

# ***Talim and Tarbiyyah: The Glorious Shi'i Faṭīmi Ismaili Tradition of the Madrasah, A Philosophical and Academic Discourse on its Heritage and Contemporary Relevance***

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**Abstract:** *The Shi'i Fatimi Ismaili perspective of Madrasah is discussed in various Ismaili treatises written by great intellectual and philosophical Du'at. Al Shakhs al-Fadil, Saheb al-Rasa'il, and the renowned "Ikhwan al-Safa" highlight the importance of Talim and Tarbiyyah. The 9th Shiah Fatimi Ismaili Imam, Ahmad al-Mastur (as), emphasized the value of learning and nurturing. A Madrasah is the place where a teacher conducts his regular class, a practice as old as human civilization itself. The Qur'an and Hadith provide continuous inspiration, guidance, and reminders that believers must follow a teacher and join his Madrasah in order to know the Truth, drawing on the teacher's experience and insight. In this respect, the Ismaili concept of Madrasah is not confined to classrooms but extends to the entire life of the student or Mumin. The Fatimi Ismaili Tariqah of Talim (education) and Tarbiyyah (nurturing) represents one of the most profound intellectual and spiritual legacies within Islamic civilization. Rooted in the mandate of Qur'an to seek 'ilm and enriched by the guidance of the Muhammad (S) and the Ahl al-Bayt (as), this Tariqah emphasized a holistic model of Talim integrating religious principles, intellectual inquiry, ethical values, and practical skills. Institutions such as the Dar al-Hikmah, established under the Fatimi Ismaili Imams, served as inclusive centers of learning for Muslims and non-Muslims alike. These Madrasahs and research institutes fostered a vibrant culture of scholarship, tolerance, and dialogue. Central to this vision was the understanding that knowledge was not merely a tool for worldly gain but the essential key to spiritual salvation. This paper examines the historical development of Talim in the Fatimi period, the phases of child Talim and Tarbiyyah, the dangers of ignorance in religious upbringing, and the art of parenting guided by Islamic principles. It further highlights the philosophical foundation of inclusive learning, the ethical responsibilities of parents and teachers, and the urgent necessity of reviving research centers modeled on Dar al-Hikmah. By analyzing classical sources, Fatimi Ismaili intellectual contributions, and contemporary challenges, the study argues that the legacy of Fatimi Ismaili Talim offers vital guidance for strengthening Islamic identity, countering secular erosion, and cultivating holistic educational models for present and future generations.*

**Keywords:** *Fatimi Ismaili tradition, Talim (Islamic education), Tarbiyyah (child nurturing), Madrasah system, Dar al-Hikmah, Ahl al-Bayt (as), pedagogy, 'ilm and Hikmah, Islamic civilization, Educational philosophy in Islam, Parenting and child development in Islam,*

### **1. Knowledge and Power: The Fatimi Ismaili Vision of Scholarship**

The term Madrasah is derived from the Arabic root word – Da-Ra-Sa, which means to teach or impart Talim. The Saheb al-Qur'an says:

*"Seeking 'ilm is compulsory on every Muslim man and woman."*

The edifice of 'ins'an is erected on the foundation of 'ilm, which is the source of life, in Duniya and Akhirah. Here, 'ilm is a broad term not confined to any religion, cast, creed, region or period. The life of a newborn starts by acquiring or grasping the 'ilm of the world he is born in. Right after birth, through his senses, though premature and undeveloped, he grasps all fundamental things. Therefore, 'ilm is essential for the survival of 'ins'an. Rasulullah (S) says:

*"Every new born takes birth on the Fitr'ah of Islam."*

This means that a newborn is aware about Tawhid right after birth. He thinks that he has not been created on his own and that there is a Creator who has created everything around him. This is the Fitr'ah of Islam. This is the basic 'ilm which a newborn possesses after birth. It is his parents who make him follow their religious principles later as he grows up. This Fitr'ah is common to all the religions of the world – not necessarily only of Islam because all religions believe in the existence of Allah in one way or the other. As the child grows and his senses develop his parents admit him to the school for Talim. Everywhere there are centers, institutions, schools, colleges, universities imparting 'ilm to the seekers. Names are different but the purpose is the same – educating people. Madrasah is an institution specialized for imparting the religious Talim of Islam to the students. The history of Madrasah is as old as Islam itself. Though it has evolved with the passing of time but the purpose remains the same. The Islamic term of knowledge is 'ilm and that of education is Talim. Teacher in Islamic terminology is known as Muallim. Madrasah Talim is an integral part of Islamic civilization and of a Muslim who acquires it. Traditionally, Madrasah is the base of Muslim culture and civilizations around the world. It is the first institution where a Muslim child is introduced to the Islamic Principles and Talim of the Qur'an. Talim transforms the life of a Muslim – from the darkness of ignorance to the light of 'ilm.

