

# Survey of Religious Education

2024 TAICEP Annual Conference  
Quebec City, Quebec, Canada



## Today's Training Team

1

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## Housekeeping

- Housekeeping items that are important to us
- Political statement disclaimer:

*The information on this website and associated databases is provided for educational and informational purposes only. Location references, publications, and other resources may be listed under commonly used names of countries, regions, and territories. The manner of their listing does not represent statements of cultural, historical, political, or social opinions or facts by TAICEP or its members. All nomenclature used is a guide to research educational systems irrespective of geopolitical geographic considerations, past, present or future.*



## Education in the Holy See

Shelby and Lindsey



Image sources: <https://cdn.britannica.com/89/92989-004-7C74F24F.jpg>  
<https://www.pcj.edu/wp-content/uploads/2024/06/DSC02212-e1719242915734.jpg>  
<https://dhs.edu/wp-content/uploads/2022/03/students-web.jpeg>

## About the Holy See

Official Name	<i>Status Civitatis Vaticanae</i> (Latin) <i>Stato della Città del Vaticano</i> (Italian)
Capitol	Vatican City (de facto) Extraterritorial properties around Rome, Italy
Official Language	Italian
Religion	Roman Catholic
Type of Government	Unitary Christian theocratic elective absolute monarchy
Legislature	Pontifical Commission
Year of Independence	1929
Area	0.19 miles <sup>2</sup>
Population	453 (as of 2019)
Currency	Euro (€) (EUR)
Year of Signing Bologna Declaration	2003

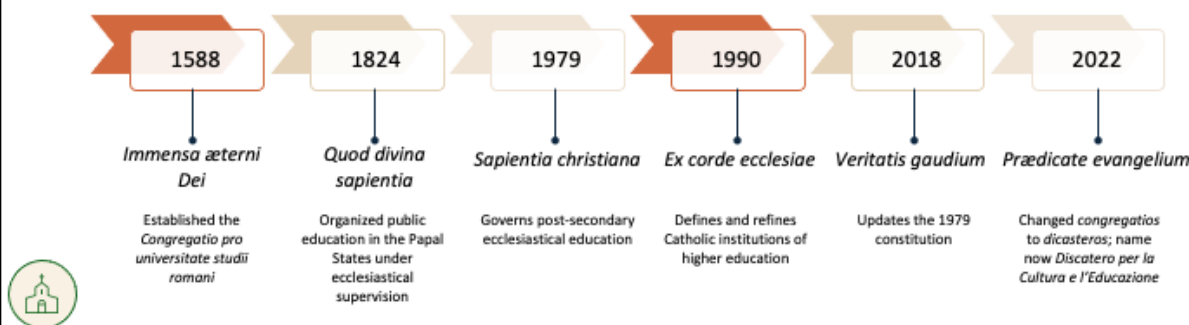


## Degree-Granting HEIs in the Holy See



Image source: Finocchietti (2017), slide 7

## Apostolic Constitution

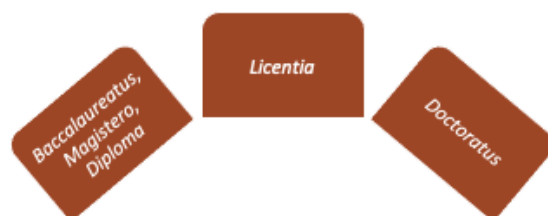


## Higher Education Credentials in the Holy See

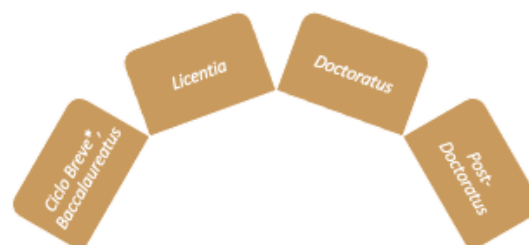
Ecclesiastical Faculty and Specialized Areas of Study		
Philosophy	Theology	Canon Law
Ancient Near Eastern Studies	Arabic and Islamic Studies	Biblical Studies
Bioethics	Christian and Classical Letters	Christian Archaeology
Church History	Educational Sciences	Foundations & Perspectives for a Culture of Unity
Law	Liturgy	Missiology
Oriental Studies	Psychology	Religious Sciences
Sacred Music	Social Communications	Social Sciences
Spirituality	Studies on Marriage and the Family	

## Higher Education Credentials in the Holy See

### Pre-Bologna (until 2009-2010)



### Post-Bologna (since 2010-2011)



\*-First awarded around 2005

## Pre-Bologna Credentials – Undergraduate Level

Credential Name	Credential Name (English)	Length	Admissions Requirement
<i>Baccalaureatus in Iure Canonico</i>	Baccalaureate in Canon Law	2 years	Secondary school leaving certificate in country of education
<i>Baccalaureatus in Philosophia</i>	Baccalaureate in Philosophy	2 years	Secondary school leaving certificate in country of education
<i>Baccalaureatus in Religionis Scientia</i>	Baccalaureate in Religious Science	3 years	Secondary school leaving certificate in country of education
<i>Magistero</i> at secondary level	Teacher at secondary level	4 years	Secondary school leaving certificate in country of education
<i>Diploma in Theologia Pastoralis</i>	Pastoral Theology Diploma	1 year	<i>Baccalaureatus in Theologia</i>
<i>Baccalaureatus in Theologia</i> (5-year option)	Baccalaureate in Theology	5 years	Secondary school leaving certificate in country of education
<i>Sexennium Philosophico-Theologicum</i>	Philosophical-Theological Six Years	6 years	Secondary school leaving certificate in country of education
<i>Magistero</i> at post-secondary level	Teacher at post-secondary level	2 years	<i>Baccalaureatus in Theologia</i> , <i>Licentia in Iure Canonico</i> , <i>Licentia in Philosophia</i> , OR <i>Licentia in Religionis Scientia</i>
<i>Magistero in Religionis Scientia</i>	Teacher in Religious Science	2 years	<i>Baccalaureatus</i>
<i>Diploma in Religionis Scientia</i>	Diploma in Religious Science	3 years	<i>Baccalaureatus</i>



## Pre-Bologna Credentials – Graduate Level

Credential Name	Credential Name (English)	Length	Admission Requirement
<i>Iurisprudentia in Iure Canonico</i>	Jurisprudence in Canon Law	1 year	<i>Baccalaureatus in Theologia</i>
<i>Licentia in Iure Canonico</i>	Licentiate in Canon Law	3 years	<i>Baccalaureatus in Iure Canonico</i> OR <i>Baccalaureatus in Theologia</i>
<i>Licentia in Philosophia</i>	Licentiate in Philosophy	2 years	<i>Baccalaureatus in Philosophia</i>
<i>Licentia in Religionis Scientia</i>	Licentiate in Religious Science	2 years	<i>Baccalaureatus in Religionis Scientia</i>
<i>Licentia in Theologia</i>	Licentiate in Theology	2 years	<i>Baccalaureatus in Theologia</i>
<i>Doctoratus in Iure Canonico</i>	Doctorate in Canon Law	Varied	<i>Licentia in Iure Canonico</i>
<i>Doctoratus in Philosophia</i>	Doctorate in Philosophy	2-3 years	<i>Licentia in Philosophia</i>
<i>Doctoratus in Theologia</i>	Doctorate in Theology	Varied	<i>Licentia in Theologia</i>



## Post-Bologna Higher Education Levels in the Holy See

### *Primo Ciclo*

- 2-3 years in length
- 120-180 ECTS

### *Secondo Ciclo*

- 2-3 years in length
- 120-180 ECTS

### *Tercero Ciclo*

- Length varies, but often 3 years
- Eligible for post-doctoral studies



## Qualifications Framework

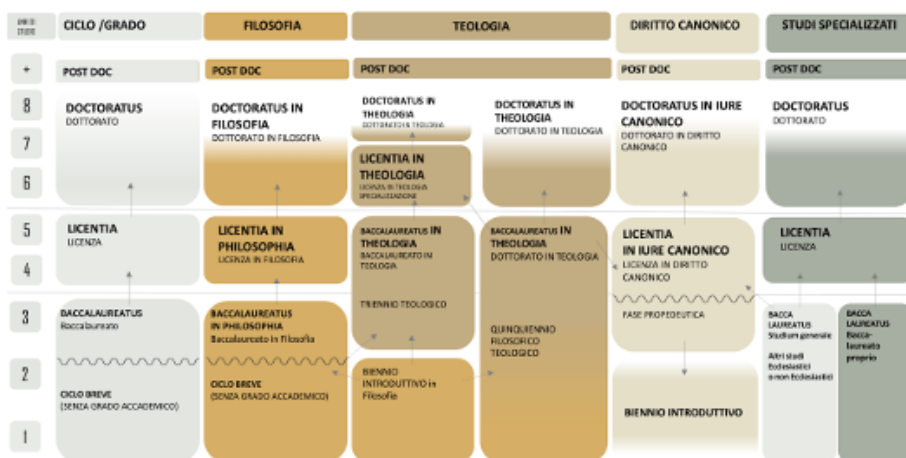
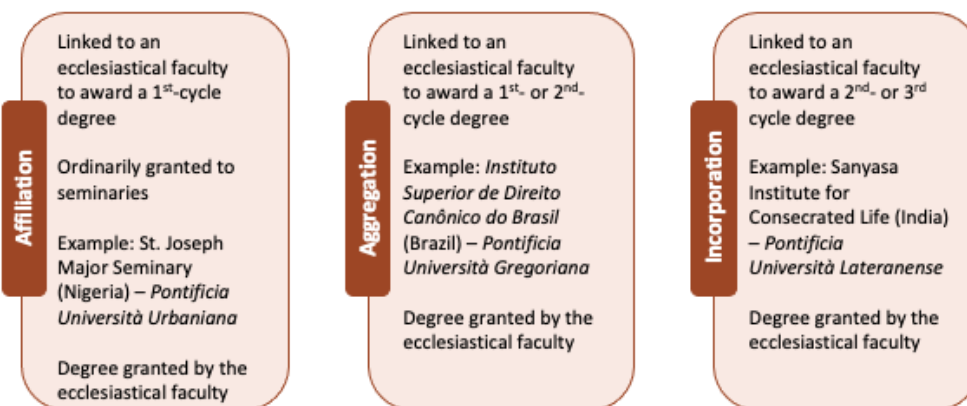


Image source: <https://www.dce.va/etc/designs/dce/release/library/main/images/qf-overview.png>

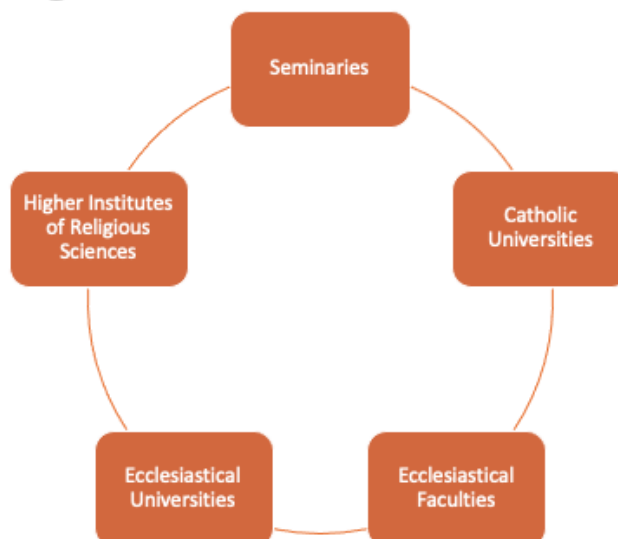
## Types of Relationships



Updated as of the first day of AY 2021-22 or AY 2022, depending on calendar



## Types of Higher Education Institutions



## Quality Assurance in the Holy See

### **Dicastery per la Cultura e l'Educazione**

- Dicastery for Culture and Education - since 5 June 2022
- Pre-June 2022, known as *Congregatio de Institutione Catholica (Studiorum Institutis)* [Congregation for Catholic Education-Institutions of Study]
- *Ricerca nell'Offerta Formativa* (Search Training Database):  
<http://www.educatio.va/content/cec/it/offerta-formativa.html>

### **AVEPRO**

- *L'Agenzia della Santa Sede per la Valutazione e la Promozione della Qualità delle Università e Facoltà Ecclesiastiche* (Holy See Agency for the Evaluation and Promotion of the Quality of Ecclesiastical Universities and Faculties)
- Created in 2007
- Evaluation reports available starting in 2011
- <https://www.avepro.va>





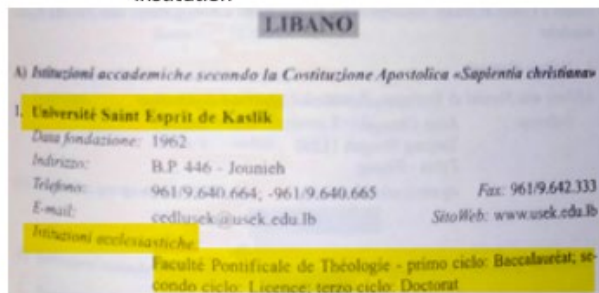
**WARNING**

**"PONTIFICAL"  
MAY NOT EQUAL  
HOLY SEE  
RECOGNITION!**

## Recognition Tips & Tricks



- *Index Editio 2005: Universitates et alia Instituta Studiorum Superiorum Ecclesiae Catholicae* published by Congregation de Institutione Catholica (de Seminariis at que Studiorum Institutis)
- Arranged by continent, then country, then institution



## Recognition Tips & Tricks

**Search Result**

1 **FACULTY** ECCLESIASTIC INSTITUTIONS

2 Asia

Lebanon

City

Faculty

(\*) required field

**SEARCH** 3

search result

**Faculté de Théologie (Université Saint-Esprit de Kaslik)**

Site: Kaslik

Address: Université Saint-Esprit de Kaslik,

**board** 4




## Recognition Tips & Tricks

**Faculté de Théologie (Université Saint-Esprit de Kaslik)**

**ADMINISTRATIVE DATA**

Name: Faculté de Théologie (Université Saint-Esprit de Kaslik)

Foundation date: 1961

Site: Kaslik

Address: Université Saint-Esprit de Kaslik,

Phone number: +961 8 500 500

Fax number: +961 8 500 100

E-mail: ftd@usl.edu.lb

Web site: ftd.usl.edu.lb

**ACADEMIC COMMUNITY**

Dean: Elias Jannhoury

**ACADEMIC PROGRAMMES**

Degree: 1<sup>st</sup> Cycle - Baccalauréat

Name: Baccalauréat en théologie

Discipline: Théologie

Language: French

Degree: 1<sup>st</sup> Cycle - Baccalauréat

Name: Baccalauréat en théologie

Discipline: Théologie

Language: Arab

Degree: 2<sup>nd</sup> Cycle - Licence

Name: Licence en théologie

Discipline: Théologie

Language: French

Degree: 3<sup>rd</sup> Cycle - Doctorat

Name: Doctorat en théologie

Discipline: Théologie

Language: French



- ## Is It a Holy See Credential?
- ### Sample #1

[illegible]

## Is It a Holy See Credential? Sample #1

**4. Salvatorian**  
*Affiliato alla Facoltà di Teologia - Pontificia Università Urbaniana*  
*Affiliato alla Facoltà di Filosofia - Pontificia Università Urbaniana*  
 Indirizzo: P.O. Box 1878  
 Morogoro  
 E-mail: sipt-tz@urbaniana.edu      SitoWeb: www.sipt-tz.urbaniana.edu

Image source: Index Editio 2005, p. 57



## Is It a Holy See Credential? Sample #1

**Pontificia Universitas Urbaniana**  
**Affiliated-Net**  
 Salvatorian Institute of Philosophy and Theology - Tanzania

**Salvatorian Institute of Philosophy and Theology**  
 P.O. Box 1878 - Morogoro  
 Morogoro - Tanzania  
 sipt-tz@urbaniana.edu

**News**  
 22/6/04 Salvatorian Institute of Philosophy and Theology in the Affiliated-net

**Publications**

**Pontificia Universitas Urbaniana**  
**Affiliated-Net**  
 Salvatorian Institute of Philosophy and Theology - Tanzania

**Didactics**

The Salvatorian Institute offers the following academic programmes:

- Three-year Philosophical Cycle with Baccalaureate in Philosophy (Department of Philosophy)
- Four-year Theological Cycle with Baccalaureate in Theology (Department of Theology)
- Four-year Diploma Course in Theological Studies (Diploma Course)

**Pontificia Universitas Urbaniana**  
**Affiliated-Net**  
 Salvatorian Institute of Philosophy and Theology - Tanzania

**Academic Authorities**

**Rector:** Fr. Julian Bednars, SDS

**Vice-Rector:** Fr. Pedro Rubio, OSA

**Charged of Philosophy:** Mr. Victor Badibanga Bin Kapela

**Charged of Theology:** Fr. Ignas Kimaryo OFM Cap



## Is It a Holy See Credential? Sample #1

**ACADEMIC STRUCTURE**

- Facoltà di Filosofia (Pontificia Università Urbaniana)

Bachelor of Arts in Philosophy (Enrolled)

Salvatorian Institute of Philosophy and Theology of Morogoro [Affiliated]



## Is It a Holy See Credential? Sample #2

**UNIVERSITY OF SANTO TOMAS**  
THE CATHOLIC UNIVERSITY OF THE PHILIPPINES  
OFFICE OF THE SECRETARY GENERAL  
MANILA, PHILIPPINES

Sheet 1 of 2

OFFICIAL TRANSCRIPT OF RECORDS

PROGRAM: BS IN PHILOSOPHY

LAST NAME: [REDACTED] FIRST NAME: [REDACTED] MATERNAL NAME: [REDACTED]

BORN IN: URDANETA, PANGASINAN ON: [REDACTED]

YEAR ADMITTED BY: 2011

DEGREE OF ARTS AND SCIENCES

**IMPORTANT:** always look carefully at what faculty/school/college may be awarding a philosophy program.

WAS GRADUATED FROM THIS UNIVERSITY WITH THE DEGREE OF

DEGREE OF ARTS AND SCIENCES

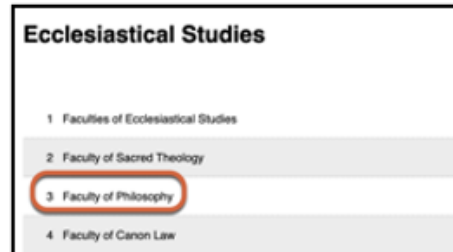
ON: MARCH 28, 2016

EMMANUEL M. BATULAN  
ASSISTANT REGISTRAR

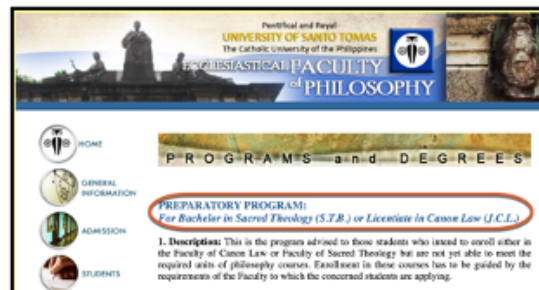
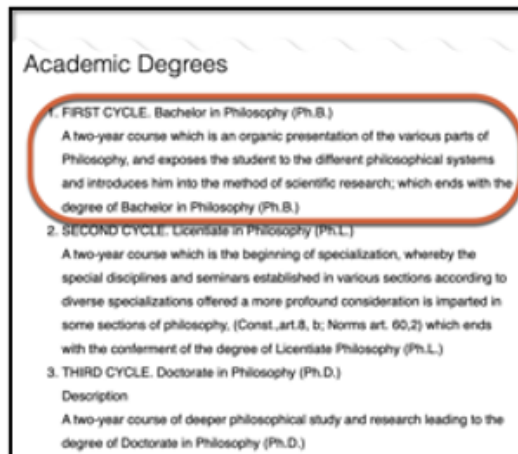
It is possible that a university may offer both a regular/secular Philosophy bachelor's degree in a regular/secular faculty **AND** a Bachelor of Sacred Philosophy in an ecclesiastical faculty.



