

The Role of Religious Seminaries in the Formation and Development of Society: its Imbroglio and Contemporary Challenges

***Dr. Muhammad Zakariya**

Assistant Professor, Department of Islamic Studies,
Govt. Degree College, Phool Nagar, Kasur.
zakriaqazi123@gmail.com

****Dr. Hafiz Masood Qasim,**

Assistant Professor, Department of Islamic Studies,
University of Agriculture, Faisalabad
E-mail: hafizqasim@uaf.edu.pk

Abstract:

The religious seminaries have ever been the source of instructing of basic traditional sciences like the Holy Quran and Sunnah. The foremost institution of this kind was established in Madinah. The people of Madinah city themselves were the investors who exerted their energies to proclaim and preach the basic kind of education in this very first institution. At the time of British colonialism, these seminaries surged into the area of sub-continent and flourished across the sub-continent. Then after partition in 1947, this very stuff of religious seminaries was also migrated to Pakistan. In the wake of fear based oppressor assaults in Pakistan and different parts of the world, the religious theological schools have gone under profound analysis and examination and they are regularly scrutinized as havens of psychological oppression. These Madaris assumed the urgent job in different circles of life to wipe out of foul play, neediness, destitution, absence of education, monstrosity and arrogation, and they can assume a similar job these days yet with changing in educational programs it very well may be played in a better way. This examination paper basically analyzes the educative job of madrassas in the Sub-Continent. Following the development of madrassa training framework in India, an exertion has been made to assemble the postulation that these instructive establishments have made a critical job in the social and political up-lift of the Muslims and even in the today Pakistan, they are the wellspring of instruction for a large number of kids, who are generally precluded from securing open division tutoring, particularly in the remote regions.

Keywords: *Pakistan, Religious, madrassah, evolution, seminaries, Madaris, British colonialism, Religious institutions.*

Introduction

The worldwide enthusiasm for madrasas has expanded exponentially in the most recent decade inferable from the danger of fear based oppression, while recently distributed work, for the most part by Muslim essayists, would in general take a gander at the recorded and social spaces and no strong bit of research work was created to demonstrate the educative job of these madaris. This exploration paper widens upon the development of religious foundations in the sub-landmass and

endeavors to audit the job of such religious instructive organizations in the predominant instructive framework in the nation. The exploration paper likewise makes an endeavor to answer the examination question that does the pervasive madrassa instruction is truly advancing radicalism among the Muslims.

The worldwide enthusiasm for madrasas has expanded exponentially in the most recent decade inferable from the danger of fear based oppression, while recently distributed work, for the most part by Muslim essayists, would in general take a gander at the recorded and social spaces and no strong bit of research work was created to demonstrate the educative job of these madaris. This exploration paper widens upon the development of religious foundations in the sub-landmass and endeavors to audit the job of such religious instructive organizations in the predominant instructive framework in the nation. The exploration paper likewise makes an endeavor to answer the examination question that does the pervasive madrassa instruction is truly advancing radicalism among the Muslims.

Methodology:

This is a library based research — a most generally utilized system in the sociologies examine. A library based research is a bit of grant in which crafted by others is put under examination, instead of the social event of new, essential information straightforwardly from perception or estimation. In any case, it isn't the basic depicting of work that has been completed in a zone, in spite of the fact that this will be a piece of the errand; in this investigation, a broad survey of writing has been made and a blend of distinct and systematic strategies have been utilized in the elucidation of realities.

Evolution of Religious Seminaries:

Madressah (theological school) is a certifiable Arabic development. It is gotten from the thing *dars* /*ders*/, "to peruse", "to examine", *tadris*, "an "ing" word" in English from "Tafe'il", its verbal thing (*masder*), signified "the educating of law", the capacity just as the post of teacher of law; the plural, *tadaris*, or "educator of law", was of later improvement, when the holding of a few residencies of various subjects by one specialist of the law turned into a typical practice. The term *dars*, signifies "an exercise or address on law.

