

Jamia Abbasid (1925-1963): A Model for Religious/Traditional and Modern Curricula Synthetization in Pakistan

*Adil Farooq Mughal, **Arslan Ahmed, ***Dr. Muhammad Muddasar

Abstract

The first National Education Conference (1947) accentuated the dire need of synthetization of religio-traditional curricula with the modern/contemporary syllabi in Pakistan. Successive governments tried to engage Ulema representing different sectarian persuasions to modernize the madrasa education system under Zia and Musharraf regimes respectively. Each time Ulema distrusted the intention of the state to modernize the traditional religious curriculum of Dars-i-Nizami and halted the above-mentioned process. Keeping in view the severity of the issue, Jamia Abbasia Bahawalpur's (1925-1963) model for synthetization of traditional syllabi with the modern curriculum can be useful to create consensus between Ulema and the State. Jamia Abbasia (presently Islamia University of Bahawalpur) is a one and half century old academic institution which went through four different phases; Madrasa Sadr Diniyat (1879-1925), Jamia Abbasia (1925-1963), Jamia Islamia (1963-1975) and Islamia University Bahawalpur (1975-Present). In 1879 Nawab Sadiq Muhammad Khan (IV) established this institution as a madrasa to impart basic religious education. Following the footsteps of Jamia Al-Azhar (Cairo), Nawab Sadiq Muhammad Khan Abbasi (V) upgraded the madrasa into an institute of higher religious education. This study is an attempt to investigate the multiple structural features (administration, curriculum, faculty, students, famous visitors, and the internal institutional changes etc) of the second phase and to provide substantial evidences for those who are involved in the synthetization process of religious curricula with the modern syllabi in the country.

Key Words

Jamia Abbasia, Curricula Synthetization, Dars-i-Nizami, Traditional/Madrasa Studies, Modern / Contemporary Curriculum.

“Neither we (Ulema) are against the modern education nor we have bad intentions towards synthetization of religio-modern education in Pakistan however, we have severe reservation over exclusion of religious curriculum in the guise of combining both of them.”¹

Introduction

The first National Conference was held under the supervisor of Quaid-i-Azam Muhammad Ali Jinnah in Karachi (20 November 1947 - 01 December 1947) which foresee the need of aligning the religious studies with the contemporary education. Numerous Governments starting from General Ayub, General Zia-ul-Haq to General Parvaiz Musharraf strived to modernize and align the *Dini Madarsi* (religious seminaries) with the contemporary education system.

*PhD Scholar, Department of History, Quaid-i-Azam University, Islamabad

**Lecturer, Faculty of Social Sciences, Air University, Islamabad

***Lecturer Govt. Graduate College for Boys Dinga, Gujrat

¹ Saiyed Abdul. “Deeni Madaris Aur School Ka Nisab e Taaleem. By Maulana Zahid Ur Rashidi sb”

However, each time *Ulema* doubted the intent of the Governments by expressing their reservations and sabotaged the synthetization process of religious/traditional studies with modern/contemporary education in Pakistan. Presently, this issue got currency when Ex-Prime Minister of Pakistan Mr. Imran Khan repeatedly expressed his desired to bring *Dini Madarsi* into mainstream. Mr. Khan shared his intent in such manner, “Approximately, 2.4 million children are getting education in *madrassa* and I want to uplift their educational standards so that we produce doctors, engineers and intellectuals out of the *madrassa* students”.² On the other hand, most of the *Ulema* representing different sectarian persuasions were referring the Government to implement Jamia Abbassia’s model of synthetization of religious studies with the contemporary education in Pakistan. This study deals with the second phase (1925-1963) of Jamia Abbassia and tries to provide a detailed historical analysis of the institute; its multiple departments including administration, curriculum, curriculum reviewing committee, faculty, students, and the status of the institution etc. and what methodologies it opted to raise the intellectual level of its students.

