
Social role of Deeni Madaris institutions in Pakistan

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Abstract

Education played the remarkable role in society for training the individual as well as collective the whole society could be changed in very positive way, like character building society. The educational institutions are major source for bringing the realistic approach among masses. Education can be divided in two categories. E.g. formal and informal. Formal education is divided by organized institutions, including Madaris. History shows that before partition of Sub-Continent both types of education were in practice generally, every student got admission in seminaries for religious and scientific education, but after British Raj the full attention was given on non-religious education resultantly the madaris were neglected that were run by religious scholars without the support of Government. These religious institutions were controlled by self governing bodies established by Ulemas, they were free to develop the syllabus, even conducting the examination. Although the seminaries are helping out to the state for providing education to needy student but public have some reservations regarding the behavior of students of Madaris. It is common perception that Madaris are spreading extremism and rigidness among students. Now it is felt that on National level that reform could be made in religious school to eradicate the extremism. The author has carried out research in this respect. In my opinion all blame for extremism could not be put on the administration of religious Schools. There are other factors which could not be neglected, so through reading the article lot of answers can be found of question which arises in our mind.

Keywords: Deeni Madaris, Scholar's views, Extremism, Drawback, Suggestions for improvement, empirical evidence

Social role of Deeni Madaras' institutions in Pakistan

The Islamic society having its own values tradition and education system, which is different from Western Education. First informed education institute was established by the Prophet MUHAMMAD (PEACE BE UPON HIM) historically known as "SUFFAH" which became more effective and helpful to build the character of Prophet's Followers. Now in Muslim societies across the globe, the same tradition has been established to form a religious schools for education in which Quran and Sunnah education is taught to students by the religious scholars.

Madaras are main supporters of these traditions and values. In Muslim society, the mosques are playing an important role and these mosques are under supervision of some madaras directly or indirectly. (1) As concerned the word "Madrassa", It is derived from the Arabic word 'Dars', which is synonym of word 'Qara'. The meaning of both words is read '(2) Now ,in Pakistan there are thousands madrasas and their students are in millions .With the word of madrasa,it is considered the place where religious education is provided now but in past madaris were not confined only for religious education.

Earlier madrasas were the places where besides pure theological studies, several branches

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of academic spheres were taught .So, early Marasas produced Mathematicians ,Geographers Doctors, Lawyers, Politicians, Philosophers, Linguists, Historians, and so on other than great Islamic Jurists, Qura’nic Commentators and Hadith Scholars. Ibne Seena, Ibne Rushud, Moosa Al-Khawrzimi, Az-Zuhrwi, imam Ghazali, Imam abu Hanifa Imam Bukhari and Imam ibne Taimiya were the products of such institutions. Masjid Nabvi was the first center of all learner seats of Muslims where Prophet himself used to teach people. Students of all classes of society attended the mosque and learnt from the Holy Prophet (P.B,U.H.).(3)

As concerned the history about the establishment of madrasa , first madras was built by Nasir-ud- Din Kabbacha who was ruler of Multan .The name of this first madrasa was “ Madrasa Firozi”. Renowned Scholar Qazi Minhaj Siraaj (died 658 A.H.=1259 AD)has written that he had undertaken the charge of that madrasa in 624 A.H=1226 A.D .(4)

In the present era, Sub-Continent is prominent from all Muslim World in spreading the religious education. This is due to struggle of different schools of thought.(5)

Deeni Madaras of any school of thought whether Deobandi, Brailvi, Ahle Hadith and Ahle Tashiee, the basic purpose of all this is that Islamic education should be spread and the expert of Islamic education should be created. Deobandi, Brailvi, Ahle Hadith and Ahle Tashee are different schools of thought and all of them having various view point about explanation of fiqah known as teaching of Islam. Generally, it is claimed that blame of extremism on these madaras having no reality. It is propaganda of foes of Islam. As we all of us know that in the golden period of companions of Holy prophet (P.B.U.H) such type of education In madarsa was prevailing in such society. (6).The above said sects are existing in Sub-Continent. Their seminaries represent their thoughts known as also their sect. Therefore, their followers not only living in this region but also in African and Arab states. Publically, it is known tha Iran and Saudi Arab are supporting their respective school of thought at state level. It is because the sectarian activities are increasing at national as well as world level. As as author I have tried to represent the both view point of religious and non religious scholars is given in this respect.

