

Inside Madrasa: Life within Jamia Khair ul Madaris.

Fakhar Bilal

Assistant Professor

Department of History

Quaid-i-Azam University, Islamabad.

Abstract

It is always believed that life within madrasa and outside madrasa are two different and unique things. Some of the authors and researchers do believe that life is very disciplined and some opine that its regimented life. But for understanding the life inside a madrasa one has to look into the routine and daily matters and affairs of them. Here I provides an insight into the religious life of Jamia Khair ul Madaris and explain how religious life within a madrasa operates and how an individual teacher and student spends his time in learning religion in his routine life at madrasa.

Key words: Madrasa, Multan, Islam, Religion, Pakistan

Training and Routine of Maulana Khair Muhammad

The spiritual journey of Maulana Khair Muhammad received much influence of Maulana Asharf Ali Thanvi and Maulana Khair Muhammad also gave permission (*ijaza*) to some disciples to take *bait*.¹ Maulana Khair Muhammad spent a life which many people find difficult to live and he divided his day into different activities till his death in 1970. After offering each prayer in the mosque of madrasa, Maulana Khair Muhammad had a different routine. After the *Maghrib* prayer, he used to sit in *Dar ul Hadith* of madrasa for sometimes to have discussions with teachers and students of madrasa.² He used to have his dinner after the *Maghrib* prayers and always some guest were around to meet him after *maghrib and Isha* prayers.³ After *Isha* prayer, Maulana Khair Muhammad

immediately preferred to go to bed without wasting time. Maulana Khair Muhammad used to wake up for *tahajud* and use to listen one *para* of the Holy Quran from Maulana Manzoor Ahmad who was his student and till today serving as *Shaikh ul Hadith* of Jamia Khair ul Madaris.⁴ After *Fajar* prayer, he used to have his breakfast. After breakfast, Khair Muhammad had a routine of revising his subjects which he used to teach in madrasa and it was *Bukhari* which he regularly taught to students in Jamia Khair ul Madaris.⁵ Maulana Khair Muhammad taught in female section as well. During the daytime, he would be busy in routine matters and affairs of madrasa administration, teaching, responding to letters and meeting guests.⁶

The life at Jamia Khair ul Madaris was different when it was in united India at Jalandhar but since partition it has changed. Since partition and after relocation of Jamia Khair ul Madaris in Multan, Maulana Khair Muhammad had a daily routine of holding a *majlis* in which Maulana Ashraf Ali Thanvi's *malfuzat* and writings were read. This *majlis* was a permanent feature after *Asar* prayer in madrasa mosque for half an hour except Friday which was a holiday in madrasa.⁷ This daily *majlis* was a manifestation of Maulana Khair Muhammad's respect and reverence towards his *sheikh*. In this way, Maulana Khair Muhammad recalled his own days spent with his *sheikh* and imparting knowledge to his students and teachers.

Maulana Khair Muhammad not only followed the path of Maulana Ashraf Ali Thanvi in serving Islam but also brought many people in the circle of *murids*. This relationship of Maulana Khair Muhammad as *pir* with *murid* has received different narratives and explanations from his followers. I will explain a few of these *kirama* connections narrated by *murids* themselves. Syed Qamaruddin Ahmad of Dera Ghazi Khan narrated that his connection to Maulana Khair Muhammad was established in 1942 in Jalandhar through letters.⁸ Syed Qamaruddin Ahmad said that he started offering his payers regularly after becoming *murid* of Maulana Khair Muhammad and grew his beard. The day he came under the influence of Maulana Khair Muhammad he started following *Sunnah*, love

and respect for religion, fear of Allah and thinking of the World hereafter became his regular thought. All this happened after he was under the shadow of Maulana Khair Muhammad's guidance.⁹

Another incident of Khair Muhammad's *kirama* was about the foresight of Maulana Khair Muhammad's own death. Maulana Khair Muhammad wrote a letter to Maulana Zahoor ul Hassan, *Muhtamim*, Khanqah Imdadia, Thana Bhavan on October 1, 1970 and after twenty days he passed away.¹⁰ Maulana Khair Muhammad wrote to the *muhtamim* that you have made my *murshid's* place alive and I am about to board the ship for final destination without any luggage. I need your kind prayers.¹¹ Maulana Khair Muhammad had a lot of respect and reverence for Thana Bhavan and Maulana Ashraf Ali Thanvi. On the day when wife of Maulana Khair Muhammad passed away and on that day Syed Salman Nadvi and Maulana Ihtsham ul Haq Thanvi both were present in Jamia Khair ul Madaris, Multan. Maulana Khair Muhammad requested Maulana Ihtsham ul Haq Thanvi to lead the funeral prayer and apologized to Syed Salman Nadvi that you are present here but I want Maulana Thanvi to lead the prayer because he has a *nisbat* to my *Shaikh*.¹²

