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The Role of Dar-ul-Uloom Muhammadia Ghausia in Promoting Islamic Education

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Abstract



Dar-ul-Uloom Muhammadia Ghausia was established in Bhera in 1925. It was a small city away from district head quarter. Bhera was famous due to its historical background. Huzoor Zia-ul-Ummat, Shaykh Muhammad Karam Shah (R.A), the son of Shaykh Muhammad Shah (R.A) completed his education at Al-Azhar University (Cairo, Egypt) in 1957. After this he took the responsibility of world's famous, Dar-ul-Uloom Muhammadia Ghausia (DMG University Bhera). He was a man of moderate temperament, unusual courage and unconquerable will. Peer Karam Shah (R.A) was full of God gifted qualities. His mission of life was to mould the state of Pakistan according to Islamic law. He was well aware of the changes of time. He made a decent decision to change the course of Dar-ul-Uloom according to religious necessities of time and also promoted modern knowledges. DMG was one of the first educational institute of its kind to use syllabus of both Islamic knowledges and B.A in English for both boys and girls. Dar-ul-Uloom made a revolutionary decisions according to the requirements of time. Peer Karam Shah Azhari decided to start the series of branches of Dar-ul-Uloom Muhammadia Ghausia. After this, publications were published in order to publish Islamic books. Thousands of students benefited here. Peer Sahb issued an islamic magazine "Zia-e-Harem" to convey his message to the political and religious circles. Dar-ul-Uloom has become a trustworthy institute of Pakistan and also reached about half a century in terms of age. In various government and privates institutes, graduate scholars of Dar-ul-Uloom are performing their roles. So there is no doubt to say that DMG has played an important role in promoting education and has included in the list of the best educational



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institutes of the century. The role of DMG in promoting Islamic education is tried to discuss in this essay.

Keywords

Dar-ul-Uloom, Moderate, Institute, Promoting, Religious, Muhammadia Ghousia

1. Introduction

The importance of Islamic teachings in the foundation of a Muslim country and Islamic society cannot be denied. By turning away from the teachings of Qur'an and Hadith, neither Islamic society can be established nor maintained. The purpose of the religious schools (Madaris) is to train Islamic scholars who can preach and teach Islam, scholars who have a keen eye on the Qur'an and Hadith, and specialize in Islamic sciences, so that they can connect society with Islam, disseminate basic and essential Islamic teachings. And perform the duty of highlighting the eternal authenticity of Islamic civilization. In pursuit of this great goal, the religious schools, though not hundred percent, have been successful to a large extent. This is in fact the benefit and influence of these madrassas. Among the religious madrassas of Pakistan, Darul Uloom Muhammadia Ghausia Bheriah (District Sargodha) is a madrasa which is unique and prominent in terms of its performance and Islamic education system.

The second founder of Darul Uloom Muhammadiyah Ghausia is the renowned scholar, the commentator of Holy Quran and well known biographer Justice Pir Muhammad Karam Shah Al-Azhari. It is an indisputable historical fact that Darul Uloom Muhammadiyah Ghausia is the first institution in the religious madrassas of the subcontinent whose head has first time combined ancient and modern sciences and offered a beautiful bouquet of curriculum to the nation.

Pir Muhammad Karam Shah was born on 21st Ramadan 1336 AH / 1st July 1918 in Bhairah district of Sargodha in the house of Pir Muhammad Shah. He is descended from Hazrat Bahauddin Zakaria Multani. In 1942, he passed the Arabic Honors examination with honor from Punjab University Lahore. He got degree of Hadith narrator from Maulana Naeem-ud-Din Muradabadi, a great leader of Tehreek-e-Pakistan. He passed BA examination from Punjab University in 1945. From 1951 to 1954, he was engaged in teaching and research at Azhar University (Cairo, Egypt) and achieved high degree in Shahadat-ul-Alamiya and specialization in jurisprudence. He passed away on April 7, 1998.¹

After the death of his father Peer Mohammad Shah in 1957, he took over the charge of Darul Uloom Muhammadia Ghausia and started the revival of Darul Uloom. He was a member of the Board of Governors of International Islamic University Islamabad, Islamia University Bahawalpur and Islamia University Azad Kashmir. He served as a judge of the Federal Shariah Court since 1980. He participated in many

international conferences. He has been awarded Sitara-e-Imtiaz by the President of Pakistan and Nawat-e-Imtiaz Award by the President of Egypt Hosni Mubarak. He left many other memorable books beside famous books Zia-ul-Quran and Zia-ul-Nabi. He passed away on 8th April, 1998.

