Ilm of Deen and the Madaaris

A selection of advices rendered by Hakimul-Ummah Moulana Ashraf Ali Thanwi ﷺ

addressed to both the Ulama and the general public

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Glossary

Some technical terms employed throughout the book

Islam / Deen – The code of law and way of life that Allah had revealed to Rasulullah (ﷺ)

Madrassah (singular) Madaaris (plural) –In the context of this booklet, it refers to a religious seminary which aims at providing higher Islamic education to students who wish to acquire an in-depth understanding of Islam within an Islamic environment.

Ilm - Knowledge of the different aspects of Islam

Taqwa- Piety/abstention from the disobedience of Allah

Hadith (singular) Ahaadeeth (plural) – The statements, actions of Rasulullah (ﷺ), as well as those statements or actions which he sanctioned

Tabligh - Propagation of Islam

Muballigheen – Those who are engaged in the propagation of Islam.

The importance of learning and teaching Deen

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ (122) سورة التوبة

It is not appropriate for the believers to march forth (in Jihaad) all together (simultaneously, when Jihaad is not fardh upon all). Why does a band from every large group from amongst the believers not march forth, so that the remaining ones could (avail themselves of the opportunity and) acquire a deep understanding of Deen (from Rasulullah (ﷺ) during his era and from his inheritors-the Ulama- who reside in that area after him), and so that they may (on the basis of the knowledge which they had acquired) warn their people (who had been engaged in Jihaad) when they return to them, so that they may beware (of sin)? (Surah Tawbah v.122)

From this verse, we learn that acquiring knowledge of the laws of Islam and teaching the laws of Islam is such an important obligation that it remains compulsory even at the critical juncture when the Muslims are engaged in actual Jihaad (physical combat with the kuffaar). This verse commands that a group of people, instead of marching forth in Jihaad, should occupy themselves in fulfilling this great obligation. If this is its importance at such a critical occasion, why would it not be compulsory to attach greater importance to it on other occasions?

The reason for this is quite clear; any act of worship, no matter how great or important it might be, can only be credible and acceptable when it is according to the laws of the Shari'ah

(Islam). For one to carry it out according to those laws, one will have to possess knowledge of it.

There are two methods which can be employed (to achieve this learning and teaching which is a fundamental Islamic obligation): 1) The specific (formal) method, through the medium of Dars and Tadrees - conducting and attending lessons. 2) The general (informal) method, through the medium of Ta'leem and Tabligh - teaching the public and propagating the message of Deen to them (in the form of lectures, discussions etc.). (Tajdeed Ta'leem wa Tabligh pg.161)

Remember, the institution of (Islamic) education is the foundation of all (Islamic) efforts. If the institution of education ceases to function, how will (Deeni-religious) workers be produced in the future. (At-Tabligh v.16 pg.84)

The Deeni Madaaris are the only solution for the survival of Islam

There is not the slightest amount of doubt that the existence of the Madaaris which impart Islamic education in this day and age is such a great favour (of Allah) upon the Muslims that no favour greater than it can be envisaged. If any hope remains for the continued existence and survival of Islam in the world, it is these very Madaaris. The reason for this is that Islam actually refers to 'a specific set of beliefs and actions', included in which are (the laws related to) worship, business dealings and monetary matters, social dealings and conduct, and good character and ethics. It is quite clear that practice upon Islam is dependent upon knowledge of its rulings. The survival of the

knowledge of Deen is, due to prevailing circumstances of this day and age, definitely dependant of these Madaaris, although it was not strictly dependant on these Madaaris in essence (in the beginning days of Islam). (Huqooqul-Ilm pg.84, Tajdeed Ta'leem wa Tabligh pg.66)

The Deeni Madaaris are absolutely essential for the propagation and spread of Islam

This doubt should never plague one's mind that ... the Madaaris are useless (of no use at all). They are certainly not useless. Their position can be compared to the position of Wudhu in relation to Salaah. Just as Wudhu is necessary for Salaah, these Madaaris are necessary for the propagation and spread of Islam. (At-Tabligh v.20 pg.23)

The virtues of teaching the Qur'aan

Rasulullah (ﷺ) had explained the great virtues of learning and teaching the Qur'aan. One of his (ﷺ) teachings was, "The best and most virtuous amongst you are those who learn the Qur'aan and teach it." We learn from this Hadith that the occupation of (learning and teaching) the Qur'aan is a very great form of worship, and that those who are engaged in learning and teaching it are the best amongst all. (At-Tabligh v.21 pg.318)