## Is It a Holy See Credential? Sample #2



## Is It a Holy See Credential? Sample #2



## Is It a Holy See Credential? Sample #2

### Courses

- Bachelor of Arts Major in Asian Studies (AS)
- Bachelor of Arts Major in Behavioral Science (BES)
- Bachelor of Arts Major in Communication Arts (CA)
- Bachelor of Arts Major in Economics (ECO)
- Bachelor of Arts Major in Journalism (JRN)
- Bachelor of Arts Major in Legal Management (LM)
- Bachelor of Arts Major in Literature (LIT)
- Bachelor of Arts Major in Philosophy (PHL)
- Bachelor of Arts Major in Political Science (POL SCI)
- Bachelor of Arts Major in Sociology (SOCIO)



## Is It a Holy See Credential? Sample #2

**Search Result**

Philosophy  
Specialization  
1<sup>st</sup> Cycle - Baccalaureate  
Asia  
Philippines  
Language  
(\*) required field

SEARCH

search result

**Faculty of Philosophy (Pontifical University of Santo Tomas)**

Site: Manila  
Address: ESPANA, SAMPALOC, MANILA, PHILIPPINES,  
\* 10085

### Faculty of Philosophy (Pontifical University of Santo Tomas)

#### ACADEMIC PROGRAMMES

Degree: 1<sup>st</sup> Cycle - Baccalaureate  
Name: AB Classical  
Discipline: Philosophy  
Language: English





## Is It a Holy See Credential? Sample #2

Unique Institutional Identifier	Name of Higher Education Institutions	ADDRESS	Program	Major	GP/GR No.	Date
13203	University of Santo Tomas	España, Sampaloc, Manila	<b>Bachelor of Arts</b>	Asian Studies, Behavioral Science, Communication Arts, Economics, Journalism, Legal Management, Literature, <b>Philosophy</b> , Political Science, Sociology, Theology, Social Science	GR No. 282	1951

Image source: <https://web.archive.org/web/20151014205440/http://www.ched.gov.ph/downloads/2015/05/NCR.pdf>





## Decentralization

Unlike Catholicism, Islam is not centralized.

Consequently, there is no overarching authority that claims power to determine the tenets of religious education for the entire global community, and, despite Albania's current attempt, no real equivalent to Vatican City.

Subsequently, there is great variety in the implementation of religious education and the qualifications accepted when an individual seeks to become a practitioner of the faith.



## Foundations

In Islam, the scholarly community is referred to as the ulama.

“Ulama” may refer broadly to the educated class of such religious scholars, including theologians, canon lawyers (muftis), judges (qadis), professors, and high state religious officials. Alternatively, “ulama” may refer specifically to those holding governmental positions in an Islamic state.

This group of people have traditionally held enormous power in Islam. Muslim governments have historically sought the support of this class. These are individuals certified to issue opinions or to transmit knowledge on various topics relating to their areas of expertise.

The different certifications that are given to members of this community are rooted in the traditional practice of authorizing the transmission of texts and teachings in an uninterrupted chain from original author to subject expert.

In the modern era, there is a definite split between community preferences for either the Islamic ijaza or tertiary academic credentials, with the latter often being associated with more “liberal” communities.



## Traditional Ijaza

### Credentials of Mastery

Helping to set the stage for modern academic credentials, the certificates of transmission known as ijazah, are some of the world’s oldest academic credentials. While often in the form of a certificate, many of these exist merely as marginalia in the text mastered, sometimes detailing the lineage of transmission back to the author or originator.

- Certificate of Audition (**Ijazah al-Sama**)
- License to Transmit (**Ijazah al-Riwayah**)
- License to Issue Legal Opinions (**Ijazah al-Ifta**)
- License to Teach (**Ijazah al-Tadris**)

### Ijazah al-Ifta



Resembles Western degrees most closely as a document of license with professional standing.



Begins in the 8<sup>th</sup> century and is still awarded today.



## Certificate of Competency in Arabic Calligraphy

This example from 1791 is a Certificate of Competency in Arabic Calligraphy by 'Ali Ra'if Efendi.

"The official function of the ijazah consists in giving a student the authority to sign his own calligraphic works with expressions such as katabahu (written by) and hararahu (composed by), thus allowing him to become independent and take on pupils of his own. In order to receive the diploma, the student had to transcribe or copy (taqlid) several lines of calligraphy that had to be approved by one or more co-signatory master calligraphers (Safwat 1996, 40). In some cases, the ijazah may include the calligrapher's chain of teachers (silsilah or sanad) reaching all the way back to the Prophet Muhammad himself (Gacek, 1989, 44-55)."



Image source: <https://www.loc.gov/resource/snmdc.201971448/>



## Classifications Within Islam

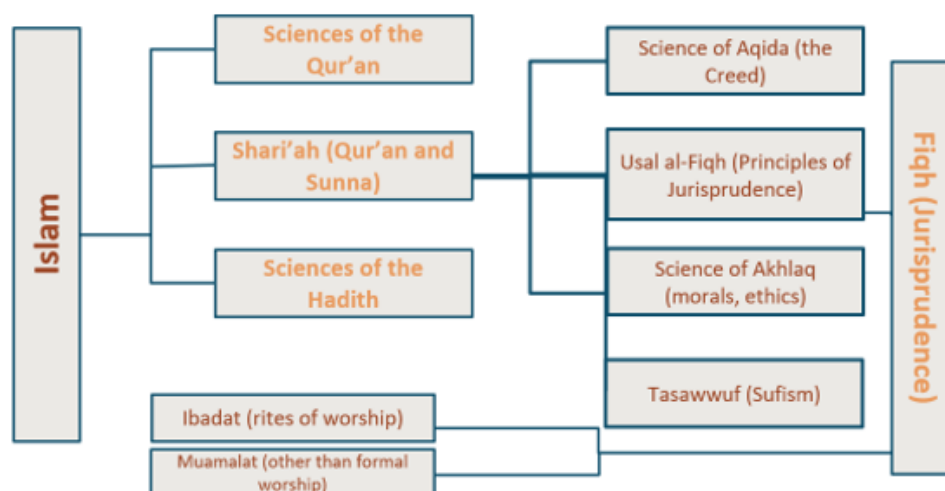


Image source: <https://www.scribd.com/document/573372555/The-Role-of-Qadh-Wa'af-in-the-Development-of-Islamic-Higher-Education-in-Bosnia-and-Herzegovina>



## The Madrasa

The centers of Islamic education have varied depending the era and location. Today, the centers of Islamic education are generally known as madrasas. The word (variously spelled: madarsa, madrasah, madarasaa, medresa, madrassa, madraza) is derived from Arabic, denoting a place for teaching/learning of any type (without any secular, political or religious affiliation). It literally translates as "a place of study".

Beyond just the issues of variable Romanization (e.g., there are six or seven spellings for مدرسة or madrasa), translations can be a barrier to understanding the overarching organization of the system. As an example: The word **waqf**, often translated as "school", may refer to a school of thought, a federation of madrasas, a federation of federations, or individual institutions of learning, such as an Islamic university. Broadly, the term may refer to a wide number of charitable organizations, including public kitchens, mosques, and libraries, and they might be described as "Islamic trusts."

In the Islamic academic context, a madrasa most commonly refers to any establishment for elementary or secondary education, or any schools below university level, which provides education (religious and secular) and Quranic teaching.



## Formation of Modern Academic Degrees

The structural outcome of Islamic credentials begins to more closely resemble Western degrees in the 1800s. This is partially due to the influences of colonialism and pressures on institutions to provide academic credentials which met needs for the job market. Grand mosques, such as Al-Azhar University in Egypt, began the process of modernizing their credentials, working to balance what was sometimes seen as secular impositions against what was held as a primarily religious process. While there is clear cross-pollination occurring between the early Western secular educational systems and Islamic education, Muslim institutions were reluctant to abandon more traditional educational systems in favor of more Western-style degrees.





## How Do We Approach Evaluation?

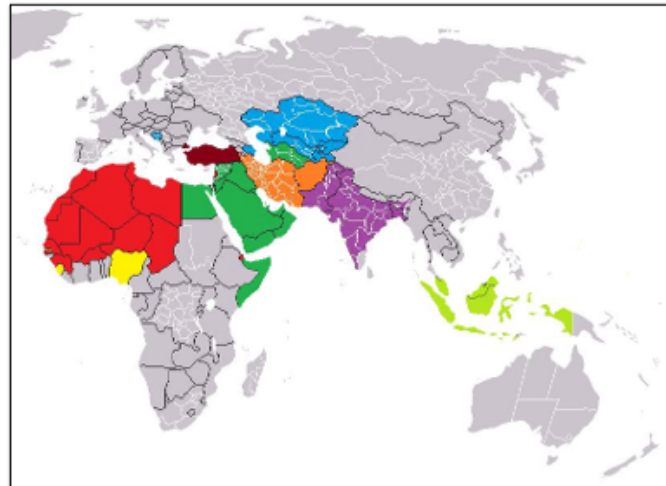
When applicants submit Islamic credentials, what are the primary considerations we should keep in mind when trying to determine if this is documentation that we require for evaluation in the region and if the ultimate credential is something that we can even work with at all?

Questions we might ask are:

1. When does child education end and how is that marked?
2. What do tertiary institutions accept for admission in the country of study?
3. How are the stages of tertiary education marked in the places where the study was completed?
4. Is the primary function/purpose and content religious in nature, or are there merely Islamic components and/or organizations supporting what are clearly secular credentials/studies?



## Major Educational Models of Notable Regions



## Major Educational Models of Notable Regions

### Francophone West Africa

Typified by the baccalaureate and licence

### WAEC

Secondary Students/Schools Cannot Opt Out

### Former Soviet Republics

Experienced a resurgence

### Regional Boards

Boards must be approved



## Major Educational Models of Notable Regions

### Indonesia and Malaysia (Not *That* Ijazah)

Both Indonesia and Malaysia have strong traditions of Islamic Education. They also have current academic credentials using the language of *ijazah*. The Indonesian and Malaysia credentials utilizing this language are, however, not the same as the Islamic *ijazah*. These credentials are also not at the same academic levels.

In Indonesia, the word *ijazah* is used for secondary studies of any kind (*Ijazah Sekolah Menengah Pertama/Ijazah Madrasah Aliyah/Ijazah Sekolah Menengah Kejuruan*) and it means in these cases just “studies.” The Islamic credential here is the *Ijazah Madrasah Aliyah*.

In Malaysia, the *Ijazah Sarjana Muda* and the *Ijazah Sarjana* are tertiary credentials, equivalent to a bachelor’s and a master’s degree, respectively.





## Major Educational Models of Notable Regions

### West African Examinations Council

In countries that have signed on to the West African Examination Council's process, students completing secondary education will be required to complete the Senior Secondary Certificate Examination for enrollment in higher education. In these systems, while a student may attend an Islamic school, they will still need their WAEC certificates. So, though a student may provide transcripts or diplomas from these Islamic institutions, they are not sufficient for continued enrollment purposes by themselves.



### Soviet-Influenced Systems

During the era of the Soviet Union, many regions experienced an outright hostility towards religious education of any kind. After the collapse of the USSR, these former Soviet Republics had resurgences in their religious educational institutions. In the 21st century, there are a number of former Soviet Republics with madrasas and Islamic educational institutions, however, in most cases, these institutions are not exempt from the national requirements of recognition. Academic credentials will still broadly resemble, both in format and also content, their earlier Soviet counterparts.

## Major Educational Models of Notable Regions

### Francophone

Francophone systems can be really nice in terms of establishing recognition, because so much of the educational regulations are encoded in legislature that is often provided on the documentation itself. This can really streamline the process of concluding if a credential has proper recognition in the country of study. Common credentials, such as the baccalauréat and the licence, are typically encoded in law programmatically, and deviations from these legal regulations typically indicate something lacks proper recognition. The language of issue is usually French or Arabic.



### National Examination Boards

There are a number of countries with regional (state) and national examinations boards. In countries such as India, Bangladesh, and Pakistan, these boards must be approved to operate, but that does not necessarily prevent unauthorized boards from offering unrecognized credentials. In these systems, Islamic education is often relegated to a kind parallel system with varying degrees of recognition that may change from year to year. These can some of the most complicated credentials to determine recognition for, as even the chains of authority governing their recognition can be convoluted.

## Major Educational Models of Notable Regions

### Shahadat

While Islamic education in the Arabic speaking world may have at one time been under heavy influence from Türkiye, today, the certificates of education (shahadat) that are offered derive from programs developed at major Islamic seminaries in the late 19th and early 20th century.

While there is not a direct correlation between the presence of Arabic on a document and the inclusion of an Islamic curriculum, there is no doubt that these certificates draw from an Islamic educational heritage.

At the very least, one might expect components of Islamic education to accompany these educational programs and curriculum, particularly at the secondary level. While once very directed towards religious curriculum, in the modern era, higher education is not necessarily primarily focused on faith-based outcomes.



## Major Educational Models of Notable Regions

### Afghanistan

Afghanistan is a wonderland of research opportunities. Decades of political turmoil have meant that ascertaining proper recognition, as well making determinations about authenticity, are exceptionally difficult. During certain periods, it can be a herculean task to properly evaluate the documentation. While in many cases, 12<sup>th</sup> grade graduation certificates and university documentation is highly regular, this is only the case for certain eras. Due to great complexity of Afghan Islamic credentials, evaluators will need to take extra caution when determining if the documents can be worked with at all.



### Iran

Iran is another interesting case. Because of the political power of Twelver Shi'ism in Iran, and the theocratic nature of the government, Islamic credentials hold great weight, but also follow a different philosophy and they have a slightly different structure as compared to many other countries around the world. Like Afghanistan, in order to properly explore Iranian Islamic education, it would necessitate a presentation of its own.

## Major Educational Models of Notable Regions

### Türkiye

The historical significance of Türkiye and related empires provided a great deal of prestige to the lisans as a premier academic degree within the Muslim world. However, there was some contention in the past related to the strong Western influence within the Turkish education system and there was a perception for some that such credentials were not Islamic enough. While the Islamic community at large may have moved away from the more historical weight of Turkish credentials, Türkiye has made great strides in the internationalization of Turkish education.

A fantastic example of the complexity of international Islamic education is the relatively recent phenomenon of Gülen schools. Linked to the Sufi scholar, M. Fethullah Gülen, the school's philosophy has been described as "Islam-light", with a heavy focus on STEM related education and a limited (if not absent altogether) focus on Islamic subjects. Widely reported, at peak, affiliated schools were operating in 160 countries.

The Turkish government, following a coup attempt, seized 232 Gülen schools. Türkiye asserted they will not recognize diplomas from these schools. They also demanded that other countries close the Gülen schools operating within their borders. International response was highly varied.



## Major Educational Models of Notable Regions

### Türkiye - Gülen Schools

**Somalia:** all three schools were summarily shut down and the Turkish teaching staff sent home. They were reopened under new management, with Somali teachers and Turkish embassy funding.

**Azerbaijan:** the prestigious Gülen-associated Qafqaz University, is now under new government-controlled management

**Indonesia:** the Minister of Education visited Kharisma Bangsa school and decided he was happy with the operation of the school and considered claims of terror links "not true."

**Kyrgyzstan:** President Almazbek Atambayev insisted the schools were "high quality educational establishments and we need them."

**Kenya and Nigeria:** also resisted Turkish pressure.

**Pakistan:** 23 Turkish teachers were fired. Education Minister Muhammed Baligh ur Rahman said if Türkiye had doubts about the teachers, then Pakistan "might not be able to let them continue."



## Major Educational Models of Notable Regions

### Türkiye - Gülen Schools

In 2016 Türkiye established under Law No. 6721 the Turkish Maarif Foundation (TMF) as the only organization authorized to provide Turkish education abroad. Schools in countries that obliged Türkiye's demands to close Gülen-linked schools handed the institutions over to this organization.

In the following years, the global landscape of recognition for these institutions has continued to change.

For example, Pakistan rather abruptly changed its response later in 2016, closing 28 schools, and ordering 108 teachers and staff to leave the country. The student population at the time was reported to be around 11,000 students.

In 2018, the Supreme Court of Pakistan ordered the surrender of Gülen-linked school in the country. The decision was upheld by the Government of Pakistan in 2019.

Neither the Gülen schools nor the TMF are considered waqf, however, the word for foundation in Turkish, "vakaf," does apply.

It is important to stress that a **vikaf** and a **waqf** are not the same things, despite linguistic relation and similar meanings. A primary reason for this is the means of their funding.



## Key Factors to Consider

RECOGNITION	REGULATION/ CONTROL	SUBSIDIES	NATIONAL CURRICULUM	CERTIFICATES/ DIPLOMAS	ISLAMIC ELEMENTS IN THE CURRICULUM OF STATE-RUN SCHOOLS
Is compulsory education allowed to take place in non-recognized private education?	Are the schools regulated, monitored, or inspected?	Are the schools subsidized by the state?	Do Muslim and other private schools have to apply a national curriculum?	Do students acquire a diploma that is valid for further education in other schools or in the labor market?	Do state-run schools teach Islamic subjects?



