



DARS-E-NIZAAMI AND THE CALL OF THE MORONS

By: Mujlisul Ulama of South Africa
PO Box 3393
Port Elizabeth
6056
South Africa

Dars-e-Nizaami

Bismillaahir Rahmaanir Raheem

DARS-E-NIZAAMI

THE CURRICULUM OF all the Deeni Madaaris in the Indian subcontinent comprising of India, Pakistan and Bangladesh, is known as *Dars-e-Nizaami*. The period of the *Dars-e-Nizaami* course of study varies from five years to ten years. A student pursuing the Knowledge of the Deen, who completes this course obtains the *Alim Faadhil* qualification. The title of this Aalim is Molvi. The Molvi who pursues an extra year or two of higher studies is known as a Mufti.

The one who has accomplished the *Dars-e-Nizaami* course of study is a *Sanadi Aalim*. His *Isnaad* (Chain of Ilm) through numerous Links extends directly to Rasulullah (sallallahu alayhi wasallam). In his *Isnaad* there is not a single missing link. All the *Asaatizah* (Teachers) in this glorious Chain of Knowledge are known and the Chain links up with Nabi-e-Kareem (sallallahu alayhi wasallam).

By means of self-study or studying under teachers who are not *Sanadi Ulama*, one will not be a qualified Aalim regardless of natural talent, or having studied and even memorized many kitaabs. A person may be a genius who has mastered the Arabic language, all the Hadith and Fiqh books, but if he has not acquired his knowledge under the supervision and guidance of expert *Sanadi Ulama*, he will not be a qualified Aalim. He remains a layman, and in some cases more ignorant than a layman since he wallows in self-deception created by his ego. A man who studies Deeni Knowledge at the higher/academic level without the supervision of qualified *Asaatizah* becomes a danger to himself and to Muslim society. Shaitaan becomes his ustaadh (teacher).

The initiator of the *Dars-e-Nizaami* syllabus was Hadhrat Mullah Nizaamuddeen Muhammad Sahaalwi (rahmatullah alay), born in 1088 Hijri, and died in 1161 Hijri. The glorious syllabus which he had formulated has become so *Maqbool (Accepted)* that, despite the Ulama having effected changes in the curriculum over the past couple of centuries, *Dars-e-Nizaami* remains the syllabus of all the Madaaris of the Indo-Pak subcontinent and of the Madaaris in other countries established by the *Dars-e-Nizaami* Ulama - those who had acquired their Ilm at *Dars-e-Nizaami* Madaaris. Indeed, Allah Ta'ala has bestowed a lofty status to this wonderful syllabus of Mullah Nizaamuddeen Muhammad (rahmatullah alayh). It is unsurpassable. Whilst changes have been effected, the fundamental framework remains *Dars-e-Nizaami*, and, Insha'Allah, so shall it remain. The Ulama-e-Haqq will resist with might every attempt to secularize and kufrize this wonderful and glorious *Dars-e-Nizaami* syllabus.

THE MAQSOOD (OBJECTIVE) OF DARS-E-NIZAAMI

Allah Ta'ala has assumed on Himself the responsibility of protecting and guarding the Deen of Islam. The Shariat of Islam which Muhammad (sallallahu alayhi wasallam) delivered to mankind will not suffer the same fate of interpolation, mutilation and destruction which has overtaken the Shariats of Nabi Musa (alayhis salaam), Nabi Isa (alayhis salaam) and of all the Ambiya (alayhimus salaam) of bygone times. Declaring His Responsibility of guarding Islam, Allah Ta'ala states in the Qur'aan-e-Hakeem:

“Verily, We have revealed the Thikr (the Qur'aan), and verily, We are its Guards.”
(Al-Hijr, aayat 9)

The Qur'aan which is the fundamental basis of the Shariat has two inter-related dimensions. One is its Text and the other is its Meaning. For guarding the Text of the Qur'aan, Allah Ta'ala has created the Institution of Huffaaz. For guarding the Meaning of the

Qur'aan, He has created the Institution of the Ulama. The evidence for this abounds in the Qur'aan and the Hadith. Hence, Rasulullah (sallallahu alayhi wasallam) said: *“Verily, only the Ulama are the Warathaa (Heirs) of the Ambiya.”* The Estate of Rasulullah (sallallahu alayhi wasallam) is this Deen of Islam, and the Ulama have inherited its Knowledge from Rasulullah (sallallahu alayhi wasallam). Thus they are Ulama with a sacred *Isnaad*. They are not rudderless cranks who have picked up knowledge from here and there – from the refuse bins of secular universities, books and the like.

Dars-e-Nizaami, having been designed to give practical expression to the aforementioned Qur'aanic aayat, caters for both dimensions of the sacred Objective of guarding and protecting the Shariat of Islam – the *Thikr* – which Allah Ta'ala mentions and whose protection He has undertaken. The *zaahiri asbaab* (the material and ostensible means) which Allah Ta'ala has created for guarding the Deen are the Institutions of the Huffaaz and Ulama. This then is the Objective of *Dars-e-Nizaami*.

This sacred curriculum has no objective other than guarding and protecting the Deen. The Deeni Madaaris have been established, not to impart the secular know-how of constructing oxen wagons, donkey carts, ships, laying drain pipes, erecting toilets, filthy standing urinals with which the Saudis are so enamoured, building bridges, establishing banks, and the rest of the needs of the mundane world. *Dars-e-Nizaami* does not cater for the means and ways of earning a livelihood. Its Objective demands focus on the Aakhirah, diversion from the dunya, Zuhd (renunciation of the world) and Tawakkul on Allah Azza Wa Jal. Its Objective is the very antithesis of the objectives of secular institutions whose only objective is to teach how to construct donkey carts and lay toilet drain pipes.

The ultimate goal of secular education which the western secular universities impart is the acquisition of expertise in the advanced art

of building donkey carts, albeit a different dimension of it whilst the primary and ultimate objectives and goals of *Dars-e-Nizaami* and the Madaaris are guarding the Deen and Allah's Pleasure.

Since the objectives and goals of the two different kinds of education are divergent, their attributes and the ethos permeating them will necessarily be as different as are heaven and earth or Jannat and Jahannum. The determining and controlling attributes of worldly/secular education are greed, avarice, lust, selfishness, pride, arrogance and ostentation which all breed *fisq*, *fujoor* and *kufir*, hence we find the western educational institutions, especially universities being academic brothels.

