

**An Analytical Study of the Past and Present of Deeni Madaris: The Transition and Transection**Dr. Tahir Sadiq¹, Dr. Muhammad Muddasar², Arslan Ahmed³**Abstract**

Owning ambitiousness madaris were reputable in history. Where the complicated questions of Greek philosophy were answered in this assumption that never raised again and new group of Ulama was formed in holistic Islamic outline. Whole development of Islamic world was happened due to these Madaris. The change of time was as transformed so Madaris could not preserve their steps with age. By comparison of this teaching to time, it seems true to say that the teaching of Madaris is such fossil that the coffin of people's intellect had crossed it more than hundred years ago. The directions of era and Madris were totally changed whereas the adaptation was dire need through Islamisation of knowledge. To have a same pace of era, minimum some special subjects of sciences are essential to be annexed within Islamic perspective, in the curriculum of Madaris. It is prerequisite to diametrically change their priorities, Madrais should come on the agreement from internal disagreements. To restoring their historical traditions Madaris should prove, that the Holy Quran is the main source of all type of knowledge.

Keywords: Islamic perspectives, past, present, pace of time

1. Introduction

Deen is transmitted by the knowledge, which is taught by madaris. Madaris are found from the existence of knowledge of Deen. The main purpose of knowledge is to connect the people with their God. The achievement of this purpose is a basic task of Madaris. When this connection is found in firm status, it means the role of Madras is true and good, and when it found in weak status then the role of Madaris will be weakening too. In the history of Islam there is available the rise and fall of Islamic rulers, obviously Islamic education was effected so. Deeni Madaris are institutes those defended the Islamic thoughts. In long time of its history Madaris stayed in defensive situation. This is the Major role of Madaris. But a short and very golden time is available in the history where Madaris were in advanced condition, when rulers were also Islamic minded. A very interesting point is here that the Muslims rulers came again in power but Madaris are still in defensive condition which have gone more than hundred years ago. (1).

2. Basic Islamic School

The Holy Prophet (PBUH) was preaching those people who came to perform Pilgrimage (Hajj) at Mecca. Some people of Medina embraced Islam by this activity and made many people of their same thinking. From these, seven people brought five more people with them to the Holy prophet (PBUH) secretly. Those twelve when left back for Medina. (2).

Holy prophet (PBUH) told to Hadrat Mussab bin Umair (RA) to go with the above mentioned people for preaching in Medina. He obeyed and arrived at the house of Hadrat Asad Bin Zarah as a guest in Medina, and started preaching in a simple and big house of Bani Zafar and started teaching of Holy Quran. This was the inauguration of the first and the best Madrsa in the History of the Islamic world, the people of Medina were gathered there and learnt education. This inauguration was not a trifle step, this was the most precious for Muslims and the most stab able for non-Muslims. The tribe banu asha'l was in power on that time in Medina. Two sardars usaid bin Hadeer and Saad Bin Maaz of this tribe was informed about this madrasa. Saad Bin Maaz was the maternal cousin of Asad Bin Zararah, so he advised Usaid bin Hadeer to finish this Madrsa. He went there with weapon and threat Hadrat Mussab to stop this brain washing of these simple people of Medina. Hadrat Mussab answered patiently, that listen to him first, if he'll be right, you must admit it and if he'll be wrong you can reject it. Usaid liked this decision. Hadrat Mussab preached him about Islam. Hadrat Usaid impressed and asked how he would enter in it? Thus he was interred after taking bath, and went to Saad Bin Maaz who was waiting for him and told that "those are not a meaningless personalities and I am sorry to say that Bani Harsa men are ready to kill Hadrat asad Bin zararah." Saad Bin Maaz arrived to his cousin who was busy in his business freely with Hadrat Mussab (RA). He understood that though the news of Bani Harsa was not wrong but Usaid had to manage my meeting with them. He told to Hadrat Asad (RA) that he had a close relation with him so he rushed there and threaten him to stop this activity. He replied that listen us and if they were on false they would be shifted from there. But after hearing, he embraced Islam. Then the both sardars went to their tribes and Hadrat Saad asked the people that what were their views about his personality? They replied that they had a complete