## Principal compulsory educational institutions in Muslim-identifying countries or with large Muslim populations

	Recognized	Regulated/ Monitored	Subsidized	National Curriculum Compulsory	Students acquire formal diploma or certificates	Islamic elements in state-run education	Examples
a)	YES	YES	YES	Varies	YES	YES	Afghanistan, Egypt, Malaysia, Saudi Arabia, Turkey
b)	YES	NO	YES	YES	YES	YES	Egypt, Pakistan
c)	NO	YES	YES	YES	Varies	YES	Gambia
d)	NO	NO	NO	Varies	NO	YES	Afghanistan, Algeria, Egypt, Gambia, Iran, Kuwait, Morocco, Pakistan, Saudi Arabia, Tunisia, Turkey (not in mainstream state schools)
e)	YES	NO	YES	YES	YES	YES	Indonesia, Lebanon, Malaysia, China, Gambia, Mali, Senegal
f)	NO	YES	NO	YES	NO	NO	China
g)	NO	YES	NO	NO	NO	YES	Indonesia
h)	YES	YES	NO	YES (Partly)	YES	NO	Ghana
i)	NO	NO	NO	NO	NO	Varies	Qur'anic teaching everywhere there is a significant # of Muslims



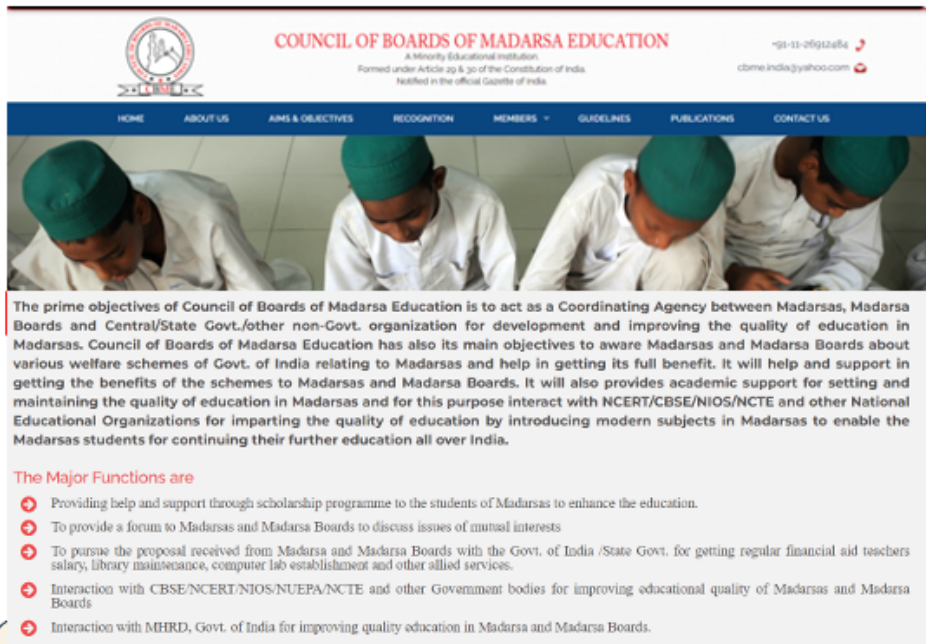
Image source: Grew, 2018, p. 542, Table 2

## Modern India

- Fundamental push/pull of secularization of madrasas in pursuit of modern education
- Choosing to remain outside state policy versus mainstreaming madrasa education in line with state regulations/guidelines
- Views of Islamic education, particularly at the secondary level is very conflicted across Indian society, even within the Muslim community
- Beginning in 2006, the National Commission for Minority Educational Institutions (NCMEI) advocated within the Muslim leadership and clerics to legislatively standardize madrasa education, but failed to get traction within the disparate communities to gain a consensus







**COUNCIL OF BOARDS OF MADARSA EDUCATION**  
A Minority Educational Institution  
Formed under Article 29 & 30 of the Constitution of India  
Notified in the official Gazette of India.

91-11-26912414  
cbme.india@yahoo.com

HOME ABOUT US AIMS & OBJECTIVES RECOGNITION MEMBERS GUIDELINES PUBLICATIONS CONTACT US

The prime objectives of Council of Boards of Madarsa Education is to act as a Coordinating Agency between Madarsas, Madarsa Boards and Central/State Govt./other non-Govt. organization for development and improving the quality of education in Madarsas. Council of Boards of Madarsa Education has also its main objectives to aware Madarsas and Madarsa Boards about various welfare schemes of Govt. of India relating to Madarsas and help in getting its full benefit. It will help and support in getting the benefits of the schemes to Madarsas and Madarsa Boards. It will also provides academic support for setting and maintaining the quality of education in Madarsas and for this purpose interact with NCERT/CBSE/NIOS/NCTE and other National Educational Organizations for imparting the quality of education by introducing modern subjects in Madarsas to enable the Madarsas students for continuing their further education all over India.

**The Major Functions are**

- Providing help and support through scholarship programme to the students of Madarsas to enhance the education.
- To provide a forum to Madarsas and Madarsa Boards to discuss issues of mutual interests
- To pursue the proposal received from Madarsa and Madarsa Boards with the Govt. of India /State Govt. for getting regular financial aid teachers salary, library maintenance, computer lab establishment and other allied services.
- Interaction with CBSE/NCERT/NIOS/NUEPA/NCTE and other Government bodies for improving educational quality of Madarsas and Madarsa Boards
- Interaction with MHRD, Govt. of India for improving quality education in Madarsa and Madarsa Boards.

The Council of Boards of Madarsa Education was formed under the All India Society (not legislatively enacted) and is not officially recognized, nor should it be considered a legitimate secondary education board

Functions primarily as a coordinating partner

## Constitutional Law, Legislation & Rulemaking

Two fundamental rights enshrined in the Constitution of India are relevant to the Muslim community in relation to their educational matters:

1. Right to Freedom of Religion (Articles 25–28) and
2. Cultural and Educational Rights (Articles 29 and 30)

**Umbrella Scheme for Providing Quality Education to Madrasas/Minorities (SPEMM) implemented by the Ministry of Education, Department of School Education and Literacy:**

- **Scheme for Providing Quality Education in Madrasas (SPQEM):**  
Qualitative improvement in Madrasas to enable Muslim children attain standards of the national education system in formal education subjects
- **Infrastructure Development of Minority Institutes (IDMI):**  
Augment Infrastructure in Private Aided/Unaided Minority Schools/Institutions in order to enhance the quality of education to minority children

**Vast patchwork of individual federal/state legislation and “handshake” equivalency/recognition**

**Approximately 20 madrasa boards in India with varying degrees of recognition**

**Significant uptick in case law restricting or delegitimizing madarsa boards/education**



# Modern India

## Two major types of madarsa primary and secondary education

1

### Madrasa Darse Nizami or Dars-e-Nizami/Dars-i Nizami

- Originated in the Indian subcontinent in the 18th century
- By/as a public charity
- Not bound by the curriculum of school education of the respective state
- Medium of education is in Arabic, Urdu and/or Persian

2

### Madrasa Darse Aliya

- Affiliated with the Madarsa Education Board in respective state\*
- Follows the curriculum of school education of the respective state
- Use textbooks published by state textbook agencies
- If a state utilizes a National Council for Educational Research and Training (NCERT) curriculum/textbooks in school education, the madarsa will also use that curriculum and textbook



\* In some instances, if there is no state madarsa education board in a particular state, may be recognized by another state madarsa board

## Association of Indian Universities (AIU) comment on Madarsa school education

### 1.10 Madarsa Boards

It has also been observed that complete and authentic information including enrolment of students and teachers and infrastructural facilities are not available about Madarsa schools. Some data are there in **Unified District Information System for Education (UDISE) portal about Madarsa Schools** but those are incomplete. Student's studying in Madarsa schools, in general, do not get opportunity to appear in various competitive exams. A major reason for the same appears to be issue of equivalence of class 10 and class 12 certificates being given to the students by the State Madarsa Boards. The certificates of class 10 and class 12 issued by the Madarsa Boards are not uniformly recognized across the country. Some States have made efforts towards recognition/equivalence of certificates issued by Madarsa Boards within their own States or with other School Exam Boards. Some of the Madarsa Boards have equivalence of certificates of class 10 and class 12 with their State education Board or with other Education Boards. However, there is not much awareness about the equivalence of Madarsa Boards certificates. It was also pointed out that Right to Education Act 2009 is not applicable to the Madarsa schools as per section 1 of sub-section (4) and sub-section (5) of the RTE Act. The teachers in Madarsa schools are, in general, appointed by the Madarsa management. There is no uniformity in qualifications and service conditions of Madarsa teachers. Most of the Madarsa schools follow their own curricula and textbooks. Some of the Madarsa Boards in coordination with UNICEF and SCERT have published textbooks in Urdu for classes 1 to 8 and NCERT text books for classes 9 to 12. Thus, it was pointed out to the Committee that the above issues need to be considered while formulating SOPs for granting equivalence to certificates of Madarsa Boards.



Annexure referred to in reply to parts (a) & (b) of the Rajya Sabha Unstarred Question No. 118 for reply on 03.02.2020 regarding "Registered Madarsas in the Country".

	State/UT	Number of Madarsa - 2018-19	
		Recognized	Unrecognized
1.	Andaman & Nicobar Islands	0	0
2.	Andhra Pradesh	12	249
3.	Arunachal Pradesh	0	0
4.	Assam	0	179
5.	Bihar	1582	179
6.	Chandigarh	0	0
7.	Chhattisgarh	267	80
8.	Dadra & Nagar Haveli	0	0
9.	Daman & Diu	1	0
10.	Delhi	0	0
11.	Goa	0	0
12.	Gujarat	4	0
13.	Haryana	7	14
14.	Himachal Pradesh	1	0
15.	Jammu And Kashmir	54	2
16.	Jharkhand	77	141
17.	Karnataka	18	7
18.	Kerala	3	0
19.	Lakshadweep	0	0
20.	Madhya Pradesh	1851	85
21.	Maharashtra	46	208
22.	Manipur	21	0
23.	Meghalaya	0	0
24.	Mizoram	0	0
25.	Nagaland	0	0
26.	Nalanda	48	9
27.	Noducherry	0	0
28.	Punjab	0	17
29.	Rajasthan	2484	29
30.	Sikkim	0	0
31.	Tamil Nadu	0	0
32.	Telangana	0	180
33.	Tripura	181	0
34.	Uttar Pradesh	11621	2007
35.	Uttarakhand	342	71
36.	West Bengal	609	685
	Total	19132	4878

From the official record of proceedings/debates in Parliament of India



File No. 4291/213/2007-Estt.(D)  
Government of India  
Ministry of Personnel, Public Grievances & Pensions  
Department of Personnel & Training  
Establishment(D) Section

New Delhi, the 23<sup>rd</sup> February, 2010

**Office Memorandum**

Subject: Recognition of Certificates/Qualifications issued by State Madarsa Education Boards for the purpose of employment under the Central Government.

The undersigned is directed to say that the Central Government has accepted the following recommendations relating to equivalence as:- the guiding principles that should be in place for grant of such equivalence 1:- the various examinations conducted by the Madarsa Boards of the country with those of the main stream boards of Secondary and Senior Secondary Education for the purpose of Higher Education as the case may be:-

- The Madarsa seeking equivalence need to affiliate themselves with the corresponding State Madarsa Board.
- In a state which has no functioning Madarsa Board the Madarsa existing in that state may affiliate themselves to the Madarsa Board of any other neighbouring state, so that the students enrolled in Madaras do not face any difficulty in their attempt at horizontal and vertical mobility and employment.
- The certificates/qualifications of the Madarsa Board which have been granted equivalence by the corresponding State Board of Education to that of their Secondary and Senior Secondary qualifications may be considered equivalent by the Central Board of Secondary Education (CBSE), Council of Boards of School Education in India (CBISE) and/or by any other School Examination Board, for the purpose of employment.

The Government of India, in consultation with Ministry of HRD have decided to recognize the certificates/qualifications issued by the following state Madarsa Education Boards for the purpose of employment under the Central Government:-

S.No.	Name of the Board	Examination Conducted	Equivalence to Classes
1.	Bihar State Madarsa Education Board, Patna, Bihar.	Wadania Fauquarie Maulvi	VIII X XII
2.	West Bengal Board of Madarsa Education, Kolkata, West Bengal	High Madarsa - Alim Fazil	X X XII


3.	Chhatisgarh Madarsa Board, Raipur, Chhatisgarh.	Urdu Adib, Urdu Mahir, Urdu Moulim, High School Patrachar Pathyokram Adim Higher Secondary Patrachar Pathyokram	X XII
4.	Madhya Pradesh Madarsa Board, Bhopal, MP	Middle Urdu Adarb, Urdu Mahir, Urdu Moulim, Maulvi, Madhyamik Alim, Higher Secondary	VIII X XII
5.	UP Madarsa Board, Lucknow, UP	Munshi, Mouli Alim	X XII

(A. K. Shrivastava)  
Under Secretary to the Government of India

To  
All Ministries/Departments of Government of India

Copy :-

- President's Secretary/Vice President's Secretary/Prime Minister's Office/Supreme Court/Rajya Sabha Secretariat/Lok Sabha Secretariat/Cabinet Secretary/UPSC/UPSC/C&AG/Central Administrative Tribunal (Principal Bench), New Delhi
- All attached subordinate offices of the Ministry of Personnel, Public Grievances and Pensions.
- Secretary, National Commission for Minorities
- Secretary, National Commission for Scheduled Caste/Scheduled Tribes
- Secretary, Staff Side, National Council (JCM), 10-C, Ferozeshah Road, New Delhi
- All Staff Side Members of the National Council (JCM)
- N/C, DON'T for upload: g on web site
- Establishment (D) Section - 100 Copies



**WAIT!**  
Didn't you say  
India had  
approximately  
20 madrasa  
education  
boards????

## Madarsa or Madrasa???

**INDIA CODE**  
Digital Repository of Laws- A System of Laws for Communication

SEARCH RESULTS

10 results found (Showing 1-10)

Enactment Date	Act Number	Short Title	View
7-Dec-2019	2019	The KERALA MADRASAH TEACHERS' WELFARE FUND ACT, 2019 (18 of 2019)	View...
15-Jul-2007	5	The JAMSHEDPUR ACADEMIC COUNCIL, (AMENDMENT) ACT, 2006	View...
27-Oct-1995	27	The ASSAM MADRASAH EDUCATION (PROVINCIALIZATION) ACT, 1995	View...
30-Oct-1995	27	The ASSAM MADRASAH EDUCATION (PROVINCIALIZATION) ACT, 1995	View...
3-Jan-2001	3	The JAMMU AND KASHMIR MADRASAH ACT, 2001 (Act No. 10 of 2001)	View...
8-Oct-2020	24	The BOARD OF OPEN SCHOOLING AND BSLU EDUCATION, SIKKIM ACT, 2020	View...

Image source: <https://www.indiacode.nic.in/>

**INDIA CODE**  
Digital Repository of Laws- A System of Laws for Communication

SEARCH RESULTS

10 results found (Showing 1-10)

Enactment Date	Act Number	Short Title	View
23-Aug-2020	18	The Rajasthan Madarsa Board Act 2020	View...
16-Sep-1998	32	The MADHYA PRADESH MADRASAH BOARD ACT 1998	View...
3-Sep-2004	29	The Uttar Pradesh Board of Madrasa Education Act, 2004	View...
4-Mar-2003	2	The Jharkhand Academic Council Act, 2003	View...
10-Sep-1998	32	The Chhattisgarh Madarsa Board Act, 1998	View...

### Recognized “Independent(ish)” Madarsa Boards

State Board (2016/2017 Equivalencies in orange)	Examination	Equivalency
Bihar State Madarsa Education Board	Watania	Standard VIII
	Fauqania	Standard X
	Maulvi	Standard XI
	Alim	UG
West Bengal Board of Madarsa Education	High Madarsa, Alim	Standard X
	Faizil	Standard XI
Chhattisgarh Madarsa Board	Urdu Adila, Urdu Mahir, Urdu Moulin, High School Patrachar Pathshalam	Standard X
	Adim Higher Secondary Patrachar Pathshalam	Standard XI
	Middle	Standard VIII
Madhya Pradesh Madarsa Board	Urdu Adaleeb, Urdu Mahir, Urdu Moulin, Maulvi, Madhyamik	Standard X
	Alim, Higher Secondary	Standard XI
Uttar Pradesh Madarsa Education Board**	Munshi, Musulvi	Standard X
	Alim	Standard XI
	Kamil	UG
	Faizil	PG
Uttarakhand Madarsa Education Board Shiksha Parishad (2016)	Fauqania	Standard VIII
	Munshi, Musulvi	Standard X
	Alim	Standard XI
	Faizil	PG
State Madrasa Education Board, Assam*	Alim	Standard XII [Intermediate Examination]
	F.M. [Fadikul Mu'rif]	UG
	M.M. [Murtizul-Mahaddihin]	PG

image source: [https://idebate.nlc.ly/@lainam/123456789/592396/2/00\\_223\\_05082011\\_0606\\_p122\\_p123.pdf](https://idebate.nlc.ly/@lainam/123456789/592396/2/00_223_05082011_0606_p122_p123.pdf)

Inconsistencies between examination credentials with the same name abound.

Pay close attention to level, not just the name of the credential. For example, a “Fazil” credential can be equivalent to the completion of secondary education or postgraduate study depending on the specific state board.

\* In December 2020, the State Madrasa Education Board, Assam, was disbanded by state legislative action and all madrasas were to be transformed into mainstream educational centers.

\*\* In March 2024, the High Court in Allahabad struck down the Uttar Pradesh Madarsa Education Act, 2004, as unconstitutional asserting that it violated principles of secularism, essentially de-legitimizing previously recognized schools. The Supreme Court stayed that decision in April of 2024. Appeals are continuing.



শমীকৃত কাল : ১৭৮/২০২১

Registered No.-708/97

THE ASSAM GAZETTE

অসম  
বাজপত্র  
EXTRAORDINARY  
গ্ৰাহ্য কৰ্তৃক বাহা প্রকাশিত  
PUBLISHED BY THE AUTHORITY

নং ৬০ বিশেষ শক্তি, ৩০ জানুৱাৰী, ২০২১, ১১ খণ্ড, ১৯৫ (খণ্ড)  
No. 60 Special, 30 January, 2021, 11th Month, 195 (S. S.)

GOVERNMENT OF ASSAM  
ORDERED BY THE GOVERNOR  
LEGISLATIVE DEPARTMENT : LEGISLATIVE BRANCH

NOTIFICATION  
The 20th January, 2021

No. LGLD-10007.- The following Act of the Assam Legislative Assembly which received the assent of the Governor on 27th January, 2021 is hereby published for general information.

ASSAM ACT NO. X OF 2021  
(Received the assent of the Governor on 27th January, 2021)

THE ASSAM REPEALING ACT, 2020

244 THE ASSAM GAZETTE, EXTRAORDINARY, JANUARY 30, 2021

AN  
ACT

to repeal the Assam Madrasah Education (Provisionalisation) Act, 1985 and the Assam Madrasah Education (Provisionalisation) of Services of Employees and Re-Organisation of Madrasah Educational Institutions] Act, 2018.

Enacted by the

Whereas it is expedient to repeal the Assam Madrasah Education (Provisionalisation) Act, 1985 and the Assam Madrasah Education (Provisionalisation) of Services of Employees and Re-Organisation of Madrasah Educational Institutions] Act, 2018;

It is hereby enacted by the Seventy-first Year of the Republic of India as follows:-

Short title,  
extent and  
commencement

1. This Act may be called the Assam Repealing Act, 2020.
2. It extends to the whole of Assam.
3. It shall come into force at once.

Repeal and  
revival

1. The Assam Madrasah Education Provisionalisation Act, 1985 and the Assam Madrasah Education (Provisionalisation) of Services of Employees and Re-Organisation of Madrasah Educational Institutions] Act, 2018 are hereby repealed.
2. Notwithstanding such repeal of the Acts as mentioned in sub-section (1) above, anything done or any action taken under the Acts, so repealed, before the date of commencement of this Repealing Act, shall be deemed to have been validly done or taken under the repealed Acts.

Assam Act  
No. XXXI  
of 1985  
and  
Assam Act  
No. XXXI  
of 2018

Assam Act  
No. XXXI  
of 1985  
and  
Assam Act  
No. XXXI  
of 2018

S. M. BEZAR BARUAH,  
Caretaker & Secretary to the Government of Assam,  
Legislative Department, Dispur, Cowatala-G.

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Issued Every Quarter No. 11 - 400 x 11 - 33 - 41 - 2021. Price Rs. 10/- per copy.

