

An Analysis of the Traditional Syllabus of Islamic Schools (Madrasahs)

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Abstract

The prevailing syllabus in Madrasahs is characterized by a combination of books from different eras. The different subjects along with the books in the syllabus will be analyzed comprehensively in this article. This analysis takes into account the nature of the subjects, the relevant books' histories, and the context that facilitated understanding the relevance of these subjects in the current era. This article examines and analyzes the books written centuries ago with their specific contexts which are still relevant and considered significant as part of the syllabus. This article also demonstrates through some data how the Madrasah curriculum started and evolved during different times in the previous few centuries. All subjects, except the Quran and Hadith, currently studied in Madrasahs belong to different schools of thought such as the Deobandi, Brelvi, Ahl-e-Hadees, Jamaat-e-Islami and Shia are categorized along with their authors and their periods of time. This analysis shows that most of the Madrasah books were written almost 5-7 hundred years ago. These books contained all emerging social sciences of that time, and they are still included in the Madrasah syllabus. This is a very rich analysis in terms of looking at the historical origins of different curricular themes.

Keywords: *Madrasah, Islam, Fiqh, Kalam, Farangi Mahal, Traditional, Mantiq, Adab*

Origin of Dars-e-Nizami

This is a short history of Dars-e-Nizami which will explain how this syllabus was formulated and started in Madrasahs.

Here it is important to mention that “Mullah” Nizamuddin Sahalvi had formulated this syllabus. Mullah has the same meaning as “Mawlana” in Arabic which is a respected leader or guide. The word “Mullah” used in Urdu is derived from the Turkish word “Munla” but it gradually transformed into the word “Mullah” which is widely used by religious scholars today. However, recently the word “Mullah” has been used disrespectfully, so religious scholars started to write “Mawlana”. Mullah Nizamuddin was born in Sahala, a nearby town from Lakhnow, therefore his name has the suffix Sahalviⁱ.

Farangi Mahal

Farangi Mahal is a big building in Lakhnow city that was given to Englishmen by Mughal king Jahangir. This was demanded as a reward by a doctor when the king got healed with his prescription and checkup. The doctor also asked for permission for the Englishmen to free trade and some other allowances from the Mughal king. English were called ‘Farangi’ in Urdu or Persian so the very building got famous with the name of Farangi Mahalⁱⁱ.

Sometime later another king Aurangzeb came to know that the English had been using that building for some other purposes which were against the agreement. The King got the building back from the Englishmen and gave it to Mullah Nizamuddin Sahalvi for educational activities and Mullah started to teach religious education on the King’s proposal. The ulema who graduated from this institution was called “Farangi Mahalli”. The curriculum being taught here was called Dars-e-Nizami due to Nizamuddin and became popular among religious folkⁱⁱⁱ.

Dars-e-Nizami: Dars is an Arabic word that means ‘study’ but in the Islamic educational system it has broader meanings. In the recent era, classes are arranged according to a timetable in any religious educational institution, but many centuries back there was no such organized system. Students used to search for a teacher skilled in a specific subject who arranged a circle/class of Dars for students., Sometimes these teachers would be found in different countries and students would cross borders to get an education. Different scholars were famous for different subjects across the countries and students would go for their subject of interest without discrimination of the schools of thought and even religion.

In the beginning, the teaching methodology was lecturing which was called “Imla”, which means dictation. Students used to take notes and write a complete copy on their own which was called “Imali”. When the class strength increased and was it difficult for a teacher to audible to all students, then there would be two persons who would recite the teacher’s words loudly so that all students could hear it.

In the subcontinent Madaris, the methodology was a bit different; teachers would read from books instead of lecturing. Sometimes students would be reciting and reading the books and the teacher would be listening to rectify students' mistakes while reading the books. In these classes/Dars, students were allowed to ask any question regarding the course.

There were many Dars famous among the students; after studying a Dars, students got certification from specific scholars, not from any institution. One such famous Dars was that of Nizamuddin Sahalvi.