The virtues of seeking the knowledge of Deen

Just as food is our physical source of nourishment, Ilm (knowledge) is our spiritual nourishment. One's spiritual life is solely dependent on Ilm. One great benefit of acquiring the

knowledge of Deen is that Allah becomes pleased with the one doing so. The person who passes away while acquiring the knowledge of Deen, he will receive the reward of a martyr. (A narration even states that his position will be immediately under that of the Ambiyaa.) (At-Tabligh v.21 pg169)

The virtues of being engaged in imparting the knowledge of Deen

In this day and age, the best occupation is that of imparting the knowledge of Deen. There is no occupation or service (to mankind) better than teaching Deen for the one whom Allah has favoured with knowledge. This is the need of the time. The virtue of it is also so great that perhaps no other good deed is equivalent to it in virtue. As long as the knowledge which one had imparted continues to be passed on, rewards will continue accumulating in his account of good deeds. (Husnul Aziz v.4 pg.200)

Why was it deemed necessary to establish formal Madaaris

During the time of Rasulullah (ﷺ), there was no need for formal Madaaris (as we have today). At that time, the protection and preservation of Uloom (Islamic knowledge) was generally not dependant on the Madaaris. Knowledge in those days was protected and preserved by merely listening to it, after which the recipients would engage themselves day and night in the propagation and dissemination of that knowledge. As time passed, memories gradually weakened. If matters had to be left as they were, there was no surety that the matters of Deen which were heard would be preserved in their memories.

Likewise, the level of Taqwa found in the former generation did not remain. Due to this decline in Taqwa, there was a gradual decline in trustworthiness. In such a condition, one could not be sure whether the knowledge being transmitted and passed on is intact or contains some additions or subtractions which were introduced by the narrator.

When the Salaf Saaliheen (pious predecessors from amongst the Ta'bieen) began noticing signs of this becoming evident, they realized that there was a need to codify Deen. Subsequently, the laws of Deen which were extracted and deduced from the Ahaadeeth were compiled, so that there would remain no confusion in understanding the laws. In other words, there was a need for correct authentic knowledge which would then be propagated and disseminated, for the protection of which a need was felt to compile books (which would contain that authentic knowledge). Later, it became necessary for a specific group of people to dedicate themselves to the protection of Deen in this manner. For this, teachers were required. By merely posing a few questions to an Aalim whenever one gets a chance, or seeking from him an explanation of a few lines of some kitaab, one cannot gain complete knowledge (and qualify as an Aalim), although this is one form of acquiring knowledge. For this reason, the need was felt for a dedicated group of people, who would be equipped and prepared for this task (of disseminating knowledge and producing Ulama amongst the next generation) at all times, who would be able to teach those who enquired from them. To prepare such a group, it became necessary to make arrangements which would allow them to devote themselves

(to their objective of acquiring knowledge) i.e. to arrange food and boarding facilities for them. This was how the need for these (formal) Madaaris arose. (At-Tabligh v.20 pg.23,24)

Madaaris by name are also valuable and necessary

A person commented, "Nowadays, these Madrassahs exist only in name. (There is only an outer facade in the Madaaris and no reality) There is absolutely no benefit in them." Moulana Ashraf Ali Thanwi ﷺ replied, "Never, my friend. I am totally opposed to such opinions. The existence of these Madaaris is a means of receiving great goodness and abundant blessings.

With regards to this, I like the following anecdote which Shaykh Sa'di has narrated: A certain prince lost a jewel from his crown while out hunting in a jungle. Night had already set in, and they were unable to locate it after an intense search. He ordered the servants to gather all the stones and pebbles in that field and return with them, so that they could search for it later in peace. They later managed to find the jewel amongst the stones. Similarly, from these Madaaris, such people (jewels) emerge who see to all the affairs of the entire Deen." (Mazeedul-Majeed pg.49)

A special feature of the Madaaris is that it does not impart worldly education

It has been gleaned from the writings of prominent Europeans regarding Darul-Uloom Deoband that, if imparting of worldly education had to be included alongside the religious education in the Madrassah, its special religious aura would not remain, which is the specialty of the Madrassah. Moulana Ya'qub

