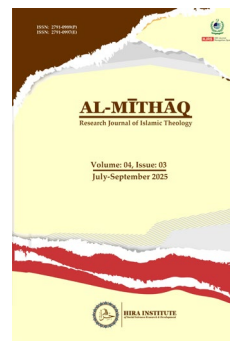




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A Comparative Analysis of Madaris and Sīrah-Based Education Systems

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A Comparative Analysis of Madaris and Sīrah-Based Education Systems

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Abstract

This research investigates the teaching and mentorship practices employed at the registered madrassas (Islamic schools) in Karachi that operate under Wifāq ul Madāris Al ‘Arabia. Analysing the design and approaches of these schools will help this study evaluate the degree to which these madrassas observe the customary Islamic educational practices and respond to the challenges posed by the modern world. Throughout this study, special focus is given to the Sīrah of Ḥaḍrat Muhammad (ﷺ). The Sīrah plays an important role in illustrating the ideal model that combines both educational mentoring as well as the spiritual and the soul. As such, this study seeks to understand how the madaris in Karachi are attempting to incorporate this model in their educational approaches, especially given the social and technological advancements in the world around them. It has been observed during this study that while such institutions are dedicated to teaching the Sīrah, the complete vision of spiritually integrated education, that is, the educational model has yet to be achieved. It is true that there is administrative intervention in the madaris and that there are efforts aimed at improving the operational, educational, and administrative efficiency of individual madaris. Even with such efforts, the development of an integrated spiritually oriented education that aligns with the intellectual and the modern education as well as moral and ethical education is an area that still requires extensive attention. One of the most important understandings of this study is the appreciation of the concordance with the Sīrah concerning educational values, particularly the principles of compassion, ethics, and personalization within the teacher-student relationship. Nonetheless, the vision for their integration within daily practice remains unfulfilled. The study proposes the integration of spiritual and ethical components within the assessment framework of madaris to evaluate whether such values are being taught. Moreover, the teacher-student relationship, especially the mentoring component, ought to bear more of the Prophet Muhammad (ﷺ) compassionate approach to promote the personal and moral development of the students. These suggestions are essential not only for the replacement of the madaris system in Karachi but also for the more extensive reforms in the global Islamic education system. If more attention is given to the Sīrah within the curriculum, then the madaris will transform into more comprehensive educational institutions that foster the mind and spirit and prepare students to tackle the difficulties of the contemporary world harmonized with Islamic traditions. It is in light of this that this research aspires to shift the discourse regarding the reform of the Islamic educational system in a way that meets the needs of the global Muslim population.

Keywords: *Islam, Sīrah, Education System, Madaris, Teacher-Student Relationship, Islamic Traditions.*

Introduction

Madaris have been instrumental institutions in disseminating Islamic teachings. They preserved religious knowledge, and also attended to the moral education of the Muslim population. They also served, in a more general sense, as cultural and civilizational guardians, helping in constructing the moral and intellectual edifice of the community. In the case of Pakistan, madaris with links to Wifāq ul Madāris Al ‘Arabia form the biggest network of Islamic educational institutions, providing foundational to advanced religious education and scholarly work. Such institutions have generated religious scholars, preachers, and community leaders in significant numbers, and shaped the religious discourse and practices of fading generations.

Karachi, as one of the important urban and intellectual centres in Pakistan, has a large number of registered madaris which work under different educational boards. These madaris offer courses in the Islamic sciences, including Tafsīr, Ḥadīth, Fiqh, Aqīdah, and Arabic grammar. However, these madaris have also been under criticism for their responsibility in social change and moral development. Researchers and educators as well as Policy makers have been voicing concerns that a number of madaris have been placed a great deal of focus on vertical scholarship and have failed to deliver an all-encompassing education that would empower students to deal with the social, moral, and intellectual challenges of the contemporary world.