Maulana Abdul Aziz, *muhtamim*, Madrasa Arabia Ishat ul Uloom of Chishtian was *khalifa* of Maulana Khair Muhammad as well. He completed his *Daura I Hadith* under Maulana Khair Muhammad. He narrated his few memories from the correspondence which he had done with Maulana Khair Muhammad. Maulana Abdul Aziz narrated that Maulana Khair Muhammad always advised him on matters whatever he asked and wrote to him. Maulana Abdul Aziz mentioned that Maulana Khair Muhammad advised him to review his *aayub* on daily basis and look for solutions to correct them.¹³ Maulana Abdul Aziz further said that Maulana Khair Muhammad advised him that never do that work on which your teacher is not happy.¹⁴

The daily routine and life of Jamia Khair ul Madaris changed after partition. Maulana Khair Muhammad followed the

footsteps of his *sheikh* in setting up Khair ul Madaris in Multan. His training and adoption of customs he established in Khair ul Madaris manifest Mulana Ashraf Ali Thanvi's training in his personality. Khair Muhammad's madrasa administration and style of running madrasa in Multan shows what he has seen and practiced at Thana Bhavan during his visits to pay homage to his *sheikh*.

While looking into the inner life and world of madrasa it would be sufficient enough to divide the life and activities into three different circles as community life, teacher's life and student life and it will also help us in understanding the spirit which Maulana Khair Muhammad has infused into Khair ul Madaris through his experience and learning at different places including Jalandhar, Deoband and Multan.

Teaching Methodology of Maulana Khair Muhammad

Maulana Khair Muhammad taught for a long period of fifty-five years.¹⁵ Since his graduation in 1915, he taught at various madrasas until 1931 when he established his own Jamia Khair ul Madaris in 1931 in Jalandhar. Maulana Khair Muhammad was very keen on taking a record of student attendance to make it sure that students were not missing their lessons and if someone was absent, he had to explain the reason for his absence. For making students more attentive and interactive during lessons, Maulana Khair Muhammad used to ask them questions and sometimes asked them to read text etc.¹⁶ Maulana Khair Muhammad used to teach students in simple and easy language so that students could get maximum out of their class lectures and lessons.¹⁷ Another important feature of Maulana Khair Muhammad's training of his students and colleagues was to bring them closer to religious books, their readings and *adab* of these books.¹⁸

Teacher life and Routine

Daily routine and life of the madrasa, alike for students and teachers, starts an hour before sunrise with preparation for the early morning prayers.¹⁹ After offering *fajar* (morning) prayer

students remain at the mosque to read portions of the Quran. Someone from the teachers or an employee of *Dar ul Iqama*, as Ebrahim Moosa has pointed out, makes a round in the various residence quarters to alert students to get ready for *fajr* prayers.²⁰ Teachers and students offer five times prayers at the madrasa mosque together so that they can interact with each other. Teachers at madrasas are kept busy in academic and administrative duties both. After *fajr* prayer and before the start of classes teachers and students return to their residences, some go for walks, some for exercise before returning for breakfast and getting ready for classes.²¹

Khair ul Madaris earned its repute and stature because of its teachers. Maulana Khair Muhammad re-established Khair ul Madaris in 1947 and besides him Maulana Abdur Rahman Kamilpuri of Saharanpur was requested to teach in the first year.²² But slowly and gradually expansion of Khair ul Madaris was in demand of more staff, faculty and teachers to be available to students. This expansion of madrasa also increased number of teachers too. Khair ul Madaris which started with two teachers in 1947, in short span of four or five years, it had twenty-one teachers who taught four hundred and forty-eight students.²³ Out of these four hundred and forty-eight students one hundred and thirty students were boarders and Khair ul Madaris used to take care of their boarding and lodging requirements.²⁴

The life of a teacher or *alim* was somehow a role model for the students and therefore teacher was considered central point for all activities. The concept of community life was to help and facilitate the others. In the madrasa world it is the administrative apparatus and teachers who could do this. Students were part of the community but always on the receiving end. Teaching and training of students in madrasa has always been producing an *alim* for the future and this training and teaching was not only formal teaching of books but informal training of students to learn many habits and moral values, *adab* which they would carry with them once they graduate from madrasa. The formal training and teaching of students was followed as per official instruction of the Nazim

office for each department who has been responsible for maintaining good code of conduct and discipline in each department.

Maulana Khair Muhammad was very keen on building good habits and values in the students of Khair ul Madaris. Nourishing all these traits and abilities in students was part of madrasa life. Maulana Syed Asad Madani visited Jamia Khair ul Madaris on the invitation of Maulana Khair Muhammad. Maulana Asad Madani entered Dar ul Hadith to visit it and Maulana Khair Muhammad picked his shoes and brought to the next door from where the exit was going to other buildings.²⁵ Maulana Khair Muhammad showed this respect and reverence because of Maulana Hussain Ahmad Madani's *nisbat*.

Appointment of Teachers

Maulana Khair Muhammad was keen to appoint teachers who had followed Deobandi *maslak* and have excelled in their expertise and skills to provide good religious education to students in Khair ul Madaris. Maulana Khair Muhammad was always cautious before appointing teachers but once he had appointed someone, he always trusted him.²⁶ The role of Jamia Khair ul Madaris could be determined in different ways. Maulana Khair Muhammad and his able team of teachers mentored generations of students coming to get religious education. Maulana Khair Muhammad was always very careful in appointing and training the teachers at madrasa because he was of the opinion that these teachers will train the next generations who will represent Jamia Khair ul Madaris. One major aspect of student learning and training was to follow Deoband's pattern for preparing them to go in field after graduating from madrasa and continue serving Deobani tradition.