Supportering Views Regarding Madrasa education

Dr. Amin says:

“In our society Deeni Madaras are the forts of Islam. The affects of Islamic teachings which are shown in our society, these are due to the Ulamas’ struggle and madrasa education. Anyhow since last half century, our (Pakistani) educational ,social ,political, and constitutional structure has adopted the supremacy of Western thought and civilization, this adopted Islamism and nationalism”. (7)

Hanif Halandhery:

“Deeni Madaris and Ulamas are power house of religion. Madaras have played an important role in the spreading of education as well as Islamic teaching”. (8)

M Irfan Nadeem:

“It is most remarkable that religious& training of Islam is working since the lifetime of Holy Prophet (P.B.U.H.) to up till now without any gap. So, Surely all those people are lucky ,who are getting Islamic education and those who are teaching Islamic education. Because their

lips are always moving with the verses of Holy Qura'n and the sayings of Holy Prophet(P.B.U.H).And their hearts full of devotion with the Holy Prophet(P.B.U.H).The Ulemas of Deeni Madaras raised the flag of Islamic education besides the efforts of foes of Islam".(9)

Molana Yousuf Binori:

Sayed M. Yousuf Banori said:"If these ulamas do not establish Madaras till today , the name of Islam had been removed from the country. If there were no Ulemas of Islam, no one can stop the flood of Socialism, Communism and Marxism. With the help of these Ulemas , the Wealthy religious people also donated their wealth to secure these religious forts. So with the connection of Ulemas and the rich people, the great task was completed without any Government support."(10)

Ibn-ul- Hassan said:

" To defend the religion of Islam, the role of Moulvi and madaras cannot be neglected. If there were no moulvi and Madaras, the Hindus and the English had been changed the values of Islam."(11)

Maulana Saleemullah Khan said:

"Students and teachers of deeni madaras always remain busy in educational activities. In these madrasas mostly teachers and students have devoted themselves for getting of education and for spreading of education. In the present age of materialism, attraction of wealth and material goods cannot change their will and purpose. From the classes of madaras , the commands of Allah and sayings of Holy Prophet (P.B.U.H.) are described in different subjects of curriculum".(12)

Maulana Saleemullah khan said also:"When any opposite power of Islam tried to harm the belief of Muslims, only madaris tried to control the objectives of opponents."(13)

Maulana Qari Hanif Jalendhari said:

"Ulemas and deeni madaras are power house of religion. The role of madrasas always remain constructive and welfare based .Mostly madaras are working without any type of Government funding. The opponents of Islam think that the students who are getting education of Islam ,they can defend their religion .This is main reason they think these students "their enemies". Therefore, these students are called terrorists and madaras are called the nurseries of terrorism by the foes of religion Islam." (14)

According to Anwar Ghazi , blame of terrorism on madaris is not true. He said:

"Many blames are imposed on deeni madaras with reference to the Shia- Sunni extremism. This is the propaganda that in these madaras , the lesson to kill the opponent sect is taught .The reality is that in the elementary level curriculum of deeni madaris , 'Sharah Tahzib ' , book is taught in every madras which is written by the author of Iran named Abdullah bin Al-Hussain Asfahan. Till today no one hesitate to teach this book in madaras, actually, this is propaganda of Western media against madaris .(15)

Scholars' views against Madrasa Education

In the following lines, some scholars' views are presented against Madrasa education. These are as under:

Dr. Farooq Khan said:

"By seeing the dress of students and teachers of any Madrasa, you can easily imagine about their school of thought. Similarly, all the teachers and students of a particular madrasa has links to any particular sect. After serving or spending eight or ten years, student views about that sect become more rigid and strong. So, this is the main reason of increasing sectarianism day by day." (16)

Simply, we can say that madaris of our country are dividing students into different uncrossable sections.

Malik Ghulam Ali (Special Asst. Secretary of Abu-ul- A'ala madoodi) said:

"This is my opinion that these madaras cannot bring any Islamic revolution and social change. The reason is that, these madaras have lost their effectiveness and their impressive role. Now these madaras are working just like tradition which is stagnant tradition. Moreover these madaras has lost their standard of education and moral standard also." (17) The education standard and ethical standard is being declined continuously day by day due to ignoring the teachings of Islam. And non Islamic culture is also dominating on our social and economical values.