In the Islamic educational tradition, the Sīrah (the life and teachings) of Ḥaḍrat Muhammad (ﷺ) is the absolute and most comprehensive paradigm. Sīrah Lastly, as an integrated model, the Sīrah of the Prophet of Islam merges the two axes of learning, the intellectual and the spiritual, and balances ‘ilm (knowledge), akhlāq (character), and khidmah (service), harmoniously. Thus, a Sīrah-based educational philosophy aims to uplift a civilizational people.

As our understanding of educational Sīrah deepens, one ought to understand how madaris educational systems began to integrate Sīrah principles within their philosophies. It should be noted that how principles of educational Sīrah ought to be integrated on a practical level varies from one madrasa to another, thus creating disparity between expectations and results. This highlights the deep inquiry required on how modern madaris develop and operationalize the Prophetic teachings as lessons to be integrated within the broader educational frameworks surrounding student development. The essence of the Prophetic traditions within Sīrah should be a focal point of value in the instruction, educational systems, and madaris overall.

Madaris have yet to develop systems that benchmark the teachings of Sīrah prophecies integrated within the educational structure and mentoring frameworks that have been established across madaris in Karachi. This aims to understand the positive aspects in aid of keeping systems within the structural frameworks, the negative aspects that aid reform, and understand how the Sīrah teachings within the education should be integrated with contemporary ideals. This will compare the structural philosophies of traditional madaris with holistic educational principles of Sīrah to strengthen the teachings of Islamic education to meet the modern standards.

Literature Review and Research Gap

Historically, Islamic seminaries, or madaris, have been instrumental in the promotion of Islamic scholarship, the safeguarding of religious customs, and the ethical development of various Muslim societies. Over the years, madaris have functioned, in part, as cultural centres and, in larger part, as the spiritual centres of a given community influencing the educational and moral order of a community. In Pakistan, madaris that are part of the Wifāq ul Madāris Al ‘Arabia system are the largest providers of Islamic education in the country. They offer a continuum of programs ranging from basic

religious education to high levels of religious training. For years, these madaris have been producing community builders, religious leaders, and activists who have a dominant voice in shaping the practice and theology of Islam in Pakistan.

With regard to the educational landscape of Karachi, it is important to mention that the city is one of the principal urban centres of Pakistan, of which the Islamic learning centres, or madaris, and integrated educational institutions to which it is registered with multiple educational boards is accredited. Currently, they implement teachings which form the basis Islamic and the Islamic sciences, and teachings in Tafsīr, Ḥadīth literature, Fiqh, ‘Aqīdah, and Arabic. The madaris have thus far primarily formed the Islamic scholarly basis of such teachings. The forms of madaris social and moral educational contributions to the community, or social and moral educational change, have particularly madaris coming under criticism secular as they begin to detract from social and moral holistic education with which to prepare students for the intellectual, ethical, and social challenges of the contemporary world (Khan 2021).

In this scenario, the Sīrah (life and teachings) of the Prophet Muhammad (ﷺ) stands as the foremost and most all-encompassing standard for Islamic education. The Sīrah integrated education which unified learning with spiritual educational formation, the Sīrah cantered educational philosophy aims to provide enlightened service to the assistance educational with balanced, the progressive educational formation of their integrated with the ideal Islamic formation of moral character, focusing to ‘ilm, social, civil, and human educational and community, and educational service khidmah formation, and prophetic Sīrah. (Aziz and Ambreen 2016).

Even in light of this ideal, the reality of education in many madaris shows a contradiction between an adherence to the Sīrah and the absence of its principles in actual teaching and mentoring practices and in the institutional climate. This raise concerns as to how well the current madaris accommodate the Prophetic approach to education in their actual practices, particularly in their educational approach and in the frameworks for the development of students.

This study proposes to fill this gap through an evaluative study of the integration of Sīrah principles in the education and mentoring frameworks of registered madaris in Karachi. This study hopes to understand the strengths of the current systems, highlight points that need reform, and suggest how Sīrah education can be more meaningfully integrated with the objectives of contemporary Islamic education. This study aims to develop a comparative framework between the traditional madaris educational system and a comprehensive, integrated Sīrah educational approach as a way to respond to the lack of balance in the reform discourse on Islamic education. The goal of this reform is to reposition Islamic education toward its foundational principles even as it resolves contemporary educational challenges.

