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INVESTIGATING THE RELIGIOUS AND SOCIAL SERVICES OF JAMIA IRSHAD ULOOM MAREK: A CRITICAL REVIEW

1- Zain- ul- Abdin Arijo

Email: zain.arijo@salu.edu.pk

ORCID ID: <https://orcid.org/0000-0003-0896-2821>

2- Muhammad Majid

Email: majidmsalu@gmail.com

ORCID ID: <https://orcid.org/0009-0006-0453-0449>

Associate Professor, Institute of Islamic
Studies Shah Abdul Latif University
Khairapur Mir's

M. Phil Scholar, Institute of Islamic Studies
Shah Abdul Latif University Khairapur Mir's

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INVESTIGATING THE RELIGIOUS AND SOCIAL SERVICES OF JAMIA IRSHAD ULOOM MAREK: A CRITICAL REVIEW

Zain- ul- Abdin Arijo, Muhammad Majid

ABSTRACT:

This paper gives a critical view of the education as well as a social institution in the case Jamia Irshad Uloom Marek. This is done by evaluating the conventional and historical definitions of madrasa considering its contemporary orientation and assessment of its teaching strategies on religious education especially the syllabi and their ease of integration with the contemporary education. Furthermore, it also discusses Jamia Irshad Uloom Marek's involvement in non-government educational and publishing, preaching, and political fields of social service. The notable contributions of Ulems, Qaris and Hafiz Quran, who were well-educated in this Institute, are concerned too. The functional analysis research methods were used to address these issues in the study. Although the institution was established in 1953 by Imam Awaliya Hazrat Maulana Hamdullah Haliujawi, the findings demonstrate that it can be classified under Sunni Hanafi Deobandi Ahl-e-Sunnah Wal-Jamat. The institution was an Islamic learning institution where many scholars and religious leaders were trained and is still relevant for enhancing peace and development in this region.

KEYWORDS: Jamia Irshad Uloom Marek, Social and Religious Services, Critical, Curriculum Standard, Foundation.

Introduction:

Jamia Irshad Uloom Merik was founded in 1953 by the then Wali Kamil, Leader of the Shariat Hazrat Hamadullah Halijoy, may Allah Almighty have mercy on him, by the order of his special disciple, Faqir Muhammad Ibrahim bin Muhammad Isa Hanjarah, in Merik, a small village of Khairpur district. He laid the foundation stone. In which education was started in the village's small Qabai Mosque Sharif. Where the children of the village used to read the Holy Quran in the morning and evening. Maulana Abdul Wahid Bajrani, may God have mercy on him, was the first teacher of that seminary. Slowly, the village school became a Jamia (University)¹. The educational and constructive development of this Madrasa started when Maulana Muhammad Siddique Hanjarah, may God bless him and grant him peace, the son of Faqir Muhammad Ibrahim, returned to his village. . During their time, the Sharif Mosque was rebuilt, it was made a little bigger than before, and two mudrooms were added for the seminary, and regular education and teaching were started there. Further development took place in 1973 when Maulana Mir Muhammad bin Muhammad Murad Hanjarah, who graduated from Madrasa Siraj Uloom Bayer Sharif, gave him the responsibility of his maternal uncle and son-in-law, Maulana Muhammad Siddique Hanjarah, Merik Madrasa. After that, this madrasa started to develop rapidly². In this madrasa Maulana Mir Muhammad Sahib initiate Arabic education. In the first year

¹ Salimullah, M.C. (2021). Sindh Ja Spoot Nasheer Madrasah Arabiya Dara for Education Hamadiya.