During the rule of the Shia Fatimi Ismaili Imams (as), from North Africa to the Red Sea in the east to the Atlantic Ocean in the west and across the Mediterranean coast of Africa and Egypt, Talim was provided free to children so that people belonging to any strata could learn the principles of Islam and the Talim of the Qur'an. The Fatimi Ismaili Imams (as) made the acquisition of Talim accessible by awarding generous scholarships. And not only Muslims, but Jews and Christian scholars were treated magnanimously by the Fatimi Ismaili Imams (as) as well. Scholars were regarded as the highest elite in the intellectual society of Al Muizziyyah Qahirah. The public as well as authorities accorded them great respect. It is written by many scholars that when they passed through the street men stood in rows to salute them and kissed their hands in reverence. Amir al-Mumineen Ali Ibn Abi Talib (as) said in praise of the scholars:

- i). "The ink of the scholar is worth many times the blood of a martyr".
- ii). "Pen is mightier than the Sword".

M. S. Asimov, the learned writer of "The Age of Achievement" quoted in volume 4 the wordings of the great Shia Fatimi Ismaili Da'i, intellectual, philosopher and Doctor of Medicine and Surgery, Al Shaikh al-Raees Bu Ali ibn Sina, known in Europe as "Avicenna". He advised:

*“Children should be sent to the Madrasah from the age of 6 and should be given primary Talim until they reach the age of 14. During this time, they should be taught the Qur’an, basic Islamic principles and practices, Sunnah of the Nabi Mohammad (S), Arabic, literature, Islamic ethics, and manual skills etc. The curriculum of the Madrasahs may differ from one region to other depending upon the varied needs and the establishments. However, the study of the Qur’an and basic Islamic Principles is common in all Madrasahs throughout the world.”* This Da’i was living in the era of the Fatimi Ismaili Imam al-Hakim (as), the founder of Al Jame al-Anwar and Dar al-Hikmah in Al Muizziyyah al-Qahirah, which was the foremost world renowned modern research institute.

The Oxford English dictionary defines research as:

*“The study of materials and sources in order to establish facts and reach new conclusion.”* The term used in Arabic is “al-Bahth” which means to search. It is also called “al-Tahqiq” which is derived from the root “Haqqaqa” which denotes to discover and confirm the truth. Therefore, research is a diligent and systematic inquiry or investigation into a subject in order to discover a truth or revise facts. Sweet memoirs of the Fatimi Ismaili Imams (as) invite us today to re-establish “Dar al-Hikmah” (Research Institutes) and generously patronage the scholars.

Fatimi Ismaili Du’at have written numerous books on the topic of Talim and Tarbiyyah. In these books, they discussed different steps and styles of imparting Talim. They have conducted Majalis al Hikmah (sessions of wisdom) and delivered ‘ilm in a manner which impressed minds not easily influenced. Sayyiduna Al Muayyid al-Shirazi was a genius who left his imprint forever. He read eight hundred Majalis in Dar al-Hikmah, Al Muizziyyah al-Qahirah in his unique manner, which is preserved in eight volumes and known as “Al Majalis al-Muayyadiyah.” Learned teams of the Yemeni Du’at under the command of Da’i al-Balagh Sayyiduna Lamak bin Malik attended these Majalis al-Hikmah along with a team of Yemeni Du’at and inherited the legacy of ‘ilm, closely observing the “Bab al-Abw’ab”, Sayyiduna Al Muayyad al-Shirazi’s manner of Talim and Tarbiyyah. The Yemeni team of intellectuals then transferred this heritage of ‘ilm in Yemen to others. Spanning over ten centuries, this splendid and luminous heritage is still preserved due to the struggle of the learned Ulama of the Daw’ah. Tanbīh al-Ghāfilīn by Sayyiduna Ḥātim Muhiyuddin ibn Sayyiduna Ibrāhīm al-Ḥāmidī (the 3<sup>rd</sup> Shi’i Ismaili Ṭayyibī Dā’ī al-Muṭlaq in Yemen, d. 596/1199) is a notable example of Ta’līm in the field of Akhlaq. The work serves as a moral and spiritual admonition (Wa’z/Akhlaq) directed toward “the heedless,” with the aim of cultivating Adab, purifying the heart, and strengthening bonds of brotherhood among Mu’minīn. Sayyiduna Ḥātim frames destructive vices such as Hasad (envy) and Takkabbur (arrogance) as roots of numerous sins and causes of social discord, thereby urging believers to cultivate humility and sincerity. The book incorporates two Rasā’il from the Ikhwān al-Ṣafā’ on the etiquette of brotherhood and companionship, alongside a chapter derived from a Majlis of the Fāṭimid Imām al-‘Azīz bi’Llāh. In a refined and eloquent style, the learned Dā’ī elaborates on the duties of a believing brother, affirming:

