



Cite us here: Dr. Farman Ali, Dr. Faryal Umbreen, Raheela Imtiaz(2024). The Contribution of Nuṣrat-ul-‘Ulūm Gujranwala’s Graduates to Religious Leadership in Pakistan: A Analytical Study. *Shnakhat*,3(3). Retrieved from <https://shnakhat.com/index.php/shnakhat/article/view/352>

The Contribution of Nuṣrat-ul-‘Ulūm Gujranwala’s Graduates to Religious Leadership in Pakistan: A Analytical Study

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Abstract

This study examines the contributions of graduates from Nuṣrat-ul-‘Ulūm , Gujranwala, to religious leadership in Pakistan. Established as a prominent Islamic seminary in 1952, Nuṣrat-ul-‘Ulūm has significantly influenced the landscape of Islamic education and leadership in the country, particularly in Gujranwala City. The research investigates the diverse roles played by its graduates in various spheres, including religious education, roles as Imāms and Khatībs, religious journalism, Islamization efforts, welfare activities, community leadership, social reform, and political engagement. Through a qualitative analysis of institutional records, interviews with alumni, and case studies of notable graduates, the study highlights how the seminary’s curriculum and pedagogical approaches equip individuals with the intellectual and spiritual tools necessary for religious leadership. The findings reveal that the seminary has not only produced influential religious scholars (‘ulāmā) but has also extensively contributed to intra-faith and interfaith dialogue, the issuance of fatāwa to address community issues, and the resolution of religious problems faced by society in Pakistan. The research also explores the seminary's emphasis on traditional Islamic sciences and its adaptability in addressing contemporary challenges. By contextualizing the contributions of these graduates within Pakistan’s socio-political and religious framework, the study underscores their pivotal role in shaping religious discourse and societal development. This study provides valuable insights into the transformative potential of Islamic seminaries in cultivating leadership that effectively addresses

the religious needs of Pakistani and global Muslim societies, while equipping them to meet modern challenges and preserve Islamic identity and heritage. It contributes to broader discussions on the evolution of religious education and leadership in contemporary Muslim societies.

Keywords: Nuṣrat-ul-‘Ulūm Gujranwala, Religious Leadership, Islamic Education, Ulama Contributions and Pakistan Socio-religious Dynamics

Introduction and Historical Context of Islamic Education

Madrassa education holds a pivotal role in the Islamic tradition, serving as a cornerstone for imparting religious knowledge and shaping the socio-religious fabric of Muslim societies. Historically, madrasas emerged during the early Islamic period as centers for Qur’ānic instruction, *Ḥadīth* studies, and jurisprudence, fostering a legacy of intellectual and spiritual development. From the renowned *Nizāmī* institutions of the Abbasid era to the contemporary madrasas of South Asia, these centers of learning have provided the ‘*ulāmā* (religious scholars) who have safeguarded and transmitted Islamic knowledge through generations.¹

Madrassa education has historically served as a cornerstone of Islamic society, preparing individuals for leadership roles through rigorous training in Islamic sciences, law, and spirituality. Theoretical frameworks exploring the relationship between madrasa education and leadership development often highlight how these institutions cultivate not only intellectual proficiency but also moral and spiritual guidance, aligning leadership with religious principles.² Madrasas emphasize *tarbiyah* (ethical and spiritual training), enabling graduates to lead communities in religious, educational, and social domains. The role of ‘*ulāmā* in Islamic society has evolved over centuries. In the classical period, ‘*ulāmā* acted as scholars, jurists, and educators, central to interpreting and implementing Islamic law.³ In the colonial and post-colonial eras, they also became defenders of religious identity and mediators in socio-political contexts. In contemporary times, ‘*ulāmā* played multifaceted roles, addressing issues such as interfaith dialogue, community welfare, and ethical challenges posed by modernity. Their authority, derived from Madrasa education, continues to shape religious discourse and societal values. The contributions of madrasas extend beyond religious scholarship to intellectual and spiritual leadership. Institutions like Al-Azhar in Egypt and Darul Uloom Deoband in South Asia have produced leaders who have significantly influenced Islamic thought and reform movements. These institutions preserve Islamic heritage while equipping graduates to address contemporary challenges. Spiritual leadership is another hallmark, as madrasa-trained ‘*ulāmā* provide moral guidance and support, fostering cohesion within Muslim communities

In the context of Pakistan, Nuṣrat-ul-‘Ulūm Gujranwala, following the tradition of *Darul Uloom Deoband*, established in 1866 by Maulana Muhammad Qasim Nanautawi (1833–1880) stands out as a notable institution. It was founded in 1952 with the aim of promoting Islamic

1 George Makdisi, *The Rise of Colleges: Institutions of Learning in Islam and the West* (Edinburgh Univ Prss, 1981).

2 Muhammad Qasim Zaman, *The Ulama in Contemporary Islam: Custodians of Change* (Princeton University Press, 2010)

3 George Makdisi, *The Rise of Colleges: Institutions of Learning in Islam and the West* (Edinburgh Univ Prss, 1981).

education and nurturing scholars, the madrasa has contributed significantly to producing graduates who assume leadership roles across religious, educational, and social domains. These individuals not only serve as imams and teachers but also as counselors, guiding the Muslim community in matters of faith and moral conduct. The importance of madrasa education in Muslim societies stems from its dual role in preserving Islamic traditions and addressing contemporary challenges. By providing rigorous training in classical Islamic sciences and a platform for community service, madrasas have historically been instrumental in maintaining the spiritual and moral compass of the *ummah* (Islamic community). The graduates of *Nuṣrat-ul-'Ulūm* exemplify this tradition, bridging the gap between Islamic heritage and modern societal needs.

Research Methodology

This research employs analytical, comparative, phenomenological, and historical methodologies to study religious institutions. Data collection methods include a literature review of books, journals, and unpublished works, as well as questionnaires targeting the principals, teachers, and students of *Nuṣrat-ul-'Ulūm*. Additionally, interviews and surveys were conducted to gather insights. It should be noted that the interviews and surveys conducted in this study are not recent; they were carried out during the period of my MPhil research on the topic of Christian-Muslim religious education and society. The data used in this study is based on information collected between 2010 to 2012 and has not been updated since. Although the data in this study is based on information collected between 2010 to 2012 and has not been updated, it remains relevant for several key reasons. First, the study provides a crucial historical context for understanding the development of Muslim religious education in Gujranwala, which serves as a foundation for future research. The analytical, comparative, and historical methodologies applied allow for a comprehensive understanding of educational frameworks that can be compared with contemporary developments. Additionally, many of the core issues addressed—such as the role of religious institutions in society, educational practices, and the societal impact of graduates—continue to be pertinent and evolve slowly, maintaining the study's relevance. Furthermore, the research serves as a benchmark for future comparative studies and provides valuable insights for policymakers, educators, and scholars working in the field of Islamic education. Despite the lack of recent data, these factors ensure the study's lasting significance. The study is divided into three sections: the development of Muslim religious education in Gujranwala City, the evolution of *Nuṣrat-ul-'Ulūm* and an analysis of its educational frameworks, and the societal influence of the institution and its

The Development of Muslim Religious Education in Gujranwala

Gujranwala, historically known as *Khānpur Sānsī*, was renamed due to the prominent influence of the Gujjar tribe. It boasts a rich cultural and educational heritage and holds strategic importance as it lies along the historic Grand Trunk Road in Punjab, Pakistan, approximately 65 kilometers from Lahore, serving as a vital regional hub.⁴ Muslim religious institutions in Pakistan are broadly categorized into affiliated and unaffiliated madrassas, with affiliation based on sectarian backgrounds. The primary sectarian boards governing madrassas include *Wafāq-ul-Madāris* (Deobandi, established in Multan in 1958), *Tanzim-ul-Madaris* (Barailvi, Lahore, 1960), *Wafāq-ul-Madāris Shi'ah* (Shi'ah, Lahore, 1962), *Wafāq-ul-Madāris Salfiyah* (Ahl-e-Ḥadīth, Faisalabad, 1978), and *Rabita-tul-Madaris al-Islamiyah* (Jama'at-e-Islami, Lahore, 1986). Gujranwala, known for its significant number of registered madrassas under these boards, also hosts many unaffiliated

4 Dr. Farman Ali, Dr. Faryal Umbreen, & Raheela Imtiaz, The Gujranwala Theological Seminary's Education System and its Influence on Community Leadership and Social Engagement. *GUMAN* 7, 3 (2024): 463–495, at <https://guman.com.pk/index.php/GUMAN/article/view/865464>. Retrieved from

institutions. From 1975 to 2010, the number of registered madrassas grew from 52 to 203. ⁵This growth, contrasted with the population increase of only 1.54 times between 1972 and 1998, demonstrates the expanding role of religious education in the region.

