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# **Socio-Political Role of Madrassa in Pakistani Society**

**(A case study of Kadhar village District Mandi Bahuddin)**



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*I dedicate my thesis to my brothers*

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## **Abstract**

In this paper, the researcher aims to highlight madrasas' importance to Pakistan and consequent issues that go beyond terrorism. Severe polarization of opinion threatens to destroy a delicate social fabric with disastrous consequences and yet madrasas' strong presence dictates that they should be central points of social policies; unfortunately, their role has been reduced to politics. The question to be addressed how has a focus on militancy and reforms undermined madrasas in their position as social, religious as well as educational institutions within the overall educational setup of Pakistan?

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## Chapter No.1

### 1.1 Introduction

Madrasa is a Arabic word used for educational institution, whether secular or religious relating to any religion transliterated as madrasah, madarasaa, medresa, madrassa, madraza, madarsa, medrese etc. In the Arabic language, the word *madrasa* simply means the same as *school* does in the English language, whether private, public or parochial school of any faith, whether Muslim, non-Muslim, or secular unlike the understanding of the word *school* in British English, while the word *madrasa* is used for *school* in American English referring to a university-level or post-graduate school as well.

In the Ottoman Empire, there were madrasas from lower to specialized schools where the students were educated to make them *danishmend*, but the word was usually meant for a university, however, in the Hebrew language, the *madrasa* is literally referred to study or learning, but has acquired mystical and religious connotations.

Very differently, in English terminology, the term *madrasa* usually refers to Islamic institutions offering the course of *Hifz* (memorization of the Qur'an) and *Alim* course leading the candidates for attaining an accepted position of a religious scholar. The regular curriculum consisted of *tafsir* (Qur'anic interpretation), *shariah* (Islamic

law), hadiths (recorded sayings and deeds of Prophet Muhammad P.B.U.H), *mantiq* (logic), and *Muslim history*.

In the Ottoman Empire, the study of *hadiths* was introduced by Suleyman on the growing demand from the students, while most of the madrasas offer additional advanced courses in Arabic literature, English and other foreign languages, as well as science and world history. Ottoman madrasas along with religious teachings also taught "styles of writing, grammar, syntax, poetry, composition, natural sciences, political sciences, and etiquette. People of all ages attend, and many often move on to becoming *imams and Hufaz*. The madrasas function as colleges, where people take evening classes and reside in dormitories, especially the orphans and poor children.

In South Africa, the madrasas also play a social and cultural role in giving after-school religious instruction to the Muslim students, however, increasing number of more affluent Muslim students attend full-fledged private *Islamic schools* for combine secular and religious education. For the Muslims of Indian origin, the madrasas also used to provide instruction in Urdu also.

Being a place of learning and studying formal and informal education, the word *madrasa* is used with its same meanings in other languages such as Urdu, Bengali, Hindi, Persian, Turkish, Azeri, Kurdish, Indonesian, Malay and Bosnian. In the Arabic language, the word *madrasa* simply means the same as *school* does in the English language, whether that is private, public or parochial school, as well as for any primary or secondary school whether Muslim, non-Muslim, or secular. Unlike the understanding

of the word *school* in British English, the word *madrassa* is like the term *school* as in American English that refer to a university or post-graduate level education.

### 1.1.1 Early history of Madrasas

The Madrasas did not exist in the early Islamic era, the concept of formal and informal gatherings to discuss religious and social issues was taking place usually in the mosques, people seeking religious knowledge tended to gather around knowledgeable Muslims, who were known later as shaykhs. To cater the increasing number of students seeking religious education, Jamia Qarawiyyin was established in 859 in the Qarawiyyin Mosque in the city of Fas, Morocco is considered the oldest university in the world founded by Fatimah al-Fihri, the daughter of a wealthy merchant Muhammad al-Fihri followed by the establishment of Al-Azhar in 959 in Cairo, Egypt.

During the late Abbasid period, the Seljuk vizier Nizam al-Mulk created one of the first major official academic institutions Madrasah Nizamiyahh based on the informal sessions of the shaykhs, later on Hassanin established a system of state madrasas called the Nizamiyyahs in various Abbasid cities at the end of 11th century.

During the rule of the Fatimid and Mamluk dynasties in their successor states in the medieval Middle East, many of the ruling elite founded madrasas through a religious endowment known as *waqf*. Not only was the madrasa a potent symbol of status but it was an effective means of transmitting wealth and status to their descendants.

In the beginning of the Caliphate Empire, the reliance on courts initially was confined to sponsorship and scholarly activities in major centers. Within several

centuries, the development of Muslim educational institutions centers such as *madrasa* and *masjid* eventually introduced such activities to provincial towns and dispersed them across the Islamic legal schools and Sufi orders. In addition to religious subjects, they also taught the rational sciences subjects of mathematics, astronomy, astrology, geography, alchemy, philosophy, magic, and occultism, depending on the curriculum. The madrasas, however, were not centers of advanced scientific study; scientific advances in Islam were usually carried out by scholars working under the patronage of royal courts. During the time, the Caliphate experienced a growth in literacy, having the highest literacy rate of the Middle Ages, comparable to classical Athens' literacy in antiquity but on a much larger scale. The emergence of the maktab and madrasas played a fundamental role in the relatively high literacy rates of the medieval Islamic world.

In the medieval Islamic world, an elementary school was known as a *maktab*, which dates back to 10th century, like madrasas, a maktab was often attached to an endowed mosque. In the 11th century, the famous Persian Islamic philosopher and teacher Ibn Sina, known as *Avicenna* in the West, in one of his books, wrote a chapter about the *maktab* entitled "*The Role of the Teacher in the Training and Upbringing of Children*", given a guide to the teachers working at *maktab* schools. He wrote that children can learn better if taught in classes instead of individual tuition from private tutors. Ibn Sina described the curriculum of a *maktab* school in detail, describing the curricula in two stages for *maktab* schools, he wrote that children should be sent to a *maktab* school from the age of 6 for primary education till they attain the age of 14, where they should be taught the Qur'an, Islamic metaphysics, language, literature, Islamic ethics and manual skills.

Ibn Sina refers to the secondary education stage of *maktab* schooling as a period of specialization when pupils should begin to acquire manual skills, regardless of their social status. He wrote that children after the age of 14 should be allowed to choose to specialize in reading, manual skills, literature, preaching, medicine, geometry, trade and commerce, craftsmanship, or any other subject or profession they would be interested in pursuing for a future career. He wrote about the initial stage as transitional stage needed to be flexible for choosing subjects.

During the formative period, the term "madrasah" referred to a higher education institution based on religious sciences, whilst philosophy and the secular sciences were often excluded. The curriculum slowly began to diversify; the madrasas started teaching both the religious and the secular sciences such as logic, mathematics and philosophy. Some madrasas further extended their curriculum to history, politics, ethics, music, metaphysics, medicine, astronomy and chemistry.

Being the Muslim institutions of higher learnings, the madrasas had the legal designation of waqf. In the central and eastern Islamic lands, the viewpoint that the madrasa as a charitable endowment always influenced by the donor and the descendent, resulted in a spurt of establishment of madrasas in the 11th and 12th centuries. However, in Western Islamic lands, the donors were prohibited to control or influence the madararas according to Mlaiki faith. Unlike the corporate designation of Western institutions of higher learning, the waqf designation seemed to have led to the exclusion of non-orthodox religious subjects such a philosophy and natural science from the curricula. The madrasa of al-Qarawiyyīn, one of the two surviving madrasas that predate

the founding of the earliest medieval universities and claimed to be the first universities by some authors, has acquired official university status as late as 1947, while Al-Azhar, acquired the status during the 19th and 20th century, notably the one of 1961 which introduced non-religious subjects to its curriculum, such as economics, engineering, medicine, and agriculture. It should also be noted that many medieval universities were run for centuries as Christian cathedral schools or monastic schools prior to their formal establishment as *universitas scholarium*; evidence of these immediate forerunners of the university dates back to the 6th century AD, thus well preceding the earliest madrasas. George Makdisi concluded in his comparison between the two institutions:

*“Thus the university, as a form of social organization, was peculiar to medieval Europe. Later, it was exported to all parts of the world, including the Muslim East; and it has remained with us down to the present day. But back in the middle ages, outside of Europe, there was nothing anything quite like it anywhere”.*

Nevertheless, Makdisi has asserted that the European university borrowed many of its features from the Islamic madrasa, including the concepts of a degree and doctorate. Makdisi and Hugh Goddard have also highlighted other terms and concepts used in modern universities which most likely have Islamic origins, including the term 'academic circles' derived from the way in which Islamic students sat in a circle around their professor and the terms of fellows and reading from the Islamic education concept.

The wearing of academic robes, obtaining doctorates by defending a thesis, and even the idea of academic freedom are also modeled on Islamic custom. The Islamic



scholarly system of *fatwa* and *Ijma*, meaning the opinion and consensus respectively, formed the basis of the scholarly system of the West practiced in the centers of learning.

According to Makdisi and Goddard:

*"The idea of academic freedom in the universities was also modeled on Islamic custom as practiced in the medieval Madrasah system from the 9th century. Islamic influence was certainly discernible in the foundation of the first deliberately planned university in Europe, the University of Naples Federico II founded by Frederick II, Holy Roman Emperor in 1224".*

(Makdisi and Goddard)

However, all the facets of medieval university life are considered by standard scholarship to be independent medieval European developments with no traceable Islamic influence. Generally, some reviewers have pointed out the strong inclination of Makdisi of overstating his case by simply resting on "the accumulation of close parallels", but all the while failing to point to convincing channels of transmission between the Muslim and Christian world.

Women played an important role in the foundations of Islamic educational institutions, such as Fatima al-Fihri's founding of the University of Al Karaouine in 859, continued through the Ayyubid dynasty in the 12th and 13th centuries, when 160 mosques and madrasas were established in Damascus, 26 of which were funded by

women through the Waqf (charitable trust) system. Half of all the royal patrons for these institutions were also women.

According to the Sunni scholar Ibn Asākir in the 12th century, there were opportunities for female education in the medieval Islamic world, women could study, earn *ijazahs* (academic degrees), and qualify as scholars and teachers. Ibn Asakir himself studied under 80 different female teachers during his studentship. Female education in the Islamic world was inspired by Hazrat Muhammad's wives, such as Khadijah (R.A) a successful businesswoman. According to a hadith, attributed to Muhammad (P.B.U.H), he praised the women of Madina because of their desire for religious knowledge:

*"How splendid were the women of the Ansar; shame did not prevent them from becoming learned in the faith."*

It was not common for women to enroll themselves as students in the formal institutions but to attend informal lectures and study sessions at mosques, madrasas and maktabas without having no legal restrictions on female education, some men did not approve of the practice, such as Muhammad Ibn al-Hajj (d. 1336) who was appalled at the behavior of some women who informally audited lectures in his time keeping in view the modesty of women sitting around a sheikh to hear the recitation facing the males because there were certain cases of illegal involvement of young men and women that was forbidden.

The first Ottoman Madrasah was established in Iznik in 1331, most of Ottoman madrasas followed the traditions of Sunni Islam. When an Ottoman sultan established a new madrasa, the scholars from the Islamic world were invited to teach the students, for an example, Murad- II brought scholars from Persia, such as Ala al-Din and Fakhr al-Din who helped enhance the reputation of the Ottoman madrasas that shows that the Islamic world was interconnected in the early modern period as they traveled around to other Islamic states exchanging knowledge. The sense of participation of renowned scholars from other states, the Ottoman Empire was modernized through globalization that was recognized by Hamad who said:

*"Change in the eighteenth century as the beginning of a long and unilinear march toward westernization reflects the two centuries of reformation in sovereign identity".*

In addition to inviting scholars from outer regions, the people were also travelling to other states to receive education from the scholars of Islamic repute like Egypt, Persia and Turkestan. The same practice is still continuing in the modern world, individuals from the early modern society travel abroad to receive education and share knowledge, while the system of "schooling" was also similar to today's modern world where students travel abroad to different countries for studies. The students who completed their education in the lower madarasas became known as *danismends* that is practiced in the modern world, the Ottomans had a similar kind of educational system in which there were different kinds of schools of different levels. For example, there were the lower madrasas and then the specialized ones for those to get into the specialized

area after completing studies in the lower schools in order to adequately prepare themselves for higher learning.

In India, there are around 30,000 operating madrasas following the Hanafi school of thought, while the Deobandis were dominant having a most powerful and heavily followed Darul Uloom Deoband. The Barelvis, who also have a sizeable representation by owning Al Jamiatul Ashrafia, Mubarakpur, Manzar Islam Bareilly, Jamia Nizamudina New Delhi, Jamia Nayeemia Muradabad. The government of India has recently announced the establishment of Central Madrasa Board to enhance the education system of madrasas in India. Though the madrasas impart Quranic education mainly, efforts are on to include Mathematics, Computers and science in the curriculum.

After the British occupation of India and the emergence of Darul Uloom Manazar-E-Islam Bareilly Shareef, Indian Muslim Scholars left India to establish madrasas in other regions of the world. Some of the most notable of these madrasas are Darul Uloom Holcombe, which produced scholars such as Sheik Ibrahim Memon Madani, or Darul Uloom Al-Madania. These offshoot schools symbolize an emotional drive based upon both religion and patriotism that is not evident elsewhere.