¹ PhD ISL. STD. NUML Islamabad, Pakistan, email: dr.tahirsadiq@gmail.com, Mobile: 03453969520

² Lecturer, Govt. Graduate College for Boys, Diga, Gujrat, Pakistan, email: muddasarwarraich22@gmail.com

³ Lecturer, Pakistan Studies/History, University of Narowal, Pakistan, email: arslan.ahmed@uon.edu.pk

trust on him. He told that he would not talk with them until they embraced Islam. It is saying (narrator) that till evening everyone was become Muslim. (3).

These people were the basic Islamic power. (4).

3. The First Regular Islamic School

Dar e Arqam is the first Islamic institute, but this was the first, where the teacher was the follower (companion) of the Holy Prophet PBHU. The enmity of Madrsa is with it from very start and it will be with it till end. The ability is how to face it. We learnt 3 points to be succeeded; In fact these factors are as important today so were in history. Madaris were stayed reputable until those adopted these factors. When we'll do any piece of work to attain pleasure of God, our one third portion of work'll be done so. When we'll include spiritual powers in it, then only 1/3 work'll stay remain to do, which we can complete with our open hearted efforts. Madaris maintained their status till the end of Abased Empire and were dominate in the world due to these three tools.

- Pleasure of Allah
- Spiritual power
- Religious coexistence

3.1. Pleasure of Allah

Lillahiet is the real equipment of Muslims. (5). This is the base of a Muslim. Our first and foremost obligatory step is to say verbally and with soul that there is nothing except God. This saying (kalma) is basic key of Islamic education. It involves in every aspect of our lives including in the role of Madaris as well. As we hold it firmly so we'll be succeeded and if we'll not hold it firmly we couldn't succeed. We can indicate its lack in deeni Madaris's role, although it is very much in miner condition but Islamic scholars indicate about, indirectly in the perception of deficiency of Lillahiat. Actually, Lillahiet is a great tool, with which someone can solve many problems of one's life. Muslims can gather on only this point that they should devote their all personal and collective ego and interest for the sake of Allah. The gathering of Muslims on one point of kalma is called Ummah. This ummah was made by the inspiration of Lillahiat. The personals those satiable this ummah never object anything else, only the willing of Allah. Even those never took care of their blood related families. They sacrificed their lives, money, sons, time, tribe, and every section which came as a hurdle between those and their God. So, the Uma was built on the face of earth. If one wouldn't take care about this Lillahiat then be unable to succeed. The enemies of this Ummah always tried their best to divide it. Now a day's Muslims have lost their unity so are not respectable as were in history. If a Muslim is trying for his ego in the shape of country, tribe, sections or any type of thought which he is paying priority with his eyes of ego he is slaughtering the ummah. (6).

The Madarsa in subcontinent enlighten society and wrote a big chapter of the best role in history. When these people were stopped to earn and were disgraced by the anti-society. But those never took care about this environment and maintained the Saying of Allah and his Prophet. (Qal Allah wa Qal Rasool). In this result we can see the Mystics and Islamic armed force (Sufia and mujahedin) in Islamic history. Those never did any action nor thought any thinking to lead life without willing of Allah. Those never forwarded any step but only to attain the pleasure of God, without it those were not felt calm in any action. Those defended the Muslims from the dual attacks, 1st Hindus and 2nd British. As compare to 60 years before now madarsa are in big buildings, but the real soul of madarsa is decreasing and if we wouldn't control this situation the coming time will be more dangerous. We are verbally satisfied, but by heart we couldn't prove it, because if we placed it in the depth of our heart then we are unable to do any else which is disliking of Allah subhanhu wa ta,ala. You can judge it that our madaris are trying to reform their apparent and forgetting the real object (pertaining soul and inner side). (7).