Jamia Abbasia

The second phase of the institution (1925 to 1963) witnessed a major politico-administrative shift in the form of colonial to postcolonial change in India however; interestingly it did not bring any organizational or structural change in institution. During the colonial period, Nawabs of Bahawalpur had autonomy in state affairs and after the partition of British India, on 7 October 1947; Bahawalpur State decided to ascend to Pakistan as a sovereign state which remained intact until 14 October 1955. On 14 October 1955, the framework of the One Unit program was implemented which abolished the princely state of Bahawalpur and merged it into West Pakistan. In other words, till 14 October 1955 Bahawalpur was a sovereign state and neither colonial nor postcolonial (till 14 October 1955) powers tried to interfere the existing setup of the institution.³ Jamia Abbasia was placed under the Education Ministry of Bahawalpur State⁴ and state itself used to look after its expenditures.⁵ Although, Jamia was placed under the ministry of Education however, State never interfered in the affairs of Jamia’s and *Sheikh-ul-Jamia* (Vice Chancellor) used run Jamia independently.⁶ In June 1925 *Madrassa Sadr Diniyat*⁷ was separated from

² Capital TV Pakistan. “Capital TV: Imran Khan vows to Bring Rapid Social Reforms in the Country”

³ Shah, *Sadiq Nama*, 51; Islam, “Riyasat-i-Bahawalpur wa Riyasat-i-Swat: Ek Mawazna,” 54-55; Zafar, “Riyasat-i-Bahawalpur ma Nawab Sahib ki Dini Khidmat,” 37-39; Parveen, “Riyasat-i-Bahawalpur ma Abbasi Khandan ka Kirdar,” 105-109; Ali, “Bahawalpur ki Gughrafiyai Ahmiyat,” 10.

⁴ Arshad, Allama. “Maulana Ubaidullah Marhoom: Ilm-o-Fazal ka Aftab.” *Weekly Kainat Bahawalpur*, February 12, 1967; Tahir, Siddiq. “Jamia Islamia Bahawalpur.” *Daily Kainat Bahawalpur*, November 20, 1970; Muhammad Noman Farooqi (his father was a science teacher in Jamia Abbasia, he is a lecturer in Urdu Department, Sadiq Public School Bahawalpur), interview with the author, January 18, 2019; Saeed, *Zila Rahim Yar Khan ki Siyasi Tareekh oor Aham Muqamat*, 243-244.

⁵ Darvaish, *Tareekh Riyasat-i-Bahawalpur: Volume 2*, 734, 975; “Jamia Abbasia sy Jamia Islamia Tak.” *Daily Kainat Bahawalpur Special Edition*, December 31, 1982; Nadvi, “Bahawalpur ki Yaad main,” 79.

⁶ Shafiq Ahmad (former Dean of Faculty of Arts, former Chairman of Urdu Department, the Islamia University of Bahawalpur), interview with the author, January 11, 2019.

⁷ Although it is a difficult task to trace out the original location of *Madrassa Sadr Diniyat* these days however, we have tried to identify its location with the assistance of historical documents. According to Prof. Dr. Shafiq Ahmad (former Dean of Faculty of Arts, Islamia University Bahawalpur), Nawab of

Sadiq Egerton College and Nawab Sadiq Muhammad Khan Abbasi V laid the foundation stone⁸ of the institution with a new name Jamia Abbasia / the Arabic University of Bahawalpur. Along with the change in Jamia's nomenclature, Nawab tried to revamp the nature and scope of the institute on the pattern of Jamia Al-Azhar in Cairo, Egypt⁹ by elevating it from a madrasa to an institute of learning higher religious education. In the same manner, following the pattern of Egyptian Parliament which designated two/three reserve seats to *Jamia Al-Azhar* in the Parliament, to raise the status of the Jamia and entertain the academicians' recommendations to solve the societal issues a suggestion was made to provide a reserve seat to Jamia Abbasia.¹⁰ Nawab personally supervised the consultation process among Jamia's authorities, *Ulema* and bunch of distinguished educationists and incorporated contemporary disciplines such as History, Geography, Math and elementary level of English with *Dars-i-Nizami*. The sole reason behind integration of contemporary subjects with *Dars-i-Nizami* was to enhance the insight of the students over contemporary issues.