Irfan Nadeem said about madrasa education:

"The mismanagement of education and teacher training system is the important aspect which is being neglected by the Deeni Madaris. But now, in the country, some people took notice of this aspect and positive outcomes have appeared.

Some months ago, the authorities of Shariah Academy Islamabad held training workshops for educationists and professors. Presently, Jamia Rashidiah of Karachi also gave opportunity to gather educationists of all the country and from some Muslim countries also. In this, it was recognized to consider their responsibility in the modern era. In this way, now the teacher training programs are being started by different universities also." (18)

The department of Islamic Studies, Bahauddin Zakariya University Multan had held an International Conference on 30th-and 31st March 2015, regarding seven topics of Madrasa education. This thing also shows that now the institutions of higher education is also taking interest about importance of madrasa education and training of educationists.

Major drawbacks of Pakistani educational system

Keeping in view both above said opinion, It would be better to review the education system of Pakistan. In Pakistan, present educational institutions are divided into many groups. In first group, there are Government controlled schools and colleges which have Urdu medium educational system mostly. In second group, low level private educational institutions are included. In these schools, source of education is English medium used but in these institutions, the ability of teachers and the facilities are not so much considerable. In third

group, institutions of highly dues are included. In these institutions, source of education is English medium used. In these schools, the ability of teachers as well as the facilities to the students are considerable. But these institutions are available only in the big cities. In these schools , oxford and Cambridge curriculum is taught. In these institutions, the culture and atmosphere is totally different from the other. This also means that all these institutions are promoting different type of culture and civilization under the supervision of Government.(19) According to Dr. Amin, the following are the drawbacks of educational curriculum:

- 1- Curriculum is mostly based on non Islamic material and this is non-effective.
- 2- In the current curriculum ,Western thought and Western civilization is also dominated on our culture.
- 3- There is no concept of Islamic training in present curriculum of Pakistan. (20)

Dr. Amin argued that English medium Curriculum is a main source of western culture dominance in our society, which has cause of change our culture fabrics. (21)

The religious education of Madaris is quite different from liberal education that is promoting western culture because it has never Islamic effect on society. (22)

According to Saleem ullah Khan the new generation who is getting education in schools, colleges and universities, is leaving the values of Islam.(23) However, history shows that madaris were established after partition in Pakistan. At that time the seminaries have no separate boards. As concerned the boards of madrassas ,these are as under:

Table 1central boards of madrassas in Pakistan

Name	Sub-Sect	Place	Date of Establishment
Wafaqulmadaris	Deobandi	Multan	1959 .
Tanzimulmadaris	Barelvi	Lahore	1960
Wafaqulmadaris(shia)	Shia	Lahore	1959
Rabta-tul-madaris-al-islamia	Jamaat-i-Islami	Lahore	1983
Wafaqulmadaris al-Salfia	Ahl-i-Hadith	Faisalabad	1955. (24)

The above mentioned table shows that all the boards of these major sects were established from the year1955 to 1960. Before this these madaris were working without any separate boards. Before the establishment of their boards, the work and record of these madaris may be kept by the concerned muhtamum (superintendent).

The Islamic society feel that our education system is not able to promote ethical, religious values among society. Therefore, the awareness of religious education through madarsas is increasing day day as shown table given below.

The Institution related to Different Wifaq & Tanzeems

Institution	Madaris 1988	Madaris 2000	Increasing Percentage
Wafaq ul Madris Al Arbia(Hanfia Deobandi)	1840	1947	6%
Tanseemul ul Madaris Ahly Sunnat(hanfi Bralvi)	717	1363	90%
Wafaq ul Madaris Salfia (Ahly Hadies)	161	310	93%
Wafaq ul Madaris (Shia)	47	297	532%

Rabta tul Madaris (Mansoor)	-	191	191%
The Institution related to any wafaq Tanzeem	96	2653	-
Total	2861	2761	136%

(25)

In the above table, figures shows that in 1988 Shia Madaris were 47 in number and these were reached at 297 in number after only 12 years. In this way in this sect madaris 532% increasing was shown while minimum increase was in Hanifa Deobandi sect that was only 6% because its madaris were 1840 in year 1988 that became 1947 in 2000 year.

