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**Title** Dar-ul-uloom Haqania and its religious services to community: A comprehensive study

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## ***Dar-ul-uloom Haqania* and its religious services to community: A comprehensive study**

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### **ABSTRACT**

Before the partition of Indo-Pakistan, Maulana Abdul Haqq (R.A) was providing services as teacher in *Dar-ul-Uloom* Deoband. Indo-Pak partition took place in the month of Ramazan 1947 and religious *madaris* remained closed for *Ramazan* vacations. After partition *Maulana* Abdul Haqq was unable to go to India. The students who were enrolled in *Dar-ul-Deoband* insisted to continue religious education under the supervision of *Maulana* Abdul Haqq, and they were responded positively by *Maulana* Abdul Haqq. He thought that there should be a religious *madrasa* in his own region. Hence, he laid the foundation of *Dar-ul-Uloom Haqania* in masjid Kaki Zai Akora Khattak, *Khyber Pukhtoonkhwa*, Pakistan.

*Dar-ul-Uloom Haqania* is situated in *Akora Khattak* on Rawapindi road Peshawar. Its syllabus is suitable to the demands of the modern world. *Dar-ul-Uloom Haqania* gives knowledge of pure Islamic teachings in peaceful environment and is not involved in any act of violence and extremism.

This *madrasa* has great contribution in the preaching of true shape of Islam towards this world since it gives message of peace and harmony in today's crucial times. It has produced a lot of eminent religious scholars almost in every field of Islamic *sharia*.

**Keywords:** Akora Khattak, *Dar-ul-Uloom, Haqania*, extremism

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### **Introduction:**

The basic belief of the people of Islam is that they are bound by Divine revelation in all the affairs of their lives including individual, collective, personal and social. Their eternal success and well-being, along with solution in this world. They depend on teachings of all the prophets from Adam (peace be upon him) to Muhammad (peace be upon him). Muslims believe that the teachings of the Prophet Muhammad (peace be upon him) are the essence of the teachings of all the prophets.

The Holy Quran is the final and complete edition of the Holy revelation from Almighty Allah that provides complete guidance and instructions in life in each and every aspect. Therefore, any person or nation, who wants to make the religious teachings as guide in the affairs of their lives, there is no way out other than following the Holy Quran and Muhammad (SAW).

Muslims believe that since these are the theology teachings that the Muslims are bound together. The bond will be stronger as far as they are strongly following the Islamic teachings. To continue the efforts that Muslims must be in unity they should not only follow the Quran and *Sunnah* in their individual and social life but they should also present or spread Islamic teachings to the other nations of the world. This will help the nations to avoid collision among themselves and will help in the building of safe and sound society for peaceful life.

In this context, it's one of the religious duties of every Muslim; man and woman, to abide by the teachings of Quran and *sunnah* and the Muslim religious leadership should acknowledge it Muslim should convey every individual with necessary religious teachings to the best of his/her ability and avoid any negligence in the matter. The religious schools (*madrassaas*) are at the forefront in this regard. In this article the history, infrastructure and services of *Dar-ul-uloom Haqania* will be discussed with detail.

### **Foundation of Dar-ul-uloom Haqania**

Time and distance have been reduced due to the development of science and technology with the ease of transportation and new inventions in transportation and communication. New experiments had changed the circumstances and differentiated between the acquirement of science and arts. The Indian *ulemas* in order to counter British colonialism persuaded the masses to Islam through religious teachings. For that purpose Muslim scholars have established religious *madaris* across the subcontinent.

Inspired by this, the *ulema* of while N.W.F.P (Pakistan) built many *madaris* seminaries with the help of the common folk. Some of them worth mentioning are *Madrassa Rafi-ul-islam*, *Bahana Mori* and *Taleem-ul-Furqan* which unfortunately could not last long.<sup>(1)</sup>

The zealous people of *akora khattak* could not escape from this influence and many philanthropists built several *madrassa* together but could not get tangible reputation. After many deliberations specific villagers started thinking for the establishment of *madrassa* headed by Sheikh Abdul Haqq (R.A). The public servants gathered the esteemed notables, *ulemas*, and dignitaries of the far and near villages and laid the foundation of *Madrassa Taleem-ul-Quran* at Rehailya mosque with the name of Allah.