Regarding the personality of Pir Muhammad Karam Shah Al-Azhari, Syed Khurshid Ahmad Gilani's brief but concise words suffice. He writes: -

Hazrat Pir Muhammad Karam Shah Al-Azhari had a wise mind in his head, a mystical heart in his chest and a literary pen in his hand. His commentary Zia-ul-Quran and his biography Zia-ul-Nabi reflects his deep knowledge. His companionship was full of Sufism and his pen was full of literature. His style of writing was scholarly and magical and his style of life was mystical. Pir Sahib was very tender hearted. He who is merely a Sufi is a recluse but Pir Sahib was a man of the field and he, who is only a writer only practices words and letters but Pir Sahib loved meanings and knowledge-----. His personality was all-round. He was at the same time the inheritor of scholarly glory, mystical beauty and literary perfection. His knowledge was rich in the spark of Sufism and his Sufism was rich in the light of knowledge and his style of writing was full of both pleasures.²

He was a real fan of Islam and for the protection and promotion of Islamic thought he wanted to develop people with knowledge, grace and character who could face the dangers of the future. The map of such deserving people was in his mind, which he repeatedly expressed. He writes in one place: "I thought that I could not do anything alone. I needed a few brave, proud, tough and courageous colleagues to make it. I need Young men who have the courage to listen the criticism of falsehood, whose knowledge is as deep as the sea and whose biography is as bright and spotless as the seal of the world, whose eagle-eyed gaze has stirred up the whole devilish system. They must not be lazy but hard workers , not insensitive but extremely sensitive.³

Darul Uloom Mohammadia Ghousia was founded by Hazrat Pir Mohammad Shah in 1925. Along with religious studies, he also established a primary school for Muslim students adjacent to Darul Uloom which is still operating under the name of Mohammadia Ghousia Primary School.⁴

When he took over the charge of Darul Uloom Mohammadia Ghousia in 1957, he felt the need of change in its' syllabus. He kept the syllabus of religious schools of different schools of thought before him and made full use of them while setting his syllabus. He was not totally satisfied by one school of thoughts. Therefore, he

redesigned the curriculum for Darul Uloom Muhammadiyah Ghausia. In preparing and arranging the curriculum, he kept in view the real objectives of Islamic education and the requirements of the present day. He kept the following in mind while preparing the curriculum.

2. Inclusion of modern sciences in the curriculum of religious education:

Pir Muhammad Karam Shah Al-Azhari, the head of Darul Uloom Mohammadia Ghausia, decided to include modern science curriculum in religious education almost sixty years ago. It was a difficult decision according to that period. As a result, some of his contemporaries described him as fascinated, but with his wisdom, and foresight he realized it and showed full stability and perseverance. He expressed this in the prospectus of his institute, which was released in 1957. The curriculum of religious schools should be such that after graduation, a person should be fully acquainted with modern sciences and have a keen eye on the current situation as well as develop a solid ability in religious sciences.⁵

2.1 Expert in Arabic Grammar skill

There is an urgent need for Arabic grammar to understand the texts of the Qur'an and Hadith and their demands. In order to master the Arabic grammar, it is necessary to read simple and easy books before the complex books so that the beginner students have an understanding of the concepts of grammar and it is easy for them to read. So he decided that understanding of Arabic syntax and grammar is necessary for understanding Arabic religious sources. For this reason, I found it useful in the early years to place as much emphasis on grammar as possible and to choose books that are simple and clear as well as have all the features of Arabic grammar and these books must be less in number.⁶

He further writes: The relevance of literature and rhetoric with grammar alone does not need to be stated; therefore the chain of grammar has been linked with literature and rhetoric. In this way, the student will have endless opportunities to practice the rules of grammar.⁷

Remedy of disregard for Qur'an and Hadith

In the curriculum of Islamic schools of Islamic sciences, less attention has been paid to Qur'an and Ahadith while other sciences and arts have been given more time and space as compared to them. This situation is deplorable for him and it should

be rectified. In his respective curricula he tried to make up for this shortcoming. He writes:- It is a pity that in the current syllabus the Islamic sciences, ie, the Qur'an al-Hakim, the Holy Hadith and the principles of jurisprudence have been practically ignored. Full attention has been paid to fill this gap so that the students not only have a cursory introduction to these subjects but also have access to their depths. They have perfect mastery in these sciences.⁸

He is convinced that the source of the Hadith of the Prophet (peace and blessings of Allaah be upon him) is to be included in the syllabus in order to benefit from it. And they emphasize the inclusion of the Hadith of the Prophet (peace and blessings of Allaah be upon him) in the last year only, as well as the hadeeth of the Prophet (peace and blessings of Allah be upon him) from the third year.

In view of the importance of moral training, from the third year onwards, the hadiths of the Prophet (peace and blessings of Allaah be upon him) will enlighten the hearts and minds of the people that was the highest purpose of prophet's teachings. He further writes:

In the present age, the sciences of politics and economics have been arranged in such a way that at first glance they appear to be very modern sciences. It is necessary that we also understand them in the present sense so that we can convey our ideas to the intellects of the present age.⁹

He writes about the importance of English as part of his curriculum in view of its importance: It is a fact that English is an academic and international language. For a religious scholar, mastering it has many benefits, so his education has been continued from the beginning to the end.¹⁰

For this purpose, he has given much importance to modern sciences in his syllabus so that the expert in religious sciences may be able to present Islamic teachings effectively by getting acquainted with these modern sciences. He says: English, geography, physics, modern philosophy, politics and economics should be included in syllabus, because in order to present Islamic teachings effectively today, it is absolutely necessary for us to be acquainted with this sciences.¹¹

2.2 Syllabus:

First year: Sarf: Tasheel ul Sarf (by Hafiz Mohammad Khan Noori), Zaradi (Fakhruddin Zaradi).