² Chachar, M.A Wahab & Kamil,M. (2002). Sharia information. Publication Sukkur, (2002).

i.e. 1973, many students from distant and adjacent areas got admission in the Jamia. In this way, there was a significant increase in the construction of madrasas. Four rooms, new kitchens and two tanks were prepared, and instead of drinking water from the well, taps were installed and toilets were also constructed. Additional roofs and brick facades were added to the mosque. In which students were educated. In order to sit down, the head and grass etc. were spread in place of the legs. After that, there was a rapid development in the education and construction of the Madrasah. In 1980, the mosque was built for the third time by Sharif Siddiq Akbar, may Allah be pleased with him. There are six rows inside the mosque and eight rows outside. In each row, there are twenty-five people who pray in congregation. Apart from the congregational prayers, Friday and Eid prayers are also held here. Meals are also arranged by prayers, sermons and sermons are often given by Hazrat Maulana Mir Muhammad Hanjarah³. At present, a solar system is also installed without electricity, and for the service of the mosque, an acre of agricultural land has been dedicated by the late Muhammad Badal Hanjarah, in which a palm garden has been planted, which is in front of the madrasa. At present, the administrator of the mosque is Maulana Qari Muhammad Abdullah Khan Hanjarah, who is also a teacher in Madrasa Irshadul Uloom Meerek. In the mosque, the teaching of memorization and meditation is also taught⁴.

In the construction of Madrasa Merik building, four rooms were constructed in the east of the mosque in 1980. It is remembered that the deceased Mai, who was the grandfather of Maulana Mir Muhammad Sahib

³ Talpur & Juman, M. (2007). Islamic Dargah Sindhi Sahit Gohar of Sindh.

⁴ Memon, A. (2008). Hero of Hungary, Philanthropic Forum of Hungary.

and the wife of the late Hakim Muhammad Hassan Hanjarah, sold her silver jewelry for the roof of these rooms. Take iron and put a roof on the madrasa with the intention of giving charity. After that, four rooms, toilets and latrines were built in the south of the mosque, a big coat was made outside the madrasa, and a big wooden door was installed from the east-south corner⁵. And the residence of the guests and the house of Hazrat Maulana Muhammad Siddiq, may God bless him and grant him peace, was also there, In that decade where Maulana Muhammad Siddiq Sahib resided, the PCO telephone was also approved by the government for the Madrasi, which numbered 622, which ran through a large tower through a wireless antenna, apart from the Madrasi. People came from far away to call, because in those days the phone was not common, there was no mobile or any other easy means of communication, apart from that there was a post office branch in the madrasa, whose postmaster was Maulana Shabir Ahmad Hanjarah. Correspondence was the only means of communication with Iran, Iraq, Saudi Arabia and many other countries and the whole of Pakistan. Both these systems have reached their end due to the changes in the circumstances and the policies of the government and the rapidly changing world environment of science. There are devices through which your needs can be conveyed to the people in seconds, no matter in which corner of the world it may be thousands of miles away, communication with them is easy, cheap and quick through a mobile phone. Al-Qur'an: It means these days are passing by, the pace of the world is changing rapidly among people⁶.

⁵ Soomro & Qasim, M, M. (2012) Journey of Hidyat, Roshni Publication.

⁶ Idris.M. (2012). Critical Analysis of Islamic Books Written in Sindhi.

After that, two rooms from the east side and an open hall in the middle and a small room for the post office and a large hall in the east for Dar Al-Qur'an i.e. the department of memorization and recitation and a large open hall in the west of it, in which the madrasa is located. Kittons, grain and other essentials are kept along with a borchi house and store built around 1990's. After some years the old rooms were demolished and five new rooms were constructed with a paved verandah in the middle of the small warehouse and warehouse⁷. The house is double storeyed and there is one room above and the entire building is provided with 6 feet (wall shelter) which has plastered floors and paint etc. This building has 6 rooms, one veranda, and two store rooms. After that, the shape of the outer coat has been changed and iron has been installed in the middle of the main gate. It should be remembered that in the 1980s, the rise of bandits in Sindh, Humerik village is located five to six kilometers from Saghoon village, which is why the number of bandits in Merik will be very high. Madrasah Irshadul Uloom was also attacked several times. Once Hazrat Saeed Maulana Mir Muhammad Hanjarah was also kidnapped, in addition to this, he also kidnapped the village congregations many times for money during prayers⁸. The Madrasa was given a large iron gate and a large iron gate. For protection, toilets and washrooms have been built on the west side of the gate. On the east side, there is a store and a tuck shop. The

⁷ Mehr, Hafiz Ubaidullah, (2008). Religious and Academic Services of Darulul Alam and Research, Jamia Darul Uloom Sukkur.