The system of Arabic and Islamic education has grown and further integrated with Kerala government administration. In 2005, approximately 6,000 Muslim Arabic teachers taught in Kerala government schools, with over 500,000 Muslim students. The state-appointed committees determine the curriculum and accreditation of new schools and colleges. Primary education in Arabic and Islamic studies is available to Kerala Muslims in after-school madrasas - unlike full-time madrasas common in north India,

which may replace formal schooling. Arabic colleges, eleven of which exist within the state-run University of Calicut and the Kannur University provide B.A. and Masters' level degrees. At all levels the instruction is co-educational, with many women instructors and professors. Islamic education boards are independently run by the following organizations, accredited by the Kerala state government: Samastha Kerala Islamic Education Board, Kerala Nadvathul Mujahideen, Jamaat-e-Islami Hind, and Jamiat Ulema-e-Hind.

The Malayam is the lingua franca of Kerala Muslims, these madrasas and colleges are relatively unknown and unlinked from Urdu-based madrasas in the rest of India, due to the linguistic barrier.

There are three different systems of madrasah education in Bangladesh based on the old darse nizami system, the revised and modified nizami system, and the alia nisab (higher syllabus). The first two categories are popularly called Qawmi or non-government madrasas. Amongst them the most notable are Al-Jamiatul Ahlia Darul Ulum Moinul Islam in Hathazari, Al-Jamiah Al-Islamiah Patiya, in Patiya and Jamia Tawakkulia Renga Madrasah in Sylhet.

Up till 2006, there were 15,000 Qawmi madrasas registered with the Bangladesh Qawmi Madrasah Education Board, while almost 30,000 unregistered madarasas were functioning according to available information.

Madrasas in Pakistan are Islamic seminaries teach mostly Islamic subjects leading to graduation as a cleric (*maulvi*, *maulana* or *mulla*). There are five major governing bodies of Pakistani Madrasas and their corresponding schools of thought are:

- Tanzim-ul-Madaras (Barelwi);
- Wafaq-ul-Madaras (Deobandi);
- Wafaq-ul-Madaras (Shia);
- Wafaq-ul-Madaras (Ahle Hadith) and
- Rabita-ul-Madaris (Jamaat-e-Islami)

The madaris rose as colleges of learning in the Islamic world in the 11th century, though there were other institutions of learning earlier. They catered not only the religious establishment but also the secular ones. To the latter they supplied physicians, administrative officials, judges and teachers.

In 1947, there were only 189 madrasas in Pakistan, while in 2002, the country had 10,000-13,000 unregistered madrasas with an estimated strength 1.7 to 1.9 million students that rose to over 40,000 students in 2008.

Most of the madrasas in Pakistan cater for dominant Sunni sect, having maximum Deobandi schools, while 4-10% madrasas are serving the minority Shia population.

Ittehad Tanzimat Madaris-e-Deeniya, a federation of the five Waqfs (seminary boards) in Pakistan, represents AhleSunnat (Barelwi), Deobandi, Ahl-e Hadith, Shia and Jamaat-e-Islami schools of thought.

The Madaris were few in number when Pakistan was founded, but expanded greatly in number during the rule of the dictator General Zia-ul-Haq (1977–1988). The expansion was due to the growth of Pakistan's population and active government programs geared towards promoting a specific culture and ideology. Major elements sought to promote the indigenous culture originally taught in the madaris in Pakistan. During the Soviet occupation of Afghanistan, Afghan government influenced the *jihād* activities (freedom fighters) in various madrasas in the northern Pakistan.

After the September 11, 2001 attacks on the United States, American television commentators widely associated the madrasas with violence. Former Pakistani president Gen. Musharraf tried to introduce an element of nominal control to overturn the American pressure, which by and large failed. Two laws were passed, one to create state-controlled *madrasas* (model: *Dini Madaris*, 2001); the other to register and control them (2002). The first had moderate success, as some religious institutions were registered in 2003 with the Pakistan Madrasa Education Board, however, the three alternative institutions it created suffer from organizational difficulties. The second measure proved unpopular with the madrasas, but the government has restricted the access of foreign students to the madaris education system.

Pakistani madrasas have been used to recruit jihadists and as a pretext to finance terrorism. For example, officials with the Lashkar-e-Taiba's charity wing, Jamaat-ud-Dawa, travelled to Saudi Arabia for seeking donations for new schools at vastly inflated costs – then siphoned off the excess money to fund militant operations.

Among the western countries after 9/11, the Madrasas are often perceived as a place of radical revivalism with a negative connotation of anti-Americanism and radical extremism, frequently associated in the Western press with Wahhabi attitudes toward non-Muslims. The word *madrasa* literally means "school" and does not imply a political or religious affiliation, radical or otherwise. They have a varied curriculum, and are not all religious, although the early madrasahs were founded primarily to gain the "knowledge of God" but they also taught other subjects including mathematics and poetry. For example, in the Ottoman Empire, "Madrasas had seven categories of sciences that were taught, such as: styles of writing, oral sciences like the Arabic language, grammar, rhetoric, and history and intellectual sciences and logic similar to the Western world, where the universities became the institutions of the Catholic church.

The Yale Center for the Study of Globalization examined the biased attitude of the United States newspaper coverage of Pakistan since the September 11, 2001 attacks, and found that the media was following the footsteps of some of the anti-Pakistan lobbies that were playing in the hands of the Indians and Israelis to defame not only Pakistan but the religion of Islam.

Various American public figures have used the word *madarasa* in a negative context, including Newt Gingrich, Donald Rumsfeld and Colin Powell. *The New York Times* published a correction for misusing the word "madrassa" as radical Islamic school. The correction stated, "An article... said Senator Barack Obama had attended an Islamic school or madrasa in Indonesia and said that some of the madrasas teach a radical version of Islam.



These seminaries considered an important institution in society which gives the shelter of those people who don't have resources to get modern education in private schools, thus the madrassahs are playing a positive role for the welfare of the poor society.

All the madrassas of all most all religious school of thoughts have their own syllabi which only related to the Islamic education with a point of view that the governments are inspired by the western powers to gain control over Islamic institution to change Islamic education and values to satisfy the hidden threats to counter the increasing thrust of Christianity by the madarasas.

In Gernal Mushraf's era, the importance of the madrasas improved and identified as a vibrant non- Government organizations and supported by financing them to up grading their standards. The reform of religious seminaries has been debatable topic since the early day of Mushraf's regime, but the reforms could not achieve success as negotiations between the government and the Ittehad Tanzeemat-i-Madaris Pakistan (ITMP), an umbrella body representing different school of thought failed to sign an agreement for creating madrasa regulatory body for ensuring the seminaries not to adopt the path of militancy and extremism in the larger interests of the Muslims and the country.

After the incident of 9/11, the status of the Muslims and madarasahs became suspicious to the western allies who were of the view that the Muslims are involved in the terrorist's activity initiated through the seminaries. The same way of thinking was widely exploited by the western media.

In spite of many efforts taken by the government and the civil society, the situation of the madrasas and the behavior of the students has not been changed and they were carrying the same mindset of so called rigid Islamic ideologies harming the status of Muslims all around the world.

## **1.2 Research Problem**

The madrasas education has created the sense of deprivation among the students who are taught only the fabricated Islamic education which has no future for them to earn their livelihood as they hate to seek employment in governmental and non-governmental institutions considering it *Haram* due to *Soodi* system of financing prevailed in the government sector. They have restricted the mobility of women outside the households and not allowed to participate in economic activities in any situation.

## **1.3 Statement of the problem**

The research topic of the study was the role of madarasa in education and focus was to study the prevalent education system with teaching methodologies in the madrasas to explore the in place curriculum whether it was restricted to only Islamic teaching as a popular perception of common masses or it has different subjects other than Islamic studies.

The topic was somehow controversial in terms of general discernment about the madrasas and education system that was promoting the imported type of Islam brought with the *Jihadis* from various Arab and non-Arab Muslim countries into Pakistan to implement their rigid ideas in the name of Islam. They are against the mobility of women whether for education or jobs and wanted to restrict the women

within the four walls of the household. To implement their views, they attacked the girl schools, destroyed vocational institutions where the girls were learning different skills to able them to support their families. Their teaching and practical life differ because they were earning through unfair means to provide food and shelter to their fellow men and students of madrasas free of cost that was creating a sense of dependency on illegal and un-lawful means of earnings without hard and proper work.

#### **1.4 Review of literature**

To make the study more meaningful and without errors, the relevant literature was reviewed by the researcher on the burning issue of terrorism and the role of madrasas in Pakistan. As the main support to the madrasas is coming from the poor masses that are not in a position to send their children to formal schools, they prefer madrasas for future building of their generations because of free education, lodging and food provided by the management of the madrasas to their students. Thus the madrasas are playing a very key role to help poor people.

According to Halil:

*"As an institution of learning, the madrasha is centuries old. One of the first established madrasahs, called the Nizamiyah, was built in Baghdad during the eleventh century A.D. Offering food, lodging, and a free education, madrasas spread rapidly throughout the Muslim world, and although their curricula varied from place to place, it was always religious in character because these schools ultimately were intended to prepare future Islamic religious Ulama for their work. In emphasizing*

*classical traditions in Arabic linguistics, teachers lectured and students learned through rote memorization.”*

Halil further argued about the emergence of madrasas in the Middle East:

*“During the nineteenth and early twentieth century’s, in the era of Western colonial rule, secular institutions came to supersede religious schools in importance throughout the Islamic world. However, madrasas were revitalized in the 1970s with the rising interest in religious studies and Islamist politics in countries such as Iran and Pakistan. In the 1980s, madrasas in Afghanistan and Pakistan were allegedly boosted by an increase in financial support from the United States, European governments, Saudi Arabia, and other Persian Gulf states all of whom reportedly viewed these schools as recruiting grounds for anti-Soviet mujahedin fighters. In the early 1990s, the Taliban movement was formed by Afghan Islamic clerics and Talib, many of whom were former mujahedin who had studied and trained in madrasas and who advocated a strict form of Islam”.*

(Halil Inalcık. 1973. Pp.167-68)

#### **1.4.1 Elementary education**

In the medieval Islamic world, an elementary school was known as *maktab*, which dates back to 10th century. The educational institutions called as *maktabs* were usually attached to the endowed mosques.

In the 11th century, the famous Persian Islamic philosopher and teacher Ibn Sina, known as Avicenna in the West, wrote in his book titled "The Role of a Teacher in the training and upbringing of children - a guide to teachers working at maktab schools.

He further wrote:

*"Children can learn better if taught in classes instead of individual tuition from private tutors, and he gave a number of reasons for why this is the case, citing the value of competition and emulation among pupils as well as the usefulness of group discussions and debates. Ibn Sina described the curriculum of a maktab school in some detail, describing the curricula for two stages of education in a maktab school".*

(M. S. Asimov and Clifford Edmund Bosworth.1999.vol.4 pp.33)

#### **1.4.2 Primary education**

Education is the systematic process of instruction for the development of character or mental powers. The primary stage of education is of prime importance for the edifice of career. Soundness and tidiness of this stage enable a child to raise a standard of his personality. Unfortunately the importance of this stage is ignored to a large extent in our country. The drawbacks are multifarious in nature and require considerations on the part of the responsible. They have just followed the same principle of making policies in closed rooms and draft curriculum which was followed in the colonial era. Even now a days in our country, both the public sector and private sector have the capacity to publish books yet not according to the psychological level of the subject. They have borrowed ideas from elsewhere in the world and feel proud to

present it in seminars and workshops, while in madrasas, the level of primary education has been restricted to the baseline of Quranic learning.

Ibn Sina wrote that:

*“Children should be sent to a maktab school from the age of 6 and be taught primary education until they reach the age of 14. During which time, he wrote that they should be taught the Qur'an, Islamic metaphysics, language, literature, Islamic ethics, and manual skills”*

### **1.4.3 Secondary education**

Ibn Sina refers the secondary education a stage of maktab schooling as a period of specialization when pupils begin to acquire manual skills, regardless of their social status. He wrote:

*“Children after the age of 14 should be allowed to choose and specialize in subjects they have an interest in, whether it was reading, manual skills, literature, preaching, medicine, geometry, trade and commerce, craftsmanship, or any other subject or profession they would be interested in pursuing for a future career”.*

He further argued

*“This was a transitional stage and that there needs to be flexibility regarding the age in which pupils graduate, as the student's emotional development and chosen subjects need to be taken into account.”*

(M. S. Asimov and Clifford Edmund Bosworth.1999.vol.4 pp.34)

The English word “religion” has been derived from the old French word “religion”, might be influenced by the Latin words “religo which mean *good faith* or “religare” which means *to tie faster*.

Education is an act of gaining knowledge, developing and increasing the power of interpreting and reasoning that start when the human being’s first breathe and end when stop breathing, a long process of learning. Education can be divided in two parts:

- (i) Formal Education
- (ii) Informal Education

#### **1.4.3.1 Formal education**

Formal education is highly institutionalized, bureaucratic, curriculum driven, formally recognized, always organized and structured and awards degrees, diplomas or certificates with certain objectives of education. From the learner’s standpoint, it is always intentional for learner’s explicit objective to gain knowledge, skills and competences within the prescribed education and training system in a workplace arranged for the purpose.