Attendance and Leave of Teachers

The office of Education (*Daftr Talimat*) has been responsible for maintaining the attendance record and registers of students and teachers both.²⁷ The office would collect teachers monthly

attendance on 30th of each calendar month.²⁸ The same Education office maintained the record of leaves of teachers and students. The teachers application for leaves are sanctioned by the *muhtamim* of the madrasa and if approved it would be communicated to the concerned department where that teacher taught.²⁹

Teachers were provided residences on the campus so that they might be available to students when they require some guidance or assistance and to do other administrative duties assigned to them on routine basis. Teachers were entitled to three types of leave during the academic year from madrasa which included concessional leave, sickness leave and occasional leave.³⁰ The staff could avail concessional leave of full day, while office and administrative staff would have only Friday off and staff working in *matbakh* (kitchen) could not avail this leave because they were required to work full time.³¹ The sickness leave was only for one month and available to all staff and faculty while occasional leave has been only for twenty days.³² Besides this any leave or absence would be deducted form the monthly salary unless someone has been sent on official assignment from madrasa which would be counted as work.³³ Teachers promotion was always conditional to their teaching performance and results of the books which they had taught at madrasa.³⁴

Instructions for Teachers

Maulana Khair Muhammad gave many instructions to teachers for following them in their routine at Jamia Khair ul Madaris. These are some of the instructions:³⁵

- a. All teachers should understand that imparting religious education will get big rewards at the Final Day.
- b. Besides teaching, all teachers should take care of building student's moral character and if needed should advise students of do's and don'ts.
- c. Teachers should devise lesson in an easy way so that students can grasp it and learn it easily.
- d. If students ask or say some reasonable thing, it should be

- addressed and heard instead of keeping with your course of action.
- e. Teachers should have a strategy to bring all students equal in lessons either bright, weak, dull or those who are slow in getting and picking up lessons.
 - f. Teachers should not be harsh towards *hifz* students because sometimes students may leave their studies and be disheartened.
 - g. Teachers should never be expecting of any rewards and benefits from students. There should be no discrimination among poor and rich students.
 - h. Teachers should be the role model for teaching and training students about *Shariah*.

Student Life and Routine

Teaching young people both the knowledge and the practice of a moral life has been fundamental purpose of the madrasas of South Asia.³⁶ The life of madrasa students has been meant to be the training for a practical religious life. This practical training has been part of learning and internalizing spirituality and discipline in oneself.³⁷ Madrasa life is centered on one's self formation and prayers has been inescapable part of this practice and discipline.³⁸ Students start their day an hour before the *fajar* prayers when they wake up and prepare themselves for morning prayer. Teachers and students of madrasa offer prayers together five times a day in the *jamia* mosque of madrasa.

Madrasa life and environment has been dedicated to train students for the life outside madrasa. For some students, attending madrasa has been a chore; for others, attending has been a choice made for them by parents or family tradition but for majority attending and participating in madrasa life has been a personal and willing choice.³⁹ After *fajr* prayer and before the start of classes some students return to their residence quarters, some go for walks, some for exercise before returning for breakfast and getting ready for classes.⁴⁰ Food is served and distributed at *matbakh* which is located in *Dar ul Iqama* building twice a day. Breakfast is not served but Lunch is provided at twelve noon and dinner between six and seven in

the evening between *maghrib* and *isha* prayer. A weekly set menu is cooked and served to the students who are residing on campus.

The start and end of classes and lectures have been intimated by a bell at Khair ul Madaris. Classes were maintained like college and school with time duration for each lecture. Students at all levels of education had to maintain strict attendance. Khair ul Madaris does not charge any admission fee from admitted students and even arrange for boarding and lodging for needy students from madrasa finances.⁴¹ Academic year at Khair ul Madaris started from six of Islamic calendar month of *shawal* and continue up to twenty of *shaban*.⁴² Teaching and duration of classes would be of six hours daily four hours in the morning from eight o' clock to twelve and two hours after *zuhr* prayer after which till *maghrib* prayer students had free time. During this interval students could go out of madrasa for some shopping, some other tasks or want to play indoor games of their interest inside madrasa.⁴³

The routine of students covers from learning of Arabic and Persian languages as well as hostel life and many other matters.⁴⁴ Muhammad Saeed ur Rahman Alvi, an alumni of Khair ul Madaris has narrated his experience in these words, "Jamia Khair ul Madaris was to teach Persian language to all admitted students in the first year so that student might have no difficulty in coming years of learning. Students were taught Gulistan, Bostan, Pandnama, Nam-e-Haq and also trained in reading and writing Urdu."⁴⁵ Khair ul Madaris has followed few rules and regulations for promoting students from one level to the next like students transferred from Persian to Arabic classes should have secured good grades in their exams otherwise they would have to repeat their courses.⁴⁶