⁸ Asghar, M (2009). Quarterly Journal, Alam, Sukkur, Publisher, Jamia Darul Uloom Osmania.

rooms in the north of the mosque were removed and a new one was built around 1995.96 and it was converted into a house. He lived with his family in the place, two large rooms and two large kitchens and store and three washrooms, a tap and a closed yard, and a small house with a verandah and a small yard and a washroom. It was handed over to Muhammad Rashid Rabbani. In 2007, Hazrat Sir Maulana Mirhamad Hanjarah Sahib, who was transferred to Jamia Islamia Hamadiya Khairpur, the big house became vacant, in which Muhammad Rashid and his family lived and the small house was occupied by Muhammad Abid Hanjarah, the son of Hazrat Sir Mir Mohammad ⁹. This study is based on to find out social and religious services of Jamia Islamia Irshadul Uloom Merik.

Research Objectives:

1. To explore the educational social services of Jamia Islamia Irshadul Uloom to the public through research.
2. To find out religious services Jamia Islamia Irshadul Uloom.
3. To highlight muftis, scholars, jurisprudents, mujtahids and commentators from among the teachers and scholars of Jamia Islamia Irshadul Uloom Merik and their services.
4. To present an analysis of the impact on the society of the educational and social services of Jamia Irshad Uloom Marek.

Research Questions:

1. What are the social services of Jamia Irshad Uloom Marek?
2. What are the religious services of Jamia Irshad Uloom Merik?

⁹ Mahmood, M, K. (2012). *Risalo Rahbar Shariat*, Young Hyderabad Publication.

3. What are the important list of muftis, scholars, jurisprudents, mujtahids and commentators from among the teachers and scholars of Jamia Islamia Irshadul Uloom Merik and their services
4. What is the effects have these services of Jamia Irshad Uloom Merik had on society as a whole?

Research Methodology:

In the context of social and religious services in Madras Jamia Irshad ul Ulloom various research methods have been employed to study and understand these areas. A broad overview of some common research methods used in this research. Examining historical documents, records, and archives related to social and religious services. This might include madrasa records, differnts books, raslas, journals, periodicals, government documents, or historical on account of religious institution of Jamia Irshad ul Ulloom. Collecting firsthand accounts from individuals who have participated in or witnessed social and religious services in the past. Researcher immersed himself in the social and religious settings to observe and document practices, rituals, and interactions. A detailed, in-depth study of the community's practices and beliefs by living among and interacting with them. Distributing structured questionnaires to gather descriptive data about individuals' participation in and attitudes towards social and religious services of this institution. Conducting interviews with community members, Ulemas, leaders, and stakeholders to gain qualitative insights into their experiences and perspectives. The researchers examined specific instances or examples of social and religious services to understand broader patterns or issues. It has been analyzed during the study that changes over time within in this Jamia to understand how social and religious services have evolved and to explore how these changes

happened in Jamia Irshad ul uloom. The researchers further studied the representations of social and religious services in newspapers, magazines, and other media sources. Examining literature, art, and other cultural products related to social and religious themes, the researchers brought important insight into this. Besides, the researchers also engaged community members in the research process to address their concerns and develop actionable solutions by organizing discussions with groups of community members to explore collective views and experiences regarding social and religious services.