Key Madrassas in Gujranwala

Dār-ul-'Ulūm Naqshbandiyah Aminiyah, a *Barailvī* madrassa established in 1979 by Sa'īd Ahmad Mujaddidi (1945–2003), is situated in Model Town and affiliated with Tanzim-ul-Madaris. It offers programs in *Tahfiz-ul-Qur'an* (63 students) and *Dars-e-Nizāmī* (137 students) taught by 18 teachers. Additionally, it provides industrial education in electrician and AC repair under the TEVTA board, with primary-level education required for religious programs and middle or matriculation for industrial courses. *Jami'ah al-Mustafa*, founded in 1996 by Raza Thaqīb Mustafa'i (b. 1973), educates about 500 students in *Tahfiz-ul-Qur'an* and *Dars-e-Nizāmī*. Approximately 200 students reside on campus, with programs taught by 18 teachers. This madrassa, catering to primary pass students, highlights its founder's literary contribution with his book *Harf-e-Niyaz*.⁶ *Jami'ah Islamiyah Salfiyah*, an *Ahl-e-Ḥadīth* institution established in 1974 by Hakim Mahmud (d. 1993), is affiliated with *Wafāq-ul-Madāris Salfiyah*. Located in Model Town, it focuses on *Tahfiz-ul-Qur'an*, *Tajwid-ul-Qur'an*, and *Dars-e-Nizāmī*. With 250 students and 18 teachers, it also publishes the quarterly journal *al-Mukarram*, promoting Qur'ānic understanding and Islamic journalism.⁷ *Jami'ah Muhammadiyah*, the oldest *Ahl-e-Ḥadīth* madrassa in the region, was founded in 1921 by Isma'il Salfi. It has two branches in Gujranwala, with a combined enrollment of over 450 students and 18 teachers. Programs include *Dars-e-Nizāmī* and *Tahfiz-ul-Qur'an*, admitting primary pass students.

Jami'ah 'Arabiyah Gujranwala, established in 1936 by Muhammad Charagh (d. 1989), is registered under *Rabita-tul-Madaris*. Located on GT Road, it operates ten branches with 650 students, including 200 in the main campus. The madrassa offers *Dars-e-Nizāmī* and contemporary education up to intermediate level.⁸ *Dār-ul-'Ulūm Gujranwala*, a Deobandi madrassa founded in 1990 by Mufti Muhammad Owais, provides *Tahfiz-ul-Qur'an*, *Tajwid-ul-Qur'an*, and *Dars-e-Nizāmī*. It enrolls 375 students and employs 17 teachers, contributing significantly to the local religious education landscape.

Jami'ah Ja'fariyah, established in 1979 by Mufti Ja'far Hussain (1914–1983), is the only *shī'ah* madrassa in Gujranwala. It combines religious education with contemporary programs, including technical courses in agriculture, motor winding, and computer skills. While religious education is free, fees are charged for contemporary programs, which enroll approximately 100 students under a faculty of 11.⁹ *Nuṣrat-ul-'Ulūm*, a prominent Deobandi madrassa, was founded in 1952 by 'Abdul Hamid Khan Sawati (1917–2008) It remains a key institution in Gujranwala's religious education sector.

The madrassas in Gujranwala represent diverse sectarian and educational traditions, primarily offering religious education through *Tahfiz-ul-Qur'an* and *Dars-e-Nizāmī*. While institutions like *Jami'ah Islamiyah Salfiyah* and *Jami'ah Ja'fariyah* focus exclusively on religious teachings, others, such as *Dār-ul-'Ulūm Naqshbandiyah Aminiyah* and *Jami'ah 'Arabiyah*, integrate contemporary education and vocational training. Affiliated with major sectarian boards, these madrassas cater to *Deobandī*, *Barailvī*, *Ahl-e-Ḥadīth*, *Shī'ah*, and *Jamā'at-e-Islāmī* ideologies. Their growth underscores the increasing demand for Islamic education, yet their varying curricula

5 Qasim Zaman, *The 'Ulama' in Contemporary Islam*, 2002.

6 Fahim Mustafai, interview by Farman Ali, April 8, 2012.

7 Yahya Tahir, interview by Farman Ali, April 8, 2012.

8 'Ata'-ul-Rahman, interview by Farman Ali, April 8, 2012.

9 Amjad 'Ali Ja'fari, interview by Farman Ali, April 4, 2012..

highlight a gap in standardized education. The inclusion of technical programs in some madrassas reflects an evolving approach to equip students with broader skillsets.

Nuṣrat-ul-‘Ulūm Gujranwala: A Case Study

Nuṣrat-ul-‘Ulūm, established in Gujranwala, emerged from sectarian tensions, reflecting efforts to resolve discord through the creation of a mosque and madrasa under the leadership of ‘Abdul Hameed Khan Sawati. In response to the sectarian conflict, one group formed *Anjuman-e-Nuṣrat-ul-Salām* to build a separate mosque, which Sawati later renamed *Anjuman-e-Nuṣrat-ul-Islām*. Sawati was invited to serve as the mosque's *Imām*, a position he accepted on the condition that he would establish a madrasa, face no interference in his work, and resign as *Imām* after the madrasa's creation. These conditions were accepted, and Sawati actively participated in the construction of both the mosque and madrasa, naming them after his father and the committee, respectively. Thus, *Nuṣrat-ul-‘Ulūm* emerged as a significant institution rooted in the resolution of sectarian discord.¹⁰

Historical Development and Educational Programs at Nuṣrat-ul-‘Ulūm

Nuṣrat-ul-‘Ulūm (NU), situated on six canals of land in Gujranwala, was established in 1952 with minimal infrastructure. Initially, a single mud-brick room served as its sole facility, with no separate classrooms or residential hostels, forcing students to sleep in the mosque. Over the years, significant expansions occurred. By 1962, the mosque and courtyard were constructed, and by 1974, residential hostels, a library, and administrative offices were added.¹¹ Currently, excluding the mosque and courtyard, the madrasa comprises 49 rooms, including 33 residential rooms for students, six for teachers, and several administrative and functional spaces, such as *Dār-ul-Iftā* and a triple-story library.

NU initially offered two programs: *Tahfiz-ul-Qur’an* and *Tajwid-wa-Qira’at*. The *Tahfiz-ul-Qur’an* department, established in 1952, caters to local male and female students without residential facilities. The *Tajwid-wa-Qira’at* program, also established in 1952, is exclusively for male students and spans two years.¹² In 1956, the *Dars-e-Nizāmī* department for male students began, offering an 8-to-11-year program aligned with the *Wafāq-ul-Madāris al-Arabia* syllabus.

The madrasa expanded to include contemporary education in 1972, allowing male and female students to pursue formal education under the Gujranwala Board.¹³ In 1986, the *Dars-e-Nizāmī* department for female students was launched, incorporating Qur’an memorization, *Tajwid*, and *Tafsīr*. Additionally, the *Dār-ul-Iftā* has issued over 13,000 *Fatawa* since 1952, maintaining a manuscript record of each decree.¹⁴

In 1995, the monthly magazine *Mahnamah Nuṣrat-ul-‘Ulūm* was introduced, edited by Fiyaz Khan Sawati, focusing on religious and scholarly topics.¹⁵ The magazine also includes "*Durus-ul-Qur’an*," lectures by madrasah founder Abdul Hameed Khan Sawati, serialized from a 20-volume collection published by *Maktabah Durus-ul-Qur’an*. Additionally, "*Hasil-e-Muttla’ah*" by Fiyaz Khan Sawati narrates engaging incidents from Islamic history, while "*Tabsarah-e-Kutub*" by Muhammad Umar Uthmani features book reviews, with over 100 publications reviewed to date. NU's publication house has released over 100 books, primarily by scholars such as Sarfraz Khan Safdar (1914–2009), Abdul Hameed Khan Sawati (1917–2008), and Fiyaz Khan Sawati. Another

10 *Mahnamah Nuṣrat-ul-‘Ulūm Gujranwala, Mufassar-e-Qur’an Number*, August–October 2008 (Gujranwala: Zahid Bashir Printing Press, 2008), 93.

11 Fiyaz Khan Sawati, interview by Farman Ali, January 19, 2011.

12 Fiyaz Khan Sawati, interview by Farman Ali, January 19, 2011.

13 *Mahnamah Nusrat-ul-Uloom Mahnamah Nuṣrat-ul-‘Ulūm Gujranwala, Mufassar-e-Qur’an Number*, August–October 2008 (Gujranwala: Zahid Bashir Printing Press, 2008), 93m, 94

14 Farman Ali, *Interview with Fiyaz Khan Sawati*, March 20, 2011.

15 Sawati, *Nuṣrat-ul-‘Ulūm*, *kā Ta’aruf* p. 2

key initiative, the Department of *Islāṣ-ul-Lisān*, develops students' linguistic and oratory skills.¹⁶ Speech contests, including recitation and Qur'ānic memorization, are held annually, with students frequently securing top national positions.

Development in Academic Programs and Curriculum

NU initially offered a five-year program for *Sahadah al-'Ammah* to *Sahadah al-'Alamiyah* but extended it to eight years upon affiliating with *Wafāq-ul-Madāris al-Arabiyah* Pakistan in 1985, adhering to its educational policies.¹⁷ The curriculum underwent two phases of development: from its inception to 1986 and from 1986 to 2011. Initially modeled after Dar-ul-'Ulūm Deoband, NU's coursework included over 70 texts across diverse disciplines.

In *Sarf* (syntax), notable texts included *Sarf-e-Mir* by Sayyid Sharif al-Jurjānī and *ʿIlm al-Sīghah* by Muftī Ināyat Ahmad. In *Nahw* (Arabic sentence structure), texts like *Nahw-e-Mīr* by al-Jurjānī and *Sharh Mi'ata 'Amil* by 'Abd al-Qāhir al-Jurjānī were central. Logical studies (*Mantiq*) featured works such as *Isā Ghojī* by Athār al-din al-Abhar¹⁸, while natural philosophy (*Falsafah*) included *al-Hidyah al-Sa'idiyyah* by Faḍal Ḥaq al-Khairabādī.

