



FATIMA
ELIZABETH



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Why madrasah?

Why do we teach?

Contextualising madrasas within Historical Framework

- Ibn Khaldun (*Abū Zayd ‘Abd ar-Raḥmān ibn Muḥammad ibn Khaldūn al-Ḥaḍramī*)
- Tunis
- 1332 - 1406 (*Reconquista 1492*)
- historiographer / historian
- Magnum Opus:
 - **Al-Muqaddimah**



Map of the World.

From MS. C (Artif. Effeendi 1956). Cf. pp. 108 and 110, below.

IBN KHALDÛN

THE MUQADDIMAH

An Introduction to History

TRANSLATED FROM THE ARABIC BY

FRANZ ROSENTHAL

IN THREE VOLUMES

1



BOLLINGEN SERIES XLIII

PANTHEON BOOKS

The History of Muslim Spain: al-Andalus

Muslim armies
go into
Southern France

Construction of the Grand Mosque of Cordoba begins

Muslim armies
are defeated at
Tours, France

Abd al-Rahman III
establishes the
Umayyad Caliphate
of Cordoba

The Caliphate of Cordoba falls, al-Andalus enters the Taifa Period

Yusuf ibn Tashfin
returns to al-Andalus
to unite the Taifas
under the Murabitun
movement

The Muwahhidun are defeated at the Battle of Las Navas de Tolosa

The emirate of Granada is the only Muslim kingdom left in al-Andalus

Cordoba falls to
Castille. The Great
Mosque is converted
to a church

The Alhambra Palace is built in Granada.

This was the last architectural marvel made by Muslims in Spain. After it was conquered in 1492, the Christian monarchs also used it as a palace.

All Moriscos are
forced to leave.
No Muslims remain
in Spain

Granada, the last Muslim kingdom of al-Andalus, falls to the Kingdom of Aragon and Castille

Umayyads

First Ta
BoschMura
binu

Second
Taifa

Emirate

Canada

Christian Spain

IBN KHALDUN

Ziryab comes
to al-Andalus
& revolutionizes
its culture

Tariq ibn Ziyad
leads the first
Muslim army into
al-Andalus

Cordoba is the largest city in Europe, with over 500,000 people

Abd al-Rahman I
establishes the
Umayyad Emirate
of Cordoba

Yusuf ibn Tashfin leads the Murabitun into al-Andalus and defeats Alfonso VI, slowing the Reconquista

The Muwahhidun
replace the Murabitun
as the rulers of
al-Andalus

to Castle

From 1031 to 1094, al-Andalus was divided into small, warring states, called Taifas. Because the Muslims were not politically united it was easy for Christian kingdoms in the North to slowly conquer the Taifas, one at a time.