Grammar: Facilitation of grammar (Hafiz Muhammad Khan Noori), Sharh Mait Amil (Sheikh Abdul Qahir Jirjani)

Literature and Writing: Mufid Al-Talibeen (Mohammad Ahsan Nanotavi),
Facilitating Inscriptions (Mohammad Saeed Al-Azhari, Mohammad Akram Al-Azhari)
Persian: Key Sources (Mohammad Abdullah), Karima (Sheikh Muslehuddin Saadi)
Recitation and recitation: The last part (memorization of the Holy Qur'an) practice
Beliefs: Our Islam (Complete) (Maulana Khalil Ahmad Barkati).
Second year: Only Constitutional Beginner Sheikh Safi Bin Nasir.
Ilm-ul-Sigha (Selected Part) Mufti Inayat Ahmad Kakurvi.
Syntax: The clear grammar (three initials) on Al-Jarm and Mustafa Al-Amin.
Guidance of grammar: Abu Hayyan.
Jurisprudence: Noor al-Idhah, Sheikh Hassan bin Ammar Al-Sharnbalani.
Hadith: Arbaeen Imam Nawawi, Imam Yahya bin Sharafuddin Nawawi.
Logic: Facilitating logic, Judge Muhammad Ayub.
Marqaat: Maulana Fazl Imam Khairabadi.
Literature: Al-Aslobal Sahih (two parts).
Essay: Facilitation of Essay, (Part II) Muhammad Saeed Al-Azhari, Muhammad
Akram Al-Azhari.
Persian: Pand Nama, Sheikh Farid-ud-Din Attar.
Gulistan Saadi: (Selected Chapters) Sheikh Muslehuddin.
Bostan Saadi: (Selected Chapters) Sheikh Saadi Muslehuddin.
Recitation and recitation, memorization para 29 and practice.
Third Year: Syntax: Al-Nahwal Al-Wadh (Secondary Three Shares) Mustafa Amin Ali
Al-Jaram.
Literature and composition: Qasida Barda Sharif, Imam Sharafuddin Al-Boussiri.
Qasida Ateeb Al-Naghm: Shawwa Wali.
Facilitation of Insha (Third) Muhammad Saeed Al-Azhari, Muhammad Akram Al-
Azhari.
Jurisprudence: Al-Qaduri, Sheikh Ahmed bin Baghdadi Ahmed bin Muhammad
Baghdadi.
Logic: Sharh Tahzeeb, Sheikh Saeed-ud-Din Masood bin Umar Taftazani.
Hadith: Riyadh Al-Saliheen, (Selected Part) Sheikh (Imam Nawawi) Yahya Bin
Sharafuddin.
History of Hadith: Sunnah Khair-ul-Anam, Zia-ul-Amat Justice Pir Muhammad
Karam Shah Al-Azhari.
Qur'an: Al-Imran to Al-An'am, in the light of Zia-ul-Quran.
History and biography: Zia-un-Nabi (first, second, third)

History of Islam:

History of Quran: Case of Zia-ul-Quran, Justice Pir Muhammad Karam Shah Al-Azhari.

Forth Year: Tafsir-AL-Baezavi Volume 29 to 30 Sheikh Abdullah bin Umar Al-Shirazi Al Baezavi.

Hadith: Mishkaat Sharif (Selected Chapters) by Sheikh Li-ud-Din Muhammad bin Abdullah Al-Tabrizi.

Principles of Hadith: Sharh Nakhba Al-Fikr, Allama Ahmad Bin Hajar Al-Asqalani. Allama Ibn Katheer

Kunz al-Daqaïq: Abdullah bin Ahmed bin Mahmoud Nasfi.

Seraji: Imam Sirajuddin Sajawandi.

Principles of Jurisprudence: Short Principles of Al-Shashi, Nizamuddin Al-Shashi.

Rhetoric and meanings: clear rhetoric, Ali Jarm and Mustafa Amin.

Debate: Rashidia Magazine Sheikh Abdul Rashid Jaunpuri.

English: According to the syllabus FA.

Economics: According to the curriculum FA.

Political science: According to the curriculum FA.

Fifth Year: Arabic Literature: Hadiqa tul athab (Part I, II).

English Compulsory: Curriculum FA

Economics: Curriculum FA

Citizenship: Curriculum FA

Urdu Compulsory: Curriculum FA

Compulsory Study of Pakistan: Curriculum FA

Mandatory Islamic Studies: Curriculum FA

Brief Commentary and Translation of Quran: Zia-ul-Quran (Al-A'raf-Al-Anfal-Al-Tawbah).