*“The Mu’min is a brother to the Mu’min.”*

These counsels extend to practical guidance on mutual aid, filial respect, and the safeguarding of Ḥuqūq al-Ikhwān (rights of brethren). Central to the Risālah is a stern admonition against moral diseases: envy corrodes faith and destroys community cohesion, while arrogance leads to

spiritual downfall and alienation from divine mercy. Thus, *Tanbīh al-Ghāfilīn* situates the refinement of Akhlaq as integral to both individual salvation and communal harmony. The text reflects the Fāṭimi Ismaili Tradition of combining Ta'lim with Tarbiyyah, embedding Qur'an principles, Aḥādīth, and the wisdom of the Ahl al-Bayt (AS) into an ethical framework that nurtures believers toward righteous living in both Dunyā and Ākhirah.

The Muslim world today also needs research centers like, "Dar al-Hikmah" Al Muizziyyah al-Qahirah from where scholars of international reputation can serve and share their 'ilm and expertise. Talim must be inclusive in every aspect so that we can extract the best from the students. When Talim is inclusive and unbiased, students have a better range of opportunities to develop themselves in various disciplines. Undoubtedly, this is according to the tradition of our glorious Fatimi Ismaili heritage in the Sciences of Islam, in Dar al-Hikmah. Scholars from various disciplines were allowed to share their vast experience to the students and they were treated with respect. The Fatimi Ismaili Imams granted scholars magnanimous funds so they were not bound by the financial constraints and served with dedication.

## **2. Ignorance in Talim and Tarbiyyah Leads to Destruction:**

It is a bitter fact that majority of the Muslim parents are unaware of the method of Talim and Tarbiyyah of their children, which is Wajib or obligatory on every Muslim after Walayah. Parents train and groom their children according to their wishes and do not follow the right direction in order to educate them. They assume that whatever they are doing for their children is sufficient, but they are wrong. Parents consider necessary imparting only the basic Talim of the Qur'an and Salaat to their children. They realize this mistake when their children grow up and are unaware of the details of their beliefs and cultural values. Today when our beliefs are constantly under attack from other sects, parents should give comprehensive Deeni-Talim to their children so that they don't go astray from the righteous path. Their understanding of their faith is so weak that they are easily overpowered by what others say and believe. When such a child grows up in ignorance and comes in contact with divergent beliefs and cultures, he eventually realizes the lack of breadth of his religious knowledge and may in many cases feel over-powered. It is this state of mind that compels him to acquire 'ilm from the wrong sources, internet included. He easily surrenders to new concepts and by the time parents realize this, it's already too late as the pendulum has swung.

Growing westernization and intruding technologies have brought increased challenges. If our children are not educated properly about Aqaid, cultural values, they will set aside the values of religion and will get inclined towards secular ideas. Their inquisitive minds will fall prey to other beliefs. When children start growing up, their attitude often alarms the parents and they start cursing their own fortune. This phenomenon is really strange and terrible. Why do you expect a mango after sowing the seed of an onion? Whatever habits are formed in the childhood, will remain so till the old age. A green branch (of a tree) will bend as per your need, but once it dries up (becomes mature), it won't bend.