Students of Jamia Khair ul Madaris were not allowed to go and participate in processions here and there. Students of senior courses were only allowed to go and attend processions of other Deobandi madrasas to listen the speeches of *akabir* Deobandi scholars with the permission of Maulana Khair Muhammad.⁴⁷ Even students were not allowed to go to attend professional

orators. Jamia Khair ul Madaris administration used to invite leading scholars for delivering talks to students and staff of madrasa.⁴⁸

Maulana Mufti Abdul Sattar of Samundri wrote about his experience that he remembered his days as student at Jamia Khair ul Madaris during 1949. Students were not allowed to participate in any political or apolitical organizational activities and were not allowed to be members of these organizations.⁴⁹ Maulana Khair Muhammad was very strict administrator and used to maintain discipline at Jamia Khair ul Madaris. A student, once, started distributing literature and pamphlets of a political party in madrasa. His name was immediately stuck off from madrasa registration.⁵⁰

Maulana Muhammad Siddique was from Toba Tek Singh. After completing his middle school, he started his religious education at Jamia Khair ul Madaris in Jalandhar in 1943.⁵¹ After partition, he completed his *Daura-i- Hadith* at Jamia Khair ul Madaris in Multan and started teaching at Jamia Khair ul Madaris. Maulana Muhammad Siddique wrote that he always tried to follow Maulana Khair Muhammad and remained very close to him throughout his life. Maulana Siddique supervised *Dar ul Iqama*, *Dar ul Hadith*, *Daru ul Ifta and Nizamat Talim* during different times.⁵²

Student life at Khair ul Madaris was closely and strictly supervised and watched. This madrasa life is intensely regimented and controlled to teach and instil discipline in students. Whether it was classes, residence or other activities being held at the madrasa premises all were controlled and supervised by the faculty and staff. This was different from public education in other government run schools, colleges and universities where freedom and liberty was at its peak. This regimentation of religious education somehow taught discipline but in fact it also created vacuum between religious and public school education. In this vacuum, a third type of English medium schools added more difference and variety of education came into the market. Therefore, madrasa set up like Khair ul Madaris also established Al Khair public school for

bridging this gap and started English medium education up to O and A Levels. The competitive environment and race for attracting students and masses to choose appropriate schools for their children compelled Khair ul Madaris to establish Al Khair Public school providing religious and English medium education at one single place.

Attendance and Leave of Students

The general student attendance was called twice in a day in the morning and evening and besides this in each class attendance was taken.⁵³ The office of Education (*Daftr Talimat*) has been responsible for maintaining the attendance record and registers of students.⁵⁴ The office would collect monthly attendance of students on 5th of each calendar month.⁵⁵ The application for leave of students were sanctioned by the *nazim Taleemat* and if approved it would be communicated to the concerned department where student were registered.⁵⁶

If some student remained absent for continuous ten days or for fifteen days in an academic year, his/her name would be struck off from the madrasa enrollment.⁵⁷ Those who were boarder students needed to have a permission form the *muhtamim* or in charge *Dar ul Iqama* to go out of the madrasa premises after *maghrib* prayer.⁵⁸

Salana jalsa

Salana jalsa (annual procession or gathering) has been considered a main feature of each madrasa where graduating students have been awarded degree and *dastarbandi* (literally tying of the turban, a ceremony in which to honor graduating students with turbans on their heads those who have completed *Dars-i-Nizami*) was done. In these annual meetings and processions, parents of graduation students have also been invited to observe it and support madrasa financially and morally. Madrasa also invited leading scholars to come and give talks on this occasion.

During the days of *salana jalsa* the class rooms and offices of all teachers were vacated and made available to the visitors for residential purposes.⁵⁹ Once during *salana jalsa* Maulana Khair Muhammad asked Maulana Muhammad Siddique of there left any free and vacant place for rest? Maulana Siddique said no place was free and Maulana Khair Muhammad found a place in the corner of *razakar* room and Maulana Khair Muhammad slept there.⁶⁰

Maulana Khair Muhammad used to take extra care of guests coming to attend *salana jalsa* of Khair ul Madaris. Maulana Idress Kandhalvi had a habit of having cup of tea after *Fajar* prayer.⁶¹ Maulana Khair Muhammad used to bring tea early in the morning from his home for him instead of disturbing helpers and people who were appointed on serving guests. Many ulama admitted that Maulana Khair Muhammad was good a administrator. Maulana Syed Atta Ullah Shah Bukhari said if someone wanted to learn running of a madrasa, he should learn it from Maulana Khair Muhammad.⁶²

Glimpses of *Salana jalsa* of May 1956-April 1957

Salana jalsa is considered a key annual program of each madrasa. This event helps madrasa in getting popular support from the followers of Deobandi tradition. *Salana jalsa* also becomes a source of income for madrasa in shape of cash and kind donations from well off families and parents of the graduating students. *Salana jalsa* also invites leading scholars, *ulama* and religious leadership to address the audience. *Salana jalsa* is usually spread over two days and starts with a keynote address from some renowned religious scholar and invitations are sent all over the country. The students attending Khair ul Madaris not only come from all corners of Pakistan but from abroad as well which shows its commitment to religious education. Students strength and their local, regional, and international background distinguishes Khair ul Madaris from other madrasas in the area particularly and throughout Pakistan in generally.