Sixth Year: Tafsir: Al-Baydawi, Surah Al-Fatihah, Baqarah, Qazi Nasir-ud-Din Al-Baydawi.

Understanding the Qur'an: Zia-ul-Quran - Surah At-Tawbah to Al-Ankabut

Principles of Interpretation: Al-Atqan (Selected Part) Imam Jalaluddin Suyuti.

Jurisprudence: Hidayah (Marriage and Divorce) Shaykh al-Islam Abu al-Hasan Ali ibn Abu Bakr al-Marghinani.

Principles of Jurisprudence: Noorul Anwar, Mullah Jeevan Hindi Sheikh Ahmed Bin Abi Saeed.

Hadith: Explanation of the meanings of the relics, Imam Abu Jafar Ahmad bin Muhammad Al-Tahawi Al-Masri.
Sufism: Kashf al-Mahjoob, Hazrat Data Ali Hajwary.
Syntax: Sharh Qatari Nadi, Abu Abdullah Jamaluddin.
Literature and Writing: Facilitation of Writing, Mohammad Saeed Al-Azhari, Mohammad Akram Al-Azhari.
Teacher of the third part: Muhammad Rabi Hasni Nadvi.
Beliefs: Sharh Aqeed Nasfi, Allama Saaduddin Taftazani.
Year 7 (Fazil Arabic): Tafsir: Al-Baidawi Surah Al-Baqarah, Qazi Abdullah, Ibn Umar Al-Shirazi Al-Baidawi.
Quranic Jewelry: Sheikh Ali Al-Tantawi.
Hadith: Mutta Imam Malik, Imam Malik bin Anas.
Literature (poetry) Diwan-e-Mutnabi (selected part) Abu Tayyab Ahmad bin Hussain Jafi Kundi.
Diwan-e-Hamasa (selected part), Abu Tamam Habib bin Aws Al-Ta'i.
Dewan Hassan (Selected Part) Hazrat Hassan Bin Thabit.
Excerpts: Mufaddal bin Muhammad.
Literature (Prose): Al-Ibrat, Sheikh Mustafa Lutfi Al-Manfluti.
Locations of Hariri: Sheikh Abu Qasim bin Ali Hariri.
The perfect lumber of (selected) Muhammad bin Yazid.
Summary of Al-Muftah (Selected): Muhammad Bin Abdul Rahman Al-Khatib Al-Qazwini.
Mystery of Rhetoric: Abdul Qahir Al-Jarjani.
Jurisprudence: Hidayah (Purification - Worship) Shaykh-ul-Islam Abul Hassan Ali, Ibn Abi Bakr
Insha'Allah and Pronouns: The Practice of Insha'Allah, the Circle of Objectives
History of Islam: Lectures of Imam (Banu Abbas), History of Islamic Legislation, Allama Muhammad Khudari Book.
Case of Ibn Khaldun: Allama Abdul Rahman Ibn Khaldun.
Arabic Literature for Life: Professor Ahmad Hassan Al-Zayat.
Philosophy: History of Philosophy of Islam, Muhammad Juma.
Shams Bazgah: Sheikh Mahmood bin Muhammad Jaunpuri.
Compulsory English: According to the syllabus B.A.
Eighth year: English compulsory: According to the syllabus B.A.
Economics, according to the syllabus B.A.

Political Science, according to the syllabus B.A.
 Compulsory study of Pakistan, according to the syllabus B.A.
 Compulsory Islamic Studies
 Principles of Jurisprudence: Husami, Imam Muhammad bin Muhammad bin Umar.
 Ninth year: Understanding the Qur'an, the last ten verses: Zia-ul-Quran (translation and commentary), Justice Pir Muhammad Karam Shah Al-Azhari.
 Principles of Tafsir: Al-Fawz Al-Kabeer, Shah Waliullah bin Abdul Rahim Dehlavi.
 Understanding Hadith: Sahih Bukhari, Abu Abdullah Muhammad Bin Ismail Al-Bukhari.
 Sahih Muslim: Imam Muslim ibn Hajjaj al-Qushayri Nishapuri.
 Sunan Abu Dawud: Sulaiman bin Ash'at Sajjati.
 Jami 'al-Tirmidhi: Imam Muhammad ibn Isa al-Tirmidhi.
 Principles of Hadith: History of Hadith and Hadith scholars, Sheikh Muhammad Zahra Misri.
 History of Hadith: Terms of Hadith.
 Narrator: Allama Jalaluddin Suyuti.
 Principles of Jurisprudence and History of Jurisprudence: Explanation and Explanation, President of Sharia Obaidullah Masood.
 Mustafa: Hujjat-ul-Islam Abu Hamid Muhammad Al-Ghazali.
 Principles of Jurisprudence: Imam Muhammad Abu Zahra.
 Beliefs: Economics in Belief, Hujjat-ul-Islam Abu Hamid Muhammad Al-Ghazali.
 Islamic Sufism: Awarif Al-Maarif, Sheikh Shahabuddin Suhrawardi.
 Al-Lima fi Sufism: Abu Nasr Abdullah Siraj Tusi.
 Magazine Qasiriyya: Abul Qasim Abdul Karim Qasiri.
 Conquest of the Unseen: Hazrat Ghaus Azam Sheikh Abdul Qadir Jilani.
 Tajweed and recitation: Muqaddama al-Jazri, Imam Muhammad ibn Jazri Shafi'i.
 Comparison of religions essays: (Islamic culture, moral, economic, political ideologies and Islamic movements, Investigations in Perspective) (Jamal Karam Vol. 1, p 357 and after it.
 In 1987, a very important delegation of University Grants Commission, consisting of doctors from different universities, visited the institute. Expressing his impressions in the best words, he termed the last certificate of this institute as equivalent to MA Arabic MA MA Islamiat.
 Darul Uloom Mohammadia Ghousia Bhera has 109 affiliates. These are the regional branches of Central Darul Uloom. These regional branches are 12 in Gujrat District,