Arabic rhetoric (*Ma'ani*) involved *Mukhtasar al-Ma'ānī* by Sa'd al-Dīn al-Taftāzanī, while belles lettres (*Adab*) featured *Dīwān al-Mutanabbī* and pre-Islamic poems such as *Al-Mu'allaqāt al-Sab'*. Theology (*Kalam*) included *Sharh al-Aqā'id al-Nasafī* by Najm al-Din al-Nasafī, and polemics (*Munazirah*) utilized *Risālah Rashīdiyah* by Shams-ul Ḥaq. The syllabus also covered history (*Tarīkh-ul-Khulāfā*, by al-Suyutī), astronomy, jurisprudence (*Fiqh*), Qur'ānic exegesis (*Tafsīr*), and prophetic traditions (*Ḥadīth*). Following affiliation with *Wafāq-ul-Madāris*, the curriculum aligned with the *Dars-e-Nizāmī* framework, with significant alterations over time. Books were added or removed to modernize the syllabus while retaining its traditional foundation, ensuring the coursework remained relevant to evolving scholarly and pedagogical needs.

In sum, NU exemplifies an integrative approach to Islamic education, combining classical texts with contemporary updates, robust extracurricular activities, and publications, thus contributing significantly to Islamic scholarship. References to texts and developments underscore its academic rigor.

NU Administrative Structure

Since its inception, *Nuṣrat-ul-'Ulūm* (NU) has been governed by two primary consultative committees, reflecting the *Deobandī* school of thought. These committees, deemed essential for the institution's development, oversee distinct areas: finance and public cooperation (Anjuman *Nuṣrat-ul-Islām*) and academic programs. Membership criteria emphasize adherence to Islamic principles, dedication to educational and reformative initiatives, and the pursuit of divine pleasure. A minimum of four members, exclusive of the muhtamim (administrator), is required for each committee. The consultative committees convene biannually—at the commencement of the educational year (*Shawwāl*) and its conclusion (*Shabān*). While meetings are typically called by the *muhtamim*, any member may summon one under exceptional circumstances.¹⁸

The current financial and public cooperation committee, Anjuman *Nuṣrat-ul-Islām*, comprises seven members, including notable positions such as the Guardian ('Abd-ul-Hameed Khan Sawati), Muhtamim (Muhammad Fiyāḍ Khan Sawati), President (Miyān Muhammad 'Ārif), and Secretary (Faḍl-ul-Raḥmān).¹⁹ The academic committee includes six members led by Zahid-ul-Rashidi (Director), with other key figures such as the Muhtamim (Muhammad Fiyāḍ

16 Fiyaz Khan Sawati, *Nuṣrat-ul-'Ulūm*, *kā Ta'aruf*, p. 2

17 Ali, Farman. *Interview with Fiyaz Khan Sawati*. 2011.

18 Fiyaz Khan Sawati, *Nuṣrat-ul-'Ulūm ke Qawā'id wa Dawābiḥ* (Gujranwala: Idarah Nashr-o-Isha'at Nuṣrat-ul-'Ulūm, n.d.), 10.

19 Farman Ali, *Interview with Fiyaz Khan Sawati*, March 20, 2011.

Khan Sawati) and the Director of Education (Riyāz Khan Sawati)²⁰ NU's governance exemplifies a blend of professional diversity, including individuals from medical, business, legal, and educational backgrounds, while emphasizing religious expertise. This contrasts with the purely clerical makeup of comparable bodies like the consultative committee of GTS. Such a structure underscores NU's holistic approach to administrative and academic excellence.

Educational System of Nuṣrat-ul-'Ulūm (NU): Overview and Analysis

This section analyzes the educational system of *Nusrat-ul'Ulūm* (NU) Gujranwala by addressing six key aspects: the current faculty members and their qualifications, the minimum qualifications required to teach, the syllabus and objectives of the coursework, the teaching methodologies, the examination system, and the facilities provided to students. These questions are explored in detail to give a comprehensive overview of NU's academic structure. The section is divided into five subsections, each focusing on one of the critical areas, offering insight into how the institution functions and supports student learning.

Educational Programs and Admission criteria

Nuṣrat-ul-'Ulūm (NU) offers a variety of degree programs in religious studies, including *Shahadah al-Tahfiz-ul-Qur'an*, *Shahadah al-Tajwid*, *Shahadah al-Thawwiyyah al-'Ammah*, *Shahadah al-Thawwiyyah al-Khasah*, *Shahadah al-'Aliyyah*, and *Shahadah al-'Alamiyyah*. Each program has specific requirements, such as memorizing the Qur'ān for the *Tahfiz-ul-Qur'an* degree, completing two-year courses for *Tajwid* and other advanced religious studies, with each degree building upon the last. Admissions criteria vary by department. The department of Qur'ān memorization admits students year-round, while admissions for middle school follow government school guidelines. *Dars-e-Nizāmī* programs begin on 7th Shawwal, with classes starting shortly thereafter. Students transferring from other madrassas must provide certificates of good standing from affiliated institutions.²¹

Examination System

NU conducts two types of exams: institutional and board exams. Institutional exams are held three times per academic year, typically at the end of Muharram, Rabi' al-Thani, and mid-Rajab. Board exams are held later in Rajab or early Sha'ban, with results declared in Ramadan. Students who achieve top positions in exams are rewarded with religious books, maintaining the institution's emphasis on academic achievement and excellence in Islamic education. The educational framework of *Nuṣrat-ul-'Ulūm* (NU), Gujranwala, is systematically organized to meet its objectives of imparting religious and contemporary knowledge. This section explores six key aspects: faculty members, qualifications to teach, syllabus and objectives, teaching methodologies, the examination system, and facilities for students.

Faculty Members

The educational system at *Nusrat-ul 'Ulūm* (NU) Gujranwala is enriched by a diverse and qualified faculty across five primary departments: *Ḥadīth*, Arts and Literature, *Tajwid-ul-Qur'an*, *Tahfiz-ul-Qur'an*, and *Dar-ul-Ifta*. The institution employs a total of 20 faculty members, whose expertise spans both classical Islamic subjects and contemporary educational needs. This section offers a comprehensive overview of the faculty members, detailing their backgrounds, areas of specialization, and contributions to NU.

Faculty of the Department of Ḥadīth

The Department of *Ḥadīth* at NU is composed of six highly qualified faculty members who specialize in Islamic studies, including *Ḥadīth*, Qur'anic studies, and Islamic jurisprudence.

²⁰ Farman Ali, *Interview with Fiyaz Khan Sawati*, March 20, 2011.

²¹ Farman Ali, (2012) *Christian Muslim religious education and society: a comparison of Gujranwala theological seminary and Nuṣrat-ul-'Ulūm* (Unpublished M Phil Dissertation, International Islamic University, Islamabad, Pakistan, 2012), 115-17.

Zahid-ul-Rashidi, the Shaikh-ul-*Ḥadīth* of NU, is a key figure in the department. Born in 1948, Rashidi completed his education at NU in 1970 and has been teaching there since 1990. His academic focus includes Qur'anic translation and interpretation, along with classical *Ḥadīth* texts such as *Ṣaḥīḥ al-Bukhārī* (Volume 2) and *Ṣaḥīḥ al-Muslim* (Volume 1).

Abdul Quddus Khan, born in 1952, completed his studies at NU in 1975 and began his teaching career at the institution the same year. He specializes in *Ṣaḥīḥ al-Bukhārī* (Volume 1), *Sunan al-Tirmidhi* (Volume 1), as well as *Tafsīr* and Islamic rhetoric. Fiyaz Khan Sawati, born in 1966, has served as the principal of NU since 1991, having completed his education at the institution in 1989. He is particularly noted for his expertise in *Sunan al-Tirmidhi* (Volume 2) and Arabic literature, including *Maqamat-e Hariri*.

Abdul Qayyum, born in 1944, joined NU in 2004 after completing his studies in Lahore in 1977. He is an expert in advanced Islamic jurisprudence and teaches texts such as *al-Hidayah* (Volume 4) and works related to contemporary challenges in Islamic law. Muhammad Iqbal, born in 1959, also studied at NU and later specialized in Fiqh at Jami'ah Khair-ul-Madaris. He has been teaching at NU since 1990, focusing on Islamic history, *Sunan Abi Dawood*, and *Riyaz-ul-Salihin*. Lastly, Abdul Rahim, born in 1972, completed his education in 1997 and joined NU in 1998. He teaches classical Islamic texts, such as *Matn al-Kafi* and *Sunan Abi Dawood* (Volume 1), contributing significantly to the department's academic offerings.²²

Faculty of the Department of Arts and Literature

The Department of Arts and Literature comprises 11 faculty members who offer courses in Arabic literature, *Tafsīr*, Islamic philosophy, and other related fields. Zafar Fiyaz, born in 1967, joined NU in 1994 after completing his education at the institution. His teaching focuses on *Tafsīr al-Jalalayn*, *Mishkat al-Masabih*, and Arabic literary texts. Shah Nawaz Faruqi, born in 1980, has been teaching at NU since 2006 and specializes in Qur'anic translation, *Ḥadīth* methodology, and Islamic sciences.

Shakil Ahmad, born in 1980, became part of NU in 2004 and teaches Persian classics, Arabic grammar, and introductory Islamic jurisprudence. Zar Nabi Khan, also born in 1980, has been a member of the faculty since 2005, with expertise in *Tafsīr* and advanced Arabic grammar texts such as *Sharh Wiqayah*.

Sibghatullah, born in 1982, joined NU in 2007 and specializes in Arabic grammar, Islamic jurisprudence, and Qur'anic studies. Ni'matullah, born in 1968, has taught at NU since 1999, covering subjects such as *Mishkat al-Masabih*, theology, and advanced Islamic jurisprudence.