#### **1.4.3.2 Informal education**

Informal learning occurs in a variety of places, such as at home, work, and through daily interactions and shared relationships among members of the society. For many learners this includes language acquisition, cultural norms and manners. Informal learning for young people is an ongoing process that also occurs in a variety of places,

such as out of school time, as well as in youth programs at community centers and media labs.

In the context of corporate training and education, the term informal learning is widely used to describe the forms of learning that takes place independently from instructor-led programs: books, self-study programs, performance support materials and systems, coaching, communities of practice, and expert directories.

Here it is important to maintain the reason for which the religious schools were emerged controlled by the state.

According to Shalaby:

*"There are two reasons for establishment of religious schools (madrassa) under the patron ship of government. Firstly the state was governed by people of different sects in different ages and secondly they need people for propagation."*

(Shalaby, 1954:57)

The religious schools under the leadership of ulema flourished in the sub-continent to provide manpower to run the state's affair.

Rashid has given his viewpoint:

*"Students which were graduates from these religious schools were appointed as the officials to run the affair of state. So these religious schools are not only prepared rituals leaders, but it is also kind of legislative and judiciary. Student who were interested in others subject were used to train with a special patron ship."*



(Ahmed, Rashid, 1986:73)

Bernard Lewis is of the view that Islam by its meaning is a universal phenomenon promoting the Islamic civilization according to its spirit and traditions, he argued:

*“The word Islam is used with the least three different meanings. Islam means the religion taught by the prophet Muhammad (PBUH), Islam is the subsequent development of this religion through tradition and through the work of the great Muslim jurist and theologian, in the third meaning Islam is the counterpart not of Christianity but rather Christendom not but Muslim's believed or were excepted to believe but what they actually did, in other world Islamic civilization as known to us in history”*

(Bernard lewis 1970p.6)

Hussain Haqani has also described the education system and pattern of classes in the madrasas. According to him the students of all classes sit together on the floor around the scholar for learning knowledge, the group of students was distinguished by their good performance in the class. He argued that:

*“In the new madrasa established by Nizam-ul-Malik, two types of education were provided: scholastic theology to produce spiritual leaders and earthly knowledge to produce government servants who would be appointed in various loutish and the regions of the Islamic empire. Later, Nizam-ul-Malik established numerous madrassa all over the empire for providing Islamic knowledge and secular education in the fields of science*

*philosophy, public administration and governance. Nizam-ul- Malik is considered to be the father of the Islamic public education system”:*

(Hussain Haqani November, 2002)

The Quran is the Holy book of God, sacred and therefore cannot be changed. It should be memorized from start to finish. Once a person has memorized it, he is bound to have a detailed understanding of its meanings also as described by Feagon and Sjoberg:

*“A person who has mastered it would carry the knowledge of Islam in his/her heart and spread the word to the ones who encounters him/her. According to Islam, seeking earthly knowledge is also important because earthly knowledge compliments the knowledge revealed by God in The Quran and help the Muslims to live productive and good lines in this world. Having understanding the above logic one can understand why mosques come to be central to the learning process of Muslims in the early days of Islam and continue to do so to this day. It was the mosques where Prophet Muhammad (S.A.W) would convene people to listen to his revelations and their interpretation.”*

(Feagon and Sjoberg .1991)

Zia says that ulama of all sects were given representation in a ruler-stamp parliament, to justify the rule as Islamic:

“Islamisation required the support of religious seminaries for credibility. The military government therefore, wooed madrassa through a package of enticement. The 1979 laudations policy education and established a National committee for Dini Madaris to transform the madrassa in to an integral part of our educational system.”

(Munir Ahmad Journal of Islamic Studies, 1987)

It is believed that the students educated in Pakistani madrasahs supported by the government are known as Talib, who were given the training of Jihad against those who were not living according to the teaching of Islamic injunctions. According to Mateen uddin Kamal

*“Traditionally madrassa were established as institutions of higher studies, where law, Islamic studies, and Philosophy were taught there are large numbers of madrassa in Pakistan which provide free education, shelter and food to its students. As there is immense poverty and along with it there are large families, send their children to madrassa. It is assumed that there may be 40,000 registered and un-registered madrassa in Pakistan”.*

(Mateen uddin Kamal 1994-1997 p22.)

There is much importance of the madrasahs in the Muslim society for their role in spreading education, especially the Islamic education.

*“All religious madrassa in Pakistan be they of any sect, are working much better then institution of western education. According to survey more than seven lack girls and boys around 2 lack students are learning to read The Quran. 98 thousands are memorizing the Quran, 53 thousands are learning to recite The Quran and become Quries, Our 26 thousands are learning military training. Around 58 thousands girls are also receiving religious education according to the religious madrassa system. Many students are studying Fatwa (religious Jurisprudence)”.*

(Courtesy-Monthly “Al Binoria” Karachi April May, 2001)

Maulana Wahid Khan’s description of madrassa was agreed upon by different scholars like Maulana M.Hassan Sheikupuri, Ameer of Jamiat Ahle Hadees Pakistan. According to Maulana Wahid Khan:

*“Education standard of religious madrassa is falling because students don’t stay Pakistan is madraasa to study. Owener keep busy trying to pull students, towards Maulana Wahid Khan belongs to India, his views about madrassa and many some own madrassa and pay more attention to politics and funds then to education.”*

(Monthly, “Sirat-e-Mustaqeem” Karchi issue June 1995)

## 1.5 Objectives

The objectives for the research study were devised in accordance with its spirit and strategy on a sensitive topic to discover various aspects of madarasahs education, its mechanism and its role in bringing the cohesion and its impact on the Muslim society. Keeping in view the different aspects of research, the following objectives were devised for the study:

- To find out The impact of madrasah's education on the society;
- To find out the reasons of increasing numbers of student in madrasahs;
- To document the education structure of madrasahs

## 1.6 Methodology

In all researches whether natural or social, certain methods and techniques are used to make the research smooth and within the limits of given parameters. Methodology is an important aspect of any research, a combination of tools and techniques used to collect information for the research purpose in a specific area.

Methodology refers to the structure of procedure and transformational rules whereby the scientists shift the information up and down in order to produce and organize the increased knowledge. According to Glen and Pelto:

*“Methodology denotes “the-logician use” involved in selecting particular observational techniques, assessing their yield of data and relating these data to theoretical prepositions”.*

(Glen and Pelto)

According to Russell Bernard:

*“The word method itself has at least three meanings. At the most general level, it means the study of how we know things. At a still pretty general-level, it is about strategic choices like whether to do participant observation, field work, a library discussion or an experiment. At the specific level, it’s about what kind of sample you select, whether you do face-to-face interviews or use the telephone, whether you use and interpreter or learns the local language well enough to do your own interviewing and so on”.*

(Russell Bernard)

Keeping in view the importance of different techniques and methods, most of the tools were used by the researcher for gathering reliable data for the fulfillment of requisite requirements of the research topic including participant observation, rapport building, interviews, questionnaire, census form, group discussion, case study and key informants.

### **1.6.1 Rapport building**

It is very useful and helpful technique for anthropologists to develop rapport among the members of the community where he/she is conducting research. Good report is the most imported and difficult as it requires a lot of patience, energy and time not to develop just friendly term but to gain the confidence of the people and to understand the social setup, behaviors and norms of the people. The researcher lived in the locale for three weeks and participated in the people's day-to-day activities. Though it was difficult to act like them while there were also some issues of acceptance by them, however, with the passage of time, they became familiar with the researcher and started sharing their views about their life routines in the context of their livelihood activities. Sometimes the researcher also observed them silently, which helped to analyze their overall behavior. The main objective of the researcher was to collect qualitative data in the natural setting about the impact of madarasah education, livelihood practices, and shift in the livelihood strategies, their occupational social life, and their socio-economic conditions. The stay in the village as native according to their expectations helped the researcher in gaining their confidence; as a result it was possible to extract the required information.

Establishment of a good rapport with the community was the researcher's first task as it has a prime importance for a good fieldwork.

According to Bailey:

*"For a researcher, rapport establishment is one of the most essential tasks after entering into the field. But it can be most difficult and consuming task in the field work."*

(Bailey)

The friendly environment enabled the researcher to move freely among them to explore maximum data for the research study. The establishment of a good rapport was though very difficult but was very necessary to get into the hidden aspects of their lives that were made possible with the help of some of the residents that were known to the researcher. As the researcher was not an unknown person for the people when entered in the locale, but after the establishment of friendly relations their cooperation was further strengthen and easily understood the motives of the research study.

The locale of study was madrassa "Dar-ul-Aloom" having different customs and norms established in Kadhar village with the help of the researcher's father friend a Imam Masjid where the researcher also studied Nazra course and completed the degree course in memorizing the Quran by heart.



## 1.6.2 Participant observation

The method of participant observation has been frequently used in the anthropological research by the anthropologists for collection of data; Malinowski was the first anthropologist who introduced it in his research during the field work among the “Trobrand Islanders.” According to the method, the researcher has to get the membership of the community which he/she was studying for longer time, and learn their language etc.

*“Participant observation, or ethnographic fieldwork, is the foundation of cultural anthropology. It involves getting closer to people and making them feel comfortable enough with your presence that you can observe and information about their lives.”*

*“Participant observation involves establishing rapport in a new community; learning to act so that people go about their business as usual when you show up; and removing yourself everyday from cultural immersion so you can intellectualize what you have learned, put it into perspective, and write about it convincingly.”*

The adoption of participant’s observation during the research study provided a considerable chance to observe the phenomenon of madarasah’s education, their structural setup, impact of madarasah education on the people and frequency of education seekers from the religious centers.

According to the Russell:

*“Participant observation involves getting to people and making them feels comfortable enough with your presence so that you can serve and record information about the world’s lives”.*

### **1.6.3 Key informants**

The technique of key informants was used by the researcher for making its study unique in nature and valuable anthropological document, the selection of key informants was very important. According to the research ethics, the key informants should be aware of the research nature, its and its requirements so that they may be able to help the research accordingly because they are not only the source of key information but they are considered as sponsors of the research. The selection of key informants is based upon their reliability, accessibility and their own acceptance in the community.

Key informant is a reliable person of the locale, from whom researcher can gain information, they can be one or more because they plays a key role in anthropological research as source of information about their culture. A key informant is a person who has well Knowledge about the people of the community.

*“Key informants interviewing is an integral part of research. Informants are people who can talk easily, who understand the information you need, and who are glad to give it to you or to get it for you.”*

(Russell: 1994:136)

Keeping in view the importance of key informants, the researcher selected two key informants to help the researcher in the process of gathering reliable and authentic data.

#### **1.6.4 Socio-economic census survey**

The socio-economic survey is an essential and important anthropological tool to collect reliable data from the sample size that represents the whole community. The researcher managed to fill 40 socio-economic and census survey forms by sitting with the local people, who were educated, they filled the form by their own. The practice of using socio-economic survey forms made the research able to know about the household activities and to ascertain the data about the name of persons, income, education, occupation, livestock and type of family. The data collected through the forms gave the researcher an in-depth information about the community.

The use of socio-economic survey was basically for investigating about the community people's social and economic status, social and domestic status, family size and earning hands through different occupations or through petty business, marriage and death pattern, income from property and other sources etc., to explore their socio-economic status that directly relates to the madrassa education.

#### **1.6.5 Socio-economic survey forms**

The socio-economic form was designed well before its use for investigating the community keeping in view the objectives of the study. The main focus of the forms was to examine the impact of madarassa education on general public and the student teacher relations in addition to socio-economic status, family size and occupations, marriage and death pattern, income from property and other sources etc. that were

somehow have relations with the outcome of madarassa education. The census survey was conducted through census forms only from 100 households due to time constraints.

### **1.6.6 Sampling**

To select a sample size, the researcher used the technique of random sampling and selected a sample size of 30 respondents representing the population of madrassa Darul Aloom Ghausia as it is difficult to study, observe and interview the entire community members as defined by Goode and Hatt:

*"A sample is a smaller representation of a large whole".*

(Goode and Hatt)

The sample size was consisting of 5 teachers of the madrassa, 5 employs, while the rest 20 were the students of the madrassa belonging to different level of courses.

### **1.6.7 Case study**

The case study method was also an important anthropological tool used by the anthropologists in their research studies for the purpose of exploring persons based experiences and perception of the selected persons from among the community. The importance of case studies has been described by Charlotte Seymour-Smith:

*"A detailed record of the experience of an individual or a series of events occurring within a given framework".*

The researcher adopted the method of case study during the research work and documented many case studies with the talba and teachers of the madrassa Darul Aloom

Ghausia including the students who joined madrassa inadvertently. Through using the method of case study, lot of personal information about the research topic was received that helped the researcher to cross check the data obtained through other techniques.

### **1.6.8Photography**

The technique of photography was used by the researcher during the field work to capture and to visualize the general features of the community as it was used by several anthropologists to make their studies more authentic by producing images of important nature.

The use of camera helped the researcher to gather very relevant evidences for his research study undertaken in the field of research.