On the contrary, the attributes of the sacred *Dars-e-Nizaami* education are sacrifice, munificence, abstinence, philanthropy and altruism. The ethos of the Madaaris stems from the Qur'aanic *Ta'leem*:

* *“And, the life of this world is nothing but play and amusement whilst the abode of the Aakhirah is best for him who adopts Taqwa. What! Have you no intelligence (to understand this transcendental truth of life's purpose on earth)?” (Al-An'aam, aayat 32)*

* *“The life of this dunya is (nothing) but provisions of deception.”*
(Aal-e-Imraan, aayat 185)

* *“The life of this world has been adorned for the kuffaar; and they mock the People of Imaan (of the Camel Age. But they should know that) the People of Taqwa will be elevated above them on the Day of Qiyaamah. And, Allah provides (Rizq) for whomever He wishes without limit.” (Al-Baqarah, aayat 212)*

* *“Never drag your eyes (i.e. do not focus) towards the glitter of this worldly life which We have bestowed (temporarily) to the different groups among them (the kuffaar) in order to cast them into*

fitnah. And, the provision (Rizq) of your Rabb is better and more enduring.”
(Taahaa, aayat 131)

Regarding this ephemeral worldly life, Rasulullah (sallallahu alayhi wasallam) said:

* *“This world is jeefah (carrion).”*

* *“This world is a prison for the Mu'min and a paradise for the kaafir.”*

* *“If you knew what I know (of the futility of this life and the reality of the Aakhirah and of the torments of the grave and the terrors of Qiyaamah, and of the punishment of Jahannum and the wonderful life of Jannat), then you would laugh less and cry much, and you would not derive pleasure from your wives on your beds, and you would (leave this world) and flee into the wilderness.”*

The Qur'aan and the Ahaadith are absolutely replete with such verses and narrations which create the ethos of *Dars-e-Nizaami* and the Deeni Madaaris. Thus, the thought of secularizing *Dars-e-Nizaami* and diluting the holy ethos and atmosphere which *should* permeate the Madaaris is obscene, unthinkable and a capital crime. It is the Waajib obligation of the Ulama to zealously and jealously guard the sacred *Dars-e-Nizaami* curriculum, and never incline a listening ear to the *ghutha* which the modernist morons disgorge about the system of *Ta'leem* of the Madaaris.

THE CALL OF THE MORONS

There are some modernist molvis - quarter-baked ones – morons – who entered the Madaaris with corrupt motives, who wasted their time at Madrasah and who emerged failures and enemies of not only the Madaaris, but of the Deen itself. Added to their failure at the Madaaris is their acquired disease of mental inferiority which has created in their hearts an awe for western secular institutions. They

compare the Madaaris with the external glitter of western universities. They stupidly view the effects and fruits of the Madaaris in the light of the technological progress and the acquisition of well-paid jobs which stem from secular education, and when seeing no such consequences emanating from the Madaaris, they label the Madrasah curriculum out-dated and antiquated.

This opinion simply mirrors the *jahaalat* of these moron proponents of change. They call for the Madrasah syllabus to be changed and brought in line with the devil's curriculum in the hope of the Deeni Madaaris also becoming institutions of material science and technology. One moron, crank 'molvi' who happens to be the imaam of a Musjid in the U.S.A. displaying his *jahaalat* says: "*The point is that the ulema must be kept abreast with contemporary developments, which is not possible if one argues that the dars-e-nizami should remain unchanged.*"

The miscreant has not explained what he means by being 'abreast with contemporary developments'. There is not a contemporary development with which the Ulama – the true Ulama – are not abreast. It should be understood that not every molvi is an Aalim of the Haqq. Molvis who pursue Deeni Ilm with corrupt motives – worldly and nafsani agendas – end up in the dumps of materialism. Some become halaal inspectors certifying carrion; some become the employees of the riba banks certifying riba – making riba halaal; some take up imaamate jobs, then talk rubbish like the jaahil whose statements we are refuting in this article.

The true Ulama who had correctly and diligently pursued the *Dars-e-Nizaami* course of study become the Ulama-e-Haqq – the Guardians of the Shariah – the Representatives of Rasulullah (sallallahu alayhi wasallam). Despite them not having pursued secular subjects academically, they are fully capable of issuing Fatwa on any secular development. Their *Ilmi isti'daad* (intellectual

and academic ability) acquired from the *Dars-e-Nizaami* curriculum coupled with Taqwa, have embellished these Ulama with adequate expertise to study any subject in any field of knowledge, which requires a Fatwa of the Shariah.

For the Ulama who are the Guardians of the Shariah to issue the correct Fatwa of the Shariah pertaining to any secular field, there is absolutely no need for diversion from *Dars-e-Nizaami* nor for pursuing secular education at a secular institution nor is there any need whatsoever to hybridize and pollute the pure, lofty, spiritual *Dars-e-Nizaami* with the unholy, material sciences. The intellectual accomplishment of the Ulama-e-Haqq endows them with sufficient ability to research any subject pertaining to the material and mundane sciences which require a Shar'i Fatwa for the guidance of the Ummah. If necessary, the Ulama can and do call on secular experts to explain an issue for sake of clarity.

Thus, keeping abreast with contemporary developments does not require mutilation of the *Dars-e-Nizaami* curriculum which has been introduced by *Ahlullaah*. The Men of Allah were far-sighted, and their efforts and works exude barkat and immense benefit for the Ummah. They were illustrious personalities inspired by Allah Ta'ala. The one who calls for changing the wonderful *Dars-e-Nizaami* curriculum is a thorough moron, and he speaks nothing but *ghutha*. His call for change betrays his stupidity. It is evidence for the fact that the poor moron did not understand what he was studying whilst at Madrasah. Only a moron whose brains are fossilized or colonized by westernism will fail to understand the wonderful benefits of *Dars-e-Nizaami*.

The moron, quarter-baked 'molvi' enamoured by western secular institutions avers: "*How can you be considered to be a real scholar, an alim, if you study books written eight hundred or five hundred years ago, which is the case with the dars-e-nizami, and totally leave out modern books?*"

The moron displays his *jahaalat* in this averment. He does not even understand what is the meaning of a true Aalim nor the function of an Aalim nor the attributes of an Aalim nor the requisites for being a true Aalim. If he had any understanding of these requisites, he would not have acquitted himself so stupidly. Firstly, the moron should understand that Rasulullah (sallallahu alayhi wasallam) said: “*The Ulama are the Waratha of the Ambiya.*” The Ulama –that is, the true Ulama - acquire a share of the heritage of Nubuwwat. The functions of the mission of Nubuwwat are thrust on to the Ulama. It is the obligation of the Ulama to perpetuate the mission of Nubuwwat and to guard that Deen which the Nabi (sallallahu alayhi wasallam) delivered to mankind from Allah Azza Wa Jal. If the Ulama abstain from executing this obligation, who is there who will guard this Deen?

It is not among the functions of the Ulama to become shoemakers, plumbers, engineers, doctors, secular lawyers, astronomers, technologists, etc. The obligation of the Ulama is merely to guide the Ummah in the multifarious mundane avenues in which they have ramified in pursuit of their worldly goals.