Sa'id Thaqib, born in 1981, became part of the faculty in 2007, teaching logic, jurisprudence, and introductory Arabic grammar. Shahid Mahmood, born in 1971, has been teaching at NU since 1999 and focuses on Arabic syntax and literature, particularly foundational texts. Ishtiyahq Ahmad Ayyaz, born in 1986, joined NU in 2011 and specializes in Qur'anic *Tafsīr*, astronomy, and Islamic philosophy. Riyaz Khan Sawati, born in 1968, has been at NU since 1993 and currently serves as the administrator. He teaches Tajwid, Qur'anic studies, and prophetic biography.

Faculty of the Department of *Tajwid-ul-Qur'an*

The Department of *Tajwid-ul-Qur'an* at NU consists of two members, both of whom specialize in the science of Qur'anic recitation and Tajwid. Sa'id Ahmad, born in 1979, has been a faculty member since 2005. He focuses on advanced Tajwid techniques and Qur'anic recitation.

²² Farman Ali, *Christian Muslim religious education and society: a comparison of Gujranwala theological seminary and Nuṣrat-ul-'Ulūm*, (Unpublished M Phil Dissertation, International Islamic University, Islamabad, Pakistan., 2012), 104-7.

Wasimullah, born in 1984, joined NU in 2006 and teaches introductory Qur'anic sciences along with Tajwid, helping students develop foundational skills in Qur'anic recitation.²³

The faculty at *Nusrat-ul-'Ulūm* (NU) Gujranwala represents a strong blend of academic expertise in classical Islamic disciplines and contemporary Islamic studies. With a faculty body that spans various specializations, including *Ḥadīth*, Islamic jurisprudence, Arabic literature, *Tafsīr*, *Tajwid*, and Islamic philosophy, NU offers a rich educational environment. The qualifications and experience of the faculty members demonstrate the institution's commitment to providing high-quality education, ensuring that students receive both traditional Islamic knowledge and modern academic perspectives. Through the dedication and expertise of its faculty, NU plays a crucial role in shaping the next generation of scholars and religious leaders.

Faculty of the Department of *Tahfiz-ul-Qur'an*

Four members specialize in teaching Qur'ānic memorization and recitation.

Name	Date of Birth	Teaching at NU Since	Religious Education	Contemporary Education
Muhammad Yasin	1964	1984	<i>Tahfiz-ul-Qur'an</i>	Middle
Ubaidullah Amir	1963	1986	<i>Tahfiz-ul-Qur'ān</i>	Metric
Muhammad Safwan	1972	1992	<i>Tahfiz-ul-Qur'ān</i>	Metric
Muhammad Farooq	1976	1988	<i>Tahfiz-ul-Qur'ān</i>	Metric

Dār-ul-Iftā

Mufti Wajid Hussain: Born in 1982, he completed his religious education at NU in 2007 and has served as mufti since 2008. He teaches Islamic jurisprudence and Qur'ānic interpretation.

This summarized overview captures the professional and educational backgrounds of NU's faculty members across its various departments. Each faculty member contributes significantly to NU's mission of combining traditional Islamic education with contemporary knowledge.

The Curriculum, Academic Calander, and Extracurricular Activities

The eight-year *Dars-e-Nizāmī* program at NU exemplifies a structured and diverse religious education designed for both male and female students, focusing on memorization of the Qur'an, Tajwid, and a comprehensive study of classical Islamic sciences. The curriculum is divided into transmitted sciences (*Uloom al-Naqliyah*) and rational sciences (*Uloom al-'Aqliyah*). The transmitted sciences include *Tafsīr*, *Ḥadīth*, *Fiqh*, *Uṣool al-Fiqh*, and *Kalām*, while the rational sciences encompass disciplines such as logic, mathematics, and philosophy. Girls and boys follow separate, tailored curricula, with distinctions in depth and scope, especially in advanced levels of study. For example, girls focus more on translation, exegesis, and selected *Ḥadīth* texts, while boys engage in an extensive study of jurisprudence, theology, and polemics.

The curriculum also includes unique elements distinguishing NU from other Deobandi-affiliated madrasas, such as comparative religion, human rights, and Shah Wali Allah's *Hujjatullah al-Balighah* (the conclusive argument from God). These components highlight an effort to contextualize Islamic teachings within contemporary discourses. For instance, the comparative religion course utilizes *A'ina Qādiyāniyat*²⁴, and lectures on human rights juxtapose UN declarations with Islamic principles. This integration reflects a nuanced approach to modernity and tradition, fostering critical thinking alongside spiritual education.

Educational Day and Year Structure

A typical educational day at NU emphasizes discipline and a structured routine. The day begins before dawn with Fajr prayers, followed by Qur'ānic recitation and breakfast. Classes run from

²³ Farman Ali, *Christian Muslim religious education and society: a comparison of Gujranwala theological seminary and Nusrat-ul-'Ulūm*, (Unpublished M Phil Dissertation, International Islamic University, Islamabad, Pakistan., 2012), 104-7.

²⁴ Allah Wasaya, *A'ina Qadiyaniyat* (Multan: 'AlmoMajlis Tahaffuz Khatm-e-Nubuwwat, n.d.)

morning until noon, with breaks for Zuhr prayer and lunch. Evening hours are dedicated to physical activities, while post-Maghrib time is spent on revision, group discussions, and lesson preparation, extending until 11 PM. This rigorous schedule reinforces academic and spiritual growth, with collective revision sessions (*Takrār*) enhancing peer-to-peer learning.²⁵ The academic year spans from the 18th of Shawwal to the end of Rajab, aligning with the Islamic calendar. The institution also incorporates cultural and spiritual activities within its schedule, granting breaks for key Islamic events like Ramadan and major Tablighi gatherings.²⁶

Vacation and Extracurricular Activities

NU's vacation policy underscores its commitment to balancing academic rigor with opportunities for spiritual rejuvenation and community engagement. Vacations include Fridays, breaks after exams, and two months for *Ramaḍān* and *Shabān*. Notably, students also receive leave to attend the *Tablighi Jama'at's* (founded in the 1920s in India by Maulana Muhammad Ilyas Kandhlawi (1885–1944)) annual *Ijtimā'* in Raiwind, fostering a connection between academic studies and Islamic activism.²⁷

Distinctive Features and Implications

NU's curriculum and daily structure reflect a synthesis of classical Islamic pedagogy and contemporary demands. Its focus on comparative religion and human rights, combined with a rigorous schedule and traditional sciences, positions it as a progressive yet orthodox institution. The inclusion of Shah Wali Allah's *Hujjatullah al-Balighah* underscores NU's emphasis on harmonizing Islamic thought with rational inquiry. This structured approach to religious education not only aims to produce scholar adept in Islamic sciences but also instills discipline, critical analysis, and a commitment to community engagement. The gender-specific curricula reflect nuanced educational strategies, offering tailored pathways for both genders to contribute meaningfully to society within their cultural contexts.

Teaching Methodologies

NU employs Urdu as the primary medium of instruction, with a textbook-centric approach. Four distinct methods are employed to facilitate textbook learning. These methods include guided reading followed by teacher interpretation, partial reading of contentious sections with teacher translations, oral explanations with simultaneous text analysis, and teacher-led explanations followed by student recitation. Despite the varied approaches, the overarching aim remains comprehension of textbook content.²⁸

The use of blackboards, though sporadic, aids in teaching complex terminologies in disciplines like *Fiqh*, *Sarf*, and *Nahw*. Additionally, revision sessions are integral to pedagogy, wherein students, grouped under a peer leader, review lessons collaboratively, fostering active engagement and retention.²⁹ Extracurricular activities like the *Bazm-e-Adab* enhance public speaking and presentation skills. Held weekly, this program reserves five teaching periods for literary activities under expert guidance. Students' participation in national and international competitions underscores its effectiveness.³⁰ The annual *Khatam-e-Bukhārī* graduation ceremony serves dual purposes of academic culmination and spiritual reinforcement. Spanning multiple sessions, it includes lectures, Qur'ān recitations, and the ceremonial *Dastār Bandī* (binding the turban), promoting a sense of achievement and community among students.

Facilities

25 Fiyaz Khan, interview by Farman Ali, September 12, 2011.

26 Fiyaz Khan, interview by Farman Ali, September 12, 2011.

27 Fiyaz Khan, interview by Farman Ali, September 12, 2011.

28 Fiyaz Khan, interview by Farman Ali, September 15, 2011.

29 Fiyaz Khan Sawati, interview by Farman Ali, September 15, 2011.

30 Shah Nawaz Farooqi, interview by Farman Ali, December 7, 2011.

NU provides extensive support to its students, ensuring free education, accommodation, food, and essential supplies. Scholarships and travel allowances for vacations are provided to deserving students. Free medical care is available, albeit limited to non-severe conditions. The provision of clothing and toiletries further exemplifies institutional support.³¹ The library, a cornerstone of academic resources, houses over 20,000 books in multiple languages and subscribes to numerous religious periodicals. However, the absence of daily newspapers reflects the administration's stance against political distractions.³² Despite the robust system, NU faces notable limitations. The absence of internet facilities, recreational spaces, and on-campus canteens restricts students' holistic development. These gaps, particularly in digital connectivity, hinder access to contemporary educational resources and global discourse. NU's pedagogical methods and facilities reflect a strong commitment to Islamic education and student welfare. However, addressing infrastructural deficiencies and incorporating modern educational tools would enhance its academic and developmental framework, aligning it with contemporary educational standards.

The Role of NU's graduate in society

Nuṣrat-ul-'Ulūm (NU) Gujranwala has had a profound impact on society, particularly in the fields of religion, media, education, and politics. Its graduates have become influential in various sectors, including as imams, khatibs, teachers, authors, social workers, and politicians. This section focuses on the religious influence of NU graduates, highlighting their roles as religious leaders, educators, and reformers.