### **1.6.9Daily dairy**

The use of daily diary was another method used by the researcher to note even minor happenings taken place during the field work. Keeping in view the importance of the daily diary, the same was applied by the research in his research work. The usefulness of using daily diary was very helpful for the researcher during the fieldwork. The researcher wrote all the important matters and events that facilitated to cross check the data collected through other sources. In addition, the researcher also noted his emotions in daily dairy during his stay at madrassa Darul Aloom Ghausia.

## **1.7 Locale**

The locale of the research was Madrassa Dar-ul-aloom Ghosia, village Kadhar district, Mandi Bahauddin selected on the basis of two foremost reasons, the prime reason was the common language while the secondary reason was having many contacts with the important personalities who really helped the researcher in completing his firded work successfully.

## Chapter No.2

### 2.0 Area profile

Mandi Bahauddin was located in between the two rivers River Jehlum and River Channab in Punjab province of Pakistan. Because of its proximity with the rivers the land was favorable for cultivation of rice, wheat, sugar cane. It was located at 32°34'60N 73°30'0E and bounded on the northwest by the Jhelum River, on the South-East by Chenab River which separates it from Gujranwala and Gujrat districts, on the southwest by Sargodha district. The district has an area of 2673 km, the main city was known by its divided territories called mohallahs such as Gorah Mohallah, Munshi Mohallah, School Mohallah, Shafqat abad bounded on the south by River Channab especially the district Jehlum on the east by Gujrat and on the south west by Sargodha.

The district consists of Mandi Bahauddin, Malakwal and Phalia Tehsiles and was given the district status in 1990 after the protests of the inhabitants and Chaudhries of Gujrat. The area was the original abode of Tarar clan, while the Gondals were the prominent political elite of the district. The town of Chillianwala where the second Anglo-Sikh war was fought in 1849 was located in Mandi Bahauddin.

The agriculture was the main livelihood source of the people, while there were many industries where the local people were working in addition to farm activities or enhancing their income.

## 2.1 History of Mandi Bahauddin

In 1506 C.E. a Gondal Jat Chief Bahauddin established a settlement namely Pindi Bahauddin after his migration from Pindi Shah Jahanian to the area that was named as Mandi Bahauddin after the establishment of grain mandi. The district forms central portion of the Chaj Doab lying between Jhelum and Chenab rivers. It lies between 300 – 8/ to 320 - 40/ north latitudes and 730 – 36/ to 370- 37/ east longitudes. During British rule in 1916 Pindi Bahauddin Railway station was established to defend their Empire from the North, therefore it was named as North-Western Railway (NWR). The region was also called "Gondal Bar" as some of its land was barren and uncultivated, the British government constructed the Lower Jhelum canal in 1902.

Chak Bandi was made by Sir Aamir Nawaz Tarar and approximately 51 Chaks were instituted and notified, the land was awarded to the people who worked for British Empire while Chak No. 51 became the centre of the newly established town. The map of the Chak was made by John Alam where a famous grain market was set up thus the Chak No.51 was called Mandi-Bahauddin that was officially notified in 1920.

After the partition of the sub-continent when the Sikhs and the Hindus migrated to India, bulk of Muslim population left India and settled there. In 1960 the city was given the status of Sub-Division. In 1963, the Rasul Barrage and Rasul-Qadirabad link canal projects under the Indus Basin irrigation project were started. The Projects were managed by WAPDA, this projected were completed in 1968 by Engineer Riazur Rahman Shariff as the Project Director. The projects brought the Mandi Bahauddin in the lime light and helped the city grow commercially.



In 1993, Mian Manzoor Ahmed Wattoo, the Chief Minister of Punjab announced and notified the city as a District H.Q. of a new district of Mandi Bahauddin

## **2.2 Profile of the locale**

Kadhar was the village located in the district Mandi Bahauddin situated near tehsil Phalia, its population was about 1595, while the area of the village was 50 square miles.

## **2.3 Land**

The land of the village was very fertile where plenty of crops were grown by the majority of the people, while the major crops were rice, sugarcane, wheat, vegetable, and cotton, the sugarcane produce was significance in the village.

## **2.4 Caste system**

The village was of multi-caste system, where the caste system was considered much important. The population was divided into two major categories, the landowners and landless. The main livelihood source of the people of the village was agriculture and livestock, while fish and poultry forming was addition source of income for the landlords. The landless were engaged in petty professions, they made agricultural tools, making bricks, providing their services to the landlords on different occasions especially on marriages or deaths.

The trend of migration was observed in the village, people in search of jobs or to educate their children were migrating to the urban centers, while persons belonging to wealthy families were migrating abroad in search of highly paid jobs to increase their social status in the area. The trend of migration though changed the status culture in the

village, but was not completely eradicate, the lower caste people were still providing their services to the landowners to sustain their existence, while the supremacy of the landowners was there in spite of different changes in the socio-economic sector.

#### **2.4.1 Zamindar**

The land owners of the village Kadhar were known as zamindars enjoying the higher social status in the community as compared to other caste groups.

#### **2.4.2 Kami**

The landless families of the village were known as kamis, who were suppose to assist the zamindars in their daily activities from farming to household tasks just for having compensation (Vazifa) after six month on the reaping of crops in return to their physical labor.

#### **Zamindar major castes**

There were six major castes in the village, among the landowners the major caste was Syedd, Gondal, Gujjar, Rajputh, Tarar, Wrrich and Ranjah. There social status was high than others castes, while the ranking of Syeds was more than all other castes and were respected by the masses.

#### **Kami major caste**

There were landless families in the village called kammis divided in sub-castes of Barbar (Nai), Tailor (Darzi), Carpenter (Tarkhan), Muslim Sheikh (Musali), Mayanay (Kasbi) Shoe maker (Mochi). In addition to their inherited professions, they were extending their physical services to the landowners on different occasions and were

getting grain and cash in return. Their services were utilized by the landowner families on marriages, death rituals, at the time of sowing and cutting of crops etc.

## **2.5 Social Organization**

Society of Kadhar was patriarchal in nature, man was consisted the head of family and was enjoying a higher rank. He makes decision about his family according to his own will, while the woman was usually not involved in decision making being considered inferior to man and was restricted to household responsibilities.

In spite of a limited role of women, they were helping their males in agriculture tasks and grazing the animal, fetching water from the wells or streams nearby the households and looking after the children.

Different localities in the village were known by the *biradari* system that were named as Gondal colony, Jut colony, Gujir colony and Mochi colony. In the village, the Syed caste group was heading the village being high ranking caste group and having lot of respect among the people.

**Table No. 2.1: Population distribution by caste**

Caste Group	No. of houses	No. of Male	No. of Female	Total	% of population
Sayyid	7	15	13	28	1.866
Gondal	111	267	283	550	35.8
Gujir	67	123	154	277	18.466
Rajput	83	193	211	404	25.4
Virk	09	19	17	36	2.4
Mochi	23	43	54	97	6.4666
Naai	11	23	29	52	3.466
Mosali	07	17	21	38	2.5333
Darzi	13	23	19	42	2.8
Qasbi	08	17	15	32	2.1333
Total	339	740	845	1595	100%

Source: (Socio-Economic Survey Form)

**Table No. 2.3: Distribution of population by profession**

S.No.	Profession	Respondents	Percentage
1.	Agriculture	79	79
2.	Government servant	3	3
3.	Labour work	9	9
4.	Out of country	5	5
5.	Fishing/Poultry form	3.50	3.50
6.	Others	0.5	0.5
		100	100

Sources: (Socio-Economic Survey From)

## **2.6 Shrines in the village**

The concept of shrines and belief on saints was there among the masses as in other rural areas of Punjab. The religious people were more respected by the people of the village who were considered the spiritual healers not only for bodily diseases but for the healing of their souls. People of all castes and creeds visit the saints and shrines to pay homage and to gain their blessings.

### **2.6.1 Hazrat Zahoor Ahmed Qadri**

The shrine of Hazrat Zahoor Ahmed Qadri was on the back side of the madrasa Darul Aloom Ghausia. Hazrat Zahoor Ahmad Qadri was a pious religious personality who preached Islam in the area and converted many of non-Muslims into Islam. He devoted all his life in preaching and guiding the people to follow the right path of God and to follow the instructions of the Holy Prophet (P.B.U.H). According to one of the respondents Muktar Ahmed:

*"Hazrat Sahib played an important role for preaching Islam in that area, he opened a madrasa to educate the people about the ideology of Islam, he was a noble person".*

According to another respondent Akram:

*"His role in solving the village disputes was praiseworthy, may his soul rest in peace?"*

Hazrat Zahoor Ahmad Qadri, after living a noble life, died on 5<sup>th</sup> Rabi-ul-Awal and was buried where the shrine was constructed by his family and followers. The shrine administration arranges annual Urs of the saint at the shrine participated by the people of the village and surrounding localities.

### **2.6.2 Sain Rang Wali Sarkar**

Another famous shrine of Sian Bhadar Ali known as Rang Wali Sarkar was also there in the village. The saint was the follower of Hazrat Nasha Pak a notable religious figure of Punjab belonging to Chishtia silsila, the family migrated from the village Ranmal and settled in the village Kadhar who died on 6<sup>th</sup> of March, 1993. After the death of the saint, his son occupied his position. The Urs of Sain Bhadar Ali was celebrated on 6<sup>th</sup> of March ever year at the shrine, lot of people visit the shrine and pray for the saint.

## **2.7 Divergence**

There are three main types of religious institution in Pakistan running their madrasas according to their faith and discipline:

- Quranic schools where only the Quran is taught;
- Mosque Schools where both Quranic and Secular subjects are taught;

- Madrassas where only Islamic learning take place.

## **2.8 Mission of Madrassa in Pakistan**

The mission of Madrasas in Pakistan is to prepare students for religious duties, adhering to strict religious teachings Madrasa teach Islamic subjects such as the Quran, Islamic law and jurisprudence, logic and Prophet Traditions.

Qaris (the one can recite the Holy Quran correctly and in a melodic tone) are produced at the lower level of Madrassas, while the higher produce of the madrasas are Alims (the Islamic scholar or teacher). An Alim certificate from Madrassa is equivalent to an M.A. degree in Islamic Studies or Arabic from a regular University.

## **2.9 Layout**

The Madrassa Darul Aloom Ghausia was located in the East side of the village on the Sargodha Road in an open area. There was a Government High School for boys, at the right side of the madrasa, on the left side, there was a small plot used for Parking the vehicles.

The land of the Madrassa was bought by Hazrat Zahoor Ahmed Qadri from a local peasant. The Madrassa has two gates; one was used as entrance to the madrassa while the other was to approach the kitchen use by the kitchen staff and the shrine members only. As there were no gate keepers appointed on the gates, the people were following the notice board clearly indicating "*No entrance without permission*". There was no refreshment point within the premises of the shrine, while a canteen was providing refreshment facilities to the visitors of the shrine outside the madrasa.



Outside view of Madrasa Darul Aloom Ghausia

## **2.10 Reception**

At the entrance of Madrasa, there was a reception office at the left side that was providing key information to the visitors about the shrine and the madrasa- most of the people were getting information about the admission and course taught in the madrasa. Those who wish to donate eatables or cash were also contacting the reception and getting a proper receipt of their donations.

## **2.11 Class Room**

There were five class rooms and a big hall in the Madrasa, maintained well provided with ceiling fans and tube lights, but the furniture was not provided for the students, they use to sit on the carpeted floor, even the teachers also sit on the floor with the students. The sitting chair was provided only to the head of the madrasa.





A view of madrasa class room

## 2.12 Library

There was a library in madrasa near the main gate on the left side, in the library there were many books, newspapers and magazines mostly related to Islamic education. According to the Librarian, there were 2000 books in the well maintained library kept in four cupboards. The library was wall to wall carpeted but there was no computer in the library.

**Table No. 2.4: Population compositions of madrasa**

Composition	No. of Person	Percentage
Administration	09	4.147
Teachers	15	6.912
Students	193	88.9400
Total	217	100%

Source madras administration

**Table No. 2.5: Distribution of students in different education levels**

Darja Level	No. of Students	Percentage
Nazra	63	32.64
Hifiz	41	21.24
Dars-e-Nizami	85	44.04
Grammer	08	4.14
Total	193	100%

Source: madrasa admission

**Table No. 2.6: Age stratification**

Age	Students	Percentage
5-10	70	36.26
10-25	104	53.886
25-40	11	5.699
40-55	08	4.145
Total	193	100%

Sources: madrasa administration

### **2.13 Sect wise madrasas in Pakistan**

As mentioned before, there are madrasas run by different factions of Islamic sects such as Deobandi, Brailvi, Ahle hadith, Ahle Tashih and Jamate Islami in different parts of the country. The majority of the madrasas were established after the independence of Pakistan. All the madrasas are following the curriculums of their own, while registered madrasas were following the prescribed syllabi. The details of madrasas are shown in the following table:

Table No: 2.7 Sect-wise-division of madrassas

	Name	Sub-Sect	Place	Established
1	Wafaq-ul-Madaris	Deobandi	Multan	1959
2	Tanizm-ul-Madaris	Barelvi	Lahore	1960
3	Wafaq-ul-Madaris Pakistan	Shia	Lahore	1959
4	Rabta-tul-Madaris-al Islamia	Jamat-i-Islami	Lahore	1983
5	Wafaq-ul-Madaris-ul- Salafia	Hadith	Faislabad	1955

### 2.14 Madrassas in the sub-continent

In the Indian sub-continent, Madrassa education was practical, based on knowledge, students were not solely tied up with religious studies. Most of the rulers did not want to blindfold pupils with one-way ticket. In the medieval time, Sultan Mahmud Khalji founded a Madrassa in Sarangpur, where special arrangements were made for teaching arts and crafts to women. Second Mughal emperor Humayun on the bank of river Jamuna built Madrassatuz zainia. Sher Shah Suri did promoted the education and visited madrassas associated with learned doctors and sheikhs for self-improvement. During the Mughal rule, the Madrassas were the ideal places in the sub-continent being the institutions imparting education to all sects and religions. Astonishingly, the Mughal emperor Akbar introduced Sanskrit in madrassa curriculum and was eager to educate both Muslims and non-Muslims. The great king Akbar brought many changes in the modes of study and introduced various methods of teaching and learning's to facilitate both teachers and students.