### **3. Three Phases of Talim and Tarbiyyah:**

According to the Hadith Literature, the most sensitive period of Talim and Tarbiyyah has been divided into three phases. The first phase begins from birth and lasts until the 7th year. In this phase, the child should enjoy liberty. He should be free to do whatever he wishes, except illegal and harmful activities. I cherish and recall a Hadith at this juncture, which guides us regarding child grooming:

- i). "The first seven years, the child is your lord,
- ii). The next seven years he is your servant.
- iii). After fourteen to twenty one years of age, he is your adviser."

All the intellectuals of the world combined cannot express this principle of guidance in volumes which Rasulullah (S) has expressed in a few words, through the faculty of Wahi. He says:

"The first seven years, the child is your lord".

It is a known fact that the lord is served by servants to his comfort and pleasure. They look after him throughout these years and provide all possible necessities.

"After the first seven years of age up to fourteen, the child is your slave".

Slave is somebody who serves and obeys. If the child will not learn to serve and obey, he will become immoral and rigid; and ultimately his future will be spoiled. The 2nd phase is from the 7th until the 14th year. In this phase, the child should get Talim and Tarbiyyah, learn Aqaid (creed) of religion, etiquettes and modern sciences.

For the 3rd phase Rasulullah(S) guides:

"From the age of 14 till 21, the child is your adviser so take him into consultation".

This 3rd phase begins after the 14th year when responsible parents groom their child as a friend and as an independent person. The Fatimi Ismaili Imams (as) have stated:

"Everybody passes through the three stages of darkness in their journey to the A'akhirah:

- i). First stage of darkness is the mother's womb.
- ii). Second stage is the Life of the World.
- iii). The third stage is the darkness of grave.

When a child is born from its mother's womb, it is the transition from one darkness to another. Rasulullah (S) says:

"Noble and virtuous is he who was noble in his mother's womb; and evil and wicked is he who was evil in his mother's womb".

Though this world seems to be a vast space, it is a place of darkness for the Mumin because for him this world is akin to jail as said by Rasulullah (S).

The real vastness and freedom lies in the A'akhirah which is gained through Amal Sualyih in this world. A child is born healthy to the mother who leads a healthy life (physically, spiritually and mentally) during pregnancy. Likewise, if one observes spiritual instructions in this world – conforming to the Shariah and its principles - he will be healthy in the A'akhirah and will get the reward of Jannah. Mumin is Malak bil-Quwwah which means that he has potential to transform himself into a Malak if he leads a spiritual life in this world. 'ins'an is Ashraf al-Makhluq'at - the most supreme of all creations. It is the intellect or 'Aql which makes the human stand apart and

superior to all other creations. Representatives of Allah are Kamil (perfect) in their intellect; therefore they are always present for the Hidayah of the people to complete their incompleteness of Aql. They are a source of Najaat and Shafaat.

*Al Shakhs al-Fadil Saheb al-Rasa'il Ikhwan al-Safa, the 9<sup>th</sup> Shia Fatimi Ismaili Imam Ahmad al-Mastur (as) explained four types of 'ilm:*

(i). *'ilm al-Matboo: It connotes general 'ilm which every child grasps through observing things around him. For example a child grasps certain things on his own like his mother, father, brother and sister; a Muallim or Madrasah is not needed for that. It comes from the Tabiyyah (inherent characters). This 'ilm is common to all – rich or poor; educated or illiterate.*

(ii). *'ilm al-Masmoo: It is acquired by listening. For example, the way a child learns his mother tongue. Again, no Muallim or Madrasah is needed. This is solely dependent upon the Talim of the parents and the environment of home.*

(iii). *'ilm al-Maksoob: It is acquired – either Deeni or Dunyawī (religious or worldly) Talim. School, Madrasah or any institution is an example for this.*

(iv). *'ilm al-Mauhoob: It is the highest level of 'ilm only awarded to Awliya. It includes higher Talim – the source of which is Wahi, Ta'ed and 'ilh'am.*

#### **4. The vision of the Guardian of the Fatimi Ismaili Heritage:**

*Al Shakhs al-Fadil Saheb al-Rasail "Ikhwan al-Safa", the 9th Shia Fatimi Ismaili Imam Ahmad al-Mastur (as) says:*

*"We bear no enmity towards any knowledge and no prejudice against any religion. However, our 'ilm is such that it overwhelms all others."*