Religious Impact

Graduates of NU have played a significant role in religious life across Pakistan. Many serve as imams and khatibs in mosques, leading prayers and delivering sermons on occasions like Friday prayers, weddings, and funerals. They also help resolve family issues and offer free Qur'anic education to people of all ages. One example is Imam 'Aṭā'-ul-Momin, who transformed the lives of two men who, despite their age, learned to recite the Qur'an after persistent efforts guided by their imam.³³ In addition to their roles as religious leaders, NU graduates are also influential as religious teachers. Many teach in madrassas, schools, and colleges, imparting knowledge based on the *Dars-e-Nizāmī* curriculum. Notably, they promote Deobandi thought, although some have become more rigid in their sectarian beliefs.

Reformed Educational Programs

NU graduates have also initiated short-term educational programs to spread Islamic knowledge. Courses like *Dars-e-Qur'an*, *Fahm-e-Din*, and *Khatm-e-Nabuwwat* are offered to students during school vacations to increase awareness of essential Islamic teachings. These programs, particularly the *Fahm-e-Din* course, have gained popularity among diverse groups, covering topics such as the five pillars of Islam, ethics, and peaceful coexistence.

Establishment of Religious Institutions

Many NU graduates have established madrassas across Pakistan, contributing to the growing network of Islamic schools. These madrassas, often linked to mosques, provide religious education to a wide range of students. Some notable madrassas founded by NU graduates include *Jami'ah Hanafiyah Ta'lim-ul-Islam* in Jhelum, *Fattah-ul-'Ulūm* in Gujranwala, and *Jami'ah Qasmiyah* in Gujranwala. The number of madrassas continues to increase, further solidifying the religious influence of NU graduates. Overall, NU's graduates have made significant contributions to the religious landscape in Pakistan through their leadership, teaching, and

31 Fiyaz Khan Sawati, interview by Farman Ali, September 20, 2011.

32 Muhammad 'Abdullah, interview by Farman Ali, October 11, 2011.

33 'Aṭā'-ul-Momin, interview by Farman Ali, February 15, 2012.

establishment of educational institutions, helping to spread and preserve Islamic knowledge in the community.

Educational Impact of NU Graduates

The graduates of NU have significantly influenced education by establishing madrassas that integrate religious and contemporary curricula. These madrassas, often affiliated with *Wafāq-ul-Madāris*, provide education at least up to the middle level, enabling students to pursue advanced religious studies like *Dars-e-Nizāmī*. Many also offer contemporary education up to matriculation, FA, and BA levels, such as *Jami'ah Hanafiyah Qadariyah*. This dual education system has positively impacted literacy rates in Gujranwala and across Pakistan, providing free education and inspiring private institutions like *Iqra' Rowzat-ul-Atfaal* school system to follow similar models. NU has also established contemporary education departments for boys and girls. Its graduates hold teaching positions in government and private institutions, which lists notable educators in colleges like Government *Zamindar* College, Gujrat, and universities like FC College, Lahore. Beyond teaching, NU alumni contribute to educational policymaking, with figures like Zahid-ul-Rashidi actively participating in conferences and initiatives.³⁴ This combination of religious and contemporary education fosters a holistic learning approach, influencing societal attitudes toward education and boosting literacy rates. In the next section, the focus shifts to the graduates' role in media and their societal impact.

Media Impact of NU Graduates

The graduates of NU have significantly influenced society through print and electronic media. This section explores their contributions, particularly through writing and publishing, which have left a profound impact on contemporary Muslim discourse.

Print Media: Books

NU graduates have produced a diverse body of work that addresses religious, educational, and societal needs. Their writings cover topics such as beliefs, biographies, polemics, and contemporary Islamic issues, presented in academic formats and tailored to meet societal demands.

Fiyaz Khan Sawati: he is the current *muhtamim* of NU, graduated in 1989 and is the author of 22 books. His works focus on beliefs, biographies, polemics, and *Dars-e-Nizāmī* textbook translations. Notable works on beliefs include *Ahkam-e-Hajj*³⁵, *Ahkam-e-Umrah*³⁶, *Ahkam-e-Ramazan*³⁷, and *Ahkam-e-Qurbani*³⁸, which provide practical guidance for rituals such as pilgrimage and fasting. His biographical writings include accounts of figures like Imam Abu Hanifah (699–767), and Shah Wali Allah (1703–1762). His polemical works, such as *Namaz main Naf kay Nichay Hath Bandhnay ka Hukm*³⁹ and *Bis Tarawih*⁴⁰, address debates within Islamic jurisprudence. Sawati's contributions to *Dars-e-Nizāmī* include translations and interpretations of key texts, such as *Karimah Sa'di*⁴¹ and *Faiz-ul-Qur'an*.⁴²

He has also written on women's issues, as in *Islam main Khawatin ka Maqam: Ta'lim wa Tabligh*⁴³, where he discusses women's roles in education and argues against door-to-door

34 Fiyaz Khan Sawati, interview by Farman Ali, February 13, 2012.

35 Fiyaz Khan Sawati, *Ahkām-e-Hajj* (Gujranwala: Idārah Nashr-o-Ishā'at NU, 1992).

36 Fiyaz Khan Sawati, *Ahkām-e-'Umrah* (Gujranwala: Idārah Nashr-o-Ishā'at NU, 1993)

37 Fiyaz Khan Sawati, *Ahkām-e-Ramazān* (Gujranwala: Idārah Tarwīj-e-Qur'an, n.d.)

38 Fiyaz Khan Sawati, *Ahkām-e-Qurbānī* (Gujranwala: Idārah Nashr-o-Ishā'at NU, 1995)

39 *Namāz Main Naaf Kay Neechay Hāth Bāndhne Kā Hukm* (Gujranwala: Idārah Nashr-o-Ishā'at NU, 2005)

40 *Bīs Tarāwih* (Gujranwala: Idārah Nashr-o-Ishā'at NU, n.d.)

41 *Karīmah Sa'dī* (Urdu translation) (Gujranwala: Idārah Nashr-o-Ishā'at NU, 2003)

42 *Fayd-ul-Qur'an* (Gujranwala: Idārah Nashr-o-Ishā'at NU, n.d.)

43 *Islām Main Khawātīn Kā Maqām Ta'lim wa Tabligh* (Gujranwala: Idārah Nashr-o-Ishā'at NU, 1998)

preaching by women. His recent publication, *Faiz-ul-Hadīth* 44, is a compilation of *Hadīth* published over several years in the *Monthly Nuṣrat-ul-'Ulūm*.

Saif-ul-Rahman Qasim: A 1983 graduate, Saif-ul-Rahman Qasim has authored approximately ten books, focusing on *Dars-e-Nizāmī* textbook commentaries and Islamic beliefs. His works on logic, etymology, and syntax include *Asas-ul-Mantiq* and *Miftah-ul-Sarf*.⁴⁵ On beliefs, his books such as *Nabi Karim ki Piyari Namazay* and *Islami 'Aqa'id* provide guidance on Islamic practices. He has also written on comparative religion, as in *Durus-e-Khatm-e-Nabuwwat*, which critiques false prophets, including Mirza Ghulam Ahmad (1835–1908), using historical and theological arguments.

Habib-u-Allah Dhairvi: Graduating in 1968, Habib-u-Allah Dhairvi is known for his polemical writings. His books, such as *Nur-ul-Sabah fi Tark-e-Raf'ul Yadayn*⁴⁶, challenge Ahl-e-*Hadīth* interpretations on raising hands during prayers. Another work, *Izhar-ul-Tahsin fi Ikhfa al-Tamin*,⁴⁷ defends the practice of saying "Ameen" silently. Dhairvi also engaged in theological debates with authors from opposing sects, exemplified by his book *Tawdih-ul-Kalam par aik Nazar*, which responds to critiques of *Deobandī* scholarship.

Qari Shams-ul-Rahman: Qari Shams-ul-Rahman, who graduated in 1993, specializes in *Qira'at* (recitation) and linguistic studies. His books include *Taz'in-ul-Qur'an*⁴⁸ and *Tuhfat-ul-Qarion*⁴⁹ Qur'ānic recitation principles, and *Mufid-ul-Tullab* on etymology and syntax.

Muhammad Aslam Shaikhupuri (1952–2012): A 1979 graduate, Shaikhupuri is a modern Qur'ānic interpreter and a prolific author whose works are widely disseminated online. Maulana Muhammad Aslam Sheikhupuri was assassinated in Karachi in 2012. His notable contributions include the five-volume *Tashi-ul-Bayan fi Tafsīr -ul-Qur'an*⁵⁰, a comprehensive exegesis, and *Ushaq-e-Qur'an kay Iman Afroz Waqi'at*⁵¹, which compiles inspiring anecdotes to strengthen faith. Shaikhupuri has also authored *Pachas Taqirayn*⁵², a guide for aspiring Islamic orators, and *Nida'ay Mimbar wa Mihrab*⁵³, a rhetoric manual for teachers. His *Dars-e-Sahih Muslim fi Takmilah Fath-ul-Mulhim*⁵⁴ is a comprehensive Urdu commentary on Sahih Muslim.

Abdul-Haq Khan Bashir: Abdul-Haq Khan Bashir, a 1983 graduate, is the *muhtamim* of *Madrassah Hayāt-ul-Nabī* Gujrat and a writer on polemics, biographies, comparative religion, and contemporary issues. His polemical works, such as *Qurbani ki Haqiqat*⁵⁵, defend Islamic practices against critics like Abdullah Chakralvi and Ghulam Ahmad Parvez. In *Pakistan aik Mazhabi Riyast ya Secular State*, Bashir argues for Pakistan's Islamic identity using statements from Muhammad Ali Jinnah and Allama Iqbal. His other works, like *Qādiyānī Nabuwwat kay Nashayb wa Faraz*⁵⁶, critique *Qādiyānī* beliefs.