Nanotwi ﷺ explained this aspect in a graduation jalsah, “Many people, seeing the condition of the Madrassah, wonder why there is no arrangements made here for those sciences which assist one in earning a livelihood. The answer to that is that the Madrassah was never meant for that purpose (of becoming a means of livelihood), nor have we ever claimed that all sciences will be taught here. This Madrassah is specifically for those people who have become mad in the concern of the Aakhirah.” (Husnul-Aziz v.4 pg.308)

The public is in need of the Madaaris

In a Jalsah in Meerut, I stated, “You people regard the Ulama to be dependent on your donations. Why don’t you stop supporting them? Hold a meeting and make a resolution to stop supporting them. Alhamdulillah, it will not bother us in the least. Some will open rice shops, others will open grocery shops and others will open all sorts of other shops. However, in such a situation, you will have to shoulder the worry of your own children. After a period of just fifty years, you will see for yourselves the condition of your children. Some will become Jews, others will become Christians, while yet others will turn Hindu etc. May Allah forbid! It is Islamic education which is preventing all of these calamities. In the above situation, Ulama will not be available for imparting Islamic education.” (Kalimatul-Haqq pg.37)

Those who donate to the Madaaris have done no favour to us

There is no need for us to ever utter the word ‘Shukriyah’ (thank you) till the day of Qiyaamah to those who donate towards Deeni efforts. What favour have the donors done to us? The promotion of Deen is the duty and responsibility of every Muslim. You have come to this Jalsah to accomplish your own work and to fulfil your own duty and responsibility, for which your purpose is reward and the pleasure of Allah. What favour have you conferred upon us, for which we should thank you? Actually, fairness demands that you should thank us. This Jalsah is on behalf of the entire community, yet we had undertaken the burden of arranging it. Is this not our favour upon you? For the work which we had undertaken in preparation for this Jalsah, you should thank us. After seeing to all the arrangements, you attended the Jalsah for a little while, gave a little donation and feel that you have fulfilled your obligation. Whereas we had spent so much time in the preparations of this Jalsah, and until now, our work is still not completed. Your coming was for an hour, while months, years, rather our entire lives, have been spent in fulfilling this responsibility (of preserving, teaching and propagating Islam). So tell me, have we done more for the community, or you? Are you more rightful of being thanked, or are we? (At-Tabligh)

The virtues of supporting (sponsoring) the students of Deen

Providing food for or supporting (sponsoring) a student of Deen is such an action which earns one great reward. Although apparently, it does not appear to be an act of ibaadah (worship), but if one looks a bit deeper into the matter, he will

realize what great reward lies in this action. Take the following example: A person provides food for a student of Deen. This food nourishes him, and creates within him the strength to study and learn his lessons. Using this strength which he acquires from that food, he learns his lessons daily. He continues learning in a similar manner for the next seven or eight years. Finally, he completes his studies and begins serving Deen. The rewards for all his service to Deen will be received by all of those people who contributed in sponsoring his studies. The general public do not understand this. Therefore, whenever they manage to save some money and the thought of spending it in the path of Allah comes to their minds, they spend it in building Masjids (which is also a good cause, but whose benefits are less than that of spending on students of Deeni knowledge). (Da'waat-e-Abdiyyat v.9 pg.53)

Supporting the Madaaris and those running the Madaaris is a means of Sadaqah-Jaariyah

A person should not hesitate to give, whether it be a little or a lot, as this will be a Sadaqah-Jaariyah (a charity which will earn one perpetual rewards). We should give as much as possible and regard our participation (in this good work) as an ideal opportunity. Sadaqah-Jaariyah is that charity which will help a person when he passes away and is in desperate need of even the smallest rewards, when he wishes that somebody would recite 'SubhaanAllah' even once and pass on the rewards to him. At such a time, even the great friends of Allah desire to communicate their need (to mankind).

These rewards will help a person on the day of Qiyaamah when his actions will be presented before him and he notices that he does not have sufficient good deeds to his account. At that time, as the pages of his register of deeds are being turned, he will see somewhere the rewards of studying and teaching Sahih Bukhari, and at another place the rewards of reciting the Qur'aan, and so forth. If Qiyaamah has to occur after another one thousand years, his soul will continuously receive the rewards of all the completions of Sahih Bukhari and lessons of Sahih Muslim from now until then (because of his small contribution). On the day of Qiyaamah, which will be a time of great distress, he will Inshaa-Allah be told, "In lieu of your sponsoring the boarding (and other facilities) for the students, today you will be recompensed with a huge treasure of rewards." At that time, you will realize the great profits and benefits which your one or two coins had earned for you. We should thank Allah who is granting us these great treasures (and facilities) free of charge. (Tijaarat-e-Aakhirat pg.71)

Support the Madaaris in any way possible, and be counted from amongst the Ulama

Learn yourself and teach others. Support this cause and you will be counted from amongst the Ulama. The one who guides towards a good deed is just like the one who did it (i.e. he will be rewarded equally and he will be considered as belonging to the same category). 'To guide' is a small form of support (for that good action). When this is the status of just this small form of support, then the status of that person who gave his full support (to the one carrying out the action) is quite apparent.

