

له دكتور محمد اكرم ندوي سره د امريکا ميشي شيخ ياسر
قاضي خانگري مرکه

پوښتنې او ځوابونه

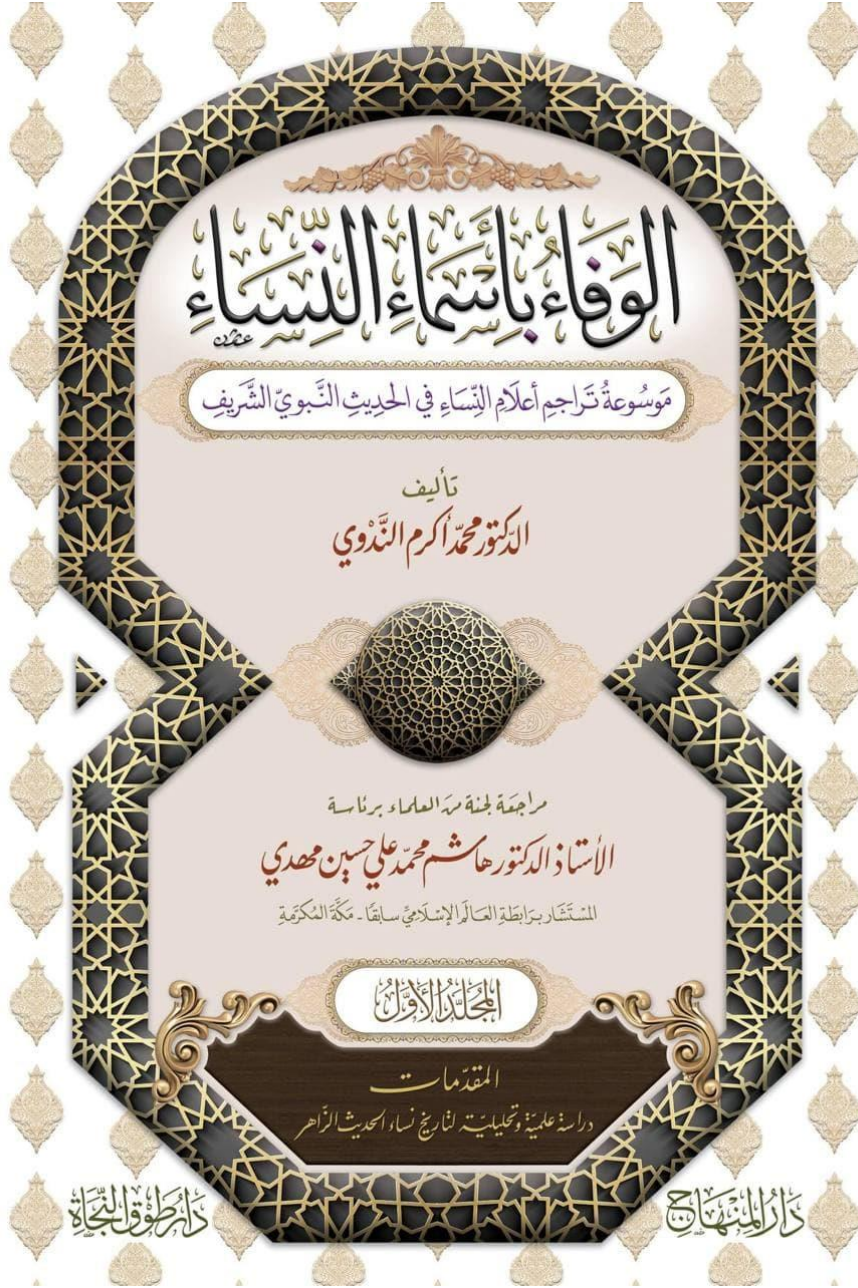
<https://www.youtube.com/watch?v=TjFCF2QsMQ8&t=451s>
Ask Shaykh YQ Special With Dr. Akram Nadwi

بسم الله الرحمن الرحيم

وما ارسلنا من قبلك إلا رجالا نوحى إليهم فسالوا أهل الذكر إن كنتم لاتعلمون

السلام عليكم ورحمة الله وبركاته،

الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه ومن والاه أما بعد،



الوفاء بأسماء النساء : موسوعة تراجم أعلام النساء في الحديث النبوي الشريف
<https://asfar.io/product/alwafaa-asmaa-annisaa-muhammad-akram/>



ډکټور محمد اکرم ندوي

نوټ : دا کتاب ((الوفاء بأسماء النساء)) په پيل کې ۵۳ ټوکه وو، خو وروسته د چاپي لگښت لپاره يې د فونټ اندازه کمه شوه چې حجم يې وروکې شي، خو له دې سره سره بيا هم ټول ۴۳ ټوکه شو. دا کتاب زما استاذ ډکټور شيخ محمد اکرم ندوي د هغو دوو ليکنو ((مقالو)) په ځواب کې ليکلې چې په ۱۹۹۷ يا ۱۹۹۸ ز کال کې د انگلستان د ((ټايمز گني)) کې خپرې شوي وې او ډېرې منفي وې او ((اسلام يې له مېرمنو/ښځو سره په بې انصافي تورنولو په تېره بيا د نجونو او ښځو له زده کړې، پوهې او د علومو په ډگر کې))، نو ده ته داسې يو اند پيدا شو چې په علم حديث کې ډېرې ښځې دي چې له هغوی نه حديث روايت شوي دي. که زه د هغوی په تړاو معلومات راټول کړم، نو لږ تر لږه به مې هغوی ته څه ځواب ويلی وي چې نه اسلام له ښځو سره د انصاف او ښه سلوک حکم کوي او هم به مسلمانې ښځې او نجونې زده کړو ته لېواله او وهڅول شي.

کله چې ډکټور ندوي دې کار ته متې راوښارلې او کار يې پرې شروع کړ. ښاغلي ندوي دا کړنه له کومې مالي سرچينې له ملاتړ پرته پخپله خوښه او لېوالتيا شروع کړه او له دې کار پرته هغه په نورو کارونو کې بوخت وو، خو دا يې خپله لېوالتيا وه. کله چې د ښځو شمېر پينځه زرو (۵۰۰۰) ته ورسېد، نو د ده عيسوي همکار ده ته راغی او ورته يې وويل چې زه به اوس تا ته دلته د اکسفورډ د يو مستشرق **Orientalist** ليکنه درکړم او هغه ليکلې وو :

((که ما ته له اسلامي ټولنې څوک د گوتو په شمار د پينځو مېرمنو نومونه را وښيي چې دوی پخپل دين کې زده کړې کړي دي، نو زه به دا ومنم چې اسلام ښځو ته د زده کړو حق ورکړی او زده کړو ته يې هڅوي او تاسې خو

دا دی پينځه زره لږ!!)) [اورا مياشتنۍ گڼه **AURA Monthly e-Magazine**]

ارواښاد شيخ يوسف عبدالله القرضاوي چې د ښاغلي ندوي استاذ هم دی مشوره ورکړه چې بس يې کړي کنه، نو دا به هېڅکله سرته ونه رسوي او لا نور به دوام پيدا کړي، نو بيا يې پرې کار بس کړ. داسې چا نه انگېرله چې دا به

دومره وخت درېر ونيسي او يا به يې شمېر په زرگونو زرو بنځينه محدثينو او عالمانو ((پوهانو)) ته ورسېږي. خو الله الحمد چې ندوي په دې پروژه نژدې شپاړس کاله کار وکړ او د لس زره زياتو وکمو بنځينه پوهانو ((عالمانو)) ژوندليک يې پکې رانغښتی دی چې نيوکه کوونکي ورته خپله گوته په غاښ ((هک پک)) شول او له خپل اړخه يې څوک خپلو اړونده اديانو کې د ثبوت په توگه نه لرل. ښاغلی ندوي له شپېتو زيات اثار يې ليکلي او ژباړلي دي. پاتې دي نه وي چې د دکتور محمد اکرم ندوي ارواښاده مور يې بي پښتنه وه چې د ۲۰۱۳ ز کال په وروستيو مياشتو کې وفات شوه. [اروا يې ښاده]