Utter Pradesh Education Act / Striking down law on madrasas is misconceived:  
Supreme Court

Supreme Court has struck down Uttar Pradesh law on madrasas, which would ban all non-regulating madrasas and mandated closure of madrasas if they do not follow the regulations laid down by the government.

The Supreme Court has struck down the provision of the Uttar Pradesh law on madrasas which would ban all non-regulating madrasas and mandated closure of madrasas if they do not follow the regulations laid down by the government.

The court said that the law was unconstitutional because it violated the right to freedom of religion and the right to equality. It also said that the law was discriminatory against non-regulating madrasas.

The court also said that the law was violative of the fundamental rights of the citizens of India. It said that the law was discriminatory against non-regulating madrasas.

THE ECONOMIC TIMES News

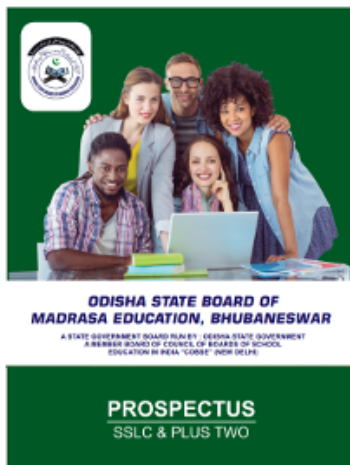
NCPER files affidavit in Supreme Court against plea rejecting UP Board of Madrasah Education Act 2004

The National Council for Promotion of Education Research (NCPER) has filed an affidavit in the Supreme Court against the plea rejecting the Uttar Pradesh Board of Madrasah Education Act 2004.

The National Council for Promotion of Education Research (NCPER) has filed an affidavit in the Supreme Court against the plea rejecting the Uttar Pradesh Board of Madrasah Education Act 2004.

The Madrasa is an institution for religious education. It is established for the purpose of providing Islamic education to its students. It is a religious institution and is not a secular institution.

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ODISHA STATE BOARD OF MADRASA EDUCATION, BHUBANESWAR

**SCHEME OF STUDY FOR SENIOR SECONDARY MADRASA (CLASS X)**

Language	Religion	Mathematical Subject
Urdu	Islam	Mathematics
English	Christianity	Mathematics
English	Hinduism	Mathematics
English	Buddhism	Mathematics
English	Jainism	Mathematics
English	Sikhism	Mathematics
English	Other Religions	Mathematics

**SCHEME OF STUDY FOR SENIOR SECONDARY MADRASA (CLASS XI)**

Language	Religion	Mathematical Subject
Urdu	Islam	Mathematics
English	Christianity	Mathematics
English	Hinduism	Mathematics
English	Buddhism	Mathematics
English	Jainism	Mathematics
English	Sikhism	Mathematics
English	Other Religions	Mathematics

**SCHEME OF STUDY FOR SENIOR SECONDARY MADRASA (CLASS XII)**

Language	Religion	Mathematical Subject
Urdu	Islam	Mathematics
English	Christianity	Mathematics
English	Hinduism	Mathematics
English	Buddhism	Mathematics
English	Jainism	Mathematics
English	Sikhism	Mathematics
English	Other Religions	Mathematics

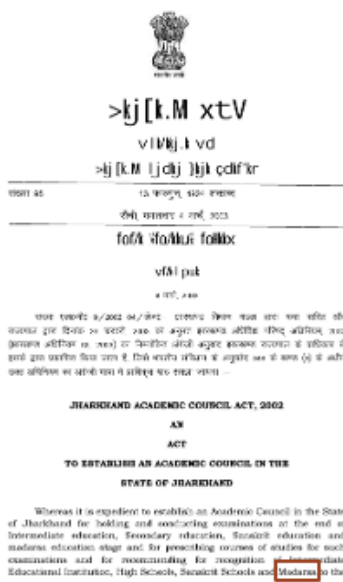
**SCHEME OF STUDY FOR SENIOR SECONDARY MADRASA (CLASS XII)**

Language	Religion	Mathematical Subject
Urdu	Islam	Mathematics
English	Christianity	Mathematics
English	Hinduism	Mathematics
English	Buddhism	Mathematics
English	Jainism	Mathematics
English	Sikhism	Mathematics
English	Other Religions	Mathematics

**SCHEME OF STUDY FOR SENIOR SECONDARY MADRASA (CLASS XII)**

Language	Religion	Mathematical Subject
Urdu	Islam	Mathematics
English	Christianity	Mathematics
English	Hinduism	Mathematics
English	Buddhism	Mathematics
English	Jainism	Mathematics
English	Sikhism	Mathematics
English	Other Religions	Mathematics

The state of Odisha (formerly Orissa until 2011) is a great example of a madarsa board *nested within the structure of a secular board of education*. The original madarsa education board was enacted in 1971 under State Government Education Rules (Resolution No. 33931 dated 31.08.1971), 12 years before aligning under the Directorate of Secondary Education in 1983 and its parent organization, the Department of School and Mass Education in 1993.



- State Government and generally for carrying out such other subjects duties as may be considered necessary for purpose hereinafter appearing.
- It is hereby enacted in the Fifty Third Year of the Republic of India as follows:-
- CHAPTER I**  
**PRELIMINARY**
1. **Short title, extent and commencement** -
- (1) This act may be called the Jharkhand Academic Council Act, 2002.
  - (2) It shall extend to the whole of the State of Jharkhand.
  - (3) It shall come into force at once.
2. **Definitions** - In this act unless there is any thing repugnant to the subject or context:-
- (a) "Administration" means the Administration of the Council, when the Council is superseded or not constituted.
  - (b) "Chairman" means the Chairman of the Council.
  - (c) "Council" means the Jharkhand Academic Council, established under section-3.
  - (d) "Examination Fund" means the Jharkhand Academic Council Fund established under section-17.
  - (e) "High School" means a recognized school imparting instruction in Secondary Education.
  - (f) "Intermediate Education" means education of (12) standard imparted according to intermediate syllabus and it includes (12) or the post 10+2 standard or the post degree (three years) standard education of two years duration.
  - (g) "Madarsa" means an institution where there is arrangement for the study of Arabic, Persian and Islamic.
  - (h) "Prescribed" means prescribed by rules made by the State Government under section-26 and for regulations made by the Council under section-27.
  - (i) "Regulation" means a regulation made by the Council under section-27.
  - (j) "Rules" means a rule made by the State Government under section-26.

- 7. Functions and Power of the Council**
- (1) **The Council shall**
- (a) conduct following examinations
    - (i) Intermediate or 10+2 examination
    - (ii) Secondary examination
    - (iii) Madhyama examination (Secondary Examination)
    - (iv) Madarsa examination, and
20. **Repeal and Savings**
- (1) The Bihar Intermediate Education Council Act, 1992 (Bihar Act 26 of 1992), Bihar School Examination Board Act, 1992 (Bihar Act 7 of 1992) (repealed) or Jharkhand Secondary Education Board Act, 2000, Bihar Secondary Education Board Act, 1981 (Bihar Act 31 of 1981) and Bihar Madarsa Education Board Act, 1981 (Bihar Act 32 of 1981) which were in force immediately before the said act ceased to be in force, shall continue to be in force subject to such modifications and adaptations, if any, as may be made there in by the competent authority and shall be deemed to be rules and regulations made under the corresponding provisions of this Act.
- By order of the Governor of Jharkhand  
President, Council  
Secretary-cum-Legal Member, Council  
Law (Legislative) Department  
Jharkhand, Ranchi

Evidence of previous dependency or coordination with another recognized state board of education

- Bridge Course  
pathways are  
frequently  
required

Why might this be a concern for recognition?



S. No.	Name of Madrasa	Madrasa courses	Recommended for the purpose of admission in MAHOU programs
<b>ANDHRA PRADESH</b>			
1.	Jamiatus Salihat, Kadapa	Alimiat	B.A., B.A. Hons-JMC
2.	Jamiatus Niwan As Salafia 7-29, Thonawada, Chandragiri, Tirati, Chittoor	Fazilat	B.A., B.A. Hons-JMC
3.	Jamia Mohammadia Arbia, Kaneel Road, Rayachod, Anantpur	Fazil	M.A. [Arabic, Urdu, Persian, Women Education, Public Administration, Islamic Studies, Political Science, History, Sociology, Economics & Translation Studies]
<b>ASSAM</b>			
4.	State Madrasa Education Board Assam Kahilipara, Guwahati	Fadilat- 'Miz' Arif (F.M.)	B.A., B.A. [Hons-JMC]
		Mumtazul- Muhammadithin	M.A. [Arabic, Urdu, Persian, Women Education, Public Administration, Islamic Studies, Political Science, History, Sociology, Economics & Translation Studies]
5.	Madrasahul Banat & Banat Islamic Academy, Mahmadi Pather, Dist. Morigaon	Alimiat	B.A., B.A. [Hons-JMC]
6.	Jamia Islami Jalalia, Gopinagar, Hojai, Nagaon	Fazilat	M.A. [Arabic, Urdu, Persian, Women Education, Public Administration, Islamic Studies, Political Science, History, Sociology, Economics & Translation Studies]
<b>BIHAR</b>			
7.	Bihar State Madrasa Education Board	Mou'la	B.A., B.A. [Hons-JMC]
		Alimiat	M.A. [Arabic, Urdu, Persian, Women Education, Public Administration, Islamic Studies, Political Science, History, Sociology, Economics & Translation Studies]
8.	Madrasah Shamsul Huda, Patna	Fazil	
9.	Madrasa Jamiatul Qadim, Darul Ulloom-El-Islami, Baitan (Sai), Samastipur	Alim	B.A., B.A. [Hons-JMC]

		UTTARAKHAND	
216.	Uttarakhand Madarsa Education Board Dehradun	Fail	B.A., B.A. (Hons)-JMC
		WEST BENGAL	
217.	West Bengal Madarsa Education Board, Kolkata	Fail:	M.A. Arabic, Urdu, Persian, Women Education, Public Administration, Islamic Studies, Political Science, History, Sociology, (Economics & Translation Studies)
218.	Madrasah Aliya, Calcutta	Fail	
219.	Madarsa Jamia Fatima Haqueania, At & P.O. Shenzai, Dist. Malda	Alimic	B.A., B.A. (Hons)-JMC
220.	Madarsa Jamia Ibtisam Madrasah Uloom, Medina Market, Meerut, Burdwan	Fail	B.A., B.A. (Hons)-JMC
221.	Calcutta Madrasah College, Kolkata	Fail:	B.A., B.A. (Hons)-JMC
222.	Shadi Jamia Islahul Muslemeen, Midna	Fail:	B.A., B.A. (Hons)-JMC

- \* All above listed programs of Madaris are also eligible for admission to bridge courses.

- 12th Equivalent courses of all Madarsa Boards of respective states are eligible for admission to BA or Bridge Courses for B.Com and B.Sc.
- 10th Equivalent courses of all Madarsa Boards of respective states are eligible for admission to Bridge Course for Polytechnic Programs.

Madarsa education that Maulana Azad National Urdu University accepts for admission

**Image source:** <http://www.monks.co.uk/admissions/loaded%20Admission%20to%20the%20evidence%20-%20%20admission.pdf>



# What about education/institutions that pre-date modern recognition standards?



Darul Uloom Nadwat-ul-Ulama (P.O. Box 93, Lucknow 7) [Uttar Pradesh]\*  
Established in Lucknow in 1898 as a modern seat of Muslim theological learning. Administered by the Nadwatul Ulama Association, a religious and educational association established in Kanpur in 1899 to promote moral, religious, and educational reform among Muslim leaders.  
Students: 1200 to 1400; faculty: 70. Library: 80,000 volumes in

1125

Arabic, English, Persian, Urdu, and other languages. Offers the following programs:

- Pre-Primary - one year: arithmetic, physical education, theology, and Urdu.
- Primary - five years: arithmetic, civics, English (fifth year only), gardening, Hindi, physical education, social studies (fifth year only), theology (Islamic creed, Islamic faith and practice, and recitation of the Qur'an), and Urdu.
- Kifa - four years (alternative primary school curriculum): Arabic language, Fiqah (Islamic Jurisprudence), mathematics, memorization of the Qur'an, Qir'at (Recitation of the Qur'an), and Urdu (reading and writing).
- Secondary - three years: Arabic, English, Hindi, Persian, and Urdu grammar, composition, and literature; geography; history; mathematics; science; theology (Islamic faith and practice, and memorization and recitation of the Qur'an).

Image source: Sweeney and Woolston, 1986, pp. 1125 and 1126

- Higher Secondary - two years (grades 9 and 10): Arabic, English, and Persian grammar, composition, and literature; Islamic history; religious sciences [Fiqh (Islamic Jurisprudence), Hadith (Traditions of the Holy Prophet), and Sirah], and science.

- Alimiyyat - four years (equivalent of two years intermediate, two years B.A.) Adm: Higher Secondary of this institution (10). Leads to title of Alim (The Pious) [also translated as Bachelor in Muslim Theology and Arabic Literature]. Arabic grammar, composition, and literature; civics; English grammar, composition, and literature (up to the Intermediate standard of the Uttar Pradesh Board of High School and Intermediate Education); economics; general science; geography; Islamic culture; Islamic history; logic; philosophy; religious sciences [Fiqh (Islamic Jurisprudence), Hadith (Traditions of the Holy Prophet), Tafsir (Commentary on the Qur'an, and other branches of Islamic learning)].

- Alimiyyat - five years: condensed program in Arabic and Islamic Theology. Adm: Intermediate (12) or B.A. (12+2).

- Alimiyyat - five years: condensed program for students whose mother tongue is English and who do not know Arabic and Urdu.

- Facilitat in Theology - two years. Adm: Alimiyyat. Leads to title of Fazil (The Excellent) [also translated as Master in Muslim Theology and Arabic Literature, and as Master in Islamic Theology and Islamic Religious Law]. Arabic literature; Islamic Shari'a and its Wisdom (Abu Dawud Sharif, Baiqawi Sharif, Bukhari Sharif, Diwan Al-Hanbal, Hidayah Akhbarain, Hidayatul Mujtahid, Hujjatullahi Balighah, Kashshaf (Yahudiyyah wa Nasraniyyah), Muslim Sharif, Qur'an Majid, Sirat Ibn-e-Husham and Diwan Mutanabbi, and Tarikhut-tashri'i Islami and Tadhwin-i-Hadis); and religious sciences [Fiqh (Islamic Jurisprudence), Hadith (Traditions of the Holy Prophet), and Tafsir (Commentary on the Qur'an)].

1126

## Modern Pakistan

While foundation of the first madrasa can be traced back to the Prophet Muhammed, the Pakistani Deeni Asnad system was inherited from the Islamic renaissance during the late 19<sup>th</sup> century in India, starting with the foundation of the Darul Uloom Deoband in 1867. The rift between Islamic education in the country and its national curriculum may be linked to the implementation of “Modern Education” by the British in the 1800s. The Charter Act of 1813 was the first step towards education being made an objective of the government, and under the administration of Governor-General Lord William Bentinck these policies were furthered with the English Education Act 1835 enacted to focus education in colonial India towards Western interests.



## Madrasas in Pakistan

- Madrasa curriculum, including Quran, Hadith, Fiqh, and Arabic grammar, was developed in 1787, also in India, by Mulana Nizam-u-din Sehavi. No national equivalence for these credentials was established until 1982, by the then University Grants Commission of Pakistan, when an equivalence policy was created for solely the Shahadatul Almiya (as an MA Degree).
- There was a great international pressure put on Pakistan to regulate religious education institutions within the country following the events of September 11, 2001. Because of this pressure, Pakistan began the enormous task of registering tens of thousands of religious schools within the country as well as stipulating the parameters by which students from the Islamic religious education system could seek an equivalency to national academic credentials.
- The 2017-2018 Pakistan Education Statistics survey reported a total of 31,115 madrassas with a total enrolment of 4.099 million. While we don't see these credentials very often, the system serves a significant population, nearly 10% of children in Pakistan. Its percentage share of student enrollment is comparable to that of US private schools (~9%, based on data from 2019). Because, as of 2017, 44% of children in Pakistan between the ages of 5 and 16 did not participate in education (World Education and News Report), understanding these credentials is critical to understanding educational opportunities in Pakistan.



## Madrasa Degree Structure

There are six benchmark credentials (sanad) within the system:

- Sahahdatul Tahfeez-ul Quran: 5 Years (Grade 5)
- Shahadatul Mutawassat: 3 years (Grade 8)
- Shahadatul Sanvia Aama: 2 years (Grade 10)
- Shahadatul Sanvia Khasa: 2 Years (Grade 12)
- Shahadatul Alia: 2 years (Bachelor pass)
- Shahadatul Almiya: 2 years (Master's)

While the Shahadatul Sanvia Aama and the Shahadatul Sanvia Khasa may be comparable to the completion of standard ten and the completion of standard twelve, in both cases, the credentials awarded by the madrassas are not considered equivalent unless accompanied by the national compulsory subject examinations taken through a recognized national or regional examination board and verified by the IBCC (Inter Board Committee of Chairmen).



## Quran Memorization Certificate, 1987





# Islamic Special Secondary Certificate, 1991



# Alia Certificate

## Alia Marks

## Alia Certificate

[illegible][illegible]

## Almiya Certificates, 2005

Almiya Certificate



Almiya Marks



## Equivalency Certificate and Letter



What do we make of these two equivalency statements for different applicants?



Is either sufficient?

## Basic Equivalency

The Higher Education Commission does not require Middle School Certificates (grade 8) from holders of Deeni Asnad—this policy seems in part linked to system-wide barriers for students seeking to obtain copies of the Middle School Certificate.

Likewise, the Shahadatul Alia and the Shahadatul Almiya are not considered equivalent to tertiary academic credentials of a similar length of study without additional certification. Alone, the Shahadatul Alia is not equivalent to a bachelor pass, and the Shahadatul Almiya only qualifies one for employment as a teacher in Arabic or Islamic studies. The Shahadatul Almiya may be considered equivalent to an academic credential for the purposes of employment or admission into a formal master's program, only if they have qualified with "two additional elective subjects other than Arabic and Islamic studies" at the bachelor pass level. As this criterion must be completed at an institution recognized by the Higher Education Commission (HEC) of Pakistan, there will be necessary accompanying documentation from such an institution.



This process of obtaining equivalence is the same as used for holders of foreign degrees and qualifications not accredited by the HEC (such as O/A-levels). For any sanad to be considered for equivalence, the minimum duration of study is 2 years.

## Recognition and Authority

As there are a number of unauthorized madrasas, and the list of recognized institutions has dramatically expanded over recent years, it is important to be aware of the recognition authorities responsible for overseeing the Deeni Asnad system. While the Higher Education Commission plays a role in recognizing institutions for final equivalence, they do not register or affiliate madrasas. One challenging element in understanding the structure of these schools is the way in which the English word "school" is utilized in translation.

At the secondary or higher secondary levels, madrasas can be affiliated with a Board of Intermediate and Secondary Education, or they are affiliated with a wafaq. While there are plans in place for madrasas to directly provide the compulsory coursework and examinations required nationally for lower and upper secondary education, these reforms have not yet been implemented.