Before British colonial rule, Madrassa education was the most prevalent system in the sub-continent, the madrassa graduates had been serving in a wide range of civil service professions including legal, economic and social affairs of the state. On the name of Madrassa education, a weird system was running in the sub-continent, but with the establishment of British rule, a western education system became dominant, on the other hand, Mawlana Ashraf Ali Thanvi and Abu Ala Maududi took the control of Madrassa administration and negated itself from secular teaching. The famous deoband system is still hanging on 17th century Islamic syllabus known as Dars-e-Nizami. The reform was accused being anti-Islamic and secular. The reformer denied that it is neither secular nor anti Islamic. It means secularism is yet not acceptable in any Islamic Academy. As a result, these institutes now, in a modern age are clearly reluctant to teach non-Arabic languages, science, technology, history, philosophy, arts and culture. Rather it is under domination of Islamic Law and traditional Islamic spirituality. And ultimately it declined to fatal orthodox weapon for the young Muslims. Obviously Madrassa teaching, in the sub-continent, is now a formula to galvanizee extremism in a subtle way. In Bangladesh, tens of thousands of students are qualifying themselves to be either a communal person or joining religion based political parties or becoming another machine to produce the next generation of confrontational force. An overwhelming majority of the students come from poor families who cannot afford to send their children to modern schools.

Throughout the history, the sub-content has been known as the golden sparrow because of its richness in natural resources and amazing four different seasons responsible or producing four kinds of farm produce in plenty. The invaders came to

sub-continent in different times and left by leaving some of the intellectuals and scholars who later on joined hands with those who were already there, thus a work force emerged to counter the threat to Islamic solidarity by the Hindu and the British.

Muhammad Bin Qasim when came to Sindh, there were many known Islamic scholars with him who settle their for the noble cause of Islamic preaching. Hazrat Ali Hajveri (RA) arrived in India along with the sultan Muhammad Ghazanvi, the role of the saint and scholar is known to the people of Punjab. Due to the influential religious personalities in the sub-content and their urge for preaching motivated those to build the scholarly platforms that could be used both for education and preaching. They established madrasas in the sub-continent before its partition and in the countries like India, Pakistan and Bangladesh after the partition. Darul Aloom Ghausia Razvia Kadhar sharif was also the outcome of the said motivation.

## **2.15 Darul Aloom Ghausia Rizwia Khadar Shareef**

The madrassa was belonged to Baralvi sect but before discussing the history of madrassa it is necessary to describe the short history of the sect. Bareilvi was a movement of Sunni Islam originating in the Indian subcontinent started in 1880 to defend contemporary traditionalist Islamic beliefs and practices from the criticisms of reformist movements like Ahle-hadith including the defense of many traditional practices associated with popular Sufism. The movement in British India was shaped by the writings of Ahmed Raza Khan Bareilvi (1856–1921).

### 2.15.1 Etymology

To its followers the movement was known as "People of the traditions of Muhammad and a broad community"

### 2.15.2 Belief and practice

Like other Muslims, Barelvis believe on Quran and sunnah and had faith in monotheism and Prophet Hood of Mohmmad (PBUH). Barelvis follow Hanfi school of fiqh and Qadri, Chishti Naqshbandi and Surhwardi Sufi orders.

Dar-ul-Alom Ghosia Rizwia was founded in 1961 by Hazrat Muhammad Zahoor Ahmed Qadri, the Darul Aloom was the institution of Islamic education for boys promoting the Islamic ideology, while the meanings of Darul Aloom were House of knowledge highlighting its character.

The madrassa was purely a Islamic study center having no political motives, motivating non-Muslims to embrace Islam for the betterment of their generations in addition to teach the Muslims the real spirit of Islam and its teachings. In the initial stage, there was no madarsa building; the teaching was carried out in the mosque's premises. The building was gradually built for the madrasa that was a well constructed and having enough accommodation for teaching purposes.

In the beginning, only Nazra and Hifz courses were started by the madrasa administration. According to a respond Molvi Nazeer:

*"This Madrassa has played an important role in giving the Islamic education to the local area. He also said that we (are able) have*

*capability to define the Islam due to exits of that Madrasa. The Madrasa's is considered one of the most important institution which (quench the) meet the requirement of Islam".*

Another respondent M. Afzal was of the view:

*"This Madrassa has a considerable important in spreading Islam from its origin. It has the importance in spreading Islam because 15 to 18 students are learning the Holy Quran by heart annually. These students go to neighboring areas to preach Islam".*

After making arrangements, the madrasa started training and advance courses and was planned to start regular classes up to tenth class but the main focus of the madrasa was to impart religious education to the people.

It also held different kinds of function on different occasion. The biggest program was held on 12<sup>th</sup> Rabi-ul-Awal (day of the birth of Hazrat Muhammad PBUH). On that day, the Madrassa was decorated with different kinds of Flags and eliminated with lights at night time where ulema from different localities participate in the scheduled programs.

The second biggest program was held at the time of dastar bandi (it is a special activity which was performed on the occasion) held after two years to give the degree to the students who completed their education.

## **2.16 Langer Khana**

There was no permanent mess hall in the madrassa the bramda at the right side of the enteric was used for langar khana where the Talba sit on their feet and eat the

meal. There was no proper system of fans and lights, while food was distributed twice a day.

A single room was used as kitchen, while there was a proper mess menu, the food was prepared according to the instructions of the head of madrassa.

According to a respondent:

*“The taste and quality of food is good in some manner. The employer is strictly advice to clean up kitchen”*

### **2.17 Mahman Khana**

In the madrassa one room was used for accommodating the guests visiting their children studying at the madrasa. The guest room was well maintained and decorated with Islamic pictures, while smoking was strictly prohibited there.

### **2.18 Masjid**

Mosque was connected with the madrassa, according to the present head of madrassa Hazrat Khalid:

*“In the early days the mosque was used for madrassa purpose”.*

The mosque was located at the right side of the gate, well decorated and carpeted from floor to walls, while there was proper arrangement of provision of fans and lights in the mosque where people come for prayer along with the students of the madrasa.





**An outer view of the mosque**

### **2.19 Bait-ul-khala**

Five toilets and four washrooms were there in the madrasa at the left corner of the building, but the cleanliness was not properly managed as the wash rooms were cleaned on every Friday. An electronic pump was used for fetching the water from underground reservoir, while a manual hand pump was also there to be used on electricity failure.

### **2.20 Medical facilities**

There was no proper system of medical facility in the madrasa as there was no proper dispensary in the madrasa. In emergency situation the patients were taken to government hospital Phalia at a distance of 5 kilometers.

### **2.21 Modern amenities**

There were certain amenities for the students in the madrasa such as electricity, water supply, internet, telephone and sports. The students were playing games in a

ground available within the madrasa premises. But the students were facing acute shortage of electricity in summer due to shortfall. According to a student:

*"In the summer we face too much difficulty due to absence of electricity"*

## **2.22 Economic structure of madrasa**

The madrasa Darul Aloom Ghausia thought was one of the high ranking madrasas in Pakistan providing education to the poor students free of cost, providing free lodging and eating facilities with other human needs within the four walls of the madrasa, but there was no appropriate financial setup except the leader who was looking after the financial matters.

According to the information given by the respondents, most of the influential and political icons were providing financial support to the madrasa for running its management. The main donors were the common people who were continuously sending donations to the madrasa head to sustain the valuable work of teaching. Moreover, the voluntary charity was provided by the bazaar businessmen community, while charity remittances from Pakistanis working abroad were also the source of income. Some of the madrasas in Pakistan were also supported by foreign Muslim governments in term of Zakat to manage their expenses.

The madrasa was running through informal system of financing without a viable system, the head of the madrassa was largely the manager of the madrasa.

According to madrassa Khazanchi:

*"The local people play an important role in supporting madrassa economically. They help its through different way. When they harvest their crops they have support it".*

The comments of the madrassa were:

*“There is no support from the government, however, during Mushraf’s regime the madrassa was support by the government but after that the government financial support has been discontinued. The is not registered or affiliated with any other organization for getting financial support”*

The monthly expenditure of madrassa was about rupees 50,000 to 60,000, while the students pay nothing they get free food, and shelter. Madrassa was running through donations and zakat. In addition to zakat, voluntary contributions were also supporting the madrassa that were more than sufficient to meet the day to day expenses.

### **2.23 Eid festivals**

As per religious practice, the Muslims were supporting the poor masses on the Eids just to share the happiness with the ignored segment of the society, while most of the people extend cash donations and animal’s skin to the madrassa to support the poor students for free education and other human needs.

### **2.24 Annual program at madrassa**

The madrassa was arranging certain annual programs on special occasions according to Islamic calendar that also generate income to the madrassa:

#### **2.24.1 Eid-e-milad-un-Nabi (PBUH)**

Eid-e-milad-un-Nabi marks the birthday of the Prophet Hazrat Muhammad (PBUH). A large number of Muslims celebrate the birth anniversary of the holy Prophet on 12 Rabi-ul-Awwal according to Islamic lunar calendar. At the occasion, a lot of donations to the madrassa were also given by the participants.

### **2.25 Founder of the madrassa**

Hazrat Zahoor Ahmed Qadri founded the Madrassa in 1961 who was having the degrees of B.A and Dars-e-Nizami. He was a prominent Alim and was considered an influential person due to his religious education. After his death in 2007, his son Hazrat Khalid Mehmood Hadri became the Director of Madrassa who was also having the M.A degree in Islamic education and Dar-e-Nizmi graduate.

### **2.26 Language**

The main languages spoken in madrasa were Urdu and Punjabi, while English language was not spoken being extraterrestrial. During the teaching process, both the teachers and students use Urdu language, while Punjabi during normal hours.

### **2.27 Branches of madrasa**

The Madrasa Darul Aloom Ghausia was having its two campuses, one was for boys and the other was for girl students, while the focus of research study was the male campus.

### **2.28 Uniform**

There was no specific dress or uniform for the students in the madrasa, the students normally wear shalwar and kameez, while English dress like pant and shirt was not allowed in the madrassa. During the progressing time all the students cover their head with special capes.

**Table No. 2.8: Courses-wise division**

S.No.	Age	Course
1.	4 – 7	Nazrah-to learn the Holy Quran
2.	7 – 15	Hifaz to memorizing the Holy Quran
3.	15 – 20	Hadith of the Holy Prophet (SAW)
4.	20 – 30	Uloom Ul-Fiqa (Muslims Heros.

Sources: (Madrassa admission office)

## Chapter No. 3

### **The impact of madrasa education on the society**

One of the most important objectives of the study was to study the role of Madrassa education and its impact on the society. The madrassas are providing religious education to the masses around the globe not only in Pakistan, but it has been alleged that Islamic religious madrassas promote extreme values and attitude and hence, increase friction and intolerance in the society, the allegations came from the western world after the 9/11 just to defame the Islamic ideology of *Jihad* and Islamic spirit of sacrifice for the homeland.

The students of the madrasa of Darul Aloom Ghausia were closely observed keeping in view the allegations imposed by the so called friends and allies of war on terrorism, but after spending a reasonable time with them, the researcher observed that the allegations were not only false but fabricated to defame the madrassas and religious education which was imparting self respect and dignity and motivating the young generation to safeguard their homeland and the religion. They were just innocent students, studying day and night to occupy a respectable livelihood position to support their families. There were no such courses to instigate the students to involve in terrorism, while the teachers were true and honorable Muslims having no concern with killing or dying as portrayed by the west.

#### **3.1 Dress pattern**

The impact of religious education was seen by the researcher in various quarter of life during the stay in the madrasa. Their identity was distinguished from the other people of society, as they wear very simple shelwar- kameez and covers their

heads with a special cape in accordance with the religious instructions. The madrasa education was guiding the students to act honorably without any discrimination and behave as a pious person. The impact of the education was also seen on the student's families as the students on attaining their knowledge from the madrasa educate their family members to become pure Muslims and avoid sins.

### **3.1.1 Faith**

Each and every student of the madrasa has a strong faith in Allah Almighty and believed that anything happened with the will of Allah, no one has the authority to decide anything for the human beings. They were in complete adherence to God and His teachings.