نوټ : دا به د اوسنۍ واکمنۍ ادارې د لوړو زده کړو د وزير د لا پوهايي لپاره يو ښه تراک د لامل وي چې د اسلام مبارک دين څومره نجونو او مېرمنو ته د زده کړې حق ورکړی دی، خو د څارگرې ادارې د يو بېگانه گومارل شوي کرنيل شاگردان چې نوموړي د خپل کتاب ((د افغانستان د جهاد داستان)) په ۴۷ مخ وروستي پاراگراف کې ورته اشاره کړې ده چې هغه د خپلو شیطاني موخو لپاره څه ډول کسان ځانته مسخص کړي او بيا يې تر خپلې ځانگړې روزنې لاندې نيولي چې د اسلام او د شريعت تر سيوري لاندې يې ترې د زده کړو حق په بېلابېلو نامعقولو پلمو اخيستی او نه يې ورکوي.

A brief introduction “لنډه پېژندنه”

I am very honoured to have [in my opinion] one of the most esteems “علماء” and scholars of the Western world somebody who might considered to be a mentor and somebody who might be regularly benefits from Shaykh/Dr. Mohammad Akram Nadwi.

Shaykh/Dr. [Mohammad Akram Nadwi](http://www.nadwa.in) is a world's renown scholars of Indian origin who received in depth training in the traditional Islamic sciences al-Nadwatul Ulama in Lucknow, India. [www.nadwa.in] He received a PhD in Arabic literature from Lucknow University. He has conducted research for number of years at the procedures of “[Oxford Centre for Islamic Studies](http://www.oxfordislamicstudies.com) (OCIS)” and he has published widely in Urdu “اردو”, Persian “فارسي”, Arabic “عربي” and English “انگليسي”. He is not just trilling you hear a quadrilingual and these works of his include translations, a critical edition of Arabic text and original monograph on Islamic law. He has a project that he has compiling for the last number of years [15 years] in which he is compiling a monumental 53 volumes work that avoiding the life of all of the *female scholars of hadith* called “*Al-Muhaddithat*” ((The women scholars in Islam)) in Islamic history. He has Also written an Islamic monograph on law and women's hadith narrators and also a booklet on Abu Hanifah ‘rh’ “أبوحنيفة رحمه الله” and a very large book about his own Shaykh Sayed Abul Hasan Ali Nadwi one of the greatest scholars “علماء” of the last generation. The Shaykh has lectured all across the Muslim world including Saudi Arabia, Egypt, India, Turkey, Malaysia, Palestine, Morocco and many-many other countries. He currently resides in Oxford, England.

Shaykh Yasir Qazi:

Dr. Sahib, “Alhamdulillah” - “جزاكم الله الخير” for coming.

السلام عليكم ورحمة الله وبركاته

Shaykh/Dr. Muhammad Akram Nadwi:

وعليكم السلام ورحمة الله وبركاته.

Shaykh Yasir Qazi:

Alhamdulillah, what time is it over there Shaykh?
I know there is a bit late for you **guys over there**.

Shaykh/Dr. Muhammad Akram Nadwi:

It's 10:20 p.m.

Shaykh Yasir Qazi:

10:20 p.m

[ان شاء الله] "God willing", we will try our best to jump straightaway. I really appreciate you taking your time. Shaykh, I'm going to jump straight to our first question.

We just heard that you're written [**you've written**] a 53-volumes project called "Al-Muhaddithat" - "المحدثات".

- Can you tell us what inspired you to do this?
- What stage is this book at?
- And what are some of the interesting gems or **tippets** that you can share it with us that you learned during the research?

Actually, this book was completed in the year 2010 and since then I started other works because it is too [you know] such a big book. Basically, I tried hard to find the publisher, but Alhamdulillah "Darul Minhaj" in Jeddah they are publishing. And they have done the pages setting up of all the volumes and it is hoped God-willing in two months all these 50 volumes will be out.

Inspiration "هؤونه"

What really inspired me? "خه شي دبتة وهؤولم؟"

Actually, nearly in 1997 or 1998 sometimes in England [**you know**] one of the newspapers "**The Times**" I read two articles about the women in Islam and these articles were very **negative** and they **were** accusing Islam of being injustice to women. And especially, [you know] not encouraging them in the field of learning, knowledge and sciences.

So, it came to my mind during my study of the hadith. I came across many- many women who have been narrating hadith, teaching hadith, so it came to my mind if I collect the biographies of these women so at least will be an answer to [**you know**] these types of objections against Islam and it will also encouragement to Muslim women [**you know**] to move forward Islamic studies.

So, Alhamdulillah I started working. But when I went deep, I found really there is so much information. Then, I consulted the **manuscripts** of Syria, Turkey **and** India. So many **manuscripts**. Hundreds of those books and I was really amazed that there were so many women. I remember that in 2007 or 2008 I **visited** Qatar "الدوحة القطر" to be lectured on this topic in the University of Qatar.

Women Scholars of Hadith in Islam
A public lecture co-organised with MA Program in the Study of Muslim
Contemporary Thought and Societies
31st December 2015
OFIS Auditorium, Qatar Foundation

<https://www.youtube.com/c/CilecenterOrg>

<https://www.youtube.com/watch?v=egkw8MSLsD8>

Sheikh Mohammad Akram Nadwi "Women Scholars of Hadith in Islam" 31/12/2015
CILE Center: Islamic Law and Ethics Research Center - Official Account - EN/FR/AR

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<https://auramag.in/a-conversation-with-dr-mohammad-akram-nadwi/>

<https://youtu.be/U7uYzomyfDA>

So, I met my **Shaykh Yusuf al-Qaradawi** "شيخ يوسف القرضاوي" and he asked me what happened to this book? So, I said still there is so much information. He asked me to give a talk in his mosque. So, I gave a talk and then he asked me "**When is going to finish?**"

I said there is so much information and it seems to be finish so quickly. He said to me "**no**" finish it otherwise you won't be able to finish.

Then, I decided to end. And then when I gave my talk in the University of Qatar. [You know] I mentioned this story that Shaykh Qaradawi asked me to stop now.

Somebody said among the men this is also conspiracy of the men against the women. anyway, I stopped that.

So, what actually happened is first thing is the number. [You know] the number of women who been narrating hadith, attend the classes of the hadith, teaching [you know] some of them have been good teachers. The number in the book has been [you know] something which I never expected, it's nearly 10,000 women. **Ten thousand women.**

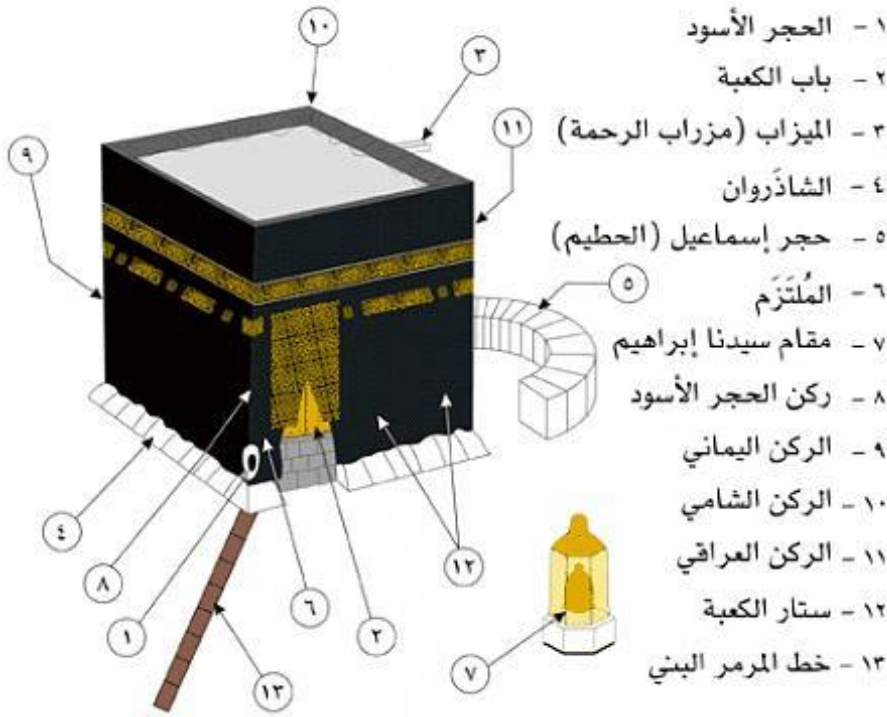
What I did?