*This 'ilm encompasses all branches of sciences, hidden or known and indeed, gives perfection to them. 'ilm should be gained, but its acquisition must be from the standpoint of Islam and perceptions of the Qur'an. Islam is the best religion and the Qur'an is the most excellent of all scriptures.*

*Amir al-Mumineen Ali al-Murtada (as) says:*

*"The standpoint of Islam and the perception of the Qur'an are supreme and most excellent".*

i). *"Worldly Talim won't benefit the children in anyway if they are not given Deeni-Talim. Worldly Talim is for seeking Rizq of the world by which one can lead a successful and comfortable material life. Deeni-Talim on the other hand will get you the Rizq of the A'akhirah by which you will become the members of Jannah.*

ii). *"By acquiring worldly Talim you may get money but by Deeni-Talim you will get Hasanat which is the Rizq of Mumineen."*

*The Qur'an says in Ayah 51:49:*

*" - and we have created pairs."*

*This means that Rizaq is also of two types - one for your physical body in this world and the other for your soul in the A'akhirah which is most precious, and rewarded to a few. Those parents who cannot ensure Deeni-Talim for their children and are unable to practice their Deen are caught up in an atmosphere where they are only able to reap material benefits and earn money – for them it is better that they return to their homeland.*

## **5. Dimension of the Talim of Islam:**

*The world of Muslim brotherhood started in the 15<sup>th</sup> century A.H. with great expectations. A great awakening had taken place. Now the Muslim World has realized that there is a dire need to bring back the Muslim lifestyle that was prevalent in its original form in the ancient times. Muslims must preserve their beliefs and cultural values. They must be committed to what they practice and preach. The question now arises as to how to achieve a return to the purity of Islam? There is only one way that Muslims can be freed from the bondage of the present education system designed by colonialism, and in its place, substitute the Muslim system of Talim. The wise know that the child is the most valuable asset of society which is why the progress of a community is dependent on the quality of Talim imparted to the child. It should be very clear in our minds that 'science is a subset (part) of religion but religion is not a subset (part) of science'. Science is now gradually acknowledging what our religion taught fourteen hundred years ago, when scientific discoveries didn't exist.*

## **6. The Art and Skills of Tarbiyyah:**

*It is a great privilege and honour for all of us to ensure the Tarbiyyah and Kifalah of our children. Parenting is a wonderful and rewarding task. It is a herculean task for the parents to carve out the best moral values in their children. If they are themselves noble and moral, their children will grasp their values easily. It is the Talim of Madrasah and the fostering of the parents which brings out the best in children. Parents and teachers cannot teach unless they exchange love and affection. On the nurturing and upbringing of children - who have been given to us as "Amanat 'ilahiyyah" (trust) we must understand that children are a tremendous blessing; we only need to look at the yearning of those who do not have any."*

*The Fatimi Ismaili Imams (as) stressed on the fact that the home is the first Madrasah of children. They grasp every minute thing they observe in the house. Character of a child is a blended reflection of the environment of his home and his Talim. You cannot expect a child to be moral if there is immorality in his house. It is said:*

*"Look at the actions of the child if you want to know about the secrets of the house."*

*Do not rebuke children in front of others but in private. Do not let them go astray; nurture them to be good human beings. Do not use foul language as children are highly sensitive. Personal care of children is a particularly important concept which is greatly neglected today. We are witnessing that professional parents often leave their children in nurseries under the supervision of nannies, nurses, childcares and other third parties while they are pursuing careers or other interests. The example of Sayyidah Fatimah (as) is particularly poignant who in the last moments of her life bathed Al Imam al-Hasan (as) and Al Imam al-Husain (as), dressed them, cooked and fed them with her own hands.*

*It is the Talim of Ahl al-Bayt (as) that parent have no right to beat children; instead counsel them with love. Parents should personally attend to the needs of their children and not leave it to servants. They should not reprimand a child in front of other children. Irritation makes children careless to parents' advice. Moreover, companionship has a profound effect on the child. Children should be kept away from bad company.*

Love, patience and concern being our foremost precedence, there are a few other factors that we should keep in mind as parents. Know where your child is. Who is in charge and when will he be home? Where does he spend the time and with whom? Make sure your child knows that if you promise something, you will deliver it and not break your word. Expect the same from your children. Insist on respect. Respect for yourself and respect for others. Teach your children good coping skills and communication - one of the best things you can do for your child.