By and large, madrasas allude to a conventional type of Islamic training comprising of a central subjects of an assortment of Islamic subjects – so, a religious theological college. In Arabic, *madrasa* essentially signifies 'school'. In Pakistan, religious schools are along these lines ordinarily alluded to as '*deeni madaris*', where '*deeni*' deciphers as religious while *madaris* is plural of *madrasa* in Arabic. The 2015-2016 Pakistan Education Statistics, for instance, characterize '*deeni madaris*' as "instructive establishments in which formal religious training is given."¹

At last, push that the articulation is utilized reciprocally with the term '*religious theological school*'.

Madrasa guidance started in the beginning of Islam, the prophet Himself was the primary instructor, when He was living in Makkah, he demonstrated the new converts in the *Dar al-Arqam*. After the relocation to *Madina* he proceeded with his educating and lecturing exercises in *Masjid-e-Nabwi*. Working of *Masjid-e-Nabwi* was the fundamental endeavor of prophet and it was the essential Islamic

University for pals, because there was furthermore approach for the guidance of the people who expected to get learning, pals set themselves up for the spread of light and learning in faraway pieces of the country in a spot, called the *Suffah*, attached to the Mosque, it was the point of convergence of Muslim informational activities, all components of direction, from the simple to higher examinations, were instructed in the Masjid.²

Hazrat Abu huraira was one of them who depicted 5374 ahadith while he experienced just 3 years with Prophet Muhammad . Later on with the movement of time tantamount Madaris were set up in Bukhara, Kufa, Baghdad and in subcontinent. The principal truly, standard and encouraged found was developed in Cairo (Egypt) and named as Al-Azhar. In the Middle Eastern Asia the key madrasah was started by Saljuk Wazir Nizammuddin Tusi (Died 1274) at Baghdad in 459 A.H. The madrasah was specifically Nizamiyya Tusi built up a chain of Madaris in the area. In Indian sub-landmass from the period of Muhammad compartment Qasim (695– 715) to the Moghul Emperor Humayun (1540– 1556), educational foundations were thoroughly free in their inward endeavors and association. Sultan Sikandar Lodhi (1489– 1517) added to the custom of instruction through two procedures:

- He made training obligatory to a specific dimension for government authorities and military.
- He pronounced Persian as the official dialect.

Because of this strategy Hindus began appreciating learning the Persian dialect, and were admitted to Muslim organizations those were not subsidiary with mosques. A short time later, amid the standard of Mogul Emperor Akbar (1556– 1605), training began moving far from its religious base due to his strategies Madaris began to be worked outside the mosques, and Persian turned into the mode of guidance at the auxiliary and more elevated amounts of instruction. Head honcho Emperor Aurangzeb (1658– 1707) made the significant strides for spreading the instruction in subcontinent, even residential areas and towns were delivering researchers in all Fields.

The Reason for Adopting Madrassah:

- In Pakistan, the guardians embrace religious theological schools for their kin's instruction with the conceivable purposes for it as pursue:
- Parents additionally trust that Madaris instruction will keep their youngsters shielded from posses, drugs, and the brutality of regular daily existence. Madaris frequently fill in as consideration giving establishments to guardians who can't deal with their youngsters, most Madaris are for male understudies.
- The Parents send their youths to Madaris in light of various reasons. Various Madaris give kids a spot to rest and dinners similarly as books with no cost. Madris allow to strengthen ones children's certainty. It is fundamental to various gatekeepers that their kids are sincere Muslims. Watchmen furthermore need to demonstrate their children Adab. Gatekeepers of Madaris understudies express the desire that their youths will make sense of how to conform to their more established people and to be instructed for the duration of regular day to day existence. Madaris

in like manner give security from a vagrancy law under which a large number of Pakistani youths are in jail³

- Multiple and one half million youngsters are concentrating in Madaris today on the grounds that the national instructive framework does not contact them, and understudies face standard beatings at school.⁴
- The other reason is nonappearance of educators and study halls.⁵

Muslims' Current Situations:

There are a nice number of Madrasas all through the world, which are involved in spreading the Islamic messages and set up the Muslim kids and adults with Islamic reasoning. In spite of the way that there is no official data open, yet it is believed that there may be more than 50,000 Madrasas just in India. Regardless, after such an extensive number of Madrasas, when you separate the Muslims' social and religious current situation, you will find that a significant part of them don't think about the veritable thought of Aqaaid (Believes), Ahkaam (choices), Ma'amlaat (Dealings) Faraaidh (Obligations, etc. If one doesn't hesitate to ensure that in the country like India even a tolerable number of Muslims don't know Shahaadtein (Islamic attestation of confidence in the solidarity of Allah and Prophethood of Muhammad Sallallahu Aleihi Wa Sallam) fittingly, he won't not be correct. The truth of the matter is that a Muslim as an individual must know Islam and its prerequisites as referenced above to satisfy his Creator, Allah with respect to his everyday issues. The Muslims all things considered, similar to the best country, must assume a positive job in the general public to spread the harmony and pass on the genuine messages of Islam to the individuals who are unconscious of. Since, this is the reason that Allah has tended to them in the Glorious Quran as:

(كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِمَّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ)⁶

You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad SAW and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqun (disobedient to Allah - and rebellious against Allah's Command).

Present issue is that when the Muslims themselves don't know trusts, decisions, dealings, commitments and so on., how might they be great Muslims and how

might they pass on the messages of Islam? We have to investigate the primary driver of the most exceedingly terrible circumstance of Muslims. It's a reality that the majority of the Muslim families don't favor Madrasas training. The understudies in Madrasas are usually from couple of poor and white collar class families.

Inferiority Complex:

Basic Muslim families by and large and the high society families specifically don't incline toward Madrasas instruction. They would prefer not to give their youngsters a chance to learn Islamic training. They are terrified that in the wake of spending an extensive stretch of 6-8 years in a Madrasa, whatever their youngsters will learn can't be sufficient to land a sumptuous position with rewarding compensation. In reality, they have mixed up considering so. The objective and point of learning in a Madrasa isn't to land a rich position with rewarding compensation. Madrasa training isn't employment or vocation arranged. We, Muslims, never learn Islamic sciences as intends to look for employment. We figure out how to know Allah, His rights, and his sent messages that are in the Quran and Hadeeth. We learn it for being a decent individual. It causes us to have a superior existence. We learn customary sciences with the goal that we can have the capacity to pass on the messages of Islam to the individuals who are yet ignorant. In this way, we ought not to be in feeling of inadequacy; rather we ought to comprehend the points and goals of religious instruction. Here and there, a Madrasa's alumni himself brings up a similar issue and goes up to reach out to state, "I have lost so thus valuable long stretches of my life being in Madrasa." This inquiry comes just to the brains of the individuals who join Madrasa unwittingly the goal, or he is confronting feeling of inadequacy. In the event that one gets confirmation in a Madrasa knowing its objective, he will never gripe of the equivalent.

Value of Madrasas:

When one supposes profoundly, he comes to realize that we have to make mindfulness among the individuals from the Muslim people group to know the esteem and essentialness of Madrasas and to make their youngsters selected in it. We have to interface an ever increasing number of Muslim families with Madrasas. When they get connected with Madrasas and begin learning, Allah willing, above issue will be fathomed itself. It is, in this way, enormous undertaking to urge those 96% Muslims to join Madrasas to learn Islam. In the event that a Muslim additions everything, similar to notoriety, riches and high office; yet he is unconscious of the Creator and Islam, therefore, he didn't pick up anything. This common life is just for taste, the reality and world will begin after death, as we accept genuinely. Allah, the Almighty will address for the common life. That is the reason, we have to know Islam and learn Islamic philosophy as it will go through the time on earth on the planet as per the desire of Allah, the Supreme Lord. Islamic Madrasas are the best sources to learn Islamic information. They are the post of Islam. The Madrasas are the essential vehicle for conveying a feeling of isolated character for Muslims. Keeping this point in the view, we should acknowledge and recognize the works and commitments of Islamic Madrasas.

Some Illusions:

The stakeholders of Madrassahs are the victims of self-deception to some extent.