Secular qualifications are not requisites for a man to be qualified an Aalim of the Deen. The only essential requirements for a person to be a *Waarith of the Ambiya* and a Guardian of the Shariah is the Knowledge of the Shariah and Taqwa. If any one of these two fundamental requisites is missing, a man can never be an Aalim of the Deen. Allah Ta’ala says in the Qur’aan Majeed: “*Verily, only the Ulama of Allah’s servants fear Him.*” Those bereft of *khashiyat* are devoid of Taqwa, hence they cannot be true Ulama.

To be an economist, an engineer, a chemist, a doctor, a lawyer, etc., are not at all qualifications for an Aalim of the Deen. If a lawyer seeks a fatwa on a specific act of his profession, a true Aalim will study that specific act and present the Shar’i Fatwa. The same applies to any secular profession, and any mundane activity or

profession. The true Ulama who are grounded in the Ilm of the Deen will research the issue which requires a Shar’i directive, and the necessary Fatwa will be issued.

For the purpose of discharging their Shar’i obligations, the Ulama are not in need of western secular educational accomplishments. The greatest Ulama of Islam were among the Sahaabah, the Taabieen and Tab-e-Taabieen, and in recent times too we have had some of the best Ulama, and throughout the history of Islam, great Ulama adorned the firmament of Shar’i Uloom. They were *Warathatul Ambiya* in the fullest meaning of this lofty designation. None of them had pursued mundane or secular courses of study for the acquisition of their Shar’i accomplishments and for the discharge of the duties and obligations of their sacred Office.

Just as there is absolutely no need for an Aalim of the Deen to pursue secular education, so too is there absolutely no need to effect any change in the glorious *Dars-e-Nizaami* curriculum which our Madaaris teach. Only a moron who lacks understanding of this wonderful curriculum, and of the objective of its pursuit argues for change and for corrupting Deeni Uloom with the pollution of mundane branches of education.

What are the “modern books” which this moron proposes should be introduced for mutilating the holy *Dars-e-Nizaami* syllabus? The Qur’aan and the Sunnah –that is, the Shariah, cannot be modernized. Modernizing any aspect of the Deen is kufr – clear-cut kufr which expels the moron from the confines of the Deen.

The moron speaks deprecatingly about books written eight or five hundred years ago without understanding that the Qur’aan and Sunnah are Divine Products of more than fourteen centuries ago. Whether a kitaab has been written five or eight centuries ago or whether it has to be written today, it will be the very same Shariah revealed fourteen centuries ago which will have to be written in

exactitude, just as it is recorded in the Books of the Shariah written a thousand years and more ago.

Nubuwwat has terminated. There is no new shariah to be revealed. Allah Ta'ala had perfected the Deen during the very age of Rasulallah (sallallahu alayhi wasallam). Then to adorn the Shariah with a systematic order and codification, Allah Ta'ala established the *Quroon-e-Thalaathah* which is the final era in the evolutionary process of codification of the issues revealed to Rasulallah (sallallahu alayhi wasallam) by Allah Azza Wa Jal. This Deen does not tolerate the slightest iota of change. All the principles of the Shariah which are required for the formulation of Rulings on any new development until the Day of Qiyaamah have already been evolved and formulated from the Qur'aan and Ahaadith during the glorious epoch known as *Quroon-e-Thalaathah*.

The *Dars-e-Nizaami* which was introduced by our Akaabireen, admirably and adequately fulfils the obligation of guarding the authenticity of the Shariah and for providing solutions and rulings for any developing expedient until the end of earthly time. Only those suffering from the disease of brain-colonization fail to understand the worth and efficacy of *Dars-e-Nizaami*.

The moron should point out what the flaws are in our *Dars-e-Nizaami* and in the kutub which constitute this glorious and sacred curriculum which was introduced by Ahlullaah, not by fussaag and modernist morons who masquerade as 'scholars' in this stupid age. What deficiency in Shar'i Uloom stems in the wake of studying Saheeh Bukhaari, Muslim, Abu Dawood, Nisaii', Tirmizi, Muwatta Imaam Maalik, Ibn Maajah, Tahaawee, Mishkaat, Tafseer Baidhaawi, Hidaayah, Sharhul Wiqaayah, the books Ilmul Kalaam, Falsafah (Philosophy), Mantiq (Logic), Nahw, Sarf, Meeraath, etc., etc.? The moron should pinpoint the flaws he has discerned in this illustrious galaxy of kutub of the Shariah.

Then, the miserable moron, quarter-baked molvi with brains colonized by his western masters, avers: "*But the dars-e-nizami is overloaded with books on antiquated Greek logic and philosophy....*" Indeed, the brains of this moron are overloaded with the *ghutha* of mental inferiority and jahaalat. If *Dars-e-Nizaami* is 'overloaded' with 'antiquated' books pertaining to the rational sciences, it would follow that Logic and Greek philosophy are the primary subjects in the *Dars-e-Nizaami* curriculum. This averment made by the moron is a blatant lie. In the five or seven year course ...about 10% of the kitaabs pertain to the rational sciences.

The moron criticizing the rational sciences taught at the Madaaris says: "*....rational sciences, much of which is quite irrelevant now.*" The conclusion of irrelevancy is due to his stupidity. Very few rational science kutub are taught at the Madaaris affiliated with Deoband. The emphasis at out Madaaris is on the Qur'aan and Sunnah. The objective of these Madaaris is to safeguard the Deen, NOT to promote secular science and technology. The moron does not object when subjects which are deemed necessary for a Bachelor of Science degree are not taught for a Bachelor of Commerce qualification. And, he does not object if a course in kuffaar theology does not include subjects pertaining to engineering or to drain-pipe laying or to become an expert in making shoes. Furthermore, he does not object when the acquisition of a medical degree of qualification does not require study in the subjects of brick-laying, or theology or mercantile law, etc. So why does the moron harp on introducing stupid changes to a syllabus designed for goals of the Aakhirah?

The objective of *Dars-e-Nizaami* is not the dunya. It is the Aakhirah. Whoever wishes to become an Aalim of the Deen does not need to become a plumber or a secular lawyer or an engineer or a medical doctor. Whoever, wishes to pursue these mundane branches of knowledge is free to take the route of the secular institutions which cater for the dunya. Surely, it is not expected that

a man who wishes to become a medical doctor has to also become accomplished in Usool-e-Fiqh or in Hadith or in Qur'aan Tafseer. What is expected of every Muslim is to become proficient in the minimum degree of Islamic education which is Waajib, namely, the knowledge which is required for every day's acts of ibaadat and worldly indulgences. If he wants to trade he has to acquire the knowledge of the masaail pertaining to his branch of trade, and this he can acquire from the Ulama.

If a group of persons pursues an educational course which will qualify them to be medical doctors, no one castigates them or the institution or the curriculum for not incorporating the study of law or the study of how to clean sewerage pipes. One who wants to become a mason or a drain-pipe layer or an expert gardener is not expected to pursue all the sciences of the world nor is he expected to become a qualified Aalim or philosopher. So why the umbrage over *Dars-e-Nizaami* which is the curriculum of study designed to defend and protect the Deen and to pursue the goals of the Akhirah.