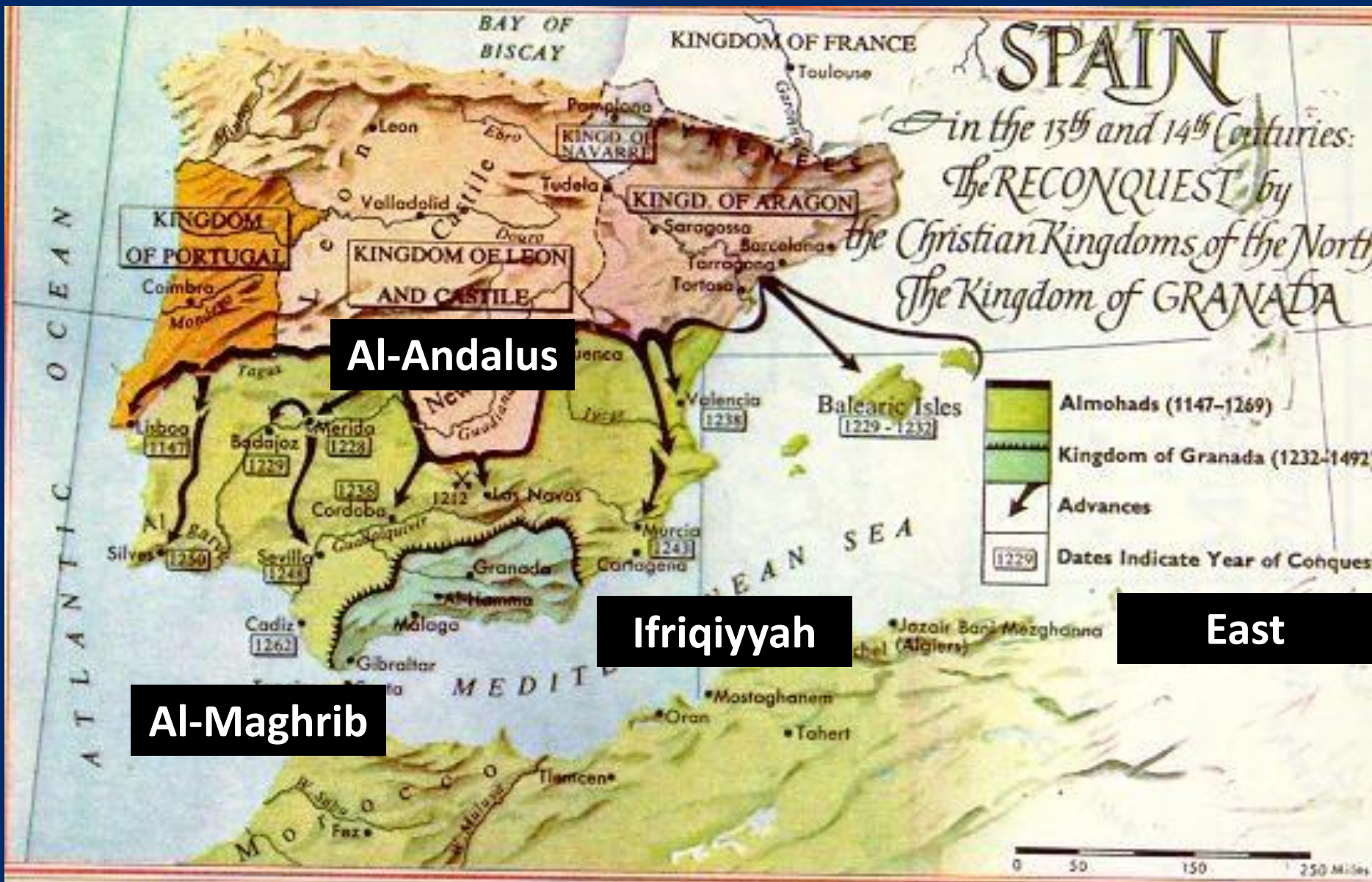
Islam is made illegal in Spain. All Muslims are forced to hide their faith and pretend to be Christian. They are called "Moriscos".

After 1502, all Muslims were forced to practice their religion in hiding. Anyone who was caught praying, fasting, or giving zakat was executed by the Spanish Inquisition. Despite this, hundreds of thousands of Muslims continued to hold on to Islam until their expulsion in 1609.

As the capital of Muslim Spain, it was the largest city in the world during its golden age. It had over 3000 mosques, 800 public schools, street lights, and a library with over 500,000 books

The great Muslim jurist and philosopher, Ibn Rushd, is born in Cordoba

Lost Islamic History



IBN KHALDUN'S OBSERVATIONS OF MADARIS

AL-ANDALUS

- Reading & Writing
- Qur'an (not restricted)
- poetry
- composition
- Arabic
- Calligraphy

do not stress teaching of the Qur'an more than the other subjects. In fact, they are more concerned with teaching handwriting than any other subject, until the child reaches manhood.

AL-MAGHRIB

- Qur'an (restricted)

do not bring up any other subjects in their classes, such as traditions, jurisprudence, poetry, or Arabic philology, until the pupil is skilled in (the Qur'an)

- Know the Qur'an better than anyone else

AL-IFRIQIYYA

- Qur'an & Hadith
- Science
- Various readings of the Quran
- Calligraphy

In general, their method of instruction in the Qur'an is closer to the Spanish method (than to Maghribi or Eastern methods), because their (educational tradition) derives from the Spanish shaykhs who crossed over when the Christians conquered Spain, and asked for hospitality in Tunis. From that time on, they were the teachers of (Tunisian) children.