The Ittehad Tanzeemat ul Madaris Pakistan (ITMP) is the federation of federations/organizations which represent the madrasas in Pakistan. Since 1983/84, madrasas were required to affiliate with one of the five members of this group. This was further regulated under Ordinance No. XL of 2001, following the establishment of the Pakistan Madrasah Education Board (PMEB).

The former names of the five waqfs/wafaq/wiqafs (Ittehad Tanzimat Madaris-e-Deeniya)

1. Wafaq-ul-Madaris Al-Arabia: Markazi Office Gordon Town, Sher Shah Road, Multan
2. Tanzeem-ul-Madaris Ahl-e-Sunnat: Jamia Naeemia, Ghari Shaho, Lahore
3. Wafaq-ul-Madaris Al-Salfia: Hajiabad Post Code 38600, Faisalabad
4. Wafaq-ul-Madaris Shia: Jamia-al-Muntazar, H. Block, Model Town, Lahore
5. Rabita-ul-Madaris Al-Islamia: Mansoor Road, Lahore



## Recognition and Authority

On August 29, 2019, an agreement was signed between Ministry of Federal Education & Professional Training (M/o FE&PT) and Ittehad Tanzeemat ul Madaris Pakistan (ITMP) that dramatically changed the structures of governmental recognition.

The Ministry of Federal Education & Professional Training (M/o FE&PT) was established as the sole authority in the country to collect the facts / figures and other relevant information pertaining to the Deeni Asnad system. It created the Directorate General of Religious Education (DGRE) along with sixteen (16) regional offices for the registration of madaris.

All Deeni Madaris are now required to register with the Ministry of Federal Education & Professional Training on pre-approved registration forms, and Deeni Madaris that fail to register with the Ministry of Federal Education & Professional Training (M/o FE&PT) or who violate the terms of registration are subject to closure by the federal government. Regional Centers of the HEC are not empowered to issue equivalence letters except to endorse photocopies of educational documents



## Current List of Recognized Wafaqs

1. Wafaq-ul-Madaris Al-Arabia, Multan November 17, 1982
2. Tanzeem-ul-Madaris Ahle Sunnat, Lahore November 17, 1982
3. Wafaq-ul-Madaris Al-Salfia, Faisalabad November 17, 1982
4. Wafaq-ul-Madaris Shia, Lahore November 17, 1982
5. Rabita-ul-Madaris Al Islamia, Lahore August 12, 1987
6. Ittehad ul Madaris Al Arabia Pakistan, Mardan February 4, 2021
7. Ittehad ul Madaris Al Islamia Pakistan, Lahore February 4, 2021
8. Nizam ul Madaris Pakistan, Lahore February 4, 2021
9. Majma ul Madaris Taleem ul Kitab wal Hikmat, Lahore February 4, 2021
10. Wafaq ul Madaris Al Islamia Al Rizvia Pakistan February 4, 2021
11. Wafaq Ul Madaris Wal Jamiaat Al-Deeniya Al-Bakistania April 15, 2021
12. Majma Ul Uloom Al-Islamia April 15, 2021
13. Wahdat-Ul-Madaris Al-Islamia, Pakistan April 15, 2021
14. Board of Islamic Education April 27, 2021
15. Kanz-ul-Madaris April 27, 2021



## List of Approved Deeni Institutions

Annex-B

### List of Approved Deeni Institutions

List of Waqaf and Individual Madaris notified by erstwhile University Grants Commission (UGC)

SN	Names of Waqaf (Examination Boards)	Date of Notification
1.	Wafaq-ul-Madaris Al-Arabia, Multan	November 17, 1982
2.	Tanzeem-ul-Madaris Ahle Sunnat, Lahore	November 17, 1982
3.	Wafaq-ul-Madaris Al-Safia, Faisalabad	November 17, 1982
4.	Wafaq-ul-Madaris Shia, Lahore	November 17, 1982
5.	Rabhatul Madaris Al-Islamia, Lahore	August 12, 1987

SN	Names of Individual Madaris/Deeni Institutions:	Date of Notification
6.	Jamia Islamia Minhaj-ul-Quran, Lahore.	April 27, 1992
7.	Jamia Taleemat-e-Islamia, Faisalabad.	June 07, 1984
8.	Jamia Ashrafia, Lahore.	February 03, 1985
9.	Darul Uloom Mohammadia Ghousia Bhera, Sargodha.	January 08, 1987
10.	Darul Uloom, Korangi Creek, Karachi	August 12, 1987

List of Waqaf and Individual Madaris notified by Ministry of Federal Education and Professional Training, Government of Pakistan

SN	Name of Waqaf/Individual Madaris/Deeni Institutions:	Date of Notification
1.	Jamia tur Rasheed, Karachi	February 01, 2021
2.	Darul Uloom Jamia Naeemia Lahore	April 27, 2021
3.	Jamia Al-Madina Karachi	April 27, 2021
4.	Jamia tu Darasat Al-Islamia Karachi	April 15, 2021
5.	Jamia Binoria Aalamia Karachi	February 10, 2022
6.	Ibtihad-ul-Madaris Al-Arabia Pakistan, Mardan	February 4, 2021
7.	Ibtihad-ul-Madaris Al-Islamia Pakistan, Lahore	February 4, 2021
8.	Nizam-ul-Madaris Pakistan, Lahore	February 4, 2021
9.	Majma ul Madaris Taleem-ul-Kitab wal Hikmat, Lahore	February 4, 2021
10.	Wafaq ul Madaris Al-Islamia Al-Rizvia Pakistan	February 4, 2021
11.	Wafaq ul Madaris wal Jamiat Al-Deeniye Al-Baklatania	April 15, 2021
12.	Majma ul Uloom Al-Islamia	April 15, 2021
13.	Wahdat-ul-Madaris Al-Islamia, Pakistan	April 15, 2021
14.	Board of Islamic Education	April 27, 2021
15.	Karz-ul-Madaris	April 27, 2021



## Current List of Recognized Madaris

In addition to a comprehensive list on the Directorate General of Religious Education's website detailing the registered madaris in different regions, the HEC provides a list of recognized individual madaris for operation.

The names of the five, individual madaris were as follows:

1. Jamia Islamia Minhaj-ul-Quran, 366 Model Town, Lahore
2. Jamia Taleemat-e-Islamia, Sargodha Road, Faisalabad
3. Jamia Ashrafia, Feroz Pura Road, Lahore
4. Darul Uloom Mohammadia Ghousia Bhera Distt. Sargodha
5. Darul Uloom, Korangi Creek, Karachi

The current list has been expanded:

1. Jamia Islamia Minhaj-ul-Quran, Lahore. April 27, 1992
2. Jamia Taleemat-e-Islamia, Faisalabad. June 07, 1984
3. Jamia Ashrafia, Lahore. February 03, 1985
4. Darul Uloom Mohammadia Ghousia Bhera, Sargodha. January 08, 1987
5. Darul Uloom, Korangi Creek, Karachi. August 12, 1987
6. Jamia tu Rasheed, Karachi. February 01, 2021
7. Darul Uloom Jamia Naeemia, Lahore. April 27, 2021
8. Jamia Al-Madina, Karachi. April 27, 2021
9. Jamia Tu Darasat Al-Islami, Karachi. April 27, 2021
10. Jamia Binoria Aalamia, Karachi. February 10, 2022





## Mode of Study of Institutions

Approved mode of Deeni education for recognition of final Sanad, i.e., Sanad Shahadatul Almiya fi Uloom ul Arabia wal Islamia, of the following Madaris includes: Sanad Sanvia Awwam, Sanad Sanvia Khass, Sanad Shahadatul Almiya, and Sanad Shahadatul Almiya. For recognition of Deeni Sanad Shahadatul Almiya fi Uloom ul Arabia wal Islamia, a 2-year gap between passing examinations of each deeni sanad is mandatory.

1	Wafaq-ul-Madaris Al-Arabia, Multan
2	Tanzim-ul-Madaris Ahle Sunnat, Lahore
3	Wafaq-ul-Madaris Al-Jafria, Faisalabad
4	Wafaq-ul-Madaris Sha, Lahore
5	Rabotatul Madaris Al-Islamia, Lahore
6	Ittehad-ul-Madaris Al-Arabia Pakistan, Mandan
7	Ittehad-ul-Madaris Al-Islamia Pakistan, Lahore
8	Nizam-ul-Madaris Pakistan, Lahore
9	Majma-ul-Madaris Taleem-ul-Kitab wal Hikmat, Lahore
10	Wafaq-ul-Madaris Al-Islamia Al-Rizvia Pakistan
11	Wafaq-ul-Madaris wal Jamaat Al-Deeniya Al-Bakistania
12	Majma ul Uloom Al-Islamia
13	Wahdat-ul-Madaris Al-Islamia, Pakistan
14	Board of Islamic Education
15	Kanz-ul-Madaris
16	Jamia Taleem-ul-Islamia, Faisalabad
17	Jamia Ashrafia, Lahore
18	Darul Uloom, Korengi Creek, Karachi
19	Jamia Tu Darasat Al-Islamia Karachi
20	Darul Uloom Jamia Naeema Lahore
21	Jamia Al-Madina Karachi
22	Jamia Binoria Aalemia, Karachi
23	Jamia tur Rashood, Karachi

Approved mode of Deeni education for recognition of final Sanad i.e. Sanad Shahadatul Almiya fi Uloom ul Arabia wal Islamia of following Madaris includes: Matric, Intermediate, Bachelor and Sanad Shahadatul Almiya:-

01	Wafaq ul Madaris wal Jamaat Al-Deeniya Al-Bakistania
02	Majma ul Uloom Al-Islamia
03	Wahdat ul-Madaris Al-Islamia, Pakistan
04	Board of Islamic Education
05	Kanz ul-Madaris
06	Jamia Tu Darasat Al-Islamia Karachi
07	Darul Uloom Jamia Naeema Lahore
08	Jamia Al-Madina Karachi
09	Jamia Binoria Aalemia, Karachi
10	Ittehad-ul-Madaris Al-Arabia Pakistan, Mandan
11	Ittehad-ul-Madaris Al-Islamia Pakistan, Lahore
12	Nizam-ul-Madaris Pakistan, Lahore
13	Majma-ul-Madaris Taleem-ul-Kitab wal Hikmat, Lahore
14	Wafaq ul Madaris Al-Islamia Al-Rizvia Pakistan
15	Jamia Islamia Minhaj ul Quran, Lahore
16	Darul Uloom Mohammad Ghouseia, Bihra Sargodha



## Bangladesh

**BANGLADESH MADRASAH EDUCATION BOARD, DHAKA.**

Serial No. A [REDACTED] **ALIM EXAMINATION, 2007** Registration No. [REDACTED] 2005

MBCA [REDACTED]

This is to Certify that [REDACTED]

Son / Daughter of [REDACTED]

and [REDACTED]

of *Tanzim-ul-Madaris Ahle Sunnat, Dhaka*

Bearing Roll *Dumra* No. [REDACTED]

duly passed the *Session* Examination in *General* group and secured

G.P.A. 5.00 on a scale of 5.00. *Marked* *10-11-2007*

Dhaka  
Date of Publication of Results *August 26, 2007*

*Controller of Examinations*

Post-independence in 1971, the 1978 Madrasah Education Ordinance established the Bangladesh Madrasah Education Board as an autonomous entity in 1979.

The 1978 Ordinance was replaced by the 2020 Bangladesh Madrasah Education Bill. Article 28 of the proposed law legally protected activities of madrasah education since 1978.

This was necessary since the Bangladesh Supreme Court had declared any laws enacted during military regimes (martial law) as illegal.



### BANGLADESH MADRASAH EDUCATION BOARD, DHAKA.

Alim Examination – 2007

Serial No. MBA: **941**

MBCA: **[REDACTED]**

**ACADEMIC TRANSCRIPT**

Letter Grade	Grade Point	Grade
A	5.00	5
A-	4.75	4
B	4.50	3
B-	4.25	2
C	4.00	1
C-	3.75	0

Name of Student: **[REDACTED]**

Father's Name: **[REDACTED]**

Mother's Name: **[REDACTED]**

Name of Institution: **General Studies Kamil Madrasah**

Name of Centre: **Dacca**

Roll No.: **[REDACTED]**

Group: **General**

Registration No.: **[REDACTED]**

Type of Student: **Regular**

Sl. No.	Name of Subjects	Letter Grade	Grade Point	GPA	Grade Point Average (GPA)
1	Quran Majid and Hadith Sharif	A+	5	4.75	5.00
2	Al Fiqh	A+	5		
3	Bangla	A+	5		
4	English	A-	4.5		
5	Arabic	A+	5		
6	Islamic History and Balagat & Mantiq	A+	5		

Additional Subject: **Arabic**

Sl. No.	Name of Subjects	Letter Grade	Grade Point	GPA
7	Arabic	A	4	2.0

**Dhaka**  
Date of Publication of Result: **25 August, 2007.**

*Asst. Controller of Examinations*

**Ministry of Education**  
**Intermediate and Secondary Education Boards**  
**Bangladesh**

Official Website of Education Board

### HSC/Alim/Equivalent Result 2007

Roll No.	Name	Father's Name	Mother's Name	Date of Birth	Institute
<b>[REDACTED]</b>	<b>[REDACTED]</b>	<b>[REDACTED]</b>	<b>[REDACTED]</b>	<b>N/A</b>	<b>TAMIKUL MILLAT KAMIL MADRASAH</b>

**GPA: 5.00**

### Grade Sheet

Code	Subject	Grade
201+202	QURAN MAZID AND HADITH AND USUL-E-HADITH	A+
203+204	AL FIQH-I AND AL FIQH-II	A+
207	BANGLA	A+
208	ENGLISH	A+
205+206	ARABIC-I AND ARABIC-II	A+
209+210	ISLAMIC HISTORY AND BALAGAT AND MANTIQ	A+
215+216	CIVICS-I AND CIVICS-II	A

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### BANGLADESH MADRASAH EDUCATION BOARD, DHAKA.

#### Mark Sheet

#### Dakhil Examination-2000

Serial No. DAK: **[REDACTED]**

Name of Candidate: **[REDACTED]**

Father's Name: **[REDACTED]**

Name of Centre: **Kariganj**

Name of Madrasah: **Kariganj Kamil Madrasah**

Roll No.: **[REDACTED]**

Reg. No.: **[REDACTED]**

Group: **Science**

Session: **1998-99**

Type: **Regular**

MBCD: **[REDACTED]**

Subjects	Quran Majid & Tafsir	Hadith Sharif	Arabic		Bangla	English	Math & Urdu Fiqh	General Math	Gen. Science-1	Gen. Science-2	Optional Subject		Grand Total	Result & Observations
			1st Paper	2nd Paper							Ag. Studies	Mark Above 40%		
	100	100	100	100	100	100	100	100	100	100	100	100		
Mark Obtained	070	077	073	068	068	071	095	058	060	042			642	612
Subject / Group Total	147		153	068		139	095		168	082				First* Gen. Math, Gen. Science, Ag. Studies

DHAKA  
Date of Publication of Results: **26 June, 2000.**

*Asst. Controller of Examinations*

**BANGLADESH MADRASAH EDUCATION BOARD, DHAKA.**  
BANGLADESH  
**ALIM EXAMINATION - 2002**  
**MARKS SHEET**

Serial No. MBA: [REDACTED]  
Name of Candidate: [REDACTED]  
Father's Name: [REDACTED]  
Mother's Name: [REDACTED]  
Name of Centre: Karigram  
Name of Madrasah: Karigram Kamil Madrasah  
Roll No.: [REDACTED] Group: Science Type: Regular  
Reg. No.: [REDACTED] Session: 2000-01

Total Marks: 1000  
Total Marks including  
Fourth Subject: 1200  
Total Marks of Madrasah  
Alim (Fourth Group): 600  
Alim Marks: 100  
1st Division: 600  
2nd Division: 450  
3rd Division: 225

MBCA: [REDACTED]

Subjects	1st Group		2nd Group		3rd Group		4th Group		5th Group		Fourth Subject		Marks Above 40%	Grand Total	Result & Distinctions
	Quran, Hadith & Tazkiyah	Health & Social	Arabic	Arabic (Sikhsul)	English	Physics 1st	Physics 2nd	Chemistry 1st	Chemistry 2nd	Mathematics	Mathematics				
	100	100	100	100	100	100	100	100	100	100	100	100			
Marks Obtained	060	068	072	072	065	060	051	049	048	047	042	050	061	752	First*
							025	025	025	023	024	025			
Group Total	120		144		120		150		143		141				

**Dhaka**  
Date of Publication of Results: 18 September, 2002  
Controller of Examinations

## Uzbekistan

- Today, a total of 15 recognized religious educational institutions are operating in Uzbekistan. Thirteen of them are institutions of higher and secondary special Islamic education under the jurisdiction of the Office of Muslims of Uzbekistan. Among them, three are higher Tashkent Islamic Institute, Mir Arab Higher Madrasah, School of Hadith Science and 10 secondary specialized Islamic educational institutions, of which two are secondary specialized Islamic educational institutions for women and girls. The remaining two are Orthodox and Protestant seminaries: 1) Samarkand Protestant Seminary (1992), renamed and re-registered as Tashkent Protestant Seminary in 2004; and 2) Tashkent Orthodox Seminary (1990) as a secondary school education and in 1998 upgraded to a seminary.
- Governed by Committee on Religious Affairs, a state administrative body established in 1992

Institution Name (Uzbek)	Institution Name (English)
Toshkent islom instituti	Tashkent Islamic Institute
Mir Arab" Oliy madrasasi	Mir Arab" Higher Madrasa
Hadis ilmi maktab	School of Hadith Science
Ko'kaldosh" o'rta maxsus islom bilim yurti	"Kokaldosh" secondary special Islamic educational institution
Sayyid Muhyiddin maxdum" o'rta maxsus islom bilim yurti	"Sayyid Muhyiddin Makhdum" secondary special Islamic educational institution
Hidoya" o'rta maxsus islom bilim yurti	"Hidaya" secondary special Islamic educational institution
Muhammad al-Beruniy" o'rta maxsus islom bilim yurti	"Muhammad al-Beruni" secondary special Islamic educational institution
Faxriddin ar-Roziy" o'rta maxsus islom bilim yurti	"Fakhriddin ar-Razi" secondary special Islamic educational institution
Xoja Buxoriy" o'rta maxsus islom bilim yurti	"Khoja Bukhari" secondary special Islamic educational institution
Mir Arab" o'rta maxsus islom bilim yurti	"Mir Arab" secondary special Islamic educational institution
Imom Termizi" o'rta maxsus islom bilim yurti	"Imam Termizi" secondary special Islamic educational institution
Xadichai Kubro" o'rta maxsus islom bilim yurti	"Hadichai Kubro" secondary special Islamic educational institution
Jo'ybori Kalon" o'rta maxsus islom bilim yurti	"Joybori Kalon" secondary special Islamic educational institution


*Highlighted institutions indicate that higher education beyond secondary is offered*