Nizami- this belongs to Mullah Nizamuddin Sahalvi and Dars-e-Nizami means the course which was introduced by Mullah Nizamuddin. Some people think that Dars-e-Nizami was linked with the Madrasa Nizamia built by Nizamul Mulk Tusi in the era of Bani Abbas during Suljook rule (429, 552H). Nizamul Mulk Tusi was minister to Suljook ruler from (456-485H). He established Madrasa Nizamia in Baghdad. But this is a historical mistake; Dars-e-Nizami has no links with Madrasa Nizamia in Baghdad because many books included in Dars-e-Nizami were written far ago from that era in India by Indian scholars and the teaching methodology of Dars-e-Nizami was not introduced in 5th Hijri. There has been no evidence in any book that proves that the terminology of Dars-e-Nizami used about Madrasa Nizamia syllabus^{iv}.

Mullah Nizamuddin Sahalvi Curriculum

Mullah Nizamuddin compiled a new curriculum that was more comprehensive and adopted by many scholars at the time.

Table # 4: Original curriculum compiled by Mullah Nizamuddin Sahalvi.

S#	Subject	Books and Authors' Name
1	Exegesis	Jalalain: Jalaluddin Sayuti and Jalaluddin Shafi Baizavi: Abul Khair Nasiruddin Abdullah bin Umar Baizavi
2	Hadith	Mishkat al Masabeeh: Muhyi al-Sunnah, Abu Muhammad Hussain bin Masood al Fara al Baghavi
3	Fiqh	Sharh Wiqaya: Ubaidullah bin Masood, Sadar al Shariya Sani Hidayah (Complete): Allama Burhanuddin al Mughinani
4	Usool al-Fiqh	Tawzeeh wa Talweeh: Abdullah bin Masood, Saduddin Taftazani Noor al Anwar: Sheikh Ahmad bin Abi Saeed bin Abdullah, Mullah Jiwan Musal al Saboot: Qazi Muhibbullah Bihari
5	Nahwa	ʿ:Kafia: Abni Hajib Jamaluddin, Abu Amr usman bin umarbin Abi Bakar Sharh Jami: Noor al Din Abdurahman Jami
6	Sarf	Shafia: Jamaluddin Abu Amar Usman al Maroof ba Abni Hajib Meezan Manshaab: Mullah Hamiduddin Kakori Sarf-e-Meer: Meer Sayed Shareef Jurjani Abadi

7	Balaghat	Mukhtasar al Maani: Allama Saduddin Taftazani Mutawal: Allama Saduddin Taftazani
8	Kalam	Sharh Aqaid Nasafi: Saduddin Taftazani Sharh Muwaqif: Meer Syed Shareef Jurjani Meer Zahid: Meer Muhammad Zahid Harvi
9	Mantiq	Qutbi: Abu Abdullah Qutbuddin Mahmood Razi Sullam al Uloom: Qazi Muhibbullah Bihari Meer Qutbi: Meer Syed Shareef Jurjani
10	Philosophy Hikmat	Sharh Hidayat al Hikmat/ Mebazi: Meer Hussain bin Mueenuddin Mebazi Sidra: Sadruddin Muhammad bin Ibraheem Shams-e-Bazigha: Mullah bin Sheikh Muhammad bin Shah Muhammad Farooq Joon Poori
11	Maths	Khasa al Hisaab: Bahauddin Muhammad bin Hussain al Amili Tahreer Aqleedus: Khwaja Naseeruddin Tusi Tashreeh al Aflak: Bahauddin Muhammad bin Hussain al Amili Risala Qushanjiya: Alauddin Qushanji Sharh Chghmini: Allama Mahmood bin Muhammad Chaghmini

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Contextual Conditions of Dars-e-Nizami

It is famous that Dars-e-Nizami was compiled by Mullah Nizamuddin Sahalvi, but some scholars say that it started one generation back in his father's time and that his father compiled this curriculum^{vi}.