AL-MASHRIQ

- Qur'an
- Religious Scholarship later teens
- not combine (Qur'an) with handwriting

The children's slates (on which they practice) exhibit an inferior form of handwriting. Those who want to learn a (good) handwriting may do so later on (in their lives) from professional (calligraphers), to the extent of their interest in it and desire.

Question is what pedagogy and philosophy are we to adapt or rather create?

What is our epistemology?

What is education?

children must be *“playfully
enticed into acquiring
knowledge and understanding”*

**Persian scholar, Abu l’Hasan al-‘Amiri (d.
992).**

*“If a pupil is kept from play and
forced to work at his task
without intermission, his spirit
will be depressed, his power of
thought and his freshness of
mind will be destroyed; he will
become sick of study ... such
that he will try all the possible
tactics to evade his lessons”.*

Al-‘Abdari (d. 1336) - Mamluk

*“have fun with your child
for seven [years],
perform ta’dib on him
for seven [years]”.*

*“Prevention of the child
from playing games and
constant insistence on
learning deadens his
heart, blunts his
sharpness of wit and
burdens his life; he looks
for a ruse to escape them
(his studies) altogether”.*

Imam Ghazali

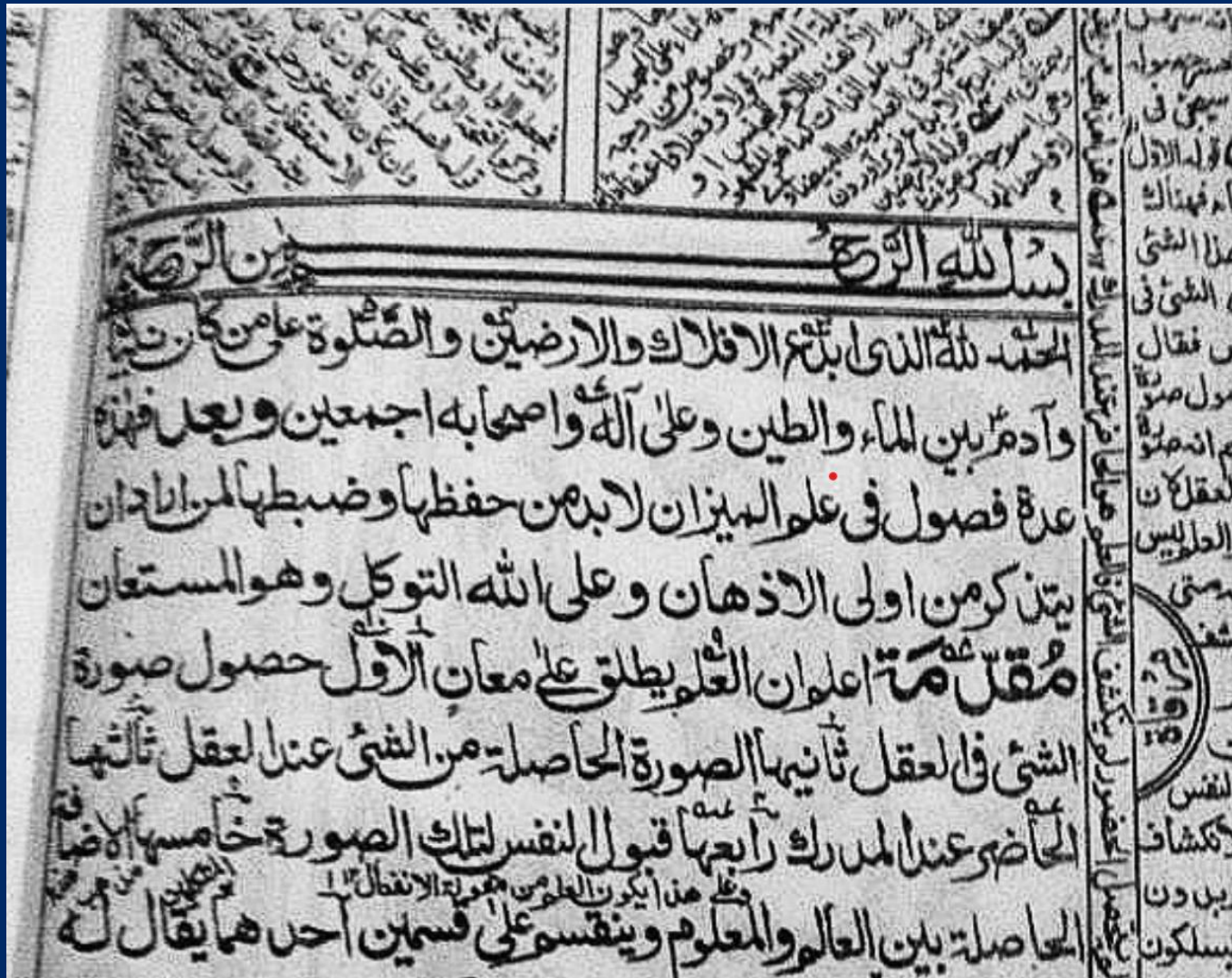
*Imam Ghazali believed that **play** could even be used as a way to encourage children to learn, presumably through **games** that had some **educational purpose** or as a form of **reward for studying***