Once Caliph Hakkam sani(2nd) (961 to 977) called to Abu Ibrahim through his personal security guard, and asked him to convey his message to him to come at once. Caller man went there and found him busy in teaching in Mosque, the man conveyed message of caliph. Abu Ibrahim replied that he is busy in the business of Allah so give this message to Caliph that he is not free. The messenger felt anger and told the answer to caliph. He told him to tell Abu Ibrahim to come as free. This was the real shape of Lillahiet. (8).

Purification is sighted in the tough environment when it doesn't meet positive reward except from Allah. In our Islamic history it is a crucial and tough time; let's look on it how the pure Muslims show their performance in this period:

3.2. Spiritual Power

When we'll arrive on this point; that we'll have to lead our lives accordance with Islamic education, our thinking is rather completed than we need a special potential to apply this thinking. For this purpose, we have to look at the Mysticism.

3.2.1. What is Mysticism?

Mysticism is a study by which a man establishes one's intimate association with Allah SWT. A man gets it as a singular kindness from Allah SWT, a consequence of His desire and close attachment (link). Then a man touches two

kinds of conditions inside him. 1“Feelings a bondage.” 2“Forever presence” in bondage, one’s reserve, being self-sacrificing and a slave grows. As a slave has no privileges, whatsoever, his only anxiety is to satisfy his chief, and receive His enjoyment. He is struggled over whatsoever he gets and wouldn’t protest if he grew nothing. So, a person continuously stay in a situation of thankfulness. There is a big variance amid a servant and a slave, an employee has convinced privileges while a slave has nothing. Worker works for an exact time and an intended occupation through an agreement to grow somewhat in reappearance; if the conditions shift, he may reject the facilities being purified. A slave has to complete the anxieties of the chief and expects nothing in reappearance, other than the preference of the chief. In the feeling of ever presence, the single stays in a posture whereby he imagines the company of Allah SWT through the eye of his mind. This confidence becomes durable cause in the heart, or that Allah SWT is nonstop observing him. This has been explained in a Hadith Pak:

”ان تعبدوا الله كأنك تراه فان لم تكن تراه فانه يراك“ (9)

You pray to Allah like you are watching at Him, and if it is impossible then and be sure He is watching at you.”

Recall, nonentity in these Universes is unseen from His awareness and Supremacy. The concealed opinions in the emotion and attention are actual fine in His consciousness. Who stay in such, how can he go amiss? He is stable that, His blissful presence is viewing him all the time and he would be pleasantly desirous to succumb His instructions.(10). On this theme, a person and his God come together as a close friend the Holy Quran says those are my near friend tell them the good news those never be anxious here or hereafter. (11).

This stage shows the power of a Muslim which is spiritually. This state is needed us for conquest the world.

When we saw the Madarsa in rising, a tool of mysticism had been seen prominently. On that time, it was a routine of the students of Deo Band to acquire spiritual training from spiritual teacher regularly. So, we can see the prominent Ulma in history of the Madarsa. Gradually this monotonous was dropping unfortunate. It was a time when Madarsa was as careful that it was taken very serious about which is allowed and which is not allowed in the order of Islamic law, but now it is not taken seriously in Madarsas as in history so madarsas are falling down. (12).

In the history of Madarsa the relation of teacher and pupil was not only the learning of books, but it was also a spiritual relation and an internship between them until their death. In the history of Madarsa Deo Band no anyone is found without his spiritual teacher, so we can see the effectiveness of the Madarsa in our past history. (13).

In fact, Mysticism is a strong tool for our victory of any type of effort. (14).

It is more essential for Madaris because these are the source of making tools, every institute is needful from Deeni Madaris for these tools. Unfortunately, we could not approach that modern science is focused on material and Islam prefer the spirit. We should have a grip on material knowledge and show the reality of the world through spiritual science, instead of it, we are trying to condemn the modern sciences and forgetting the Islamic spiritual science and trying to get overcome on the world?