OF THE CABINET OF MINISTERS OF THE REPUBLIC OF UZBEKISTAN  
DECISION

**ON MEASURES TO ORGANIZE AND SUPPORT THE ACTIVITIES OF THE SCHOOL OF HADITH SCIENCE**

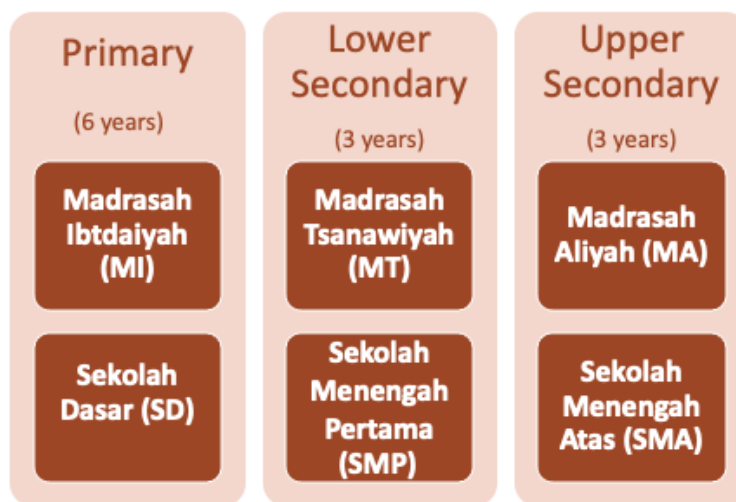
Ensuring the implementation of the Decree No. PF-5416 of April 16, 2018 of the President of the Republic of Uzbekistan "On measures to fundamentally improve the activities of the religious and educational sphere", make an incomparable contribution to the development of the Islamic religion and the science of hadith. In order to deeply study the rich heritage of our great compatriots, to restore and develop the activities of hadith science schools founded by them, and to train high-educated mature specialists who have mastered the basics of Islam and the science of hadith, the Cabinet of Ministers decides:

1. Decree of the President of the Republic of Uzbekistan No. PF-5416 of April 16, 2018 "On measures to fundamentally improve the activities of the religious and educational sphere" in the form of a higher religious and educational educational institution. Please note that the School of Hadith Science (hereinafter referred to as the School) has been established.
2. It should be noted that:  
The school is a non-state educational institution of higher religious education founded by the Office of Muslims of Uzbekistan;  
The state model diploma awarded to school graduates is recognized as a document of higher education in the Republic of Uzbekistan, awarding a bachelor's degree in relevant specialties in the field of higher religious education.
4. The following:  
That the period of study at the school is five years, that it is conducted in the form of full-time education;  
Establishment of bachelor's level personnel training in the field of "Hadith studies" in the school;  
The school's admission quota for the 2018/2019 academic year will be 10 places in total, and the formation of the admission quota for the following years will be determined by the founder of the school based on the demand and need in this field;  
Selection of talented graduates of secondary special religious educational institutions who have thoroughly mastered the Arabic language and have the capacity to memorize hadiths;  
It should be taken into account that the graduate of the school continues his education at the master's degree of the International Islamic Academy of Uzbekistan according to his specialty, and studies at the basic doctoral and doctoral stages.




## Indonesia

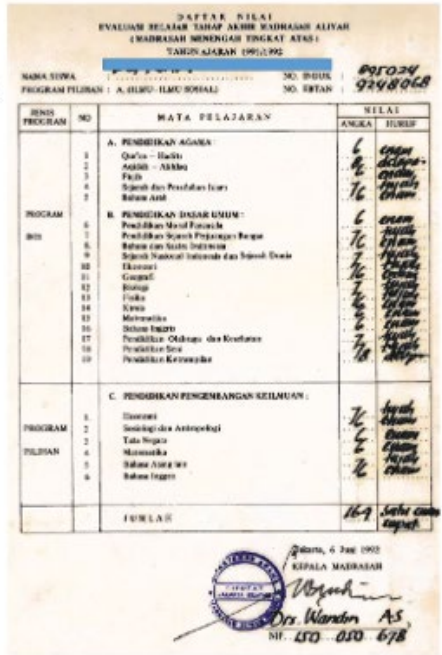
Law No. 20/2003 on the National Education System specifically mentioned the alignment of the various levels of madrasa education with public school education.

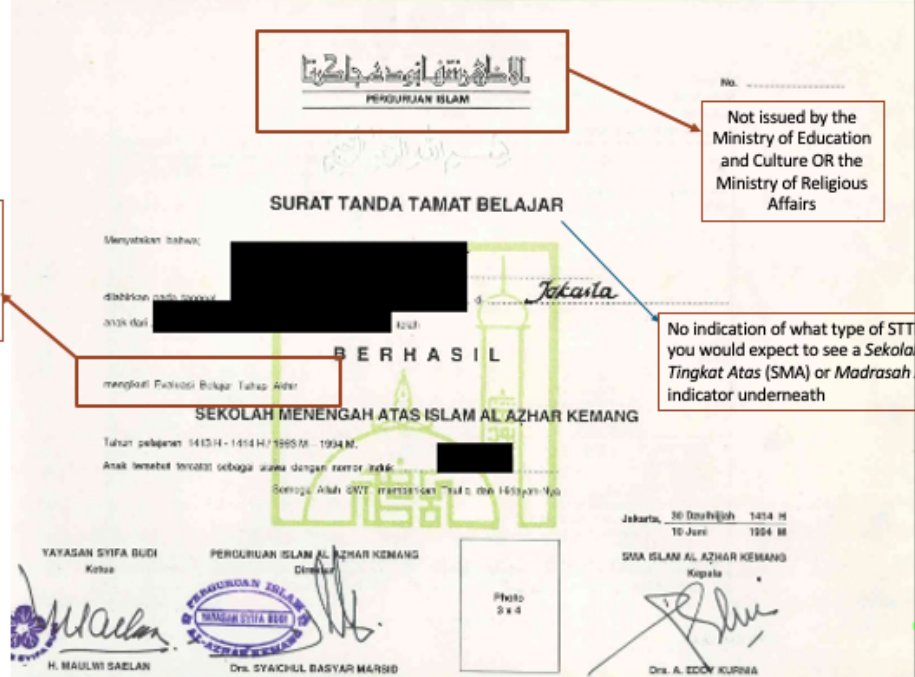






Issued by Department of Religious Affairs rather than the *Departemen Pendidikan dan Kebudayaan* (Department of Education and Culture)





Not issued by the Ministry of Education and Culture OR the Ministry of Religious Affairs

No indication of what type of STTB is being awarded—you would expect to see a *Sekolah Menengah Umum Tingkat Atas* (SMA) or *Madrasah Aliyah* (MA) indicator underneath

Year-end Examinations given by the particular school in preparation for the EBTANAS

**DAFTAR NILAI  
EVALUASI BELAJAR TAHAP AKHIR  
SEKOLAH MENENGAH ATAS ISLAM AL AZHAR KEMANG  
TAHUN PELAJARAN 1413 H / 1993 M. – 1414 H / 1994 M**

No. ....

Program : Ilmu-Ilmu Sosial  
Nama Murid : [REDACTED]  
Nomor Induk : [REDACTED]

**A. Daftar Nilai Bidang Studi yang di-EBTA dan EBANAS-kan**

PROGRAM	BIDANG STUDI	NILAI	
		Dengan Angka	Dengan Huruf
PROGRAM IBTI	1. Pendidikan Agama Islam	8	delapan
	a. Al Quran	8	delapan
	b. Aqidah	8	delapan
	c. Akhlak	8	delapan
	d. ibadah	8	delapan
	e. Sejarah Kebudayaan Islam	7	tujuh
PROGRAM ILMU	2. Pendidikan Moral Pancasila	7	tujuh
	3. Pendidikan Sejarah Perjuangan Bangsa	7	tujuh
	4. Bahasa dan Sastra Indonesia	7	tujuh
	5. Sejarah Nias, Indonesia dan Sejarah Dunia	7	tujuh
	6. Geografi	7	tujuh
	7. Ekonomi dan Akuntansi	7	tujuh
PROGRAM ILMU	8. Sosiologi dan Antropologi	6	enam
	9. Tapa Negeri	6	enam
	10. Matematika	6	enam
	11. Bahasa Inggris	6	enam
	12. Bahasa Jepang	6	enam
	<b>J U M L A H</b>		113

**B. Mata Pelajaran lain yang diperoleh di kelas-kelas sebelumnya**

NOMOR URUT	BIDANG STUDI	KELAS
1.	Pendidikan Jasmani	I
2.	Pendidikan Seni	I
3.	Pendidikan Ketrampilan	I
4.	Bahasa	I
5.	Fisika	I
6.	Kimia	I

Telah mengikuti Pesantren Latihan As-Syifa sebanyak 2 / 1991 - 1992 / 1993 - 1994 ) kali, pada tahun pelajaran

SEKOLAH MENENGAH ATAS ISLAM AL AZHAR KEMANG

Jakarta, 30 Dzulhijjah 1414 H  
10 Juni 1993 M  
WALI KELAS [REDACTED]  
[REDACTED]

Kepala Sekolah [REDACTED]

**Pesantren Islamic Boarding School**

**KEMENTERIAN AGAMA  
REPUBLIK INDONESIA  
IJAZAH**

**MADRASAH ALIYAH  
PEMINATAN MATEMATIKA DAN ILMU PENGETAHUAN ALAM  
TAHUN PELAJARAN 2021/2022**

Nomor [REDACTED]  
Yang bertanda tangan di bawah ini, Kepala [REDACTED]  
nama pokok sekolah nasional [REDACTED]  
Kabupaten/Kota [REDACTED]  
Provinsi [REDACTED]  
memerahkan bahwa:  
nama [REDACTED]  
tempat dan tanggal lahir [REDACTED]  
nama orang tua/wali [REDACTED]  
nomor induk siswa [REDACTED]  
nomor induk siswa nasional [REDACTED]  
nomor peserta ujian madrasah [REDACTED]  
madrasah asal [REDACTED]

**LULUS**

dari satuan pendidikan setelah memenuhi seluruh kriteria sesuai dengan peraturan penjurusan-undangan.

Kediri, 05 Mei 2022

[REDACTED]

MA-22 131030041

**DAFTAR NILAI  
MADRASAH ALIYAH  
PEMINATAN MATEMATIKA DAN ILMU PENGETAHUAN ALAM  
TAHUN PELAJARAN 2021/2022**

Nama [REDACTED]  
Tempat dan Tanggal Lahir [REDACTED]  
Nomor Induk Siswa [REDACTED]  
Nomor Induk Siswa Nasional [REDACTED]

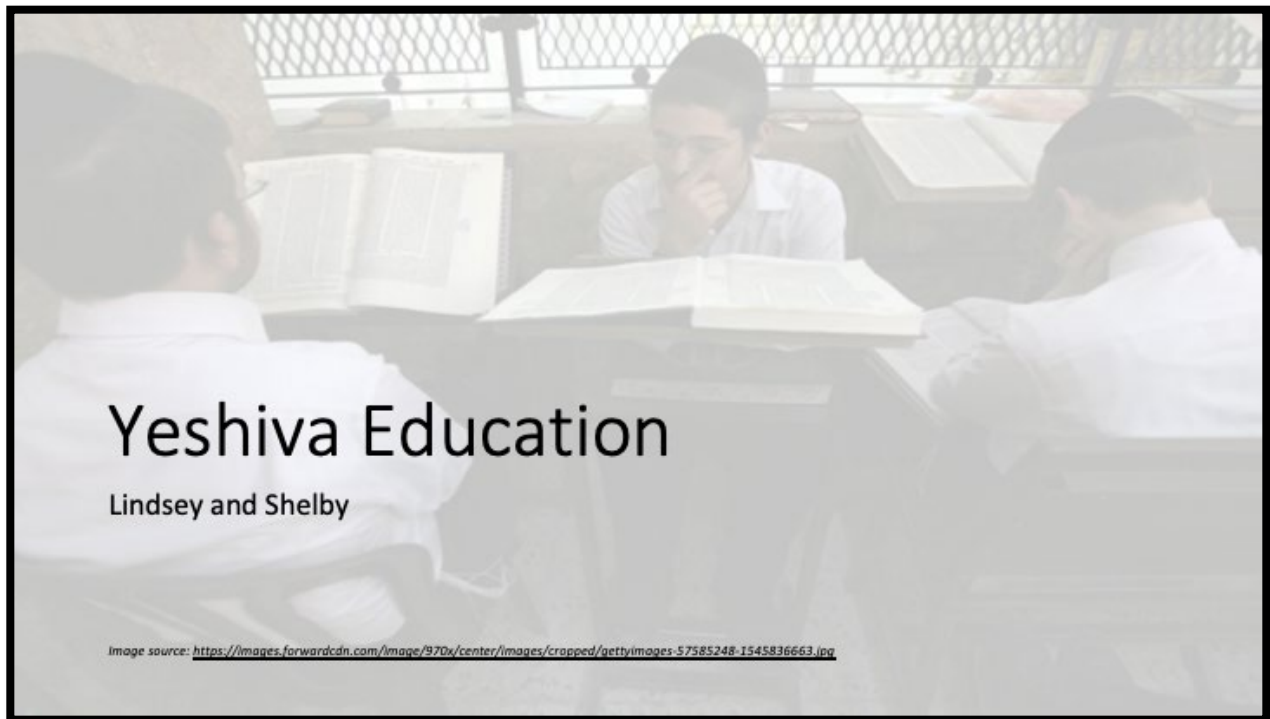
No.	Mata Pelajaran	Angka	Huruf
<b>Kelompok A (Wajib)</b>			
1.	Pendidikan Agama Islam	87	delapan puluh tujuh
a.	Al-Quran-Hadis	87	delapan puluh tujuh
b.	Akhlak-Adab	87	delapan puluh tujuh
c.	Fiqh	87	delapan puluh tujuh
d.	Sejarah Kebudayaan Islam	87	delapan puluh tujuh
2.	Pendidikan Pancasila dan Kewarganegaraan	85	delapan puluh lima
3.	Bahasa Indonesia	87	delapan puluh tujuh
4.	Bahasa Arab	84	delapan puluh empat
5.	Matematika	87	delapan puluh tujuh
6.	Sejarah Indonesia	80	delapan puluh
7.	Bahasa Inggris	80	delapan puluh
<b>Kelompok B (Wajib)</b>			
1.	Seni Budaya	85	delapan puluh lima
2.	Pendidikan Jasmani, Olahraga dan Kesehatan	85	delapan puluh lima
3.	Penyanyi dan Komposer	85	delapan puluh lima
4.	Master Kelas		
a.			
b.			
c.			
<b>Kelompok C (Peminatan)</b>			
1.	Matematika	80	delapan puluh
2.	Biologi	85	delapan puluh lima
3.	Fisika	85	delapan puluh lima
4.	Kimia	85	delapan puluh lima
5.	Mata Pelajaran Pilihan		
a.	Bahasa dan Sastra Inggris	80	delapan puluh
b.			
c.			
<b>Rata-rata</b>		80,8	delapan puluh satu

MA-22 131030041

[REDACTED]

[REDACTED]





## Yeshiva Education

Crash course in history of yeshivas

Basic terminology

Movements of Judaism

Types of yeshiva

Recognition

Yeshiva education abroad



## Yeshiva



Institute of Talmudic learning



More specifically. . . Jewish institution that focuses on the study of traditional religious texts, primarily the Talmud and Torah study.



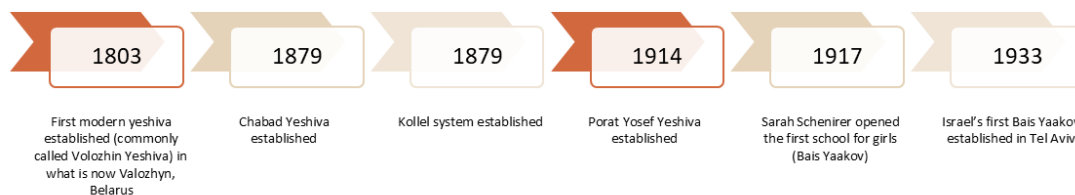
## History

### **“You shall teach them to your son”**

- Torah education was the responsibility of the father to pass it along to his child
- Written and Oral (Torah and Talmud)
- Had been an oral tradition until Rabbi Yehudah HaNasi wrote down the oral teachings (Talmud) (around 189 CE)



## Modern History



## Terminology

Hebrew	English Transliteration	Meaning
בית יעקב	Bais Yaakov <i>Beis Yaakov, Beit Yaakov, Beth Jacob, Bait Yaakov, Bayit Yaakov</i>	Generic term for Haredi Jewish schools for women
בית מדרש	Beit Midrash	House of Study
ירושלים	Jerusalem/Yerushalayim	Refers to the city of Jerusalem
כולל	Kollel	Collective; yeshiva program for married men, who often receive a small stipend to facilitate their devotion to Torah study
מדרשה	Midrasha <i>plural: Midrashot, Midrashas</i>	Generally used for institutions of torah study for post-high school age women
תלמוד	Talmud	Refers to the oral laws
תורה	Torah	Most often referring to the first five books of Moses; the written word
ישיבה	Yeshiva <i>yeshivah, yeshibah; plural: yeshivas, yeshivot, yeshivah, yeshivot</i>	institutes of Talmudic learning



## Movements of Judaism

**Orthodox:** most traditional. Believe the Torah and Talmud are the sole norm of religious observance. Further subdivided into: Modern Orthodox and Ultra (Haredi) Orthodox (with even further subgroup of Hasidic).

**Reform:** most liberal. Places less emphasis on obedience to Jewish law and authority and more on universal values.

**Conservative (Masorti):** seen as a centrist position between Reform and Orthodox Judaism. Conserve Jewish law but modernize practices.

**Reconstructionist:** most recent branch of Judaism. See Judaism as an evolving religious civilization.



## Types of Yeshiva

Based on the movement, but also ethnic subdivisions

### Lithuanian

Combatic style of argumentation

- No limitation on time of study

### Chassidic (Chabad)

Encourages rabbinical ordination

- Usually limitation of time studying

### Sephardic

Guided by pragmatic concerns

- Similar to Chassidic but can also focus on those of Sephardic descent



### Yeshivot Hesder

Combines Israel army service with intensive yeshiva studies

## Learning Practices at Yeshivas

Repetitiveness

Shiur

Chavrusa

Chaburah





## How to Setup a Yeshiva

Must register as a non-profit organization (amuta).

Register two adults as the founders, select a name, and define its principle objectives, and contact information must be provided.

After two years of operation, they may apply for support with the Torah Institutions Division of the Ministry of Education.

Many Yeshiva are eligible for tax exemptions.



## Recognition

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The Council for Higher Education (CHE) is the body responsible for recognition of higher education institutions in Israel.

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No Yeshiva institutions are officially recognized by CHE, but. . .

---

The Torah Institutions Division of the Ministry of Education is responsible for supporting religious institutions.




## What We See as Evaluators

After secondary school, students attend Yeshiva institutions in Israel for one year.

Many Yeshiva have offices in both Israel and the US.

Information on transcripts varies greatly.





