Re-Construction Of Tradition And Modernity Of Islam In Madrassah Education In punjab (Pakistan)

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Abstract

Re-construction is the reconsideration and revisiting the generalizations and conclusions about the principles, laws, rules, or beliefs, concepts, ideas and their implementation strategies. In case of Islamic society, formulated in the framework of rules and regulations prescribed in the Holy Quran and Hadith. In this whole process of ―tafaqah- o-fiddin, highest level of brainstorming is involved. Re-construction is regarded as anyaction or process reworked in order to bring change for improvement. It is a process in which an event or series of events are carefully examined in order to find out the extent of improvement or show exactly what happened. In current madrassah reformist discourses, or attuning tradition and modernity with madrassah education. It called for a re-examination of the intellectual Islamic traditions drawn from teachings of the Quran and Sunnah of the Holy Prophet (PBUH). Reconstruction of tradition and modernity means re-examination of religious knowledge in a ‒scientific form. Secondly, it is the need and demand of the contemporary times to look at reality with scientific approach, which is a common central concern of religion and philosophy, and subsequent connection of both in the work of reconstruction of tradition and modernity. The study provides an overview of the current state of knowledge and evaluates the extent and needs of rethinking and reconstruction of tradition and modernity with madrassah education in Punjab(Pakisatn).

Key words: Reconstruction, Tradition, Modernity, Islam, Madrasssah Education

Introduction

Reconstruction refers to the intellectual tradition of Islam and modern philosophy of knowledge. Hence involves both transmitted religious sciences manqula't and rational sciences maqual't. The objective of religion is to transform and guide man inwardly and outwardly. The religious scholars are off the view that religion though commands blind faith, but still also ask upon its follower to follow rational approach to comprehend its beliefs and principles. In relation to Islam, according to Iqbal the exploration for rational foundations was initiated by the Prophet himself when he prayed, ‒God! grant me knowledge of the ultimate nature of things (Iqbal, 1962). This rational approach of examination and evaluation of intellectual

traditions of Islam has been continued by the work of succeeding mystics and non-mystic rationalists, makes up an important epoch in the history of our culture. It takes into consideration to explore and analyze coherent system of ideas an endeavor to unfold truths about celestial and terrestrial phenomenon in addition to limits posed by contemporary age, as a result of which it is seen that some of the theological movement in Islam have lost relevance with current age (Ibid).

In this research paper, the term reconstruction as synonymous of modernity, in a way that it is evolution of the existing cultural practices, especially religious practices and existing knowledge. Like reconstruction which is a re-examination of the generalizations and conclusions about the principles, laws, rules, or beliefs, concepts and ideas, and then applying them afresh to contemporary need and demands, in the light of the Holy Quran and Sunnah of the Holy Prophet (PBUH). The madaris are the custodian of the intellectual traditions of Islam and philosophyof all kind of knowledge. The study has taken tradition not in terms of transferring cultural practices, but instead as means of transfer of knowledge, and modernity in a sense of theevolution of the past cultural practices and existing knowledge.

Need of reconstruction of tradition and modernity in madrassah education
Re-construction of conceptual, institutional, social and political aspects of madrassah education in present scenario has become a major concern for government of Pakistan. Other countries of the South Asia, like India and Bangladesh, and USA concerns of reforming the madrassah education with a view that ‒unreformed madrassah education have become hub of training grounds for terrorists. Now new approach has emerged on part of ulema of different schools of thought, who are in favor of need for change in the madrassah education. (Jamia salfia, Faisalabad, Jamia Rizwia Zia ul Ulum, Rawalpindi, Jamai tul Mohsinat, Lahore.)
Another dimension of reconstruction of tradition and modernity with madrassah education is the nature and extent to which ulema of different schools of thought are willingto incorporate. Also which aspects they want to reconstruct? So, they differ in understanding which of course also involves political motives. In this section, the present study seeks to examine the different ways in which reconstruction of tradition and modernity with madrassah education in contemporary Punjab is imagined as advocated by different actors which includes ulema also.