3.3. Religious Coexistence

If a man armed with Lillahiet and spiritual powers, then quarter to one portion of his plan is near to skilled. The remaining project needs to tackle broadmindedly. It depends upon one’s capacity and ambition.

Hadrat Umar Farooq (RA) said:

“The time when it would be disgrace of the knowledge then disheartened and dishonored people will obtain it, those people will be congested minded, and their action would be reproduced by their misery, and it appeared that the knowledge is not valued. If tolerant people will obtain knowledge, then they would show the development which was revealed by our formers. (15).”

Muslims got ride on a highest place of stage in Abbasid dynasty due to their infinite intelligent. The outburst of anti-Islamic inspirations were seen in the form of Greek philosophy and sectarianism etc. While those outbursts were more influential than nowadays, whereas Islamic Scholars undertook it broad mindedly, and showed the fact of Islam by sympathetic the complexity of adversaries views.

Like Imam Ghazali principal inscribed “MUQASAD al-PHILOSOPHA fi al-mantiq wa-al-hikmah al-ilahiyah wa-al-hikmah al-tabi’iyah” this book included on the outline of viewpoint, and then wrote Tahafut al-Falasifa (coherence of philosophy) how it is in the vision of Islam. (16).

If it was rehabilitated a congested mind, then none could come out from misperception of Greek philosophy till now. As a result, we originate a close relation of Muslim in Abbasid era with Allah SWT. In Islamic history, the growth is understood by tackling the issues open-mindedly, for example, to prove whole progress Abbasid dynasty was made by Madarsa, Alama siyuti says:

“In Islamic History Muslims are found multitude developed in Abbasid dynasty. This development was happened by Madarsa. The loftiness of Abbasid dynasty was not in the result of Abbasid Caliph’s interest with Islamic education, but it was the age of Muslim scholars (Ulmaa)”. (17).

The era of Abbasid dynasty was tribute days of Islamic history, where the Mohdaseen were oxygenating and propagating the Ahadith, the innovations were evanesced, the truth and rightness was everywhere, people were leading

prosperous lives and the Islamic Army men were conquest and devotionals and devotees (Zahideen aur abedeen) were in abundance in the society. (18).

We are feeling insult to learn from non-Muslim I think it is not good. The insult is in real to stay back from non-Muslim. In Abbasid era Muslims learnt many from Greeks (non-Muslims). The Holy Quran says to Holy Prophet "ask from others knowing persons if you don't know. (19)."

The explanation of this verse is exist in Hadith, which allowed to learn from any knowing persons. (20).

The huge improvement of Abbasid dynasty was the result of an educational development which is the basic key of improvement. (21).

In that era there was no any other type of school except Deeni Madarsas. When it is compared with contemporary Madarsa it appeared a big deficiency of high thoughtful, big daring and broad mind. As a result it happened farness from modern science, mysticism and other global activities and suffer from isolation; depriving and even are calling fundamentalist, terrorist and other name. The enemy is looking for a chance to say something in harmful sense. Now the time is to have to review our priorities, mantel level, systems and curriculum. For this purpose we will have to run Madarsa according to the historical perspective. Let us see the imagination about education of our Islamic scholars, and how we deal with it:

Education as a process involving three rewards: the individual, the society or the community to which he or she belongs and the whole content of reality, both material and spiritual, which plays a dominant role in determining the nature and destiny of man and society. Therefore, education plays a very important role and is a pillar for the national development in many societies. (22).

The purpose of Islamic education is not to cram the pupil's head with facts but to prepare them for a life of purity and sincerity. This total commitment to character building based on the ideals of Islamic ethics is the highest goal of Islamic education. Here he stressed on character building that needs to be molded together in an educational curriculum which he considers as the highest objective of Islamic education. (23).