The seminary was inaugurated in 1937 and arrangements were made to teach children the basic Islamic teachings i.e. prayers, funeral prayers, Eid prayers and translation of the Holy Quran. Later on, it was mutually decided to launch *Dars-e-Nizami* on the bases of available resources. So the dar-ul-uloom started its journey of educational

development. With the passage of time administrative hierarchy was framed for smooth running of the *Dar-ul-Uloom*. The following portfolios were assigned to the scholars.<sup>(2)</sup>

1. President: - Shaikh-ul-hadith Maulana Abdul Haqq (*Rahmatullah alaih*)
2. Vice president: - Said Noor Badshah and Haji Muhammad Yousaf
3. Chief administrator: - Qazi Abdulwadood Aseer
4. Dy. Administrator:- Late Shaikh Muhammad Shafiq and Maulana Muhammad Umar Khan
5. Incharge publication: - Late Hakeem Nasir-ud-Din
6. Treasure: - Muhammad Hussain.

As a result of the dedication of those at the core of administration the *madrassa* progressed by leaps and bounds and soon got a building of its own. The initial strength of students was 350 with six teachers only. At the foundation ceremony, the purpose was a great religious *madarasa*, which was materialized with the passage of time. Educational activities were started with great zeal and fervor in the newly established building. Maulana Abdul Haqq who was earlier president (Muhtamem) of *madrassa*, also became the president of *Dar-ul-uloom Haqania*. Apart from administration, he also carried on teaching.<sup>(3)</sup>

At that time, Maulana Abdul Haqq was called up by his teachers in Deoband to teach over there, which he readily obeyed with spirit and taught over there for four long years. Despite huge distance he also maintained close contact with *Dar-ul-uloom Haqania*. After partition in 1947, he was compelled by the circumstances to come back to *Jamia Haqania* and developed it in pattern of Deoband in 1948. People from across the province come in groups to *Haqania* to quench their thirst for knowledge, instead of going to *Deoband*. *Jamia Haqania* has now attained a prestigious position of *Dar-ul-Ifta* that releases thousands religious verdicts and also give hundreds of students their graduation degrees every year.<sup>(4)</sup>

### **Infrastructure of Dar-UL-Uloom Haqania**

*Dar-UL-Uloom Haqania* is situated in *Akora Khattak* (district Nowshehra) which is in the exact north of the GT road from Peshawar to Rawalpindi. It covers an area of 300 kanals. An expansive three-storey mosque equipped with modern facilities is situated in the centre of *Dar-UL-Uloom*. In the north and south of this mosque are two lofty minarets which are surrounded by various offices and classrooms. In the north of this mosque, a beautiful building called *Evaan-e-Shariat* is built. On the second floor of this building is the *Dar-ul-Hadees* of the seminary where lectures on Hadith are delivered along with other frequent important meetings. *Evaan-e-Shariat* can accommodate approximately 2500 people. Below the *Evaan-e-Shariat* are rooms on both sides, at the main entrance of which is the office of the principal. In front of this office is the office of Director Academics, and *Dar-ul-Fata'a*. Library of the seminary is located near the management office. In the east of the *Evaan-e-Shariat* is a four-storey building, *Ihata-e-Madina* which consists of 132 rooms built for the stay of students. In the north of *Ihata-e-Madina* along with the students' hostel is accommodation for the teachers. In the east of these hostels is a mess where students are provided food free of cost. In the east of the mess are toilets, bathrooms, and space for ablution. Adjacent to the south of *Ihata-e-Madina* is a tube well near which is a lofty tank for water storage. In the east of *Ihata-e-Madina* are two four-storey buildings under construction, in the east of which is department of *Dar-ul-Musannifeen*, and in the basement, consist of 20 rooms called *Ihata-e-Qasimia*. And in the basement of *Dar-ul-Musannifeen* is *Ihata-e-Mehmoodia* consisti of 20 rooms. In the south of *Dar-ul-Musannifeen* is the seminary's three-storey *Haqania* high

school. In the west of the seminary's mosque are teachers' flats and a big door which opens to the GT road. In the north of these flats is the *Hifz* department and its offices. With it in the west is the department of female education where young girls are illuminated with the light of religious knowledge. In the north of this very *Hifz* department is a small cemetery where there are the holy graves of respected *Sheikh-ul-Hadees Maulana Abdul Haqq*, the founder of the seminary, and his children.<sup>(5)</sup>