Methodology

The inquiry utilizes qualitative methods and is placed within an interpretivist epistemology because studies situating interpretivism focus on experience, meaning, and social realities, as well as understanding how and why people think as they do. As suggested by (Creswell and Creswell 2018), interpretivism is the most appropriate and basic epistemology to understand how educationists, administrators, and teachers within madaris interpret and execute Sīrah-based principles in their mentoring and teaching. In this case, the purpose is not to test hypotheses and attain findings with a certain degree of generalization. Rather, it is to understand the education and moral atmosphere within these religious institutions, comprehensively and contextually.

The present study investigates cognitive subjectivity the meaning and the personal interpretation of an educator, as well as the objective system of education and

mentoring (as it is) in madaris in Karachi. The interaction of participants enables the study to explore the integration and divergence of Islamic pedagogy, curriculum, and mentoring practices with the Sīrah principles of holistic education.

For the collection of data from the administrators, principals, and teachers of the running madaris, semi-structured interviews were conducted. This type of interview lent itself to flexibility, allowing the interviewees to explain their account much more than other qualitative methods. This also enabled the researcher to probe the more salient issues in the interview (Kvale and Brinkmann 2015). In addition, data from the interviews were supplemented with document analyses. The analyses of the curricula, assessment papers, and mentoring guidelines helped to evaluate the extent to which Sīrah-based educational values of ethical instruction, compassion, and character development and other integrated values were incorporated within the institutional practices.

With respect to the collected data, thematic analysis was performed based on (Braun and Clarke 2022) approach, which entails identifying and trying to understand recurring patterns and themes within the data set through coding and categorization. The researcher was able to group comparable answers and create overarching themes around the varying levels of commitment to the Sīrah principles. This approach was practical as it helped in drawing the moral implications of the respondents' answers.

The interpretivist approach offered the epistemological and methodological framework necessary to understand and record the experiences, perceptions, and moral reasoning of the teachers and administrators. The researcher was able to develop an integrated comprehension of the functioning of madaris in Karachi as educational and moral institutions considering the degree to which their operations resonate with the Prophetic paradigm of learning and character building.

Analysis and Results

The analysis of data also depicted various themes that are critical to explaining the state of education and mentoring in madaris in Karachi.

1. Alignment to Sīrah-Based System

The recent analysis indicates that many Karachi madaris continue to adhere to fundamental Sīrah values in their instructional design. This indicates the embodiment of the teachings of Ḥaḍrat Muhammad (ﷺ) that focus on humility, respect for the learning, and the integration of moral teachings in the education of every day. These institutions continue to demonstrate the importance of character building in students, showing that personal and moral development is as essential as the academic achievement. These approaches reflect the personal guidance and mentorship of the Prophet Muhammad (ﷺ), who assumed care and concern for his followers. The model of instruction of the Prophet that integrated personal attention to the instruction as well as the spiritual guidance is an essential and fundamental element of madaris education to this day.

In practice, many madaris instructors turn to the Sīrah to deliver moral messages, signifying the importance of intertwining moral and ethical lessons with scholarly learning. This practice highlights the framework of integrative education in madaris, wherein students are taught not only the acquisition of knowledge, but also how to practice the elements of respect, kindness, and self-control. One illustration of this is the nurturing of attitudes of esteem and deference to parents and educators, a value central to the Sīrah and reinforced in the daily culture of madaris. Students are guided to understand that their moral and societal development is a necessary component of their education and that their academic achievements are not a solitary endeavor.

In addition, the legacy of mentorship, along with the primary role of educators as moral guides, continues to hold importance in madaris. The deference and reverence accorded to teachers can be traced to the rapport of the Prophet Muhammad (ﷺ) with his companions, wherein respect and personal mentorship contributed to the bi-directional advancement of knowledge and character. “A teacher in a madaris is not just an instructor of academic subjects but a moral guide, just as the Prophet Muhammad (ﷺ) was to his followers,” was the observation of one respondent in the study. This reinforces the notion that education in madaris involves more than knowledge provision.