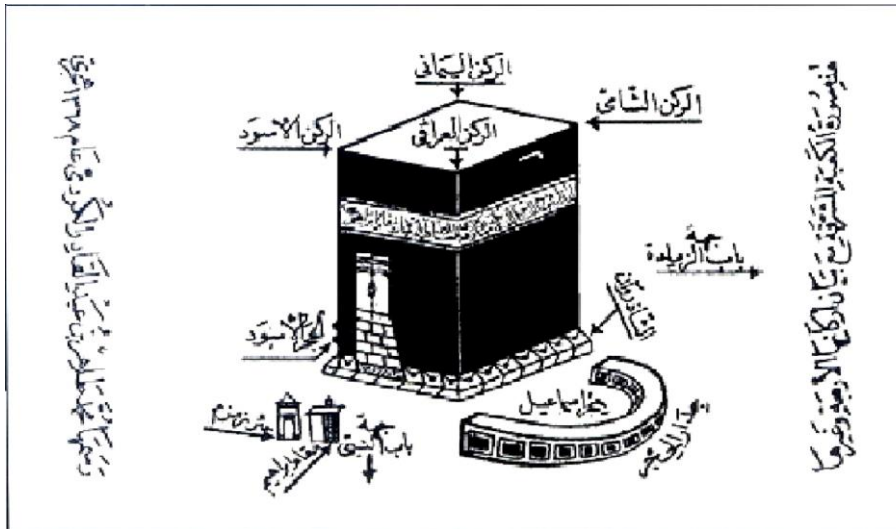
Whatever information I got about them I put all of them in the book. Reason is because I realised it will be difficult for anybody else to go to those manuscripts to get them again. So, whatever I find data any relation to their knowledge and teaching [you know] to me useful. So, Alhamdulillah I did this and what [you know] for example now [you know] one of the questions that I actually all the time in India when I go to India and even now people asking me. "**Can women be attending the prayer in the mosque?**"

What actually, I have seen the books is this question has been never been questioned in Islam. I have got a few women who used to teach Hadith in the Hatim "حطيم" (Hajar Ismail). Hatim "حطيم" (Hajr Ismail) is basically the Kaaba. Hatim "حطيم" is

Kaaba “كعبة”. Hatim “حطيم” is for the Kaaba “كعبة”. They used to teach in the Hatim “حطيم” and the people who were greatest scholars of that time they used to attend their class in the Hatim “حطيم”. A few women, and they registered that. Is there any place more valuable than Hatim “حطيم”? The women were allowed to teach there in the 7th century or 8th century and the scholars “علماء” who were “قاضي” judges and judges they were sit/sitting next to them. They were learn/learning from them as they were write/writing.

الكعبة المشرفة (قبلة المسلمين)





Then, I found also a few women in the mosque of the prophet ‘pbuh’ teaching and teaching where the best place you can imagine.

فاطمة البطاحية

One of them is/was [Fatima al-Bataviyyah](#) [فاطمة البطاحية] [رحمها الله تعالى]. She died there in 711 and she used to have the highest “إسناد” in the world at that time. She narrated the whole Sahih al-Bukhari from Abul Hussain al-Zubaidi “أبو الحسين الزبيدي” - “Hussain Abu Abdullah ibn al-Mubarak al-Zubaidi” - [عبد الله الحسين ابن المبارك] - [الزبيدي]. She learned from him because Hussain al-Zubaidi he taught the whole Sahih al-Bukhari in Damascus in the year 630 of hijra.

She attended all her/the hadith classes so her hadith “إسناد” became very high. She came for the Hajj, and she came to Medina and people asked her to teach hadith Sahih al-Bukhari “صحيح البخاري” and other books. And the people who **were** attended in her class in the mosque of the prophet ‘pbuh’ were scholars “علماء”, “قاضي”, and judges and they the one who wrote all this down.

They say she used to sit next to the grave of the prophet ‘pbuh’. [Qazi: “سبحان الله” and teach Bukhari in that location.] If we weren’t there if we Muslims did not respect the women, how could be allowed the women to sit next to the grave of the prophet ‘pbuh’ to teach there? And not only that **but** they described further. She was not sitting next to the feet of the prophet ‘pbuh’ If that happens to us, [you know] we will be so happy. She was sitting next to the head of the prophet ‘pbuh’. [Qazi: “سبحان الله”] And leaning on the wall of the grave because she was a little old and the people attending the class and at the end of the class, she would write Ijaza “إجازة” for everybody with her own hand. A few women like that [you know] again teaching in the mosque of the prophet ‘pbuh’ and the three are mosques are the holy mosques. [You know] Masjid al-Haram in Makkah “مسجد الحرام” (1), the mosque of the prophet

مسجد “مسجد النبي صلى الله عليه وسلم” (2) and then the third place is Masjid al-Aqsa “مسجد الأقصى” (3).

أم الدرداء الكبرى

There have been many women from the time of [Umm-al-Darda](#) “أم الدرداء” until so many women have been teaching. One of the women is Sayyedah al-Almarwaniyyah “سيدة المروانية”. When she came in the seventh ‘7th’ century, when she came to Al-Aqsa Mosque “مسجد الأقصى” and the people who were attending to the class the number was very high. The tradition has been to write down all the names for the permission “اجازة”, so, I started the copy of the names - names are I counted them 396 names the people were attending the class. [Qazi: “سبحان الله”] Then the person who writes he says there are many-many more. I was not able to write their names. [Qazi: “سبحان الله”] Three hundred and ninety-six names he was able to write down.

So, similarly all the big mosques in Syria like [Al-Jamia al-Muzaffari](#) “الجامعة المظفري” [Hanabila Mosque] and Jama'a Banu-Umayyah “الجامعة بنو أمية” [Umayyad Mosque], the same in Egypt all these big mosques, madrassas and colleges I found all of them there were women coming to teach and also women who were attending the classes to learn. [You know] and now we are....

Once I was in the Qarawiyyin “[University of Al-Qarawiyyin](#)” [Qarawiyyin, Fez] and they asked me to give a talk in Qarawiyyin. So, I said there in my talk which has been recorded that this is the mosque built by the woman. [Fatima al-Fahri, built in 857-859]. And for a long time, people never allowed the women even to study there. So, [you know] this is what happened. The women have been lived the mosque they are teaching. Many-many actually big-big books of Islam they have been preserved by the women.

https://www.youtube.com/watch?v=TwQjSm_AFhU

Durus Hasaniyyah / Dr. M Akram Nadwi

<https://www.youtube.com/watch?v=Xg2K-LRZlM&t=72s>

Powerful speech in Qarawiyyin by Shaykh Akram Nadwi

<https://www.youtube.com/watch?v=05JVlwfQg9o&t=11s>

Sage Advice from Shaykha Bahia al-Qutbiyyah with Dr M Akram Nadwi

[You know] Mu'jam al-Tabarani al-Kabir wal-Saghir 25 volumes “معجم الطبراني الكبير” and the narrations really continue until our time by the women Fatima al-Juzdaniyyah “فاطمة الجوزدانية” and Fatima al-Andalusia “فاطمة الأندلسية” and many of these women they kept these books. In fact, even Sahih al-Bukhari is the highest document in the world by a woman. Actually, even Sahih al-Bukhari the highest Isnad “اسناد” in the world is by a woman and the most sound copy of Sahih al-Bukhari is copy of [Karima al-Marwaziyya](#) “كريمة المروزيّة” [<https://womenof1000ad.weebly.com/kar299ma-al-marwaziyya.html>] on which is based [<https://archive.org/details/jsnum/P000/mode/1up>] and the highest Isnad “اسناد” in the world.

