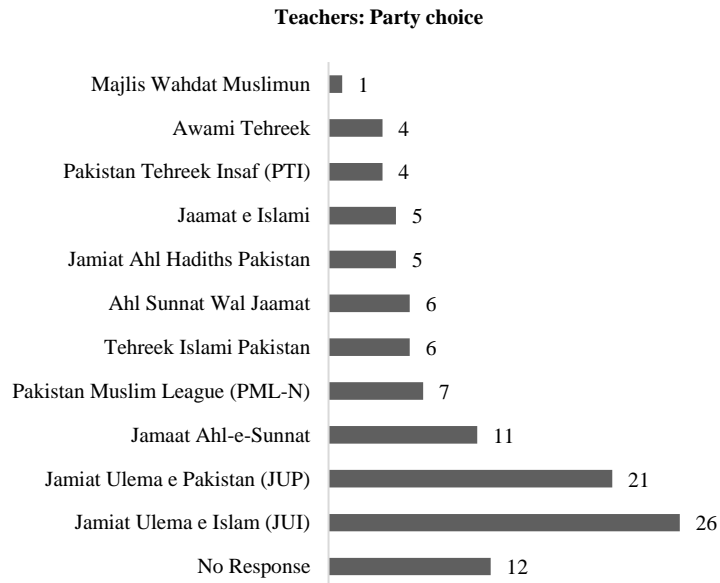
Teachers: Extra-curricular activities



18. Nature of extra-curricular activities

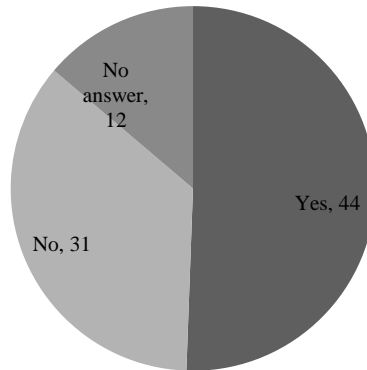


19. Favourite political party



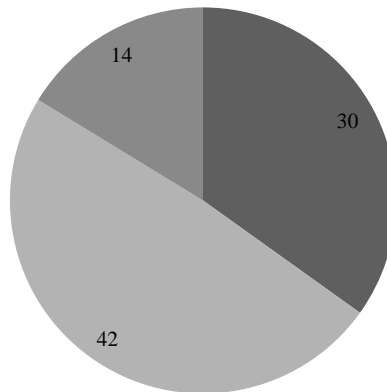
20. *Allowing students of interacting with leaders of favorite political parties?*

Teachers: Meeting opportunity with leaders of fav. political parties?



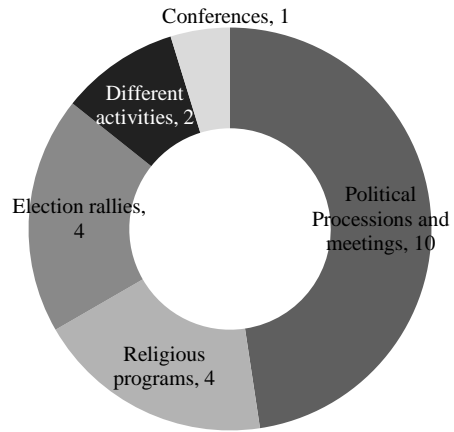
21. *Participation in activities of favorite party*