The same was the claim made by Shah Suleman Phulwari Sharif who said that Dars-e-Nizami was not entirely compiled by Mullah Nizamuddin, as Nizamuddin was a Sufi and he took Baith¹ from Shah Abdurazaq Bansvi after which he worked for Sufism. But the curriculum that is being linked with him has no books on Sufism^{vii}.

These assertions have some weight; the father of Mullah Nizamuddin was a recognized scholar and he wrote many books. He was giving Dars in Suhala near Lakhnow and students from different parts of the sub-continent would come to him. Due to this fact, the Urdu Encyclopedia stated that Dars-e-Nizami was not just compiled by Nizamuddin but his father laid the foundation stone of the curriculum.^{viii}

Nizamuddin's father gave Dars in Suhala, but afterward, he shifted to Farangi Mahal and his Dars got a reputation with the name of Farangi Mahal and Scholars had the same linkages studied there. There is no book in Dars-e-Nizami about Sufism which was included in another curriculum in India at that time even though

¹ . Baith is a tradition specially in Sufis, to promise on good deeds and observing piousness.

Mullah Nizamuddin was a Sufi. This is very important which shows that Dars-e-Nizami was started by Nizamuddin's Father^{ix}.

Shah Suleman says that there is no book on Sufism and morality in Dars-e-Nizami. The graduates of this curriculum have no good character even being Islamic scholars. They are adopting some new ideologies that have no origin in our elders. He insisted that there should be some books on Sufism in the first few classes which will secure their minds from any new ideologies and wrong ideas. With some exceptions, the statement has no evidence as a whole. If we look at the history of Deoband and Bareilly there were some arrangements for extracurricular activities besides studying and teaching this curriculum. Mufti Taqi Usmani says that the students being graduated from Darul Uloom Deoband were taking Baith of some Sheikh Kamil after their graduation and there are many names in the list who had relations with some Pious and Sufies for their inner peace and guidance^x.

But the reality is that initially, Dars-e-Nizami included some books on character-building qualities but afterward, these books were excluded from the curriculum. Mawlana Mufti Taqi Usmani suggested that the books like Hidayatul Hidayah, Arabaeen, and some parts of Ihya'ul Uloom of Imam Al Ghazali and Awarif of Imam Suharwardi and Al Takashuf and Al Tasharuf of Hazrat Ashraf Ali Thanvi can be taught in the curriculum for this purpose^{xi}.

Classification of Dars-e-Nizami

The curriculum compiled by Nizamuddin consisted of a total of 11 subjects and the books that were included to teach these subjects at different levels were 43.

Table # 5: Subjects included in Dars-e-Nizami with ratio

S#	Subjects	#of Books	Ratio in Curriculum
1	Uloom Aliya (main) Tafseer, Hadees, Fiqh, Usool Fiqh	9	21%
2	Reasoning, (maqulaat) Mantiq, Hikmat, Riyazi and Kalaam	20	47%
3	Uloom Aaliya (supportive) Surf, Nahwa, Balaghat	14	32%

Table # 6: Ratio of Books with detail

S#		Subjects	# of Books	%
1	Uloom Aliya (Main Subject)	Tafseer	2	4.65%
2		Hadees	1	2.32%
3		Fiqh	2	4.65%
4		Usool-e-Fiqh	4	9.30%
5	Uloom Aqliya	Mantiq	8	18.60%
6		Hikmat	3	6.97%

7	Uloom Aaliya/ linguistics	Riyazi	5	11.63%
8		Kalam	4	9.30%
9		Surf	7	16.28%
10		Nahwa	5	11.63%
11		Balaghat	2	4.65%

This curriculum is short and composed of eleven subjects as compared with the curriculum made before; like Sherazi curriculum consisted of 13 subjects. So this curriculum is more comprehensive in selecting books and subjects. A student with reasonable intellect could complete this syllabus in almost 17 years in Madrasa Farangi Mahal. To make the curriculum more comprehensive Mullah Nizamuddin put some relevant and important parts of the books instead of the whole book.