Imagining reconstruction of tradition and modernity with madrassah education

The discussion of reconstruction of tradition and modernity with madrassah education demands the clarity of approach and understanding as what is significance and status of madrassah education in the Muslim society. It is often misunderstood by propagandists of reforms that the madrassah is not an institution for imparting general education to Muslims with the objective of training job market (Zafar,2013). Instead, the madrasah is acknowledged as a specialized institution that equips the Muslims exclusively with a religious‘education and transmit the ‒Islamic scholarly tradition. keeping this point in mind fair judgement should be made not through an external criteria or by comparing it with general education. But, instead it should be according to the goals and objectives set forth by the ulema and students of madrassah education for themselves. As the former head of Dar ul Ulum Deoband, in India,

the late Qari Muhammad Tayyib, maintained: ‒When people criticize the madrassah syllabus, they forget that the aim of the madrassah education is different from that of a modern school … The only way topass judgement on the madrassah education is to see how far they have been able to achieve their own aims, such as inculcating piety, promoting religious knowledge, control over the base self (tahzib-i nafs) and service of others. Therefore, no suggestion for reform of the syllabus which goes against these aims is acceptable (Sikand,2006).

This is apparent in the writings of many ulema 'like, Ashraf Ali Thanavi (d. 1943), aleading early 20th century Deobandi alim:It is, in fact, a source of great pride for the religious madaris not to impart any secular dunyawi education at all. For if this is done, the religious character of these madaris would inevitably be grievously harmed. Somepeople say that madaris should teach their students additional subjects that would help them earn a livelihood, but this is not the aim of the madrassah education at all. The madrassah education is actually meant for those who have gone mad with their concern for the Hereafter (Jin ko fikr-i akhirat ne diwanakar diya hayI(Ibid)).

It is highly ironic that, all madaris are criticized and generalized as ‒backward and reactionary. They are ridicule by its detractor, both Muslims and others as ‒conventional‖ and narrow-minded. ‒They are seen as a major burden on Muslim society, consuming much of its meagre resources, and a stumbling block of the progress of the community(Ibid). Their curriculum and method of teaching is taken as useless 'in the present day perspective. According to their point of view of useful knowledge is that, the output of which is that their graduates participate effectively and successfully in the modern economy. They assume that madrassah education teaches opposite philosophy from the one taught by the Holy prophet(PBUH), to acquire both divine and secular knowledge, and insist upon to acquire knowledge imparted in madaris only, and says that acquirement of scientific and technological knowledge is un-Islamic. Therefore, they make large segment of society prone to poverty.

This is something highly unjust, because as the case study of madrassah education system from Punjab and others have nullified this perception. Hence, the generalization is misleading. The madrais in Punjab are now different from their predecessors in British India, before partition, though there some who are working on the same conventional methods. Andabout the general character of the madaris as being conservative, they are justified in their stand that, madaris are the custodian and guardian of Islamic orthodoxy, they are the inheritors of the Islamic orthodox 'tradition. It has multiple understanding, historical constructions and constantly evolving, but the ulema generally regard it as unchanging and fixed. That is the point, where many ulema are convinced that there is no need to reconstruct different aspects of ‒existing madrassah education. Because, madaris in the past have been producing great Islamic scholars therefore, there is no need for any change even today.

If the madaris are not producing pious, God-fearing and socially engaged ulema today, the fault lies in the declining standards of piety and dedication, the increasing materialism and the consequent straying from the path set by the pious elders, and not in the madrassah education

as such, which is considered as largely adequate and not in need of any major reform. As Maulana Muhammad Akram Kashmiri, and Mulana Sufi Muhammad Sarwar, professor of Hadith and a Deobandi scholar argue: The present day decline in madrassah education is not the fault in the curriculum, but the result of negligence on part of the students; lack of expertise in the required fields and carelessness of the students and lack of commitment and hardworking (Kashmiri,2013). The present study is an endeavor to explore and analyze the possibility of a meeting- point between concept of tradition and modernity in Islam with madrassah education by the reconstruction of institutional and conceptual aspects of madrassah education.

Compatibility between Tradition and Modernity and Islam

Generally, modernity has relevance to Islam in certain spheres. The study briefly discusses in this section some root notions of traditions and modernity of Islam with madrassah education and try to establish, in principle a working relationship between the two. In order to pave the way for reconstructing the conceptual and institutional aspects of madrassah education. In spite of the fact that modernity is an abstract concept, still it is a constantly moving dynamic process. There is no denying in a fact that we need knowledge of facts as well as of values to steer through life in this world. It was to cope with this situation that Allah gave Hazarat Adam the knowledge of things Celestial as well as that of the essence of all things of the terrestrial world, where he was destined to live (Siddiqui, n.d). The terrestrial knowledge was necessary to survive in this universe, because angels were not supposed to live on the earth. Therefore, Allah bestowed Hazarat Adam with both kinds of knowledge's. So, there could not be any separation between the two domains of knowledge. Human reason cannot arrive at ultimate truth without the aid of Revelation. It is Revealed Knowledge that endows a sense of purpose and direction to the knowledge acquired by man with his own observation and intellect. It provides it with a spiritual perspective and a holistic conception of life