- They (Muslims) consider themselves as the chief and supreme force both in political and defensive fields
- The Muslims are deprived of universal dominancy due to the intrigues of West particularly USA, U.K and Germany. This conspiracy theory has been lasted for more than 1400 years. The Jews and Christians can never be the well-wishers of the Muslims. So, they cannot be trusted and no positive cooperation and aid will be entertained by these forces.
- The non-Muslims of the west are afraid of the speedy spreading Islam. So, they are trying to defame Islam by making various caricatures in their print media to ridicule the Prophet Muhammad SAW.
- In past, the stake holders of Madrassahs have a strong narrative of ruling various states. They consider that various rulers like Umer bin Abdul Aziz, Haroon, Mamoon, Jafar etc. were the pioneers of various madrassahs. Now, the non-Muslims are ready to take revenge from the Muslims.
- The teachers and the students as well of these religious seminaries think that 9/11 event is totally a crime committed by the Jews and the intelligence agencies concerned there, for which the Muslims have no concern.
- The stakeholders of these religious seminaries think that the syllabus and curriculum of these seminaries is a threat for the survival of the non-Muslims. That is why they trying to debilitate the strength and integrity of these religious seminaries.

Need for Innovations:

Religious seminaries formulated its syllabus itself. The educationists there were the pioneer stakeholders. Though, the syllabus was formulated by the experts there, keeping in view the challenges of that time. Now the need is to modify these contents of the curricula of these religious seminaries by having a detailed consultancy with the religious scholars, HEC and other stakeholders, then to prepare a dossier of suggestions and recommendations based on modern syllabi principles.

It is above-board that certain books like *Khulasa Kaidani*, *Quduri*, *Kanz al Daqaiq*, *Sharah Waqayah* and *Hidayah* are the part and parcel books of Fiqh Hanfi, taught in about all the religious seminaries related to the *Hanfi* school of thought. These books are the chief source of this school of thought. By this, thousands of Muslim scholars were produced by this very sect yet this curriculum needs to be modified according to the upcoming growing challenges that may meet the contemporary issues.

The present era is of science and technology. It has made a student more curious about his studies, syllabus and future as well. The need of the day is to mold and formulate the syllabus on modern techniques to explore the growing challenges using these very techniques to pave the students' way of comprehension and understanding level. No doubt that there is a lot of repetitions in the present syllabus. Majority of the books have the implicit style of writing that needs to be made explicit. It may be modified depending upon the following suggestions:

- This syllabus may be bifurcated into various introductory terms with elucidated definitions like *farz*, *wajib*, *haram*, *makruh* and *mubah* etc. In second step, the relevant issues to these terms may be enunciated. In the third step, the difference of opinion and diversity of various predecessor and successor scholars' opinion and their methodology may also be narrated in an explicit way. This method will also enable the students to comprehend the scholars' way of deriving the arguments that will be helpful for the students' own brainstorming.
- The concept of "slavery" is existed in Islam. At the time of advent of Islam, it was accustomed there, but now it is prohibited according to the rules of UNO. The chapters about 'slave' like "*Kitab-al-Itaq*" may be rearranged in such a way as containing the previous concept of Islam about slavery and the new trend may be introduced. The method of "*Khauf Prayer*" may be re-ordained as today's battle strategies do not have compatibility with the previous period.
- There are certain issues and injunctions about purification and reproduction, taught to the students without keeping in view their age and psychological trends like "*Ghusl-e-janabat*", Menstruation and sexual relation of husband and wife. It may cause moral deviation and psychological pressure to the students of lower age. Such initiatives may be taken to refrain the underage students from these hot issues.
- Islamic history is replete with the unforgettable services of various jurists and scholars. Their services and' biographies should also be included in the syllabus for the better understanding of the students. Various authors of the basic source books may also be inculcated in the curriculum of the students. There are certain precedents from the students' side that sometimes they even do not know the authors' names though they had already memorized the full book.
- There is a need of specialization in each area of Islamic Studies like *Tafseer*, *Fiqh*, *Seerat* and *Hadith* with their further sub fields. In this respect, the students will enhance their ability to consult various libraries, critique and research journals, of various sects to promote their critical thinking.
- There is a dire need of various disciplines like diversity of economic systems in the contemporary world. For this, the application and critical appreciation to these systems must be included in the syllabus.
- Now-a-days, the issues are burning, the scholars and stake holders of these religious seminaries must sit together to float the solutions of political, economic and moral decline of the Islamic world.
- There is a need of "Collective Ijtihad" to meet the challenges of the Muslim world today. For this, various Fiqh academies in India, Saudi Arabia and various other countries must be consulted to formulate the curricula of these religious seminaries in Pakistan.
- Today, Western Civilization has penetrated in our social norms and approximately have become the part of our society. The scholars