*It should be known that instructing children in the Qur'an is **a symbol of Islam**. Muslims have, and practice, such instruction in all their cities, because it **imbues hearts with a firm belief** (in Islam) and its articles of faith, which are (derived) from the verses of the Qur'an and certain Prophetic traditions. The Qur'an has become the basis of instruction, the foundation for all habits that may be acquired later on. **The reason for this is that the things one is taught in one's youth take root more deeply (than anything else). They are the basis of all later (knowledge).***

The first impression the heart receives is, in a way, the foundation of habits. The character of the foundation determines the condition of the building.¹

Ibn Khaldûn, *The Muqaddimah: An Introduction to History*, trans. Franz Rosenthal (Princeton: Princeton University Press, 1989), pp. 421-422.

Contextualising madrasas within *philosophical* Framework



‘Introduction: Know that al-‘ilm (knowledge) is defined into a number of meanings:

1. the **acquiring** of the *ṣūrat alshay'* (the image or conception of something) **in the 'aql** (mind/intellect).
2. *ṣūrat al-ḥāṣilah* (the acquired conception) from the *shay'* **in the 'aql**.
3. The third of them: **'alḥāqir 'inda al-mudrik'** that which is present and exists within the mudrik (intellect).
4. the nafs' (mind's) acceptance of that *ṣūrat* (image/concept).
5. *al-idāfat al-ḥāṣilah* 'the acquired connection' between the **'ālim and ma'lūm** (between the knower and the known).'

Muhi-ud-Din Muhammad, Aurangzeb, Alamgir

Aurangzeb had, according to him, been unsatisfactory. Mughal Emperor Aurangzeb himself describes the kind of education he received in a speech addressed to his teacher:

‘What did you teach me? You told me that the land of the Franks is a small island where the greatest king had previously been the ruler of Portugal, then the king of Holland and now the king of England... Glory be to God! What knowledge of geography and history you displayed! Was it not your duty to instruct me in the characteristics of the nations of the World – the products of these countries, their military power, their methods of warfare, their customs, religions, ways of government and political policies?... it is true that for several years you worried my head about unnecessary and nonsensical questions quite unrelated to the issues of life... When I finished my education, I had no real knowledge of any science or art except that I could utter certain abstruse technical terms which confuse even the brightest mind and by which claimants to a knowledge of philosophy cover up their ignorance...¹⁰⁵

105 Ikrām, S. M. (2009). Rūd-e-Kawthar کوثر درو. Translation taken from Rahman, F. (2002). Islam. 2nd edition. The University of Chicago Press: Chicago pp. 187-188.

Education?