That said, the challenges the Sīrah-based system faces include the integration of modern pedagogy and assessments versus traditional teachings. In some instances, the increasing reliance on examination-based assessments and similarly constructed curricula tends to prioritize rote memorization at the expense of the holistic character-building focus that Sīrah aims to promote. In any case, most madaris administrators and teachers have pointed out that, despite the ongoing introduction of modern teaching methodologies, the value system underlying the Sīrah teachings remains dominant. Such observations clarify the adaptability of the Sīrah framework to modernity and contemporary pedagogy while remaining anchored to its foundational teachings (Qureshi 2021).

The alignment of madaris education with Sīrah values continues to be one of the defining characteristics of the educational landscape in Karachi. This demonstrates that, while the system adapts to meet the challenges of contemporary society, it continues to embody the empathy, respect, and moral integrity that the life and teachings of Prophet Muhammad (ﷺ) so vividly illustrate. This is critical so that madaris maintain their ability to produce graduates who are as ethically and socially integrated as they are academically integrated.

2. Differences Between Madaris and Sīrah-Based Systems

In recent years, the Karachi madaris educational system has changed considerably, which demonstrates its responsiveness to the demands of the current educational landscape. These changes, which madaris administrators emphasized in interviews, are not simply cosmetic. These changes are fundamental in proving that madaris will continue to serve the educational needs of tomorrow. There are four main changes:

1. the development of specialized books for certain subjects,
2. alterations in admission policies,
3. changes to pedagogical approaches,
4. alterations to the daily schedule.

The use of specialized textbooks for particular disciplines such as mathematics, science, and modern languages, in addition to the core Islamic studies curriculum, is an improvement over the previous approach of employing a static collection of books. Textbooks of different disciplines were designed for the purpose of equipping learners with the essential knowledge in different subjects while still observing the overall moral and ethical boundaries offered by the Sīrah. Integration of different disciplines with spiritual elements strengthens the wholesome development of students intellectually as well as morally (Qureshi 2021).

The final change pertains to the teaching methods used in the madaris, as these institutions are beginning to take on contemporary teaching methods. Even though the traditional methods focused on rote memorization, lecture-cantered learning, and instruction as the sole focus of the classroom environment, these are now starting to make room for more participatory, interactive, learner-cantered methods. More recently, some madaris have begun to use project-based learning, collaborative learning

and various forms of technology for enhancing learning and stimulating engagement, as well as fostering creative and critical thinking. This recognition shows an understanding of the need to educate students for a life that includes active engagement as a citizen in modern society and not solely for religious and academic achievements. This transformation in the methods of instruction provides evidence of an integration of modern pedagogy and the traditional Islamic curriculums, where the students' academic knowledge is enriched, and they are grounded in Sīrah-based moral values. Despite the extent of implemented changes, challenges remain. Some madrasa administrators have expressed the view that, while reform is undeniably beneficial, it comes with the risk of compromising the fundamental Sīrah values embedded within the curriculum. Others, however, claim that these transformations are fundamentally important to the continued existence of madaris within the teachings of Islam.

To conclude, the differences between madaris and Sīrah-based education show how challenging it is to keep traditional educational values and meet current educational standards and needs. The madaris system considers Karachi to be part of its educational landscape and makes innovations to keep. Educators and administrators of madaris chains responsive to educational change retain the madaris legacy of producing morally and ethically sound citizens as inspired by the Prophet Muhammad (ﷺ).

3. Shortcomings in Educational Reforms and Mentoring Failures

The analysis highlights essential shortcomings in the mentoring system in madaris. Although madaris teachers are considered highly placed in the educational order and are seen as role models, this distance too often works against building more intimate relationships with students. For example, one of the traditional models of mentoring in Islam is the close and personal relationship the Prophet Muhammad (ﷺ) had with his students. In this role, he is described as the Sīrah teacher who aligned his time and lessons with the unique needs of his companions, guiding not only their knowledge but their moral and spiritual development. This Sīrah account illustrates the importance of individualized and empathic mentoring, showing attention to all dimensions of the person, as the Prophet (ﷺ) sought the holistic development of his companions.