Maulana Ghulam Muhammad Ghotvi: The first *Sheikh-ul-Jamia* (1925-1947)

After the inauguration of the Jamia its administration started searching of a dynamic personality which could not only proficiently run the administrative affairs of a newly established institution but also inspire his students to excel in both religious and contemporary fields of knowledge. After interviewing dozens of candidates, on 25 June 1925 Maulana Ghulam Muhammad Ghotvi was appointed as the first *Sheikh-ul-Jamia* (Vice Chancellor)¹¹ and he served the office till 28 February 1947. Maulana Ghotvi was a quite vibrant person and never restricted himself with Jamia's administrative or academic task but he also enthusiastically delivered monthly *durus* and annual conferences to promote Jamia in far flung areas of Bahawalpur State. He was such a proficient speaker that after listening the inaugural speech at Jamia, Mir Siraj-ud-Din Dehlvi (the justice of the chief court of Bahawalpur) beseeched him to deliver monthly *Dars-i-Quran* at his residence (*haveli rayyan basera*). In addition to it, he used also participated in annual conferences as *Sadiq-ul-Akhbar Bahawalpur* has noted this presence of Maulana in such manner;

“The annual conference of *Tajweed-ul-Quran Sawi Masjid Khairpur* (Railway Station Tamy Wali Bahawalpur State) will be held on Friday 26 *Sha'ban* 1344 Hijri / 12 March 1926. Hazrat Maulana Maulvi Khaleel Ahmad Saharan Puri and Maulana Ghulam Muhammad *Sheikh-ul-Jamia* (Jamia Abbasia Bahawalpur) will grace the occasion.”¹²

Bahawalpur used to reside his family was near Chowk Bazar and nearby mosque to Nawab's residence was *Masjid Aqsa* so most likely *Madrassa Sadr Diniyat* was established in the *Masjid Aqsa*. After the establishment of Egerton High School (1882) *Madrassa Diniyat* was attached with the school as an Islamic Studies Department. Later on, when Egerton School was elevated to the status of college (Sadiq Egerton College, 1886), *Madrassa Diniyat* was merged into it and it kept working as Islamic Studies department.

⁸ Ahmad, *Islamia University ki Tareekh*, 28; Abbasi, *Baghdad sy Bahawalpur*, 197; Shams-ud-Din, “Nawab Sadiq Abbasi (Marhoom) Bahasiyat Mohsin-i-Musalmanan-i-Hind,” 15.

⁹ Ahmad, *Islamia University ki Tareekh*, 8-9; Shibli, *Sheikh-ul-Islam Muhaddis Ghotvi*, 56.

¹⁰ *Weekly Kainat Bahawalpur*, December 6, 1951; *Weekly Kainat Bahawalpur*, December 14, 1951.

¹¹ Shahid Hasan Rizvi (former Chairman of History Department, the Islamia University of Bahawalpur, the first Ph.D. on Bahawalpur), interview with the author, January 3, 2019; Shibli, *Sheikh-ul-Islam Muhaddis Ghotvi*, 56; Abbasi, *Baghdad sy Bahawalpur*, 197.

¹² *Sadiq-ul-Akhbar Bahawalpur*, March 11, 1926, quoted in Ahmad, *Islamia University ki Tareekh*, 15.

In the same manner, Sadiq-ul-Akhbar Bahawalpur published a comprehensive report 3 June 1926 which deals with different conferences and lectures held at Jamia under the kind patronage of *Sheikh-ul-Jamia*.¹³ Maulana Ghotvi turned Quranic preaching (*durus*) into an interesting activity for the students. He used to dispatch different teams comprised of prominent students and teachers on excursion and advised them to deliver sermons at mosques, meet parents in person and motivate them to admit their children at Jamia.¹⁴ Being a visionary administrator Maulana Ghotvi opted stringent policies to shun the menace of nepotism and used to advertise faculty position in different newspaper. This act is evident from different job advertisements which were published in *Sadiq-ul-Akhbar Bahawalpur* on 9, 16 and 23 December 1926 under such words;