Support this cause with our wealth and money. Many projects cannot be accomplished without finance, so become partners in these causes with your wealth. If someone cannot give financial support, and cannot give physical support, then at least support this cause with your duas; 'O Allah, help all those who are involved in this effort'. Nobody is unable to do this much... In short, support this cause in any way possible. However, keep in mind that we should never be disunited. All should work together with sincerity. These are all forms of serving the Qur'aan. (Da'waat-e-Abdiyyat v.3 pg.70)

It is necessary for the general public to support those who are running the Madaaris

Support them. It is your obligatory duty to serve them, as they are engaged in fulfilling your responsibility. It is the Fardh duty of all Muslims to safeguard and preserve Deen, and it is their responsibility. Those people who are engaged in learning and teaching Deen are fulfilling this Fardh responsibility, which is termed as 'Fardh Kifaayah', on behalf of all the Muslims. If these people abandon their learning and teaching, these actions would become a Fardh duty upon every individual. And if every person shirks this responsibility, all will be sinners. The general public should be grateful to the principals of such Madaaris, who have relieved all other Muslims from this Fardh-Kifaayah.

It has thus been conclusively proven that those people who are engaged in (serving and imparting) the knowledge of Deen are actually engaged in fulfilling your responsibilities. It has been proven on the basis of observation and experience that a

person is (generally) unable to earn a living whilst engaged in Deeni knowledge. The one who tries to do so cannot do justice to his engagement in the knowledge of Deen. A single person cannot accomplish two works at the same time, both of which require his full attention and devotion.

Further, it is a rule of the Shari'ah that the expenses of any person who is engaged in fulfilling the needs of another will be borne by the one whose needs he is engaged in fulfilling. Therefore, the expenses of a judge will be borne by all the Muslims, as he is engaged in fulfilling their needs. For he who receives his salary from the Baytul-Maal (state treasury), it is as though he is receiving it from all the Muslims. Based on the same rule, the expenses of the Ulama is the responsibility of all the Muslims. The Muslims should themselves serve the Ulama. If we do not serve them, it will imply that we have attached no value to the learning and teaching of Deen. (At-Tabligh v. 21 pg.238)

As long as the system of the Baytul-Maal (state treasury) was operational, receiving a monthly allowance from the Baytul-Maal was the simple means of receiving one's monthly allowance from the general Muslims. The Fuqahaa have explicitly stated the fact that the needs of the judges, Ulama, Muftis, etc. should be seen to (i.e. their expenses should be paid) from the Baytul-Maal. Since the system of the Baytul-Maal is no longer operational, the only remaining solution is that the Muslims unite and collectively serve these Ulama by all contributing a small amount which together will be sufficient for seeing to their expenses. This could be done according to the system of the Madaaris, wherein the monthly allowances are fixed, or according to a system based on Tawakkul, in which

no amount is fixed. It is obligatory on the general public to make such arrangements. If they are deficient and negligent in serving the Ulama, they will be answerable for this on the day of Qiyaamah. (Islaah-Inqilaab-e-Ummat v.2 pg.192)

From where will the Ulama earn?

Many worldly-orientated people commonly ask, "Nowadays, if a person studies Deen (in a Madrassah), how will he live and from where will he earn?" The factual answer to this is that he should earn a living from wealth which is received from these very people who are engaged in the pursuit of wealth. The reason for this is that those who have studied Deen are engaged and engrossed in the dissemination and preservation of Deen and in efforts for the reformation of mankind. The Qur'aan is the common asset of all Muslims, and all are held responsible for its protection and preservation. There is also a need for such individuals who can serve the people (in this facet as well). If all the people engross themselves in earning and business, the progress of Deen will not be able to continue. If no one is engaged in the effort of Deen, Deen will obviously come to a grinding halt. For this reason, it is necessary to have such a group of people who dedicate themselves to the effort of Deen, and who do nothing else.