### **3.1.2 Character building**

The madrasa was the unique place of character building, the students after completing their education move in the society as noble persons respected by everyone and enjoy a better social status in the society. The attitude of the students was affecting the general population that was morally following the religious instructions.

#### **3.1.2.1 Case study-1**

Imran Ali who was 25 years of age belonged to a respected religious family told the researcher that he joined the Madrassa on the wish of his parents because he was not a good person being involved in different un-Islamic activities and disliked the madrasa education. But after joining the madrasa Darul Aloom Ghausia, his personality was completely changed; he started studies with devotion and passed different courses without break, on his success, his teachers and parents were very happy. Another aspect of his parents was the disassociation from the notorious friends and their bad company.

He completed his degree and was employed as Arabic teacher in a local school that enabled him to support his family.

### **3.2 Understanding of Islamic traditions**

Dar-ul-Aloom has been very prominent in spreading Islamic education among the member of the society; it has enabled the students to define the real meaning of Islam against the western propaganda against the Islam and madrasas. They were also able to explain the role of Madrasa education and its positivity. A respondent Molvi Arlan said:

*“This Madrasa is considered an important pillar in spreading Islam. In Madrasa a person can be able to know the real meaning of Islam. The students who complete their degree in the madrasa become able to define Islam before the society.”*

### **3.3 Attitude towards desired fertility**

There were some evidences in support of the claim that student of the madrasa were not favoring the higher education for female and were confronting the women mobility outside the household for jobs and were inclined towards a large family setup. The reaction against long-term pay-offs from the female employment and curriculum reforms of religious seminaries by the government leading towards the modernization when assessed was found according to Islamic traditions and norms.

Each respondent was asked about the number of children they would desire to have to form an ideal family, the answer was the large family having number of children, according to them, sharia permits and encourages more and more children to strengthen the Ummah, while one of the respondents said:



*“Basically they misinterpret the Hadiths regarding fertility. But the need of the time is otherwise because of the short fall of recourses. Islam teaches to balance the resources and their consumers”.*

The students of the madrasa were in favor of having more children and a large family as a result of frequent interaction with the teachers who also had large family and a reasonable number of children.

### **3.4 Attitude towards economic activity of females**

The madrasa graduates do not agree that both husband and wife should contribute to family income, their viewpoint was probably due to the reason that in the traditional family setup in the locale of study, the male was the bread winners, while the women were taking care of children and household tasks. The argument about contributing towards family income by both husband and wife was denied by 73% students of madrasa, they also denied higher education of women.

Although the madrassa students have much respected for mother, wife, sister and others female members but their response towards female participation in economic activities outside the houses was not encouraging.

#### **3.4.1 Case study-2**

Akram of 45 years age, a member of Virk caste group told the researcher that the mindset of the madrasa students was due to the reason most of them were from poor families. He added that he met a father having 5 sons and three daughters and it was most difficult for him to support his family depending on a small piece of land. Owing to poor financial conditions, he admitted his two sons in the madrasa as formal schooling was not possible.

In the, madrassa they get education, shelter, and food free of cost and he has nothing to pay for their education. He was very thankful to the Madrassa head who was managing free education for the poor families.

### 3.5 Negative aspect of madrassa

Among different people, there was a negative approach towards madrasa education about its traditional and backward schooling system according to which the real educative measures were ignored. Due to emphasis only on religious education, the mindset of the young boys could not flourish to compete with the modern achievements such as social networking, interaction between the students, study of natural and social sciences etc.

The rigid environment and backwardness of education system imparted only Jihadi type of feelings that portrayed a dull picture of Muslims and their religion to the western world with who trade and social linkage was necessary to survive in the global recession.

**Table No. 3.1: Issues with Madrasas**

Problems	No. of Respond	Percentage
Child abuse	5	9.26
Disconnect with relative	13	24.07
Go towards Extremism	05	9.26
Misfit in social life	15	27.77
Marital Problem	07	12.97
	45	100%

Sources: (Socio-Economic Survey Form)

### 3.6 Physical Appearance of Talba

The students who joined the Madrassa were mostly of abnormal nature affected either by the drugs or by the criminal company.

According to a teacher Molana Bashir Ahmed:

*"Majority of the students who come to madrasa are offenders who could not stay in the formal schools due to their bad nature. They are sent to madrasa as a last resort with the desire to mould their hearts and minds capable to absorb in the existing social setup and to make them able to earn their livelihood without dependency on others. The number of students is decreasing because of material gains that is not possible to have only religious education, while the madrasa was providing only Islamic the education which is the real education for a mankind".*

#### 3.6.1 Case study-3

Riasat Ali, 20 years of age having linkage with Gondal caste group told the researcher that he was a student of 7<sup>th</sup> class in a Government High School Phalia, while coming to home, a vehicle hit him badly and he lost both of his hands. After the treatment that took one year, he was admitted in the madrasa where he was completing his *Hifz* course. After successful completion of the course he would seek employment in a mosque to extend his knowledge for others.

## Chapter No. 4

### **Increasing number of students at Madrassa**

The seminaries are considered the institutions working for the welfare of the society and playing an important role in character rehabilitation. The objective of madrasa Darul Aloom Ghausia was also of same nature, giving knowledge of Islam to the young students and to make them able to become a respectable person of the society.

#### **4.1 Students of madrasa**

The majority of students of madrasa were of poor background, according to the research results; about 77% Talba joined the madrassa due to shortage of income. According to their parents, they were not financially capable of sending their children to formal schools, while the rest of the students were mentally not competent to continue their studies in the formal school system.

According to Molana Bashir Ahmed controller of administration:

*“People are running behind the martial things. They forgot their motive of creation. They forget that one day this world ended. The real objective of human creation is to obey the order of God.”*

As per Admin report:

*“The ratio of madrasa students is decreasing day by day because people have less interest in Islamic education. They firstly sent their children in school if failed there then second priority to madrasa.”*

Mostly students come to madrassa by their parent will, according to census survey 73% Talba were forced to study in the madrasa, while 23% joined the madrasa by their own choice.

According to a 9 years old student respondent:

*“When I was 5 year old my parents sent me to madrassa. They have dreamed I become religious scholar. After 1 year my father was died. So now, it is my responsibility to fill their dream”.*

Abu-Al-Sadiq, a teacher said:

*“Parents sent those children to madrassa who are misfit in modern education. Majority are those who run from school. They are physical unfit that 's why they join madrassa.”*

## **4.2 Family pattern**

There were two kinds of family patterns in the village especially in the families of the students:

### **4.2.1 Extend family**

Majority of the Talba, residing in the madrasa were belonged to extended family setup that was prevalent in the rural areas of Punjab. As the rural society was patriarchal strictly; the children live with their grandparents. In an extended family, the senior male member was considered the head of the family.

### **4.2.2 Nuclear family**

Few of the students lived in nuclear families with their parents, where the head of the family was their father supporting the family financially.

Table No. 4.1: Family pattern

Categories	Frequency	Percentage
Nuclear family	43	27.4
Joint family	114	72.
Total	157	100%

Sources: (Socio-Economic Survey Form)

### 4.3 Economic condition

The madrasa students were mostly from the poor families, or were orphans from rural settings having poor socio-economic conditions due to having no land or property through inheritance. The poverty was not the only reason for joining the madrasa, but the standard of religious education that was attracting the students towards madrasa, for them the education was more rewarding both academically and spiritually.

Many of students were neither from the lowest income groups nor from rural areas but were attracted by free education and provision of food and shelter in the madrasa without any cost.

The researcher interviewed their parents, who were doing certain jobs in government and private organizations; some were running small sized shops while few of them of wage labor. Though they could afford the expenses of formal schooling, but having more children they preferred free education for their children without any financial burden.

#### 4.4 Political views of madrasa students

The environment of the madrasa was non-political, the students were strictly prohibited from political activities, while except the newspapers, no political print material was allowed in the madrasa.

The teachers were also not allowed to join any political party or favor any political party, those who were found involved in politics was debarred from the madrasa.

According to a teacher Molana Arfan Hadiri:

*"I am favored by the central Jamiat-ulma Islam Suni Ithad."*

However, the main objective of the madrasa was to give knowledge about Islam and avoid political activities which link with the terrorism activities.

#### 4.5 Madrasa environment

The environment of the madrasa was though somehow suspicious, but there were no traces found relating to terrorism at all as propagated by the western media that madrasas were giving birth to the extremism and train Talba for terrorist activities that was not true as researcher stayed in the madrasa and was frequently in contact with the students and teachers, but never observed the signs of such allegations. Although the Talba were more religious in nature but it does not mean that a religious person must has *Jihadi* sentiments leading to terrorism.

In a Friday speech the head of madrasa Khalid Mehmood said:

*"We teach the true Islamic traditions to Talba, Islam by mean itself against violence. The person who committed suicide or violence in society has no linked with Islam. He is not Muslim"*

He further said:

*"Some people say that madrassa students train for Jahaddi Purpose. Firstly, Jihad is important Islamic feature which is right of every Muslim to do. But there is situation in which Jihad is necessary. There are three situations in Islam when Jihad is compulsory (i) Whenever someone goes against Allah and His prophet, Jihad become inevitable (ii) Whenever someone attacked on their territory before (iii) Against Terrorists activities*

*It is the duty of our Army to give security to our land and lives. If they failed then it's our duty to perform this."*

The madrassa do not have any private or official links with the foreign organizations for financial support. The wave of terrorism was condemned not only by the madrasa administration but by the students also. According to them killing of innocent people and destruction of property was not allowed in Islam. Madrassa being a religious teaching center plays an important role in Muslim society because it preaches the message of peace, harmony and brotherhood, while a deliberate discrimination was not allowed even with the minorities.

The researcher found the environment of madrassa very good, having an ideal Islamic culture imparting only religious education without teaching any aggressive literature there. There were no traces of *Jihadi* mindset among the students and the teachers found by the researcher during his stay in the madrasa.

#### **4.6 Age stratification**



The total number of Talba (students) in the madrasa Darul Aloom Ghausia was 193 having different age group as detailed in the following table:

**Table No.4.2: Age stratification of Talba.**

S. No.	Age	Students	Percentage
1	4-10	73	37.82
2	11-23	91	47.15
3	24-41	17	8.8
4	42-56	12	6.23
Total		193	100%

Sources: (Socio-Economic Survey Form)

#### 4.7 Division of courses

The course division in the madrasa was related to different levels of studies as given in the following table:

Table No: 4.3: Levels of studies

S. No.	Darja level	Students	Percentage
1	Nazra	63	32.64
2	Hafiz	43	22.27
3	Fiqa Islami	23	11.91
4	Dar-e-Nizam	23	11.91
5	Uloom-ul-Hadith	21	10.88
6	Arabic Grammer	19	9.84
Total		193	100%

Sources: (Socio-Economic Survey Form)

#### 4.8 Physical punishment in madrasa

Hundreds of children were studying in madrassas of populous province of Punjab province vulnerable to corporal punishment that may result in psychological disorders and to give up education forever, experts say:

*“In 2005, the Punjab government had banned corporal punishment in schools but ignored the madrassas and no such board was put up in any madrassa of the province.”*

No instructions have yet been issued to ban psychical punishment in madrassas, but human rights activists believe corporal punishment as a crime, but madrasa administrations do not let them intervene in their internal affairs considering them western agents. There were many instances came into the notice of the researcher that many students left their studies due to corporal punishment method of madrasa.



A view of the class room-the teacher has a long bamboo stick to punish the students

#### **Case Study-4**

11 years old student Mudassar Nazar ran away from the madrassa because he could not bear the physical torture given to him every day. While talking to the researcher he said:

*“My parents sent me to madrassa to learn the Holy Qur’an, but I ran away because my teachers used to brutally beat the students. I wanted to become a scholar of the Holy Qur’an, but teacher’s beating drove me away from my dream”.*

The madrassa administration was considering the corporal punishment necessary to educate the students properly. The government repealed section 89 of the Pakistan Penal Code (PPC) as it provided legal cover to anyone physically abusing a child. According to the section “act done in good faith for (the) benefit of a person under 12 years of age”, was not an offence even if the person knows that his action would cause harm to the child.

#### **4.8 Social status of the clergy and the students**

The social role and status of the clergy was significant; in addition to preserving valuable traditions, they play prominent roles in legal decisions, rituals, weddings, funerals etc. The communities and madrasa were in a mutually dependent relationship.

In the past, religious molvis were prestigious members of the society and were considered as arbitrator to provide justice in solving social and domestic predicaments, however, with the passage of time, the prestige of religious Molvi curtailed for numerous reasons. According to a teacher respondent:

*“With the passage of time majority of the people realized that religious Molvis were aimed to be responsible for religious affair only. As a result the religious cleric lost pseudo-authority of arbitrator. Religious people remained confining to religion and did not concentrate on social and secular education. Therefore, they could not accommodate themselves in updated societies. As coup-de-grace, the colonists made religious educated Talba “Kami” or low grade citizens. They were made subjects to the land prods, who owed to give those alms etc.”*

The majority of the Talba were respected in the village but in cities their social status was not recognized especially by the young generation. According to Molvi Thair, Imam masjid of the village:

*“Majority of well to do members of the society regard that madrassa students have no future, because they do not get secular education such as technical education. Therefore, they will remain backward till the end of their life. They were only limited to mosques or Madaris.”*

The People having secular education considered them unaware about the society and social changes occurring and affecting the social fabric of the country.