Current mentoring practices within Islamic educational institutions appear to have diverged from the individualistic model, relying on close, personal interaction. In the Sīrah model, the mentor's integration provides the means to close those personal channels. This closeness does not seem to be an option for today's madaris, due to certain structural inadequacies that pose challenges to personal integration. Increasingly large classroom and administrative responsibilities create barriers that precisely limit the individual mentoring that students need. The challenges posed by large classes, coupled with the exam-driven educational paradigm, constrain teachers from forming close personal relationships.

One of the findings during the study was the growing tendency to focus on standardized testing and an increasingly exam-oriented culture within the madaris. An emphasis on summative assessments rather than formative assessments designs is resulting in the disproportionate neglect of character formation and guidance along with the academic focus. Respondents indicated that the assessment system primarily designed to capture academic proficiency overlooks the aspects of personality and inner moral development that were central to Mentoring as taught in the Sīrah.

Concern was also expressed by numerous administrators and teachers that the current educational environment constituted a loss of the integral mentoring role in madaris. One teacher indicated, "In the past, students could spend more time with their teachers, learning not just about Islam but also about life. Now, the focus is on exams and certificates, and we've lost the opportunity to nurture them spiritually as we once did".

This points towards the loss of integration of academic and spiritual mentorship, which stands in stark contrast to the individualized mentorship of Hazrat Muhammad (ﷺ).

Most interviewees agreed that some sort of reform was unavoidable, most teachers are too burdened with paperwork and grade assessments and other administrative duties to be able to spare even the minimum amount of time required to provide some mentoring that is needed. Participants noted that, if mentoring is to be reconceptualized, madaris education must address the individual mentoring in other spheres most especially the spiritual mentoring, and the mentoring that forms the inspirational and emotional scaffolding of the teacher-student relationship.

This aligns with the views of other scholars, such as (Siddiqi 2022), who argues towards the re-balance of education with accountability and soul, which demands the re-establishment of the formal mentorship structure that teachers, in the spirit of the Sīrah, may provide not just academically, but spiritually as well. Restoring such mentorship would undoubtedly go a long way in restoring the integrity of madaris.

To conclude, the lack of sufficient attention to providing mentoring support within the madaris is a serious absence within the educational system. While the madaris do have a connection to the Sīrah through teaching Islam, the absence of caring, empathetic, mentoring, coupled with the challenges posed by a growing emphasis on examinations, raises critical concerns on the system's capacity to nurture the overall development of the child. In this regard, the future success of madaris in Karachi will depend on reforms that emphasize mentoring, individual attention, and the transcendental aspects of education.

4. Suggestions for Reform

Historically, Madaris education in Karachi has been intimately connected with the Sīrah, incorporating the process of learning Islam with the moral and character formation, driven by the life and teachings of Prophet Muhammad ﷺ. This integration fostered a civilizational community of both scholarly and moral character. In the Sīrah of the Prophet Muhammad (ﷺ) the community he formed was not only a testimony to moral character but spiritual and soul. Thus, in the case of madaris education, the expectation was the formation of a civilizational character to the community in both the intellectual and moral order.

Interviews conducted with madaris teachers illustrate the rising tensions described above. It appears the emphasis placed on Sīrah is a positive observation but there is a more pressing modern-day challenge that is the impact of contemporary distractions and materialism on the educational effectiveness of madaris. A general preoccupation with material wealth provides a stark counterpoint to the values madaris seek to instil within students. The teachers' observations about how the madaris environment is positioned to the intellectual functions of moral mentoring suggests within the context described. One teacher noted, "The core values are still there, but the distractions of the modern world make it difficult for students to focus on what truly matters in their spiritual and ethical development". The tensions that are present are a function of the enduring principles of Sīrah, of the madaris and the ever-changing environment within which madaris are now functioning.