“In *Jamia Abbasia* Bahawalpur, a vacancy of teaching is vacant. The applier should be an expert in traditional and contemporary disciplines, can make a speech in Arabic language and have an extraordinary command on literature and history. Applications should be sent on the address of the office of *Jamia Abbasia* Bahawalpur. 4 December 1926, 27 *Jumada Al-Awwal* 1345 Hijri”¹⁵

Such meritocracy not only persuaded many intellectuals to be the part of Jamia but it also inspired hundreds of foreigner students including Afghanistan, Transoxiana (Central Asia), Indonesia, and Malaysia. Due to the multifarious creative activities and synthetization of religious and contemporary education *Jamia Abbasia* Bahawalpur became the most desired academic destiny of the Islamic World after *Jamia Al-Azhar*.¹⁶ Moreover, keeping in view the increasing numbers of the students and to provide best residence to its disciples Jamia’s administration decided to construct two independent residential hostels first adjacent to *Chowk Mori Darwaza* and the second near *Dar-ul-Atfal* on B. V. H. Road.”¹⁷ Last but not the least, Maulana Ghotvi laid a great stress to maintain religious harmony by successfully avoiding the sectarian monopoly of any sect in the institute.¹⁸ *Sheikh-ul-Jamia* was a follower of Barewli school of thought however, his fellow faculty members belonged to different sectarian affiliations and Maulana Farooq Ahmad Ansari Deobandi (former head of teachers of *Madrassa Sadr Diniyat*) is a prime example of *Sheikh-ul-Jamia*’s vision.

Maulana Ghotvi remained *Sheikh-ul-Jamia* till February 1947 and he recommended the name of Maulana Muhammad Ameen (son of Maulana Sultan Mahmood Taliri Waly) for the post of Sheikh-ul-Jamia but unfortunately he died too early.¹⁹ Due to the sudden death of Maulana Muhammad Ameen, Maulana Ubaidullah took the charge of *Sheikh-ul-Jamia* after Maulana Ghotvi in 1947. Subsequently, Maulana Muhammad Idrees Kandhalvi and Maulana Muhammad Nazim Nadvi were appointed as Sheikh-ul-Jamia respectively.²⁰ Later on, when Bahawalpur State was abolished due to the One Unit in West Pakistan, Maulana Muhammad Nazim Nadvi served as the last *Sheikh-ul-Jamia*.²¹

¹³ *Sadiq-ul-Akhbar Bahawalpur*, June 3, 1926, quoted in Ahmad, *Islamia University ki Tareekh*, 15.

¹⁴ Ahmad, *Islamia University ki Tareekh*, 14-15.

¹⁵ *Sadiq-ul-Akhbar Bahawalpur*, December 9, 1926, quoted in Ahmad, *Islamia University ki Tareekh*, 22.

¹⁶ Shibli, *Sheikh-ul-Islam Muhaddis Ghotvi*, 74.

¹⁷ Shibli, *Sheikh-ul-Islam Muhaddis Ghotvi*, 87.

¹⁸ Shibli, *Sheikh-ul-Islam Muhaddis Ghotvi*, 95-96.

¹⁹ Shibli, *Sheikh-ul-Islam Muhaddis Ghotvi*, 78.

²⁰ Shibli, *Sheikh-ul-Islam Muhaddis Ghotvi*, 564; Darvaish, *Tareekh Riyasat-i-Bahawalpur: Volume 1*, 165; Darvaish, *Tareekh Riyasat-i-Bahawalpur: Volume 2*, 908-909.

²¹ Rahmat, “Ulama-i-Bahawalpur: Ek Jaiza,” 218.