The existence of *Dars-e-Nizaami* does not preclude anyone from pursuing any branch of the secular sciences. If a group engages in the *Dars-e-Nizaami* course of study, such engagement does not prevent others from learning how to clean toilets and how to build vehicles and ships. *Dars-e-Nizaami* is not an obstacle in the path of the pursuit of secular sciences. *Dars-e-Nizaami* was not introduced to displace secular education. Hadhrat Maulana Qaasim Nanotwi (rahmatullah alayh), the Founder of Daarul Uloom Deoband had emphasized this fact. What then is the need to effect change in the current course of study which produce qualified Ulama whose obligation is to guard the Shariah?

The problem with the detractors is that there is the disease of kufr in their hearts. They are *zindeeqs* who desire to revamp the Qur'aan and Sunnah to appease the palates of their western masters with whom they are enamoured. When Greek philosophy, ancient history

and obsolete economics are taught in western educational institutions, the moron finds it to be progressive and fully justified, but when these subjects are taught at a Daarul Uloom, they are 'antiquated'. The moron's brains are antiquated and fossilized as a consequence of western indoctrination, hence his oblique, squint-eyed vision produces a distorted image of *Dars-e-Nizaami* in his atrophied brains.

Let it be known that at no stage did any of our Akaabir Ulama claim that *Dars-e-Nizaami* is immutable and that it is kufr to abandon it or to effect change to it. In fact, over the centuries, *Dars-e-Nizaami* has undergone many changes at the hands of the Ulama. But, when change is deemed necessary, the Ulama will introduce the necessary changes. Morons, modernists and *zindeeqs* lack the brains for effecting appropriate change to the glorious *Dars-e-Nizaami* curriculum. The changes effected by the Ulama ensure that *Dars-e-Nizaami* retains its essential spiritual character and attributes so essential to foster the goals of the Akhirah.

We have studied by this system. Alhamdulillah, we find ourselves lacking in nothing. The Ulama are capable of issuing Fatwa on any subject which requires Shar'i directive despite lacking in scrap qualifications doled out by western secular institutions. The intellect of those who have correctly pursued *Dars-e-Nizaami* is attuned to research in any subject, spiritual or mundane, religious or secular, for the purposes of issuing Shar'i Fatwa.

If a person who is currently pursuing a BSc degree also desires to become a lawyer, he will either have to postpone his desire until after completing his first degree, or abandon it to pursue the subjects necessary for becoming a lawyer. He cannot weld the two branches together. But the moron expects *Dars-e-Nizaami* to be patched up and hybridized with secular subjects. Those who wish to pursue secular subjects are free to do so. *Dars-e-Nizaami* in no ways prevents from secular pursuit.

The Qur'aan and Ahaadith cannot be changed and mutilated for secular purposes. The Knowledge of these sacred sciences is a Narrational Science. It is not the product of man's reasoning and opinion as are all the secular sciences. *Dars-e-Nizaami* protects this holy Narrational Science.

Among the western kuffaar with whom the moron is enamoured are scientists, medical practitioners, engineers, theologians, accountants, shoemakers, expert toilet-cleaners etc., etc. Each one follows a different branch of education, and some degree courses cater for antiquated subjects. But all of this is acceptable to the moron, quarter-baked molvi who views the sacred *Dars-e-Nizaami* with abhorrence. His claim that the current *Dars-e-Nizaami* is 'overloaded with books of antiquated Greek philosophy' is blatantly untrue. It is merely a subject in the curriculum.

The moron proffering his corrupt advice, says: "*They should be replaced by modern 'rational subjects' such as English and social sciences.*" What is so rational about English? Since when is a language included in rational sciences? Any Molvi who wishes to pursue English and modern social science is not debarred by *Dars-e-Nizaami* from doing so. But why should *Dars-e-Nizaami* be encumbered with the pollution of English and 'modern social science' when its objective is the Aakhirah, not the dunya? Why do they not patch engineering with theology, or medicine with plumbing, or accountancy with domestic science, or medicine with law?

Currently some of the 'dead' and 'antiquated subjects with which the Bachelor of Arts qualification is offered are: ancient history, ancient near-eastern culture, art history, biblical archaeology, biblical studies, classical culture, history of music, new testament, old testament, philosophy, religious studies, scripture studies, and other *ghutha* subjects. When such antiquated and even stupid subjects are taught by western universities, they are progressive. But

when a Daarul Uloom teaches a smattering of philosophy, it is accused of overloading the curriculum with antiquated subjects. Whilst the Daarul Ulooms concentrate on Qur'aan and Sunnah studies, they cater for a minimum of philosophy contrary to what the moron claims.

The curriculum known as *Dars-e-Nizaami* has undergone many changes since its inception in the 12th century Hijri. The syllabus adopted by Daarul Uloom Deoband is vastly different from the original curriculum. In every age, the senior Ulama had effected changes to the curriculum as they deemed appropriate. In fact in South Africa, even more changes have been effected to the already vastly changed *Dars-e-Nizaami* syllabus. Each Madrasah has introduced its own change. However, the moron is either ignorant of the constant changes or he does not consider these changes adequate in view of his colonized intelligence. For him change means to dump the *Dars-e-Nizaami* syllabus in entirety and to secularize and kufriize the Madaaris to produce *munaafiqs* and *zindeeqs* as do the secular universities. These universities not only ruin the morals of Muslims, but extinguish their Imaan with their emphasis on kufri indoctrination. This is what the moron is subtly advocating for the Deeni Madaaris.

Why should students who are pursuing higher Qur'aanic and Hadith studies be encumbered with secular subjects when these are available elsewhere? If the Madaaris have to branch off into the secular field, who will guard this Deen of Islam, the protection of which has been divinely thrust on the shoulders of the Ulama?

The objectives of secular institutions and Deeni Madaaris are vastly different. They are divergent. Whilst the objective of secular studies is the dunya, the *Maqsad* of Deeni Ta'leem is the Aakhirah. The need for secular education is not denied. But secular studies may not be pursued at the expense of Qur'aanic education nor may Deeni education be diluted with secular subjects. The Qur'aan and

Sunnah may not be made subservient to secular education nor watered down and transformed into an antiquated deadwood branch of study such as the antiquated art subjects imparted by western universities.