The proceedings or *rudad* of *Salana jalsa* start after *maghrib* prayer. Annual report and performance of the madrasa is also presented at annual gathering. Annual report briefs audience with history of madrasa, its educational services, objectives and facts in addition, it highlights the constitution or *dastur* of madrasa.⁶³ The annual report for academic year 1956-1957 was presented by Maulana Khair Muhammad to the audience. The *rudad* started with the saying that “Brothers of Islam, you all know that Prophet (PBUH) was having only objective of serving Islam and teachings of Islam to all of us”. Allah Almighty has also said in the Quran “And I have sent Prophet to you to teach you the Book and its teachings.”⁶⁴ Furthermore Maulana Khair Muhammad emphasized the importance of religious education and supported his argument with sayings of the Prophet (PBUH) like “I have been sent as a teacher.”⁶⁵ Maulana Khair Muhammad also narrated services of leading figures like Shah Waliullah and Ahmad Sirhindi for religious education.

Maulana Khair Muhammad explained struggle of Khair ul Madaris that how it started in a mosque in Jalandhar under the supervision of Ashraf Ali Thanvi and earned a very good repute after Deoband and Saharanpur.⁶⁶ But partition of the country became reason of the migration of madrasa leadership and madrasa itself to relocate it in Multan. Maulana Khair Muhammad narrated madrasa timings to the audience that academic year lasted for ten and half month which started from 6 *Shawwal* and finished at 20 *Shaban*.⁶⁷ Throughout the teaching year lessons were arranged for six hours daily, four hours in the morning and two hours after *zuhr* prayer.⁶⁸ Madrasa has been conducting examination for three times in the teaching year after three months, then six months and then at the end of the academic year in *Shaban*.⁶⁹ Examination results determined the promotion and demotion of teachers and also students were eligible on the basis of their results for financial help from the madrasa.⁷⁰

Another important feature of the *Salana Jalsa* has been declaration of annual results of the madrasa students. Madrasa conducted oral and written examination of all students. The

written examination questions for the academic year of 1956-1957 were set by Maulana Rasul Khan, Ex-Professor Oriental College, Lahore, Maulana Shams ul Haq, Ex- Minister *Ma'arif* Kalat, Maulana Zafar Ahmad Usmani of Dar ul Uloom Islamia, Tando Allah Yar and Maulana Qari Fateh Muhammad Panipati of Shikarpur.⁷¹ The oral examination for the academic year of 1956-1957 was conducted by Maulana Muhammad Amin, *Muhtamim* Madrasa Aminia, Jaranwala, Maulana Abdul Qadeer, *Mudaris*, Madrasa Arabia Okara, Maulana Abdullah Raipuri of Jamia Rasheedia, Montgomery and Maulana Abdul Aziz Raipuri, Member *Majlis Shura*.⁷² All examiners examined students in different books like *darja* Arabic, *daura-i-Hadith*, *darja Quran* and *darja tajweed wa Qirat*.⁷³

Annual gathering has also been a source for collecting donations for the madrasa. Maulana Khair Muhammad explained that madrasa had no fixed income and madrasa has no permanent well off families, capitalist or industrialist who support it.⁷⁴ Financial help and donations for Khair ul Madaris came from people who were well-wishers of Islam and supporters of religious education.⁷⁵ Maulana Khair Muhammad requested audience to make madrasa *khudkafil* or self-sufficient in financial matters to run its day to day affairs and business. Maulana Khair Muhammad requested audience to donate and gift *waqf* to madrasa so that Khair ul Madaris did not need further donations and *chanda* (donations collected from common masses). He further added that *chanda* is considered bad now and institutions run with *chanda* are considered bad.⁷⁶ He further added that we have to live in this world and its our responsibility to continue our traditions and mending ways of the society. If madrasa has sufficient *waqf* at its disposal which can afford annual expenditure of madrasa then we do not need to ask for donations and nor we need to hold any annual gatherings or *salana jalsa* for donation collection.⁷⁷ In this way, we would be in better position to preach and teach Islam and Islamic values to our generation in annual gatherings or *salana jalsa* where we do not ask for donations and our gatherings would be much effective and fruitful.

Maulana Khair Muhammad, to the close of his annual report presentation, requested audience to gift, donate and do *waqf* of agricultural land and commercial property in the name of Khair ul Madaris so its income can be spent for madrasa expenses.⁷⁸ Besides properties and lands, people could do *waqf* in the name of Khair ul Madaris to fix shares in the companies and factories.⁷⁹ Another option could be that you could do charity or *sadqah jaria* in the name of their deceased father, mother, *murshid* and fix some property or inheritance as *waqf* and that income could be used for students learning religious education and souls of your dear ones could get reward in shape of *sawwab*.⁸⁰ Maulana Khair Muhammad addressed audience as *Ahl-i-Khair* or well-wishers of Khair ul Madaris throughout his speech. He said that as much and as far people contributed towards the expenses of madrasa, they would contribute towards its growth and make it more reputable institution.