Mullah Nizamuddin selected books from each subject that were more comprehensive and easier to understand. Nizamuddin's curriculum proved that he wanted to improve critical thinking among the students even if he was not able to become an expert in a specific subject; therefore he included more books of philosophy and *mantiq* in his curriculum. *Mantiq* and philosophy can improve students' analytical reasoning skills which secure their minds from mistakes in the comprehension of any thesis.

This curriculum has more subjects on critical reasoning. Therefore Shibli Naumani said that this curriculum cannot be the reason for intolerance, harsh behavior, sectarianism, etc. This was the reason that many scholars graduated from Farangi Mahal and none of them wrote any book on Munazira and sectarianism though the environment of Lucknow was suitable for such things if someone tried to start ShiaSunni clashes^{xii}.

Mullah Nizamuddin and his father both were followers and students of Meer Fathullah Sherazi who was a Shia scholar. Nizamuddin was very broad-minded and had accommodative behavior. He included Meer Fathullah's books in the curriculum and even some books of other Shia scholar's books were also included in the subject of *Mantiq*.

Another quality of this curriculum was that Nizamuddin included some old books in it which were important. But mostly he included those books that were written in the same era and that were easier to understand. Before this curriculum, there was no trend to teach books written by contemporary scholars.

Another important point is that there are some books that now are not part of Dars-e-Nizami. Mullah Abdul Ala, grandson of Mullah Nizamuddin, stated that subjects like Sharh Hikmatul Ain and teaching of Music were included in the Dars which is now not in the list of Dars-e-Nizami. No Madrasa will ever accept these subjects to be taught to students today^{xiii}.

Nizami's course of studies was adopted by the Deoband Seminary in 1867. It consists of about twenty subjects broadly divided into two categories: al-Ulum an-Naqliya (the transmitted sciences), and al-Ulum al-Aqliya (the rational sciences). The subject areas include grammar, rhetoric, prosody, logic, philosophy, Arabic

literature, dialectical theology, the life of the Prophet, medicine, mathematics, polemics, Islamic law, jurisprudence, Hadith, and Tafsir (exegesis of the Quran). It is important to note that out of these twenty subjects, only eight can be considered solely religious. The purely religious subjects' books date back to the seventeenth century at the latest and the eleventh century at the earliest. Books prescribed for astronomy, mathematics, and grammar are more than five- to seven-hundred-year-old texts^{xiv}.

In terms of levels of education, the Madrassas in Pakistan are categorized as: (1) ibtedai (elementary), where only the Quran is memorized and taught; (2) vustani (middle level), where selected books from Dars-i-Nizami are taught; and (3) fauquani (higher level), where the entire Dars-i-Nizami is taught^{xv}.

The existing syllabus in Madrassas known as Dars-e-Nizami was basically started in Farangi Mahal India. Before this curriculum, there were many others compiled by many scholars, but this one spread across the subcontinent. In this chapter, the current Dars-e-Nizami and the curriculum existing before were compared. The origin of D.N along with the analysis of its subjects, and the ratio in the curriculum were discussed which proved that it was not only Mullah Nizamuddin Sahalvi who formulated this curriculum but his father actually started it which was later known by his name due to the Farangi Mahal Darse started by him.

Fiqh and Usool-e-Fiqh

Islamic Jurisprudence in Madrasah is an important subject since it helps Islamic scholars solve the issues and problems faced by Muslims with the help of Fiqh. Mainly, the usool in the fiqh remains the main concern for the students and teachers to deal with. These usool are used as the main principles to analyze the prevailing issues in the light of fiqh. Since the fiqh books were mostly written in ancient times they significantly dealt with the problems that happened in that era and used the precedent of the cases that jurists worked on.

Usool Fiqh is the main subject that is used to derive solutions to issues by continuously taking references from the Quran and Hadees. This subject was aimed to empower students with critical thinking and analytical skills to do their jobs following the right path. Unfortunately, at present this purpose can hardly be achieved due to the culture imposed in the Madrasah system and the slavish imitations centered on 'adoption' without any logical reasoning. There is therefore a need to work and bring some basic changes in Fiqh and Usool Fiqh methodology of teaching and more importantly, the Ulema have to reform the fiqh subject in accordance with the present needs. It has been observed that the graduates of Madrasah are unable to cope with the current trends and have thus become confused about how to face the paradoxical situations that they sometimes have to face in their interaction with society. Hence, there are some points that are important to observe in fiqh or usool fiqh teaching.