The moron further alleges: *“Without this knowledge (i.e. modern secular knowledge) how can they provide appropriate leadership to the community, as ‘heirs of the Prophets’?”*

For the information of this moron, he should know that the objective of acquiring knowledge of the Qur’aan and Sunnah is never leadership. An intrinsic attribute of Qur’aanic Knowledge is or should be *Zuhd* (renunciation of the dunya). Those who pursue this sacred Knowledge, become increasingly disillusioned with the dunya and their gaze focuses on the Akhirah. They abhor and fear leadership like one should fear and abhor Hell. But in His Wisdom, Allah Azza Wa Jal creates the circumstances to compel the true Ulama who are in reality recluses having a strong aversion for the dunya and community affairs, into positions of leadership. It is therefore seen that the community always turns to the products of the Madaaris for leadership. From the cradle to the grave their links are inextricably interwoven with the Ulama. At every juncture in life’s sojourn, Muslims, including the secularists – the doctors, lawyers, professors, etc. – are in need of the Ulama.

The Ulama are not the masses which are churned out by the Daarul Uloom. The Ulama are such Molvis who are Ulama in the meaning of the Qur’aan. In every field of life they are capable of leadership despite their aversion for such positions. They have the ability to provide direction and solutions for all the problems and the situations of the Ummah. But in this age, most Muslims are averse to the answers and solutions of the Qur’aan and Sunnah. They have become addicted to fisq, fujoor, carrion, riba and kufr. Hence, they reject Qur’aanic and Sunnah solutions. Then to soothe

their stupid conscience and to deceive themselves into believing that they are still Muslims, they describe their kufr rejection as being rejection of the ‘orthodox’, ‘out-dated’ and ‘antiquated’ views of the Ulama who had not pursued secular studies in a kufr environment or an academic brothel such as a kaafir university. But in reality, they are rejecting the fourteen-century ‘antiquated’ Sunnah of Rasulallah (sallallahu alayhi wasallam).

The moron is unaware of the attitude of the true Ulama regarding leadership. Ulama who are in the truest sense of the term Heirs of the Ambiya detest leadership. They flee from leadership. Morons and men who are bereft of the perception of the Akhirah hanker after leadership. The objective of Knowledge is not the acquisition of leadership. In this regard Rasulallah (sallallahu alayhi wasallam) said:

“Do not seek leadership. If you acquire it as a result of your asking for it, you will be cast to it (i.e. you will not be aided by Allah Ta’ala to discharge its rights and obligations). And if it is thrust on you without you applying for it, you will be aided in (discharging its rights).” (Bukhaari and Muslim)

“Soon will you crave for leadership. However, it will be a regret (calamity) on the Day of Qiyaamah.” (Bukhaari)

“O Abu Tharr! You are weak, Verily, leadership is an amanat, and on the Day of Qiyaamah it will be a disgrace except for one who has discharged its rights.” (Muslim)

“By Allah! We do not appoint to leadership anyone who asks for it nor one who craves for it.” (Bukhaari and Muslim)

Whilst morons crave for leadership, men of Taqwa and the Ulama (the true leaders of the Ummah) abhor this Trust. They fear it like one fears the Fire of Jahannum. Leadership is not among the goals for the pursuit and acquisition of Deeni Ilm. Despite these factors,

Ulama who have studied in *Dars-e-Nizaami* Madaaris have become the true leaders of the Ummah because their *Ilm* was coupled with *Khashyat*. Their *Taqwa* adorned their *Ilm* with *noor*, *baseerat* and *ma'rifat*. Although they detested leadership, Allah Azza Wa Jal thrust it on them because only Ulama of *Taqwa* are qualified to be leaders of the Ummah, not morons who pursue secular education and display scrap university degrees with their names.

“*Verily, only the Ulama of Allah’s servants fear Him.*”

The stupid quarter-baked molvi asks: “*How will they be able to answer the questions that people in the street are asking? How will they be able to properly deal with new jurisprudential issues (fiqhi masail) if all they learn are issues that the medieval ulema discussed in the books that are still taught in the madrasas that claim to follow the dars-e-nizami?*”

Regardless of any curriculum followed by any institution, a moron will remain a moron and will not possess the expertise and intelligence to understand and respond to even medieval issues. But Heirs of Rasullah (sallallahu alayhi wasallam) who have acquired *Ilm-e-Deen* by the *Dars-e-Nizaami* curriculum, and adorned it with *Taqwa* by way of having accomplished *Islaah* (reformation) of the *nafs*, are equipped with the expertise necessary to answer not only “people in the street”, but are superbly equipped to answer and refute the best and most learned professor, thinker, philosopher and shaitaan of western education. Names such as Shah Waliyullah Muhaddith Dehlawi, Maulana Abdul Hayy, Maulana Qasim Nanotwi, Maulana Rashid Ahmad Gangohi and Maulana Ashraf Ali Thanvi are a minute number in the large galaxy of Ulama-e-Haqq – Warathatul Ambiya - produced by *Dars-e-Nizaami*.

The moron who has blurted out the aforementioned *ghutha* perhaps lacks expertise in even the rudimentary masaa-il pertaining to *Istinja*, hence he so stupidly disgorged his drivel. Leave aside these great illustrious Ulama-e-Rabbaani, let any western-educated

expert in any field of mundane activity or branch of knowledge pose his questions on any topic for obtaining a Shar’i ruling. Alhamdulillah, even today there are many *Dars-e-Nizaami* Ulama who will provide adequate responses and shattering refutations for any *baatil* which modernists and *zindeeqs* attempt to inject into the body of the Deen. Alhamdulillah, the *Dars-e-Nizaami* Ulama, i.e. those who are truly Ulama, are competent enough to respond to all expediencies – to all developments in any mundane field.

What the ‘medieval’ Ulama discuss and what the ‘medieval’ kutub contain are what the Medieval Qur’aan and the Medieval Sunnah command and propagate. Allah Azza Wa Jal is the Medieval Being. All His Ambiya and Rusul are Medieval Messengers; All the Adyaan (religions) Hadhrat Jibraeel delivered to them are Medieval. We daily recite a Medieval Qur’aan, and we daily worship in Medieval style. Muslims are proud of their Medieval attribute of their Qur’aan, Sunnah, their Shariah, their Deen – all Medieval issues.

Those who have debunked their medieval religion, have no religion. They follow immoral cults of life. They are the Yahoood and Nasaara, the Hindus and the Mushrikeen. They have discarded their medieval and divine religions, hence there exists no semblance of the Shariats of Nabi Musa (alayhis salaam) and Nabi Isaa (alayhis salaam) among their followers. The moron *zindeeq*, quarter-baked molvi whose brain is contaminated with coprophilic substances wants Islam to suffer the same fate of annihilation which has occurred to the previous Shariats, hence he advocates secularization – kufr secularization – of the Qur’aan and Sunnah.

Medievalism is the Sunnah of Allah Azza Wa Jal, hence He states in the Qur’aan Majeed:

“*And you will not find for the (medieval) Sunnah of Allah a change.*”

The sun and the moon follow their medieval pattern of revolution and rotation. It has not been seen that sometimes the sun rising in the west or the north and setting in the south. Nor has it been observed that the medieval way of procreation has changed. Modernity, the science of the atheists have not been able to change the medieval anatomical system by causing males to get *haidh* and give birth. The medieval pattern of cohabitation of spouses remains medieval. The tides, time, the winds and every atom in Allah's creation remain medieval and prehistoric. But the moron propagates the destruction of the medieval *Dars-e-Nizaami* which purports nothing other than teaching the medieval Qur'aan and the medieval Sunnah.