A more comprehensive definition of Islamic education was composed at the First World Conference on Muslim Education in Makkah in 1977, the following words:

Education should aim at the balanced growth of the total personality of man through the training of man's spirit, intellect, his rational self, feelings and bodily senses. Education should cater, therefore for the growth of man in all its aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate all aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of the individual, the community and humanity at large (Ashraf, 1985, p. 4). (24).

The negative trend took place in this age that it is improper to learn from non-Muslim. According to Islamic ideology it is not mentionable that who the teacher is. Islam only emphasize what is taught by any teacher? The Holy Prophet PBUH said:

كلمة الحكمة ضالة المؤمن فمن وجدها فهو حقاً بها. (25)

The reality and truth is legacy of Momin he should get it wherever he can.

In this perception the decision of Holy Prophet PBUH after BADDAR war Holy prophet PBUH said to his companions to learn how to write from directly their enemies. This decision inspires to learn new knowledge like modern science from everywhere. If the modern science would be separated from Islamic teachings, then people can suffer from the negligence of Holy Quran. Islamic teachings shouldn't be accordance with modern science, because science is not criterion whereas Islamic education is derived by criterion material (Quran and Hadith). As a decision science can use as a tool to understand Quran and Hadith. Here, Madrsa needs the comprehensive attention (broad mind), the vast thought to generate a new knowledge which declares the link of meter and spirit. Our target should be to acquire the knowledge of that person who brought the Bench of Balqees within no time by power of knowledge. (26).

Although it is lengthy development but good result worthy, Modern science will come to its real place and the truth of Holy book will come in sight of everyone clearly, by this way the Islamic knowledge can lead every type of knowledge. That is claimed by the Holy Quran. (27).

4. Conclusion

In conclusion, it can be stated that the role of Deeni Madarsas is worldwide well-intentioned as of its influence and character in the times past of Islamic education. In past the education of Madrsa was integrated, comprehensive and inclusive. The pace of modernity was obviously with time whereas Madrsa stayed back as result education was broken in two pieces DEEN and DUNIYA. Actually, a true person can't endure a little false. So Madarsas are true and every opposition of Madarsas is false, so Madarsas can't endure the opposition. In this situation the emotional trend developed in Madarsas. The internal opposition which was positive is going to be a poison for them due to this trend.

Some weapons which were diagnosed for anti-Islamic thought are counterproductive for Madrasas. Very briefly an example;

According to Shah Wali Ullah the fablan (Munazra) is used for those who are not agreed with Islamic thoughts (non-Muslims). (28).

Some Muslim people are saying non-Muslim to a Muslim very easily. This is the most in-justification on the earth, being a vicegerent of Allah SWT and follower (Ummati) of the Holy prophet PBUH Muslim's duty is not to make anyone non-Muslim, His duty being a vicegerent and Ummati is to make Muslim the non-Muslims. These problems came due to the lack of Lillahiet, lack of spiritual powers and the lack of vast thinking. As a result, the progress on globe is very poor. It dire need to bring a revolution in inner side which will lead us to become a true Muslim like our formers (Aslaaf) in Islamic history. May Allah grant us that time (Ameen).

Some suggestions for reforming the situation:

5. Suggestions

- If disagreements would forget like sectarian or episodic etc. to attain the pleasure of God, then a unity of all Muslims will be met on this point. So, it is a need of time to keep in view this point for betterment of Madaris.
- To attain the pleasure of God is a basic key and the mystery of calm, peace and prosperity.
- To achieve the success of here and hereafter it should establish every institute on the basis of Lillahiet, Madrsa as well.
- By and large scholars of the world are searching about material, but the reality is soul, the spirit, not material, for this purpose Madaris should utilize the spiritual education which is a powerful tool to Islamize contemporary knowledge.
- Madrsas target should be able to carry the bench of Balqis again by spiritual teaching.
- Religions Comparative study should be annexed; there the coexistence is acknowledged it should be appreciated broadmindedly.