Most of the Madrasahs spend a lot of time on fiqh teaching, but they essentially need to spend more time on usool-e-fiqh. The views of different schools of thought about a specific issue have to be consulted in order to reduce sectarian biases. Hence, fiqh of all sects should be studied. For instance, Islamic economics should be taught according to the new banking system that will help students understand the current economic patterns.

Fiqh and Uloom Fiqh books taught in Madrasahs

Discipline,				
Fiqh, Uloom Fiqh	Author Name	Age, Hijri	Gregorian	Difference from 2017
Mukhtasar-al-Qudoori	Abul Hussain Ahmad Qudoori	428	1037	980
Hidaya Awalain	Burhan-al-Ddin Murghinani	593	1197	820
Al wajeez	Abdul Karim Zaidan	1396	1976	41
Kanz-al-Daqaiq	Abul Barakaat Abdullah Nasafi	710	1310	707
Sharh-al-Waqya	Abdullah bin Maswood Bukhari	747	1346	671
Noor-al-Izaah	Hasan Ammar Wafai	1069	1658	359
AlMuntakhab Al-Husami	Husam-al-Ddin Muhammad Farghani	644	1247	770
Manar-al-Anwaar	Abul Barakaat Abdullah Nasafi	710	1310	706
Usool-al-Shashi	Nizam-al-Din Shashi	754	1353	664
Al-Tanqeeh wa Tawzeeh	Abdullah bin Maswood Bukhari	747	1346	671
Talweeh Sharh Tawzeeh	Saduddin Masood Taftazani	792	1390	627

Musalm-al-Saboot	Qazi Muhibullah Bihari	1119	1707	310
Noor-al-Anwaar	Sheikh Ahmad Mullah Jewan	1130	1718	299
Siraji	Siraj-al-Din	600		817
Hujatullah-al-Baligha	Shah waliullah	1176	1762	255
Ashbaah-al-Nazair	Zain-alDin Ibni Najeem	969	1561	456
Uqood Rasm-al-Mufti	Muhammad Ameen Bin Abideen	1252	1836	181
Sharh luma'	Shaikh abdullah bin abdurheman	1423	2002	15
Mukasib e Muharima	Sayed Al Khomaini			
Fiqha Istidlali	SheikhBaqirAl-Irwani	1426	2006	11
Taozeehul Masael	Sayed Ali Hussaini Sistani	1413	1992	25
Darr-al-Mukhtar	Alaw-al-Din	1088	1677	340
Average of Fiqh and Usool Fiqh books age				448.8

Source: Author own Generated

Adab and Literature

The Madrasah of the present time tends to teach almost all the disciplines which were taught centuries ago. In these disciplines, literature (Adab) is also considered a crucial subject that comprises almost all aspects of Arabic literature. Studying literature does not merely mean to learn a language; it instead includes many skills that one needs to get hold of. However, the Madrasah literature does not meet all these goals because on one hand, the students who face trouble with the subject are unable to get rid of the Arabic language and on another hand, students fail to get other skills like writing, and speaking of the Arabic language. Now Madrasah needs to improve adab and literature to empower students in getting the required skills of the present era where a constant mobility is surrounding communication across boundaries. It has thus become crucial for Madrasah to train their students on how to meet these new challenges because one cannot simply isolate oneself from the outer world, so the literature should be comprehensive enough in order to fulfill all the needs of the students. The following chart shows the Madrasah literature books taught in Madrasahs in different eras.