The moron, with his call to displace the medieval Qur'aan and Sunnah, implies the imperfection of the Deen and that it is time for a new Nabi with a new Shariah to rectify his hallucinated 'deficiencies' in the existing Final Shariah. The call for secularizing *Dars-e-Nizaami* is a veiled promotion of 'refurbishing' and 'renovating' Allah's immutable Shariah. It is tantamount to digging up the foundations of the Deen.

The moron, despite having a western-style toilet, still excretes in medieval style. He eats, urinates and excretes in medieval style. It behoves him to modernize these natural medieval styles of accomplishing his physical requisites. After having achieved modernization of his medieval procedure of excretion, then he may turn his gaze to modernization of the immutable medieval transcendental truths of the Qur'aan and Sunnah which are expounded and preserved in the medieval *kutub* written many many centuries ago, and which are today as fresh and as applicable as they were the day they were prepared by the Best Brains which ever emblazoned the firmament of Knowledge, and they will remain ever fresh until the day of Qiyaamah. The attempts of morons – modernist juhhaal – will not succeed to disfigure this divine Shariah of Islam. There will always be Officers in the Department of

Nubuwwat who will guard the Amaanat which Rasulullah (sallallahu alayhi wasallam) has entrusted them with and which he has thrust on their shoulders.

These medieval *kutub* taught in the medieval *Dars-e-Nizaami* system prepare the best Ulama. The only flaw, and which is eternally lamentable, in the system nowadays is the lack of *Taqwa* and the influx of such persons who are unfit to pursue the glorious *Dars-e-Nizaami* curriculum – students who are students in name, but who are wholly lacking in natural qualifications for the lofty pedestal of *Waraathat of the Ambiya*. But this is not the fault of *Dars-e-Nizaami*. Just as Islam is not the cause of the criminal acts of its adherents, so too is *Dars-e-Nizaami* not the cause of the immorality of the students.

Regarding the moral decline of Deeni personnel (Asaatizah, Ulama and Students), another moron comments: "*We only want to change in their teaching system and methodology of running because they are rotten now.....they are the abode of false politics and untrue things in the name of Islam. They usher in sectarianism in Muslim masses.....We only want to bring some good and desirable changes in the curricula of madrasas...*"

Both the brains and heart of this moron are rotten to the core. He has more than adequately demonstrated his *jahaalat* by attributing the decadent moral state of Madaaris personnel to *Dars-e-Nizaami*, hence after lampooning the Madaaris he calls for a changes in the curricula of the Madaaris. Any person with even a little intelligence will understand that there is absolutely no relationship between immorality and the curriculum regardless of how medieval and 'out-dated' the teaching system and syllabus may be. The fundamental constituents of the curriculum are the Qur'aan and Ahaadith. All other branches of Ilm imparted at the Madaaris besides philosophy are offshoots of the Qur'aan and Ahaadith. It is indeed kufr to attribute the decadent moral state to the Qur'aan and Ahaadith.

If the desire is to remedy the ‘rotten’ moral condition, how will changing the *mubaarak* curriculum spawn the remedy? The stupid critic has failed to understand and differentiate between the decadent morality and the syllabus consisting of the Qur’aan and Hadith. Whilst the need for moral *Islaah* of the Asaatizah and Talaba is acknowledged, the call for changing the blessed and glorious *Dars-e-Nizaami* system is rejected with contempt. Search for the causes of the moral decadence and suggest measures for remedying the ‘rotten’ morality. It is both stupid and slanderous to attribute the decadent moral state of the Teachers and Students to a curriculum which heavily emphasises the Qur’aan, Hadith, Tafseer and Fiqh.

Furthermore, the morons and those of their ilk who call for secularized syllabi should proceed and establish the kind of institutions which they have in mind. What prevents them from going their own deviant route? Why engage in a futile exercise of calling for the secularization of *Dars-e-Nizaami* when no one is prepared to listen to such rubbish?

Instead of wasting their time talking and propagating rubbish, the morons should establish their own rubbish institutions with their own rubbish modernized and secularized syllabus and see just how far they reach with their stupidity.

In fact there are such institutions which do not follow the *Dars-e-Nizaami* curriculum, but which purport to impart Islamic education at the academic level. But to the consternation of the modernists and liberals who have established such secularized ‘madrasahs’, the products emerging from these institutions do not gain recognition as Ulama among even the masses. The masses, for their Deeni requirements invariably turn to the *Dars-e-Nizaami* Ulama. This is the reason why the moron liberals clamour that the existing Madaaris should modernize their curriculum. They understand well that the products emerging from these Madaaris – the medieval Madaaris – will be recognized as Ulama and leaders in the Muslim

community whereas this will not be so with the products of institutions which do not resemble *Dars-e-Nizaami* Madaaris.

Displaying his ignorance, the moron avers: “*I think it (i.e. Dars-e-Nizaami) should be revised every thirty to forty years in accordance with changing conditions if it is to retain its relevance.*” It appears that the quarter-baked molvi is unaware of the many changes which *Dars-e-Nizaami* has undergone since its inception two centuries ago. Over the years, changes have been effected to *Dars-e-Nizaami*. In fact every Madrasah has effected some change to suit its peculiar circumstances. Whilst the framework remains that of *Dars-e-Nizaami*, substantial changes have been effected and this process continues. But by change, the moron means secularization and kufirization of the system. In South Africa, every Madrasah has its own syllabus – its own brand of *Dars-e-Nizaami*. The period of study at different Madaaris vary from 5 years to 7 years in South Africa.

The Madaaris should concentrate and emphasize on only the Qur’aan and Sunnah and their incumbent branches of knowledge. A Madrasah is not or should not be an institution catering for secular education. Since the objectives of Deeni Ta’leem and secular scrap education are different and divergent, it is unwise to include secular subjects in the Deeni Madaaris as Daarul Uloom Deoband has now lamentably done. After the normal 8 year Aalim Faadhil course of study at Deoband, subjects such as Mastery in English Literature, Mastery in Computer Science, Training for Teaching (B-ed), Mastery in Da’wah and Mastery in Journalism have been introduced. When a Deeni Madrasah branches off into secular studies, the objective, namely, the Goals of the Aakhirah, become eclipsed, and even eliminated.