Now, I narrate Sahih al-Bukhari by Isnad “اسناد” in which between me and Imam Bukhari are only 14 people. [Qazi: “That is very high.”], Bukhari died in 256 AH - and now is 1441. [Qazi: “ما شاء الله”] Fourteen ‘14’ people between you and Imam-e-Bukhari “ما شاء الله”. Yeh, between me and Bukhari are only fourteen ‘14’ people because of woman. I can narrate the Isnad “اسناد”.

Friday 13 Shawwal 194 Hijri - 1st of Shawwal 256 Hijri
He spent the month of Ramadan here and went to Samarkand in the month of Shawwal, where he died while traveling. Bukhari died in the month of Shawwal 256 AH at the age of 62.

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1 September 870 AD

Al-Bukhari spent the last forty years of his life teaching the hadiths that had been collected. During his love, he fled to Khartank near Samarkand and died there on Friday, September 1, 870 AD.

Mohammad Akram Nadwi chain of the hadith isnad

<https://www.facebook.com/ShaykhMohammadAkramNadwi/photos/a.563305887042620/1138514962855040/>

I have narrated this Isnad “اسناد” from my teacher Muhammad Ibn Abdul Razzaq al-Khatib [al-Damashqi al-Salihi] “محمد ابن عبدالرزاق الخطيب” (1), who narrated from Abu Nasr ibn Abdul Qadir al-Khatib “أبو النصر الخطيب” (2), who narrated from Abdullah al-Tali al-Shami “عبدالله التلي الشامي” (3), who narrated from Abdul Ghani al-Nablusi “عبدالغني النابلسي” (4) and Abdul Ghani al-Nablusi narrated from Najm al-Din Badr Muhammad al-Ghazi “نجم الدين محمد الغزي” (5) and he narrated from his father Badruddin Muhammad al-Ghazi “بدر الدين محمد الغزي” (6) and he narrated from Abu al-Fath al-Mizzi al-Askandrani “أبو الفتح المزي الأسكندراني” (7) and he narrated from Ayesha bint Ibn Abd al-Hadi “عائشة بنت عبد الهادي” (8) the teacher of Imam Ibn Hajar la-Asqalani “امام ابن حجر العسقلاني” and [you know] one of the biggest muhaddithat of her time. She used to teach in the Jamia Banu Umayyah, Damascus “Umayyad Mosque” underneath of Buqa' al-Nusr “بُقعة النصر”, that was the place of the best muhaddith “محدث” of the time. She [Ayesha Ibn Bint Abdul Hadi] was the only woman appointed to teach there and she narrates from Abu al-Abbas Ahmad ibn Abi Talib Al-Hajjar “أبو العباس أحمد ابن أبي طالب الحجار” (9), who narrated from Abu Abdillah al-Hussein ibn al-Mubarak al-Zabidi “أبو عبدالله الحسين ابن المبارك الزبيدي” (10), who narrated from Abu al-Waqt al-Sijzi “أبو الوقت السجزي” (11), and al-Sijzi from Dawudi [Abu al-Hasan Abd al-Rahman ibn Muhammad al-Dawudi] “أبو الحسن عبدالرحمن بن محمد بن المظفر بن محمد بن داود بن” (12), and Dawudi narrated from Sarkhsi [Abu Muhammad Abdullah ibn Hammuyah al-Sarakhsi] “سرخسي” (13), and Sarakhsi from Muhammad Ibn Yusuf Ibn Matar Al-Farbari “محمد ابن يوسف ابن مطر الفربري” (14) and Farbari from Bukhari [Abu Abdullah Muhammad Ibn Ismail Al-Bukhari] “أبو عبدالله محمد ابن اسماعيل البخاري” (15).

[The female scholars of Islam](#)

Commented [SH1]: “What can be more amazing than a chain where the Prophet (saw) is the first person and you are the last?” – Shaykh Akram Nadwi

[*] The Prophet Muhammad (saw) → Anas ibn Malik → Abu al-Tayyah → Sho'bah → Yahya ibn Sa'id → Muhammad ibn Bashir →

1. Muhammad ibn Ismail al-Bukhari (Imam Bukhari)
2. Abu Abdillah Muhammad ibn Yusuf ibn Matar al-Firabri
3. Abu Muhammad Abdullah ibn Hammuyah al-Sarakhsi
4. Abu al-Hasan Abd al-Rahman ibn Muhammad al-Dawudi
5. Abu al-Waqt Abd al-Awwal ibn Isa al-Harawi al-Sijzi
6. Abu Abdillah al-Husayn ibn al-Mubarak al-Zabidi
7. Abu al-Abbas Ahmad ibn Abi Talib al-Hajjar
8. Aisha bint Abd al-Hadi
9. Abu al-Fath Muhammad ibn Abi al-Hasan al-Iskandari
10. Badr al-Din Muhammad al-Ghazzi
11. Najm al-Din Muhammad al-Ghazzi
12. Abd al-Ghani al-Nablusi
13. Abdullah al-Talli al-Shami
14. Abu al-Nasr al-Khatib
15. Muhammad ibn Abd al-Razzaq al-Khatib
16. Mohammad Akram Nadwi
17. [You] Connect to the Prophetic tradition #ChainToTheProphet

[*] “Facilitate things for people [concerning religious matters], and do not make it hard for them, and give good tidings and do not cause them to run away [from Islam]” Sahih al-Bukhari, Book of Knowledge.

Commented [SH2]: محمد بن عبدالرزاق بن محمد الخطيب الحسني الدمشقي، المولود سنة ١٣٢٠ هـ وهو يروي عن أبي النصر عن عبدالله ابن محمد التلي الشامي، عن عبد (هـ) ١٣٢٤ الخطيب (ت هـ) عن النجم الغزي، عن أبيه البدر، عن ت (١١٤١) الغني النابلسي أبي الفتح المزي، عن عائشة بنت عبد الهادي المقدسية الصالحية، عن الحجار بسنده، وهو أعلى أسانيد مطلقاً، لأنني أروي بهذا السند إلى البخاري بواسطة أربعة عشر راوياً.

The mosque of the Prophet, peace upon him, is undoubtedly one of the most sacred places in Islam, and his blessed grave is even more sacred. Around the beginning of the Eighth Century of the Muslim calendar, Fatima bint Ibrahim b. Jowhar, a famous teacher of Bukhari, under whom both Imams Dhahabi and Subqi studied the entirety of Sahih Bukhari appeared. When she came for the Pilgrimage (Hajj) her fame was such that as soon as the students of Hadith heard that she had reached Madinah, they requested her to teach in the Mosque of the Prophet, peace upon him. Ibn Rushayd al-Subki, who travelled from Marrakech, describes one of her classes thus: "She was sitting in front of the blessed head of Prophet, peace upon him, and [due to her advanced years] she would lean on his grave. She would finish by writing and signing the license to transmit her narrations (Ijaazah), personally, for all of the Hadiths that were read by every student present."