In light of these challenges, rekindling the emphasis on the spiritual and moral aspects of the curriculum and activities of madaris, to counter the overwhelming forces of materialism and distractions on the internet, is key. Results of the study reinforce the position that madaris education is, at its core, not antithetical to the principles of Sīrah, yet some reforms are necessary to better bridge the system to today's needy students, while, of course, not losing the 'soul' dimension. Integrating spirituality into the dominant modern education is not a novel idea and it is believed that it will not only

add on to the already prevailing relevance of madaris but it will, in fact, amplify it to modernity.

To begin with, it is essential to emphasize the incorporation of spiritual and ethical dimensions in the examination system. Examinations are constructed without taking into consideration the spiritual dimensions of moral behaviour, prayer attendance, and level of engagement in the community service. As highlighted in the findings of the study, moral dimensions should be factored to reinforce the dual aim of scholarship and morality in education. For instance, teachers could include assessments on the moral behaviour of students, which could potentially include prayer attendance, community service engagement, and other actions of moral courage. “A student’s success should not only be measured by academic achievement, but by how well they embody the values of Islam in their daily lives,” is one of the voices I heard, illustrating the teachings of (Al-Ghazali 2000).

The proposed mentorship model could assist in alleviating the disconnection many students experience, largely due to the increasing size of classrooms and the rising focus on examination results. Educators trained to guide students in mentorship roles will expand the focus beyond academic achievements, fostering the incorporation of character Islamic traits into their lives, similar to the companions of Prophet Muhammad (ﷺ). The creation of close and personal relationships will assist in the realization that moral and spiritual growth must accompany scholastic development, thereby alleviate the sense of alienation and address the impersonal nature of large classrooms within many madaris.

In concluding remarks, protecting the relevance and ongoing success of madaris education will mean adopting reforms that remain focused on the academic realm and the soul, alongside moral development. The inclusion of spiritual elements to be assessed during examinations, reforming the mentoring model will provide the directed focus necessary. The madaris will be dynamic and relevant to the needs of the community, preserving the core of the Sīrah.

Implications of the Study

This research emphasizes the unchanging value of incorporating the Sīrah as the basis of instruction in madaris. The findings highlight Sīrah-cantered education as more than a historical reference; it is a vibrant and powerful model for contemporary Islamic education. The instruction of Muhammad ﷺ offered a complete education approach decades and centuries ago, one that harmonized academic achievement and moral character. The Sīrah serves as a vital reference in continuing to shape students of the future as morally and intellectually disciplined.

The study emphasizes the Sīrah-based method approach's importance in character building and academics in madaris and schools. Within this model, the practical emphasis is developing close teacher and student relationships. Teachers become not only educators in particular subjects but also guides for students along various dimensions of their intellects, as well as their spiritual and moral pathways. The balance between academic learning and moral education reflects the teachings of the Prophet Muhammad (ﷺ), for whom the building of character and the moral aspects of a person constituted a fundamental part of education. The study asserts that when a teacher assumes the mentorship role, along with relationships of trust, students flourish in their academics and evolve in their religion and as a person.

The outcomes of this research are significant and will influence the future of madaris education for years to come. The future development of madaris in Karachi rests on the construction and growth of effective teacher-student mentorship programs. This type of mentorship is critical to ensuring that an environment is provided in which students

can work to reach their academic and personal potential while being shaped into people of character and virtue. The research also shows that the mentorship of Prophet Muhammad (ﷺ) is a mentorship model that can greatly contribute to the development of future scholars and leaders in the Muslim community.

The study also emphasizes the importance of merging contemporary educational methods with the values derived from the Sīrah. While madaris education has maintained a positive legacy with regard to Islamic values, the challenges posed by contemporary education, including materialistic influences, advanced technologies, and fierce educational competition indicate the necessity of reconstruing madaris education. The study suggests that madaris education leaders and policymakers focus on the design and execution of mentoring frameworks that integrate Sīrah's enduring values with current pedagogical practices.