Literature Review:

Through research, of course, there have been articles about Jamia Irshadul Uloom Marek and Anji Akbarin have been published in different magazines and newspapers at different times. Besides, social and religious services of Jamia Irshad-ul-Uloom Meyrak have been emphasized. There have been many social and religious services of the madaras in the country¹⁰. In recognition of the spiritual and academic services of Somrani Sharif Darsgah, Mr. Ashfaq Ahmed Mehr has received MPhil degree in 2018. Madrasah Jamia Irshad-ul-Uloom Merik and its magnates, the magazine Makhzan Al-Anwar Kandiyaro Rahbar Shariat Hyderabad and the monthly Al-Farooq magazine Karachi newspaper Ibrat newspaper Hyderabad weekly Zarat News newspaper Hyderabad weekly Haq newspaper Hyderabad weekly Ahl Haq newspaper Ranipur and the book of remembrance of Zamana personalities Author of the study, Ibn Al-

¹⁰ Soomro & Idris, M. (2008). Risalo Makhzan Al Anwar, Publisher Anwar Uloom Kandiyaro.

Hasan Abbasi and the book Mard Mujahid, Ghulam Muhammad Panhor, and Jamia Darul Uloom Sukkur, author Hafiz Ubaidullah, and the book Sindh Jasput Vol. Abd al-Momin Memon and the book Gulshan Banuri's rare book Abdul Momin Memon and a critical analysis of Islamic books written in Sindhi by Dr. Muhammad Idris Al-Sandhi and And the book Gulshan Banuri's rare book Abdul Momin Memon and critical analysis of Islamic books written in Sindhi by the author Dr. Muhammad Idris Al Sindhi¹¹. The biography of Hazrat Sain Beyar Wara, may God bless him and grant him peace, and the quarterly magazine 'Ilam' have been written and published in Sukkur about Jamia Hussa. All of them are short and incomplete, so I would like to present the complete account and details of the services of Jamia Irshadul Uloom Marek to the people of knowledge, which is the most important requirement of the present era.

Educational services of the Jamia Irshad Uloom Marek:

A lot of attention is given in which the education of Quran, Fiqh, Arabic-Persian etc. is studied. For example, the Holy Book of Islam is focused on the teaching of the Qur'an. Students learn to read, memorize and understand its verses. This basic education helps students to understand Islam and develop a strong connection with their faith. Quranic education in madrasas is central to the Islamic education system, which includes the study, understanding and Focus is on memorization¹². This is a brief

¹¹ Merrick & Muhammad, M.M (2009). Beliefs of Badati Brillwin and Sacho Salaam Publisher, Roshni publication.

¹² Jalandhri & Muhammad, M. (2011). Deini Madrasa Services, p. 75, Nasher Bait Salam Publicaiton.

account of Quranic education in Madrasas. The Qur'an is considered the ultimate source of guidance for Muslims, and its study is a fundamental aspect of Islamic education. In madrassas, students begin their journey by learning to recite the Qur'an with correct pronunciation (tajweed) from a qualified teacher. One of the most valuable achievements in Quranic education is memorization, which means memorizing the entire Quran. Students who follow this path are called Hafiz. Memorization is a rigorous process that involves memorizing the Qur'an. It can take many years to become a hafiz. Apart from memorization, madrassas also emphasize understanding of the Qur'anic text. Students engage in the study of exegesis to understand the deeper meaning, historical context, and madrassas emphasize the practical application of Quranic teachings in everyday life. Students learn how the Qur'an shows moral behavior, moral principles, and the path of righteousness. This knowledge helps people face the challenges of life with a strong foundation in Islamic values ¹³.

Up to now, 3500 students have been prepared to study Tafsir in Jamia Irshadul Uloom Marek, 10,000 students have been prepared by memorizing the Quran and many of them are engaged in religious services. 7800 students have been trained to study Tajweed and read the Quran. Those who teach Tajweed to students in various institutions. In addition, 4,000 students have been trained as scholars who are engaged in the services of religious schools and 12,000 students have been trained as Quran readers. Educational services related to fiqh (Islamic jurisprudence) are an integral part of the curriculum at Jamia Irshadul Uloom Marek. The

¹³ Arkani & Siddiq, M.M (2007). Qadar Uloom Darsiya, p. 42, Maktaba Rashidiya.