Is it ever neutral, how will we use it in madaris

There is no such thing as a *neutral* educational process. Education either functions as an instrument that is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it, or it becomes "the practice of freedom," the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world. The development of an educational methodol-

1

INSTRUMENT



Facilitate the **integration**
of students



Into the **LOGIC** of the
present system



Conform to it

2

The **Practice** of Freedom



Deal **critically** &
creatively with reality



Discover how to
participate



In the **Transformation** of
their world

Oppressor
ẓālim

Pharaoh

Romans / Pharisees

Rulers of Makkah

Oppressed
maẓlūm

Musa (A) / Banu
Isrā'īl

Isa (A) / Jews

Prophet (S) / Poor
of Makkah

- “And since people ‘receive’ the world as passive entities, **education should make them more passive still, and adapt them to the world.** The educated individual is the adapted person, because he or she is better ‘fit’ for the world”
- “**Banking education** treats students as objects of assistance;
- **problem posing education** makes them critical thinkers”

خرد کو غلامی سے آزاد کر
جوانوں کو پیروں کا استاد کر

Vision, Epistemology & Pedagogy

Experiential

Holistic

Spiritual

Intellectual & Critical

Relevant

رُحَمَاءُ بَيْنَهُمْ

Qur'an 48:29

Experiential
Holistic
Spiritual
Intellectual & Critical
Relevant

صَغِيرَنَا

Hadith

الأَعْمَالُ بِالنِّيَّاتِ

Hadith

Transforming Hearts and Minds

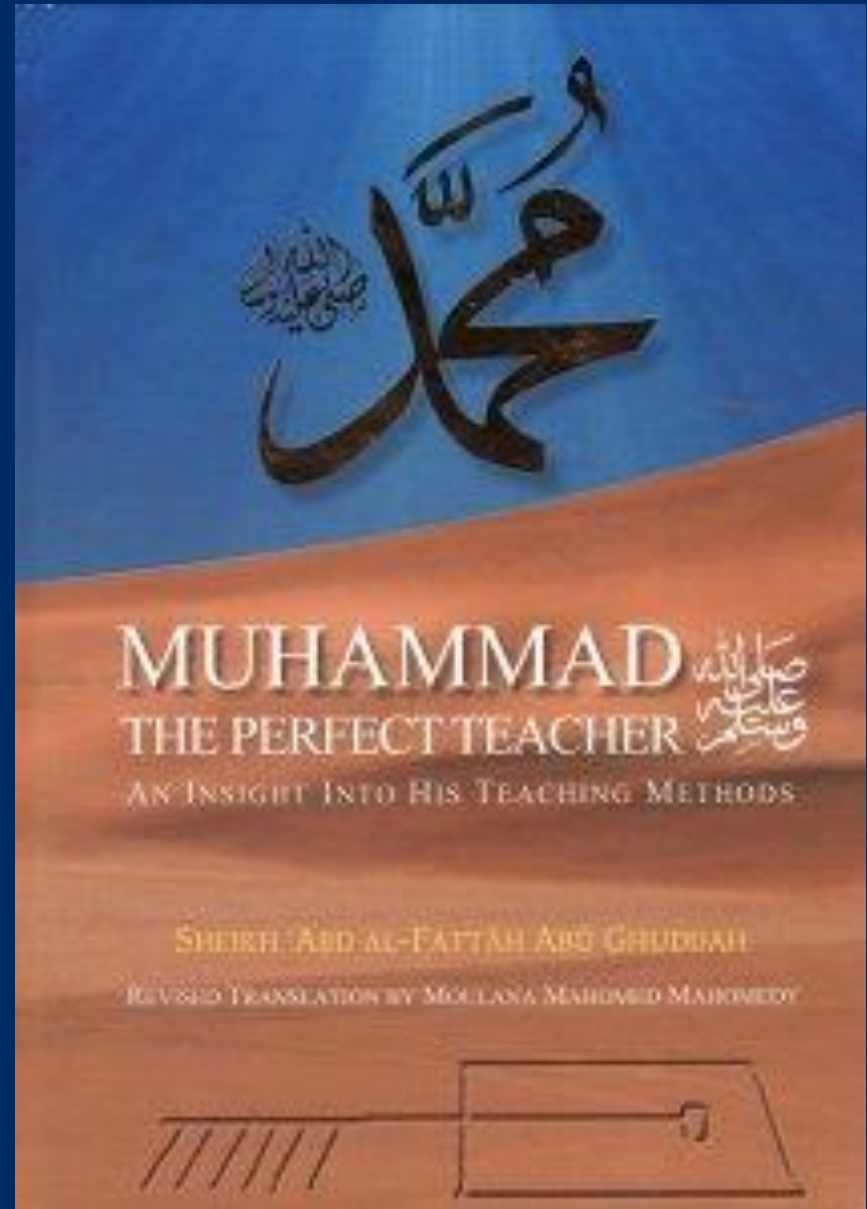
We are a phrontistery, which specialises in facilitating the **cultural, experiential, conscientious, critical** and **creative** growth of children - through to their later teens - by means of a **holistic** pedagogy infused with a synthesising of **traditional and contemporary** ideas in order for them to have a well rounded Islamic worldview.