Teachers: Participation in activities of favourite party



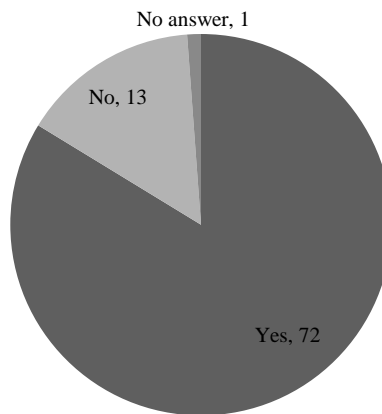
22. *Nature of political activities*

Teachers: Nature of political activities

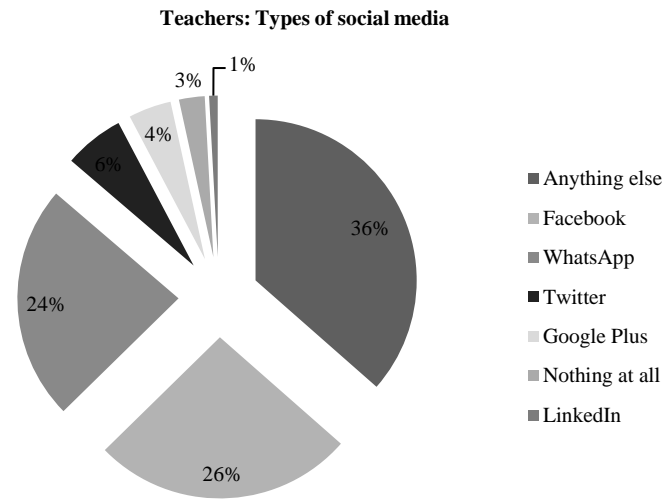


23. *Social media usage*

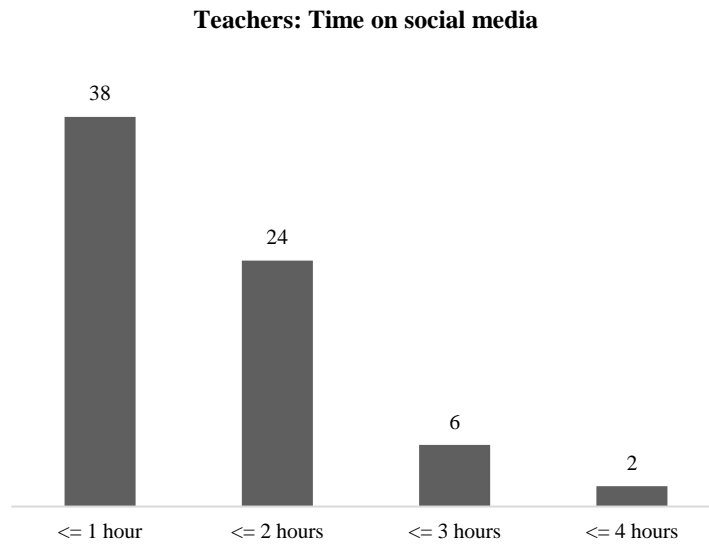
Teachers: Social Media usage



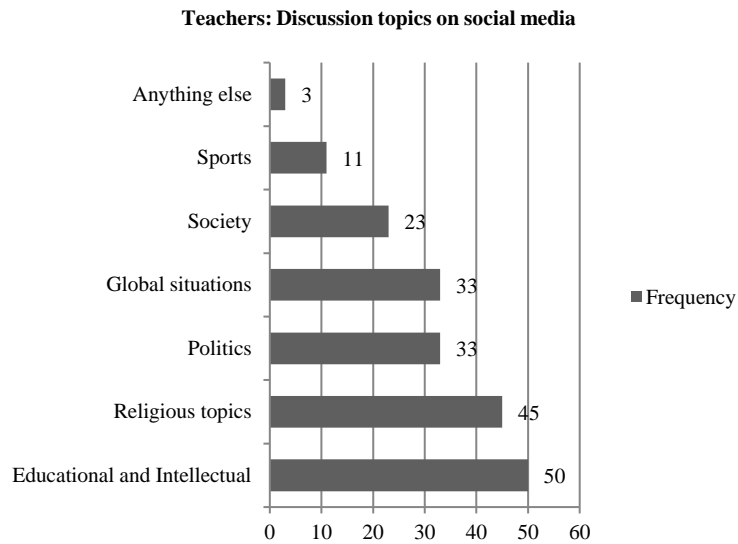
24. Type of social media



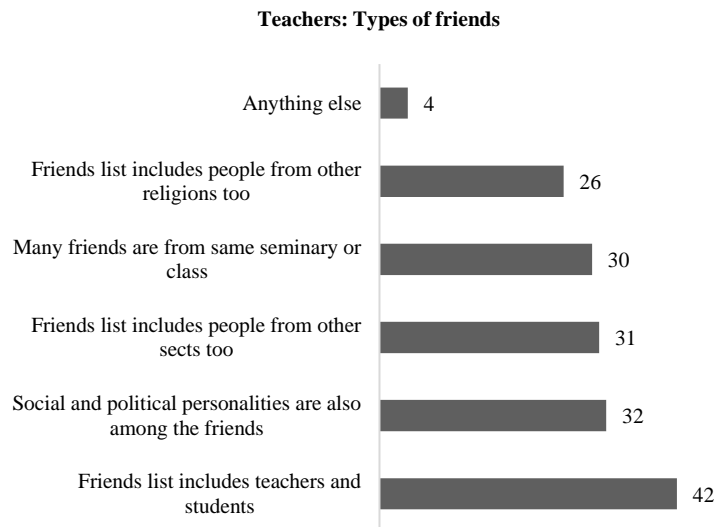
25. Time on social media



26. Topics discussed on social media

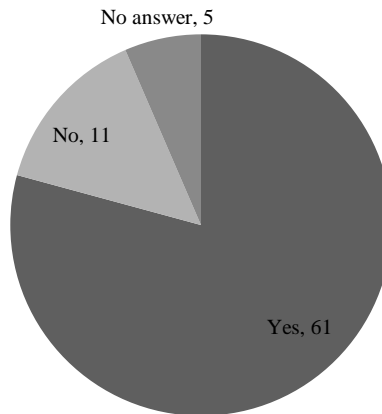


27. Social media- types of friends



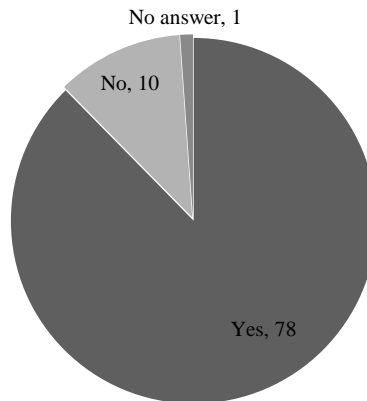
28. *Social media: Contribution in students' intellectual capabilities*

Teachers: Social media contributing in capabilities?

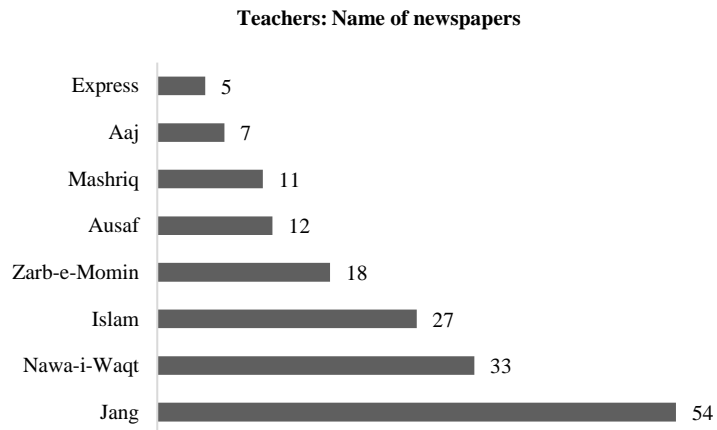


29. *Newspaper reading*

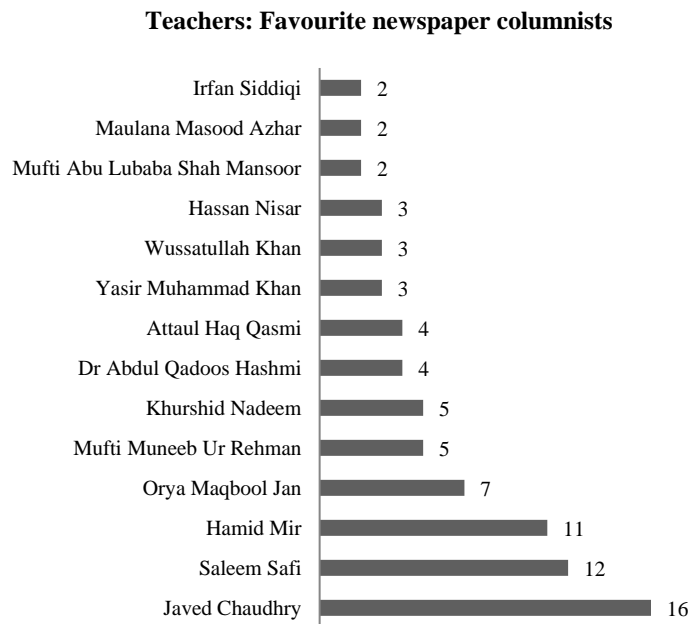
Teacher: Newspaper reading



30. Name of newspaper being read



31. Favourite newspaper columnist

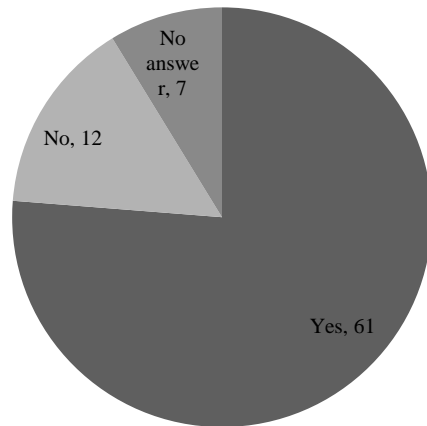


Key individuals not much mentioned earlier are below:

Khurshid Nadeem	Scholar, columnist, anchor
Attaul Haq Qasmi	Columnist
Yasir Muhammad Khan	Columnist, <i>Zarb-e-Momin</i>
Wussatullah Khan	Columnist
Hassan Nisar	Columnist
Mufti Abu Lubaba Shah Mansoor	Columnist, <i>Zarb-e-Momin</i>
Maulana Masood Azhar	Head of Jaish-e-Mohammad
Irfan Siddiqi	Columnist

32. Magazine reading

Islamic magazine

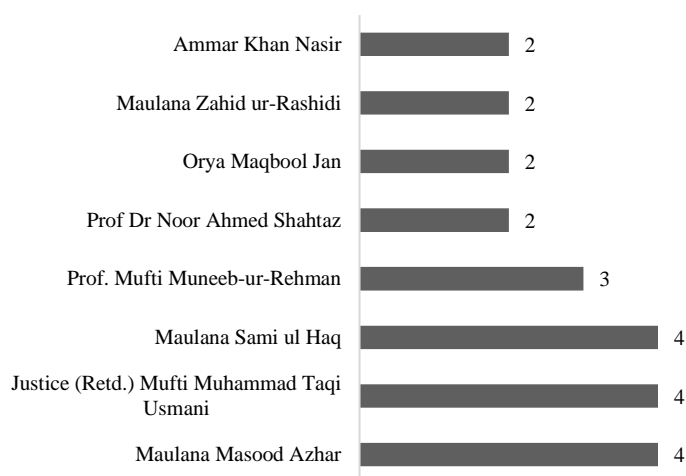


33. Name of magazines being read

Overall there is diversity of magazines being read by teachers. Some of the key magazines being read more than 2 students are: *Ziya-e-Haram*, *Al-Sharia*, *Al-Haq*, *Al-Qasim*¹⁵, *Tarjuman Al-Quran*.¹⁶