Albeit the Molvis as paramount members of the society were teaching religion which was an indispensable part of human life for Muslims but they do not get appropriate respect for their role and services. For all their faults, given how deeply embedded they are in the social fabric of any community; it is pertinent to wonder why mainstream schools have not endeavored to produce graduates with similar religious qualifications. Perhaps the answer lies in the allegations of terrorism.

#### **4.10 Future of madrasa students**

The future of madrasa students seems gloomy, because of not getting appropriate response to their hard work and dedication. Madrasa students do not have jobs in both government and private sectors because they were considered illiterate in term of secular education which has become essential in the martial age. According to a graduate student Maulana Ghulam Murtaz:

*“Being a degree holder from the madrasa, I could not find any job because of having no secular education and lack of political support; even I was not given the opportunity to teach Arabic. The government is not supportive to those who wanted to serve in the way of Allah”.*

## **Chapter No. 5**

### **Structure of education**

The schooling system in Pakistan runs in two parallel streams, the private/public secular schools and the religious seminaries, however, the students in South Asia can choose to study at Madrasas, which offer Islamic religious education at primary, secondary and higher levels according to different schools of thought such as Sunni- Berelvi, Sunni-Deoband, Ahle Hadith/Salafi and Shia.

In the Aliyah Madrasa system (e.g. hafizia, qiratia, quaumi and nizamia, all under the kharizia system), primary education is provided by initial institutions and secondary education by Dakhil institutions and higher secondary by Alim level institutions (two years of study) institutions. There is also a two- year Fazil (degree) level education and two- year Kamil (Masters) level education. A majority of these madrasas also house and educate orphans.

The government madrasa board is responsible for the design of a national curriculum for all recognized madrasas in the country. The board also conducts public examination at the end of Dakhil/Fazil/Kamil education.

The education structure of madrassa is very vast. In madrassa they teach different kinds of subject which mostly related to Islamic education, while few courses are related to professional fields and some about character buildings aim to develop the true Islamic tradition among the Muslims.

## **5.1 Nazrah**

Nazrah was the first stage of learning the Holy Quran, mostly the students on joining the madrasa get admission in Nazrah and after completing the course, they were considered as primary pass.

## **5.2 Hifz**

After completing the Nazrah level, the student enter into hafiz classes, a second major level of the madrasa consisting of 6 to 9 years old students who have to complete that level in three years time, after successful completion of the level, the students were considered as middle pass.

## **5.3 Uloom-ul-Hadith**

In the level of study the Hadith knowledge was given to the students in details with the knowledge of historical background of Hadiths. Many of students who complete the Nazra and Hifz enter into that level, In technical terms Hadith stands for the report of words and deeds, approval or disapproval of The Holy Prophet (PBUH). Whatever Prophet Muhammad (PBUH) said or did constitute the Hadith. If someone said or did something in presence of Muhammad (PBUH) and he approved or disapproved those words or deeds was also included in the definition of Hadith.

The word Sunnah is used synonymously with Hadith but usually Sunnah word is used while reporting the deeds of Muhammad (PBUH) whereas the word Hadith is used while reporting the statements of Muhammad (PBUH).

#### **5.4 Seerat of the Holy Prophet (PBUH)**

That level of study was the study of the life of Hazrat Muhammad (PBUH), as mentioned in the Holy Quran that the life of Hazrat Muhammad (PBUH) was a great modal for mankind". In a Friday prayer, Hazrat Khalid said that the Holy Prophet Muhammad (PBUH) was the most successful among all Prophets and religious personalities of the world. A man who headed not only empires, dynasties, legislations and armies but millions of human beings in the one third of the then inhabited world. Every traditions and way of life was being followed by the students and teachers of the madrasas in the country.

On 12 Rabi-ul-Awal, the birthday of the Holy Prophet (PBUH), the madrasa administration arranges a well organized program to pay homage to the Prophet Muhammad (PBUH) participated by all the students of the madrasa Darul Aloom Ghausia.

#### **5.5 Fiqh-ul-Ibaadaat**

This level of study was consisted of five pillars of Islam, the Toheed, Prayer, Fasting, Zakat and Hajj, while Hajj is the special pilgrimage of Muslims on 10<sup>th</sup> of zelhaj performed in Khana Kabba in Saudi Arabia.

#### **5.6 Usool-ul-Fiqh**

This level of study was based on historical perspective, in which person testifies that none has the right to be worshipped except Allah alone, who has no partner in His attributes or judgment and Muhammad was His last Messenger; who clarified the



judgments of Allah regarding Halaal and Haraam and established the fundamentals of Islam. O Allah extols and sends the blessings of peace upon Muhammad, and upon his family, his Companions and those that follow them, particularly the Scholars. Students of this class sit together and study loudly.

### **5.7 Muslim Heroes**

Four companion and the others Suhaba and the most religious prominent personalities were also taught as a role model in the madrasa. The history of the prominent and spiritual personalities was considered a best example. In madrasa mostly on Friday prayer gathering, the personalities were discussed with keen interest.

### **5.8 Arabic Grammar**

The Arabic grammar course was for three to six month aiming for teaching fields held in the evening. The Arabic nouns were either masculine or feminine, usually when referring to a male, a masculine noun was usually used when referring to a female, a feminine noun was formed by adding a special character to the end of the masculine

noun. The course was helpful in getting job in education sector.



A view of the Arabic Grammar class

## 5.9 Aqeedah

Aqeedah relates to belief on One God and Muhammad (S.A.W.) as the last Prophet of God and complete faith on The Holy Quran as the Book of God, faith on Angels and On the Day of Judgment. There were special classes arranged in the madrassa Darul Aloom Ghausia to promote Adeedah among the Talba.

## 5.10 Dawah

Dawah is the way of preaching Islam to non-Muslims but even to Muslims, having a special training to convince the people towards Islam. The classes of Dawah were also held in the madrassa Darul Aloom Ghausia for promoting the activity.

### **5.11 Tajweed group**

In that level of study, a Qari recites a verse of the Holy Quran followed by the students in the same tone and voice. The classes of Tajweed were held in the morning after completing the class of Nazra.

### **5.12 Group study**

The group study was also performed in the Madrass in the morning time. The Talba were divided into groups according to their subject and they learn their lesson loudly.



**A view of group study in the madrasa Darul Aloom Ghausia**

### **5.13 Time Table of madrasa**

Time table prepared by the administration of the madrassa was tough and boring, talba were strictly instructed to follow the timetable:

<u>Starting time</u>	<u>Break</u>
Before Morning Prayer from 4:30 A.M 12 Noon	12 – 1
After Asar prayer to Magrab prayer till sleeping time	

### **5.14 Rules and regulation**

The madrasa Dar-ul-Alom was following the rules and regulation to maintain discipline within the premises:

- No student was allowed to keep T.V. Radio, Computer, Tape recorder and non religions magazines.
- Any kind of indoor games like Ludo, Tash etc were not allowed in madrassa boundary.
- Smoking was strictly forbidden for students and teachers while in madrassa.
- Students were not allowed to attend any political meeting.
- Students were not allowed to go outside the madrassa without the permission of madrassa administration.
- To speak only Urdu in madrassa while the English language was forbidden.
- To wear only shalwar and kameez.

### **5.15 Academic schedule**

There was a proper academic schedule to be followed, categorized into two parts:

#### **5.15.1 Annual schedule**

The academic year of madrassa starts in the month of Rabi-ul-Awal and continues till the month of Zul-Haj. During the period, the classes continue except Friday and closed Islamic holidays during which the administration prepares strategies to hold different level examinations.

### **5.15.2 Daily Schedule**

The daily schedule of madrassa was very tough starting before the Morning Prayer till 12:00 noon, 12 to 01 pm was the lunch break and after the break the studies continued till the Namaz-e-Maghrib. After the Namaz, the dinner was serviced to students and soon after that the session of memorizing the daily lessons began that continue till the Namaz-e-Isha, and after the Namaz the students were asked to go to their beds.

### **5.16 Rules of admission**

Dar-ul-Alom has its own criteria for the selection of students for admission that has been briefly highlighted below:

- The student must be Sunni and follower of Ahmed Raza Khan Brehlvi.
- The student must bring his father or guardian for getting admission.
- The candidates must not be involved in any Jahadi organization.
- The student must be mentally prepared for getting religious education.

The Admission was generally opened in Safar's 1<sup>st</sup> week and ends in the last week. The students were given admission to different levels of education according to their capabilities.

### **5.17 Free education**

The education, food, clothing and books were provided by the madrasa free of cost to prepare the students able to earn their bread. The status of madrasa was higher among the locale people because of its role for providing free education to the poor people.

### **5.18 Rasm-e-Dastarbandi**

Rasme dastarbandi was the annual convocation of madrasa Ghausia held on the occasion of annual meeting of Majlise Sunnatul Muslemeen. At the occasion renowned religious scholars and teachers of the madrasa participate, the teachers of final year stand in a line on a wooden stage, the passing out graduates passes in front of them one by one where a Dastaar (piece of cloth) was tied on their heads by the teachers. A teacher gives the box of sweets to the student, in the end Nazim-e-Imtehanat (examination incharge) use to stand, who gives the certificate to the student.

The giving of Dastaar was the sign of prestige and honor for the students but at the same time to keep in mind the high ranks of their teachers, thus the 'Ijazzat' was a certificate for them while Dastaar was an award of honor.

During degree program, every student has to appear in the examination held by Wafaq-ul-Modaris and student was given certificate on successful completion of every level. After introductory classes of Degree program, the students have to appear in the examination of Wafaq-ul-Madaris. No student was allowed to move to the next level without passing the examination of Wafaq-ul-Madaris. The certificates were awarded by Wafaq-ul-Madaris after every two years recognized by the Higher Education Commission (HEC).

### **5.19 Faculty**

The total staff at Dar-ul-Alom was consisting of 15 teachers selected by the head of the madrasa after fulfilling certain requirements necessary for the recruitment:

- He should have teaching experience.
- He should be good ethos.
- Non political views
- Do not link with any organization
- He must abide by the rules and laws of sharia.
- He followed Islamic dress pattern.
- He belongs to Sunni sect.

The madrasa students were given preference for the appointment as teachers in the madrasa. The salary of the madrasa teachers was usually ranging between rupees 6300 to 7100, according to the interviews with the teachers, it was observed that the teaching faculty was not satisfied with the salary package given by the madrasa as the teachers of their status were getting more salary in the formal schools.

#### **Case study-5**

Abdul Farooq, a 40 years old Virk caste member teaching at the madrasa to the researcher that when he was eight year old, his father migrated from Sargodha to Mandi Bahaudin for having serious disputes with his family and the matter of dispute was with the local Panchayet that decided to disown his father's family.

They were four brothers and three sisters and it was difficult for their father to give education in a formal schools, he was admitted in the madrasa for getting Islamic

education where he completed the Holy Quran study and Dari-Nazam eight years course.

After completing the courses, he started teaching in a private school that continued for three years then he joined Dar-ul-Alom Ghausia as teacher and was getting only rupees 7,000/- insufficient as compared to the salary of formal school but sufficient for his family expenses.



## Chapter No. 6

### Summary and conclusion

Getting of education is a paramount aspect of human life, indispensable for an individual, group and society in attainment of ideals. In short, education plays a vital role in development of social setup.

The process of education starts from childhood, where one learns from family. Family institution play a key role in personality development of a child, that is why family institution is also regarded a source of erudition; this education is called informal education.

As for as the formal education is concerned, the process implies deliberate, organized and conscious strives to get knowledge through a set pattern comprises numerous techniques, and methods, settled by educational institution. This genre of education implies that the use of science in both in theory and practice.

Initially, religious institutions are the knowledge-giving authorities and regarded as formal education institution. However, with the passage of time, school, college, university and technical education institutions got inclusion in this list. Now, one the furtherance of this process is that one can divide formal education in two categories:

- Secular education
- Religious education

These two categories' focus is slightly dichotomous. So, their means, through which these strengths and weaknesses of mode of education are assessed, when studied in socio-cultural contexts are slightly discrepant. Whenever getting education in

institution and goes back to society and interact with members of society. society's level of acceptance for him display the social scenario.

For these ends, a perpetual strive has been made for a comprehensive study of Dar-ul-Aloom Ghausia, its techniques, behavior and curriculum assignments following the pattern of Sunni (Barelvi) school of thought, whose prominent figure was Imam Ahmed Raza Khan Barelvi.

Dar –ul-Aloom selected as locale which is situated in District Mandi-b-Din Punjab village Kadhar. It covers approximately 3-4 canal area. Currently, 193 students are getting education at Dar-ul-Aloom.

Dar-ul-Aloom despite being situated in a village provides all cardinal facilities to its talba, teachers and administration. Dar-ul-Aloom was being run with the patronage of donations. Although, Dar-ul-Aloom does not have any appropriate donations system but do not charge fee from its students. Mostly, donations were given in crop seasons, especially on the time of wheat and rice or on the occasions of Eids. Besides its, administration has a charity box in madrassa installed in a corner for the collection of donations from the general public.