These people are actually engaged (mahboos) in fulfilling the needs of the Muslim public. It is a rule of Fiqh (Islamic jurisprudence) that the expenses of any person who is engaged in fulfilling the needs of another will be borne by the one whose needs are being seen to. It is precisely for this reason that the expenses of a wife is borne by her husband, the

expenses of its judiciary will be borne by the government and the expenses of a witness (or lawyer) will be borne by the one on whose behalf he gives evidence. In a similar manner, the Ulama are engaged in fulfilling the religious responsibilities of the Muslims, in protecting and preserving their religion and in providing them with religious rulings and guidance concerning their day-to-day affairs. This is such an occupation which does not allow them to engage in any other work. It has been observed and experienced over and over that those who are engaged in any other work are not able to dedicate themselves to this effort. It therefore follows that seeing to their expenses is the waajib (obligatory) duty and responsibility of all the Muslims. Posing questions like 'how will they live and from where will they earn?' merely exposes the foolishness and stupidity of the questioner. (Da'waat-e-Abdiyat v.5 pg.142, v.6 pg.179)

It is not allowed for active Ulama to engage themselves in earning a livelihood

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ الاية (273) سورة البقرة

(***Charity is) For the poor who are held back in the path of Allah (they are unable to seek a living due to their service to Deen) and are unable to travel in the land (for trade or work). An ignorant person would think that they are wealthy, because they refrain (from begging). You will recognize them by their signs (of hardship)... (Surah Baqarah v.273)***

From the above verse, we learn that this group of people (who are referred to in above the verse) should not engage

themselves at all in the different forms of earning a living. The portion '***and are unable to travel in the land (for trade or work)'*** gives a clear indication towards this. From this, the doubt (which assails the mind of many) is dispelled; the doubt that Ulama are helpless and unable to earn a living. This verse proves that the Ulama are required to be, in a sense, helpless when it comes to earning a living. The secret (wisdom) behind this is that a single person cannot accomplish two works at the same time, especially if one of them requires absolute engrossment and dedication at all times, either by means of his hands, his tongue or his heart. The service of Deen is such an occupation. Teaching Deeni knowledge is not a form of earning a living (i.e. like trade or work). (Huququl-Ilm pg.15)

The statement of Allah '***and are unable to travel in the land (for trade or work)'*** means that they do not have the ability to do any other work (besides their service of Deen). This 'inability' (***unable***) refers to the 'Shar'i (technical) inability'; i.e. he is not allowed to engage himself in any other work. Let me explain this point by means of an example: In our vicinity, a person who was a government employee decided to open a printing press. Eventually, his employers came to know of it. He received a written order from them, in which he was given the choice of either quitting his job or closing down his printing press. After all, what was the reason for this order? The reason could only be the fact that, while operating a printing press, he would not be able to devotedly and wholly fulfil his responsibilities as an employee. (Da'waat-e Abdiyyat-Fadhaa'ilul Ilm pg.40)

Muslims ought to drown themselves for stooping to the level of allowing their Ulama and religious leaders to beg

Now, our sad state of affairs has reached such proportions that the Muslims actually wish that the Ulama should themselves do collections. Are you not ashamed of yourselves? You wish that those very Ulama whom you ought to regard as your religious leaders must beg. It is your responsibility and duty to arrange for the funds and request the Ulama to render their services. (At-Tabligh v.16 pg.97)

Nowadays, it has become difficult to stop and prevent the Ulama from collecting. This custom of collecting will prove difficult to remove. But, I say to the public, 'Why have you dishonoured your own religion? Why have you handed over the responsibility of collecting funds to the Ulama, by which you have disgraced them, as well as knowledge and Deen? How can the honour of the public tolerate the fact that their Ulama are looked down upon by the people? (At-Tabligh v.1 pg.154)

The harms of active Ulama fully engaging themselves in earning a livelihood

Some people object against the Ulama, stating, "Why can't these people progress in worldly sciences? Why can't they operate machines and run factories?" They should understand that it is not possible for a single person to focus his full attention in two directions at the same time. If a government employee takes on some other work, it will definitely cause a deficiency to his governmental responsibilities. For this reason,

he will never be allowed to engage in any other work as long as he remains employed.