34. Favourite magazine writer

Teachers: Favorite magazine columnist



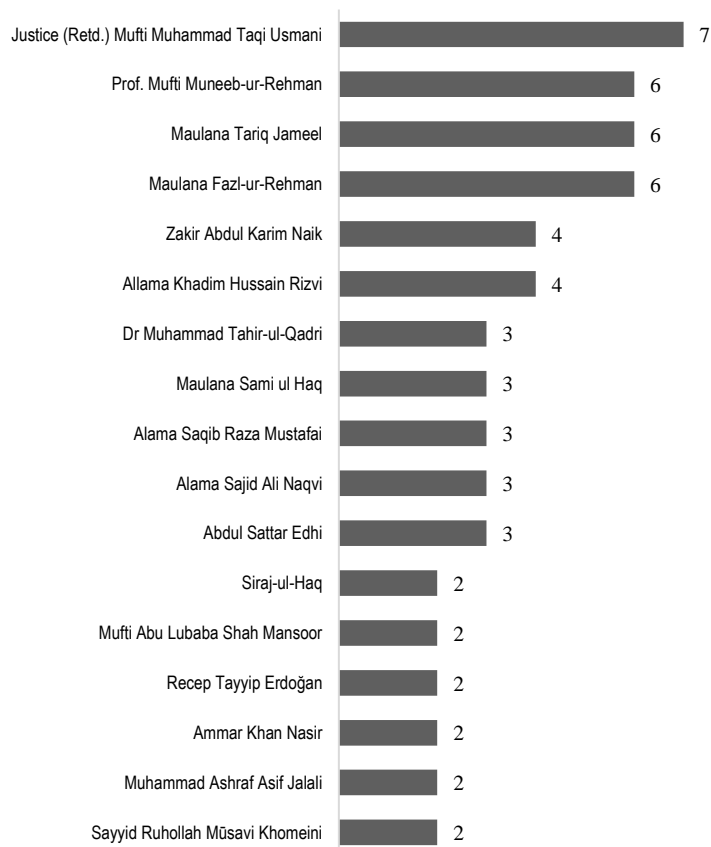
Some of the new names not much mentioned earlier are Maulana Sami ul Haq, who head of his faction of Jamiat Ulema-e-Islam and Prof Dr Noor Ahmed Shahtaz, an Islamic scholar.

¹⁵ Al Qasim is a monthly magazine of Jamia Abu Huraira, a madrasa in Khaliqabad locality of the NWFP district of Nowshera, affiliated with JUI-F

¹⁶ Monthly magazine of Al-Balagh Trust of JI, published in Mansoor, Lahore

35. *Favourite contemporary personality*

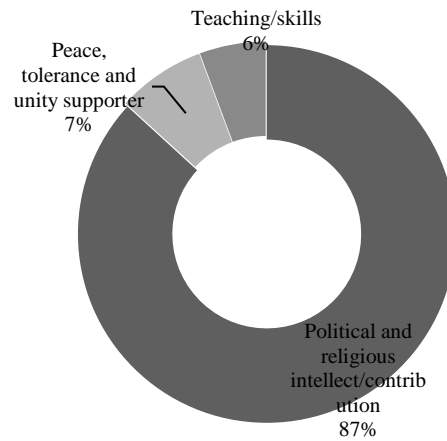
Teachers: Favourite personalities



Some of the names not much mentioned earlier are Sayyid Ruhollah Mūsavi Khomeini, 1st Supreme Leader of Iran; Muhammad Ashraf Asif Jalali, Chief of his own faction of TLYRA; Recep Tayyip Erdoğan, President of Turkey, Siraj-ul-Haq, Chief of Jamaat-e-Islami, Abdul Sattar Edhi, philanthropist; and Abdul Karim Naik, Indian Islamic preacher; founder, Islamic Research Foundation.

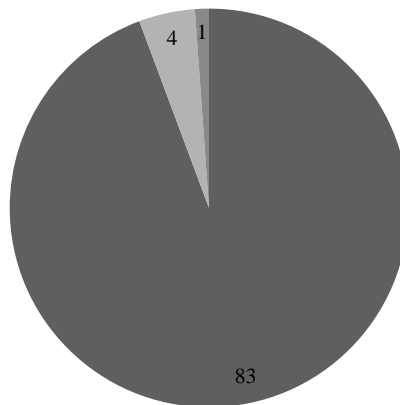
36. *Reasons for liking the personality*

Teachers: Reasons for liking personality
(Choices were clubbed together)



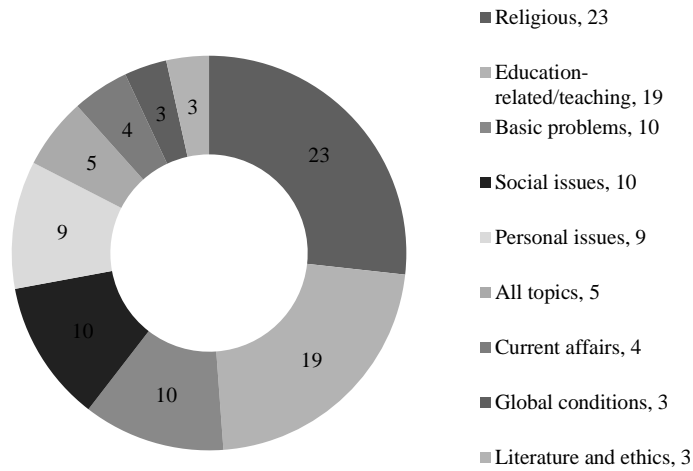
37. *Interaction with students*

Teachers: Interaction with students?



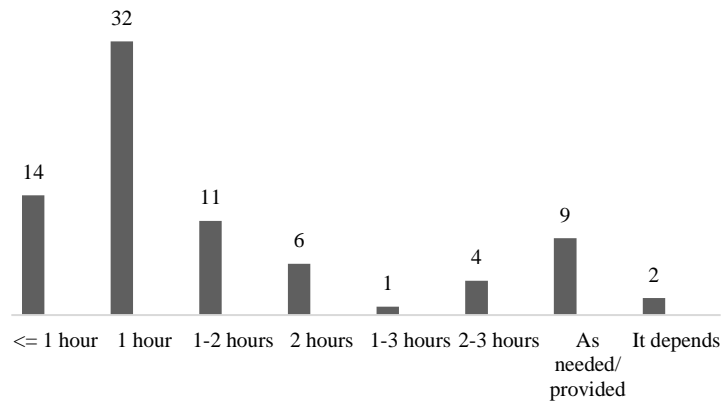
38. Discussion topics with students

Teachers: Discussion topics with students
(More than 3 selections)



39. Duration for setting with students

Teachers: Sitting duration with students



List of publications and individuals mentioned

Urdu dailies

<i>Jang</i>	Leading Urdu daily of Jang Group of Publications, published in various cities
<i>Nawa-i-Waqt</i>	Leading Urdu daily of Nawa-i-Waqt Group, published in various cities
<i>Ausaf</i>	Urdu daily of Ausaf Group of Newspapers, published in many cities
<i>Express</i>	Leading Urdu daily of Express Media Group, published in various cities
<i>Mashriq</i>	Leading Urdu daily, mostly read in KP and Balochistan
<i>Ummat</i>	Published by Ummat Group of Publications in Karachi, believed to have religious orientation.
<i>Aaj</i>	Published in Peshawar and Abbottabad
<i>Dunya</i>	Leading Urdu daily published by National Communication Services from various cities
<i>Islam</i>	Daily Islam is published by Al-Amin Trust, new face of the banned Al-Rasheed Trust, in different cities.