References

- (1) Al Rashidi, Abu Ammar Zahid: Deeni Madaris ka nasab naqd o nazar ky ainay man, (Curriculum of Deeni Madaris in critical perspective), Daar ul kitab Urdu Bazar, Lahore, Aug, 2007 AD. P:198.
- (2) Muhammad Ibn e Saad: tabqat ibn e saad (TABQATUL KUBERA) V,1 Nafees academy urdu Bazaar Karachi. P: 228
- (3) Kandhlavi, Muhammad Yousaf, Maulana: Hayatul Sehaba, Maktba Al Hassan Haq Street, Lahore (No Date), V:1, p:206 (Translated by Muhammad Ahsan Maulana). (quoted from Ibn e Ishaq, kaza fi albadai V:3, P:152).
- (4) Tohfatul Madaris P:65 and P:311.
- (5) Maulana mufti Muhammad Shafie, with the reference of: Azazi, Azizulrahman, khutbaat apny akaber kay, Adara e islmyat Lahore, May 2010 pp 19.
- (6) Israr Ahmad, Doctor: Sayh Naqati Lahia e amal, Markazi Anjuman Khudam Alquran, Lahore, 1990 AD. P:39.
- (7) (Muhammad Taqqi Usmani: HAMARA TALIMI NAZAM, (our Educational system) Maktba Dar aleloom Karachi, 2005 AD p 123, 124
- (8) History Of Islam V:3 (Akbar Shah Khan), With reference of, Multani, Muhammad Ishaq : TOHFA TUL MADARIS, Adara Tlifat e Ashrafia, chowk, Fawara Multan, 1429 AH, V:1, P:507.
- (9) Sahih Muslim kitab al Iman bab ul Iman wa Islam wal Ahsan.
- (10) Sufi Maqbool Ahmad : Self purification, A reality in brief, 138 Gulshan e Ravi Lahore, (Translated by Syed Muhammad Zubair). page 7.
- (11) Younas 10:62, 63, 64.
- (12) HAMARA TALIMI NAZAM, P: 94
- (13) Muhammad Taqqi Usmani, P: 124
- (14) Madni, Hassain Ahmad, Syed: with the reference of: Azazi, Azizulrahman, khtbaat apny akaber kay, Adara e Islmyat Lahore, May 2010 p 47.
- (15) Khutbat Hakeem ul Islam (Qari Muhammad Tayyab), V:11, with reference of, Tohfa tul Madaris, V:1, P:141.
- (16) (i) Wikipedia.org/wiki/Al-Ghazali, (ii) Rasheed Ahmad : MUSLAMANOON KAY SIASY NAZRIAT (chapter Ghazali).
- (17) Siyuti, Jalal ul Din Abdul Rehman Bin Abi Bakker: Tarikh al khulafa, Progressive Books Ghazni Street, Lahore, 2012 AD P 76. (Translated)
- (18) Tarikh alkhulafa P:78
- (19) AL NAHAL, 16: 43.

- (20) Bakhari, Abu Abdullah, Muhammad Bin Ismaeel: ALSAHI ALBAKHARI, Maktba Tarjaman, Urdu Bazar Lahore, 2004. V:4 HDt, No:2314,2315.
- (21) Tarikh alkhulafa P:80
- (22) Ashraf, S. A. & Hussain, S.S (1979). Crisis in Muslim Education, Jeddah King Abdul Aziz University.
- (23) Al-Attas, S.M Naqiub (1985) The Concept of Education in Islam, A framework for an Islamic Philosophy of education. Institute of Islamic Thought and Civilization. Kuala Lumpur.
- (24) Ashraf, S. A. & Hussain, S.S (1979). Crisis in Muslim Education, Jeddah King Abdul Aziz University.
- (25) Sunan Ibn e Maja bab ul Hikma Hadith No 4169
- (26) AL NAMAL 27:38,39,40)
- (27) Al Tauba 9:33
- (28) Shah Wali Allah: Islami Asool e Taleem, Jamiat Publications ,Lahore 2011 AD. P: 69 (translated)