Establishing of the Medicine Department

At the successful competition of the first year, Jamia's administration took a step further and planned to impart medical knowledge by establishing a separate medical college named as *Tibbiya College Bahawalpur*.²² According to Maulana Aziz-ur-Rahman Aziz, "The purpose of establishing a medicine department Jamia was to overcome the deficiency of the doctors and resolve the issues related to physical health in the country."²³ Keeping in view the requirements, Jamia not only compiled a curriculum for four years but also hired the services of the best available specialists such as Hakeem Noorullah and Hakeem Jamal-ud-Din for Greek medicine and Dr. Mirza Muhammad Yaqoob Baig to Allopathy medicine at college.²⁴ Moreover, Jamia's administration constructed a separate building for the college and allotted a plot to the college for the cultivation of the herbs. After completing the relevant requirements, on 1st July 1926, *Sadiq-ul-Akhbar Bahawalpur* published an advertisement which requested the students to get admission in *Tibbiya College* in such words, "Applicants are requested to submit their application till 28 July 1926 moreover, students are supposed to be at Jamia for inspection/interview on 30 July 1926."²⁵ The uniqueness of the medical college was that it encouraged the *Maulvi/Alim* pass students to get admission by waiving their tuition fee. Likewise, it waived the fee, meal and accommodation charges of the middle pass poor students. College administration consulted the reputed physicians on regular bases and kept revising the curriculum according to their suggestions. *Tibbiya College* remained attached with Jamia till 31 March 1956 however later on, it came under the supervision of the Health Department and Hakeem Nazeer-ud-Din served its first principal.

Tashri-ul-Islami (Ph. D.) in Jamia Abbasia

After establishing the medicine department, *Jamia* took an initiative to set up a department of *Tashri-ul-Islami* (Islamic Legislation) in 1928. Qazi Azeem-ud-Din (d.1986) was appointed the head teacher and besides teaching department focused on the training of its disciples to write *fatwa* (religious edicts). To create excellent in the students department hired the services of famous jurist like Syed Muhammad Ali Shah, Mir Muhammad Al-Raei and Qazi Azeem-ud-Din were appointed.²⁶ Qazi Azeem-ud-Din was the descendent of an elite family and Aziz-ud-Din Aziz (great poet and translator) was one of his ancestors. When the great and historical mosque of Bahawalpur *Masjid Al-Sadiq* was constructed, Qazi Azeem-ud-Din was appointed as its speaker and *imam*; it was Qazi Azeem-ud-Din who persuaded Dr. Muhammad Hameedullah (a great religious scholar and researcher) to visit the mosque, deliver *durus* and led the Friday prayer. Along with Qazi Azeem-ud-Din, there was a galaxy of *Ulema* such as Maulana Ghulam Muhammad Ghotvi and Maulana Mufti Abdul Hai Chishti available in Jaima who used to guide the people and issue *fatwa*.²⁷ When Jamia started the Ph.D. program under the title *Sheikh-ut-Tashri-ul-Islami* Syed Muhammad Ali Shah, Mir Muhammad Al-Raei and Qazi Azeem-ud-Din enrolled as the earliest student. *Sheikh-ul-Jamia* was very enthusiastic towards the department and he published a notification in *Sadiq-ul-Akhbar Bahawalpur* stating that whoever wants to seek guidance can send their *ilmi* (scientific) and *qanoni* (legal) questions to these students and they will respond to your quires.²⁸ In coming years,

²² Shibli, *Sheikh-ul-Islam Muhaddis Ghotvi*, 81.

²³ Aziz, *Subha Sadiq*, 193.

²⁴ *Sadiq-ul-Akhbar Bahawalpur*, July 1, 1926, quoted in Ahmad, *Islamia University ki Tareekh*, 17.

²⁵ *Sadiq-ul-Akhbar Bahawalpur*, July 8, 1926, quoted in Ahmad, *Islamia University ki Tareekh*, 17-18.

²⁶ Tahir, "Chapter Five," In *Riyasat-i-Bahawalpur ka Nazm-I-Mumlikat*, 625.

²⁷ Ahmad, *Islamia University ki Tareekh*, 19.

²⁸ Shibli, *Sheikh-ul-Islam Muhaddis Ghotvi*, 81.

due to the rigor and authenticity Jamia's fatwa got admiration that people starting producing it in the courts of Bahawalpur State and courts used to incorporate *Ulema's* suggestion in its verdicts.