Students who are not naturally disposed to piety and *khalwat* (*solitude*) should be taught a brief course of study to ensure the safety of their Imaan, and to enable them to take up posts as teachers

in Maktab and Musaajid. They should not be retained at the Madaaris to pursue the full *Aalim Faadhil* course. After completing the short incumbent course, they should be advised: “*After you have completed your Salaat, then spread out in the land and seek the fadhl of Allah (the grace- that is Rizq), and remember Allah much so that you attain success (in both worlds).*” --- *Al-Jumuah, ayat 7*

Mass production of molvis is extremely detrimental for the Deen and the Ummah. Every Molvi is not an Aalim who represents Rasulullah (sallallahu alayhi wasallam) nor does every Molvi have the natural qualifications for leading the Ummah. To be a true leader of Muslims, in addition to expertise in higher Islamic Knowledge, natural ability is a pre-requisite and an essential condition. It is for this reason that Rasulullah (sallallahu alayhi wasallam) has compared some students to ‘pigs’, and their Asaatizah to ‘garlanders of pigs’. Said Nabi-e-Kareem (sallallahu alayhi wasallam):

“He who imparts Ilm to an unqualified person is like one who garlands pigs with diamonds, pearls and gold.”

Since the Madaaris have completely ignored this stricture of Rasulullah (sallallahu alayhi wasallam), the moral corruption of Asaatizah and Talaba should not be surprising.

After the brief course – one or two years of study after the normal Maktab ta’leem – the students should seek secular education and training in the mundane spheres of life. Only a small number of students who have *salaamat in their tabiyat* – who are of high moral character – should pursue the *Aalim Faadhil* course. Throughout the course, the Aakhirah has to be emphasized. Abhorrence for the dunya and public life, and love for the Aakhirah and solitude should be cultivated in Students who will become true Ulama so that they may become Ulama in the meaning of the Qur’aan, not in the meaning of *Dastaarbandi* (Turbanning). A true Aalim must have a deep-seated aversion for leadership, and his natural disposition should constrain him to flee from the masses.

The responsibility of guarding and protecting the Deen of Islam is Allah’s. He will harness whomever He wishes to become a Guardian of the Shariah. Shaitaan has hijacked the brains of the Asaatizah and the Talabah. From day one, the idea of leadership, da’wah, etc. is implanted in the mind of the student who pursues Deeni Ilm. This contaminates his niyyat. These issues are not the objectives of Ilm-e-Deen. The objective is only *Ridha-e-Ilaahi*, and nothing else. Hence, Students in whom the Asaatizah discern the natural qualities of leadership, should be brainwashed to abhor leadership and publicity. The love for *Khalwat (solitude)* must be ingrained in them. It is the Waajib duty of the Asaatizah to ensure that their Students implement practically every Hadith and every mas’alah they learn. It is a capital crime in this sphere of celestial Knowledge for a student to abstain, for example, from Tahajjud and Tahiyatul Wudhu or from practising every aspect of the Sunnah – every Adab and Mustahab - despite the fact that he has gained the knowledge of the Sunnah. There has to incumbently be emphasis on these acts of ibaadat.

Corruption of *niyyat* and lack of *amal* (practical implementation of the commands) are the causes of the morally decadent state of the Asaatizah and the Talaba. It is gross stupidity and blasphemy to load the blame of this lamentable state of affairs on to *Dars-e-Nizaami*

It is of the Sunnah of Allah Azza Wa Jal to select from the pious Ulama whomever He desires to guard His Deen. When Allah Ta’ala chooses an Aalim for Deeni service, especially for confronting and refuting *baatil*, then He creates the circumstances which constrain that Aalim into the arena to carry aloft the Standard of the Shariah. Then the myriads of shaitaani forces will not be able to stifle and extinguish the Haqq which the solitary Officer in the Department of Amr Bil Ma’roof wa Nahy Anil Munkar executes.

The only issue with which Talaba pursuing higher Deen Ilm should be concerned with, is the Pleasure of Allah Ta’ala. Their *Maqsood*

should be only the Aakhirah. Every other intention should be incumbently expunged from their hearts. Whilst these morons advocate the pursuit of Deeni knowledge for worldly goals, the focus of *Dars-e-Nizaami* is on lofty goals, far above worldly carrion. Rasulullah (sallallahu alayhi wasallam) said: “*The dunya is jeefah (carrion).*” Ilm-e-Deen is not pursued – or should not be pursued – for this *jeefah*.

Everyone is aware of the wonderful service to Islam rendered by Imaam Ghazaali (rahmatullah alayh). The expertise for his *Tajdeedi* service to the Deen was not acquired from any institution. On the contrary, he abandoned his academic career, went into *khalwat*, renounced the world, wandered around the wilderness in search for Allah Ta’ala, and for nine years lived the life of a mendicant with no idea of rendering any Deeni service or becoming a leader, etc. In this way – in the wilderness – Allah Ta’ala prepared Imaam Ghazaali to become the Mujaddid of his age. Then Allah Ta’ala created the circumstances to compel him to bear the Standard of Islam and to seal the fate of the myriads of *zindeeqs* which had proliferated the age in which he lived.

It is the Sunnah of Allah Ta’ala to field individuals into the arena to guard His Deen and to rebuff the enemies of Islam. The Auliya, Ulama and the Mujaddids were all individuals who rendered great services to the Deen. Those among the Ulama on whom Allah Ta’ala thrusts leadership, are divinely aided according to the explicit statement of Rasulullah (sallallahu alayhi wasallam). When Allah’s *Nusrat* is at hand, these Ulama are adequate for all the developments of their time. They are fully capable of apprizing the Ummah of the correct position of the Shariah. There is no issue which requires a Shar’i directive which is beyond their expertise.

Disgorging some more rubbish, the moron says: “*When I was a child, loudspeakers had just been introduced in India and Mufti*

Atiqur Rahman Firangi Mahali issued a fatwa declaring their use to be unlawful. Some other ulema also reacted the same way, but later the ulema were forced to change their position.”

Again the moron has displayed his ignorance. The Ulama in declaring the impermissibility of using loudspeakers for Salaat do not blurt out *ghutha* as do these modernist, quarter-baked moron molvis. Their fatwa is based on solid Shar’i *dalaa-il* which hitherto no one has been able to rationally and in terms of the Shariah refute. The moron’s claim that the “*ulema were forced to change their position*” is a vile canard. If we momentarily assume that they did change their position, then such change would be based on solid Shar’i *dalaa-il*. When new and more facts come to light, then only morons with fossilized brains cling intransigently to a former erroneous view which had been propounded on the basis of existing information. There is absolutely no stigma attached to review and retraction. This is a well-established principle of the Fuqaha since time immemorial. Morons and baboons - slaves of the nafs – adhere to *baatil* and error to protect their false pride.

Secondly, the fatwa of impermissibility is extant to this day. The difference of opinion among the senior Ulama on the loudspeaker issue is not on impermissibility of using this instrument in Salaat. This impermissibility is unanimous. All Ulama to which the moron has made reference were unanimous that it is not permissible to use the loudspeaker in Salaat. The difference which prevails among the senior Ulama is of validity of Salaat. Whilst some claimed that the Salaat with the loudspeaker is *faasid*, others differed on this score. None of the senior Ulama were ‘forced to change their position’. Their position remains the same today.