44 *Fayḍ-ul-Hadīth* (Gujranwala: Idārah Nashr-o-Ishā'at NU, 1432 AH)

45 Saif-ul-Rahmān Qāsim, *Asās-ul-Manātiq Sharḥ Taisīr-ul-Manātiq* (Gujranwala: Jāmi'ah al-Ṣayyibāt lil Bināt al-Ṣāliḥāt, 1996)

46 Ḥabībullāh Dhairwī, *Nūr-ul-Ṣabāḥ fi Tark-e-Raf'ul Yadain Ba 'd-al-Ifṭitāḥ* (Daira Ismā'il Khān: Jāmi'ah Islāmīyah Ḥabīb-ul-'Ulūm, n.d.)

47 *Ihyār-ul-Taḥsīn fi Ikhfā' al-Tāmīn* (Gujranwala: Idārah Nashr-o-Ishā'at NU, 1983)

48 Qārī Shams-ul-Rahmān, *Taz'in-ul-Qur'an fi Sharḥ Jamāl-ul-Qur'an* (Gujranwala: Maktabah Shujā'at, 1997)

49 *Tuhfat-ul-Qārī* (Gujranwala: Maktabah Shujā'at, 1997)

50 Muhammad Aslam Shīkhūpūrī, *Tashī-ul-Bayān fi Tafsīr-ul-Qur'an* (Karachi: Maktabah Ḥalīmīyah, n.d.)

51 *Ushaq-e-Qur'an kay Imān Afroz Waqi'at* (Karachi: Maktabah Ḥalīmīyah, 2001)

52 *Pachās Taqirīn* (Karachi: Maktabah Ḥalīmīyah, n.d.)

53 *Nidā'ī Mimbar wa Mihrāb* (Karachi: Maktabah Ḥalīmīyah, 1419 AH)

54 *Dars-e-Ṣāḥīḥ Muslim fi Ḥu' Takmilah Fath-ul-Mulhim* (Karachi: Maktabah Ḥalīmīyah, 1418 AH)

55 'Abd-ul-Haq Khān Bashīr, *Qurbānī kī Haqiqat aur Faḏā'il wa Masā'il* (Gujranwala: Maktabah Ṣafḍaryah, n.d.)

56 *Qādiyānī Nabuwwat kay Nashā'ib-o-Farā'iz* (Gujrat: Ḥaq Chār Yār Academy, 1999)

Abdul Quddus Khan Qaran: a graduate of 1975, has authored numerous works in Islamic sciences, including polemics and interpretations of *Dars-e-Nizāmī* textbooks. His significant contributions include *Bukhari Sharif Ghair Muqallidin ki Nazar Mein*⁵⁷, where he highlights contradictions in nonconformist views on Bukhari's stances, and *Imam Bukhari ka 'Adilana Difa'*⁵⁸, which defends Imām Bukhārī against criticisms. He also wrote *Murwajah Qaza-e-'Umri Bid'at Hain*⁵⁹, refuting compensatory prayer practices deemed heretical. A trilogy defending his teacher Safraz Khan Safdar's writings against *Ahl-e-Hadīth* includes *Tasweer Bari Saf Hai Sabhi Jan Gaye*.⁶⁰ His notable translations and interpretations include *Hamidiyah Sharh Rashidiyah*, *Al-Dars-ul-Waziha*, and *Khazain-e-Sunan*⁶¹, which interprets Sunan al-Tirmidhi's chapter on commerce.

Zahid-ul-Rashidi: graduated in 1969, is a prolific author and columnist specializing in contemporary issues. He addressed theological debates in *Atyab-ul-Kalam*⁶², exploring the recitation of the Qur'an during prayers. Zahid wrote extensively defending Islamic teachings and institutions, particularly in *Deeni Madaris ka Nisab-wa-Nizam*⁶³, where he counters criticisms of madrassas regarding their curriculum and alleged links to terrorism. His works, such as *Asray Hazir main Ijtihad*⁶⁴, emphasize the need for *Ijtihad* (independent reasoning) in addressing modern issues like cloning and gang rape. Other notable works include *Hudood Ordinance aur Tahaffuz Niswaan Bill*⁶⁵, analyzing the controversies during Pervez Musharraf's regime, and *Jamia Hafsa ka Sanihak*⁶⁶, discussing the *Lāl Masjid* incident. In *Muttahida Majlis-e-Amal: Tawaqu'at aur Karkardagi*⁶⁷, he critiques the MMA's political performance during 2002-2007.

Aziz-ul-Rahman: a 1963 graduate, focused on translations, including Shah Rafi'ul-Din's (1749–1818 CE) *Tafsīr Ayat-e-Noor*⁶⁸. and *Bakashf-ul-Rin*.⁶⁹ The original name of the book is *Kashf-ul-Rīn*. However, it has been wrongly printed in the book as *Bakashf-ul-Rīn*. This discrepancy is noted by the author to clarify the correct title of the work. Abdul Shakoor, who graduated in 1397 AH, serves as a government Mufti in Kashmir and authored the biography of Abdul Matin⁷⁰, a graduate of *Dar-ul-Uloom Deoband*. Hammad al-Zahravi, younger brother of Zahid-ul-Rashidi, specializes in beliefs and textbooks. His works include *Ma'arif-ul-Iman*⁷¹ and *Ma'arif-e-Namaz*⁷² on Islamic beliefs, and *Ma'arif-e-Qaida*⁷³, a treatise for Qur'an learners.

57 'Abd-ul-Quddūs Khān Qārān, *Bukhārī Sharīf Ghair Muqallidīn kī Nazar Mein* (Gujranwala: Maktabah Saḍdaryah, 1998)

58 Abd-ul-Quddūs Khān Qārān, *Imam Bukhārī kī 'Adlīnah Difā'* (Gujranwala: 'Umar Academy, 2009)

59 Abd-ul-Quddūs Khān Qārān, *Murwajah Qa'ā' 'Umri Bid'at Haiñ* (Gujranwala: 'Umar Academy, 1997)

60 'Abd-ul-Quddūs Khān Qārān, *Taswīr Bari Bāf Haiñ Sabhī Jān Gay* (Gujranwala: 'Umar Academy, 2003)

61 'Abd-ul-Quddūs Khān Qārān, *Hamīdīyah Sharh Rashīdīyah* (Gujranwala: 'Umar Academy, 1993)

62 Zahid-ul-Rashidi, *Atyāb-ul-Kalām* (Gujranwala: Idārah Nashr-o-Ishā'at NU, n.d.)

63 Zahid-ul-Rashidi, *Dīnī Madāris kā Niṣāb-wa-Nizām* (Gujranwala: al-Sharī'ah Academy, 2007)

64 Zahid-ul-Rashidi, *'Asrī Hadārī main Ijtihād* (Gujranwala: al-Sharī'ah Academy, 2008)

65 Zahid-ul-Rashidi, *Hudūd Ordinance aur Tahaffuz Niswān Bill* (Gujranwala: al-Sharī'ah Academy, 2008)

66 Zahid-ul-Rashidi, *Jāmi'ah Haḍḍah kā Sanī'ah: Hālāt Wāqī'āt aur Dīnī Qayādāt kā Lā'ha 'Amal* (Gujranwala: al-Sharī'ah Academy, 2007)

67 Zahid-ul-Rashidi, *Mutaḥaddah Majlis-e-'Amal: Tawq'āt aur Kārkardgī* (Gujranwala: al-Sharī'ah Academy, 2007)

68 Azīz-ul-Rahmān, *Tarjama Tafsīr Ayat al-Nūr* (Gujranwala: Maktabah Ḥafīzīyah, n.d.)

69 Azīz-ul-Rahmān, *Tarjama Bakashf-ul-Rīn* (Taxilla: Maktabah 'Ubaid-u-Allāh Anwar Academy, 1991)

70 'Abd-ul-Shakūr, *Tazkarat-ul-Matīn* (Azād Kashmir: Maktabah Muftī 'Abd-ul-Matīn Society, 1984)

71 Ḥammād al-Zahrāvī, *Ma'ārif-ul-'Ilmān* (Gujranwala: Nadwat-ul-Ma'ārif Gakhar, 1996)

72 Ḥammād al-Zahrāvī, *Ma'ārif-e-Namāz* (Gujranwala: Nadwat-ul-Ma'ārif Gakhar, 1998)

73 Ḥammād al-Zahrāvī, *Ma'ārifī Qā'idah* (Gujranwala: Nadwat-ul-Ma'ārif Gakhar, 2003)

Mahr Muhammad: he is known for his polemical works, authoring over a dozen books refuting *Ahl-e-Tashayyu'* beliefs, including *Shia Hazrat se Aik So Sawalat*⁷⁴, *Suni Sacha Mazhab Hai*⁷⁵, and *Adalat-e-Sahaba Akram*. His book *Musalman Kisay Kehty Hain* comprehensively explains Islamic beliefs. Muhammad Ashraf Mujaddadi translated *Amal al-Yawm wa'l-Laylah* and *Athar-ul-Sunan*⁷⁶ into Urdu. Saeed-ul-Rahman Alvi, who graduated in 1966 and later earned advanced degrees, authored works in polemics, translations, and biographies. His trilogy refuting Shia beliefs includes *Afkar-e-Shia*, *Waqi'ah Karbala wa Marasim 'Iza*, and *Ahl-e-Bayt Nabuwwat*. He translated notable works like Imam Ghazali's *Kimya'y Sa'adat*, Ibn Sirin's *Tabir-ul-Ruya*, and 'Urwah bin Zubair's *Maghazi Rasul*. His biographies include *Khulafa-e-Rashidin* and works on figures like Muhammad Ali Jalandhari (1895–1971).