Islamic [Urdu] periodicals including madrassah magazines

<i>Wifaq Ul Madaris</i>	Monthly magazine of Wifaq Ul Madaris Al-Arabia
<i>Al Sharia</i>	Monthly magazine of Sharia Academy, Gujranwala

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<i>Bachon Ka Islam</i>	This is weekly magazine of daily Islam, described earlier, and is printed in Karachi. The group also publishes a magazine titled <i>Khawateen ka Islam</i> (Women's Islam)
<i>Al Haq</i>	Monthly magazine of Darul Uloom Haqqania, Akora Khattak
<i>Tarjuman Al Quran</i>	Monthly magazine of Al-Balagh Trust of JI, published in Mansoor, Lahore
<i>Minhaj Ul Quran</i>	Monthly magazine of Allama Dr Tahir Qadri's Minhajul Quran Institute
<i>Al Qasim</i>	Al Qasim is a monthly magazine of Jamia Abu Huraira, a madrasa in Khaliqabad locality of the NWFP district of Nowshera, affiliated with JUI-F
<i>Ziyaye Harm</i>	Monthly magazine published by Zia Ul Ummah Foundation, a Barelvi charity
<i>Muhadis</i>	Monthly magazine published by Majlis Al-Tehqeeq Al-Islami, an Ahl-e-Hadith group
<i>Khatm e Nabuwat</i>	Published from Karachi, this weekly magazine is considered representative of Aalami Majlis-e-Tahaffuz-e-Khatm-e-Nabuwat
<i>Al Khair</i>	Monthly Al-Khair is published by Jamia Khairul Madaris in Multan—a prominent madrasa that also serves as headquarters of Wafaqul Madaris Al-Arabia
<i>Zarb-e-Momin</i>	Al-Amin Trust, formerly called Al-Rasheed Trust that was banned by the government, is ostensibly a charity organization, but in reality advocates a jihadi view of life through its weekly Zarb-e-Momin.

List of individuals mentioned

Abdul Sattar Edhi	Philanthropic who founded Edhi Foundation
Ajmal Niazi	Columnist
Alama Sajid Ali Naqvi	Chief of Tehreek-e-Islami Pakistan
Alama Saqib Raza Mustafai	Barelvi scholar
Allama Hafiz Syed Riaz Hussain Najafi	Secretary General, Wifaq ul Madaris Shia
Allama Khadim Hussain Rizvi	Chief of his own faction of TLYRA
Allama Shaikh Muhammad Hussain Najafi	Shia scholar
Ammar Khan Nasir	Editor, <i>Al-Sharia</i>
Anwar Ghazi	Columnist
Attaul Haq Qasmi	Columnist
Ayaz Amir	Columnist (His English articles are translated and printed in Urdu daily)
Dr Abdul Qadoos Hashmi	Columnist
Dr Muhammad Tahir-ul-Qadri	Chairman of Pakistan Awami Tehreek (PAT), Founder of Minhaj-ul-Quran International
Hamid Mir	Columnist; anchor, <i>Geo TV</i>
Haroon Rasheed	Columnist
Hassan Nisar	Columnist
Hazrat Maulana Abdul Qayyum Haqqani	Editor, <i>Al-Qasim</i>
Irfan Siddiqi	Columnist
Ishtiaq Ahmed	Fiction writer; Editor, <i>Bachon ka Islam</i>
Javed Chaudhry	Columnist; also hosts a TV show
Justice (Retd.) Mufti Muhammad Taqi Usmani	Editor, <i>Albalagh</i>

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Khurshid Nadeem	Scholar, columnist, anchor
Maulana Fazl-ur-Rehman	Head of his faction of Jamiat Ulema-e-Islam
Maulana Masood Azhar	Head of Jaish-e-Mohammad
Maulana Muhammad Ahmed Ludhianvi	Chairman, Ahle Sunnat Wal Jamaat
Maulana Sami ul Haq	Head of his faction of Jamiat Ulema-e-Islam
Maulana Tariq Jameel	Islamic scholar, preacher
Maulana Zahid ur-Rashidi	Deobandi scholar
Mufti Abu Lubaba Shah Mansoor	Columnist, <i>Zarb-e-Momin</i>
Muhammad Ashraf Asif Jalali	Chief of his own faction of TLYRA
Orya Maqbool Jan	Columnist; also co-hosts a TV show
Prof Dr Noor Ahmed Shahtaz	Islamic scholar
Prof. Mufti Muneeb-ur-Rehman	Barelvi scholar, Chairman of Ruet-e-Hilal Committee
Recep Tayyip Erdoğan	President of Turkey
Saleem Safi	Columnist; also hosts a TV show, mostly covering KP
Sayyid Ruhollah Mūsavi Khomeini	1 st Supreme Leader of Iran
Siraj-ul-Haq	Chief, Jamaat-e-Islami
Wussatullah Khan	Columnist
Yasir Muhammad Khan	Columnist, <i>Zarb-e-Momin</i>
Zakir Abdul Karim Naik	Indian Islamic preacher; founder, Islamic Research Foundation
Abdul Sattar Edhi	Philanthropic who founded Edhi Foundation

Glossary

Bazm-e-Adab:	Literary circle
Dars-e-Nizami:	A study curriculum or system used in madrassahs, which was formed in the 19th century by Mulla Nizam Uddin from the Farangi Mahal Ulema, or Islamic scholars.
Fiqh:	Islamic jurisprudence.
Hadith:	Sayings and acts of the Holy Prophet (PBUH), also known as the traditions.
Ilm-ul-Kalam:	Usually referred to as speculative theology, or rational interpretation of religious concepts and precepts, also known as science of dialectics.
Madrassah:	Seminary or institute of religious education.
Mantiq:	Logic
Munazira:	A way of reasoning and dialogue
Maani aur Balaghat	Meaning and explanation
Sarf o Nahw:	Arabic grammar is usually divided into two major parts: <i>sarf</i> or <i>tasrif</i> , the conjugation of verbs, and <i>nahw</i> or <i>irab</i> , modulations of words and declensions.
Tafsir:	Exegesis, commentary or interpretation [of the Holy Quran].
Usul-e-Fiqh:	Or <i>Usul-al-Fiqh</i> , is the study of the origins, sources, and principles upon which Islamic jurisprudence (or <i>fiqh</i>) is based.
Usul-e-Hadith:	Hadith Studies
Wafaq:	A board of religious education, known as Wafaqul Madaris. There are five such boards in Pakistan, respectively administering madrassahs linked to Deobandi, Barelvi, Shia, Ahle Hadith and Jamaat-e-Islami schools of thought.

Image Gallery



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Annexure

Annex A: Urdu questionnaire for students

سوالنامہ: برائے طلباء

آپ کی رائے جانچنے کے لئے یہ سروے پاک انسٹی ٹیوٹ فار پیپس سٹڈیز (PIPS) کی طرف سے کیا جا رہا ہے۔ یہ انسٹی ٹیوٹ ایک آزاد تحقیقی ادارہ ہے جو پاکستان میں سماجی اور نظری موضوعات پر تحقیق کرتا ہے۔ اس ادارے کے بارے میں مزید معلومات اس کی ویب سائٹ www.pakpips.com سے حاصل کی جاسکتی ہیں۔

سوالات کے جوابات دینے سے پہلے اچھی طرح سمجھ لیں کہ آپ ان سوالات کے جوابات اپنی رائے کے مطابق صحیح اور رضا کارانہ طور پر دے رہے ہیں۔ جو سوال سمجھ میں نہ آئے وہ آپ سروے کرنے والے کارکن سے سمجھ سکتے ہیں۔ اگر ابہام باقی رہے، تو پینک آپ جواب مت دیں۔ باقی سوالات کے جوابات بھی آپ کی مرضی پر ہی منحصر ہیں۔

جو اہد ہندہ کے بارے میں

نام طالب علم:

(اگر نام ظاہر نہیں کرنا چاہتے تو نمبر زکا استعمال کریں)

عمر:

ضلع:

صوبہ:

تعلیمی درجہ:

آپ مدرسے کے امتحانات میں عمومی طور پر کتنے نمبر لیتے ہیں؟

۱۰۰ فیصد	
۱۰۰ تا ۹۰ فیصد	
۸۰ تا ۹۰ فیصد	
۷۰ تا ۸۰ فیصد	
۶۰ تا ۷۰ فیصد	
۵۰ تا ۶۰ فیصد	
۵۰ فیصد یا اس سے کم	
کوئی اور:	

دستخط:

۱- نصاب کے بارے میں

1: کیا نصاب میں شامل مضامین کو آپ اپنی دینی، تعلیمی ضروریات کے مطابق محسوس کرتے ہیں؟

ہاں	
نہیں	
جواب نہیں دیا	

2: درس نظامی میں آپ کا زیادہ میلان کس مضمون کی طرف ہے؟ (تین آپشن منتخب کئے جاسکتے ہیں)

قرآن و تفسیر، اصول قرآن پاک	
حدیث، اصول حدیث	
فقہ، اصول فقہ	
علم الکلام	
منطق و فلسفہ	
معانی یا لغت	
صرف و نحو	
کوئی اور:	

3: اگر آپ اپنے دارالعلوم میں نصابی مضامین کے معیار سے مطمئن ہیں، تو کیا یہ آپ کی علمی اور ذہنی استعداد کار بڑھانے میں معاون ہے؟

ہاں	
نہیں	
جواب نہیں دیا	

4: تدریسی مواد پڑھانے کے لئے آپ کے دارالعلوم میں کتنا دورانیہ مختص ہے؟

پانچ گھنٹے سے کم	
پانچ سے چھ گھنٹے	
چھ سے سات گھنٹے	
سات سے آٹھ گھنٹے	
آٹھ سے نو گھنٹے	
دس گھنٹے یا اس سے زیادہ	

AFTER STUDY HOURS: EXPLORING THE MADRASSAH MINDSET

5: کیا آپ تدریسی دورانیے سے مطمئن ہیں؟

ہاں	
نہیں	
جواب نہیں دیا	

6: کیا آپ کے نصاب میں ایسا کوئی مواد ہے جو آپ کو دیگر مذاہب اور مسالک سے سماجی روابط رکھنے میں مہم کرتا ہے؟

ہاں	
نہیں	
جواب نہیں دیا	

7: اگر "ہاں" کو تیسٹال دیں:

8: اگر "نہیں" تو کیا آپ تعلق رکھنا پسند کرتے ہیں؟

ہاں	
نہیں	
جواب نہیں دیا	

9: درج ذیل مضامین میں آپ کس مضمون کی تعلیم میں دلچسپی رکھتے ہیں؟

اردو	
ریاضی	
تاریخ	
جغرافیہ	
کمپیوٹر	
سائنس	
مطالعہ پاکستان	
سیاسیات	
کوئی بھی نہیں	

ب۔ ہم نصابی سرگرمیوں کے بارے میں

10: تدریس کے علاوہ آپ کے دارالعلوم میں ہم نصابی سرگرمیاں کون کون سی ہیں؟

	مطالعہ
	بحث مباحثہ
	ہرم ادب
	کوئی بھی نہیں

11: کیا آپ کے دارالعلوم میں طلباء کے آپس میں مباحثوں کا اہتمام کیا جاتا ہے؟

	ہاں
	نہیں
	جواب نہیں دیا

12: اگر "ہاں"، تو آپ کے دارالعلوم میں کن موضوعات پر مباحثوں کا اہتمام کیا جاتا ہے؟

	فدہ ہب
	سیاست
	معاشرت
	تعلیم
	بین الممالک موضوعات

13: دعوت و تبلیغ کے کس ذریعہ کو زیادہ پسند کرتے ہیں؟

	تحریر
	تدریس
	تقریر
	مناظرہ

ج۔ غیر نصابی سرگرمیوں کے بارے میں

14: کیا آپ کے دارالعلوم میں غیر نصابی سرگرمیوں (کھیل، مطالعہ، کمپیوٹر یا دیگر ذہنی و جسمانی) کا اہتمام ہے؟

ہاں	
نہیں	
جواب نہیں دیا	

15: اگر سوال کا جواب "ہاں" ہے، تو ان کی نوعیت کیا ہے؟ (نوٹ: ایک سے زائد آپشن استعمال کئے جاسکتے ہیں۔)

کھیل کود، ورزش	
کتاب بینی	
کمپیوٹر، انٹرنیٹ	
کچھ بھی نہیں	
کچھ اور:	
جواب نہیں دیا	

16: مذکورہ بالا سوال کا جواب اگر "ہاں" ہے، غیر نصابی سرگرمیوں کے لئے کتنا وقت مختص کرتے ہیں؟

17: آپ کے دارالعلوم کے دیگر طلباء کے ساتھ زیادہ تر کن موضوعات پر بات چیت ہوتی ہے؟ (نوٹ: ایک سے زائد آپشن استعمال کئے جاسکتے ہیں۔)

مذہبی موضوعات	
دنیا کے حالات	
سیاست	
معاشرت	
معاشری سرگرمیوں سے متعلق موضوعات	
دوستوں اور اساتذہ سے متعلق گفتگو	
تعلیمی امور پر گفتگو	
تفریحی سرگرمیوں / ٹی وی وغیرہ کے پروگراموں سے متعلق	
کچھ اور:	
جواب نہیں دیا	

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18: دوران تعلیم آپ کس طرح کی غیر نصابی سرگرمیوں میں حصہ لیتے ہیں؟

	فلاحی سرگرمیاں
	سیاسی تنظیموں کے جلوس میں شرکت
	مذہبی پروگراموں میں شرکت مثلاً محفلِ نعت، کانفرنس، وغیرہ
	مسکلی عنوانات پر ہونے والوں میں شرکت
	تفریح اور کھیلوں کے پروگرام
	سیر و سیاحت
	کچھ اور:
	جواب نہیں دیا

19: آپ کس سیاسی جماعت کو زیادہ پسند کرتے ہیں؟

	جمیعت علماء اسلام
	جمیعت علماء پاکستان
	جمیعت اہل حدیث پاکستان
	تحریک اسلامی پاکستان
	مجلس وحدت مسلمون
	اہل سنت والجماعت
	جماعت اہل سنت
	جماعت اسلامی
	پاکستان مسلم لیگ (نون)
	پاکستان تحریک انصاف
	پاکستان پیپلز پارٹی
	کوئی اور:
	جواب نہیں دیا

20: کیا آپ کو اپنے دارالعلوم میں اپنی پسندیدہ سیاسی جماعت کے راہنماؤں سے روابط کا موقع ملتا ہے؟

	ہاں
	نہیں
	جواب نہیں دیا

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21: آپ اپنی پسندیدہ سیاسی جماعت کی سرگرمیوں میں حصہ لیتے ہیں؟

ہاں	
نہیں	
جواب نہیں دیا	

22: مذکورہ بالا سوال کا جواب اگر "ہاں" میں ہے تو آپ کو کسی سیاسی سرگرمیوں میں حصہ لیتے ہیں؟

دس سوشل میڈیا کے بارے میں

23: کیا آپ سوشل میڈیا استعمال کرتے ہیں؟ (سوشل میڈیا: فیس بک، ٹویٹر، گوگل پلس، لنکڈان، ویس ایپ، YouTube وغیرہ)

ہاں	
نہیں	
جواب نہیں دیا	

24: سوشل میڈیا میں آپ کا پسندیدہ میڈیم کیا ہے؟ (پہلی دو ترجیحات پر نشان لگائیں۔)

فیس بک	
ٹویٹر	
گوگل پلس	
لنکڈان	
ویس ایپ	
کوئی اور:	
کوئی بھی نہیں	

25: سوشل میڈیا کو کتنا وقت دیتے ہیں؟

ایک گھنٹہ یا اس سے کم	
ایک سے دو گھنٹے	
تین سے چار گھنٹے	
چار گھنٹے یا اس سے زیادہ	

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26: سوشل میڈیا میں کن موضوعات پر توجہ رہتی ہے؟

	مذہبی موضوعات
	سیاست
	کھیل
	معاشرت
	تعلیمی اور علمی
	عالمی حالات
	کچھ اور:

27: سوشل میڈیا پر آپ کے دوستوں کی نوعیت کیا ہے؟

	زیادہ دوست ہم جماعت یا دارالعلوم سے ہیں
	دیگر مدارس کے اساتذہ اور طلباء، بھی دوست ہیں
	دیگر مسالک کے افراد بھی دوستوں میں ہیں
	دیگر مذاہب کے لوگ بھی دوستوں میں ہیں
	سماجی، سیاسی اور معاشرتی شخصیات بھی دوست ہیں
	کچھ اور:

28: کیا انٹرنیٹ اور سوشل میڈیا آپ کے علمی اور ذہنی استعداد کار بڑھانے میں بھی معاون ہے؟

	ہاں
	نہیں
	جواب نہیں دیا

خبر و نظر کے بارے میں

29: کیا آپ اخبار کا مطالعہ کرتے ہیں؟

	ہاں
	نہیں
	جواب نہیں دیا

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30: اگر سوال کا جواب "ہاں" ہے، آپ عام طور پر کس اخبار کو پڑھتے ہیں؟

	جنگ
	نوائے وقت
	اوصاف
	آج
	مشرق
	ضرب مومن
	اسلام
	کوئی اور:

31: آپ کا پسندیدہ کالم نگار یا مضمون نگار کون ہے؟

32: کیا آپ کسی اسلامی جریدے کا مطالعہ کرتے ہیں؟

	ہاں
	نہیں
	جواب نہیں دیا

33: اگر سوال کا جواب "ہاں" ہے، آپ کس جریدے / ماہنامے کا مطالعہ کرتے ہیں؟

	کوئی اور:

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34: اسلامی میگزین میں آپ کو کس کے مضامین زیادہ پسند ہیں؟

35: آپ کے پسندیدہ شعرا یا اقوال:

36: ہم عصر شخصیات میں کون سی ایسی شخصیات ہیں جن سے آپ متاثر ہیں؟

37: مذکورہ شخصیات سے متاثر ہونے کی وجوہات کیا ہیں؟

اساتذہ سے میل جول کے بارے میں

38: کیا آپ تعلیمی دورانیے کے بعد اپنے اساتذہ کرام کے ساتھ محفل رکھتے ہیں؟

ہاں
نہیں
جواب نہیں دیا

39: اساتذہ کے ساتھ آپکی محفل میں کن موضوعات پر بات چیت ہوتی ہیں؟

40: اساتذہ کے ساتھ آپکی محفل کا عمومی دورانیہ کتنا ہوتا ہے؟

آپ نے یہ سروے مکمل کرنے میں ہماری مدد کی اور اپنا قیمتی دیا۔
آپ کا بہت شکریہ!

Annex B: Urdu questionnaire for teachers

سوالنامہ: برائے اساتذہ کرام

آپ کی رائے جانچنے کے لئے یہ سروے پاک انسٹی ٹیوٹ فار پیپس سنڈریز (PIPS) کی طرف سے کیا جا رہا ہے۔ یہ انسٹی ٹیوٹ ایک آزاد تحقیقی ادارہ ہے جو پاکستان میں سماجی اور نظری موضوعات پر تحقیق کرتا ہے۔ اس ادارے کے بارے میں مزید معلومات اس کی ویب سائٹ www.pakpips.com سے حاصل کی جاسکتی ہیں۔

سوالات کے جوابات دینے سے پہلے اچھی طرح سمجھ لیں کہ آپ ان سوالات کے جوابات اپنی رائے کے مطابق صحیح اور رضاکارانہ طور پر دے رہے ہیں۔ جو سوال سمجھ میں نہ آئے وہ آپ سروے کرنے والے کلاکرن سے سمجھ سکتے ہیں۔ اگر ابہام باقی رہے، تو پیشک آپ جواب مت دیں۔ باقی سوالات کے جوابات بھی آپ کی مرضی پر ہی منحصر ہیں۔

جوابدہندہ کے بارے میں

نام | ستا:3:

(اگر نام ظاہر نہیں کرنا چاہتے تو نمبر ذکا استعمال کریں)

عمر: _____ خلع: _____ صوبہ: _____

تعلیمی درجہ: _____

آپ کے طلبہ مدرسے کے امتحانات میں عمومی طور پر کتنے نمبر لیتے ہیں؟

100 فیصد	
90 تا 99 فیصد	
80 تا 89 فیصد	
70 تا 79 فیصد	
60 تا 69 فیصد	
50 تا 59 فیصد	
50 فیصد یا اس سے کم	
کوئی اور:	

دستخط: _____

انصاب کے بارے میں

1: کیا آپ اپنے مدرسہ کے نصاب میں شامل مضامین کو آپ اپنی دینی، تعلیمی ضروریات کے مطابق محسوس کرتے ہیں؟

ہاں	
نہیں	
جواب نہیں دیا	

2: درس نظامی میں آپ کے طلبہ کا زیادہ میلان کس مضمون کی طرف ہے؟ (تین آپشن منتخب کئے جاسکتے ہیں)

قرآن و تفسیر، اصول قرآن پاک	
حدیث، اصول حدیث	
فقہ، اصول فقہ	
علم الکلام	
منطق و فلسفہ	
معانی بلاغت	
صرف و نحو	
کوئی اور:	

3: اگر آپ اپنے دارالعلوم میں انصابی مضامین کے معیار سے مطمئن ہیں، تو کیا یہ آپ کے طلبہ کی علمی اور ذہنی استعداد کار بڑھانے میں معاون ہے؟

ہاں	
نہیں	
جواب نہیں دیا	

4: تدریسی مواد پڑھانے کے لئے آپ کے دارالعلوم میں کتنا درانیہ مختص ہے؟

پانچ گھنٹے سے کم	
پانچ سے چھ گھنٹے	
چھ سے سات گھنٹے	

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	سات سے آٹھ گھنٹے
	آٹھ سے نو گھنٹے
	دس گھنٹے یا اس سے زیادہ

کیا آپ اس تدریسی دورانیے سے مطمئن ہیں؟

	ہاں
	نہیں
	جواب نہیں دیا

6: کیا آپ اپنے طلبہ کو کوئی ایسا مواد پڑھاتے یا اس سے متعلق آگاہی دیتے ہیں جو طلبہ کو دیگر مذاہب اور مسالک سے سماجی روابط رکھنے میں منع کرتا ہے؟

	ہاں
	نہیں
	جواب نہیں دیا

7: اگر "ہاں" کوئی مثال دیں:

8: اگر "نہیں"، تو کیا آپ اپنے طلبہ کو مختلف مذاہب و مسالک کے لوگوں کے ساتھ تعلق رکھنے کی اجازت دیتے ہیں؟

	ہاں
	نہیں
	جواب نہیں دیا

9: درج ذیل مضامین میں سے کون سے ایسے مضامین ہیں جنکی تعلیم طلبہ کو دی جانی ضروری ہے؟

	اردو
	ریاضی
	تاریخ
	جغرافیہ
	کمپیوٹر
	سائنس

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	مطالعہ پاکستان
	سیاسیات
	کوئی بھی نہیں

ب۔ ہم نصابی سرگرمیوں کے بارے میں

10: تدریس کے علاوہ آپ اپنے طلبہ کو کونسی ہم نصابی سرگرمیاں کرنے کی اجازت دیتے ہیں؟

	مطالعہ
	بحث مباحثہ
	ہرم ادب
	کوئی بھی نہیں

11: کیا آپ اپنے طلبہ کے درمیان مختلف عنوانات پر مباحثے منعقد کرنے کی اجازت دیتے ہیں؟

	ہاں
	نہیں
	جواب نہیں دیا

12: اگر "ہاں"، تو آپ کے دارالعلوم میں کن موضوعات پر مباحثوں کا اہتمام کیا جاتا ہے؟