purpose of which is to provide students with in-depth knowledge of Islamic law and its practical application. Here is a section of Fiqh educational services that are usually offered to students in madrassas. Students begin studying the fundamentals of jurisprudence, including the sources of Islamic law (Qur'an, Hadith, Ijma, Qiyas), principles of legal interpretation. Here are some commonly used Arabic and Persian books: Arabic Book Quran The holy book of Islam, which was revealed in Arabic, is widely studied for its recitation, memorization and understanding. The books of Tafsir, Tafsir al-Jalayn, Tafsir al-Qurtubi, and Tafsir Ibn Kathir are also read in Arabic. Collection of hadith books such as Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawud, Jami Tirmidhi, Sunan al-Nasa'i and Sunan Ibn Majah are among the earliest collections of hadiths. The books of famous scholars of jurisprudence such as Imam Malik's al-Muta, Imam Shafi'i's al-Rasalah, Burhan al-Din al-Morghinani's al-Hidayah, and al-Fiqh al-Af. -Islamic and just love are generally taught through wisdom¹⁴.

Tablighi (preaching) services:

Tablighi services are also performed in Jamia Irshadul Uloom Marek. Tabligh means to spread or propagate Islamic teachings and principles to others which urges Muslims to become adherents of their religion. Jamia Irshadul Uloom plays an important role in preaching the prayer in Merik, because it is one of the main pillars of Islam. In Jamia Irshadul Uloom Marek, they not only teach the ways of praying, but also teach its

¹⁴ Phalpoto, M.A (2017). Religious Services of Madrasas, Ulema-e-Sindh and Jamiat-ul-Uma, p. 87, Publisher Jamiat Ulema-e-Islam Province Sindh.

importance, and the spiritual aspects related to it ¹⁵. They are taught the correct methods of purification, correct recitation and various postures and movements involved in prayer. In this Madrasah, besides teaching prayer, emphasis is also placed on doing good deeds and avoiding bad deeds. People living near the madrassa are instructed in the ethical and moral teachings of Islam, including compassion, honesty, justice, and kindness. They are encouraged to engage in charitable activities, help those in need, and contribute positively to their communities. In addition, this madrassa often teaches about the concept of enjoining good and forbidding evil. Which is a basic principle in Islam. People learn about the importance of promoting justice and preventing wrongdoing, both in their personal lives and in society at large. This includes speaking out against injustice, standing up for what is right, and encouraging others to do the same¹⁶.

Social Services:

Jamia Irshadul Uloom often plays an important role in providing social services in Merik. While the primary focus of this institution is on religious education, many madrassas are actively engaged in community outreach and support in various ways. Jamia Irshadul Uloom Marek helps orphans and vulnerable children. Orphans and vulnerable children are supported by providing them with shelter, education and basic needs. The aim of this organization is to raise the underprivileged children and provide them with opportunities for a better future. This organization

¹⁵ Multani & Ishaq, M. (2001). *Tuhfat al-Madaris*, p. 15, Ashrafieh Publishing House Publication.

¹⁶ Abbasi, Ibn al-Hassan (2020). *A Study of the Personalities of the Memorable Era*, Publisher, p. 35, Majlis Tarath al-Salam.

distributes food and clothing, organizes food drives to help poor people and families. . Jamia Irshadul Uloom in Merrick often runs social welfare programs that target specific needs in their communities, such as helping the elderly, empowering women, promoting environmental sustainability and so on ¹⁷.

Jamia Irshadul Uloom takes various active steps to reduce poverty in Merik and solve social problems in its communities. This institution provides various social services for the underprivileged and underprivileged students. The first important step is to provide free education to disadvantaged students and to ensure that education is accessible to all, regardless of financial status. Additionally, both religious and secular education provide students with the skills and knowledge needed to improve their socio-economic status. This institution has also introduced skill development programs that teach practical skills. Other social services include feeding the poor, providing health facilities to poor students, providing clean water facilities to the underprivileged in addition to madrassas. The agency also institutes social welfare programs to help vulnerable populations, including orphans, widows, and the elderly. This may include financial assistance, food assistance, health care, and needs assistance. This organization also creates awareness about social issues like poverty, inequality and injustice. Through sermons, lectures, and community outreach efforts, seminaries can advocate for positive social change and mobilize community members to collectively address these

