

د طالبانو د اسلامي اسارت د لوړو زده کړو د نالوستي وزير د لا پوهاوي په پار:

له هندوستان تر انگلستانه د اسلامي زده کړو سيستم

د هندي سکالرشيف تاريخ ((د هند علمي مخينه))

Islamic Education System: From India to the United Kingdom | Dr. Akram Nadwi

History of Indian Scholarship

<https://www.youtube.com/watch?v=P7z6yuRrVfg>

مغرضو گاونډيو، سيمه ييزو او نړيوالو استخباراتو د همدې لپاره پرې پانگونه کړي وه چې د مذهب او د کلتور په نوم د غسې نالوستی قشر وروزي ترڅو پورې خپلې موخي په اسانه تعقيب او هم پرې سيمه ناارامه وساتي

نوټ : دا علمي څرنيزه ليکنه مي له يوټيوب څخه د اسلامي امارت د لوړو زده کړو د نالوستي وزير د هغې بې سروپوله ادعا په ځواب کې [[د قرآن واحاديثو په يو ځای کې هم څوک د بنځو/نچونو لپاره د ((عصري علومو)) د زده کړې فرضيت نه شي ثابتولی. زه د افغانستان او د نړۍ ټولو هغو تش په نوم علماو ته چې د اميرالمؤمنين د پرېکړې مخالفت کوي، راشي او د عصري علومو فرضيت ثابت کړي]] له يوټيوب څخه راويسته چې څو کاله د مخه زما استاذ دکتور محمد اکرم ندوي دلته پخپلو تدريسي ليکچرونو کې کړي وه، نو دا مي هسې ياد ته راغله او دلته د ټولو گرانو هېوادوالو د لوستلو د لا معلومات او لا پوهاوي په پار راوړله. اسلامي ارزښتونو هېڅکله د امارت د جوړېدو حکم نه دی کړی (۱) او د دوی دا امارت چې له بيله د يو بېگانه جاسوس کرنيل امام د لارښوونې له مخې رامېنځته شوی (۲) او هم پکې له پيله قرآني مزاحمت وو (۳) او همداسې يې په بيعت کې ستونزه ده (۴). هېښنده لا دا چې له خلکو بيعت غواړي، خو د انتخاب حق نه ورکوي (۵).

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على رسوله محمد وعلى آله وأصحابه أجمعين، أما بعد :

فأعوذ بالله من الشيطان الرجيم - بسم الله الرحمن الرحيم

وما كان المؤمنون لينفروا كافة - فلولا نفر من كل فرقة طائفة منهم - ليتفقوها في الدين - ولينذروا قومهم - اذا رجعوا اليهم - لعلهم يحذرون [التوبة : ١٢٢]

Indian Madrasa System			
Old Education System			
Reading Memory	Writing Understanding	Memorising Thinking	Discussing Discussion
Society			
Hunger		Hardship	
Modern “New” Education System			
Reading	Writing	Listening	Speaking
Purpose			
First: To teach/give/provide you more general skills.			
Second: To teach you those things which can make your character which can make you a person “a proper human being”. Develop your character properly. “To upbring you to make you a better human being.”			
Summary/Result:			
<ul style="list-style-type: none">• To make you “a proper human being.”• To develop “your character properly.”• To upbringing you and “to make you a better human being.”• To make you “a wise person.”			

Curriculum	
Languages	
General purposes	Academic purposes
Persian	Arabic
Mathematics, Drawing and Describing were also a part of the Islamic curriculum.	
“Dars-e-Nizami”	
Even poetry was one the important part of the curriculum of that time for the discussion “debate” and eloquence “fluency”.	

My dear brothers and sister,
In-Shaa-Allah, I am going to teach you today the “**history of Indian scholarship**” and it is very important for all of you to learn the history for many reasons. One is

you can see in this country actually - anywhere in Europe or America west you can find there so many madrasa [you know] Islamic schools or Islamic colleges and most of them [you know] the curriculum that they teach is actually – Indian curriculum. Though, you need to know really - what people learn in the madrasa? When you send your daughters or sons to these madrasas where they learned there. So, this is one important thing that people need to understand. Similarly, another thing is that there many - many muftis in the world. They are basically from Indian origin. So, you need to know their Indian background and how they think? And similarly, there are many movements in the Muslim world, and they are really originally from India. Like Tablighi Jamaat 'group', [you know] Jammat-e-Islami 'JI' so, and actually they are not from India. They are influenced like Ikhwan-ul-Muslimoon 'Muslims Brotherhood'. They have been influenced by Maulana Maududi and many of these people. You need to learn the history. How the influence came and similarly if you are interested in fiqha and hadith you can find it in the later centuries and [you know] the most scholarship actually about this is from India. Even people from Syria, from Iraq, from Kurdistan and you know from Saudi Arabia all these countries and the Central Asia they used to travel to India and learned there.

In 1993 I went to Samarqand, Bukhara – Uzbekistan and I saw there [you know] people private libraries. Most books that they used to have they were originally printed in India. They said they ancestors went to India. They studied there and they brought the books from there. Even in China, people used to go to India and learned there and come from there. You know one the grate teacher of hadith and fiqha in Syria was Shaykh Khalid al-Kurdi شيخ خالد الكردي . Muhammad Khalid al-Kurdi 'rh' {محمد خالد الكردي رحمه الله تعالى} and he was from Kurdistan. He was settled in Syria and died there but he went to India and studied there and [you know] every single thing and then he became big teacher in Syria and most people actually **garnet** people they relate themselves to there. Even if you have to Bulgaria and Gorgia “**European countries**” and so many place and this is the work which actually in Oxford I did and I spent my life twenty '20' years or more than twenty '20' years on this work in the history of Indian scholarship. Though, I know exactly really - how much influence was there. What are the Isnads and chain of the narrations of Indian people. So, [you know] you will be so impressed that how much India has made contribution in this history of Islamic scholarship. So, you know books written by Indian people, and [you know] the/their travelling. Not only that exactly and they used to and many of them they left India, and they settled in Makkah and Madina. So, their students are basically everywhere.

So, you can see, even actually somebody long years ago nearly ten '10' years on of the scholars of Bosnia he emailed me that he is looking for Indian teacher. He said [you know] many of my teachers in Bosina they studied with this man. How had they studied with this Indian man? When I searched because this Indian man he came to Makkah and settled there. Now people from Bosnia they came, and they studied with this man. So, this actually how they have been influenced [you know] influence have been all over the world. Inshaallah, some of these things/**points** will come. And [you know] it's actually good – that you are learning from me. Not because I am the most learner person, but this is actually something which I spent my life more than 20 years that I am studying this, and this is one reason.

The second reason is actually I have been part of that system for a long time. So, when I studied and started my study in the madrasa near to my village that madrasa

used to hostel north, but it was very much part of the ancient system. You don't find any modern system 'modernism' there. Nothing there's new. It's all an old system. I know really – exactly how the teaching used to happen in the past? When I studied the sources, I could see very clearly this is actually – how was my madrasa? Though, I could easily relate my madrasa. Now the madrasa is getting more advanced but when I studied, they used to get the same pattern [you know] like Mughal period. Exactly, the same mad-asa and [you know] we have the same building, the same teachers, the same curriculum and all the things are the same. So, I can relate myself to [you know] that education system very much. So, that ان شاء الله you will learn directly from me.