Student's orientation regarding *Qul* or *khatam*

Students of Jamia Khair ul Madaris were not sent to read *Qul* or *khatam* or the Quran at someone's residence like the practice of other madrasas. The logic which was given that reading the Quran for getting payment was not right.⁸¹ It was also not allowed to read *Qul* or *khatam* on food and things as not proved act of Prophet (PBUH).⁸² It was strictly forbidden and only possibility was to get read the *ayat karima*, only within madrasa under the supervision of a madrasa teacher on holiday after *maghrib* prayer and students would pray in madrasa.⁸³ If some rich or well off family or their members want to offer some food to students, they can take students with dignity or bring food to madrasa to serve students.⁸⁴

Student's orientation regarding *Ashura* and *Milad-un-Nabi*

Students were also not allowed to participate in *Ashura* and *Milad-un-Nabi* processions and it was understood that whatever was not allowed and practiced by the leading ulama of Deoband and Deobandi thought, it should be avoided. Prayers for deceased and giving alms and *sadqah* was right and proved but there was no need of fixing days for each month or on year

basis for such things.⁸⁵

Jamia's own published *Khair ul Fatawa* also issued fatwas regarding *Ashura, Milad un Nabi, Khatam, Fateha and Qul* etc. These juridical opinions explained in *Khair ul Fatawa* stated that it was not necessary and fair to give someone payment or some food after reading of the Quran and it should not be pre decided that organizer of the event would give money or food.⁸⁶ *Khair ul Fatawa* also issued a fatwa stating that participating in Muharram procession and *majalis* is wrong because many un-Islamic practices are done in such procession and *majalis*.⁸⁷

Maulana Shams ul Haq Afghani narrated few attributes which Maulana Khair Muhammad always wanted to transfer in his students and teaching staff at Jamia Khair ul Madaris. Maulana Shams ul Haq Afghani said Maulana Khair Muhammad was concerned about teaching and training his students with excellent personality trait and attributes to show that Jamia Khair ul Madaris was not only religious institution but also groom student personalities.⁸⁸

Maulana Khair Muhammad was not in the favor of students going to Tablighi Jamat but he never stopped his own teachers who used to go for *nusrat* of Tablighi Jamat. Maulana Abdul Aziz once asked for Maulana Khair Muhammad's suggestion regarding Tablighi Jamat and he replied that preaching is fine but their method is not fine therefore there is room for objection.⁸⁹ Alike he did not like Maulana Maududi and his party. He said that Maududi and his followers were against Ahl e Sunnat wa Jamat and therefore he considered them atheists.⁹⁰ Another incident which has been quoted by Sufi Muhammad Iqbal in *Baiyyinat* that Maulana Khair Muhammad never liked that his associates to be attached with Jamat-i-Islami. One of his *Khalifah* Maulvi Haji Abdul Salam from Faisalabad was politically inclined towards Maududi and once Maulana Khair Muhammad visited him in Faisalabad and told him not to be in touch with Maududi and read the following verse of the Quran that "Those who have done injustice and cruelty, never go to them, otherwise (in hell) fire will catch you."⁹¹

Maulana Khair Muhammad used to respond to letters and suggested about different book readings and *zikr* to people in order to resolve to their issues and problems. Maulana Khair Muhammad once wrote to a *murid* and advised him to read Maulana Badar Alam's "Tarjuman ul Sunna" and suggested for his wife, its good to read Talim ud Din, Islah ul Rasoom, Haqooq ul Islam, Nuzhat ul Basateen etc.⁹² Maulana Khair Muhammad has always advised and suggested his followers to consult, read and go back to Maulana Ashraf Ali Thanvi's writings for getting answers to their queries.⁹³ Maulana Khair Muhammad used to receive many letters regarding queries about religious matters and *Islah* (bringing someone to the right path) and people sought guidance from him. Maulana Khair Muhammad mentioned to one of his follower to read and consult "Awaraf ul Marif" for learning *ikhlaq* (moral values).⁹⁴

Instructions for Students

Maulana Khair Muhammad gave instructions to students to be followed in their routine life at Jamia Khair ul Madaris. Few of the instructions covered variety of areas and walks of daily life.⁹⁵

- a. Students should take care of their moral values and character building. Students should follow *Sunnah* in all matters. Their physical appearance, dress and looks should not be against *shariah*.
- b. Students should be regular in their lessons and classes.
- c. Each student should respect teachers more than parents.
- d. Never do the work for which your teacher is not happy and has not consented.
- e. Student should not be involved in politics or political campaigns during their academic learning.