Root Notions of Modernity

As discussed in earlier section of the study, modernity originates with the rise of science as an intellectual and social force, but generally it is regarded as a revolt against tradition and authority of all kind, especially the religious one. But the present study has taken tradition and modernity as complementing each other. The scholars both orientalists and Muslims are engaged in a tussle to develop an approach that could either remove or justify a clear cut dichotomy between tradition and modernity. According to their point of view, modernity is natural response of Enlightenment thought, but here the researcher takes point that, the characteristics which are identified with modernity and Enlightenment are already present in Islam. Only, drawback lies with ulema and contemporary scholars, who are hesitant to re-examine the intellectual traditions of Islam with madrassah education. For Enlightenment thinkers, reason was a search light piercing the darkness of tradition breaking through a fog of ignorance to illuminate the truth. The pioneers of the Enlightenment might be excused for dramatizing the clash of reason and tradition or reason and revelation so starkly: they were engaged in a battle for liberty of thought, in which their lives were sometimes at stake. But in so portraying the conflict of reason and tradition, Enlightenment thinkers perhaps failed to recognize the degree to which they were themselves, rooted in the traditions from which they

claimed to have escaped (Ibid).

This debate and argumentation among ‒traditionally educated scholars‖ in the Islamic world disagree on the crises that trouble modern Muslim societies and how best to deal with them, and this has gain momentum since 9/11. Through an analysis of the work of a number of scholars belonging to different schools of thought in Islam, this study examines some of the most important issues facing the Muslim world since the late nineteenth century. Important out of these consist of the challenges to the basic claim of a long established scholarly consensus, developing conceptions of the common good, and discourses on religious education, the legal rights of women accompanied by social and economic justice and ongoing wave of violence and terrorism. This across-the-board study by a leading scholars of Islamic intellectual history provides the profundity and the comparative perception necessary for an understanding of the upheaval that characterizes contemporary Islam(Zaman,2012).

The scholars are off the view that tradition and modernity are social constructs that elude water tight definitions by virtue of their temporal connotation (Wafula,2011). Consequently, there are divergent views as to whether modernity and tradition should be conceived as dichotomies or rather as two sides of the same coin in the light of a dynamic society (Ibid). Generally, modernity is taken as a whole societal progression which brings political, social, economic, cultural and technological changes. This point is remarkably explained and observed by many scholars, among whom Giddens' observation is outstanding; he maintains that modernity means the advancement of civilizations from primitive to advanced stages as aresult of evolution of knowledge through industrialization and capitalism, the height of whichis postmodern recent state of globalization (Giddens,2002). The Western scholars admit that modernity is identified with such values as realization of democracy in its true sense, which is put forward by people who use their intellect, and think about their where about, this awakening was the result of such mega events in Europe as Industrial Revolution in Western Europe of mid eighteenth century, and the French Revolution of 1789.

The current phase of modernity is accompanied by globalization and enlightenment. The dominating features of enlightenment are, individualism 'means one is free to make choices for positive advancement. In contrast to this, scholars argue that societies, who tend to stick to traditions have some specific values like interdependence, mutual co-operation, understanding and spirit of general welfare. They follow customs and traditions, shared beliefs, enjoy family gatherings, sharing food, moments of joy and sorrow, preparing their children to learn life skills (John Macionis& Ken Plummer,2008). Western Scholars like (Chabal, Daloz and Oommen, 1999) contend that societies experience changes gradually; they can be traditional and modern at the same time, just like human approaches. Indeed, as Arce and Long examined and as discussed above modernity relates to present time while tradition is usually synonymous with the past, so both the concepts areinterrelated (Arce& Long. 1999).