And also, another thing is there is actually an effort [you know] in India to reform the madrasas even in this country. There have been writings by Orientalists by many modern Muslims and even by the people of madrasa to reform the madrasa. When I read their writing and criticism of madrasa most times, I feel really, they don't understand madrasa system. They don't know exactly what is? And what is the purpose? If you don't know the system so how can reform it? If you don't know really what madrasa is so how can reform it? So, this is one of the problems in many – many writings even actually [you know] the people of madrasa many of them they have forgotten really what was the purpose of madrasa? Because what is happening that they compare the madrasas with the modern Western system education. So, they find really huge gap and big distance between both of them. So, they want to reform the madrasa so they can make the madrasa actually become [you know] exactly the same as Western [you know] education system that they want it. Without realising really what the madrasa purpose is? So, this is [you know] very important to learn all this is ان شاء الله to draw the day will learn most of these things. Though, I will focus more on the later madrasa because one day is not enough for all these things.

Curriculum of Indian madrasas: need for reform

Though, I will give background of [you know] Indian history pre-moral Indian history in dentistry. Ahmad Reza and then during the Mughal period and then I will come back to the later madrasa which became more famous in the world, and everybody knows them. One of them is madrasa “[Firangi Mahal](#)” – “فرنگی محل” people like maulana Abdulhai of Lucknow from [Marion](#) all these people and the second one is “[Madrasah -i-Rahimiyah](#)” “مدرسه رحیمیہ” where actually Shah Walillah “شاه ولی اللہ” was there. And then India used to have the madrasa of Khairabad “خیرآباد” where people used to specialise ‘[specialising](#)’ rational sciences. If you want to read or study philosophy and sciences of those time so you have to come to Khairabad “خیرآباد”. These three ‘3’ are the major centres “Firangi Mahal” of Lucknow, “Khairabad” is a town near [to](#) Lucknow and then madrasa Rahimiyah “مدرسه رحیمیہ” in Delhi where actually more focus was on hadith and other Islamic sciences. These three ‘3’ madrasas [you know] they became very important in the Mughal period. Then after that when Mughal empire finished and British took over India then we have a new madrasa. Old madrasa basically finished. New madrasa has come and among the madrasas the most important was Deoband “دیوبند” – “[Darul Uloom Deoband](#)” and its branches. Then [you know] the University of Aligarh “[Aligarh Muslim University](#)” was established and it wasn't university, but it became university later. By anyway it was established. So, we have two extremes basically one was “[Deoband](#)” which was to keep and preserve the ancient knowledge and then

there is “**Aligarh**” which want to reform everything and make as more as possible. Then people established “Nadwa” [you know] “**Darul Uloom Nadwatul Ulama**” where I am coming from, and they want to make something between. Between the ancient method of teaching and curriculum and the new way. Something basically combined between both of them. So, the Nadwa came and there many madrasas started like “**Nadwatul Ulama**” like the madrasa of “**Maulana Farahi**” and you have heard from me so many times and “**Madrasatul Islah**” [مدرسة الإصلاح]. So, all these madrasas and you can see, and you hear name of Deoband so much and it got “**dars-e-nizam**” but people don’t know where ‘**dars-e-nizami**’ come? Dars-e-Nizam basically comes from “Firangi Mahal”. So, you know the history from ‘Firangi Mahal’ and all the things. ان شاء الله these things which I actually plan to teach you. Their curriculum as well. How the teaching used to happen and what was the language of the teaching? So, this is ان شاء الله will come.

Because I mentioned to you, I have been part of the madrasa system from very beginning. [You know] so, I’m verily how teaching used to happen, and I know really that it was exactly extension of the same teaching as in the past. So, I will share many of those information for you before starting this history but one thing I would like to you to understand **easily** “exact really” what was the madrasa education? Because I emphasis to you that people want to reform madrasa, they don’t know what madrasa is? they don’t want the purpose is so how can you reform it? To first make to effort to understand what madrasa was? What is the education of madrasa? So, if you want to understand that [you know] we have to go – basically the truth is that education system in the past it all used to be same. Not only Islamic but non-Islamic anywhere education is the same. Actually, to when [you know] this revolution happened in **Europe Industrial Revolution “EIR”** happened then education system of the world starts changing very rapidly. Especially, in Europe and then everywhere else. Before that the education system of the whole world used to be very-very similar that why people could easily fit anywhere that why they used to borrow the book. For example, Europe has been influenced so much by Islamic way of learning. It was same very-very similar to what was the education system [you know] in Europe and in the world in general before “**Industrial Revolution**” what was actually and what was the focus that you need to understand because the thing is when people [you know] when you go to the university and college now you think this is how has been all the time. Like for example, [you know] very often I have been working on feminism all those things when you read the writings of European people the way their write [you know] this freedom of the women is always had been in Europe. They don’t realise really that many-many countries of Europe they allow women to participate in voting system very late in 1960s, 50 or very late. You know women were only allowed to study in Oxford in 20th century. Before that they were not allowed to study in the **University of Oxford**. To what you see around it is not actually **drive it** all the time. It came very-very late, but people don’t understand because people don’t study. So, this is the thing what was the education system in Europe and everywhere in the world. Before Industrial Revolution if you understand that one it will help you to understand Islamic education system but it’s basically exactly the same thing.

The education in the past used to serve two purposes. When they used to have any centre of learning, teaching whether private [you know] one teacher is teaching or whether the centre of learning, school or madrasa they used to serve two purposes. And both purposes basically related. The whole idea was that people are born now

they are going to live in this world. So, they need to be wise. Simple matter to basically education system **was** – the end was – to make people wise. That simple matter is really. The focus was to make people wise that they can **live** in this world properly. How to achieve this wisdom they used to have two things that I mentioned you **before** two purposes. To education system used to attend two purposes.

In order, to make people wise that all the time has been because **eye street**, I know exactly that the main focus was to make the people wise. In our time you don't see this wisdom is not purpose. You can see somebody **[you know]** studies in Oxford and PhD and all right many-many books but he failed to live with his wife. They commit suicide. They don't know how to live. They never learned wisdom. This wisdom isn't there. What used to be in the past, so the end of the result was to make you wise. To that keep in mind really that all the education system – education basically was to make the people wise everywhere in the world. In Europe, in China, in India and you know even in non-Islamic – Hindu education anybody go in Islamic education. The end of the result basically what they want to attend to make people wise. Wise people used to come from the madrasa and from the educational centres, and they used to help the society. They used to attain this wisdom through two meanings: One thing madrasa **[is an]** ancient education system used to focus first thing is **[you know]** to teach students/people more general things. More general skills which can be helpful for any **[you know]** branch or any walk of life when they enter. For example, if people want to become a doctor, if people want to become an engineer or the want to be a mathematician, if they want to be **[you know]** Islamic education anything they want to they used to teach in madrasah and or in the educational system of the ancient time they used to teach one thing more general skills. What more general skills is they will teach you the language. They will teach you reading and writing. You can read and you write and when they teach you writing they will make effort to teach you a writing that you can express yourself well. You can speak well; you can know good writing **[you know]** not handwriting meaning is that you can express yourself **[you know]** properly more literal that is one thing to emphasise the language expert in the grammar and all those things properly. So, **[You know]** on this thing you need for everything. You know the language good language for every part of the knowledge. They used to teach first thing was language so emphasis will be on the language that you read, you write, you understand, you speak and communicate properly in writing and speaking everything that was emphasis and with grammar and whatever.

Then, those general sciences which are helpful anywhere else for example later period they would teach you logic. Because **[you know]** logic will be helpful for many-many sciences. **To** once you know logic you know the argument. **[You know]**, how to move from one point to other point. Philosophy they will teach you, mathematics because mathematic is **near/here** for every single thing so they would teach you most many of those more general skills. Is it clear?