Abdul Latif Mas'ud: an expert in apologetics and comparative religion, authored *Tahrif-e-Bible Bazuban-e-Bible*⁷⁷, highlighting interpolations in the Bible, focusing on Matthew, and expanding his research to other biblical texts. He compared the Qur'an and the Bible in terms of authenticity. His other notable work, *Mas'alah Raf'a Nozool-e-Masih*⁷⁸, refutes *Mirzaiyat* beliefs.

Shah Nawaz Faruqi: a graduate of 2005, is a renowned speaker invited to religious programs across Pakistan. His speeches, compiled by a student named Faisal Aftab, have been published in books such as *Fazeelat wa Haqiqat Hamd-o-Naat*⁷⁹, *Difa'-e-Sahaba ki Ahmiyat*⁸⁰ and *'Ali Mu'awiyah Bhai Bhai*.⁸¹ These works focus on the significance of religious devotion and harmony among early Islamic leaders.

Muhammad Imran Siddiqi: another graduate, authored a book elaborating on the significance, virtues, and issues related to Ramadan fasts. His work serves as a detailed exploration of this key pillar of Islam.

Mufti Muhammad 'Isa: a prolific author, specializes in various fields, including beliefs, translation, biographies, etymology, syntax, and jurisdiction. His treatise *Ara-al-Ajila fi Biyan ma Uhillā Bihī lighair-Allah*⁸² addresses the prohibition of foods sacrificed in the name of entities other than Allah. In etymology, he authored *I'jaz-ul-Sarf*⁸³ and *Rahima bar Tazmin Karimah*⁸⁴, while his work *I'jaz-ul-Nahw*⁸⁵ focuses on Arabic syntax. He translated Ibn Jowzi's (1116–1201) biography of Hasan al-Basri (d. 728) and penned *Chashma-e-Hayat*⁸⁶, a biography of Muhammad Bakhsh Ghormani (1830-1907). His jurisdictional work *Al-Ta'id li-A'immah al-Muslimin*⁸⁷ defends Imam Abu Hanifah against critique

An analysis of the works produced by NU graduates reveals a distinct focus on various domains of Islamic scholarship, with notable trends in their intellectual output. The analysis is based on a total of 121 books I have accessed, providing a comprehensive overview of the data gathered, reflecting a broad range of sources and topics.

74 Mahr Muhammad, *Shi'ah Hazrat se Aik So Sawālāt* (Gujranwala: Maktabah 'Uthmāniyah, n.d.)

75 Mahr Muhammad, *Sunī Sachā Mazhab Hai* (Gujranwala: Maktabah 'Uthmāniyah, n.d.)

76 Ashraf Mujaddidī (Trans.), *Athār-ul-Sunan* (Gujranwala: Maktabah Ḥusayniyah, 1991)

77 'Abd-ul-Latīf Mas'ūd, *Ta'ārīf-e-Bible Bazubān Bible, Hīsha Engīl Mattī* (Daska: 'Ālmī Majlis-e-Taḥāfuz Khatm-e-Nabuwwat, n.d.)

78 'Abdul Latīf Mas'ūd, *Mas'alah Raf' Nozūl-e-Masīh* (Multan: 'Ālmī Majlis-e-Taḥāfuz Khatm-e-Nabuwwat, 1997)

79 Shāh Nawāz Fārūqī, *Faḍīlat wa Haqīqat Hamd-o-Naat* (Gujranwala: Maktabah Ma'ārif-ul-Ṣahābah, 2008)

80 Shāh Nawāz Fārūqī, *Difā' Ṣahābah kī Ahmīyat* (Gujranwala: Maktabah Ma'ārif-ul-Ṣahābah, 2009)

81 Shāh Nawāz Fārūqī, *'Alī Mu'āwīyah Bhā'ī Bhā'ī* (Gujranwala: Maktabah Ma'ārif-ul-Ṣahābah, 2009)

82 Muftī Muhammad 'Isā, *Arā'-al-Ajīla fī Bayān Mā Uhillā Bihī Liḡayr-Allah* (Gujranwala: Maktabah al-Muftī, n.d.)

83 Muftī Muhammad 'Isā, *I'jāz-ul-Ṣarf* (Gujranwala: Maktabah al-Muftī, n.d.)

84 Muftī Muhammad 'Isā, *Rahimā bar Tā'āmīn Karīmāh* (Gujranwala: Maktabah al-Muftī, n.d.)

85 Muftī Muhammad 'Isā, *I'jāz-ul-Nahw* (Gujranwala: Maktabah al-Muftī, n.d.)

86 Muftī Muhammad 'Isā, *Chashma-e-Hayāt* (Gujranwala: Maktabah al-Muftī, n.d.)

87 Muftī Muhammad 'Isā, *al-Taqdīr al-A'imat-ul-Muslimīn* (Gujranwala: Maktabah al-Muftī, n.d.)

1. 32% of the books authored by NU graduates focus on polemics, primarily aiming to refute the beliefs and practices of *Shī'a*, *Wahābī*, and *Barelwī* sects. These works often present arguments and critiques against these groups' interpretations of Islamic teachings, reflecting the deep sectarian divisions within Islamic thought. Scholars engage in theological debates, defending the Sunni interpretation and presenting counterarguments against divergent beliefs. This emphasis on sectarian polemics suggests a strong inclination to safeguard orthodoxy and reinforce the unity of the Sunni tradition.
2. 20% of the works are translations and interpretations of *Dars-e-Nizāmī* textbooks. *Dars-e-Nizāmī* is a classical curriculum for Islamic education, primarily focused on traditional Islamic sciences such as jurisprudence (*fiqh*), theology (*aqīdah*), and *Hadīth* studies. The translations and commentaries help make these foundational texts more accessible to students and scholars, often aimed at preserving and disseminating traditional Islamic knowledge. This body of work highlights the graduates' commitment to classical Islamic scholarship.
3. 11% of the writings consist of biographies of notable Islamic figures, such as companions of the Prophet, early scholars, and other important figures in Islamic history. These works serve to provide educational narratives that emphasize moral virtues and exemplary lives for contemporary Muslims to emulate.
4. 8% of the books address Islamic beliefs, with discussions on the fundamental aspects of faith such as the oneness of God (Tawhid) and the sanctity of Islamic rituals like sacrificial practices. These writings focus on clarifying the core tenets of Islam and defending them against misinterpretations or distortions.
5. 7% of the works engage with contemporary issues, addressing legal reforms, social challenges, and modern-day concerns such as human rights and political Islam. Scholars like Zahid-ul-Rashidi, Ammar Nasir, and Abdul Haq Khan Bashir have contributed to these discussions, urging Islamic scholars to consider contemporary dilemmas through Ijtihad (independent reasoning).
6. 6% of the writings focus on comparative religion, particularly the refutation of Christian and Ahmadiyya doctrines. These scholars aim to counter perceived theological inaccuracies in these faiths and highlight the unique aspects of Islam.
7. 4% of the scholars' works delve into hermeneutics, the interpretation of the Qur'ān and *Hadīth*. This field is crucial for ensuring that Islamic texts are understood and applied in the contemporary context.
8. Lastly, 12% of the writings fall under miscellaneous topics, covering a range of subjects that may not fit neatly into other categories but contribute to the broader Islamic intellectual tradition.

In sum, NU graduates' scholarly output reflects a strong commitment to defending traditional Islamic beliefs, preserving classical knowledge, and engaging with contemporary issues, although their work largely centers on polemics and sectarianism.

STATISTICAL ANALYSIS OF NU WRITINGS



These scholars significantly contributed to Islamic thought, polemics, and translations, defending and enriching the understanding of religious teachings and addressing contemporary challenges. The document concludes that NU scholars have made significant contributions to Islamic sciences, addressing the intellectual needs of their community. However, their emphasis on polemics and curriculum-related writings (52% of their output) reflects a tendency toward sectarian discourse. This focus suggests that madrassas play a role in perpetuating sectarianism within Islamic scholarship. While their works enrich religious studies, a broader approach to contemporary issues and interfaith dialogue might foster greater unity and relevance in modern contexts.

Religious Journalism

NU graduates have had a profound influence on religious journalism in Pakistan. They have contributed to the religious discourse by publishing various religious magazines and columns. The journals and columns they have written serve as platforms to promote Islamic thought and to counter misconceptions about Islam in modern society. Through their publications, they have not only spread religious knowledge but have also attempted to provide solutions to the socio-political and religious challenges faced by the Muslim community.

Journals Published by NU Graduates

Several journals have been published by NU graduates, with each one having distinct objectives and areas of focus. Some of the prominent journals include:

Mahnāmah al-Sharī'ah (Gujranwala): edited by Ammar Nasir, this journal, which began in 1989, aims to bridge the gap between Islamic injunctions and contemporary issues. The journal focuses on issues such as tolerance, cooperation among different Islamic schools of thought, and the challenges posed by Western civilization to the Muslim world. This magazine also encourages objective and impartial discourse, welcoming columns from various Islamic perspectives.⁸⁸

Mahnāmah Nuṣrat-ul-'Ulūm (Gujranwala): Edited by Muhammad Fiyaz Khan Sawati, this journal has been publishing since 1992. It is considered one of the most influential religious magazines among madrasa graduates. This publication covers Islamic education and issues related to Islamic sciences, along with the ideological stances of various Islamic movements.