### **Sacrifices of local native for development of *Dar-ul-Uloom Haqania***

The people of *Akora Khattak* left no stone unturned to promote the foundation of the seminary in its initial days. They also sacrificed a part of their earnings for the sake of the basic needs of the students in the seminary. In addition to this, they made arrangements in 35 local mosques for the stay of the students who had come from remote areas. Among the respected scholars who had taken the responsibility to teach, the services of *Maulana Syed Badshah Gul* and *Dr. Muhammad Israr-ul-Haqq* were the most prominent. In this way the seminary took the shape of a big *madrasa* that gradually made progress and has now upgraded into a great religious university which is acceptable everywhere.

### **The status of *Dar-ul-Uloom Haqania* among eminent scholars and politicians**

*Maulana Abdul Haqq* had sincere intention when the seminary was founded, since he used to supplicate to God in tears in the midst of the night for the success of the institution and its students. It is the reward of those very supplications that this institution and its degree holders have got a distinguished status. When *Qari Muhammad Tayyab* (principal of *Dar-ul-Uloom Deoband*) visited the *Haqania* seminary. He appreciates it in these words: "Production of such grand scholars and contributing so much to the preaching of Islam in such a short time period reflected that the *Haqania* seminary was coequal to *Dar-ul-Uloom Deoband*".<sup>(6)</sup>

When *Sheikh Abdullah Alzaair*, the vice chancellor of *Al-Azhar University*, Egypt, visited the *Haqania Madrasa*. He expressed his view about the efforts in his words that these efforts are evident like the sun and declared that *jamia* as the ancient *Al-Azhar University*.<sup>(7)</sup>

*Sheikh-ul-Hadees Mufti Muhammad Fareed* once saw in a dream that this Quranic verse was written on the main gate of the *Haqania* seminary: (مَنْ دَخَلَهُ كَانَ آمِنًا).<sup>(8)</sup>

When *Maulana Abul Hassan Ali Nadvi* visited this *Dar-ul-Uloom*, he said that he was grateful to the people who invited him and his friends, since it was a great honor for them to step on that land again. *Abdul Wali Khan*, the first president of *ANP*, commented that the *Haqania* seminary was a place of peace, prosperity and tranquility.<sup>(9)</sup>

*Maulana Kausar Niazi* (late), the former minister of information and broadcasting, on his visit envisioned that the *Haqania* seminary will achieve the status as achieved by *Dar-ul-Uloom Deoband*.<sup>(10)</sup>

### **Public views about the *Dar-ul-Ifta'a***

The *DCO* of *Nowshera*, *Mr. Ayaz Mandokhel* said that people not only from *Pakistan* but from *Afghanistan* also believe in the verdicts of *Jamia Haqania*. Especially the people of *KP* and *Baluchistan* do believe in its decisions. Whenever it issues a verdict, people from these two provinces accept without any delay and doubt. It is my view that whenever there is any controversial issue, you should instantly issue a verdict that people may not go astray from the real path.<sup>(11)</sup>

### **The social services of *Dar-ul-Uloom Haqania*:**

1. Preparing people who at the same time know practical and reasonable knowledge
2. To prepare people who spread the commands of God to other people at all costs.

3. To graduate such clerics who are ready to govern the country through political and religious means
4. To educate people who reach every corner of the globe to spread Islamic teachings
5. To prepare young generation who can fight for the right and stop people from wrong activities. To prepare a generation in the field of writing and compiling, debating and discussion who can highlight the duplicity and deception of non-Muslims so that they can save the innocent citizens of Pakistan from the impending disaster.
6. To prepare such Islamic political leaders who can negotiate with government and can raise voice against government bad actions. To make free Muslims from the slavish mentality of the Non-Muslims by bringing them in the fold of Islamic ways of thinking.