One part of the curriculum used to be in the past is to teach the students more general skills. To once they learned then after that if they want to specialise any part of the knowledge these general things will help them. If you want to become a man of literature, it will help you. You have got foundation. If you want to become **[you know]** Muhaddith مُحَدِّث and faqeeh فقيه it will help you because you know the language. You know all these things argument, you know logic, you know philosophy, you know mathematics, you know inheritance law and this and that. So, the first part

of the curriculum would be what [?] – More general. The general skills which can be helpful for the people anywhere. They will not teach you more specialising for that you need to go to more specialised madrasas or teachers, but general education will be more generally skills anywhere in Europe, [you know] in China, India and in Muslim [you know] education system madrasa first emphases would be to teach the students more general things. Writing, reading and understanding, thinking [you know] these things.

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Second thing is to teach people how to become [you know] a good citizen and a good man of the society. You know a good person. [You know] how to control your anger? How to be good in the company of the people? [You know] how to look after your children? How to look after your parents? How to be with them? How to look after your wife? [You know] things which are more wisdom. In Islamic education system certainly because Islam is different so it could be more offer. It is actually [you know] organised by a religious education. So, this second part which is make you more virtuous it basically very often will be based on religious studies. You read the Quran, you study the Quran, you study hadith of the prophet, you study some fiqha but still they will emphasise more general wisdom. So for example, when I was in madrasah they used to teach those books of [you know] Persian language which is more wisdom like “گلستان سعدی”, “بوستان سعدی”, “اخلاق محسنی” which is 40 chapters. Each chapter one thing of the [you know] morality. So, like for example [you know] patience “صبر”, thanking “شکر”, [you know] so many things like “how to talk to people” and all the wisdom things. All the 40 chapters of different wisdom and each chapter they will explain nicely the poetry everything it will be there. Is it clear to everybody?

Two things really, the first thing is to teach you more general skills. Second thing was to teach those sciences which can make a good human person. You know to develop your personality to make you a good person that was. So, both together they make you wise. The second part was very-very important really. Basically, the education “تربیه” to raise as a proper human being not like animal. You know how to behave? These two things have been the parts of the education system and that how the madrasa have been. When the third “Industrial Revolution” happened in Europe so the first part which is more general aspects so, they kept it. They may later change it. But the second part which was actually was to make you more virtuous [you know] those good characters to build yourself, to make you really to train you as a person that finished.

Now, actually what have taken actually to train specific skills because they need people in the study/industry so they need people who can fit in anywhere in economic system that emphasised basically. Basically, this part of the education where they want to make you more wise – or you can say more virtuous that becomes unimportant. Nobody, cares about that. They are not going to teach you how to control your anger, how to be patient [you know] how to be in controlling your desire. You know this not going to happen there. Actually, they encourage you to fulfil your desire. So, those things finished. So, they are not focusing to make you a human being to a proper human being as a person. More actually about the skills to how can you make basically, education became more centred around money. Money became the main thing. So, that happened only after in the industry revolution.

Before that it wasn't the case that you can find the people. People used to learn even they weren't very rich in the past. It's used to be a poor people, but they used to be more important people. It's only after the **third** Industrial Revolution in Europe when poverty became a defect. If you're poor it means that you're not important.

In the past if you read the history of the world, you can see really poverty wasn't a problem. Poverty wasn't a defect in the people. You could feed the good people. People respect them even they don't have money because their wisdom, their knowledge [they had knowledge]. They had some virtuous. They had full control of their anger. They can control their desire. To virtue was **recognised** – acknowledged – appreciated and [you know] money wasn't the main virtue. Actually, money wasn't virtue in those days. What was virtue actually something else. Is it clear to everybody?

But in our time when you have grown up to you actually – what is important is money. That why you can see your madrasah especially Indian people their mothers and parents always want the children to become doctor because they can make more money. To some of those things, reason is because all in money around money that wasn't the case in the past. Is it clear to all of you?

Basically, education used to be these **two** parts:

- **First was to teach you more general skills.**

And,

- **Second was to teach you those things which can make your character which can make you a person a proper human being. Develop your character properly. These two things were very important. Then, you become a wise man of the society. You can help your society properly. That was basically the education system of the madrasah.**

To the first part where they used to teach Arabic language, Persian language or whatever language was there and they would teach people logic, philosophy, mathematics and all those things and on the other hand they would teach those things which can make you a good person. [You know] moral lessons [you know] from the stories many-many stories books will be there and the Quran, hadith, fiqha all those things to be a proper human being to worship your lord to serve to the community to be a good person. That how the madrasah education has been [you know] until now really but now people want to change it, but they don't realise really – what madrasah education is. Is it clear to everybody?

So, this education system that I've explained to you this is not only madrasah education but that was the education system for all over the world. Before this revolution that happened in Europe before that or everywhere even actually if you look here in "**Oxford**" and "**Cambridge**" if you look the history that was, they used to teach. The same way "**Greek**" logic and philosophy and this and that most teachings used to be around the same subject everything because that was the main learning was that why the people used to spend so much time in **calligraphy**, in a good writing, how to become more literary. Now you don't produce so many poets. Poetry has finished. Reason is it's not important. Poetry doesn't make any money. What makes money those sciences are more important. In the past really people used to spend so much time how to have a good writing [how to be a good writer]. When

they see something, they want to describe it. Even a tree if you ask [you know] your son or daughter in the school to describe a tree it will be very difficult for them to describe it but in the madrasah system that what you learn nicely and what tree really is. What is does? And how you when you read writing become so interest – interesting. Anything they will learn how to describe it properly, so this is one of the darkest that why poetry basically this [you know] poetry was very-very important part of the curriculum/case. Poetry makes you to think to understand in different way. So, this is what madrasah education is. This is what you are going to get here. Then certainly [you know] I don't agree with the people who want to reform a madrasah on that way because they just want to basically make madrasah like modern education system. I don't agree with that but there are many aspects in madrasah.

We need to have reform and should happen in our time and that what you learn in this history that every time they want to reform it. They used to make more relevant to the society and madrasah become [you know] more relevant to the society. So, that effort always has been in madrasah. It in only the modern time what madras people don't have this effort. To make it more relevant to the society. So, that ان شاء الله I will explain it to you at the end of the day when I teach you about the modern system of madrasah. Actually, this is one thing.

Second thing is what was actually the language that Indian people used to use [you know] in the madrasah and [you know] and learned people when they used to study, when they used to teach or write what was the languages. So, in India they used to two languages:

- One was Persian/Farsi “فارسي” because Muslims conquerors who came and ruled India their language was Persian/Farsi “فارسي”. To people came from Turkey “Turkish”, Iranian people or whoever came elite people the language was Persian/Farsi “فارسي”. So that was the language of the teaching and learning, communication, and Indian people when they have to study, they would have/had their own languages, so this is the language they used to study. To all the curriculums and all the books will be in Persian/Farsi “فارسي” language.
- Second was Arabic “عربي”. Arabic “عربي” was basically the language of more elite people. Especially, the scholars “علماء”, the jurists “فقهاء” they would be more specialised in Arabic language. To when scholars “علماء” used to write for common people, for general publics they would write it in Persian/Farsi “فارسي” language but when they write on those subjects which are more concerned for scholars “علماء” they would write it in Arabic “عربي” language.