Life of Jamia Khair ul Madaris in the eyes of leading personalities

Jamia Khair ul Madaris and Maulana Khair Muhammad received good appreciation from all of his contemporary ulama. All of these contemporaries praised various attributes of his

personality and services. Maulana Mufti Muhammad Shafi wrote about Maulana Khair Muhammad and said “Maulana Khair Muhammad and I met first time in 1926 at Khanqah Imdadia, Thana Bhavan. Our first meeting was as students for learning from Maulana Ashraf Ali Thanvi. We remained friends for forty-four years and I have learnt many things from Maulana Khair Muhammad and he was in the leading ulama of Pakistan and established Khair ul Madaris in Multan which was his lifetime achievement.”⁹⁶ Maulana Muhammad Idress Kandhalvi said about Maulana Khair Muhammad that he was a perfect human being. He served Islam throughout his life. He left a knowledge fountain in his life time which would continue its service to humanity.⁹⁷ Qari Muhammad Tayyeb Qasmi wrote that Maulana Khair Muhammad was a great scholar. He was a model of simplicity and hospitality. He was religious mentor and guide to many scholars. He was among the *Khalifa*'s of Maulana Ashraf Ali Thanvi and left many of his impression.⁹⁸ Maulana Shams ul Haq Afghani wrote that Maulana Khair Muhammad was a leading figure who had command of spiritual knowledge. He attained a high place among his contemporaries and was fountain of religious knowledge too.⁹⁹ Maulana Ihtsham ul Haq Thanvi stated that Maulana Khair Muhammad was most respectable *alim* in all ulama. He was one of those personalities who were considered treasure of religious community.¹⁰⁰

Maulana Abdul Haq wrote about Maulana Khair Muhammad that he was the leading figure in ulama of Indo-Pakistan. Maulana Khair Muhammad had a high place in understanding of spiritual knowledge. Besides he was also expert of Hadith, Tafsir, Fiqh and philosophy.¹⁰¹ Maulana Muhammad Abdullah Darkhwasti stated that Maulana Khair Muhammad was a great teacher, researcher and scholar. He was best example and symbol of elder ulama. He spent all of his life in preaching and teaching of religion. He was among leading ulama of Pakistan.¹⁰²

The re-establishment and expansion of Khair ul Madaris received direct and indirect support from its founder and its close associates for strengthening its position within the

madrasa network and making Khair ul Madaris more compatible with that of Deobandi teachings. This strengthening, expansion and support of Khair ul Madaris having the platform of national and international alumnus and huge public subscription from the common masses gave Maulana Khair Muhammad and Khair ul Madaris a central place and authority in Pakistani context.

Sr. No.	Name	Ijaza Date	Sr. No.	Name	Ijaza Date
1.	Maulvi Abdul Salam, Lyallpur	February 5, 1952	7.	Maulvi Abdullah, Jehlum	November 6, 1962
2.	Maulvi Abdul Aziz, Chishtian	February 20, 1957	8.	Hafiz Atta Muhammad, Lahore	June 19, 1942
3.	Maulvi Fateh Muhammad, Multan	May 30, 1957	9.	Sheikh Bashir Ahmad, Multan	November 25, 1962
4.	Syed Qamaruddin, Dera Ghazi Khan	February 11, 1950	10.	Maulvi Ghulam Haider, Mian Channu	1964
5.	Maulvi Shamsuddin, Pittas (East Pakistan)	N/A	11.	Syed Muhammad Shafi	N/A
6.	Maulvi Abdul Waheed, Renala Khurd	December 1962	12.	Maulvi Aftab Ahmad, Tando Allah Yar	1963

References

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- ¹ Aftab Ahmed, *Khair ul Sawaneh*, 302-303. This is the list of those twelve disciples who were given *ijaza* to take *bait*.
- ² Ibid., 339.
- ³ Ibid.
- ⁴ Ibid., 340.
- ⁵ Ibid., 342.
- ⁶ Ibid., 340.
- ⁷ Ibid.
- ⁸ Ibid., 372.
- ⁹ Ibid.
- ¹⁰ Ibid., 375.
- ¹¹ Ibid.
- ¹² Ibid., 397.
- ¹³ Ibid., 320.
- ¹⁴ Ibid., 329.
- ¹⁵ Ibid., 114.
- ¹⁶ Ibid.
- ¹⁷ Maulana Fazal Muhamamd, *Muhtamim*, Madrasa Arabia Qasim ul Uloom, Faqirwali in Aftab Ahmed, *Khair ul Sawaneh*, 115.
- ¹⁸ Ibid., 117.
- ¹⁹ Ebrahim Moosa, *What is a Madrasa?* (Edinburgh: Edinburgh University Press, 2015), 19.
- ²⁰ Ibid., 34.
- ²¹ Ibid., 40.
- ²² Aftab Ahmed, *Khair ul Sawaneh*, 153.
- ²³ *Kiabi ul A'ara of Jamia Khair ul Madaris*, vol. 1, 4.
- ²⁴ Ibid.
- ²⁵ Maulana Fazal Muhamamd, *Muhtamim*, Madrasa Arabia Qasim ul Uloom, 393.
- ²⁶ Aftab Ahmed, *Khair ul Sawaneh*, 156.
- ²⁷ Mamoon Ahmad, *Faraiz Daftr Talimat wa Tariqkar*, 4.
- ²⁸ Ibid.
- ²⁹ Ibid.
- ³⁰ Aftab Ahmed, *Khair ul Sawaneh*, 204.
- ³¹ Ibid.
- ³² Ibid.
- ³³ Ibid.
- ³⁴ Ibid., 206.
- ³⁵ Aftab Ahmed, *Khair ul Sawaneh*, 119.
- ³⁶ Moosa, *What is a Madrasa?*, 39.
- ³⁷ Ibid.
- ³⁸ Ibid.
- ³⁹ Ibid., 40.