This, and similarly stories, makes it clear that women can teach in the best of mosques. Pathetically, today there are debates as to whether they can even come to the mosque for prayer! This is an indication of our ignorance of our own Islamic heritage, and of our digression from the practices of our pious predecessors.

Ayesha bint Abdul Hadi used to teach in the grand mosque of Damascus. She was appointed by the Sultan of that time as the Master of Hadith and taught the compilation of Imam Bukhari. She represented the whole community, and they could not find any man better than her. Ibn Hajar Al-Asqalani, considered by many to be the greatest of all latter-day Hadith scholars travelled to Damascus and studied more than one hundred books with her. Today, it would be difficult to find a "shaykh" who even knows the names of her books, to say nothing of having read them. In addition to her intellectual acumen, her chain of narration in Hadith is regarded as the strongest from her generation back to the Prophet, peace upon him. Between her and Imam Bukhari are eight transmitters, and between Imam Bukhari and the Prophet, peace upon him, there are variously, three, four or five transmitters. No other chain of narrators allows one to reach the Prophet, peace upon him, with an equal or smaller number of narrators.



Qazi: "ما شاء الله" the highest chain goes through a lady.]

Nadwi: Lady. And then I mentioned the best copy of Sahih al-Bukhari is also a lady Karim al-Marwazah.

Qazi: "ما شاء الله".

Nadwi: The best copy of Sahih al-Bukhari is by a woman and the highest isnad "امناد" in the world is by a woman. So, [you know] just think really how much they've done.

Yasir Qazi:

The question comes what happened Shaykh? Why do we not have describing scholarship **amongst** our females? What happened? Was it colonialism? Was it the man doing something? What exactly happened?

Muhammad Akram Nadwi:

No, actually not. I don't think there was a colonialism or something like that. What happens is I analysed really in Islamic history, whenever teaching of the hadith of the prophet (pbuh) was powerful in the society then the women were respected and allowed in the mosques and madrassas to study. Whenever jurisprudence "فقه" and philosophy "فلسفه" became more powerful because jurisprudence "فقه" is always influenced by the philosophy then the women have discouraged.

Qazi: Very interesting.**Nadwi: Aristotle.**

You know Aristotle "أرسطو", the master of Greek philosophy although, I respect him.

No doubt really a big man but [you know] he used to think like any other people.

"The women are inferior to the men." [بنخی د نارینه وو په پرتله ټیټې دي] So, he thinks

"Women are not qualified to study and learn." [بنخی د زده کړې او تحصیل وړ نه دي.]

He used to say, "One of the reasons that women are inferior because they have less teeth compare to the men."

[Qazi: "ما شاء الله". You're ...]

Historian say Aristotle had two wives. He could have counted **that/those** teeth. Such a big man does research for every single thing. He didn't research [you know] **for** his wives' teeth that why he said.

Since then, you can see that philosophers never encouraged the women. [You know] non-Muslims philosophers and Muslim philosophers as well. [All of them they never encouraged the women.]

In my book you can find the women from every class of the society. From their jurists "مفسرین" and commentators "فقهاء". No single lady from the family of any philosopher.

[Qazi: It's very interesting Shaykh.]

In later centuries after one thousand '1000' year of Islam philosophy became part of the madrasa curriculum very strongly. So, women became inferior they became discouraged from madrasas, but in this time whenever people have access to the hadith, again women...

Like in India women discouraged, but Shah Waliullah Dehlavi he came to Hijaz and studied the Hadith. He comes back and again women learning and study. There are so many women after him. So, you can see whenever the hadith comes the same **as/like** Syria [you know] for a long time there was no hadith, but in the sixth century when people like Ibn al-Asaqr "ابن عساکر" and they rose for two - three hundred [200 - 300] years Syria became a very important centre for the hadith sciences. If you think really about the whole history of mankind, I can only see it's only the prophet 'pbuh' who really gave the women proper life. And all the people make **a** claim but actually he did and those who studied they respect the woman, **and they want to be a reputed state**. So, I really think the reason is the hadith of the prophet 'pbuh'.

Yasir Qazi:

Shaykh, you are clearly somebody who is a strong advocate for women's rights in Islam for preparing in the rest for learning knowledge “علم”. What is your position on the modern movement of feminism? Would you classify yourself as a feminist or are you a critical a certain aspect of the modern movement?

Muhammad Akram Nadwi:

[You know] I've been actually for a long time writing a book on feminism and some people actually think [you know] I'm a feminist. Though, I have nothing to do with. People are very quick to label the people. They cannot understand if a person does not belong to any category. Like for example, people like to call me [you know] Hanafi “حنفي”, Ash'ari “أشعري” or Matridi “ماتريدي”. Whatever if somebody attended the lecture and they find any connection between me and something else they call that. The same thing nothing to do with the feminism. My think is really I want to be the women the same rights as it is actually [you know] sanction/suction/instruction in the Qur'an and the sunnah of the prophet ‘pbuh’. Simple matter, I want to take back all the things to the earliest century. [You know] it is nothing whenever [you know] I ask people about the rights of the women, nothing new really. All are mentioned in the books. [You know] all these books just I want simply those things.

About feminism

No doubt actually I came with a reaction. [You know] the way of the women have been wrongly in all the societies. Not only in Islamic society but in all the societies. Certainly, there should be [you know] a movement of the reform. Feminism came for that purpose. Many aspects maybe I agree with the feminist movement. At least [you know] to remove the injustice because Islam always supports all those movements where people come stronger, and they want to bring justice to the society.

If anyone brings and justice to society, we support them, but there are some certain aspects of feminism which certainly I don't accept them and I don't accept them and one of the reasons is because they are harmful for the women themselves and the most important thing is that basically the feminism does not give any value to the womanhood of the women. Their idealism is they want women to become like men. [You know] the reason why God (Allah) made men and women you have to understand what is happening otherwise just could be men-men or one thing. Why two things? The whole thing is family. The whole difference between women and men actually is in Islam for parenting and the value of women is motherhood and motherhood is not appreciated. To be a mother is actually - such amazing thing it is nearer to God (Allah). Nearer thing to God Allah (swt).

Whenever I give an example to the mercy of “الله سبحانه وتعالى” the nearest thing to come to my mind is a mother. It's such amazing thing this what is missing from the feminism. They don't have a value basically for a woman to be a mother. It's like her problem. [like a problem for her [you know] and actually now it is going to happen in the jobs everywhere.

We should men really respect that and should appreciate that we support women when they are mothers but is not happening. The reason is actually - is one thing I realise that feminism is actually in one way of disrespectfulness to the women. Not

respecting to the women as women so this is the matter. Otherwise, to bring the rights of the people [you know] no doubt we support any body - any movement which is [you know] helping to raise and bring justice to any part of the society.

Yasir Qazi:

”جزاكم الله خيراً شيخ“

Let's change your topic now. A very beautiful discussion about the rules of female scholars in Islam. Now we are move a little broader. One of the areas that you have spoken a lot about Shaykh is the goal of Muslims living in the West. What should be our goal? Is it near to survival, is it to present an alternative to the local the morality and issues or do we have political aims as we live in the West? What is the goal of Muslims as a minority in our current situation?

Shaykh Muhammad Akram:

[You know], think really is I would like to emphasise **two '2'** matters:

One is Muslims are not like any nation. They are **on** the face of the earth they are messengers. They are their Lord. Their duty is basically to save the mankind from the hellfire. No doubt about that. That's how they **are**, otherwise, there is no need for Muslims. They have to save themselves and to have save everybody else from the hellfire. [You know] the people are the slaves of their master “الله سبحانه وتعالى” (God). They are slaves and they must worship Him, and the reason is they are on the face of the earth not enjoy the earth rather than to use all the facilities to worship Him.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾ - [التحریم : ٤]

O you who believe! **Ward off from yourselves and your families a Fire (Hell)** whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded.