For example, Waliullah al-Dehlawi “ولي الله الدهلوي” one of the examples he had many books in Persian/Farsi “فارسي” and many-many books in Arabic “عربي”. You can see the books which he wrote in Persian/Farsi “فارسي” they belong to [you know] more for general publics. What he wrote in Arabic “عربي” it is more the scholars “علماء”, for the specialised “متخصص/مسلكي” people for experts “ماهر/دانا/متخصص”. So, they used to have these two languages [you know] until very-very late. To when I started it was the same system. I had to learn Persian/Farsi “فارسي” language. I cannot be a scholar “عالم” unless I learned [you know] Persian/Farsi “فارسي”. So, I spent two ‘2’ years but

more than two '2' years just learning Persian/Farsi "فارسی" language all those curriculums. Then, through Persian/Farsi "فارسی" I have learned Arabic "عربي" language so, that was the system. These two languages were the main languages in the education system.

Now, they got rid of Persian/Farsi "فارسی" and Persian/Farsi "فارسی" is no more there. So, I can see really [you know] they got rid of that, but they didn't actually know properly what bring in the place of it? [You know] When you reform that is problem happen actually – because human knowledge is [you know] limited. They exactly don't know what **reform** and what will be the consequence of your reform, and this is actually very important to learn now because as soon as I am going to criticise the people who reforms in their curriculum. To the problem really is you exactly don't know really what the problem is, and you don't know really when you make reform what will be new problems?

I'll give an example, [you know] I have grown up in India in a village. There was no modernism (modernity), no electricity. Now there is everything but in the past when I grew up there was nothing like that. It basically was like [you know] whatever you read about ancient world my village was like that in the same thing. So, [you know] everything is in the old style most was there. Madrasa was there but everything [you know] to when you read in history of society in the past of a stone age that was my village. And [You know] not exactly but it is exaggeration, but I am thinking I am saying that [you know] the people were like that. So, the problems were not what you have now modern problem. We used to have the problems which were the problems of the past people. So, in the past people generally used to **have** two problems in the/**their** life:

- **One** is **hunger**. [You know hungry] They don't/didn't have enough food to eat. This is one problem. And,
- The **second** problem people used to have a **hardship** in the/**their** life. [You know] things are not miracle minute. Not easy to like [you know] your life you have got fridge and this and that. So, when you cook one day you can use it the same food for few days. So, there's so much easiness in the life. So, [you know] life in the past in the Indian villages and actually even now many places it used to be very-very hard. So, two things used to be basically part of the human life and human society in the past:

One is "**hunger**" and one is "**hardship**".

In a modern time, people understand the problems of both. They want to replace it. They want to change it. [You know] when somebody is hungry it's a problem. No doubt but what is the cure for that? To eat food. [You can] ask any child if somebody is hungry what he needs to do? Find a food and eat it. This is a problem which anybody can solve. Everybody knows what cure is.

When people have hardships in the/**their** life people say what? People say "okay" I have some risk. Little change, [you know] something like that and people in the villages used to them. They are farmers. They work very hard. Then after that will come [you know] some sports in the evening and put a nice cloth and sometimes they

are gossiping. [You know] sometimes they go for the market and sometimes they are **first rivers / festivals**. [You know] sometimes they go to the related nice cloths [you know] some entertainments. So, [you know] the hardships of life were easily [you know] basically replaced by something like that. [You know] they both going 'work' together but not more than that these two things.

In modern time, 'regulations' like especially in Europe and America [you know] they change this. Now, you have got [you know] people don't want to be hungry. They want to produce so much food. Really you never feel hungry. People eat really when they even that not hungry. They didn't realise really that what will be the problem? When you remove the hunger from the society and people are no more hungry [you know] what will be the problem? So, now they have got the problem of obesity. People are so fat, put under the so much weight. Now, tell me really do the people know what the cures for that it? Even specialists have problem really – even everybody. In the past we used to have the problem of hunger. Its cure was more even to a child. To anybody everybody knows what the cure for the hunger is and people who die because of they eat so much food. They're always in number more than those who used to die out of hunger. **It** all dies, and you can see all the statistics very-very clearly.

Now, you got rid of that problem by without realise really what will be the consequences of **new a thing**? Now, people don't have hunger but what they have got? Tell me is it easy to cure it? When people put it on the weight is it easy? Ask everybody is it easy to cure it? "**No**". You basically replace the problem, but you don't realise really what will be the new problem? New problem is much more dangerous. Much more difficult to cure. Is it to one I expected there are many-many experts of this eat too much because eating too much makes you lazy. In the past **we need** to be active. [As you know] **little-food** could be enough for the people. Their food is to be rough because they don't have so much many. Now, you have got all this food, so they make you lazy. They have to make you sleep so much and all the time tired and many-many problems.

Second thing is you finish hardship. Easy life to what happens is. Easy life people come [you know] they want to have it. You want to **escape** from the life – 'escapism' is basically that what they call now. The escapism what escapism is really? Meaning is nothing to do. Boring life, TV, Internet and this and that and WhatsApp and so many groups and member of single group and every time it clicks you think there's come important. Nothing is important than the life. The other person is boring and you're being both are bored. If they write you read and if you write, he/they reads that's all. This **is** actually right – that what happened. You think this is easy life that what they do really. In the past people used to work because [you know] they meant and then they are tired **so**, they wanted a little bit entertainment. Now you are not tired then what to do? "**Then what to do?**". And you create a new problem and some people who are more clever - they **come/become** tired from this life. They want to die before the death. They want to commit suicide because this is nothing really doesn't mean anything. Just have work and then at the end of the life nothing to do really and no use of anything else in society just come and sit in my **home/house**.

In the past people used to be part of the society. When they come, they know. Now you know what is happening somewhere else in the world, but you don't know what's happening next to your **home/house**. You don't know your neighbour. You don't

know your own wife. You don't know what your children are? Each one of them has got a mobile phone and [you know] each one of them are talking to someone thousands of miles away from you but you don't know each other. You don't know neighbourhood. [You know] this is actually – how happened. Problem in our time really is people replaced older problem by a new problem without making understanding the consequences. The consequences are very-very bad anyway.

So, this I'm trying to say whenever people want to change education system, they don't really know really what will be the problem? And then when they the problem they can go back. To that ان شاء الله I will come to criticise [you know] in more details when I have done this course. One thing also is in this old system of education [you know] which I explained to you the two parts:

- **One** is to give you more general skills and,
- **Second** is your upbringing to make you a better human being.

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Memorisation

In that system one thing was very important to make your knowledge to be internalised 'inside you'. What I mean that agree/actually that you have to memorise many-many things. Now people criticise [you know] that why you need to memorise so many things? People can [you know] waste of time. You just need thinking. Thinking really depends on how much you know. You can't the think and can't the lie unless you have got information. So, in the past people used to memorise many-many of those things which they need/needed daily. You can't go to all the times to library. You come to me and ask me what is the hadith of Usman "عثمان" and ablution "وضوء" and does he mention the wipe "مسح" once or three times? Then, I say "okay" I'm going to check it in my library. "No", I should know this thing. I'm expected to know this thing. When you ask this question, I'm expected to know this thing. You come to know and ask me that [you know] Iqbal using his poetry this phrase. What he means? I'm expected to know it, I'm thought to I go to look at [you know] Iqbal collection of poetry and index to find that word then I will tell you what he means. "No". I'm expected to know this thing by heart. That how was to basically a lot of memorisations like Arabic grammar that you have to memorise it because many-many things if you don't memorise understanding not help you. You need to memorise.