should formulate the '*tarbiyyati syllabus*' to establish our strong family system based on Islamic traditions.

- There must be computer labs to deal with health issues in light of science and technology.
- We should also promote Occidentalism to explore the reasons behind the material development of the west. To criticize the western society, the knowledge of the west is compulsory.
- The students and teachers of religious seminaries must be acquainted with the various institutions of world rank; their areas of research and scholarship.
- There are various battles in 20th century against Imperialism, socialism, space adventures, biological engineering, chemical, nuclear weapons were fought. The students must be informed with these expeditions.
- An unemotional view may be presented of Islamic and Western History.
- In this era of globalization, various religions are emerging, their introductions is necessary to be taught to the students of various religious seminaries.
- In the growing challenging world today, there is a dire need to teachers' workshops to teach them the modern teaching trends for the better understanding of the students' of each and every level in the religious seminaries.

Conclusion:

The foundation of the Madrassa is around a thousand years old. As a game plan of Muslim preparing, it has continually played a basic occupation in educating and assurance of Islam. It in like manner expected this activity in the lives of countless of the Subcontinent from eighth century AD onwards. In any case, after establishment of British provincial rule here, a front line game plan of preparing was exhibited. That bleeding edge preparing structure, as per usual, transformed into a rival of Madrassas. They negated it like the demon, and it was seen as European (non-Muslim) and an advantage of present day and rich Muslims. The front line preparing moreover traded off the ordinary hold, employment and expert of the religious boss. The polarization between the two foundations extended complex with the area of time. This group influenced each piece of Muslims of Subcontinent lives and shaped two politically repudiated conviction frameworks among the people who considered in the unmistakable enlightening systems. A comparable bi-polar course of action of preparing was obtained by Pakistan after its opportunity in 1947. The Madrassas were playing a fundamental employment in the social and religious presences of Muslims, and still go about as NGOs, thinking about poor and vagrant. Nevertheless, after the negative focus in post 9/11 circumstance the madrassas feel isolated and perhaps unduly centered around. They attentively watch their turf and regard the modernization, blend measures and calls for extended straightforwardness in their cash related issues as impedance. Being fantastically a Muslim country, Pakistan can't simply dismiss this crucial informative cum social welfare structure. In solicitation to counter the negative

acknowledgments about them and uncovered negative occupation of few of these, Musharraf government made different strides including introduction of two laws, to screen and deal with their activities and to change their outlines. Such moves did not bear needed natural items as Madrassas owners ended up being progressively vilifying of these measures with the movement of time. The Madrassas Reform Undertaking (MRP) began for improving the instructive projects of Madrassas in the midst of Musharraf Regime about fail to achieve its objectives, for the most part because of opposition from madrassas, yet essentially because of the lacking status and nonattendance of chose execution of the institutions as a result of the fear of wild reactions from Madrassas.

¹ NEMIS-AEPAM, Pakistan Education Statistics, 2017

<http://library.aepam.edu.pk/Books/PakistanEducationStatistics2015-16.pdf>

² Shalbi, A, History, p,15.

³ Myron Weiner and Omar Noman, The Child and the State in India and Pakistan, (Oxford: Oxford University Press, 1993).

⁴ Donald Warwick and Fernando Reimers, Hope or Despair? Learning in Pakistan's Primary Schools, (Westport: London, 1995), 19-22

⁵ Social Policy and Development Centre, Review of the Social Action Program, (Karachi: SPDC, June 1997), vii.

⁶ Al-Quran: 110/3