10 in Jhelum, 8 in Rawalpindi, 7 in Mirpur Azad Kashmir, 7 in Khushab, 7 in Chakwal, 6 in Sialkot, 4 in Attock, 4 in Mianwali, 4 in Sargodha and 3 in Bhimber Azad Kashmir. 3 in Islamabad, 2 in Bhakkar, 2 in Bagh Azad Kashmir, 2 in Multan, 2 in Abbottabad, 2 in Muzaffarabad Azad Kashmir, 2 in Dera Ghazi Khan, 2 in Faisalabad, 2 in Sadhnauti Azad Kashmir, besides Lahore, Mandi Bahauddin, Narowal. Nankana Sahib, Vehari, Lakki Marwat, Pakpattan Sharif, Dera Ismail Khan, Rawlakot Azad Kashmir, Jhang, Gujranwala, Muzaffargarh and Poonch Azad Kashmir. A total of 3704 students in Central Darul Uloom and its sub-branches are appearing for examinations of different grades (classes) of Dars Nizami this year.

Recitation of Holy Quran, Memorization of Quran,

Students of Tajweed and recitation and modern sciences are in addition to this.

Following are some of the famous and notable branches of Darul Uloom:

1. Darul Uloom Muhammad Ghousia (Zia-ul-Quran Campus) Bokan Sharif, Gujrat District.
2. Darul Uloom Mohammad Yeh Ghausia Khayaban Karam, Chak Shehzad, Islamabad.
3. Darul Uloom Mohammadia Ghousia - President Bazaar Sialkot Cantt.
4. Darul Uloom Mohammadia Ghousia, Umar Khel Sharqi, Kacha Milli Khel, Dera Ismail Khan District.
5. University of Hyderabad Fazal Uloom Jalalpur Sharif, Jhelum District.
6. Darul Uloom Mohammadia Ghousia (Khuzria Chishtia Campus) Naka Kalan, Tehsil Pindi Gheep, District Attock.
7. Darul Uloom Mohammadia Ghousia Badami Bagh, Data Nagar, Lahore.
8. Darul Uloom Mohammadia Ghousia Pind Dadan Khan, Jhelum District.
9. Jamia Islamia Mujaddidia Rizvia, Chak Sawari, Mirpur District, Azad Kashmir.
10. Imam Ghazali University, Khayaban Ghazali, Deliwala Road, Darya Khan, Bhakkar District.

Students of Darul Uloom Mohammadia Ghousia Bhairah and its affiliated institutions conduct religious education examinations under the Central Examination Committee. While Matriculation, FA and BA examinations are given under different education boards and examination boards of universities. Based on their academic performance, its' students have succeeded in getting first, second and third position in various boards and universities.

2.3 Establishment of Ghausia Girls College:

The movement for revival of religious sciences started by Pir Muhammad Karam Shah Al-Azhari has far-reaching implications. For education and training, Darul Uloom Muhammadiyah Ghausia was revived and with its grace many new Chamanistan scholars were settled. Every effort was made to cultivate it with determination and determination. Allah Almighty blessed this hard work and spirit with honorable acceptance. Now many manifestations of this can be seen in many districts.