Re-construction of tradition and modernity can supply skills, and traditional values can supply sources of legitimization which are capable of being utilized in pursuit of new goals and with new process (Gusfield, 1967

). Similarly, they observe that: ‖Just as tradition is renewed, created and discovered, in the same way, modernity as an objective towardswhich men desire emerges in some specific historical guise (Ibid). The Muslim societies encounter with modernity has generated varied experiences, one being that of total distraction to acknowledgment of progress and improvement‖ in their political, economic, social structures. Muslims mostly perceive modernity in terms of Western modernity and vary in their views on its relevance and compatibility to Islam. Muslim modern trends range from reform to total rejection of either tradition or modernity. Discourses on reform also differ in their perception of modernity and tradition (Masud,2009). This paper studies re-construction of tradition and modernity, as one of the Islamic reform discourses. It is an interactive discourse that framed the concept of compatibility between modernity and tradition. The first discussion, time and again described as revivalism and reform persists from pre-modern times (Voll, 1982). It calls for the revival of the practice of the ancestors (salaf), the first three generations of Muslims, and reform of religious practices such as visiting of graves for intercession, fertility, health, and prosperity, celebrating birth and death anniversaries of saints, and adherence (taqlid) to schools of law. The Wahhabi movement in the Hijaz revived this discourse in the late eighteenth century, and it survives today in various Salafi movements. This approach gave way to reform discourses, as it was centered on the theme of self-criticism and individual responsibility. Extreme and radicalized shape of this discussion in the twentieth century, on the other hand, popularized opposition to modernity.

The second discourse regards adherence to tradition and religion as the main cause of backwardness of Muslims. It is a non-religious approach, sometimes also called Western modernist ‘, or simply modernist discourse. The writers like, Masud analyzed this approach in a very comprehensive way, and gave the example of Mustafa Kemal Ataturk (d. 1938), who put an end to the Ottoman caliphate, closed religious institutions and adopted European codes, is often mentioned as an example of this discourse. This approach is not essentially anti-religious but does not derive its justification from Islamic tradition.

The third discourse, the focus of this study, is generally designated as Islamicconcept of modernity (Rahman,2000) as it aims to root modernism ‘in Islamic tradition. It shares with the other two discourses the urge to reform Muslim society but disagrees with their rejection of modernity or tradition. Instead, it affirms that modernity is compatible with Islam, and anew Islamic theology is required in order to justify this compatibility. This is necessary also because, during its interaction with others, it realized that other discourses rejected modernity or tradition because of their inefficient methods of reasoning.In Islam, theology had evolved historically as a methodological framework to deal with intellectual challenges. Modernity posed challenges to which the old theology could not respond. This theology not only refused to recognize these challenges but also rejected modernity. Islamic concept of modernity, therefore, called for a new theology. Despite its pivotal significance, this issue has not been studied properly.

Traditionalist ulema and the challenges of reconstruction of tradition and modernity with madrassah education

As discussed earlier, the reconstruction of different aspects of madrassah education differs among different schools of thought in Punjab. Many traditionalist (conservative)ulema as Maulana Ashraf Ali Thanvi, maintained that their elders (buzurgs) have developed madrassah education on solid basis with utmost perfection, it is based on Islam, and Islam being ultimate truth, so do not leave any room to learn from others. Others agree, to reconstruct conceptual and institutional aspects of madrassah education with some degree of check and balance. So that the purity of religious education is not diluted. Madrassah are meant to train religious specialists; therefore, secular subjects should not supersede the religious subjects. Instead, where students could learn to read and speak elementary English, perform basic mathematical problems, have basic knowledge of social sciences, and is enough for them. They call it a balance combination. Any other combination or (Jamia tul Mohsinat, 2013). reconstruction of conceptual aspect will burden the students and they will not be able toconcentrate on their real objectives.

This has given rise to another related issue, which is that of holding authority to conclude what comes under the realm of religious knowledge, within the limits set by the Quran and the Prophetic Tradition, is Islamic. The traditional ulema through madrassah education still holds the authority to interpret Islamic foundational texts. On the contrary, propagandist of reconstruction and reforms consider both secular and religious knowledge as equally important. They assume that, like if a pious Muslim scientist, researching the human cell or the stars in order to discover the laws of God, is on equal footing with an as much an alim as one who has devoted his whole life to the study of the hadith(Abbas,2014) However, the challenging needs and demands of the contemporary times and westernization has compelled even rational/conservative ulema to think about reconstruction of different aspects of madrassah education because their graduates have to face tough competition, when they go out for seeking job in Punjab and elsewhere and particularly as a result of pressures from within the community as well as from the state and the media (Ibid).