Adab and Literature books currently taught in Madrasahs

Discipline, Subject				
Adab, Literature	Author Name	Age, Hijri	Gregorian	Difference from 2017
Saba Mulikaat	Hamad Alrawiya	155	772	1245
Diwan Hamasa	Habeeb bin Aos Tai	232	846	1171
Diwan Mutanabi	Ahmad bin Hussain	400	1009	1008
Muqamat Hariri	Qasim Hariri	516	1122	895
Nafhat- alYaman	Ahmad Yamani Sherwani	1256	1840	177
Mufid-al- Talebeen	Muhammad Ahsan Nanutwi	1312	1894	123
Nafhat-al- Arab	Muhammad Ezaz Ali	1374	1955	62
Average of Adab books				585

Source: Author own generated

Ilm e Mantiq (Logic)

Mantiq was introduced to the Madrasah curriculum long ago, dating back to the ancient time when Greek philosophy was being translated into Arabic and scholars began to talk about the new logic and arguments of the Greek philosophy. It was regarded as the era of knowledge and scholars were so much inclined towards the heated issues such as Ilahiyaat and Kalamullah etc which formulated a new revolutionary discourse. As mantiq and Aristotelian arguments entered into the new discourse, Islamic scholars were compelled to learn this new knowledge and they totally became absorbed in investigating it sooner, the new discipline became a

significant part of the Islamic Uloom and Madrasah. However, it is believed that those arguments, being in their original status could not solve the current premises. They instead need to work on them and develop new arguments to be part of the new discourse that today's scholars are working on to defend their position. An era characterized by rapid technology has paved the way for many people to investigate issues through online access, which has unfortunately weakened Madrasah's position. The chart below defines the ages of the classical books which clearly show how the current students are still unable to build their understanding of the ancient logics.

Sarf Books (Grammatology)

Discipline, Subject				
Sarf	Author Name	Age, Hijri	Gregorian	Difference from 2017
Mizan Asarf	Sirajudin Usmani	758	1357	660
Munshab	Hamiddudin Kakorvi	1215	1801	216
Shafiya	Jamaludin ibn Hajib	646	1248	769
Sarf Mir	Meer shareef Ali Jurjani	816	1413	606
Punj Gunj	Sirajudin Usmani uodhi	758	1357	660
Ilm Sigha	Inayat Ahamad Kakorvi	1279	1862	155
Fosool Akbari	Qazi Ali Akbar AlaAbadi	1090	1679	338
Miata Amil	Abdul Qahir Jurjani	471	1079	938
Average of Sarf (Arabic Grammer) books				542.5

Source: Own generated

Philosophy

Philosophy was essentially considered as part of mantiq in Madrasah. Many Madrasahs have by now quit the teaching of philosophy due to the lack of interest that they find in their students for these books. Since this discipline is out of the Wifaq exams, the students ultimately feel free to avoid this particular discipline. Philosophy has developed over time with many new notions making a successful entry, so Madrasah should take this discipline as seriously as it was before. Ilm Kalam is an important discipline that is based on the philosophical arguments about God but this subject holds a relevant position to that of mantiq and philosophy.

Madrasah must take into account the relevance and significance of Ilm Kalam and philosophy since these are the only disciplines that can help the students challenge the arguments of the current scholarships.

Books of Philosophy taught in Madrasahs

Discipline, Subject				
Philosophy	Author Name	Age, Hijri	Gregorian	Difference from 2017
Hidayat-al-Hikmat	Aseeruddin Abhari	660	1261	756
Maibazi	Mir Hussain Maibazi	1096	1685	332
Sidra (Hashia)	Sadrudin Sherazi	1051	1641	376
Shams-e-Bazigha	Mehmood bin Muhammad Junpori	1062	1652	365
Hidya Saeedya	Fazl Haq Kheir Abadi	1278	1861	156
Average of philosophy books				397

Own generated

History

History is an important subject that is included in all curriculums around the world. Madrasah has unfortunately been one of those institutions which have ignored this subject. So much so that some of the earliest and most important books on the life of Prophet Muhammad and Khulafa-e-Rashideen (Rightly guided Caliphs), had not been part of any formal Madrasah syllabus and have no place in the formal exam system of Madrasah as well. Islamic history has always been rich in its knowledge. There are issues of considerable importance that have been discussed in the history books and every Muslim should be aware of it, but unfortunately, the Madrasah students seem to lack proper knowledge of important historical events that happened after Khilafat-e-Rashida. The previously held view about the world has changed as new nations have emerged out of the many assembled continents and lands. Madrasah students need to know all these events to analyze things in the proper context and make a realistic and correct analysis. As they are not aware of

these issues and nature of the world politics, they remain nostalgic about the past. Consequently, having knowledge of history will significantly develop their critical and analytical thinking as to how the nations have emerged and how borders were drawn.