When the head of Darul Uloom Mohammad Yeh Ghausia saw that the streets of the Kingdom of God are under the influence of Western civilization and the strong waves of this storm are sweeping away the pure traditions of the big families. Furt became restless with grief and decided to set up an institution for female students, relying on God Almighty regardless of resources. He therefore writes in the first prospectus published for the student body:

Now is the time to build a strong barrier in the face of this hurricane without any delay, otherwise it is feared that our future generations will lose their Islamic identity. They will not be aware that they Respected mothers who produced proud working generals and masterminds like Tariq and Muhammad bin Qasim, Salahuddin Ayubi and Mahmud Ghaznavi. Hazrat Khawaja Khawajagan Ajmeri, Hazrat Ghous-ul-Alamin Zakaria Multani, Hazrat Mujaddid Alf-Sani, Bahauddin Naqshband and many others have lit the lamp of divine knowledge in their hearts. What kind of mothers were they? Was forced to set up an institution for the education and training of pious and virtuous girls.¹²

Under these sentiments and emotions, he founded Al-Kaliyat-ul-Ghausia for Girls (Ghausia Girls' College) in 1990. Due to the sensitive and sensitive issues of girls, he decided to set a very short duration curriculum. Gave a valuable place to Islamic sciences as well as modern sciences. Basic education was declared as a matriculation condition for admission. Prof. Ahmed Bakhsh writes about the initial situation of this institution:

Anjuman-e-Taleem-e-Muslimeen Ghausia has allotted 8 kanals of land for Ghausia Girls College. Since 1990, curtains have been arranged for these rooms from all sides. College students and their teachers have settled in these rooms.¹³

The Central College of Ghausia for Girls (Ghausia Girls College) has 127 sub-branches operating in different areas of different districts. Some of these popular branches are as follows:

1. Syeda Fatima Al-Zahra Ghausia Girls College Saeedabad, Bokan Sharif, Gujrat District.
2. Syeda Fatima Al-Zahra Ghausia Girls College Bhadar, Kharian Tehsil, Gujrat District.
3. Ghausia Girls College Mandi Bahauddin.
4. Ghausia Girls College, Dandot, Jhelum District.
5. Khadija Al-Kabra University, Buchhal, Chakwal District.
6. Ghausia Girls College, Sargodha.
7. Ghausia Girls College, Mohra Amin, District Rawalpindi.
8. Mohammadia Ghausia Girls College Khiwa, Mandi Bahauddin District.

Apart from Quran recitation, Quran memorization, Tajweed Waqrat and modern sciences, 2590 female students in different levels of teaching system are appearing in the examinations of the Central Examination Committee this year.

Prof. Dr. Muhammad Tufail Hashmi, Department of Arabic, Allama Iqbal Open University says about the success of your education system:

Hazrat Pir Sahib has introduced in his established religious schools an education system which governments have not been able to do in the last fifty years. The significant performance of its' graduates in various walks of life is a manifestation of the high academic status of its' religious seminaries.'¹⁴

The late General Hamid Gul was very impressed with the establishment and continuity of your institutions. He says:

My hometown is near Bhairah Sharif. I heard the name of this elder being of Bhairah Sharif from my elders. When I met him, everything I heard about him came true. What impressed me most was their interest in establishing institutions.¹⁵

2.4 Examination Procedure:

For the examinations of different grades (classes) of male and female students, a regular board is functioning under the name of Central Examination Board which keeps the students informed about the curriculum from time to time. The board conducts two examinations a year. In this regard, it collects data of students on the proposed forms from the branches. Issues roll numbers after checking them. Then it combines different branches and sets up examination centers. For the examination, the board appoints examiners who go to different examination centers on scheduled dates to take the examination. The solved papers are then sent to the Central Examination Committee where the examiners are called to the center for marking of

these papers. The marking process lasts for about two weeks. The board then announces the results and the branch results are sent to them.

The examination system and its details show that the education system of Darul Uloom Mohammadia Ghousia is very strong and coherent. It is run according to established rules and uses a fairly modern examination system. That is why the strengthening of the examination system is further strengthening this institution and the confidence of the people in it is increasing.

2.5 Publication of Zia-e-Haram:

At the launch of Zia-e-Haram, its headquarter was established at Darul Uloom Mohammadia Ghousia Bhairah Sharif and its publishing office at Lahore. In addition, its sub-offices in Sialkot, Karachi and High Camp England have started functioning. It was published in October 1970, according to Sha'ban 1390 AH. The price of the magazine was fixed at 80 paisa in West Pakistan and 1 rupee in East Pakistan.¹⁶

Zia-e-Haram began at a time when the Pakistani nation was in a strange dilemma. Ideologically and intellectually it was a double standard and the shadows of communism were getting deeper and deeper in it. How could a jealous man like Pir Muhammad Karam Shah remain silent in this tragic situation. Therefore, in order to uphold Islam and defend Islamic thought, he decided to take a step in the field of journalism.

He was made the Naqib of Aagha and presented before the nation.

What were the main objectives of the founder of Zia-e-Haram at the time of its launch?