Index of Provisional Deeni Madaris of Pakistan (Up to June 2014)

Provinces	Number of Madaris	Recognized	Partial	Alhaq Tanzeem /Wifaq	Deobandi	Bralvi	Al-Hadith	Shia	Others
Sindh	6985	6985	5500	6600	3600	2400	400	200	385
Punjab	14768	14768	10200	14547	8500	5000	872	175	221
KPK	1654	1654	1500	1550	800	530	150	70	104
Balouchistan	2704	2704	2305	2556	1578	834	93	51	148
A.J.K	350	235	385	306	151	100	40	15	44
Islamabad	187	187	180	165	70	60	25	10	22
Northern Areas	250	250	180	240	120	60	40	20	10
Total	26898	26783	20150	25964	14819	8984	1620	541	934

(26)

The above table shows the situation of provincial madaris of Pakistan till year 2014. In this Table latest figures of different sect of madaris are presented. In this madaris of all provinces of Pakistan, Federal area and a madaris of AJK are also included.

Empirical Evidence

1-The report of An American Think Tank presents clarifies about the blame of terrorism. According to the report of "Brookings Institute" in July 2010, it was stated:

"In Pakistan deeni madaras are not responsible to promote the terrorism activities but all these activities of terrorism are due to weak or imperfect Govt. educational system. Curriculum of school and the methodology of teaching is the cause of intolerance. To consider madaris as a faulty, or to blame madaris about the situation of terrorism is not true. "According to Anwar ghazi, the analysis of American Think tank "Brookings Institute", is quite true.(27)

2-This is my personal notice that small number of madrasas are spreading sectarianism and extremism. Due to the activities of these madaras, all are blamed. And some called them the 'madaras are the nurseries of terrorism,

Such type of madaras should be banned. So that no one could blame religious or deeni madaras. In this way the status and image of madaras will also increased.

Some Suggestions for madrasas

It is necessary for madaras to adopt some steps if they want to become successful in the present era. These are as under:

- Now madrasas will have to realize that they will have to deal with the twenty first

century.

- Some deficiencies in the entire system of madrasas are prevailing.
- They must produce results which can be fulfilled very religious needs of common man in the modern world of 21st century.
- Most Ulamas do not bother Western Sciences and new discoveries, and about English language their behavior is inflexible.
- Every madrasa should incorporate reasonable English and Computer Education.
- Today's Ulamas should know about latest developments of media and communications. (28)
- Ulamas should know that people of Pakistan are Muslims and they are their brothers. So, it is your responsibility to teach them the teachings of Islam. The religious people or Ulamas should not remain bounded till mosques and madrasas. If you want Islam in our society then you will have to form such organizations by which teachings of Islam should be spread easily. (29)

In Short, education system should be source of inspirations as well as to unite the Nation, but unfortunately, the existing education system of Pakistan having no such qualities in contrast, the system has been divided the Nation in different groups because some educational institutions belong to elite class as it was existing in British Raaj, Resultantly the various types of syllabus are being taught in different educational institutions, which are producing ethnic linguistic groups. At large no one educational institute is putting efforts to build the character of students due to lack of practice in Islamic values, culture and syllabus. As a result very controversial opinion has developed about Madaris among public.

Recommendations for Improvement

- Every act of terrorism should be controlled strictly.
- Authors and column writers should promote nationalism and unity.
- Any type of attempt to hurt the emotions of followers of any religion should be discouraged.
- Any type of foreign funding which promote extremism should be banned.
- Establishment of any organization whether it is religious or social and economical should be registered.
- Activities of foreign organizations and N.G.Os should be checked and noticed with the help of Intelligence Agencies.
- Teachings of every religion as well as the Pioneer personalities of every religion should be respected legally.
- In competitive exams choice of Urdu language or English language should be given so that Urdu medium students could also get key positions.
- In deeni madaras, computer teachers and expert of foreign language should be appointed by the Govt. So that students of deeni madaris may learn modern knowhow. In this, way the difference of culture between school and madrasa will be minimized.
- Training workshops and seminars should be arranged for the teachers of madrasas and schools also by Govt.
- It is hoped that by adopting the mentioned suggestions, the culture of society will be

changed in a very short period if implementation is completed with in true spirit.

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