Books of History

Discipline, Subject				
Tareekh, History	Author Name	Age, Hijri	Gregorian	Difference from 2017
Muqadima Ibni Khaldoon	Abdurrahman bin Khaldoon	808	1406	611
Tareekh ul Islam	Shah Muen Uddin			
Hayat e Tayyaba				
Tareekh-al- Khulafa	Jalaluddin Sayuti	911	1505	512
Tareekh Abil Fida	Ismail Abil Fida Hamawi	746	1345	672
Average of History books				598.3333333

Own generated

Optional Sciences

The main issues about the Madrasah curriculum are the elective subjects. The Government has been trying to mainstream Madrasah by including elective subjects in all classes in order to promote the level of education. However, the Madrasahs have always defended their curriculum and insisted on keeping the curriculum as it is for it was according to them, a perfect mass of knowledge. Madrasah has some elective books mentioned below for elementary classes but has refused to include social sciences in the curriculum any further. They argue that Madrasah provides Islamic knowledge and students need to specialize in Islamic subjects. They believe that the graduates would not be historians, sociologists, or political scientists. The subjects included in optional sciences are English; Maths, Urdu, Pakistan Study, and Computer; most of these books are taught in the first 2 years.

Math and Astronomy

In the early time of Islam, the Madrasah was the only place to get formal education both worldly and religious and there was no difference between the Islamic and the contemporary lines of education. Some books are still included in the Madrasah curriculum which shows how much Madrasah education was advanced. This indicates that Madrasah did not evolve as time passed but gradually lurked back instead of advancing ahead. In the early times, Madrasah produced Islamic scholars, doctors, and scientists from the same institutions. Many of the books of the past have been included in the curriculums of the Madrasah, but no such logic is found to support the reason why such books remained constant in the curriculum. Paradoxically, out of the many questions that have been raised, one is about why such old books, being part of the old curriculum, have been excluded from the present curriculum.

Books of Math and Astronomy are now mostly these books excluded from the syllabus.

Discipline, Subject				
Math & Astronomy	Author Name	Age, Hijri	Gregorian	Difference from 2017
Mulakhas Chaghmini	Sharfuddin Chaghmini Khwarzami	618	1221	796
Sharh Chaghmini	Musa Qazi Zadah Rumi	8014	1411	606
Tashreeh-al- Aflak	Bihauddin Muhammad Amili	1030	1622	395
Tasreeh Sharh Tashreehul Aflak	Imamuddin Lahori	1145	1732	285
Khulasa fil Hisab	Bihauddin Muhammad Amili	1030	1622	395
Bist Bab-e- Aqlidas	Naseeruddin Muhaqiq Tusi	672	1274	743
Average of Math & Astronomy (Ilm Hisab wa Haiyat) books				536.6

Conclusion

This article demonstrates with some data how the Madrasah curriculum evolved during different periods of time in the previous few centuries. All subjects, except the Quran and Hadith, currently studied in Madrasahs belong to different schools of thought such as the Deobandi, Brelvi, Ahl-e-Hadees, Jamaat-e-Islami, and Shia. This analysis shows that most of the Madrasah books were written almost 5-7 hundred years ago. These books contained all emerging social sciences of that time, and they still exist in the Madrasah syllabus. For example, rational sciences such as logic and philosophy were part of the syllabus of Madrasah, but the books being taught were written centuries before, and now these subjects have developed tremendously. This analysis proves that the context of old books was completely different from the current context, which indicates a gap between theory and practice.

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