Reconstruction and response of different schools of thought

The quandaries that escort reconstruction are well demonstrated by the Deobandi school of thought, ‒they stress conformity to traditional understandings of Hanafi fiqh, and they tend to see the solution to all contemporary problems as lying in a rigid adherence to past fiqh formulations (Ibid). New interpretations of religious text are seen as wrongful innovation'. However, there are Deobandi madaris like Jamia Ashrafia, Lahore and Jamia Imdadia, Faisalabad in Punjab, who favor reconstruction of few aspects of reform in madrassah education. Jamia Salfia, Faisalbad, Jamia tul Mohsinat Lahore is in favor of broader reconstruction of conceptual and institutional aspects of madrassah education.

Similarly, there is dire need to reconstruct the teaching methodology of Islamicjurisprudence or fiqh. It occupies a central place in the present madrassah curriculum of all schools of thought. There should not be practice of blind taqlid of jurisprudential precedent and the present study argues that fiqh must continue to evolve over time, for as conditions change and new issues emerge, new fiqh responses must be articulated, through ijtihad to examine matters afresh and

to take into account new developments. Similalry, it is without doubt (Sikand,2006)that the subject of faith (aqa'id) and worship (ibadat) and other areas that are specifically covered in the Qur'an, there can be no ijtihad, for these are eternal. However, in major areas in the domain of social transactions (muamalat) one must he says be open to the possibilities of new interpretations.

Reconstruction of tradition and modernity of Islam in levels of madrassah education in Punjab (Pakistan)

As regards reconstruction of institutional aspects of madrassah education the study analyzed the same pattern has also been put forward by Ghamidi should be mainly divided intotwo levels:

1–Primary education (until age 18/grade 12) with the aim of achieving purification and civilizing of the lower self (tehzeeb-e-nafs)(Ghamidi)

2-Specialised/higher education where research and critical reasoning skills are the primary focus. There is no need to set a-priori objectives for the latter (Ibid,1/5). Until primary level/ gradeV, the students should learn ethics, to develop in them strong sense of humanism and civility (Ghamidi,2006).The inculcation of universal ethical values in children is realised first in family, then through cultural tradition (tehzeebi riwayat) and last by the teacher and educational system(Ibid).

But, the study here differs with Ghamidi, on the point that education that is impartedat primary level in madrassah education system of all schools of thought already possesses the above mentioned characteristics. The first lesson that is taught to students is that of humility, modesty and obedience, respect for the elders and care towards younger ones. But, in addition to Islamic studies, the study of ethics/universal humanism could be added as a separate subject. The critics have an argument that at primary stage, the learning of doctrinal sources and fiqh is very painstaking, but the curriculum of madaris of all schools of thought reveals that the primary level course of study is very loosely structured and whereas Ahl-i-hadith school in Punjab, do not have primary level and start classes from Sanviya Aama (Matric). There is validity in a point that specialization stage should logically appear later, after a broad-based primary education. As in general education, even at primary level all subjects are taught like general science, social studies, mathematics, drawing, continued till

However, the study does agree with a point that, to remove the current anomaly, it is sensible to create uniform education system till 12th grade, and afterwards, student should select field according to their aptitude, either madraasah education system or general education. This system if realized properly, with the consent of all schools of thought will improve social harmony in society and will eradicate schism, violence and sectarianism prevalent in the society today (Ibid). The reconstruction of tradition and modernity with madrassah education aims at imparting religious education in such a way as to face the intellectual challenges of modernity.

Reconstruction of tradition and modernity of Islam with Globalization

Globalization is a powerful phenomenon, which has taken all aspects of social, political and economic spheres under its umbrella. So, it's not possible that Islam, Islamic societies and as a result madrassah education could stay aloof from this universal phenomenon. Globalization is one of the fruits of modernity. So, the tradition and modernity of Islam is bound to change the face of madrassah education as well, especially its institutional aspects which includes leadership/management style, teacher 's quality, curriculum design, monitoring and evaluation system. Conceptually, it is affected by cross border infiltration of ideas and new techniques.