In this curriculum there was really a big part of the curriculum that you need to know by heart. Then your think will be based on that. Can people [you know] analyse something? How can analyse something unless you got data 'information'? If information isn't in your mind when you analyse it always will be incomplete. Incomplete thinking that I can see to produce many great people very early because they have got enough think and now, they can build upon that to do a clever. [You know] in every system there are people who are not clever 'not so clever' but those [you know] people like Ibn-e-Seena "ابن سينا" and all those people from very young age they're able [you know] to think so sharply cannot imagine reason is because a large knowledge they know by heart. They way when people ask from Ibn-e-Seena to write [you know] his philosophy he didn't have lively. He just used to walk and dictate all the knowledge was in his mind. To his knowledge was very mind and also

what he analysed what he developed further it all was in his mind. He doesn't need his book because both things are in his mind.

Now, if I have to write a book [you know] that information is not accurate in my mind. I have to check to may be my analysis is [you know] in my mind but what I guess isn't there to I have to refer properly. That was like [you know] for example Sarakhsi "سرخسي" when he wrote a major Hanafi **verse of Mabsut** "المبسوط للسرخسي" at that he was putting in present. He was in the prison in the well and he dictated from there. Meaning is he memorised all those verses of Hanafi **fiqh** before and then he also built upon that his own **fiqh** and both of them are [you know] in his mind. He can dictate it easily. So, people used to dictate and many-many parts of the hadith and fiqh if you ask the teachers and they will explain to you without referring to any book. In our time is not happening there. So, it is true that in the modern system doesn't have [you know] memorisation but not really true that not memorising is better than that they have more advantage. Not necessarily – actually I still believe the people who used to memorise they used to have more advantage. The problem is when some madrasas they don't train you how to think? How to analyse or how to process information so that is a problem. Is it clear to everybody?

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So, these are the few things [you know] keep in mind that **how**.... And also, then the other important thing after the memorising of madrasa system was "**discussion**". To teaching basically was around discussion. The teacher will take a subject discuss people ask question, argue, differ and all those things that was the madrasa system. That all the time discussion and argument in the madrasa, in the classroom and outside the classroom to when you read that literature you can find. Now, when you see and go to modern madrasa in this country you don't find this thing happening. So, this is the problem of this madrasa but madrasas in India they were not like that. To that I'm trying to say when people [you know] see the madrasa around they think this what how education was in India. "**No**." education **level/generally** was very-very advanced really.

In 18th century one of the European history his own memory [you know] of Indian madrasa he **visited/written**, and he said really **an average/every** Indian [you know] he provided that education to his children which actually only ministers in England can afford **it**. He went to all these madrasas and was so amazing impressed. The madrasas here are so advanced. You know the way they teach, the way they discuss, the way they argue, and you can look it in the books. You can find, you can read [you know] stories and I have mentioned to you that I have been a part of the/**those** madrasa that how it was. And you ask question and discuss the things all the time. So, it is one way [you know] and then you can say/change **to** your teacher "**no**". It is not right because [you know] in that book we read this, and you quote. He has to accept that. So, "**memory**", "**understanding**", "**thinking**" and "**discussion**" they're part of the education **meeting** system. So, in the summary they used to give you two things:

- **One** is to provide to you more general skills,
- **Second** thing is to train you as a better person and result was to make a wise human being. Then you can work in your society properly. That is the summary of madrasa education system in the past.

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Now, I'm coming [you know] to the “**history**” of Indian madrasa. As I mentioned and I will mention also some of those important people who used to be before Mughal period “مُغَلّ عصر”. Mughal “مُغَلّ” basically in India [you know] Mughal empire “مُغَلّ امپراتوری” came in India in **1526** of Christian era that was about **932** of Islamic calendar and **1526** of Christian era that Mughal empire came. But before there [you know] under Muslims rule. The first time when Muslims actually [you know] conquered a part of India. The first conquest of Islam happened in the year of **93** of hijri “هجري” and that is/was **712** of Christian era. So, **93** basically means **83** years after the death of the prophet ‘pbuh’ (صلی اللہ علیہ وسلم) nearly that is the first time of conquest of some parts of India started. You can see India from the first century of hijra [you know] or the **eight** ‘8th’ century of Christian era remained [you know] under the Muslim rule. Sometime partly, sometime more than that, sometimes the whole India remain/remained under the Muslim rule until **1857**. So, **1857** is the time where British took over Delhi and they basically banished last Mughal emperor **Bahadur Shah Zafar** from there to **Rangoon**. So, the whole India came under the control. Though, is till used to be some parts of India under Indian rules under Muslims or Hindus but they used to pay attribute to British.

غازیوں میں بُور ہے گی جب تلک ایمان کی

Ghāzīyōñ meñ bū rahe gī jab talak īmān kī

As long as there remains the scent of **Iman** in the hearts of our **Ghazis**,

تخت لندن تک چلے گی تیغ ہندوستان کی

Takht-i-Landan tak chale gī tegh Hindostān kī.

So long shall the sword of Hindustan flash before the throne of London.

Do you have a question?

Yes, I'm sorry, I just wanted to clarify what year was is that Muslims first started to conquer parts of India?

That was in hijri calendar **1993** and Christian era **712**. {“**712**” seven-one-two} That was the first time where Muslims came to India as the conqueror. Before that they used to be there and the cost of India [you know] Muslims have been in the time of Omar bin Khitab ‘rd’ “عمر بن خطاب رضی اللہ تعالیٰ عنہ”. Actually, Arabs used to be in India even before of Islam and the cost of India there is already used to be Arab colony. Because Arabs [you know] people were traders. They used to trade. They used to buy Indian goods and then they were the only means [you know] for the trade. They were linked really for the trade between Europe and India. To Arab people has been always trade with the Yamen “یمن” people – people of Yamen – and all those things but as the political of power and military the first time the Muslims actually came to India [you know] is **93** of hijra and that is **712** of Christian era. Is it clear to everybody?

So, that is actually **Muhammad ibn Qasim al-Thaqafi** "محمد بن القاسم الثقفي". He was 17 years old young boy. His uncle **la-Hajjaj ibn Yousuf al-Thaqafi** "الحجاج بن يوسف الثقفي". He was the governor of Iraq "عراق" under the **Umayyad** rule "الدولة الأموية". Hajjaj ibn Yousuf al-Thaqafi "حجاج ابن يوسف الثقفي" he was a governor a very powerful governor of Iraq. He was so powerful. He is the one basically who established Umayyad Empire "**Umayyad Caliphate**". To before that was not so strong, but he is the man so powerful he came and did very well. Anyway, I don't want to go in his history. So, he was the governor of Iraq. Iraq was basically the place **where** [you know] if any campaign happened to India **relevant** through era/Iraq. **Basra** "بصرة" actually used to be called sometimes India. [You can see] where you can say that someone saw/show in India meaning is Basra. Basra used to be a part of India to sometime in history. In the history sometimes Basra refers as India because [you know] that were people used to come to India through Basra. Anyway, he 'Hajjaj ibn Yousuf al-Thaqafi' was governor of Iraq a complain came to him from Muslim in India that one of the Indian rulers had insult some Muslim woman or something like that to some problem Hajjaj became very angry and then he sent his nephew **Muhammad ibn Qasim** actually who was [you know] engaged with his daughter. He wanted to marry his daughter to **Muhammad ibn Qasim al-Thaqafi** but before the marry he sent him to conquer India to **Muhammad ibn Qasim al-Thaqafi** was the first person who came to India in **93** of hijra and he came and he conquer Sindh, Multan, part of Pamjab part of actually what now Pakistan is most of that was conquered by **Muhammad ibn Qasim al-Thaqafi**. You can say Pakistan is basically **a/the** Muslim country under the Muslim rule from the very beginning. What is now Pakistan that has been under Muslim rule from the first century of hijra and now this is **cited/settled** anyway that what he did.