Dar-ul-Aloom's environment was non-political and it does not have affiliation with any organization, therefore, it does not have a frequent income. Furthermore, Dar-ul-Aloom starts admission in second week of Rabi-ul-Awal, however, the admission to Nazra were opened throughout the year.

Dar-ul-Aloom has certain admission criteria/ requirement for admission but the students were admitted on the basis of capabilities. Rule and regulation were abided by both the students, teachers and administration of Dar-ul-Aloom. The curriculum of

the madrasa was as old as was practiced hundred years before, no addition or alterations were made to the syllabus providing the study of modern sciences because the administration was accepting the changes of modern world.

Dar-ul-Aloom has its own identity and culture which could be observed by looking at the classroom patterns, education structure, residential pattern and annual programs etc.

The researcher made a thorough study by staying in the madrasa and frequent interaction with the students, teachers and administrative staff and concluded that Dar-ul-Aloom has its own role and importance in the society for giving Islamic education to students of poor families along with certain ethical values which were necessary for any society. The students were trained to treat their elders in a respectable way and especially with the non-Muslims. In this way the importance of the madrasa was increasing day by day. A majority of "Farg-ul-Tahseel" students were sent to local areas for the teachings of Islam. They joined masjid (mosque) as an Imam.

These religious seminaries play a role of NGO's (non-governmental organization) in Pakistani society. Its give free shelter, food and education. Majority of people belong to poor class who could not afford the expenses of formal schooling for their children, however, the madrasa was contributing to 37% literacy rate.

Dar-ul-Aloom was proliferating the religious sense among the illiterate masses of the area and its surroundings; the Dar-ul-Aloom was a blessing for the people of village Kadhar.

Further, it does not have any affiliation with militant or any kinds of Jihadi organizations, while the environment of madrasa was non- political even having no best

wishes with any of the political parties, while it was the center of getting cardinal understanding of the religion.

On the other hand Dar-ul-Aloom's Talba have also certain controversies with the society because they were taught according to the Sunni sect and they were not accepting the interpretation or command of any other sect, even the administration of the madras was not willing to listen to any other sect like Deoband, Shia and Ahl-e-Hadith etc.

The students are always distinguishing because of their Mable studies opposing the secular education and materialistic thoughts. As a result, society regards them as Molvis or Mullah depicting the mindset of a layman, while till 1960s, the religious clerics were extremely prestigious member of the society.

Dar-ul-Aloom was not offering any courses on other religions, resulting an un-ability of comparing the different religions with Islam and were restricted to preaching among Muslims not among non-Muslims because of lack of knowledge.

Dar-ul-Aloom was not ready to accept changes in social values, both the students and teachers of the madrasa were totally against the family planning and women mobility for participation in livelihood activities, according to them the male was the breed winner while the women for household work.

Dar-ul-Aloom was indispensable for the village society, because secular education was not fulfilling the demand of study and cardinal knowhow of religion, the presence of madrasa was a blessing for the entire area and especially for the poor people. If the government patronizes the madrassas, they could get rid of external influence and follow the trajectory of triumph in both life and after death.

## Glossary

Alim	Religious scholar
Alim	equivalent of Higher Secondary Education
Dars-e-Nizami	eight year madrassa syllabuses
Dars	Seminary
Ebetdayee	Equivalent to primary education
Figh	Jurisprudence
Farg-ul-Tahseel	Degree holders
Hadith	The Prophet Muhammad's saying
Khutba	Semon
Kami	Landless
Langer Kahnna	Mess Hall
Maaman Khana	Guest Room
Madrassa	Islamic religious seminary
Masjid	Mosque
Qami Madrassa	Traditional Madrassa
Sunna	Practic of the Prophet Mohammad
Tableeg	Preaching Islam
Talba	Student
Ulema	Religious scholars
Tafseer	Explanation of the Quran
Zamindar	Landowener

## Questionnaire

Name:

Age :

Caste:

- Where do you belong?
- In which sect you belong?
- When do you get admission in this Madrassa?
- What do you study here?
- When this course is complete?
- What's your aim?
- Only Islamic education gives here?
- What do you think about the other sect?
- How is the averment in your classroom?
- Are you joining Madrassa according to your own well?
- What's your parents want you join Madrassa?
- How is the behavior of your teacher?
- Are they friendly with you?
- What is the time table of your study?
- How many holidays in a week?
- Are you joining sports activities?
- What kind of leisure activities?
- How did you tell about other sects?
- What you do in spare time?

- Are all the student pay fees?
- What is your plan after complete the education?
- Whose finance this Madrassa?
- Why government supports this Madrassa?
- How is the relation with the government?
- Do you see any relationship between Madrassa and political party?
- What is the time table is your mess/ what is the quality of food?
- Why this Madrassa gives you shelter?
- When you go to bed/ when get up?
- How do you feel here?
- What is the perception of society about you?
- What do you think about the relation between fundamentalism and Madrassa?
- What is fundamentalism?
- What is the applicability of religious education in market sector?
- What do think religious education can be coordinated with modern skill and requirement?
- How student of religious Madrassa are differently brought up?
- How do you see your future?
- Every student getting education develops the same identity?
- Do you feel some reforms is need Madrassa education system?
- What is Islamic madrassa?

- Is there any female student in madrassa?
- What type of study they teach?
- How do they study in madrassa?
- Is it important to study in madrassa?
- How does it important in society in society?
- What are the opinions of people towards madrassa students?
- Who support financially in madrassa?
- Is there any external support to madrassa?
- Why many of madrassas student go to jihad?



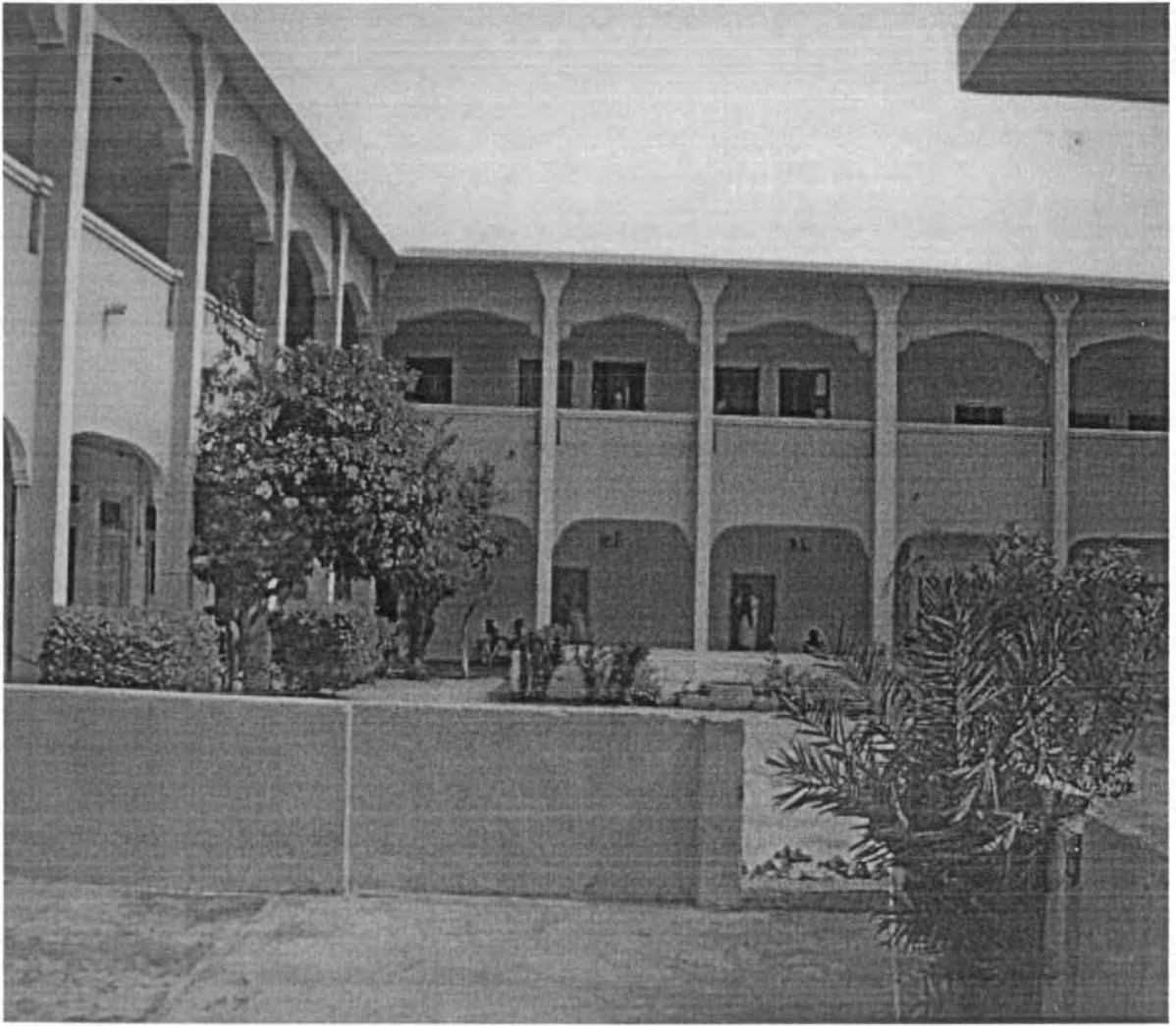
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Some Important Picture About Research



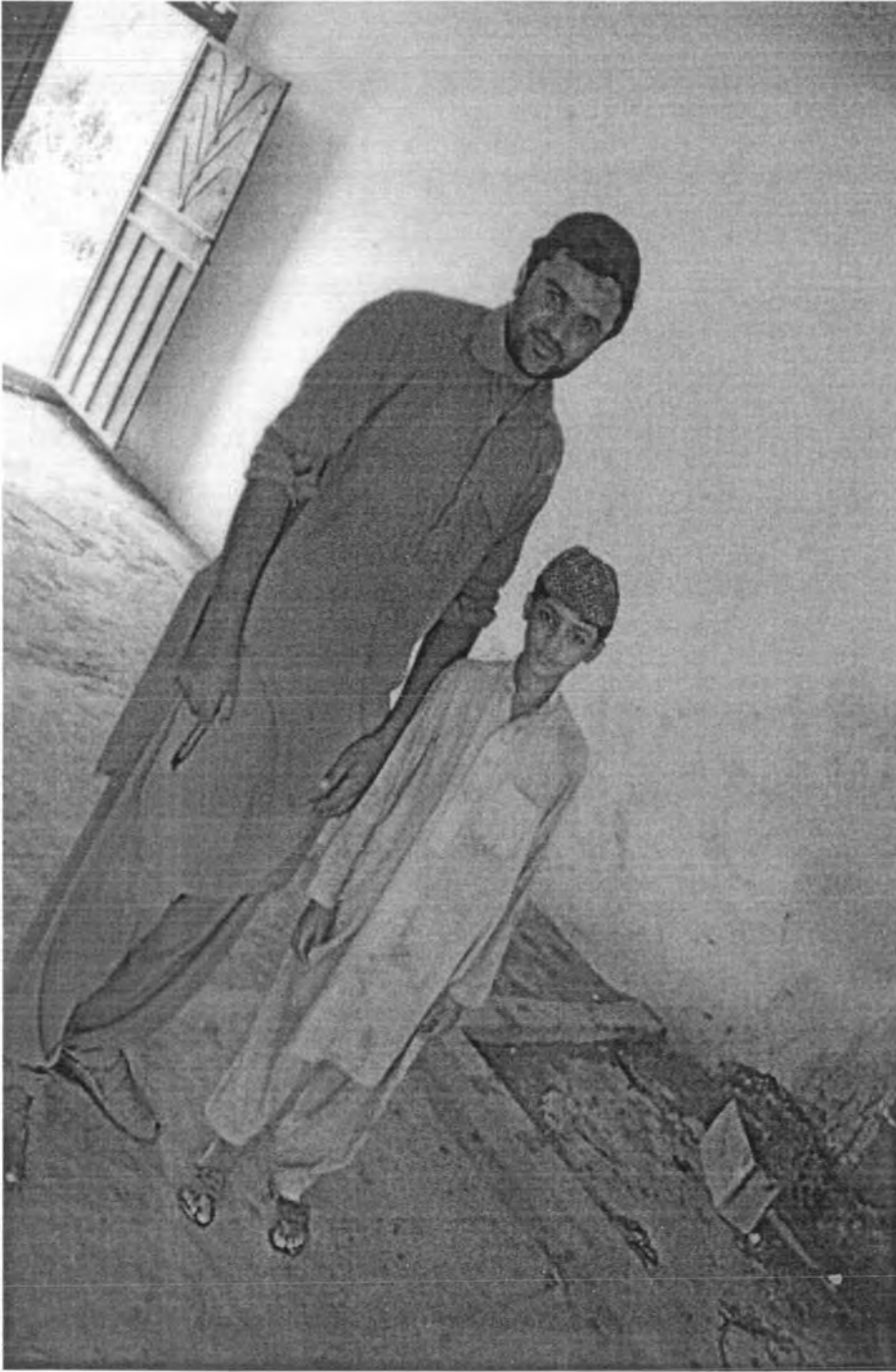
Practice OF Wazu



Inside View Of Madrasa



Key Informant



**Key Informant**



Washroom



Graveyard



Langerkahanna