**Beit Hachochim**  
Beit Hachochim Yeshiva Institute  
1000 N. 1st St., Suite 100, Jerusalem, Israel 9100101

**Official Transcript**


Date of Birth:   SS Number:

**Fall 2022-2023**

Course #	Description	Hours	Credits	Grade
BL13	Deuteronomy 1	4	3.0	C
BL11	Pentateuch Survey - Genesis	2	2.0	B
BL18	Early Prophets 1 - Joshua, Judges	3	3.0	C+
BL16	Latter Prophets 1	1	1.0	B
BL20	Hagiographa 1 - Kohel	1	1.0	B+
<b>Education</b>				
E12	Pedagogy 1	1	1.0	A-
E14	Observing and Student Teaching	3	2.0	A
E16	Educational Psychology	1	1.0	A
<b>Grammar and Language</b>				
L11	Advanced Hebrew Grammar 1	2	1.0	B-
L13	Modern Hebrew Language	2	1.0	B-
<b>History and Geography</b>				
H16	Modern Israel Geography 1	1	1.0	C
H17	Chain of Jewish Tradition	1	1.0	B+
<b>Philosophy</b>				
P11	Law 1	2	2.0	B+
P13	Halachic Survey 1	1	1.0	A-
P15	Jewish Philosophy 1	2	2.0	C
P17	Ethics 1	2	2.0	A

**Spring 2022-2023**

Course #	Description	Hours	Credits	Grade
BL14	Deuteronomy 2	4	3.0	C
BL12	Pentateuch Survey - Exodus	2	2.0	C-
BL19	Early Prophets 2 Samuel 1&2	3	3.0	D
BL18	Latter Prophets 2	1	1.0	C+
BL21	Hagiographa 2 - Kohel	1	1.0	D
<b>Education</b>				
E13	Pedagogy 2	1	1.0	A-
E15	Observing and Student Teaching	3	2.0	B
E17	Educational Psychology	1	1.0	A
<b>Grammar and Language</b>				
L12	Advanced Hebrew Grammar 2	2	1.0	C+
L14	Modern Hebrew Language	2	1.0	C-
<b>History and Geography</b>				
H12	Modern European History 2	2	2.0	A-
H14	History of the Holy Land 2	2	2.0	B-
H16	Modern Israel Geography 2	1	1.0	B
H18	Chain of Jewish Tradition	1	1.0	C
<b>Philosophy</b>				
P12	Law 2	2	2.0	B+
P14	Halachic Survey 2	1	1.0	B+
P16	Jewish Philosophy 2	2	2.0	C
P18	Ethics 2	2	2.0	C+


Yosef David Greenberg  
Dean, Beit Hachochim Yeshiva Institute  
Signature:  Date: 17-Aug-23

Valid only if signed and sealed.



Survey of Religious Education Workshop – 2024 TAICEP Annual Conference

**Yeshiva Mir Yeshiva**  
Rosh Bein Yisroel 3  
Jerusalem, Israel 91950 - P. 02-572-4336



**Dean**  
Ray Elizer Yehuda Linkel  
Rosh Yeshiva

**Yeshiva Mir Yeshiva**  
Rosh Bein Yisroel 3  
Jerusalem, Israel 91950 - P. 02-572-4336


**OFFICIAL TRANSCRIPT**  
**UNDERGRADUATE RECORD**

**Student Name:** \_\_\_\_\_  
**Address:** \_\_\_\_\_

**Date of Birth:** \_\_\_\_\_

YEAR	TERM	COURSE NAME	MESECHTA/UMIUS	CREDITS	GRADE
2019	Fall	301A Talmud Intensive	Babe Kama	6	A
2019	Fall	302A Talmud Survey	Babe Kama	5	A
2019	Fall	305A Ethics	Mussar	1	A
2020	Spring	301B Talmud Intensive	Kiddushin	6	A
2020	Spring	302B Talmud Survey	Kiddushin	5	A
2020	Spring	305B Ethics	Mussar	1	A
2020	Fall	401A Talmud Intensive	Babe Metzia	6	A
2020	Fall	402A Talmud Survey	Babe Metzia	5	A
2020	Fall	405A Ethics	Mussar	1	A
2021	Spring	401B Talmud Intensive	Pesachim	6	A
2021	Spring	402B Talmud Survey	Pesachim	5	A
2021	Spring	405B Ethics	Mussar	1	A
2021	Fall	501A Talmud Intensive	Babe Beira	6	A
2021	Fall	502A Talmud Survey	Babe Beira	5	A
2021	Fall	505A Ethics	Mussar	1	A
2022	Spring	501B Talmud Intensive	Gitten	6	A
2022	Spring	502B Talmud Survey	Gitten	5	A

**Yeshiva Mir Yeshiva**  
Rosh Bein Yisroel 3  
Jerusalem, Israel 91950 - P. 02-572-4336



**Dean**  
Ray Elizer Yehuda Linkel  
Rosh Yeshiva

**Yeshiva Mir Yeshiva**  
Rosh Bein Yisroel 3  
Jerusalem, Israel 91950 - P. 02-572-4336

**OFFICIAL TRANSCRIPT**  
**UNDERGRADUATE RECORD**

YEAR	TERM	COURSE NAME	MESECHTA/UMIUS	CREDITS	GRADE
2022	Spring	505B Ethics	Mussar	1	A
2022	Fall	505A Talmud Intensive	Yevamos	6	A
2022	Fall	502A Talmud Survey	Yevamos	5	A
2022	Fall	505A Ethics	Mussar	1	A
2023	Spring	502B Talmud Intensive	Nedarios	6	A
2023	Spring	502B Talmud Survey	Nedarios	5	A
2023	Spring	505B Ethics	Mussar	1	A


No entries below this line


Grade Point Average: 4.00

No entry without original signature.

*[Signature]*  
Rabbi Yaakov Lopian

6/15/2024  
Date





# Keser Chaya

Nagera 14, Givat Shaul, Jerusalem, Israel  
Phone (02) 651-5132 Fax (072) 257-6511

Academic Transcript for: [Redacted] Date of Birth: [Redacted]  
Academic Year: 2021-2022 Social Security No.: [Redacted]

SPRING 2021-2022			FALL 2021-2022		
COURSE NAME	CREDITS	GRADE	COURSE NAME	CREDITS	GRADE
Adarne Sin	1.00	B	Adarne Sin	1.00	A+
Bible Commentaries	1.00	B	Bible Commentaries	1.00	C-
Bible Prep- Guided Independent Study	2.00	B	Bible Prep- Guided Independent Study	2.00	A+
Book of Daniel	1.00	A+	Book of Daniel	1.00	A-
Book of Esther and Ruth	1.00	A+	Book of Esther and Ruth	1.00	A+
Book of Judges	2.00	B+	Book of Judges	2.00	A-
Concepts in Judaism	1.00	A+	Concepts in Judaism	1.00	A+
Deuteronomy	2.00	F	Deuteronomy	2.00	A
Female personalities in Torah	1.00	D	Female personalities in Torah	2.00	B
Foundations of Weekly Torah Portion	1.00	A+	Foundations of Weekly Torah Portion	1.00	A+
General Knowledge- Self Study Program- Exams	1.00	B-	General Knowledge- Self Study Program- Exams	1.00	B
Halacha	3.00	B+	Halacha	3.00	C-
Independent Study of Parsha/ Weekly exams	1.00	C-	Independent Study of Parsha/ Weekly exams	1.00	A-
Jewish Philosophy and Holidays	1.00	B	Jewish Philosophy and Holidays	1.00	B-
Middot	1.00	B	Middot	1.00	A+
Modern Jewish History and Zionism	3.00	F	Modern Jewish History and Zionism	3.00	A
Path of the Just	1.00	B	Path of the Just	1.00	B
SP	1.00	A+	SP	1.00	A+
Targum Mitzvot	2.00	D	Targum Mitzvot	1.00	A+
The Book of Proverbs	2.00	A+	The Book of Proverbs	2.00	A+
The Book of Psalms	2.00	F	The Book of Psalms	2.00	A
The Book of Samuel	2.00	D	The Book of Samuel	2.00	B+
The Book of Song of Songs	2.00	D	The Book of Song of Songs	2.00	A+
The Jewish Home	3.00	A+	The Jewish Home	3.00	B+
The Shema Eretz Prayer	2.00	A+	The Shema Eretz Prayer	2.00	A+
Yehudim	1.00	A+	Yehudim	1.00	B
<b>41.00 Credits</b>		<b>GPA: 3.33</b>	<b>41.00 Credits</b>		<b>GPA: 3.68</b>

*No entries below here. This is an official transcript of the student whose name appears above only if it bears the signature of the Registrar (or designee) or Dean and bears the school stamp:*

Signed: [Signature] Date Issued: 8/08/2024 Title: [Signature]  
 [Redacted]

סמינר סנינים (י"ד)  
 80434710 סנין סנין

**Tehilas Baïs Yaakov**  
**Jerusalem**

Israel: Rechov Nissan Suk 5, Jerusalem  
(02) 532-4628  
USA: 11 W. Connecticut Concourse Jackson, NJ 08527  
(732) 719-3773

## Official Transcript



Lakewood NJ 08701  
USA  
Date of Birth: [Redacted]

Fall 2023					Spring 2024				
Department	Course #	Description	Grade	Credits	Department	Course #	Description	Grade	Credits
Bible	B1	Bible	B+	2.0	Bible	B1	Bible	C-	2.0
	B2	Topics in Bible	B	2.0		B2	Topics in Bible	B	2.0
	B3	Weekly Portion	B	1.0		B3	Weekly Portion	A+	1.0
	B4	Bible Overview	B	1.0		B4	Bible Overview	A	1.0
Prophets	B5	Prophets	A-	2.0	Prophets	B6	Haftora	A-	1.0
	B6	Haftora	B	1.0		B7	Yehoshua	C-	2.0
	B7	Yehoshua	D+	2.0	Scriptures	S1	Megillot	B-	2.0
Scriptures	S1	Megillot	B-	2.0		S2	Daniel	A	2.0
	S2	Daniel	A	2.0		S3	Prophets in Scriptur	B+	2.0
	S3	Prophets in Scriptur	C-	2.0		S4	Prayer	A+	1.0
	S4	Prayer	A+	1.0		S5	Prayer Preparation	C	1.0
	S5	Prayer Preparation	A	1.0	History & Geography	H1	Jewish History	F	0.0
History & Geography	H1	Jewish History	D	2.0	Education	E1	Education 1	A+	2.0
	H2	Geography	B+	1.0		E2	Classroom Psycholo	A+	1.0
Education	E1	Education 1	A+	2.0		E3	Jewish calendar	A+	1.0
	E2	Classroom Psycholo	A+	1.0	Law	L2	Laws of Festivals	A	2.0
	E3	Jewish calendar	C	1.0		L1	Laws	A	1.0
Law	L2	Laws of Festivals	C+	2.0		L3	Laws of Daily Jewish	A+	1.0
	L1	Laws	B	1.0		L4	Mitzvot	A+	1.0
	L3	Laws of Daily Jewish	A	1.0	Philosophy	P2	Jewish Philosophy 1	A-	1.0
	L4	Mitzvot	A+	1.0		P1	Jewish Philosophy	A+	1.0
Philosophy	P2	Jewish Philosophy 1	B+	1.0		P3	Jewish Philosophy 2	A	1.0
	P1	Jewish Philosophy	A	1.0		P4	Ethics of Judaism	C+	2.0
	P3	Jewish Philosophy 2	A-	1.0		P5	Foundations of Jewi	B	1.0
	P4	Ethics of Judaism	B-	2.0		P6	Foundations of Philo	B	2.0
	P5	Foundations of Jewi	A	1.0		P7	Concepts in Judaic	C-	1.0
	P6	Foundations of Philo	B	2.0					
	P7	Concepts in Judaic	A	1.0					

תוספת כנסים  
 9/2/2024

**YESHIVA TIFERES CHAIM**  
ישיבת תפירת צח

Official Transcript:

Student: [Redacted]  
DOB: [Redacted]  
SSN: [Redacted]

**Term: Fall 2021**

Course	Descriptive Title	Credits	Grade
ETH 101	Topics in Jewish Ethics I	2	A
TAL 101	Talmudic Survey I	5	A-
TAL 105	Talmudic Analysis I	5	A-
PSY 107	Interpersonal Relations I	2	A
BIB 109	Biblical Exegesis I	2	A

**Term: Spring 2022**

Course	Descriptive Title	Credits	Grade
ETH 201	Topics in Jewish Ethics II	2	A
TAL 201	Talmudic Survey II	5	A-
TAL 205	Talmudic Analysis II	5	A-
PSY 207	Interpersonal Relations II	2	A
BIB 209	Biblical Exegesis II	2	A

**Term: Fall 2022**

Course	Descriptive Title	Credits	Grade
ETH 301	Topics in Jewish Ethics III	2	A
TAL 301	Talmudic Survey III	5	A
TAL 305	Talmudic Analysis III	5	A
PSY 307	Interpersonal Relations III	2	A
BIB 309	Biblical Exegesis III	2	A

**Total Credits: 48**

*David Pines*  
Registrar

**Moshe**  
ישיבת משה - מכלל דברי תורה  
אשר הוא - מכלל דברי תורה  
אשר הוא - מכלל דברי תורה

OFFICIAL TRANSCRIPT  
ECE

Student: [Redacted]  
DOB: [Redacted]  
SSN: [Redacted]