- ⁴⁰ Ibid.
- ⁴¹ Aftab Ahmed, *Khair ul Sawaneh*, 205.
- ⁴² Ibid., 206.
- ⁴³ Ibid.
- ⁴⁴ Muhammad Saeed ur Rahman Alvi, "Jamia Khair ul Madaris se wabsat Yadien." *Al Khair* (March 1984), 49.
- ⁴⁵ Ibid., 50.
- ⁴⁶ Aftab Ahmed, *Khair ul Sawaneh*, 205.
- ⁴⁷ Muhammad Saeed ur Rahman Alvi, "Jamia Khair ul Madaris se wabsat Yadien." *Al Khair* (March 1984), 51.
- ⁴⁸ Ibid.
- ⁴⁹ Ibid., 531. Maulana Mufti Abdul Sattar was student of Jamia Khair ul Madaris and later on served as teacher and *saddar mufti* of Jamia Khair ul Madaris.
- ⁵⁰ Ibid., 532.
- ⁵¹ Ibid., 540.
- ⁵² Ibid., 541.
- ⁵³ Muhammad Saeed ur Rahman Alvi, "Jamia Khair ul Madaris se wabsat Yadien." *Al Khair* (March 1984), 51.
- ⁵⁴ Mamoon Ahmad, *Faraiz Daftr Talimat wa Tariqkar*, 4.
- ⁵⁵ Ibid.,
- ⁵⁶ Ibid.
- ⁵⁷ Aftab Ahmed, *Khair ul Sawaneh*, 205-206.
- ⁵⁸ Ibid., 206.
- ⁵⁹ Aftab Ahmed, *Khair ul Sawaneh*, 393.
- ⁶⁰ Ibid., 394.
- ⁶¹ Ibid., 397.
- ⁶² Ibid., 155.
- ⁶³ Ibid., 201.
- ⁶⁴ Ibid.
- ⁶⁵ Ibid., 202.
- ⁶⁶ Ibid., 203.
- ⁶⁷ Ibid., 206. This routine of Khair ul Madaris resembles the Farangi Mahall madrasa routine which was established in 1905 and followed pattern of Deoband. For details see, Francis Robinson, *Jamal Mian: The Life of Maulana Jamaludidin Abdul Wahab of Farangi Mahall, 1912-2012*. (Karachi: Oxford University Press, 2017), 58.
- ⁶⁸ Ibid.
- ⁶⁹ Ibid.
- ⁷⁰ Ibid.
- ⁷¹ Ibid., 207.
- ⁷² Ibid.
- ⁷³ Ibid., 208.
- ⁷⁴ Ibid.
- ⁷⁵ Ibid.
- ⁷⁶ Ibid.

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- ⁷⁷ Ibid.
- ⁷⁸ Ibid., 209.
- ⁷⁹ Ibid.
- ⁸⁰ Ibid.
- ⁸¹ Muhammad Sarfraz Khan, *Rah-i-Sunnat*. Gujranwala: Maktba Safdria, 2009), 253.
- ⁸² Ibid., 275.
- ⁸³ Muhammad Saeed ur Rahman Alvi, “Jamia Khair ul Madaris se wabsat Yadien.” *Al Khair* (March 1984), 52.
- ⁸⁴ Ibid.
- ⁸⁵ Muhammad Sarfraz Khan, *Rah-i-Sunnat*. Gujranwala: Maktaba Safdria, 2009), 260.
- ⁸⁶ Khair ul Fatawa, vol. 1, (Multan: Maktaba Imdadia, n.d.), 245. Khair ul Fatawa is comprised of six volumes and it consists of all those fatwas which Jamia Khair ul Madaris has issued.
- ⁸⁷ Ibid., 436.
- ⁸⁸ Aftab Ahmed, *Khair ul Sawaneh*, 463.
- ⁸⁹ Ibid., 489.
- ⁹⁰ Ibid., 490.
- ⁹¹ Ibid., 491.
- ⁹² Ibid., 309.
- ⁹³ Ibid., 310.
- ⁹⁴ Ibid., 311.
- ⁹⁵ Aftab Ahmed, *Khair ul Sawaneh*, 120-121.
- ⁹⁶ Fayyaz Ahmad Usmani, “Akhbar ul Jamia.” *Al Khair* (November 2000), 434.
- ⁹⁷ Ibid., 404.
- ⁹⁸ Ibid.
- ⁹⁹ Ibid., 405.
- ¹⁰⁰ Ibid.
- ¹⁰¹ Ibid.
- ¹⁰² Ibid., 406.