### **The educational services of Jamia Haqania**

#### ***Dar-ul-Ifta'a* (A Center of Religious Verdicts)**

People from every corner of Pakistan come to this symposium for discussion on their problems and solution. From this department, almost one and half lakh verdicts have been issued. Most of these religious verdicts have been published in "*Fatawa Jamia Haqania*". Those people who cannot approach to this forum, the solutions of their problems are sent by post in written form.

#### **Departments of Dar-ul-uloom**

##### **1. Department of Dar-ul-ifta**

In 1409, under the supervision of Sheikh Samiul Haq Shaheed started *Ifta'a in Fiqh* in a jamia Haqania and the responsibilities of this *Ifta'a* were handed over to Mufti Muhammad Farid and Mufti Ghulam-ur-Rehman. When these Muftis left this *madrassa* for some reasons. The responsibility of *Ifta'a* was handed over to Maulana Anwar-ul-Haqq Sahib in which Mufti Mukhtarullah and Mufti Ghulam Qadir were other colleagues with him.

Admission in this department is given to those who have equal knowledge in modern and religious sciences. Admission is given in limited seats. The students who get admission in it are urged to learn jurisprudence inference, *fatwa* writing, research study etc. Praise be to Allah, now this department has developed a lot due to its hard work and the number of teachers in it is also very high.

##### **2. Department of Hadith**

On 1424 AH, on the request of Maulana Sami-ul-Haqq, under the patronage of Dr. Sher Ali Shah, started specialization in Hadith and handed over the charge of this department to Dr. Sher Ali Shah. After a lot of hard work, it has now progressed more than ever before. In this field too, students are taught discussion and research, authorship, interpretation of Hadiths, research of men and principles of hadith

##### **3. Department of Logic**

Specialization in logic was started in the university from the very beginning. It often teaches books that have not been taught during the early phase of *dars-e-nizami*. Books on rationality, philosophy, beliefs, and mathematics are taught during the course of this specialization. Maulana

Faiz-ur-Rehman is in-charge of this specialized degree.<sup>(12)</sup>

#### **Publishing and invitational services:**

##### **Al-Haq Magazine**

In 1964, Maulana Sami-ul-Haqq returned from performing Hajj, he launched the publication of *Al-Haq* Magazine with the aim to spread religious and scientific

knowledge which is still publishing issues. The first issue of *Al-Haq* Magazine was published in 1965. In the early days Asghar Hussain performed the services of proof reader for magazine. Initially, this magazine was published by Peshawar Press. Later on, when *Dar-ul-Mussanafeen* was established, the publication authority was given to *Al-Haq* magazine.

### **General Objectives**

The *Al-Haq* Magazine is published with the following aims and objectives

1. The highest word of truth.
2. Creating a religious and scientific environment
3. To create awareness of the moral and intellectual misguidance of the present era in the people and try to correct them
4. To create awareness of Islam in shaky people by the publication of scientific and religious edition
5. The scientific eradication of falsehood
6. Establishment of theoretical and intellectual protection against irreligious forces
7. Giving reasonable arguments to the objections raised against Islam.
8. Elevate the awareness of Islam among the people.
9. Detail solution of the issues in the light of Qur'an and Hadith that arises in daily life.

### **Specific religious objectives and services:**

1. Trying to avoid the tribulation by informing the Muslim *Ummah*

The duty of enjoining the good and forbidding the evil is being fulfilled well..2

3. This magazine is being used to some extent for preaching purposes; the spread of good deeds and stoppage of wrong-deeds.
4. *Al-Haq* Magazine played a very important role in defending the finality of Prophethood

### **Scientific articles publication**

*Al-Haq* Magazine has documented many topics but has also published special issues time to time and are published in a specific style related to scientific topic. Some of which are as follows:

1. Maulana Abdul Haqq
2. Maulana Dr. Sher Ali Shah
3. Maulana Ibrahim Fani

### **Haqania High School Akora Khattak**

**Purpose of Constructing the Building:** Haqania public High School (previously named as *Anjuman-e-Taaleem-ul-Quran*) was constructed in British period of government (1936). At that time there was neither any private school nor the tradition of private schools. It might be considered the first institution of this type in subcontinent. In India, the purpose of establishing educational institutions by British people was that race wise the people of India must be Indian while they must be English with respect to their mentality and state of mind. To stop the ideas of the British people, Maulana Abdul Haqq along with some wise and dignified people laid the foundation of this Institution in 1936. Maulana Hussain Ahmad Madani visited Peshawar in 1937, where he properly laid down its foundation and in 1940 a unit was made for 5<sup>th</sup> grade. The teaching and learning process was started properly from there. In 1967, this school was upgraded to middle and in 1987 to matric class. Now it is intended to be upgraded to college level.<sup>(13)</sup>

**Building of The School:** Initially the school had no proper building. Only a house was rented for it which was situated nearby Sheikh Abdul Haq Mosque. Later on

Sheikh Abdul Haqq bought 100 *kanals* land for it on which the school was also constructed and later on shifted to the newly constructed building. The school was kept on rent for 30 years because the sole purpose in fact was knowledge, not construction. It consists of 4 *kanals*. The building is three storey- Its first storey was built in 1984, 2<sup>nd</sup> storey constructed in 1987 and the 3<sup>rd</sup> one was built in 1992.

This school is a beautiful combination of old and new way of construction. The red bricks used here is the representation of old way of construction that reflects the Mughal Era while the use of marble reflects the new style of construction of the modern era.

**Syllabus of the School:** In the beginning according to the syllabus of the school in *Adna* and *Qaida* were taught and up-to 2<sup>nd</sup> grade, Nazira of Quran used to be taught and a few sorahs would get memorized. After it up-to 4<sup>th</sup> grade *Muniatusswalah*, *Shorooteswalah* and finally mufti *Kifayatullah's* book *Taaleemul Islam* was taught and along with it *Seeratunnabi* was taught in different grades where different stages of the life of Mohammad (SAW) was mentioned. A student passing 4<sup>th</sup> grade from this school, have got much of the information about how to live one's life. The duration of these all was one hour. Though this procedure continues till now yet this deserves to be mentioned that the school's syllabus is KP's government approved. Nowadays almost 500 students are studying in this school. Before the mushroom growth of the private sector of education, number of the students here were from 800 to 1000.

**Services:** Provision of quality education is the mission of the school. Till now it has no monthly fee but nowadays Rs. 200 are charged as monthly contribution though its total monthly expenditure is from 4 to 5 lac that *Dar-ul-uloom Haqania* affords on its own. It is impossible to mention the names of all those who have qualified from this school yet I would like to mention a few. Samee-ul-Haqq, Sheikh-ul-Hadees Sheer Ali Shah, Professor Abdur Razzaq (even popular as father of chemistry at Islamia College Peshawar), Maulana Hamid-ul-Haqq, Ajmal Khatak (Ex-President ANP), Izhar-ul-Haqq, Maulana Anwar-ul-Haqq (Ex-MNA) and Irfan-ul-Haqq (the current in-charge of *Dar-ul-Uloom Haqania*) are the shining stars of the school. In session 2018, the school has given 100 percent result in the annual matriculation examination.

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<sup>2</sup> . -do- P/461-463

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<sup>4</sup> .-do- P/463

<sup>5</sup> . Professor Afzal Raza Tarikh Akora Khattak, P/101.

<sup>6</sup> . Hafiz,Muhammad Afzal,Karwan- E- Haqania,(2005).P/9

<sup>7</sup> . Hafiz,Muhammad Afzal,Karwan- E- Haqania,(2005).P/9-10

<sup>8</sup> . Aal- E-Imran,3/97.

<sup>9</sup> . -do- P/4

<sup>10</sup> . -do-P/9

<sup>11</sup> . Maulana Habeeb Ullah Shah Haqqani,Sa'at- E- Ba Ahl- E- Haq,(2016),1<sup>st</sup> Addition,P/267

<sup>12</sup> . Karwan-e-Haqania, Hafiz Muhammad Afzal, P/12-13

<sup>13</sup> .See for details: Maulana Irfan Ul Haq,Tareekh Dar- Ul -Uloom Akora Khattak, Under Process.