He was so good in conquering because he basically killed many Indian rulers and [you know] he kept moving. His intention really was to keep conquering until go to China but in **Umayyad** dynasty there was a tension. The tension was that Hajjaj ibn Yousuf al-Thaqafi he became governor during the time of **Abdal Malik ibn Marwan** "عبدالملك ابن مروان" **Umayyad Caliphate**. He hated **Abdal Malik ibn Marwan** "عبدالملك ابن مروان" so much. **Abdal Malik** "عبدالملك ابن مروان" has got four '4' sons.

- 1) Waleed ibn Abdal Malik "وليد ابن عبدالملك",
- 2) Sulayman ibn Abdal Malik "سليمان ابن عبدالملك",
- 3) Hisham ibn Abdal Malik and "هشام ابن عبدالملك",
- 4) Yazid ibn Abdal Malik "يزيد ابن عبدالملك".

All four became **khalifah** and in between also **Omar ibn Abdul Aziz** also became **khalifah** "عمر ابن عبدالعزيز". To five people from their family **became khalifah** [you know] very-very powerful people. **Hajjaj** was very popular during the time of **Abdal Malik ibn Marwan**, a strong man. Then **ibn al-Waleed** ibn Abdal Malik became khalifah. He also respected Hajjaj very much. Hajjaj wasbut Waleed's younger brother Sulayman didn't like Hajjaj. And Sulayman was also good friend of **Omar ibn Abdul Aziz** because **Abdul Aziz** was a pious person. He also didn't like Hajjaj. To when Waleed died, and Sulayman became khalifah then Hajjaj basically – Hajjaj and his people were punished and finished. Then that one **Muhammad al-Thaqafi** was called from India and he also people say was killed. Meaning is that he is finished.

Though Muslims remained in India but Muhammad al-Thaqafi [you know] couldn't get reward of what he has done. [You know] he was killed because of the tension in the dynasty and then after that Muslims kept a look their rule. Then **Abbasid** came and they had their own rule. Then **Farsi brief period Ismaeel** "اسماعيل" came and got power in Sindh and Multan and they had their own rule. Until **Mahmood Ghaznawi** "محمود غزنوي" comes, and he conquered all these places again and [you know] saves the whole place from the Ismaeeli from [you know] this militia and then he goes deep in India. He conquered all Panjab and "yes" 17 campaigns in India and famous for that. Then his dynasty rules over Lahore and all those places and after him nearly one century after him another person comes **Muhammad Ghori** "شهاب الدين / معز الدين محمد غوري". Muhammad Ghori "شهاب الدين / معز الدين محمد غوري" comes and then he is the first person who cannot only conquered [you know] that part of Panjab and all this. He went to Delhi and up to Bengal/Bangladesh "بنگلاديش". First time he got Delhi successor/centre then he sliced and they establishment of successor rule/ancestors. Then many-many dynasties one after each other they keep coming until Mughal/ **Mongols** they took power as I mentioned to you in 1526. Before the **Mongols**/Mughal "مغل" there were many-many dynasty [you know] Ghori "غوري", the **Slaise** "سلييس", the Sayyeds "سيدان/سيدات/سادات", then [you know] Lodhi "لودهي" and [you know] Soori "سوري" all these people they have been ruling one period in Delhi [one after the other in Delhi] and there have many-many other regional Muslim parts. They are very-very power people. So, this is just a brief political history.

Mughals took India in 1526 and in Islamic calendar 932. In 932 Babur came and conquered India. At least six '6' Mughals emperors they were very-very powerful. Great Mughals really that time nobody can challenge them.

- The first one was **Babur** "بابر" the one who conquered.
- Second one was his son **Homayoun** "همايون" who last for a period, and I don't want to go deeply in the history.
- The third one **Akbar** "اكبر",
- The fourth one **Jahangir** "جهانگیر",
- The fifth one **Shah Jahan** "شاه جهان" who built Taj Mahal all these big buildings 'Shah Jahan',
- And the sixth one **Aurangzeb** "اورنگزیب" the most pious Indian ruler. India never had any ruler more pious than Aurangzeb.

He's the one who made the scholars to write [you know] **Fatawa Alamgeria** "فتاویٰ عالمگیریہ" Fatawa India "فتاویٰ الہندیہ" to make Indian Constitution around the Hanafi school "حنفی مذهب". He's the most pious person. He's the one who ruled India more than anybody else. He's the one whose empire was the biggest empire in India [you know] in the space Aurangzeb. After Aurangzeb his sons couldn't keep this united. Then, split happened and they became weaker than [you know] so many problems anyway until 1857. When the last Mughal emperor **Bahadur Shah Zafar** was basically banished and [you know] he was sent to *Rangoon*. So, this is political history of India. The whole India became under Muslim rule first time during the time **Khalji** "خلجی".

Khalji "خلجی" are very early certain period **Alauddin Khalji** "علاء الدین خلجی" the one who conquered the whole India and he used to call himself the second Alexander al-Thani "الکساندر الثاني" because he was such a big conqueror. Then, after again Muslim rule lost a little bit then **Muhammad Tughlaq** "محمد طغلق" comes. **Muhammad**

Tughlaq “محمد طغلق” again conquered the whole India [you know] under him. To these two people **Alauddin Khalji** and **Muhammad Tughlaq** their rule all India. Then, after that the person who ruled all India is **Aurangzeb** “محي الدين محمد اورنگزيب”. Though, Mughal empire is very-very powerful anyway even that part which isn't under the Mughal empire still was very **big** and that they basically to pay their tribute, but direct rule was under these three ‘3’ people:

- Alauddin Khalji “علاؤالدين خلجي”,
- Muhammad Tughlaq “محمد طغلق” and then,
- Aurangzeb ‘rh’ “اورنگزيب رحمه الله تعالى”.

These three people they basically ruled India directly, properly all over India [you know] from Afghanistan to Bangal and at the end [you know] from Kashmir to the south nothing was left. Everything they ruled. So, this is the political history.

So, certain **there is** no doubt when people have such a big empire [you know] that they must have people who can help them. You can see education system really was must be very strong to provide ministers, right thinkers to provide philosophers [you know] they way they made the roads. If you look at the buildings, it will tell how much actually love that you were there and [you know] read the books. So, the education system was very-very good. Even actually in pre-Mughal period during early certain period when Muslims arrived in Delhi even in that period people have written history. They said that [you know] in that time if a book is written in Baghdad “بغداد” will not be approved unless it is accepted by Indian scholars that how they write. Book has to be sent from Baghdad to India and Indian people read and discuss they approve it then now basically it is accepted. So, many madrasas every street of India is madrasa. Reason is that is the period when **Timor Lang** “تيمورلنگ” came and destroyed. [You know] and before that **Mongols** “منگولز/چنگيزيان” came and destroyed Baghdad and everything. Arab basically were destroyed and now India is fresh to many-many Arab scholars and “علماء” and they moved from Arab land to India. India became [you know] very powerful in scholarship from the early time. So, many-many madrasas are there in Delhi. If you look really madrasas are everywhere. **Madrasa-e-Firoz Shahi** “Hauz Khas Complex” – “مدرسه فيروز شاهي / حوض خاص” – “کمپلیکس”, this madrasa, that madrasa.