	مذہب
	سیاست
	معاشرت
	تعلیم
	بین السالک موضوعات

13: آپ دعوت و تبلیغ کے کس ذریعہ کو زیادہ پسند کرتے ہیں؟

	تحریر
	تدریس
	تقریر
	مناظرہ

ج۔ غیر نصابی سرگرمیوں کے بارے میں

14: کیا آپ اپنے طلبہ کو غیر نصابی سرگرمیوں (کھیل، مطالعہ، کمپیوٹر یا دیگر ذہنی و جسمانی) میں حصہ لینے کی اجازت دیتے ہیں؟

ہاں	
نہیں	
جواب نہیں دیا	

15: اگر سوال کا جواب "ہاں" ہے، تو ان کی نوعیت کیا ہے؟ (نوٹ: ایک سے زائد آپشن استعمال کئے جاسکتے ہیں۔)

کھیل کود، ورزش	
کتاب بینی	
کمپیوٹر، انٹرنیٹ	
کچھ بھی نہیں	
کچھ اور:	
جواب نہیں دیا	

16: اگر مذکورہ بالا سوال کا جواب "ہاں" ہے، تو آپ غیر نصابی سرگرمیوں کے لئے کتنا وقت مختص کرتے ہیں؟

17: دارالعلوم کے اساتذہ زیادہ تر آپس میں کن موضوعات پر بات چیت کرتے ہیں؟ (نوٹ: ایک سے زائد آپشن استعمال کئے جاسکتے ہیں۔)

مذہبی موضوعات	
دنیا کے حالات	
سیاست	
معاشرت	
معاشی سرگرمیوں سے متعلق موضوعات	
علماء و طلبہ سے متعلق گفتگو	
تعلیمی امور پر گفتگو	
تفریحی سرگرمیوں / ٹی وی وغیرہ کے پروگراموں سے متعلق	
کچھ اور:	
جواب نہیں دیا	

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18: دوران تعلیم آپ کے طلبہ کس طرح کی غیر نصابی سرگرمیوں میں حصہ لیتے رہتے ہیں؟

فلاحی سرگرمیاں	
سیاسی تنظیموں کے جلوس میں شرکت	
مذہبی پروگراموں میں شرکت مثلاً محفلِ نعت، کانفرنس، وغیرہ	
مسکلی عنوانات پر ہونے والے جلسوں میں شرکت	
تفریح اور کھیلوں کے پروگرام	
سیر و سیاحت	
کچھ اور:	
جواب نہیں دیا	

19: کس سیاسی جماعت کو آپ زیادہ پسند کرتے ہیں؟

جمیت علماء اسلام	
جمیت علماء پاکستان	
جمیت اہل حدیث پاکستان	
تحریک اسلامی پاکستان	
مجلس وحدت المسلمین	
اہل سنت والجماعت	
جماعت اہل سنت	
جماعت اسلامی	
پاکستان مسلم لیگ (نون)	
پاکستان تحریک انصاف	
پاکستان پیپلز پارٹی	
کوئی اور:	
جواب نہیں دیا	

20: کیا آپ اپنے طلبہ کو اپنی پسندیدہ سیاسی جماعت کے راہنماؤں سے روابط رکھنے اور دارالعلوم میں جانے کا موقع دیتے ہیں؟

ہاں	
نہیں	
جواب نہیں دیا	

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21: آپ اپنی پسندیدہ سیاسی جماعت کی سرگرمیوں میں حصہ لیتے ہیں؟

ہاں	
نہیں	
جواب نہیں دیا	

22: مذکورہ بالا سوال کا جواب اگر "ہاں" ہے تو آپ کو کسی سیاسی سرگرمیوں میں حصہ لیتے ہیں؟

د- سوشل میڈیا کے بارے میں

23: کیا آپ سوشل میڈیا استعمال کرتے ہیں؟

(سوشل میڈیا: فیس بک، ٹویٹر، گوگل پلس، لنکڈان، ویس ایپ، YouTube وغیرہ)

ہاں	
نہیں	
جواب نہیں دیا	

24: سوشل میڈیا میں آپ کا پسندیدہ میڈیم کیا ہے؟

(پہلی دو ترجیحات پر نشان لگائیں۔)

فیس بک	
ٹویٹر	
گوگل پلس	
لنکڈان	
ویس ایپ	
کوئی اور:	
کوئی بھی نہیں	

25: سوشل میڈیا کو کتنا وقت دیتے ہیں؟

ایک گھنٹہ یا اس سے کم	
ایک سے دو گھنٹے	
تین سے چار گھنٹے	
چار گھنٹے یا اس سے زیادہ	

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26: سوشل میڈیا میں کن موضوعات پر توجہ رہتی ہے؟

	مذہبی موضوعات
	سیاست
	کھیل
	معاشرت
	تعلیمی اور علمی
	عالمی حالات
	کچھ اور:

27: سوشل میڈیا پر آپ کے دوستوں کی نوعیت کیا ہے؟

	زیادہ دوست ہم جماعت یا دارالعلوم سے ہیں
	دیگر مدارس کے اساتذہ اور طلباء بھی دوست ہیں
	دیگر مسالک کے افراد بھی دوستوں میں ہیں
	دیگر مذاہب کے لوگ بھی دوستوں میں ہیں
	سماجی، سیاسی اور معاشرتی شخصیات بھی دوست ہیں
	کچھ اور:

28: کیا انٹرنیٹ اور سوشل میڈیا آپ اور آپ کے طلبہ کے علمی اور ذہنی استعداد کار بڑھانے میں بھی معاون ہے؟

	ہاں
	نہیں
	جواب نہیں دیا

خبر و نظر کے بارے میں

29: کیا آپ اخبار کا مطالعہ کرتے ہیں؟

	ہاں
	نہیں
	جواب نہیں دیا

30: اگر سوال کا جواب "ہاں" ہے، تو آپ عام طور پر کس اخبار کو پڑھتے ہیں؟

	جنگ
	نوائے وقت
	اوصاف
	آج
	مشرق
	ضرب مومن
	اسلام
	کوئی اور:

31: آپ کا پسندیدہ کالم نگار یا مضمون نگار کون ہے؟

32: کیا آپ کسی اسلامی جریدے کا مطالعہ کرتے ہیں؟

	ہاں
	نہیں
	جواب نہیں دیا

33: اگر سوال کا جواب "ہاں" ہے، آپ کس جریدے / ماہنامے کا مطالعہ کرتے ہیں؟

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34: اسلامی میگزین میں آپ کو کس کے مضامین زیادہ پسند ہیں؟

35: آپ کے پسندیدہ موضوعات کون سے ہیں؟ جن سے متعلق آپ اکثر مطالعہ کرتے ہیں۔

36: ہم عصر شخصیات میں کون سی ایسی شخصیات ہیں جن سے آپ متاثر ہیں؟

37: مذکورہ شخصیات سے متاثر ہونے کی وجوہات کیا ہیں؟

طلبہ سے میل جول کے بارے میں

38: کیا آپ تعلیمی دورانیے کے بعد اپنے طلبہ کو اپنے ساتھ ملنے اور بات چیت کا موقع فراہم کرتے ہیں؟

ہاں	
نہیں	
جواب نہیں دیا	

39: تعلیمی دورانیے کے علاوہ طلبہ آپ کے ساتھ کن موضوعات پر بات چیت کرتے ہیں؟

40: طلبہ کے ساتھ آپ کی محفل کا عمومی دورانیہ کتنا ہوتا ہے؟

آپ نے یہ سروے مکمل کرنے میں ہماری مدد کی اور ہمیں اپنا قیمتی وقت فراہم کیا۔
آپ کا بہت شکریہ