Zia-ul-Haram is rising to the forefront of informed journalism in such turbulent times when tribulations are raging everywhere and conspiracies are being hatched and in spite of these terrible dangers there is no sign of unity and harmony. That it is not trusted, the caravan owners complain that the role of Mir Caravan is dubious and he is not trustworthy. To pay is to say the word of truth in the storms of opposition. To point the way in the crowd of slanderers is to light the lamp of faith in the darkness of uncertainty.¹⁷

In order to enlighten the nation intellectually, Islamic teachings needed to be articulated in a rational and effective manner. Zia-ul-Haram vowed to meet this need. He also had important objectives in mind, such as strengthening the Khari nation's relationship with Allah and the Prophethood in times of danger. Pointing out this, its editor Pir Muhammad Karam Shah Al-Azhari wrote in his first editorial:

The publication of such articles is our first duty which connects the servant's relationship with his God and illuminates in the hearts of the people the love of his beloved Prophet Muhammad (peace be upon him). Explaining Islamic teachings in an effective manner, revealing the merits of economic, social, political and moral aspects of Islam and proving the superiority and superiority of other systems, Companions of Holy Prophet (PBUH) The first duty of Zia-ul-Haram is to present the biographies of offsprings of Prophet(PBUH)(Ahl e bait) and other great men for the readers to read.¹⁸

Pirzada Iqbal Ahmad Farooqi was one of the first comrades of Zia-ul-Haram. He used to write articles under different pen names in the early issues of Zia-ul-Haram. He writes about Pir Sahib: In those days Pir Sahib used to pay special attention to the monthly Zia-e-Haram. As a result of his hard work and dedication, this monthly has been playing an important role in religious journalism for the past 30 years (and at the time of writing) and is still running very regularly.¹⁹

The editor of Zia-e-Haram was not only responsible for the editing of the magazine. It is a crime to interrupt or delay the publication of a magazine. Definitely leave.

Many letters to Zia-ul-Haram editor Khawaja Abid Nizami bear witness to this.

Zia-e-Haram's readership is now spread all over the world, especially in the subcontinent, the Middle East, Europe and the United States and Canada.

Thus the monthly Zia-e-Haram has been serving as a beacon of light in the dark corners of the UK for the last 16 years and its readership is increasing day by day and Jamaat-e-Jundullah has launched this beloved magazine. I am always trying my best to reach all the readers. Today, there is no city or town in England where Urdu readers are not familiar with the name of Zia-e-Haram.²⁰

Shortly after the launch of Zia-e-Haram, the fall of East Pakistan took place. And then a government came to power in Pakistan whose meetings carried the slogan in bold letters that Asia is red, "Communism" is our economy. All possible means were used for Zia-e-Haram's institutions which had a special effect within themselves. Therefore, efforts were made to stop their publication. Therefore, its editorial could not be printed in the issue of 9th year. However, its editor-in-chief Pir Muhammad Karam Shah wrote the following poem on the pages dedicated to the editorial which accurately reflects the current situation of the country.

نہ جا اس کے نخل پر کہ بے ڈھب ہے گرفت اس کی
ڈر اس کی دیر گیری سے کہ ہے سخت انتقام اس کا۔²¹

Shortly afterwards, the Tehreek-e-Nizam-e-Mustafa was launched in the country. He had to go to jail and was banned from publishing Sar- e- Dilbran in Zia-e-Haram. Therefore, in Zia-e-Haram of November 1979, pages 5 to 12 dedicated to Sar-e-dilbaran were published blank with the seal of Public Relations Officer Lahore.²²

This article does not cover all the journalistic aspects of Zia-ul-Haram and describes all its services and role in relation to religious journalism. He continued to do so and also continued to fight against government coercion. But no one could stop him from saying the word truth. This fact, while shedding light on the role of Zia-ul-Haram in expressing the word of truth, also shows the steadfastness and perseverance of its founder and editor Ali Pir Muhammad Karam Shah Al-Azhari. Zia-ul-Haram has the honor of publishing many important scholarly special issues during its publishing history. These special numbers are a beautiful addition to scientific and intellectual and historical topics. He has also done important service in promoting the publication of Islamic literature there. Here are some special numbers of Zia-e-Haram and their publication as follows:

1. Milad-un-Nabi numbers: May 1972, March 1975, January 1982, December 1984. November 1989, July 1997.
2. Ghous-ul-Azam No: June 1972
3. Ascension of the Prophet No. September 1972
4. Quran number: October 1972
5. Sirat-un-Nabi No. May 1973 January 1981.
6. Ittehad-e-Alam No. March 1974
7. Farooq Azam No. May-June 1974
8. Movement for the End of Prophethood Number: December 1974
9. Allama Muhammad Iqbal No: April 1975 November 1977 April 1979
10. Siddiq Akbar No: May June 1979 April 1981
11. All Pakistan Sunni Conference Faisalabad: October 1979
12. Shams-ul-Arfeen No.: January-February 1980
13. Awliya Allah No. December 1980
14. Hafiz Mazharuddin No: July 1981