دیارِ عشق

دیارِ عشق میں اپنا مقام پیدا کر

نیا زمانہ، نئے صبح و شام پیدا کر

Our
Pedagogy
must be
Prophetic



Q & A

My Notes

~ Dr Philip Lewis

British Muslims: New Directions in Islamic Thought,
Creativity and Activism (2018)

..." Hamid named it 'Fatima Elizabeth' after one of the earliest English Muslim women. This signals his aspiration to embody the best of English and Islamic cultures "...

"... [Fatima Elizabeth Phrontistery] is unapologetically non-sectarian and seeks to allow plenty of space for curiosity and questioning ..."

Our Vision, Pedagogy & Methodology

Our Pedagogy and Teaching Methodology will be formulated around:

- An **Experience** based education which caters for the individual needs of pupils and thrives on their unique learning skills & abilities
- A **holistic method**, which encourages active independent learning and the teacher takes the place of a facilitator and guide (hadi)
- One which works towards keeping the **hearts and minds** of Muslim children open for Islam and the maktab after they leave the maktab.
- The Curriculum should be made **relevant** to students of the modern age.

The Al-Andulus (Spanish) method

- Instruction in **reading** and **writing**.
- However, since the **Qur'an** is the basis and foundation of (all) that and the source of Islam and (all) the sciences, they make it the basis of instruction, but they do not restrict their instruction of children exclusively to (the Qur'an).
- Also teach **poetry, composition**, expert knowledge of **Arabic** and good **handwriting**.
- **They do not stress teaching of the Qur'an more than the other subjects. In fact, they are more concerned with teaching handwriting than any other subject, until the child reaches manhood.**

The Maghribi method

- **restrict** the education of children to *instruction in the Qur'an*.
- The (Maghribis) **do not bring up any other subjects** in their classes,
 - such as traditions, jurisprudence, poetry, or Arabic philology,**until the pupil is skilled in (the Qur'an)**, or drops out before becoming skilled in it. In the latter case, it means, as a rule, that he will not learn anything.
- They use it also with old people who study the Qur'an after part of their life has passed. Consequently, (Maghribis) *know the orthography of the Qur'an, and know it by heart*, better than any other (Muslim group).

The people of Ifriqiyah

- **combine** the instruction of children in **the Qur'an**, and traditions (**hadith**).
- They also teach basic **scientific norms** and certain scientific problems.
- they **stress** giving their children a good knowledge of the **Qur'an** and acquainting them with its **various readings more than anything else**.
- Next they stress **handwriting**.
- In general, their method of instruction in the Qur'an is **closer to the Spanish** method (than to Maghribi or Eastern methods), because their (educational tradition) derives from the *Spanish shaykhs who crossed over when the Christians conquered Spain, and asked for hospitality in Tunis. From that time on, they were the teachers of (Tunisian) children.*

The people of the East

- as far as we know, likewise have a **mixed curriculum**.
- concerned with **teaching the Qur'an** and the works and basic norms of (religious) scholarship once (the children) are grown up.
- They do **not combine** (instruction in the Qur'an) with instruction in **handwriting**.
- They have (special) rule(s) for teaching it, and there are special teachers for it, just like any other craft which is taught (separately) and not included in the school curriculum for children.
- The children's slates (on which they practice) exhibit an inferior form of handwriting. Those who want to learn a (good) handwriting may do so later on (in their lives) from professional (calligraphers), to the extent of their interest in it and desire.