Integrating these two approaches is the best option for madaris since it provides a proper and well-rounded education that enables students to achieve their academic goals and teaches them value compassion, integrity, and helping the community. The integration of various facets of education, such as the balance of spiritual and moral education along with the academic, to ensure that the tradition of the education of Islamic values remains from one generation to the next. The literature suggests that teachers are the key to the fulfilment of this approach. Teachers should not only deliver the content but also assume the more critical role of cultivating their students' spirituality and influencing their moral character. Hence, teachers' professional preparation should provide more than the standard principles and practices of teaching and include the development of mentorship elements from the Sīrah. The study suggests that mentors be supported through training in professional development programs policymakers aim for teachers to be mentors in all sense of the word. It is training teachers to engage students in all the areas of development, emotional, spiritual, and academic. This would help the madaris to continue to be true to the history and the culture and be able to meet the contemporary changes to help students meet the contemporary changes in the world and preserve the faith and the values.

Conclusion

The importance of Wifāq ul Madāris Al 'Arabia institutions in Karachi cannot be overstated in caring for and developing Islamic scholarship and in teaching Sīrah-based values. These institutions have for decades provided Islamic education and taught generations students in the values of the Prophet Muhammad (ﷺ). The students stood sentry in the practice of Islamic jurisprudence. Wifāq ul Madāris Al 'Arabia institutions in Karachi have made a profound and positive impact on the spiritual and educational development of the Muslim community in and around Karachi.

Nevertheless, the shifting educational context along with the changing needs of society indicates how important it is for the traditional educational model of madaris to evolve in order to stay relevant. Students' needs and society's demands are constantly changing, especially with the fast pace of global changes. This includes the need for contemporary skills, the application of Islamic teachings in real life, and a more holistic approach to personal development. This research proved the need for equilibrium between the intellectual and spiritual dimensions in the growth of madaris. Establishing this equilibrium will help madaris maintain their pivotal role in developing Islamic education for the contemporary world.

Balancing spirituality with scholarship is necessary in ensuring that madaris continue effectively preparing students to tackle modern-day challenges. This research recommends that madaris reconcile the needs of 21st century students with their traditional Islamic pedagogy. One of the proposed reforms is strengthening the teacher-

student mentorship bond by having madaris educators function as mentors and not just teachers. This bond, conceived in the Sīrah traditions, attends to the need to form not just learned scholars, but also morally conscious, responsible, and ethically integrated Muslims who practice Islam in all facets of their lives.

The introduction of spiritual vetting in the madaris system is another critical reform. While integration of Islamic jurisprudence and religious studies in the curriculum remains vital to the achievement of academic goals, it should also focus on preparing students to impart the teachings of Islam in their everyday life. Spiritual vetting would allow the review to focus on students' scholarly attainment coupled with their ethical behaviour, observance of Islamic teachings, and the performance of civic duties. Such an approach would safeguard that madaris do not solely produce erudite scholars, but also refine practitioners of Islam who maintain Islamic norms in their relationships with others.

The demand for reforms in madaris reflects a recognition of their growing importance in the 21st century. Meeting the needs of modern society and Islam must be a consideration for the madaris. With such reforms, madaris will continue to produce Muslims whose understanding of the Qur'ān and Islamic jurisprudence will be accompanied by a practical adherence to Islamic morals and ethics. A complete education of this nature will guarantee that madaris will remain dynamic, effective, and responsive to the needs of the times ahead.

The future of the madaris rests on their capacity to change while remaining anchored to the fundamentals of the Sīrah. The proposed reforms in this study emphasizing mentorship, spiritual vetting, and the incorporation of contemporary educational systems are essential to maintaining the fundamental Islamic educational tenets while equipping learners to face the challenges of an advanced global terrain. With such measures in place, madaris will continue to play their indispensable part in nurturing future scholars and responsible advocates, equipped to serve their societies and the Muslim Ummah.

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