العلم والثقافة في الهند زمن السلطان فيروز شاه تغلق (752-790هـ)

Features of education and culture in India during the reign of Sultan

Firoz Shah Tughlaq (1351-1388)

<file:///Users/sayed/Downloads/60860175.pdf>

So, In-Sha-Allah “ان شاء الله” I will teach you some of the big names of the scholars of India in the period of **sultanate**. *Sultanate* means before Mughal empire and then I will come to you about early Mughal empire. Who were the main people and what are/were the main centres of learning? Then later madrasa [you know] from **Firangi Mahal** “فرنكي محل” and all those and after [you know] more modern madrasa like **Deoband** and things like that In-Sha-Allah “ان شاء الله”.

Before that if you have question please ask and now is time for the break. Is there any question?

Yes, I had a question about the way that students were trained and memorisation and what kind of techniques were used to train students to that to memorise well because in the system we have in Britain, and we constantly examined we/were constantly told that we need to memorise the things, but the memorisation tests to be very short-term. You can do everything in a few days or a few weeks and then you forget it in the day after the exam. I'm interested to know how things were memorised in a way that established them into long-term memory.

Yes, this actually very good question because as I mentioned I have been a part of that system so, I know what exactly is to happen. So, when I asked to memorise the text then every time actually what happen is so the teacher will teach us like [you know] a poem from Bustan for example and then he asks us to memorise it. The next day when you come in the morning first thing is read it from your heart. If you can't do, then some punishment will happen. To everybody has to memorise as well. To first thing is every day then after that [you know] they used to have Thursday. To madrasa time is to start on Saturday. Friday used to be holiday 'off' only one day. The full teaching used to happen five days. Saturday, Sunday, Monday, Tuesday and Wednesday full teaching. Thursday used to be when they use to have tests. Whatever you learn really tests under different competition and this and that all the things fresh. Then they used to have more formal test every three months to then other teachers the teachers who not read it. Somebody else will test you whatever you need to memorise you have memorised it properly or not somebody else and then you have get mark and this and that so that used to happen. And also, the thing really most of those things you need them. So, they're used as well. To keep [you know] continuously they used it further if you memorise the Quran like read the Taraweh "تراويح". It's a simple matter. [You know] this is used but when learn Arabic Grammar and all this poetry they're very much used. Teacher will ask you [you know] what Shiekh Saadi Shirazi "شيخ سعدى شيرازي" said in this chapter? You have to know everybody was failure/familiar. This note I remember there [you know] there are many-many texts we learnt by heart and later on because it is a part your habit and then you keep referring to it and courting and also that was really you don't have much concern the life. Nothing else and now the people are so much concern and [you know] you have got in your house, you have got TV, Internet, mobile phones then forget that your children memorise anything because they don't find any sense because everything is there. You ask them they can't check it that they don't feel any need to memorise. For us really it was important. If you don't memorise, how can you know? The only way to learn it to memorise it. There's no other way. To memory was very-very important in those days and also even actually the book textbooks they weren't available in so many madrasas. So, you have to copy them basically. Every day one thing you have to do some of the books we didn't have enough copies to which to borrow from library and go home and copy them the debate that we read. So that is important and then you copy them and read them. All these actually help us for the same system. So, that how the knowledge became deeper and I really realised that when I came to **Nadwatul Ulama** "ندوة العلماء" so the madrasa that I studied in the beginning all these things they were more traditional madrasas what now people call **dars-e-nizami** "درس نظامي". So, when I came to Nadwatul Ulama "ندوة العلماء" I was good reason is because Nadwatul Ulama "ندوة العلماء" is the one which has so much reform and one of the reforms was don't memorise. Memorisation actually wasn't very important/recommended. People don't need to memorise they just need to understand.

I know really that in Arabic grammar I was the best and people – teacher said to me that any who studied in Nadwa “ندوة” they never can learn Arabic grammar properly. Those who came from outside they are the one who **know/knew** the Arabic grammar because we knew it by heart that we learned it by heart. Other people just past the test maybe they understand then they forget. You know something you understand you keep in mind, but many things are new. For example, if you ask people in Nadwatul Ulama “ندوة العلماء” how many are **horuf-e-jar** “حروف جر” nobody will know but I know reason is because I know poetry by heart. If you know any poetry you know by heart. They don’t know because they have learned in the book, but they don’t memorise this actually what happens is. In modern education system many things you need to know. To for example if you refer actually what Shah Waliullah “شاه ولي الله” said in this book? To many people don’t know and we have to memorise some of those things. It’s easy for us to recall that information that was very important and it’s not really something supernatural things exactly. Everybody does it. **Basically** the problem is [you know] you don’t understand how much [you know] **what** how human mind actually is. The capacity of a human mind is amazing. It’s really miracle for other people. If people **we don’t use our mind if you use it properly can do amazing thing**. When you study [you know] I heard that somebody know **200,000** words by heart it looks very strange but **‘no’** mind can do more than that. That how mind used to be people.

I remember one of the teachers he was a farmer. **He was a scholar** “عالم”. If you asked him about any man in the hadith narrator, he will know his biography by heart even he’s not a teacher. He knew all these things by heart. [You know] my many teachers if you ask any poetry, they will tell you by heart. So, many of these knowledges were actually there. I certainly emphasise really something should be **done**. Like for example [you know] all the Arabic like all the morphology “صرف” like “فَعَلَ ، فَعَلًا ، فَعْلًا ، فَعْلًا ...” “فَعَلْتُ”.

Commented [SH1]: In 1990s, when I was working in Afghanistan Study Centre (ASC), the head of office chief Investigator Zalmi Hewadmal were saying. Allah gave to our Pashtoon wisdom, but they kept it as it is and don’t use it at all. They kept it as a deposit and would return it to Allah as a deposit on the day of resurrection.

کردان کبیر اوزان صیغه های فعل ماضی معلوم

مؤنث غائب			مذکر غائب		
جمع	تثنيه	واحد	جمع	تثنيه	واحد
فَعَلْنَ	فَعَلْنَ	فَعَلَتْ	فَعَلُوا	فَعَلُوا	فَعَلَ
مؤنث مخاطب			مذکر مخاطب		
جمع	تثنيه	واحد	جمع	تثنيه	واحد
فَعَلْنَ	فَعَلْنَ	فَعَلَتْ	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتَ
جمع متکلم - مذکر/مؤنث			واحد متکلم - مذکر/مؤنث		
		فَعَلْنَا		فَعَلْتُ	

[You know] first thing that you learn Arabic grammar. So, it was actually important **that** you can’t learn more anything unless you know “فَعَلَ”. “فَعَلَ” is actually 14 words. In these 14 words you have to memorise so much that one single breath you can read three ‘3’ times. If you read them less than three ‘3’ times, then you have to do it again

and punishment will be there. Some punishment will be there. So, three '3' times in a breath. Actually, I used to do it five '5' times. By anyway **to people** now I can do it. **Now if you restart really if you have done something memorise so well you can forget it.** Now I can't forget "فَعَلَ ، فَعَلًا ، فَعْلًا" then people used to have I just give you an example that you can understand that I'm from the old system. Like for example when you used to learn **[you know]** all the chapters "ابواب" [chapters] of the words "صبيغة ها" there used to be Subs-Kabir "سبب كبير" and Subs-Saghir "سبب صغير". Subs-Kabir "سبب كبير" meaning is when you learn known past, unknown past, known present and unknown present, command "مضارع معلوم، مضارع مجهول، ماضى معلوم، ماضى مجهول، أمر" and this and that and all in details that used to memorise then **used to discuss about** Subs-Saghir "سبب سى صغير" meaning is one word from each one. To for example they will say:

گردان صغير صبيغة هاى باب نصر بر وزن فَعَلَ

نَصَرَ	يُنْصِرُ	نَصْرًا	فَهُوَ نَاصِرٌ	و نَصِيرٌ	يُنْصِرُ
نَصْرًا	فَهُوَ مُنْصُورٌ	الأمر منه أَنْصِرْ		والنهي عنه لَا تُنْصِرْ	
والظرف منه منصر		والآلة منه مُنْصَرٌ		وتثنيتهما منصران و منصران	
والجمع منهم مَنَاصِرٌ و مَنَاصِيرٌ			وافعل التفضيل المذكر منه أَنْصِرْ		
والمؤنث منه تُنْصِرِ			والمثنى منهما انصران و نصريان		
والجمع منهما انصرون و اناصر ، و نصر و نصريات					

گردان صغير صبيغة هاى باب نصر بر وزن فَعَلَ

نَصَرَ	يُنْصِرُ	نَصْرًا	فَهُوَ نَاصِرٌ	و نَصِيرٌ	يُنْصِرُ
نَصْرًا	فَذَاكَ مُنْصُورٌ	لَمْ يُنْصِرْ	لَمْ يُنْصِرْ	لَا يُنْصِرُ	لَا يُنْصِرُ
لَنْ يُنْصِرَ	لَنْ يُنْصِرَ	لَيُنْصِرَ	لَيُنْصِرَ	الأمر منه أَنْصِرْ	
والنهي عنه لَا يُنْصِرُ ، لَا يُنْصِرُ		الظرف منه مُنْصَرٌ			
والآلة منه مُنْصَرٌ ، و مُنْصَرَةٌ ، و مُنْصَارٌ		والجمع منهم مَنَاصِرٌ و مَنَاصِيرٌ			
وافعل التفضيل المذكر منه أَنْصِرْ		والمؤنث منه تُنْصِرِ			
		والجمع منهما أَنَاصِرُ و نُصِرْ			

گردان صغير صبيغة هاى اسم تفضيل مذكر

أَنْصَرُ	أَنْصَرَانِ	أَنْصَرُونَ	والجمع منهما أَنْصَرُ		

گردان صغیر صیغہ های اسم تفضیل مؤنث

أَنْصَرِي	أَنْصَرِيَانِ	أَنْصَرِيَاتُ	والجمع منهما أَنْصَرِي		

Now you know from each one word. Once you know word you can know the others. This used to memorise for every chapter for “فَتَحَ”, for “سَمِعَ” and for all those chapters. Even for the “قَالَ – يَقُولُ”, “رَمَى – يَرْمِي”, “دَعَى – يَدْعُو” – “مَعَلَّ” how can you forget? Then you know really, and I know really many-many Arabs they do mistake. Reason is because they haven’t learned anything. So, Indian system was so strong, but problem really is [you know] this all effort of reform they **lastly/lost** what was variable in the poorest reform they lost many of those things. Anyway,

Do you have any question?

I just want to clarify there were three ‘3’ centres of learning or three ‘3’ madrasas you had mentioned which were important during the Mughal era. So, there was Firangi Mahal “فرنكي محل”, Khayrabad “خيراباد” and there was one more.

Yes, I come to that. Firangi Mahal “فرنكي محل” was more general one which basically to produce officials for *Mughal* empire. [You know] ministers and this and that – that was for any state so that was Firangi Mahal “فرنكي محل”. That curriculum was really to provide officials.

Second was Khayrabad “خيراباد”. Khayrabad “خيراباد” was more specialised about philosophy, logic and rational sciences. If you want to become expert of Ibn-e-Seena “ابن سينا”, Farabi “فارابي” then you have to come to Khayrabad “خيراباد”.

The third was [Madrasah-i-Rahimiya](#) “مدرسه رحيميه” – Rahimiyah of Delhi, the madrasah of Waliullah al-Dehlawi “ولي الله الدهلوي”. If you want to become more study of hadith and Islamic Sciences, you come to that madrasah. So, these three ‘3’ madrasahs were [you know] important before the modern era. When modern era came they finished. Then we got Deoband, Nadwatul Ulama and all those.

[Yeh],

Shaykh, how much was the involvement of the family in the learning process of students because I think now in the modern like learning system at least there’s an implicit understanding that the parents are the once who look after the learning of the child to become a good citizen whereas the school [you know] it doesn’t put so much emphasis on that but was that something that was present in the kind of more ancient way of learning?

It's very important question really. [You know] family was very important really – always have been actually – even now family is very-very important. [You know] in

the family it could be possible not everybody very learns it. So, they can't help you to teach you but what happens is [you know] it thought basically the main environment of the family used to be in such a way it helps you to make you wiser. To what madrasah wants to teach you basic things already have got from the house. Do the wisdom, respect the people. You know how to be nice? How to control yourself? How to control your hunger? How to control your anger? How to respect your parent? How to respect your teacher? These basically your parent will teach you. Everybody in the family you never can have any bad manner to in the school. [You know] really that when you come to the classroom how to respect your teacher? How to be nice to them? How to be with everybody else? So, this main *tarbiya* "تربيه" or upbringings of the house very-very important. [You know] and that actually what people need it really. Many of our people say that [you know] what send our children to this madrasah or school basic thing of the house isn't very good children will be lost. The house should be strong really in that *tarbiya* "تربيه" in that upbringing. [You know] the mother and father and everybody in the house they should help for the same thing. To children learn from very beginning that you know lying is so bad, ugly. Nobody loves you if you lie. Lying, backbiting [you know] stealing, [you know] deceiving, cheating these things are not good. So, these things you learn from a good family -good families. So, they're very important but not necessarily everybody [you know] I remember when I started the madrasah of Farsi language "زبان فارسي", I was nine or ten '9/10' years old when I started. It was in the village [you know] a little far away from my village that was the madrasah where Shaykh Muhammad Yunus Jaunpuri "شيخ محمد يونس جوفوري" also studied. [You know] the Shaykh-ul-Hadith "شيخ الحديث" the same madrasah where I would. So, when I used to walk to madrasah and come back it was really too much and then after coming the madrasah after maghrib "مغرب" to I have been long [you know] outside of my house sit [you know] on something and the I used to read my first Persian book of Shiekh Saadi "گلستان شيخ" and then all the eldest people of the village they will come around me and they were sit there on the seats and said read and translate for us to we also know what you have learned [you know] this wisdom. To I will also be very happy that all the people are around me there and they used to appreciate it. That all the wisdom and hikmah [you know] so much knowledge. This you can see that the people in the appreciate your learning. They understand what was the knowledge is and certainly those books really one day I want to teach people. [You know] Gulistan of Saadi "گلستان سعدي" at least the last chapter. The last chapter Shiekh Saadi of Gulistan "گلستان" is full of the wisdom. So, you can see when you were a young boy, we not only learned that chapter, but we memorised that. All the chapter properly and understand [you know] maybe they didn't understand properly but memorised that what helps a lot to the people.

[Yeah] the house is very important already. Family is very-very important that why Islam having a family is worship "عبادة" that we don't like [you know] the relation to be broken. We don't want so much divorce in the family 'families' because it really will affect the new generation. So we want the family should be a strong as possible.

پاڻي بله برخه بيا

په درنښت

سيد حسين پاچا

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