

Role of Ulama in Reconstruction of Dar-ul-ulooms as per Modern Education in Kashmir Division

Corresponding Author: XXXX

ABSTRACT

The aim of the researcher is to study the Dar-ul-ulooms and highlight the role of Ulama in reconstruction of these Dar-ul-ulooms as per modern education. In Kashmir, there are hundreds of Dar-ul-ulooms. Most of the Dar-ul-ulooms are working in traditional way, imparting only theological education to the students. But today some of them are imparting both theological as well as formal education to the students. Still there is a need to reconstruct these Dar-ul-ulooms as per modern education. In the muslim world, theological education of children is normally a standard part of children`s education and follows local Islamic norms. Dar-ul-ulooms in Kashmir face two problems. Students are not adequately prepared to either compete in the modern job market or get admission in the University. Secondly most of the Dar-ul-ulooms impart only theological education (Quran & Hadith) and the students enrolled in these institutions are not provided formal education. In order to modernise Dar-ul-ulooms in Kashmir, Ulama can play a vital role to produce human capital for the nation. Ulama and government should collaborate together to produce an outstanding achievement in making sure that traditional theological education is able to be transformed into integrated modern system. The data was collected through interviews conducted by the researcher, report from education sector of Kashmir and other relevant literature available.

KEYWORDS: Dar-ul-ulooms; Ulama; Modern Education

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I. INTRODUCTION

Jammu and Kashmir has three divisions i.e. Jammu, Kashmir and Ladakh. It is a Muslim dominated state of India with a population more than one crore as per census figures (2011). The state enjoys a special status under article 370. There are hundreds of Dar-ul-ulooms working in traditional way, imparting only theological education to the students. In muslim world, theological education is normally a standard part of children`s education and follows local Islamic norms. Dar-ul-ulooms in Kashmir face two problems. Students are not adequately prepared to either compete in the modern job market or get admission in the University. Secondly most Dar-ul-ulooms impart only theological education (Quran & Hadith) and the students enrolled in these schools/institutions are not provided formal education. The students enrolled in such institutions are deprived of modern education which leads them towards unemployment. Modernity means considerable redefinition of the ways in which people came to see themselves and their place in the world. Modernity means a radical questioning of traditional world views and understandings of religion for Kashmiri muslims. Muslims should modernize their understandings of Islam believing that confined facts of science could not oppose to the Islam. The need of the hour is to produce such an educational programme with the help of which future generations will become torch-bearers of Islamic values and play an effective role in the present world. The educational system should be like that, that should fulfil both spiritual as well as temporary obligations. Dar-ul-ulooms should impart such education which can produce eminent Islamic scholar like Sayyid Abul Ala Mawdudi (Muslim philosopher, scientist, economist, jurist, and statesman). In brief, Muslim experts in all fields of knowledge are needed who would be able to reconstruct the social order in accordance with the tenets of Islam. Everyone, young or old, man or woman should at least acquire sufficient knowledge to understand the essence of teachings of Quran and purpose for which it has been set down. Dar-ul-ulooms in Kashmir needs rapid scientific changes which will be possible only with the efforts. Of Ulama, who are instrumental in transforming the Dar-ul-uloom into a modern Islamic education system covering various aspects of educational philosophy. In order to modernize Dar-ul-ulooms in Kashmir, Ulama can play a vital role to produce human capital for the nation. This is possible only after close collaboration between Ulama and the government can produce an outstanding achievement in making sure traditional theological /religious education is able to be

transformed into integrated modern education. Several traditional Ulama are opposed to the joining of Islamic school students to join Universities fearing that this might cause them to turn irreligious. Ulama should understand the need to raise the curriculum and start the combination of Dar-ul-uloom and modern education system. For this purpose, seminars, debates, literary meetings, student parliaments and sports meets for the overall development of students should be organised. Students going to Dar-ul-ulooms should get the opportunity to perform in both Islamic and modern education set-up. Education reforms in Dar-ul-ulooms including addition of education in curricula is at the cross roads of globalization, social change, rapid economic development. The logic behind the reforms is that to make muslims to be able to cope with the modern world and achieve progress. There is no other way but reforming Dar-ul-ulooms. But one should recognize that reforms in Islamic education have met some resistance from some muslim societies that are suspicious that the reforms would only lead muslim students to move away from Islam to secularism.