Since the moron is stupid he is unable to advance Shar’i arguments with which to refute the fatwa of the Ulama. It is inadequate to make ambiguous claims without presenting a single *daleel* for a contention. If this moron believes that he has any *Ilmi* expertise, he

should refute the *dalaail* of the Ulama regarding their view on the use of loudspeakers in Salaat.

Regarding the views of liberal molvis of today, their views stand rejected because they have failed to proffer any Shar'i *dalaa-il* for their corrupt fatwa of permissibility.

Disgorging more *ghutha*, the moron says: “*Many traditionalist ulema somehow automatically assume that anything new is haram or forbidden.*” This profane averment is vile slander (*buhtaan*) which the *zindeeq* moron directs at the Ulama. We challenge him to produce just one such example to bolster the rubbish he has vomited. When the Ulama-e-Haqq speak, they acquit themselves with valid Shar'i *dalaa-il*. Let the moron cite a few examples to validate his slander. The Ulama issue their Fataawa only after careful and even prolonged scrutiny. Only *jaahil* and quarter-baked molvis of the moron's ilk will proclaim every new development automatically permissible or impermissible. A fatwa is forthcoming only after subjecting the issue to scrutiny in the light of the *dalaa-il* of the Shariah.

Furthermore, all Ulama from the age of the Sahaabah down to this era and until Qiyaamah will always be 'traditionalists'. They will never be modernists who grovel at the feet of westernism. They are not men whose brains have been colonized by the west as is the case with this moron, quarter-baked molvi who desires that the Ulama issue fatwas of permissibility for western-type urinals to enable people to urinate standing like donkeys in the public. These urinals which the stupid 'scholars' of Saudi Arabia have legalized and which are installed at Mina are the kind of new and modern developments which the moron wants halaalized. In his concept of modern 'ulema' who can never be Heirs of Rasulallah (sallallahu alayhi wasallam), every immoral, lewd and impure western development which is dubbed 'enlightenment' should be graced with fatwas of permissibility. Let the moron understand that the

glorious *Dars-e-Nizaami* was not formulated for opening an avenue for immorality and filth to infiltrate into the Deen.

The miserable moron who lacks understanding of the purpose of Deeni Knowledge, says:

“At present, however, madrasas are largely the refuge of the poor, while middle-class parents prefer to send their children to ‘secular’ schools because there they learn subjects that would help them get a good job in the future. If madrasas were to include such subjects in their syllabus, at least to a certain basic level, they would attract these students too.”

Rasulullah (sallallahu alayhi wasallam) said: “*Poverty is my pride.*” In another narration, Rasulallah (sallallahu alayhi wasallam) is reported as having supplicated: “*O Allah, keep me alive among the poor; let me die among the poor, and on the Day of Qiyaamah, resurrect me in the assembly of the Masaakeen.*” The wealthy will not acquire the lofty ranks and mansions which the poor will obtain and occupy in the Aakhirah. A book can be compiled on the *fadhaa-il* of the poor mentioned by Rasulallah (sallallahu alayhi wasallam).

The poorer the Madrasah, the more will it be diffused with *Noor*. Let the moron open his clogged ears and his blocked brains to understand that a Madrasah is not an institution which imparts education about worldly jobs. For jobs, the wealthy and the middle-class should search for secular institutions, not Madrasahs. The *Maqsood* of the Madaaris is or *should* be only the Aakhirah, not the dunya. The one who pursues the Aakhirah should be prepared for trials, hardships and a life of abstinence (*zuhd*). There is nothing about jobs in a Madrasah. For jobs, the scrap secular institutions are available.

Displaying the inferiority which grips his brains, the moron says: “*So, even in North America, many madrasas that have come up insist on keeping Urdu, rather than English, as the medium of*

instruction, although few young North American Muslims know Urdu, their language now being English. As if Urdu has some sanctity attached to it!"

Expunging the wonderful Urdu Language from the Madaaris is indeed a tremendous error – a disaster. Undoubtedly, the Urdu language has become Islamicized. It is now a sacred language. It is the language of our Ulama and Auliya. It is part of our heritage. It may not be abandoned in favour of English – the language of savages and barbarians. The holy and Islamic ethos of the Madrasah will be utterly extinguished if Urdu is replaced with the language of the arch-enemies of Islam. Its script resembles the Qur’aanic script in almost exactitude. It is ludicrous to teach Hadith, Tafseer and Fiqh through the medium of English, a language totally bereft of any spirituality.

It is our supplication that the Madrasahs in North America should resolutely retain the Urdu language and not succumb to pressure of morons and modernists who argue in favour of the language of those who are the leaders in immorality. Even a language has its peculiarities and attributes which have effects on people. People of English by nature are generally arrogant, shameless and lewd. Urdu is a language which exudes humility and spirituality. Furthermore, it is an easy language to learn, and there is a vast treasure of Islamic literature available in Urdu. Urdu is our link with our Ulama of India and Pakistan where the fountains of true Ilm are still to be found. True Ilm no longer exists in other countries.

Over the centuries Ilm-e-Deen has travelled around the Muslim world, making different countries its headquarters. Since the last 150 years or so, India had become the headquarters of Deeni Ilm. At least the *Zaahiri Ilm* of the Deen is still available at the Madaaris of India and Pakistan. It is nowhere else available in this era. Almost all institutions in other countries cater for a hybridized concoction of knowledge which is wholly inadequate for the production of true

Ulama. Far from eliminating Urdu, there should be greater effort to teach and retain this sacred language. After Arabic, there is no other language which enjoys the sanctity of Urdu.

Furthermore, since the students in North America are already versed in English, what is the need to introduce English? And, what is the harm learning an additional, wonderful, spiritual language?

Our defence of *Dars-e-Nizaami* is not to be interpreted or understood to mean that the Madaaris today are 100% perfect. Whilst the morality is undoubtedly decadent, *Dars-e-Nizaami* is 100% correct and secularization of the curriculum is intolerable. Changes have constantly been effected to the original *Dars-e-Nizaami*, and change in the system is evolutionary. But the changes which the Ulama effect do not destroy the character and attributes of *Dars-e-Nizaami*. Despite changes, the syllabus remains *Dars-e-Nizaami*. Secularization of the curriculum will be the demise of the glorious Madaaris system established by the illustrious Auliya from the age of Shah Waliyullah Muhaddith Dehlwi (rahmatullah alayh).

It is the Waajib obligation of the Ulama who are operating Daarul Uloom to ensure that the Madaaris maintain their Deeni character and *roohaani* ethos. Attempts to westernize/secularize the Madaaris should be vigorously resisted. It is the Fardh obligation of the Madaaris to guard the pristine purity of the Deen. They are the Bastions of Islam. They should not tolerate any adulteration of the sacred *Dars-e-Nizaami* syllabus.

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