In Maududi's discourse, knowledge and proliferation of knowledge is an instrument to reclaim the global power of Muslims. For Ghamidi, knowledge is value-neutral and an objective in its own right but by implications, it helps in the social revival and moral building of society. In the first chapter of the study, it is stated that Islamic modernity is response of rapid industrialization, globalization and evolution of the Muslim societies. In this backdrop, it is seen that the neighboring Islamic countries, like Bangladesh, ulema have taken full advantage of the economic globalization. The Pakistani ulema's views on globalization are informed primarily by what it represents in its cultural manifestations life styles, dress, music, the role of women, TV, DVDs, and bill boards with suggestive pictures and messages (Ahmad). The ulema of madaris education comprehended the significance of economics of Globalization very late, that how it affected Pakistan or the Islamic World. –Some linked the globalization movement to the Jewish conspiracy in order to control the resources of Muslim societies and to subvert their traditional cultures with the collaboration of the local, westernized elite. The Western control of the Arab oil resources and the US invasion of Iraq were frequently mentioned by the ulema in their discussion on globalization (Ibid).

It is seen that, after a short time the Islamic forces in Pakistan, affiliated with madaris of their particular school of thought were the first hand benefactor of Globalization. The social role of madaris was enhanced as a result of retreat of the state 's failure to provide education to all population and, failure to become social welfare state. The madris along with political affiliated parties, created –self-help societies, interest-free micro-credit facilities free book banks for poor students, and free clinics.

 The most spectacular example of this was provided after the massive earthquake of 2005 in the NWFP and Kashmir when both the Islamist and Jihadi organizations were able to reach the most difficult mountainous terrains and established camps for relief operations with funds collected from both local supporters and global networks. The Islamic organizations 'relief and rehabilitation work in the affected areas far surpassed the efforts of both the government and the secular NGOs (Ibid). There is another, area where ulema and their affiliated madrais and other educational institutes have taken fullest advantage of era of Globalization, is its linked to state liberal policy of privatization of educational institutes, specifically during the tenure of Bhutto in 1972. As a result, number of Muslim NGOs, out which the prominent one is that of Dr. Farhat Hashmi 's᾽ Al-Huda network, Dr. Tahirul Qaudri's Minhajul Quran, Hafiz Muhammad Saeed of Markaz Al-Dawa-wal-Irshad have a chain of thousands of elementary

and secondary schools, along with colleges, universities, medical, business and law schools inside Pakistan and abroad, like those of Al-Huda in Canada and Minhaj –ul- Quran claim to have branches and networks in 90 countries around the globe. In addition to running hundreds of traditional madaris and a modern Women madrassah, the Jamat-i-Islami, stepped in the field of marketing and business management to cater the needs and demands of the contemporary society, and global market train executives to run these institutions through training workshops and short courses. It isalso seen that the Ahl-i-hadith and Barelvis are taking full advantage of the fruits ofGlobalization, but the Deobandis seems little hesitant, because they have been strong advocate of madrassah education. So responding to build modern educational institutes would undermine the importance and utility of madrassah education according to their convictions. But, now there are few exceptions like Jamia Ashrafia is establishing chain of schools and colleges (Ashrafia Girls College, offering both systems of education and Hadiqa tul Noor System offering O-Level/A-Level along with religious education.The ulema have been strong opponent of the cultural aspects of globalization,‖ but on the hand they are first hand benefactor of the modern technologies of cultural dissemination,‖ often linked with the processes of globalization. The Islamic centers in Pakistan are fully utilizing these instruments of modern communications technology.

The private TV channels, like Q TV and Peace TV are giving equal opportunity toexpress their point of view, by engaging in discussions with neo-liberals and neo- traditionalists. The ulema of madaris, appear on programmes like Alim online, with prompt authentic replies have enhanced their prestige and given rise to new form of studio based religious authority. These channels have generated viewership from amongst middle and lower middle class Muslim families in South Asia as well as in the West. It is also an interesting U-turn on part of ulema stance regards media, previously they label it as un- Islamic, but now they make regular appearances on TV. And, it has become a trend that different schools of thought in Islam have established their own private TV networks. As discussed in the previous section of the study. The large madaris and their ulema through developing own websites, convey their messages, reports on current religious and political controversies, s p e e c h e s and statements of their leaders, religious decrees, and the situationin Afghanistan, Kashmir, Iraq and Palestine, has become a permanent feature.

Apart from TV coverages, Dr. Farhat Hashmi and Dr.Tahir ul Qadri took full advantages, and their websites are adorned with wide range of religious, social, political, and ethical issues. She has step into a field which was earlier dominated by male ulema, in this respect s h e h a s s e t a n e w p r e c e d e n c e w i t h h e r c h a r i s m a t i c a n d c o n f i d e n t p e r s o n a l i t y supplemented by comprehensive religious and contemporary fields. In case of Dr. Tahir ul Qadri his political speeches, and Fatwas have viewership at home and abroad.