So, He gave everything they need for the purpose of worship that is something Muslims need to remind all the mankind that is their duty. While they are doing these things [you know] it doesn't mean to force people. While they are doing these things, they also understand that people have full freedom whether to accept Islam or not accept Islam and we should live with other people [you know] as human beings. They are human being, and we are human being and any place we are living it is also our duty to develop that place [you know] to make every effort for the prosperity of that place, peace in that place, order in that place. Muslims should work together.

So, like [you know] when Yusuf “يوسف عليه السلام” came to Egypt if he had any possibility to help the people there, to help the state and [you know] to bring any prosperity or any idea. He did it and he never hid. He never takes to connect revenge. He didn't think - oh, this is the place where people put me in prison for a long time. No justice and all those things and I should harm them. “**No**” he forgot all that and helped the society and the state as much as possible. When Muslims live in the West, there is no doubt that they are ambassadors of their Lord and Messenger, but at the

same time they are a part of the society. [You know] the prosperity of the society, peace in the society and order in the society is also their duty.

What happens is Muslims are mixed. So, when they want to enter the politics, they make the politics of the country Islamic politics "secular". Meaning is that the Muslims should work here [you know] to make the society [you know] peaceful, order, develop [you know] education prospect and they should have a plan for the elderly people of the society. Muslims should be at the front to help them.

If any part of the society has any problem, if Muslims only come for those places which are related to Islam and Muslims, then this politics will never work. because the society is based on nationalism which is basically connected to a land - the land and the people there. So, politics should be based on that. Any politics which is based on the religion certainly will fail and Muslims don't realise it. So, Muslims has to understand they are a part of the society. They have to work with other people for those things which are for common interests and anything which is harmful to the society, come on and make it very clear. These are harmful for the society, and we are not going to do it and don't just bring Islam and don't say we don't support these things. We don't support interest because it is forbidden "حرام" in Islam.

If you say like that, you basically putting in the mind of the people that you want to make politics religious. You have to don't use religious staff. Simple matter is to explain to people, "Why interest [you know] is harmful to the society?" How could be a society based on something non-interest really could be better and could be much-much prosperous for the people much better and bring the professional people and love of the people [you know] in a better way. Muslims needs to work hard but what actually happening is we are lazy people. We just get the idea some other people and we want to just Islamise it. It never works really. So, you have to bring the idea.

Yasir Qazi:

So, this is the Muslims minority situation. In the Muslim-majority lands, we are aware that there are movements and trans out there whose primary focus is the establishment of the political base. They want to establish a political [you know] Islam and ideology. Do you overall, you have had a number of lectures about this. What is your view [you know] about these trans of that aiming and believe that reforms begin with the chair "كرسي" (power) and with the leadership?

Shaykh Muhammad Akram:

Actually, the thing is any politics of any country is based very much on the **nods** of the society. For example, British politics will be [you know] based on the British **nods**. Bring it basically you have to support them. You have to develop them.

Norms of Islam are actually "**faith**" and "**Islam**" - "إيمان وإسلام". In Muslim countries, these **norms** don't exist anymore or if they're exist, they're not so strong. Before they are free [you know] functional in the society if you bring Islam, you create tension in the society. Basically, divide people between Islamic and non-Islamic.

Muslims are in two groups. Those who want Islamic politics and those who don't want it. Reason is because the norms of Islam are not in the society. Though I have been actually teaching [you know] on Islamic politics [you know] for a long time

though I summarised the short brief summary for the time being for Muslim countries the best thing is secularism. [You know] just secularism.

Make the society secular where is actually [you know] the state is fair and [you know] for everybody, all the citizens it gives the chance to Islam and other religions equally and then [you know] Muslims can work with freedom. At the movement this freedom is not exist. Though, it's good [you know] to have a proper secular society. The secular societies which we have got [you know] in some of our Muslim countries they're not secular. They're actually anti secularism. They don't give freedom. They take away the freedom. They use the term of secularism, but they're not secular.

Muslims should ask the people for example [you know] you're living in America and I'm living here. [You know] if secularism in a Muslim country is apply in the same way or more than less in America or Europe, it would be much-much more beneficial to Muslims should live there than anybody else.

Just imagine Pakistan when they built **Pakistan** what was the purpose really? To establishment caliphate "رياست مدينه" or these things, freedom from the British. If you read the literatures of the time much so hatred against the British. Now, if you allow people in Pakistan that [you know] you're allow to come and settle in England, nobody will stay in Pakistan. Their ancestors gave all sacrifices to get freedom from the British, but now their grandchildren are keen to come and settle in England. What is the reasoning?

The reason is because people basically are not, they don't want Islam. They want a society which is prosperity, order, peace or all the ambitions that all the people want really. If you impose anything else, you will fail. The Muslim society that what we need now. Then you work harder. In the future, maybe be somethings will change, but at the movement that will be the best solution for the problems of the Muslims society.

Shaykh Yasir Qadi:

Shaikh let me gently push back a little bit. I fully understand that the minorities situation is different here. But in a Muslim-majority land, somebody can ask you how can you - possibility divorce the laws of the land from the ethics and morality of the Sharia? For example, simple issues of legislating drinking and alcohol? Legislating from the security no doubt, these laws are going to come from our Sharia in our Muslim majority land. What do you say to that?

Shaykh Muhammad Akram:

That I mentioned basically in Islam - Islam is based on Islamic norms. Muslim land does not have that norms. Majority people don't have it. Wherever, whenever when you bring this **Sharia Law** what will happening really you create tension in the society. It will basically harm the people. Make them piety.

Always new rulers will come and take people [you know] back for decades. This all keep - keep happening all the time revolution until the revolution keep coming. For the time being we need time really. When people have freedom, proper freedom. Where they can learn Islamic studies. Islam learns everything. **Then maybe be the**

Commented [SH3]: A brief history of Afghanistan-US relations:

England sent several high-ranking officials and then the prime minister to Afghanistan and met with His Highness Muhammad Shah.

General Sardar Abdul Wali, who is the son of Shah Okhi and Aka Marshal Shah Wali Khan, said to Maraqam during a meeting in Arg (1003).

The delegation proposed to the king that the United States and the supporting countries have decided to form a defense agreement called Cento (Central Treaty Organization "Cento") against the Soviet Union. Ahmad Shah Baba built an empire for you. But Zahir Shah did not accept. Later, American President Eisenhower himself came to Afghanistan and met the King at the Kabul Airport VIP and said to the King:

((If you do not accept our wish, then we will have to build a united country and this task is difficult for me. If you join us, we will spend this money with your help and we will also integrate four million Muslims in Afghanistan. Muhammad Zahir The Shah did not agree with him.

General Sardar Abdul Wali added that Sardar Dawood Khan, my father Marshal Shah Wali Khan, Prime Minister Dr. Muhammad Zahir and some other high-ranking officials tried to prepare the King for this request, but they did not succeed. The result was that Pakistan was formed with the cooperation of America and England.

14 August 1947

<https://mundigak.com/2019/10/28/%D8%AF-%D8%A7%D9%81%D8%BA%D8%A7%D9%86%D8%B3%D8%AA%D8%A7%D9%86-%D8%A7%D9%88-%D8%A7%D9%85%D8%B1%D9%8A%D8%A9%D8%A7-%D8%AF-%D8%A7%DA%93%D9%8A%DA%A9%D9%88-%D9%84%D9%86%DA%89%D9%87-%D8%AA%D8%A7%D8%B1%D9%8A/>

truth are there. The people are good believers, and they want it, that it is fine but at the movement, people don't want Islam.

[You know] Ziaul Haq, when he was in the army. He was thinking [you know] when I come to the power - Islam. When he came to the power, then he gave a talk. He said: "When I was in the army, I was thinking the tension is between Islam and kufr "كفر" [disbelief], and I now got the power and bring Islam. But when I came to power, I realised really the tension is between Islam and **seventy '70'** Islam." So, there is no value whatever you do. There are 10 - 20 people against you and you can't move forward.