Curriculum and curriculum reviewing committee

As it been discussed earlier that Jamia's administration was much inclined towards synthetization of the religious studies with contemporary education and it incorporated contemporary disciplines such as History, Geography, Math and elementary in the curriculum of the institution. According to Farukh Saleem Ansari, curriculum was presented in front of *Sheikh-ul-Jamia*, Minsiter of Education and Home Minister in the first week of August and after the kind approval of the competent authorities, Jamia started its regular classes on 15 August 1925.²⁹ Initially, there were ten educational grades/classes, whereas later on one additional grade (eleventh educational grade/class) was also included in the course of study. A primary pass student used to get admission in the first Arabic class of Jamia and over the successful completion of ten-year education, institute used to award him the degree of '*Allama*' which allows the candidate to peruse Ph. D. studies. Jamia's curriculum was the combination of religious and contemporary studies consequently, graduates had command over religious and contemporary studies. Here is the list of Jamia Abbassia's grades/classes;

- 1- *Ula Alim*
- 2- *Sania Alim*
- 3- *Salisa Alim*
- 4- *Rabia Alim*
- 5- *Ula Fazil*
- 6- *Sania Fazil*
- 7- *Salisa Fazil*
- 8- *Ula Allama*
- 9- *Sania Allama*
- 10- *Salisa Allama*
- 11- *Rabia Allama* (The 11th class / grade)

Teaching of Dars-i-Nizami's books such as the lessons from *Tozih Talweeh*, *Muqamat-i-Hariri*, *Diwan-i-Mutnabbi*, *Hamasa Qazi Mubarak*, *Tafseer-i-Bezavi*, *Sahih Bukhari* and *Muwatta Imam Malik* with the elemntry courses of English language under the supervision of a specialist teacher³⁰ revolutionized the traditional methods of *Dars-i-Nizami*.³¹ After redesigning the curriculum, Jamia's administration was well aware of the significance of the reviewing process it formed a 'curriculum reviewing committee' and requested dozens of illustrious scholars throughout India to supervise the curriculum on regular bases. curriculum reviewing committee was comprised of Syed Suleman Nadvi, Maulana Shabbir Ahmad Usmani, Maulana Abul Hasan Nadvi and Dr. Zakir Hussain.³² One of the reviewing committee members and a renounced religious personality, Maulana Shabbir Ahmad Usmani died in Bahawalpur when was on an official visit to Jaima to review its curricula.³³ Moreover, former Vice Chancellor of Islamia University, Prof. Abdul Qayyum Qureshi also authenticated the fact by naming Syed Suleman Nadvi,

²⁹ Ansari, "Islamia University Bahawalpur," 224.

³⁰ Tahir, "Chapter Five," In *Riyasat-i-Bahawalpur ka Nazm-i-Mumlikat*, 623.

³¹ Aziz, *Subha Sadiq*, 193.

³² Ansari, "Islamia University Bahawalpur," 225.

³³ Saeed, *Zila Rahim Yar Khan ki Siyasi Tareekh oor Aham Muqamat*, 243-244; Ahmad, *Islamia University ki Tareekh*, 27.

Maulana Abul Hasan Ali Nadvi, Maulana Shabbir Ahmad Usmani and Dr. Zakir Hussain as members of the reviewing committee.³⁴ To understating the proceeding of curriculum reviewing committee at Jamia, it is pertinent to bring into account the contemplations of Jamia's curriculum reviewing committee which was held under the supervisor of Education minister.

In 1952, under the supervision of Education Minister of the state, a committee was formed to reorganize the curriculum of Jamia which includes Syed Suleman Nadvi, Maulana Zafar Ansari, Maulana Muhammad Shafi (former Principal of Oriental College Lahore) and many other scholars throughout Pakistan. The committee started its work under the supervision of Syed Suleman Nadvi and submitted a suggestion that industrial training should be incorporated in the curriculum of religious education. Committee also decided to enhance the examination standards and advised the administration to align it in accordance with the *Uloom-i-Sharqiya* of (Oriental Studies) University of the Punjab. Till 1952, University of the Punjab was not offering degree of 'Allama' and Jamia's administration decided to continue with the tradition of awarding degree of 'Allama'. These recommendations were finalized in a session held in Karachi under the presidency of Syed Suleman Nadvi on 13 July 1952.³⁵ Along with the unremitting efforts of updating curriculum, Jamia's administration was equally concerned about the acceptability of its degrees and certificates in Government offices. In this regard, Nawab of Bahawalpur issued a notification which ordered the State's officials to incorporate Jamia's graduates into State apparatus.³⁶