Madaris and Globalization

The madaris are the custodians of the tradition of religious learning, they performed monumental task by bringing education to grass root levels of the society and made it accessible to all segments of the society. The madaris have created exclusive ─ networks of

communication‖ in the society. The madaris are interlinked since medieval Islamic periods. The same tradition is inherited by contemporary madaris in Punjab (Pakistan). The nineteenth and twentieth century witnessed the cross border infiltration of ideas among madrassah network and it provided some basic infrastructure to various religious and political movements, reformist, anti-colonial, and ‒nationalist. The study explored two kinds of approaches, like the one established in the Ottoman Empire, the leading madaris were properly institutionalized and well-guarded by the state, while their counterparts in South Asia, were establish through private initiatives, therefore they were more sensitive to towards self-autonomy in relation to state.

In this backdrop, the madaris are also the originators of the much celebrated globalization phenomenon of the contemporary times (Noor,2008).The only difference between earlier and present day globalization lies in a fact that, currently flow of capital comes in terms of globalization, while earlier it was the infiltration of ideas and in fact the most extraordinary shape of transnationalism stemming underneath(Ibid), even at the lowest levels of education, the madaris introduced its students to an awareness of the wider world. The students at the madaris hail from different regions; the friendships molded here, which are often for life, broaden their horizons and facilitate travel. The teachers have usually studied in various other madaris often completing their own education in one of the major centers of learning in the wider region or abroad, and the more ambitious students follow in their footsteps.

The nineteenth and twentieth centuries, saw the rise of Deoband and the Nadwat al- Ulama seminary at Lucknow, which were modern and far ahead from their predecessors, enjoys proliferation and specialization of knowledge. The students from inside and South Asia were attracted to these seminaries for seeking knowledge. The contemporary example is that of Abu Nur institute in Damascus (established by the late Ahmad Kaftaru, Syria 's mufti and a Sufi of the Naqshbandi order), and the seminaries of Qom in Iran, equally attracts Sunni students to its fold because of its high standard and excellence of knowledge (Ibid).

Conclusion & Discussion

The debate undertaken in this study clarifies that Islam is a dynamic religion, therefore, religious education that is imparted in madaris is not obsolete and stagnant, insteadprogressive and rich. As tradition is the medium of transfer of knowledge, so is modernity, the evolution of knowledge. The present study found that there is no dichotomy between tradition and modernity, instead both complement each other. Flaw does not lie with madrassah education instead failure of its actors to carry out it properly. The reconstruction is needed in the spheres of conceptual and institutional aspects of madrassah education with tradition and modernity of Islam. Its methods of teaching and curriculum needs updating. We have to treat the problematic areas of madrassah education and have to address issues which are causing fundamentalism and militancy. The streaming of madrassah education with general education is not the solution, instead will lead to more problems. Tolerance and liberal mental approach is needed to continue with the Intellectual Islamic traditions through the medium of madrassah education. He

madaris are epitome of modernity in a sense that as discussed above globalization phenomenon which is championed by the West, also has its root in madrassah institution.

The madaris are the initiators of globalization, through infiltration of ideas, methods and methodology in the medieval Islamic period through travelling scholars and teachers, in contemporary times through media, and e-following.

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For many Asian students, the great mosque schools of Mecca and Medina or the Azhar in Cairo long were considered highly desirable destinations, and most of the founders of new madaris had in fact studied in one of these centers. The different regions of the Muslim world were connected with one another through these centers. The annual pilgrimage to Mecca and Cairo 's privileged position in book printing consolidated andstrengthened the communication networks emanating from these cities.

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--He proposes that the aim of imparting ethics is a spiritual exercise rather than a political one. At a higherlevel, the aim of education must be restricted to producing specialization and research skills in all fields of human activity, than producing an army of Islamist Intellectuals‖ tailor-fit for a political agenda.

-Middle and secondary levels, which in turns leads to pre-medical, engineering, or Fine Arts. Similar is the case in madrassah education specialization is achieved with every passing level. s needed 2/5;accessed at:http://www.youtube.com/watch?v=Yc1DSmD5xEY.

--The impact of economic globalization as represented by the growth of the export-oriented garment industry,foreign aid, and the influx of international development agencies and the NGOs.

--In their own way they contributed to the integration of the Muslim world, bringing hitherto marginal localities within the orbit of a global system long before the term globalization 'became commonplace**.**

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