Mahnāmah Ḥaq Chār Yār (Lahore): This journal, led by Muhammad Zuhur-ul-Hussain, has a more denominational approach, defending the beliefs and thoughts of the Deobandi school of thought, particularly in response to criticisms from the *Ahl-e-Tashīr*. The magazine also focuses on refuting misconceptions about the companions of Prophet Muhammad (PBUH), with regular

⁸⁸ www.alshria.org To see the previous copies of the magazine visit, the website

columnists discussing issues related to Islamic history, such as the *Yazidī* faction and the teachings of Sayyid Hussain Ahmad Madni.

Mahnāmah Hādī (Karachi): Edited by Mushtaq Ahmad Abbasi, this journal focuses on Islamic mysticism (Tasawwuf) and the reformation of the Muslim Ummah. It aims to inspire Muslims to return to the spiritual teachings of Islam.

Al-Mufakkirah al-Islamiyah (Gujrat): Established in 2006 by Muhammad ‘Umar ‘Uthmani, this journal deals with the challenges faced by the Muslim world, including political issues and the influence of Western civilization on Islamic societies. It strives to raise awareness of Islamic values and teachings and is highly regarded for its scholarly approach.

Mahnāmah Şafdar (Gujrat): Launched in 2011 under the editorship of Jamil-ul-Rahman Abbasi, this journal focuses on defending the Deobandi school of thought, often engaging in polemics against the shī‘a, Wahabi, and other sects within Islam.

These journals have become vital sources for NU graduates to communicate their beliefs, ideas, and critiques regarding contemporary Islamic issues, both within Pakistan and globally. They are a means through which these graduates promote their vision of Islamic unity, the importance of traditional Islamic values, and the need for a return to Islamic governance.

Famous Columnists

NU graduates who write regular columns in leading newspapers and magazines also contribute significantly to religious discourse. Some prominent columnists include:⁸⁹

1. Zahid-ul-Rashidi: A well-known columnist since 1965, he has written for several newspapers, including Daily Pakistan, Daily Islam, and Daily Ausaf. His columns focus on the importance of an Islamic system, the negative impact of Western philosophy, and defending Islamic law against modernist critiques. He has been writing for over four decades, thus making him one of the longest-serving religious columnists in Pakistan.
2. Muhammad ‘Umar ‘Uthmani: The chief editor of *Al-Mufakkirah al-Islamiyah*, Uthmani writes about political issues, particularly focusing on the problems faced by Pakistan, such as the "War on Terror." He is an advocate of unity among the Muslim Ummah and emphasizes the need for strong political policies to uphold Pakistan’s sovereignty and stability.
3. Khubbib Ahmad Khan: Known for his columns in Daily Islam, Khan writes about the socio-political issues in Pakistan. His columns often advocate for the unity of religious political parties and criticize the *Barelvi* school of thought, notably on issues like the celebration of *Milād-ul-Nabī*.
4. ‘Ammar Khan Nasir: Editor of Monthly *al-Shari‘ah*, Nasir specializes in Islamic law and advocates for its implementation in Pakistan. He addresses issues such as the objections raised by modernist scholars against Islamic law and campaigns for its enactment over Western legal systems.
5. Muhammad Aslam Shaikhopuri: A columnist for Weekly *Zarb-e-Momin*, he focuses on the resurgence of Islam, particularly through the teachings of the Qur’ān. He is a vocal advocate for the revitalization of the Muslim Ummah through unity and a return to Qur’ānic principles.⁹⁰

Social Impact

Beyond their work in journalism, NU graduates have also contributed to society in numerous ways, especially through their efforts to improve the social and economic conditions of the people in their communities.

89 Ali, Farman. *Christian Muslim Religious Education and Society: A Comparison of Gujranwala Theological Seminary and Nuşrat-ul-‘Ulūm*. MPhil diss., International Islamic University, Islamabad, 2012, 190-192.

90 Ali, Farman. *Christian Muslim Religious Education and Society: A Comparison of Gujranwala Theological Seminary and Nuşrat-ul-‘Ulūm*. MPhil diss., International Islamic University, Islamabad, 2012, 192-196.

1. Free Dispensaries: Some NU graduates have established free dispensaries to provide healthcare to the poor. Notable graduates involved in these initiatives include Zahid-ul-Rashidi and Gulzar Ahmad. While the social impact is limited, these dispensaries serve as vital points of support for impoverished communities in places like Gujranwala and Chuniyan.
2. Libraries: NU graduates have also contributed to the establishment of libraries within madrassas. The NU Library is a significant resource, housing over 25,000 books in various languages, including English, Arabic, and Urdu. The library plays an important role in supporting scholarly research, especially for M.Phil. and Ph.D. students in the fields of Islamic studies and theology.
3. *Dār-ul-Iftā*: Each madrasa under NU's affiliation runs a *Dār-ul-Iftā*, which provides religious guidance and answers the queries of the public. These institutions help in spreading Islamic teachings and resolving religious issues faced by the community.

Political Impact

NU graduates have also played a major role in Pakistan's political landscape, particularly through their participation in Islamic movements and their alignment with the *Jami'at 'ulāmā -e-Islam* (JUI). Their involvement has been critical in numerous movements aimed at Islamizing Pakistan's political system.

1. Islamization Movements: Graduates from NU have taken part in important movements, such as the Non-Cooperation Movement (1973), *Khatm-e-Nubuwwat* Movement (1974), and *Tahrik-e-Nizam-e-Mustafa* (1977). These movements aimed to uphold Islamic values in Pakistan's governance and oppose secularization and Westernization.
2. Prominent Political Figures: Sayyid Shams-ul-Din (1944-74), a graduate of NU served as Deputy Speaker during the inaugural session of the Balochistan Assembly on May 2, 1972. The assembly only lasted for ten months, before the Federal Government of Zulfikar Ali Bhutto dismissed the Provincial Government of Balochistan on 13 February 1973. On 13 March 1974, Shams-ud-din was driving home to Zhob along with one of his friends. His friend shot him thrice in the head from behind the driver's seat. His political career was marked by his efforts to eliminate the influence of *Qādiyānīyyat* and foreign interference in Balochistan.
3. Sayyid 'Abdul Malik Shah, a senior member of JUI, Shah played an instrumental role in Islamic political movements in Pakistan and remained a key figure in JUI until his death in 2011.

In conclusion, NU graduates have left a lasting impact on multiple facets of Pakistani society. Through their journals and columns, they have contributed significantly to the discourse on Islamic thought and practice, both in Pakistan and globally. Their social impact, including the establishment of dispensaries, libraries, and *Dār-ul-Iftās*, has also played an important role in uplifting the socio-economic conditions of the Muslim community. Finally, their involvement in political movements and Islamic organizations such as *Jami'at 'ulāmā -e-Islam* has helped shape Pakistan's political and ideological landscape, advocating for the Islamization of society and government. Thus, the graduates of NU have played a crucial role in promoting Islamic values, improving social welfare, and contributing to political activism in Pakistan.

Conclusion

The study on *Nuṣrat-ul-'Ulūm* Gujranwala comprehensively examines its pivotal role in nurturing religious leadership and addressing Pakistan's socio-religious dynamics. Established in 1952, this seminary has significantly shaped Islamic education and leadership by producing graduates who serve as Imams, educators, social reformers, and political activists. The curriculum combines classical Islamic sciences with contemporary education, fostering scholars

capable of addressing modern challenges while preserving traditional Islamic heritage. *Nuṣrat-ul-'Ulūm*'s contributions are multi-faceted. In religious education, it has developed an extensive framework emphasizing Qur'anic memorization, *Tajwid*, and *Dars-e-Nizāmī*. Its unique curriculum integrates traditional disciplines with modern issues like human rights and interfaith dialogue. Moreover, its emphasis on spiritual training and critical thinking cultivates holistic leaders capable of guiding communities ethically and intellectually. The study highlights the diverse roles of its alumni, ranging from establishing madrassas and promoting Islamic education to contributing to print and electronic media. Alumni writings encompass polemics, *Dars-e-Nizāmī* commentaries, biographies, and contemporary issues, enriching Islamic scholarship. However, the emphasis on sectarian polemics reveals the institution's tendency to focus on defending Deobandi orthodoxy, which may limit broader interfaith and intra-faith engagements. In societal development, *Nuṣrat-ul-'Ulūm* graduates have initiated social welfare programs, established libraries, and provided healthcare through free dispensaries. Their influence extends to religious journalism, where they have fostered critical discourse on Islamic values, governance, and socio-political challenges. The journals and columns by alumni not only defend Islamic teachings but also advocate for unity and address modern dilemmas.

Politically, the graduates have played key roles in Pakistan's Islamic movements and governance, emphasizing the integration of Islamic principles into the state. Their participation in movements like *Khatm-e-Nubuwwat* and contributions to organizations like *Jami'at 'ulāmā-e-Islam* demonstrate their commitment to shaping Pakistan's ideological landscape. Despite these achievements, the study underscores areas for improvement. The heavy focus on polemics could be balanced with a greater emphasis on inclusive interfaith dialogue and addressing contemporary global challenges. The absence of modern educational tools like digital resources at the seminary also limits its capacity to prepare graduates for evolving societal demands. In conclusion, *Nuṣrat-ul-'Ulūm* Gujranwala exemplifies the transformative potential of Islamic seminaries in shaping religious discourse and societal development. Its graduates continue to influence Pakistan's religious, educational, and political spheres profoundly. However, fostering inclusivity and modernizing educational practices could further enhance its impact, aligning traditional Islamic education with the needs of contemporary Muslim societies. This study provides valuable insights into the ongoing evolution of religious education and leadership in Pakistan.

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