¹⁷ Geelani, Madabahasan, M.S. (2009). The System of Education and Training of Muslims in Pakistan and India, Maktaba Rahmaniyyah.

issues. The organization also collaborates with other religious institutions, government agencies, and community-based organizations to pool resources and expertise in solving social problems. This institution plays an important role in providing financial assistance to needy people and families in various ways. Financial assistance is also given to poor and orphan students in this institution. For students from low-income backgrounds, ensuring that education remains accessible to all. This organization often collects and distributes zakat to enable disabled students to continue their studies without financial burden. An obligatory form of charity in Islam, to deserving recipients in society¹⁸. Zakat funds are used to provide financial assistance to the poor, widows, orphans and other deserving people¹⁹. Those who need help. They can collect voluntary donations (sadaqa) from members of the society and allocate funds to provide financial assistance to those who are facing financial difficulties²⁰.

Conclusion:

A critical review of social and religious services provided by Jamia Irshad Uloom Marek reveals both strengths and areas for improvement. Jamia Irshad Uloom Marek play a significant role in the educational and social landscapes of their communities, particularly within the Islamic context. Here's a synthesized conclusion based on various aspects of their services.

¹⁸ Memon, & Moiman, M,A (2008). Gulshan Banuri Ka Nayab Pahol, Zaha Publications, Hunghorja,

¹⁹ Khan, M. & Salimullah, (2012). Sadai Wefaq, Mukta Farooquia Publication.

²⁰ Multani,M.A, Ishaq, M, T(2018). Tauhfat al-Madarsas, and its services by Ashrafiyya Publishing House publication.

Jamia Irshad Uloom Marek offer a unique combination of religious and secular education, aiming to foster both spiritual and intellectual growth. This dual focus supports the development of well-rounded individuals who are grounded in their faith while being equipped with practical skills. These institutions are crucial in preserving and transmitting Islamic values, traditions, and knowledge. They provide a structured environment for learning about the Qur'an, Hadith, and Islamic jurisprudence, ensuring that religious teachings are upheld across generations. Jamia Irshad Uloom Marek is involved in social welfare activities, including charitable work, community service, and support for marginalized groups. This community-focused approach helps address local needs and fosters a sense of social responsibility among students. Emphasis on character building and moral education helps students develop values such as honesty, compassion, and integrity. This aspect of Jamia Irshad Uloom Marek education contributes positively to personal and community ethics. While Jamia Irshad Uloom Marek offer important religious education, there is often a need for a more integrated approach that balances religious and secular subjects effectively. Enhancing the secular curriculum can help students better prepare for contemporary challenges and opportunities. The quality of education can be variable depending on the resources available. There is a need for improved teacher training, updated educational materials, and the integration of modern teaching methods and technology. Ensuring that Jamia Irshad Uloom Marek is inclusive and accessible to all, regardless of socioeconomic background, can enhance their social impact. Efforts to provide financial assistance or scholarships can support students from underprivileged backgrounds. Regular evaluation of educational outcomes and social impact is essential for continuous improvement. Establishing robust mechanisms for monitoring and feedback can help

Jamia Irshad Uloom Marek adapt to changing needs and improve their services. Balancing traditional religious teachings with the demands of the modern world is crucial. Jamia Irshad Uloom Marek needs to address contemporary issues, including digital literacy and global perspectives, while maintaining their core religious principles. Jamia Irshad Uloom Marek serves as vital institutions for religious and social education within their communities. Jamia Irshad Uloom Marek contribute significantly to preserving Islamic teachings and fostering community values. However, there is room for growth in integrating modern educational practices, enhancing resource availability, and ensuring inclusivity. By addressing these areas, Jamia Irshad Uloom Marek can strengthen their role in both religious and societal contexts, providing students with a comprehensive education that meets both spiritual and practical needs.



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