There is no way and you have seen really what is happening in Egypt? [You know] when this revolution happened, I said to here. people still have my recording. I was giving talking in Cambridge. I said really that the "**Muslim Brotherhood**" entered to the political and it is not good for them. They should remain far away from the politics. They should work for the social reforms. For educational reform but not in politics. They should wait. They should support other people, but they should not jump it because society is not ready. What's happening for people really that [you know] they were at the front when they got [you know] this revolution, but they didn't understand that people are lying you because they want freedom. But people don't want your ideology.

Yasir Qazi:

So, Shaykh can I be specific the reason why you hold these views because historically it has never been successful and also, because the status of the people of faith "ایمان" level of is not to that level. Is that why do you hold these views?

Shaykh Muhammad Akram:

Yes, because I'm thinking, and I have an allocate intention. [You know] in Islam you cannot impose on the people in laws if they don't want. Simple matter, people are not ready. [You know] for example, when they started democracy there is a big struggle. Big history behind that. Then they move until they come to this point. We don't have that history in our time. People don't want Islam. Maybe they want the name of Islam, but details of Islam nobody wants.

Yasir Qazi:

Okay. That's an interesting point of you.

Shaykh, the next question I have for you, I know as well that one of your passions in Islamic finance and you frequently speak about Islamic finance. You have some very strong views. Again, I would love to hear you summarise them for our audience. Your notions of Islamic finance also your views about Muslims especially in America and England getting [you know] the loans for their houses what not. What are your views all of this?

Shaykh Muhammad Akram:

I think [you know] at the movement, I mentioned the way of the societies in the world are really to have something Islamic is impossible. [You know] unless [you

Commented [SH4]: Zia ul Haq:

Pakistan considers arbitrariness in its neighborhood and Afghanistan against Pakistan's values intolerable. Afghans cannot represent their Jihad politically. Colonel Muhammad Yusuf, who at the same time was the secretary of Pakistan's military intelligence chief, General Abdul Rehman, writes in his book (Afghanistan: The Bare Trap "خرس تَلک"): One day, General Akhtar Abdul Rehman called me and asked where the American ambassador was right now. is

Yusuf writes that I said to him: I am not aware, but the general told me in anger and anger that this ignorance is unforgivable. Right now, the American ambassador has crossed the Attock bridge and has a program to meet with the leaders of the Mujahideen of Afghanistan.

You are strongly ordered that foreign diplomats do not have the right to see Mujahideen leaders, nor are Mujahideen leaders allowed to meet Western diplomats.

Making water boil in Afghanistan

"The water in Afghanistan," Pakistan President General Mohammad Zia-ul-Haq told his spymaster Lieutenant-General Akhtar Abdul Rehman Khan in December 1979, "must boil at the right temperature."

"Kabul must burn" - Pakistani intelligence (ISI) chief Gen. Akhtar Abdurrahman

know] Islamic finance is a part of Islamic economics. Islamic economics is based on norms of against Islamic society where people really Islam - Islamic.

If you read the books of Fiqh it is very clear that "Islamic Economic System (IES)" is based on cooperation where people cooperate that why the chapters are basically very clear **[you know]** and that why the exceptions are always for the weak "poor" people. **[You know]** all these laws about the "مضاربة", "مشاركة", "إجارة", "مراوحة" or "استصناع" all these things are for the benefit of poor people and **also** for the interests of weak people of other societies. Because the purpose is to help them and to cooperate each other. To help each other. While the Western concept of economic finance is competition to compete. These are two different matters. Now if you willing Islam here it will never be fit. People just want...

We don't want to build an Islamic society. We don't want to have an Islamic state. We don't want to have an Islamic economic. We just want Islamic finance. It will never happen. What will happen actually you bring the ideas from the west and then use the Islamic term to Islamise it.

I asked and discussed some people here. They said [yes] "it is 70% Islam or 80% Islam. Then, there is no Islam 70% or 20%. It should be 100% Islam. People who are working in the Islamic bank they say really. Nothing else - it is just term. They use these words but in reality, it's the same thing really.

The "**Benchmark**" of all these profits is the same based on the same interests and all those things and there's no difference at all. Actually, that why you can see all the western banks **[you know]** those which [I see] they can deal all these banks have a window for Islamic finance.

Why they interested in Islam?

Because to them really the same thing. Islamic finance is actually offshoot of capitalism. Basically, it's the same of capitalism. That why Pakistan for example, if you go you never can find any Islamic bank in a poor society. It's always in rich area.

Islamic banking only became big when petrol comes out [direct] to the Middle East. It is based on that target. It is actually to make rich people richer. It will help the rich people. All these exceptions in Islamic jurisprudence "فقه" **[you know]** which is actually "مراوحة", rent "إجارة" or you can say the land of purpose "مضاربة" or Farm", and "استصناع" they have been used to help the poor people basically it should be haram "حرام" but they have left.

Now these things are used for rich people to make them richer not for poor people. All these are used for rich people to how make them richer, and they just use the term. The reality is not there. So, my think really is if people want Islamic finance there are only two ways for the Islamic finance in the Islamic law. There is no other way.

- Either "مشاركة" partnership
- Or "مضاربة"

If you don't have these two - you never can find Islamic finance, it only be tricks and the tricks actually - that what happens. Tricks are everywhere that what happening,

At the movement, there's no Islamic financial at all. It all just tricks and if people go deep, they can see it.

Yasir Qazi:

So, if that is the case then what should...

You're saying for the rich people. How about us average people what we're going do for the houses and what not?

Shaykh Muhammad Akram:

Yes, that what I'm saying. People actually ask me [you know] what happens? What is your solution? I said the solution is unless you have Islam. Then [you know] in the time in the conditions they need and sometimes necessity or sometimes need because both are two different things and [you know] haram 'forbidden' can be halal 'lawful/permissible'.

- **Need** “ضرورت”
- **Necessity** “احتياج”

That's why Islam only [you know] if you look Islamic laws they came to practice when Muslims are able to act upon them. When they're not able, the prophet 'pbuh' did not to do these things but when they're able they have to do it. At the time being what actually happening is if Muslims in the west want to buy a house, there is no other way really. Islamic finance is more expensive and actually is [you know] the quality is very bad. The best thing is [you know] is "**conventional mortgages**". Because people need in the society, they can buy a house [you know] for the living purpose and I give this fatwa.

[You know] I always ask people here that you people only ask question about mortgage. Tell me about the car? Don't you buy the car. People have two '2', three '3' or four '4' cars and cars [as you know it] needs insurance. Insurance is basically forbidden "حرام" in Islam. The way of insurance happens is prohibited “حرام”. Why you allow it? It is out of need “ضرورت”. I say house is more need “ضرورت” than the car.

People need a house more often and also when you spend money on the house one day you come owner. It will be your property. Your future generation can be your property. Otherwise, always renting and one day here and one day there. People can ask to leave their/your house at any time. That why the fatwa is always have been following in the West. People can buy a house on a conventional mortgage.

Yasir Qazi:

Just only the house they have been living not for profit and not for renting - correct?

Shaykh Muhammad Akram:

Yes, the thing is because [you know] if they want to do business then there are other ways of the business. I will not allow to use the interests or usury for the business but at least the needs can be used for the lease purpose because that is need.

Yasir Qazi:

And this is the fatwa of the European Council and Shaykh Yusuf al-Qaradawi and many others?