**Semester**   **Course Title**   **Number**   **Credits\***   **Grade**   **GPA**

**Fall 2021**

Jewish Law I: The Laws of the Sabbath	1	A	
Talmud 101: Shabbat Ch 1	2	A	
Talmud 101: Shabbat Ch 2	3	A	
Talmud 101: Shabbat Ch 3	4	A	
Talmud 101: Shabbat Ch 4	5	A	
Talmud 101: Shabbat Ch 5	6	A	
Talmud 101: Shabbat Ch 6	7	A	
Talmud 101: Shabbat Ch 7	8	A	
Talmud 101: Shabbat Ch 8	9	A	
Talmud 101: Shabbat Ch 9	10	A	
Talmud 101: Shabbat Ch 10	11	A	
Talmud 101: Shabbat Ch 11	12	A	
Talmud 101: Shabbat Ch 12	13	A	
Talmud 101: Shabbat Ch 13	14	A	
Talmud 101: Shabbat Ch 14	15	A	
Talmud 101: Shabbat Ch 15	16	A	
Talmud 101: Shabbat Ch 16	17	A	
Talmud 101: Shabbat Ch 17	18	A	
Talmud 101: Shabbat Ch 18	19	A	
Talmud 101: Shabbat Ch 19	20	A	
Talmud 101: Shabbat Ch 20	21	A	
Talmud 101: Shabbat Ch 21	22	A	
Talmud 101: Shabbat Ch 22	23	A	
Talmud 101: Shabbat Ch 23	24	A	
Talmud 101: Shabbat Ch 24	25	A	
Talmud 101: Shabbat Ch 25	26	A	
Talmud 101: Shabbat Ch 26	27	A	
Talmud 101: Shabbat Ch 27	28	A	
Talmud 101: Shabbat Ch 28	29	A	
Talmud 101: Shabbat Ch 29	30	A	
Talmud 101: Shabbat Ch 30	31	A	
Talmud 101: Shabbat Ch 31	32	A	
Talmud 101: Shabbat Ch 32	33	A	
Talmud 101: Shabbat Ch 33	34	A	
Talmud 101: Shabbat Ch 34	35	A	
Talmud 101: Shabbat Ch 35	36	A	
Talmud 101: Shabbat Ch 36	37	A	
Talmud 101: Shabbat Ch 37	38	A	
Talmud 101: Shabbat Ch 38	39	A	
Talmud 101: Shabbat Ch 39	40	A	
Talmud 101: Shabbat Ch 40	41	A	
Talmud 101: Shabbat Ch 41	42	A	
Talmud 101: Shabbat Ch 42	43	A	
Talmud 101: Shabbat Ch 43	44	A	
Talmud 101: Shabbat Ch 44	45	A	
Talmud 101: Shabbat Ch 45	46	A	
Talmud 101: Shabbat Ch 46	47	A	
Talmud 101: Shabbat Ch 47	48	A	
Talmud 101: Shabbat Ch 48	49	A	
Talmud 101: Shabbat Ch 49	50	A	
Talmud 101: Shabbat Ch 50	51	A	
Talmud 101: Shabbat Ch 51	52	A	
Talmud 101: Shabbat Ch 52	53	A	
Talmud 101: Shabbat Ch 53	54	A	
Talmud 101: Shabbat Ch 54	55	A	
Talmud 101: Shabbat Ch 55	56	A	
Talmud 101: Shabbat Ch 56	57	A	
Talmud 101: Shabbat Ch 57	58	A	
Talmud 101: Shabbat Ch 58	59	A	
Talmud 101: Shabbat Ch 59	60	A	
Talmud 101: Shabbat Ch 60	61	A	
Talmud 101: Shabbat Ch 61	62	A	
Talmud 101: Shabbat Ch 62	63	A	
Talmud 101: Shabbat Ch 63	64	A	
Talmud 101: Shabbat Ch 64	65	A	
Talmud 101: Shabbat Ch 65	66	A	
Talmud 101: Shabbat Ch 66	67	A	
Talmud 101: Shabbat Ch 67	68	A	
Talmud 101: Shabbat Ch 68	69	A	
Talmud 101: Shabbat Ch 69	70	A	
Talmud 101: Shabbat Ch 70	71	A	
Talmud 101: Shabbat Ch 71	72	A	
Talmud 101: Shabbat Ch 72	73	A	
Talmud 101: Shabbat Ch 73	74	A	
Talmud 101: Shabbat Ch 74	75	A	
Talmud 101: Shabbat Ch 75	76	A	
Talmud 101: Shabbat Ch 76	77	A	
Talmud 101: Shabbat Ch 77	78	A	
Talmud 101: Shabbat Ch 78	79	A	
Talmud 101: Shabbat Ch 79	80	A	
Talmud 101: Shabbat Ch 80	81	A	
Talmud 101: Shabbat Ch 81	82	A	
Talmud 101: Shabbat Ch 82	83	A	
Talmud 101: Shabbat Ch 83	84	A	
Talmud 101: Shabbat Ch 84	85	A	
Talmud 101: Shabbat Ch 85	86	A	
Talmud 101: Shabbat Ch 86	87	A	
Talmud 101: Shabbat Ch 87	88	A	
Talmud 101: Shabbat Ch 88	89	A	
Talmud 101: Shabbat Ch 89	90	A	
Talmud 101: Shabbat Ch 90	91	A	
Talmud 101: Shabbat Ch 91	92	A	
Talmud 101: Shabbat Ch 92	93	A	
Talmud 101: Shabbat Ch 93	94	A	
Talmud 101: Shabbat Ch 94	95	A	
Talmud 101: Shabbat Ch 95	96	A	
Talmud 101: Shabbat Ch 96	97	A	
Talmud 101: Shabbat Ch 97	98	A	
Talmud 101: Shabbat Ch 98	99	A	
Talmud 101: Shabbat Ch 99	100	A	
Talmud 101: Shabbat Ch 100	101	A	
Talmud 101: Shabbat Ch 101	102	A	
Talmud 101: Shabbat Ch 102	103	A	
Talmud 101: Shabbat Ch 103	104	A	
Talmud 101: Shabbat Ch 104	105	A	
Talmud 101: Shabbat Ch 105	106	A	
Talmud 101: Shabbat Ch 106	107	A	
Talmud 101: Shabbat Ch 107	108	A	
Talmud 101: Shabbat Ch 108	109	A	
Talmud 101: Shabbat Ch 109	110	A	
Talmud 101: Shabbat Ch 110	111	A	
Talmud 101: Shabbat Ch 111	112	A	
Talmud 101: Shabbat Ch 112	113	A	
Talmud 101: Shabbat Ch 113	114	A	
Talmud 101: Shabbat Ch 114	115	A	
Talmud 101: Shabbat Ch 115	116	A	
Talmud 101: Shabbat Ch 116	117	A	
Talmud 101: Shabbat Ch 117	118	A	
Talmud 101: Shabbat Ch 118	119	A	
Talmud 101: Shabbat Ch 119	120	A	
Talmud 101: Shabbat Ch 120	121	A	
Talmud 101: Shabbat Ch 121	122	A	
Talmud 101: Shabbat Ch 122	123	A	
Talmud 101: Shabbat Ch 123	124	A	
Talmud 101: Shabbat Ch 124	125	A	
Talmud 101: Shabbat Ch 125	126	A	
Talmud 101: Shabbat Ch 126	127	A	
Talmud 101: Shabbat Ch 127	128	A	
Talmud 101: Shabbat Ch 128	129	A	
Talmud 101: Shabbat Ch 129	130	A	
Talmud 101: Shabbat Ch 130	131	A	
Talmud 101: Shabbat Ch 131	132	A	
Talmud 101: Shabbat Ch 132	133	A	
Talmud 101: Shabbat Ch 133	134	A	
Talmud 101: Shabbat Ch 134	135	A	
Talmud 101: Shabbat Ch 135	136	A	
Talmud 101: Shabbat Ch 136	137	A	
Talmud 101: Shabbat Ch 137	138	A	
Talmud 101: Shabbat Ch 138	139	A	
Talmud 101: Shabbat Ch 139	140	A	
Talmud 101: Shabbat Ch 140	141	A	
Talmud 101: Shabbat Ch 141	142	A	
Talmud 101: Shabbat Ch 142	143	A	
Talmud 101: Shabbat Ch 143	144	A	
Talmud 101: Shabbat Ch 144	145	A	
Talmud 101: Shabbat Ch 145	146	A	
Talmud 101: Shabbat Ch 146	147	A	
Talmud 101: Shabbat Ch 147	148	A	
Talmud 101: Shabbat Ch 148	149	A	
Talmud 101: Shabbat Ch 149	150	A	
Talmud 101: Shabbat Ch 150	151	A	
Talmud 101: Shabbat Ch 151	152	A	
Talmud 101: Shabbat Ch 152	153	A	
Talmud 101: Shabbat Ch 153	154	A	
Talmud 101: Shabbat Ch 154	155	A	
Talmud 101: Shabbat Ch 155	156	A	
Talmud 101: Shabbat Ch 156	157	A	
Talmud 101: Shabbat Ch 157	158	A	
Talmud 101: Shabbat Ch 158	159	A	
Talmud 101: Shabbat Ch 159	160	A	
Talmud 101: Shabbat Ch 160	161	A	
Talmud 101: Shabbat Ch 161	162	A	
Talmud 101: Shabbat Ch 162	163	A	
Talmud 101: Shabbat Ch 163	164	A	
Talmud 101: Shabbat Ch 164	165	A	
Talmud 101: Shabbat Ch 165	166	A	
Talmud 101: Shabbat Ch 166	167	A	
Talmud 101: Shabbat Ch 167	168	A	
Talmud 101: Shabbat Ch 168	169	A	
Talmud 101: Shabbat Ch 169	170	A	
Talmud 101: Shabbat Ch 170	171	A	
Talmud 101: Shabbat Ch 171	172	A	
Talmud 101: Shabbat Ch 172	173	A	
Talmud 101: Shabbat Ch 173	174	A	
Talmud 101: Shabbat Ch 174	175	A	
Talmud 101: Shabbat Ch 175	176	A	
Talmud 101: Shabbat Ch 176	177	A	
Talmud 101: Shabbat Ch 177	178	A	
Talmud 101: Shabbat Ch 178	179	A	
Talmud 101: Shabbat Ch 179	180	A	
Talmud 101: Shabbat Ch 180	181	A	
Talmud 101: Shabbat Ch 181	182	A	
Talmud 101: Shabbat Ch 182	183	A	
Talmud 101: Shabbat Ch 183	184	A	
Talmud 101: Shabbat Ch 184	185	A	
Talmud 101: Shabbat Ch 185	186	A	
Talmud 101: Shabbat Ch 186	187	A	
Talmud 101: Shabbat Ch 187	188	A	
Talmud 101: Shabbat Ch 188	189	A	
Talmud 101: Shabbat Ch 189	190	A	
Talmud 101: Shabbat Ch 190	191	A	
Talmud 101: Shabbat Ch 191	192	A	
Talmud 101: Shabbat Ch 192	193	A	
Talmud 101: Shabbat Ch 193	194	A	
Talmud 101: Shabbat Ch 194	195	A	
Talmud 101: Shabbat Ch 195	196	A	
Talmud 101: Shabbat Ch 196	197	A	
Talmud 101: Shabbat Ch 197	198	A	
Talmud 101: Shabbat Ch 198	199	A	
Talmud 101: Shabbat Ch 199	200	A	
Talmud 101: Shabbat Ch 200	201	A	
Talmud 101: Shabbat Ch 201	202	A	
Talmud 101: Shabbat Ch 202	203	A	
Talmud 101: Shabbat Ch 203	204	A	
Talmud 101: Shabbat Ch 204	205	A	
Talmud 101: Shabbat Ch 205	206	A	
Talmud 101: Shabbat Ch 206	207	A	
Talmud 101: Shabbat Ch 207	208	A	
Talmud 101: Shabbat Ch 208	209	A	
Talmud 101: Shabbat Ch 209	210	A	
Talmud 101: Shabbat Ch 210	211	A	
Talmud 101: Shabbat Ch 211	212	A	
Talmud 101: Shabbat Ch 212	213	A	
Talmud 101: Shabbat Ch 213	214	A	
Talmud 101: Shabbat Ch 214	215	A	
Talmud 101: Shabbat Ch 215	216	A	
Talmud 101: Shabbat Ch 216	217	A	
Talmud 101: Shabbat Ch 217	218	A	
Talmud 101: Shabbat Ch 218	219	A	
Talmud 101: Shabbat Ch 219	220	A	
Talmud 101: Shabbat Ch 220	221	A	
Talmud 101: Shabbat Ch 221	222	A	
Talmud 101: Shabbat Ch 222	223	A	
Talmud 101: Shabbat Ch 223	224	A	
Talmud 101: Shabbat Ch 224	225	A	
Talmud 101: Shabbat Ch 225	226	A	
Talmud 101: Shabbat Ch 226	227	A	
Talmud 101: Shabbat Ch 227	228	A	
Talmud 101: Shabbat Ch 228	229	A	
Talmud 101: Shabbat Ch 229	230	A	
Talmud 101: Shabbat Ch 230	231	A	
Talmud 101: Shabbat Ch 231	232	A	
Talmud 101: Shabbat Ch 232	233	A	
Talmud 101: Shabbat Ch 233	234	A	
Talmud 101: Shabbat Ch 234	235	A	
Talmud 101: Shabbat Ch 235	236	A	
Talmud 1			



# Yeshiva Education Abroad

Yeshivas are worldwide

First Yeshiva in the US was Etz Hayyim (Yeshiva Eitz Chaim) established in New York in 1886, which has now developed into Yeshiva University

1938-First Bais Yaakov established in the US by a student of Sarah Schenirer's




Name	Registration	Course #	Course Name	Grade	Credits
Student	Registration				
Fall 12	Religious Literature	RE 100	Book of Genesis I	F	1
Fall 12	Religious Literature	RE 111	Religious Concepts I	C	2
Fall 12	Religious Literature	RE 112	Prophetic Tradition I	B	1
Fall 12	Religious Literature	RE 113	Exile/Return I	DN	1
Fall 12	Chernov	CE 400	Jewish Practice I	D	1
Fall 12	Education	E 100	Child Development I	A	1
Fall 12	Education	E 201	Community Field Work I	F	2
Fall 12	Education	E 700	Art in Education I	A+	1
Fall 12	Education	E 800	Early Childhood Education I	A	1
Fall 12	Hebrew	HE 111	Talmud - Ein Yaakov I	B+	1
Fall 12	Hebrew	HE 401	Talmud I	A	1
Fall 12	Hebrew	HE 901	Independent Study I	A	1
Fall 12	History	HS 201	Modern Jewish History I	A	1
Fall 12	Mathematics	MT 100	Effects of our Fathers I	B+	1
Fall 12	Mathematics	MT 111	Contemporary Social Issues I	A	1
Fall 12	Mathematics	MT 411	Jewish Law & Customs I	A	2
Fall 12	Mathematics	MT 500	Dietary Laws I	C	1
Fall 12	Mathematics	MT 600	Personal Development I	A	1
Fall 12	Philosophy	P 201	Basic Philosophy I	C+	1
Fall 12	Philosophy	P 211	Jewish Mysticism I	C	1
Fall 12	Philosophy	P 911	The Mosaic Concept I	B	1
Winter 13	Religious Literature	RE 100	Book of Genesis II	B	1
Winter 13	Religious Literature	RE 111	Religious Concepts II	A	2
Winter 13	Religious Literature	RE 112	Prophetic Tradition II	B	1
Winter 13	Religious Literature	RE 113	Exile/Return II	B+	1
Winter 13	Chernov	CE 402	Jewish Practice II	C	1
Winter 13	Education	E 100	Child Development II	A	1
Winter 13	Education	E 201	Community Field Work II	A	1
Winter 13	Education	E 700	Art in Education II	B	1
Winter 13	Education	E 800	Early Childhood Education II	B+	1
Winter 13	Hebrew	HE 111	Talmud - Ein Yaakov II	D+	1
Winter 13	Hebrew	HE 402	Talmud II	B	1
Winter 13	Hebrew	HE 901	Independent Study II	B+	1
Winter 13	History	HS 202	Modern Jewish History II	A	1
Winter 13	Mathematics	MT 100	Effects of our Fathers II	C+	1
Winter 13	Mathematics	MT 111	Contemporary Social Issues II	A	1
Winter 13	Mathematics	MT 412	Jewish Law & Customs II	DN	2
Winter 13	Mathematics	MT 500	Dietary Laws II	C	1
Winter 13	Mathematics	MT 600	Personal Development II	DN	1
Winter 13	Philosophy	P 202	Basic Philosophy II	A+	1
Winter 13	Philosophy	P 212	Jewish Mysticism II	B	1
Winter 13	Philosophy	P 922	The Mosaic Concept II	B	1

Credit Hour: 30 hours of class activity, with a minimum of 15 hours of formal instruction  
P represents a passing mark in a particular course.  
Date Of Issue: November 10, 2016  
Michael Dahan, Dean



# Survey of Religious Education Workshop – 2024 TAICEP Annual Conference



**SURNAME** \_\_\_\_\_ **FIRST NAME** \_\_\_\_\_


**DATE OF BIRTH:** \_\_\_\_\_  
(DD - MM - YY)

Course No.	Description of Course	Year	Fall	Winter	Spring	Credits
2014-15						
C101-01	Comprehensive Talmud		A	A	B	6
101-01	Commentaries		B+	A	A	6
101-01	Codes		A	B	A	3
101-01	Bible		A	A	A	3
101-01	Etzot		A	A	A	4
101-01	Hebrew Language		B+	B+	B+	3
101-01	Hebrew Language		B	B+	B+	3

**MARKS/PERCENTAGES**

A+ = 95-100 C+ = 65-69  
 A = 90-94 C = 60-64  
 B+ = 85-89 B = 55-59  
 B = 80-84 D = 50-54  
 C = 75-79 D+ = 45-49  
 D = 70-74 F = 40-39  
 F = 35-39

(See of/for: August 2015)  
Total Credits: 30



**SURNAME** \_\_\_\_\_ **FIRST NAME** \_\_\_\_\_


**DATE OF BIRTH:** \_\_\_\_\_  
(DD - MM - YY)

Course No.	Description of Course	Year	Fall	Winter	Spring	Credits
2015-16						
C101-01	Comprehensive Talmud		A	A	A	6
101-01	Commentaries		B+	A	A	6
101-01	Codes		A	A	A	3
101-01	Bible		B+	A	A	3
101-01	Etzot		A	A	A	4
101-01	Hebrew Language		B+	B+	B+	3
101-01	Hebrew Language		A	A	A	3

**MARKS/PERCENTAGES**

A+ = 95-100 C+ = 65-69  
 A = 90-94 C = 60-64  
 B+ = 85-89 B = 55-59  
 B = 80-84 D = 50-54  
 C = 75-79 D+ = 45-49  
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 F = 35-39

(See of/for: August 2016)  
Total Credits: 30



**SURNAME** \_\_\_\_\_ **FIRST NAME** \_\_\_\_\_

**DATE OF BIRTH:** \_\_\_\_\_  
(DD - MM - YY)


Course No.	Description of Course	Year	Fall	Winter	Spring	Credits
2016-17						
C101-01	Comprehensive Talmud		A	A	A	6
101-01	Commentaries		A	A	A	6
101-01	Codes		B	A	A	3
101-01	Bible		A	A	A	3
101-01	Etzot		A	A	A	4
101-01	Hebrew Language		B+	B+	B+	3
101-01	Hebrew Language		B+	A	A	3

**MARKS/PERCENTAGES**

A+ = 95-100 C+ = 65-69  
 A = 90-94 C = 60-64  
 B+ = 85-89 B = 55-59  
 B = 80-84 D = 50-54  
 C = 75-79 D+ = 45-49  
 D = 70-74 F = 40-39  
 F = 35-39

(See of/for: August 2017)  
Total Credits: 30

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**SURNAME** \_\_\_\_\_ **FIRST NAME** \_\_\_\_\_


**DATE OF BIRTH:** \_\_\_\_\_  
(DD - MM - YY)

Course No.	Description of Course	Year	Fall	Winter	Spring	Credits
2017-18						
C101-01	Comprehensive Talmud		A	A	A	6
101-01	Commentaries		A	A	A	6
101-01	Codes		B	A	A	3
101-01	Bible		A	A	A	3
101-01	Etzot		A	A	A	4
101-01	Hebrew Language		B+	B+	B+	3
101-01	Hebrew Language		B+	A	A	3

**MARKS/PERCENTAGES**

A+ = 95-100 C+ = 65-69  
 A = 90-94 C = 60-64  
 B+ = 85-89 B = 55-59  
 B = 80-84 D = 50-54  
 C = 75-79 D+ = 45-49  
 D = 70-74 F = 40-39  
 F = 35-39

(See of/for: August 2018)  
Total Credits: 30



**SURNAME** \_\_\_\_\_ **FIRST NAME** \_\_\_\_\_


**DATE OF BIRTH:** \_\_\_\_\_  
(DD - MM - YY)

Course No.	Description of Course	Year	Fall	Winter	Spring	Credits
2018-19						
C101-01	Comprehensive Talmud		A	A	A	6
101-01	Commentaries		A	A	A	6
101-01	Codes		B	A	A	3
101-01	Bible		A	A	A	3
101-01	Etzot		A	A	A	4
101-01	Hebrew Language		B+	B+	B+	3
101-01	Hebrew Language		B+	A	A	3

**MARKS/PERCENTAGES**

A+ = 95-100 C+ = 65-69  
 A = 90-94 C = 60-64  
 B+ = 85-89 B = 55-59  
 B = 80-84 D = 50-54  
 C = 75-79 D+ = 45-49  
 D = 70-74 F = 40-39  
 F = 35-39

(See of/for: August 2019)  
Total Credits: 30



**SURNAME** \_\_\_\_\_ **FIRST NAME** \_\_\_\_\_

**DATE OF BIRTH:** \_\_\_\_\_  
(DD - MM - YY)

Course No.	Description of Course	Year	Fall	Winter	Spring	Credits
2019-20						
C101-01	Comprehensive Talmud		A	A	A	6
101-01	Commentaries		A	A	A	6
101-01	Codes		B	A	A	3
101-01	Bible		A	A	A	3
101-01	Etzot		A	A	A	4
101-01	Hebrew Language		B+	B+	B+	3
101-01	Hebrew Language		B+	A	A	3

**MARKS/PERCENTAGES**

A+ = 95-100 C+ = 65-69  
 A = 90-94 C = 60-64  
 B+ = 85-89 B = 55-59  
 B = 80-84 D = 50-54  
 C = 75-79 D+ = 45-49  
 D = 70-74 F = 40-39  
 F = 35-39

(See of/for: August 2020)  
Total Credits: 30

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**OHHEL CHANA** אוהל חנה

**WEDDING LEARNING INSTITUTE** תורם ללימודי חתונה

Office: 88 Nathan Street, East St. Kilda, Vic. 3103 Australia. Tel: 613 9522 8222 Fax: 613 9522 8288 www.ohhelchana.edu.au  
 Mailing Address: 88 Nathan St., East St. Kilda 3103 VIC Australia. Email: ohhelchana@ohhelchana.edu.au  
 CHAMBER (HENRY) GREENFIELD HOUSE - 8 Sakakia Rd., East St. Kilda 3103, Vic. Australia. Ph: 613 9452 4725, 613 9452 4728


**STUDENT TRANSCRIPT**  
**ACADEMIC YEAR 2015-2016**

NAME: \_\_\_\_\_  
 COURSE: Diploma of Advanced Jewish Studies and Education for Women  
 January 2016 - June 2016

CODE	MODULE TITLE	HRS PER WEEK	RESULTS
<b>Core Subjects</b>			
VJ20309	Analyse the book of Genesis	3	A
VJ20310	Analyse the book of Deuteronomy	2	B+
VJ20311	Present theological ideas	3	A
VJ20312	Jewish Laws and Customs	3	A
VJ20313	Educate others in Jewish Studies	1	B+
VJ20314	Laws pertaining to Jewish holidays	3	B
VJ20315	Apply Jewish Morals and Ethics	2	A
VJ20316	Analyse the book of Joshua	2	B+
VJ20317	Analyse the historical period related to the Book of Joshua	1	A
VJ20318	Introduction to Talmudic Studies	2	C+
VJ20319	Talmudic Studies - the Sabbath	1	A
VJ20320	Talmudic Studies - Prayer and Benediction	2	A
TAED3401A	Design and develop learning programs	3	B
TAED401A	Plan, organise and delivery group-based learning	5	S
<b>Electives</b>			
VJ20321	Conduct Jewish Festival and Cultural Activities	Variable	S
CHCPA0401A	Undertake pastoral care work	Variable	S
CHCYTH03A	Undertake youth work in specific communities	Variable	S
CHCCS411A	Work effectively in the community sector	Variable	S

**MARKS/PERCENTAGES**

A+ = 95-100 D+ = 65-69  
 A = 90-94 D = 60-64  
 B+ = 85-89 C = 55-59  
 B = 80-84 F = Less than 55  
 C+ = 75-79 N/A = Not applicable  
 C = 70-74 S = Satisfactory  
 I = Incomplete



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## Things to Consider



Does it have proper recognition?



Would your institution be willing to give transfer credit for these courses?