Television and cell phones are not useless, however don't be extremists. Teach children to use them judiciously. These objects were invented for the service of the 'ins'an. However, with the passing of time, we have forgotten the very purpose of these things and started misusing them. What we are doing with our mobile phones today is really meaningless. Advise them to watch National Geographic, Discovery and Science channels and monitor closely. Also, encourage children to participate in outdoor sports - being active is really important. Perfection of the personality cannot only be achieved by Talim without Tarbiyyah. Today, children are small but tomorrow they will grow up to be young adults, and then grow old. Every child desires to be like his parents, therefore he imitates them.

### **7. Philosophy of Talim:**

There is no vision or concept in Talim other than the Tarbiyyah and holistic development of a child. The first milestone in any child's Talim as per Hadith is the lap of his/her mother. The nursery years are an important period as it lays the foundation for a child's Tarbiyyah. How as parents should we decide on the right school for our child, particularly if diverse choices are available? It's not simply a question of choosing the closest school to home; there is a barrage of issues to be considered.

Understanding is the cornerstone of Talim. No 'ilm will benefit its seeker unless he comprehends it - memorization without any understanding does no good. 'ilm is meaningful when it has relevance to a person's life and helps improve it. Hadith, Kal'am of Wasi, Aqw'al of Imams and Du'at are replete with Hikmah and contain valuable lessons for life and hereafter. The term Hadith used to define Nabavi wordings also carries the relevance today and applies equally in the present times. Therefore, only by the presence of the contemporary heir of Rasulullah (S), can one gain the true meanings of his Hadith. Presence of the Hadi provides authenticity to all past 'ilm and brings history to life. The one who does not acknowledge this cannot understand even the simplest of Hadith.

### **8. Select Institution of Talim for Children Carefully:**

It is well known that one of the reasons of Yazid's evil deeds was his Talim and Tarbiyyah, upbringing and nourishment under his notorious mother. Yazid (L) was engrossed in alcoholism, gambling, and illicit relationships amongst other evils. According to theories of observational Talim, small children watch and learn from even the smallest "example" and this is a big problem when their role models are those who consume alcohol. When we have access to such information, why should we expose our young children to Yazidi habits? Is it not time that we give these issues serious consideration?

## 9. Concluding Discussion:

Children are the gifts of Allah. Any negligence and breach of trust in this gift, which is Amanat of Allah, is unpardonable. A skilled child is a responsible founder of the next-generation. Betterment and progress of the society depends on the coming generations. A child is entrusted to his parents for safe-keeping. The child's pure heart is like a precious gem. Like wax, a child can take any shape. It is like pure soil. You will reap what you sow it in this pure soil. If children are taught the tenets of Islam, the Qur'an and the Ahk'am of Allah and are accustomed to doing them, they will attain religious and worldly happiness. Parents and teachers will share this happiness of their children and students. If they are not taught and trained, they will become unhappy. The sin of each evil they commit will be given to their parents and teachers too.

*Qur'an declares in the 6th Ayah of Surah al-Tahrim:*

*"Protect yourselves and those in your homes and under your command from the fire!"*

*It is more important for a father to protect his children against the fire of Jahannam than against worldly fire. And to protect them against the fire of Jahannam means to teach them the Ahk'am of Islam, the Faraid and Har'am, and to accustom them to Ibad'ah and to protect them against irreligious and immoral friends. The source of all kinds of immoral deeds is evil company. This Hadith draws our attention to think on its wordings:*

*"Respect your children and treat them well, perhaps you may be relieved by Allah and get Naj'at".*

*Madrasah is a shield of protection for our children in today's world where a number of evils are fast spreading. Arrows of Shait'an are very poisonous which easily injures the one who has no armour. Talim of the Shariah is like an armour for a Muslim. It is the responsibility of the parents to arrange the best armour for the safety of their children. May Allah grant us Taufiq to fulfill this enormous responsibility of Talim and Tarbiyyah bestowed upon us, A'ameen.*

*The Ruby of Badakhshan, Hujjah of Khurasan, Sayyiduna Abu Moin Nasir Hamiduddin Khusraw says in his Diw'an:*

*"If you do not turn away from the hobby of 'ilm,*

*You, in turn, can lead the way.*

*If your tree bears the fruit of 'ilm,*

*Its force can surely bring down the specialty of Jannah".*

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