Nadiat-ul-Adab and dignitaries at Jamia Abbassia

Sheikh-ul-Jamia was not only keen towards achieving academic excellence but was also an ardent promoter of co-curricular activities to nurture love for literature, poetry, logic, and oratory among the students. Resultantly, he established a literary society which was known as *Nadiat-ul-Abad* which used to organize multiple literary, scientific and religious events on every Thursday. Talented students were assigned with a topic out of the above-mentioned fields and teacher used to assist them in getting data and developing numerous arguments over it. Initially, presenter was bound to present their arguments in Arabic language however, in coming years administration invigorated the participants to be well versed in Urdu and English languages. These sessions were being presided by *Sheikh-ul-Jamia* and sometimes he invited Central or Education minister to preside the sessions. This activity got huge currency that education minister issued a circular carrying an order to establish different literary societies on the pattern of *Nadiat-ul-Adab* in different colleges and high school of the State.³⁷ Such academic excellence, revolutionary ideas and intent to reconstruct the traditional/religious studies, Jamia got fame in and outside of India resultantly, different religio-political figures and educationists used to visit Jamia. Jamia Abbassia had the honor that Allama Iqbal used to take care of the institute and kept motivating the dignitaries to interact with faculty and students and enlighten them with precious suggestions to improve the internal structure of Jamia. For instance, once a delegation from Jamia Al-Azhar Egypt came to Hindustan to examine its educational institutes. On reaching the delegation, Allama Iqbal wrote to Major

³⁴ Qureshi, *Rakht-i-Safar*, 90.

³⁵ *Weekly Kainat Bahawalpur*, September 12, 1951; Tahir, "Chapter Five," In *Riyasat-i-Bahawalpur ka Nazm-i-Mumlikat*, 626.

³⁶ Tahir, Siddiq. "Jamia Islamia Bahawalpur." *Daily Kainat Bahawalpur*, November 20, 1970; Abbasi, *Baghdad sy Bahawalpur*, 197-199.

³⁷ Shibli, *Sheikh-ul-Islam Muhaddis Ghotvi*, 81-82.

Shams-ud-Din (Education Minister of Bahawalpur State) and advised him to invite Egyptian *Ulema* at institute so that its faculty and students could edify from their experiences.³⁸

Conclusion

Nawab Sadiq Muhammad Khan Abbasi (V) laid the founding stone of Jamia in 1925 which started the most glorious (second phases, 1925-1963) of Jamia Abbassia. Nawab Sadiq envisaged to establish an institution on the pattern of *Jamia Al-Azhar* which will revolutionize the traditional methods of religious studies. He not only provided all sort of politico-financial assistance but also supervised the ongoing developments at Jamia ranging from searching a visionary personality as *Shiek-ul-Jamia* to the constructions of new buildings at Jamia. Consequently, a bunch of illustrious *Ulema* and educationalists were requested to revamp the traditional religious curriculum and incorporate different contemporary disciplines like History, Geography, Math and elementary level of English into it. After introducing a synthesized model of religious studies with the modern education, Jamia's administration formulated a curriculum reviewing committee which used to meet annually and suggest multifarious changes in the existing structure. The ultimate purpose behind the synthesis of the religious studies with the modern education was to enhance the capabilities of the religious students and to produce a group of *Ulema* which could address the contemporary societal problems. Keeping in view the ongoing tussle between *Ulema* and the policy makers over introducing reforms in madrasahs education, this study can be used as a historical analysis to bring the above-mentioned opposite sides closer and as a blueprint to draft an ideal model of synthesis of religious studies with the contemporary curricula in the country.

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³⁸ Shihab, *Mashaheer-i-Bahawalpur*, 32.

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