Annex C: List of seminaries surveyed

No	Madrassah Names	Districts	Province	Sect
1	Darul Uloom Makki	Mirpur	AJK	Barelvi
2	Darul Uloom Jamia Uloom Islamia	Mirpur	AJK	Deobandi
3	Darul Uloom Gulzar-e-Habib	Mirpur	AJK	Barelvi
4	Jamia Naeemia	Lahore	Punjab	Barelvi
5	Jamia Madinat-u-Ilm	Islamabad	ICT	Shia
6	Jamia Rizvia Ziaul Uloom	Rawalpindi	Punjab	Barelvi
7	Darul Uloom Markaz Uloom Islamia, Mansoor	Lahore	Punjab	Jamaat Islami
8	Madrassa Ghosia Hidayat ul Quran	Multan	Punjab	Barelvi
9	Jamia Islamia Khair ul Ma'ad	Multan	Punjab	Barelvi
10	Jamia Al Muntazar	Lahore	Punjab	Shia
11	Darul Uloom Muhammadia, Ghosia Data Nagar	Lahore	Punjab	Barelvi
12	Jamia Islamia	Rawalpindi	Punjab	Deobandi
13	Jamia Naumania Nizamia	Multan	Punjab	Deobandi
14	Markaz Ibne Qasim	Multan	Punjab	Ahl al Hadith
15	Jamia Islamia Bab-ul-Uloom	Lodhran	Punjab	Deobandi
16	Jamia Makhzan-ul-Uloom Jafaria	Multan	Punjab	Shia

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No	Madrassah Names	Districts	Province	Sect
17	Jamia Siraj-ul-Uloom	D.I Khan	KP	Deobandi
18	Jamia Syed Ahmed Shaheed	Mansehra	KP	Deobandi
19	Jamia Abu Huraira	Nowshera	KP	Deobandi
20	Jamia Usmania	Peshawar	KP	Deobandi
21	Jamia Tadrees ul Quran wal Hadith	Abbottabad	KP	Ahl al Hadith
22	Jamia Asharia	Peshawar	KP	Ahl al Hadith
23	Danish Gah Imam Khomeini	Gilgit	GB	Shia
24	Jamia Nusrat Uloom	Gilgit	GB	Deobandi
25	Jamia Islamia	Quetta	Balochistan	Deobandi
26	Jamia Ghausia Rizviya	Quetta	Balochistan	Barelvi
27	Jamia Naseria	Mastung	Balochistan	Deobandi
28	Matlul Uloom Quetta	Quetta	Balochistan	Deobandi
29	Jamia Imam Sadiq	Quetta	Balochistan	Shia
30	Jamia Abi Bakr Islamia	Karachi	Sindh	Ahle-Hadith
31	Jamia Masjid	Karachi	Sindh	Ahle Hadith
32	Darul Uloom	Karachi	Sindh	Deobandi
33	Jamia Nomania	Karachi	Sindh	Deobandi
34	Darul Uloom Jamia Khairul Uloom	Khairpur	Sindh	Deobandi

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No	Madrassah Names	Districts	Province	Sect
35	Jamia Maftah Uloom	Shikarpur	Sindh	Deobandi
36	Jamia Haiderya	Khairpur	Sindh	Deobandi
37	Jamia Al Falah	Karachi	Sindh	Jamat-e-Islami
38	Darul Uloom Jafaria	Peshawar	KP	Shia
39	Jamia Ghosia Madnia	Peshawar	KP	Barelvi
40	Imam Hussain Foundation	Karachi	Sindh	Shia
41	Darul Uloom Hanfia Rizviya	Karachi	Sindh	Barelvi
42	Darul Huda	Karachi	Sindh	Deobandi
43	Jamia Faiz Noorani	Karachi	Sindh	Barelvi

Annex D: Districts of seminaries, students and their HDIs

Districts of seminaries	Number	Home districts of students	HDI of the seminary district	Average HDI of the student's districts ¹⁷
Abbottabad	3	Abbottabad 1 Battagram 1 Haripur 1	0.761	0.761, 0.505, 0.732 Average = 0.66
Islamabad (Bhara Kahu)	4	Chakwal 1 Faisalabad 1 Rajanpur 1 Sargodha 1	0.875	0.792, 0.782, 0.506, 0.728 Average = 0.686
D I Khan	4	Bannu 1 Bhakkar 1 D G Khan 1 D I Khan 1	0.496	0.613, 0.628, 0.535, 0.496 Average = 0.568
Gilgit ¹⁸	6	Gilgit 3 Diamer 3	0.523	0.523
Karachi		Bagh 1		

¹⁷ The Human Development Index (HDI) is a composite statistic used to rank a particular area by level of human development. Figures are taken from the HDI portal maintained by the UNDP: http://pdp.undp.org.pk/profiles/hdi_table1

¹⁸ HDI for districts in GB are taken as HDI of GB.

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Districts of seminaries	Number	Home districts of students	HDI of the seminary district	Average HDI of the student's districts ¹⁷
	24	Gilgit 2 Hyderabad 2 Karachi 18 Skardu 1	0.854	0.734, 0.523*2 (1.046), 0.716*2 (1.432), 0.854*18 (15.372), 0.523 Average = 0.796
Khairpur	4	Khairpur 3 Sukkar 1	0.556	0.556*3 (1.668), 0.659 Average = 0.581
Lahore	16	Faisalabad 1 Gujrat 1 Kasur 2 Khaniwal 1 Lahore 10 Sialkot 1	0.877	0.782, 0.795, 0.714*2 (1.428), 0.699, 0.877*10 (8.77), 0.834 Average = 0.831
Lodhran	3	Bahawalpur 1 Lodhran 1 Muzaffargarh 1	0.659	0.645, 0.659, 0.584 Average = 0.6293
Mansehra	3	Batagram 1 Gilgit 1 Mansehra 1	0.676	0.505, 0.523, 0.676 Average = 0.568

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Districts of seminaries	Number	Home districts of students	HDI of the seminary district	Average HDI of the student's districts ¹⁷
Mastung	3	Chaman 1 Mastung 2	0.459	0.238, 0.459*2 (0.918) Average = 0.385
Mirpur ¹⁹	9	Jhelum 1 Kotli 3 Mirpur 2 Neelam 1 Poonch 2	0.430	0.829, 0.734*3 (2.202), 0.430*2 (0.86), 0.734, 0.734*2 (1.468) Average = 0.677
Multan	17	Bahawalnagar 1 Bhakkar 1 D G Khan 2 Jhang 3 Khaniwal 2 Multan 5 Muzaffargarh 2 Vehari 1	0.718	0.630, 0.628, 0.535*2 (1.07), 0.682*3 (2.046), 0.699*2 (1.398), 0.718*5 (3.59), 0.584*2 (1.168), 0.655 Average = 0.657
Nowshera	4	Kohat 1		

¹⁹ HDI for districts in AJK are taken as HDI of AJK.

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Districts of seminaries	Number	Home districts of students	HDI of the seminary district	Average HDI of the student's districts ¹⁷
		Mardan 1 Swabi 1 Tank 1	0.697	0.650, 0.703, 0.654, 0.459 Average = 0.616
Peshawar	15	Abbottabad 3 Bisham 1 Dir 1 Malakand 1 Mardan 2 Nowshera 1 Parachinar 1 Peshawar 5	0.756	0.761*3(2.283), 0.438, 0.375, 0.690, 0.703*2 (1.406), 0.697, 0.216, 0.756*5 (3.78) Average = 0.659
Quetta	12	Awaran 2 Jacobabad 1 Khairpur 1 Khuzdar 1 Loralai 1	0.664	0.173*2 (0.346), 0.440, 0.556, 0.412, 0.381, 0.405, 0.456*2 (0.912), 0.664*3 (1.992) Average = 0.453

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Districts of seminaries	Number	Home districts of students	HDI of the seminary district	Average HDI of the student's districts ¹⁷
		Qalat 1 Qambar 2 Quetta 3		
Rawalpindi	7	Abbottabad 1 Attock 1 Haripur 1 Mansehra 2 Rawalpindi 1 Sudhanoti 1	0.871	0.761, 0.786, 0.732, 0.676*2 (1.352), 0.871, 0.734 Average = 0.748
Shikarpur	1	Shikarpur 1	0.520	0.520

After Study Hours: Exploring the Madrassah Mindset



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