15. Shaykh-ul-Islam No: October 1981, July 1982.
16. Khawaja Khawajagan No: May 1982
17. His Highness Bareilvi Number: December 1982 January 1983
18. Sahibzada Faizul Hassan No: April May 1984
19. Ghazali Tour Number: July 1986
20. Zia-ul-Haq No: August 1989
21. Golden Jubilee: Fifty Years of Independence of the Independent State: August 1997
22. Zia-ul-Amat No. May 1998, April May 1999, April 2000, April 2002
23. International Sunni Conference Multan: March 2000
24. Mujahid Millat Number: July 2001
25. Waris Al-Awliya No. March 2002
26. Pir Haider Ali Shah and Qazi Muhammad Ayub No: July 2005
27. Ashraf-ul-Awliya (Hazrat Khawaja Muhammad-ud-Din Sialvi) No: August-September 2006
28. Mukhtar Ahmad Zia No: December 2006
29. Dr. Abdul Qadeer Khan No: June-July 2007
30. Protection of the Holy Prophet No. March-April 2011
31. Hazrat Pir Allauddin Siddiqui No: May 2017
32. Mumtaz Hussain Qadri Martyr Number: April 2016
33. End of Prophethood Amendment Bill (Regarding Electoral Amendment Reforms): October Zia-ul-Haram's editorials which are being published under the title of Sardalbran contain many diverse and valuable scientific aspects. They have a religious and political history of the last fifty years. They have extensive knowledge and valuable research on various scientific and practical aspects. There is a beautiful harmony of literature in these institutions. There are thousands of bright examples of scholarly criticism. In these institutions there are beautiful and beautiful feelings and emotions of a sincere, compassionate and aspiring scholar of the Islamic Ummah, whose knowledge and awareness is also a source of heart satisfaction and contemporary. See also. Feelings of heartache:
In February 1972, Sar e Dilbaran, its editor-in-chief, writes: the nation whose candles are moving forward with the winds blowing to extinguish the flames of life.
- What is the condition of that nation? Does he realize the terrible future ahead? Is the anti-Khyber force taking fingers in his arms? Is he ready to face the consequences of mental retardation and immaturity?

Oops! There are no traces of this kind here. The noise you are hearing is not of false slogans of Mujahideen but it is the noise of donkeys which are entangled with each other to grab as much flesh from the body of a dead body as possible. The people who live here are strange creatures. They have only rights that they should get at all costs. They have no obligation to pay. They have only demands that must be met in all circumstances. There is no obligation on anyone to refrain from doing so. He who speaks of duties and responsibilities will be regressive and he who insults the purse will be beheaded.²³

It is almost 50 years since Zia-ul-Haram was published. It is a unique journal of religious journalism in Pakistan in terms of both the stability and number of its publications. -

3. Suggestions

1. The role of Zia-ul-Haram in promoting religious journalism and expressing the word of truth needs to be made the subject of research.
2. Pir Mohammad Karam Shah Al-Azhari was a man of many facets. Researchers have presented research on various aspects of his personality and this is encouraging.

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 - ³ Azhari, Mohammad Karam Shah, Monday. Articles (Lahore: Zia-ul-Quran Publications, 1998) Volume 1, Page 4 2.
 - ⁴ (Ahmad Bakhsh, Jamal Karam (Lahore: Zia-ul-Quran Publications, 2003) Volume 1, Page 328.
 - ⁵ Jamal Karam, vol. 1, p. 332, prospectus Dar ul uloom Ghaosia Bherah.
 - ⁶ Jamal Karam, Volume 1, Page 332. Prospectus Darul Uloom Muhammadiyah Ghousia Bhairah 1957
 - ⁷ Jamal Karam, Volume 1, Page 332.
 - ⁸ Jamal Karam, Volume 1, Page 332.
 - ⁹ Jamal Karam, Volume 1, Page 332.
 - ¹⁰ Jamal Karam, Volume 1, Page 334.
 - ¹¹ Jamal Karam, Volume 1, Page 333.
 - ¹² Jamal Karam, Volume 1, Page 346.
 - ¹³ Jamal Karam, Volume 1, Page 551.
 - ¹⁴ Jamal Karam, Volume 3, Page 101.
 - ¹⁵ Jamal Karam, Volume 3, Page 119.
 - ¹⁶ Jamal Karam, Volume 2, Page 89,90.

¹⁷ Al-Azhari, Muhammad Karam Shah, (Editor-in-Chief). Zia-e-Haram. (Sardalbaran: Pir Muhammad Karam Shah Al-Azhari) October 1970, p.9.

¹⁸ Zia-e-Haram. (Sardalbaran: Pir Muhammad Karam Shah Al-Azhari), October 1970, p. 8.

¹⁹ [Ch., Imran Hussain. Naqib of Ajaal (Justice Pir Muhammad Karam Shah Al-Azhari, a person similar to light, by Pirzada Iqbal Ahmad Farooqi). (Lahore: Zia-ul-Quran Publications, 2000) p.50.

²⁰ Zia-e-Haram (Letter of Mohammad Zarif) October 1986, p.65.

²¹ Jamal Karam, vol. 2, p. 93.

²² Jamal Karam, vol. 2, p. 93,94.

²³ Zia-ul-Haram, (Sardar Dalbaran: Pir Muhammad Karam Shah Al-Azhari) February 1972, p.7.