<https://www.arabnews.com/node/225448>

<https://www.lariba.com/fatwas/qaradawi.htm>

<https://www.mail-archive.com/islamcity@yahoogroups.com/msg03894.html>

<https://islamqa.org/hanafi/askimam/18599/i-would-like-a-comprehensive-answer-in-regards-to-loans-which-incorporate-interest-i-ask-you-to-consider-a-fatwa-given-by-the-scholar-yusuf-al-qaradawi/>

Shaykh Muhammad Akram:

Yes, I have been giving it to people for a long time.

[Yasir Qazi:] Alhamdulillah

Yasir Qazi:

Shaykh, the final question "Shaykh" I have to you is - what advice would you give to the Western Muslims and how to get knowledge? What are the practical steps about what subjects they should emphasise? How should they go about studying them and the procedure for increasing in one's daily knowledge?

Shaykh Muhammad Akram:

[You know] people, the two types of the people - the people who grown up. [You know] they can't actually study languages. So, my advice to them is basically they should study the Quran. [You know] the problem is actually people just make the Quran as a sacred "holy" book. Then nobody [you know] can touch it. Nobody can do this and so many all these things. [you know] it's a book for a function. So, people should learn it actually.

If people come to the Quran many-many differences in the Islamic societies [Muslim societies] will become narrow later. They will not exist. So, I advise, and they know what success is actually? The Qur'an is the book which is the guidance.

If you want to be guided the only way is to come to the Qur'an. Those who don't know Arabic language and they're not able to learn and study, I advise them to study the Quran.

Good - good translations that read it. If you don't understand first time fully. It's certainly, it's new book [you know] it's actually it will be your problem because you don't know the speaker. Read it the second time, third time, and there are certain places where you need to consult an expert, because Quran is actually not the language of expert anyway, but there are some issues.

If you don't know [you know] the inheritance law and this and that then you need to consult people but in generally when Quran talks about Paradise, Hellfire, the attributes of Allah these things are very-very clear. The guidance, [you know] the love of the money, and wealth and spending money, helping people and all this kindness and all these things are so clear. Anybody can learn it. [You know] good to be neighbour, good to be people, respect of the women. These topics of the Quran everybody can learn it.

First thing I advise people that if you don't know Arabic don't worry. Still, you can have access to the Quran through the translation.

Second the people who are young and they think that they can give time to understand this religion much more deeply advise them to spare some time. People come [you know] and they learn Chinese and this language for the same of the money. It is your religion. [You know] study the Arabic language and spend some time 2 - 3 years fully just to understand [you know] to learn this language and then after that [you know] study the Quran and the hadith “سنة” of the prophet ‘pbuh’, the books of the fiqha “فقه” [jurisprudence], history of Islam direct from Arabic language. Direct knowledge of the religion is much-much more helpful. Because at the movement really people are dependent on other people explanation. But once you have direct access to the sources you can see [you know] yourself what is better.

Taqlid (تقليد):

People love taqlid “تقليد” but what Islam encourages is this why taqlid “تقليد” never come to the Qur'an or Sunnah anyway. What comes follows “اتباع”.

Commented [SH5]: aqlid, in Islamic law, the unquestioning acceptance of the legal decisions of another without knowing the basis of those decisions.

Ittibaa (اتباع):

Ittibaa “اتباع” is [you know] to follow someone knowingly. Taqlid “تقليد” is to follow someone without knowledge like animals. Taqlid “تقليد” comes from the word of Anqilada “انقلادة”. People used to get a rope in the nick of animals and guide them. Animals don't know where they're going. This taqlid “تقليد” is not appropriate for the human being but what appropriate is ittibaa “اتباع”.

Ittibaa “اتباع” means necessarily everybody is expert but I mind. I mind or not at least I can actually - understand what the person is teaching? That why Imam Abu Hanifa “رحمه الله” and Abu Yusuf both say: **“If people don't know our argument and our evidence, they're not allowed to follow us.”**

First learn why we are saying something. And Imam Hanifah “رحمه الله” said: **“This is the best thing I could bring, if something - somebody brings better than that, follow him not me.”**

So, that what we need to do really - rather than depending on the people. We need to understand the people. That are our experts. If you don't understand something, what happens is those experts they give fatwa in a certain condition in a certain context. Your context has changed. Maybe once you learn/learned you understand the different contexts.

You can think the Abu Hanifah said this - this is the reason. Now time has changed, it could be flexible/fixable. Now I can follow the other opinion which is more appropriate to our time. That people need to come directly to the sources and that is the best way of the language. Because Quran and Sunnah are no need - if you read the translation, you will not be able necessarily to interpret it properly. But once you know the language you have more confidence and actually, you're more qualified to understand them properly.

Yasir Qazi:

So, Shaykh I want to give free advertising to your course that you do it “ما شاء الله”. Dr Akram has online many universities. So, can you tell us quickly about that and where they should logon for register and website information?

Shaykh Muhammad Akram:

Though, I teach actually in two places:

One is “**Cambridge Islamic College (CIC)**”

<https://www.cambridgeislamiccollege.org/>. so, people can see [you know] the website and the **second** is “**Salam Institute (ASI)**” <https://alsalam.ac.uk> which is only for Sundays. Though, people who are like professionals and students, and they cannot spend time to study as a full-time, so we have made a course for them **al-Alamiya** “العالمية” just on Sundays. So, people there have been attending nearly **300 - 400** every year they attend to the classes and some of them get a degree after they complete the course for 7 years and [you know] they become scholar “عالم” it's a full course basically Arabic language, Hadith, Tafsir, Fiqh and all those things. But it is generally for the professionals and students who don't have time to come and spend for the whole week. But Cambridge Islamic College 'CIC' is for the people who can actually study full time. So, these are two different courses. One is full-time and one is part-time, and both are for the same purpose, to make people scholars “عالم/علماء” to help people to learning Arabic language and Islamic sciences directly.

Yasir Qazi:

So, the website is once again www.cambridgeislamiccollege.org correct?

Shaykh Muhammad Akram:

Yes, I think so. If people type it and it will come anyway to “**Cambridge Islamic College (CIC)**” www.cambridgeislamiccollege.org and the other one is “**Al Salam Institute (ASI)**” Dr. Akram Nadwi <https://alsalam.ac.uk> yes, that is the online one and the first one is the full-time. The Cambridge Islamic College is the full-time one, right? [Qazi: Yeah. Okay]

Shaykh Muhammad Akram:

Yes. This is for full time.

Yasir Qazi:

Alhamdulillah “الحمد لله”

Shaykh, we had a very interesting hour. A full hour has gone by. “ان شاء الله” I hope this is not the last time I interview you, but we will have multiple interviews “ان شاء الله”.

May Allah “عَزَّوَجَلَّ” continue to bless you with more “إيمان، تقوى” [faith, piety] and “علم” [useful knowledge]. May Allah “عَزَّوَجَلَّ” give “بركة” [bless you in life], in your wealth, and in your health, and in your property and in your family. May Allah “عَزَّوَجَلَّ” allow all of us to be guided and to guide others through us. We really appreciate the time that you gave it to us, and I know it's the late “شيخنا”. “جزاكم الله خير الجزاء وبارك الله فيكم” and “إن شاء الله” we will be in touch.

السلام عليكم ورحمة الله.

Shaykh Muhammad Akram:

وعليكم السلام ورحمة الله.

په درنښت

سيد حسين پاچا (سيد هاشمي)



المقرء : دكتور محمد اكرم ندوي له شيخ عبدالرحمن الكتاني سره، اپريل ۲۰۱۶



المقرء : دكتور محمد أكرم ندوي له شيخ عبدالرحمن الكتاني سره، اپريل ۲۰۱۶

Muslim Matters

<https://muslimmatters.org/author/mohammad-akram/>

<https://www.facebook.com/ShaykhMohammadAkramNadwi/>

DISCOVER THE DIVINE INTENT BEHIND QURANIC VERSES

<https://muslimcentral.com/akram-nadwi-discover-the-divine-intent-behind-quranic-verses/>