If the Ulama become engaged in earning wealth, the inevitable result will be that they will not be able to serve Deen (devotedly). A certain Aalim, who was engaged in the service of Deen, began selling wood. He used to narrate his very own incident: It was Madrassah time, and he was teaching the students. A customer came, who wished to do a business deal. This Aalim was caught in a predicament; if he attends to the customer, he will bring harm to the Madrassah, and if he does not attend to him, he will lose a customer. Helplessly, he said to him, "My brother, I will attend to you in just now. Just wait a little bit." There was a tiny lie hidden in this statement as well. Therefore, his attention is now divided; he does not do justice to his teaching. Previously, he was smiling and laughing with the students, now his attention has drifted in another direction. Now, if the students ask any questions, which delays him (a bit more), he lashes out at them and becomes angered... This is the result of Ulama engaging themselves in earning wealth; they are unable to serve Deen devotedly and properly. (At-Tabligh, Khayrul-Maal v.6 pg.2)

Is it disgraceful to take an allowance from the Makaatib and Madaaris?

A king is granted a salary from the state-treasury, solely because he is engaged (mahboos) in fulfilling the needs of his subjects. A king is he who is appointed as ruler by the nation, who then grant him a salary from the state-treasury. Now consider, what is the meaning of 'the state-treasury'? Let me

inform you of its reality. It is the place wherein the wealth which had been donated by the nation is kept, which consists of the donations of every Zayd, Amar and Bakar. Its reality is just wealth which has been donated, and that too, by the public. It is from here that the king receives his salary. By merely utilizing the word 'treasury' (when referring to that wealth which comprised of people's donations), its honour suddenly increases. People even attribute it to the king, and refer to it (respectfully) as 'the kings' treasury', whereas, in reality, it is just the donations of the public.

This is the very reality of the collections which take place and the donations which are given, from which the Ulama receive their allowances and are paid from. But, strangely enough, people consider is a disgrace for the Ulama to be paid from those very same donations, even though they do not consider it as a disgrace for the kings to be paid from it. Yes, there is certainly a difference between the two; the king receives a million (from these donations), because of which it is not regarded as disgraceful, while the poor Aalim receives a petty sum, which is why people look down upon them and accuse them of eating from Sadaqah. However, if one ponders over the matter carefully, he will come to realize that the reality of both (the salary received by the king and the Aalim) are the same. Since the reality of both has been proven to be equal, the one who takes less should have to suffer less disgrace, and the one who takes more should be more disgraced. (At-Tabligh v.2 pg.74)

If it is claimed that the Ulama are eating from Sadaqah, then so too are the kings (presidents), prime-ministers, and judges

eating from Sadaqah. If this is a problem for the Ulama, then none (of the above mentioned government employees) should collect salaries, since all their salaries are being paid for from these donations of the public. (At-Tabligh v.2 pg.75)

Every Madrassah should appoint at least one lecturer

Every Islamic Madrassah and organization should appoint one person for the purpose of lecturing (to the public). They should consider his appointment as the appointment of another teacher for the purpose of teaching. Just as the teachers in a Madrassah are 'the teachers of the students', so too are the lecturers 'the teachers of the public'. In the same manner, those running (Islamic) organizations should consider his appointment as the inception of a new department in their organization for 'educating the public'. (Tajdeed-e-Ta'leem wa Tabligh pg.187)

Arrangements for Muballigheen in all the Madaaris is extremely important

I have written several times to the Madaaris connected to me that, just as your teachers who are involved in teaching and delivering lessons which is a specific special form of tabligh are paid, so too should arrangements be made by your Madrassah for common tabligh to the masses, for which muballigheen should be appointed and paid by the Madrassah. They should be sent in all directions (to fulfil this purpose of tabligh), and it should be emphasized to them that they should not collect funds on behalf of the Madrassah. They should only convey Deen to the people. But nobody has paid attention in this

direction, whereas there is hope of great benefit ensuing from this. In fact, as a result of this, people will even donate more to the Madrassah. (Mazaahirul Aamaal, part of Deen wa Dunya pg.561)

An important and necessary advice for all Madrassahs

I advise all the administrators of the Deeni Madaaris to appoint some Muballigheen on behalf of the Madrassah. Tabligh is the Sunnah of Nabi (ﷺ), while learning and teaching is the prelude to this objective. Tabligh is the actual objective. For quite some time now, I have been advising the administrators of Darul-Uloom Deoband that a group of Muballigheen should be sent out to all parts of the country in an organized manner. Their responsibility should only be Tabligh. Every locality, according to the need of its population, should be visited regularly by these Muballigheen. However, they have not yet been able to arrange this formally. (Ifaadhaatul-Yawmiyyah v.6 pg.389)