Chapter – IV
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MAULANA ASHRAF ALI THANVI: SOCIAL REFORMS

Hazrat Maulana Ashraf Ali Thanvi reformed each mode of living. He gave practical training to every aspect of life. His reforms were meant for general people, as well for the ordinary Shaikh.

Hazrat Maulana Ashraf Ali Thanvi propagated his ideas with great zeal against all those Muslims of the time those were ignorant of their religion. He gave many lectures and wrote many reformatory books which were later published e.g., Bihishti Zewar, Intibat-e-Mufeeda, Furu-Ul-Iman, Islah-ul-Khayal, Hayat-ul-Musleemen, Aadabul-Mua‘ashrat, Islam-e-Haqeeqi, Mohasin-e-Islam, Daulat-ul-Haq, Islah-ur-Rusoom. These brought drastic changes among Muslims accepted the true Islamic teaching. Among the English educated persons many judges, Barristers, Magistrates and others accepted the teaching’s of the Mujaddid al-Millat Maulana Ashraf Ali Thanvi. This was the unique feature of Hazrat Maulana Ashraf Ali Thanvi.

Introduction:

Relationship with the society or “Mua‘ashiraK” or Islamic way of life and social behaviors are also guided by Qur’an and Sunnah, which is an integral part of Islam and Shari‘ah as are the remaining four parts. Generally of the Five parts of Islam and Shari‘ah the general public considered only two “Aqa’id” (beliefs) relationship with Allah “Ibadah” (worship) relationship with fellow human being as integral part of Islam (as entire religion). The Ulma-e-Zahir (religious scholars) also considered a third part of Deen. Maa‘milah (mutual dealings and transactions). The Masha‘ikhs and Sufis also emphasized a fourth part of Deen -“Akhlaq” (Tasawwuf, moral character and

self discipline) or Islamic mysticism. But all of them theoretically or particularly ignore the fifth that is a very important part, viz. “Aadaabul Mua’ashrat or Islamic way of life and social behavior which is based the teachings of Qur’an and Prophet’s (SAW) Shari’ah. This is the view of majority. All above branches are more or less dealt and discussed in lectures and sermons of Hazrat Maulana Ashraf Ali Thanvi\(^2\), both theoretically and practically.

It is almost entirely due to lack of sufficient knowledge and practice of Islamic social behavior and Islamic manners that desired benefits and expected goods of company of “Ulama and Masha’ikh” (or religious scholars and saints or “Waliullah”) and a change for the better life is not obtainable and attainable under the circumstances.

The main cause for the wasting of mutual love and affection is corrupt behavioral attitudes. As a result of such corrupt behavior and manners mutual resentment and dislike for one another have set in among people.

The Qur’an, Ahadith and the statement of the Wiseman endorse the claim that this branch Aadab-al-Mua’ashrat (Social Etiquettes) has significant relationship with Deen. Some of these statements shall be cited here.

**Allah Ta’ala Says:**

“O people of Iman! When it is said to you to give space in a gathering, then make space, when it is said to you: stand up! Then stand up.”\(^3\)

“O people of Iman! Do not enter homes besides your own homes as long as you have not sought permission and greeted the inmates of the houses. That is best for you so that you consider carefully. Then if you do not find any one therein (in the homes), do not enter therein unless permission is granted to you,

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And, if it is said to you 'Return!' then go back that is purest for you. Allah knows well what you are doing.” This shows the desired respect for one’s privacy and comfort. The Holy Prophet (SAW) said: “When you are eating together in a group, do not swallow two dates at a time without permission from others.” * Even the customary offer is provided in Islam. According to another saying of Prophet Mohammed (Peace be upon him). One who eats raw, onion or garlic (and does not clean the mouth) may not join our company; this ban is to ensure other peoples comfort and peace. Prophet Mohammed (SAW) warned it is not lawful for guest to stay for such long time as to be inconvenient to the host. This restriction on stay applies as soon as the host feels inconvenienced. Prophet Mohammad (SAW) has further advised to us, “when you are eating together in a company and you are full but other are still eating, do not withdraw yourself, get up, or leave, until every one has finished, those who are still eating are put to shame if they want to eat some more.” Thus it is clear that this act in a way gives discomfort to others. Some people naturally feel shame when in group, they refrain from taking something in a group, and they feel uncomfortable to refuse a request in a gathering although they have no desire of giving. Such persons should not be giving things in a gathering nor should, anything be asked of them in a gathering. In another tradition it is reported that once the companion Hadhrat Jabir (RA) came to the house of Prophet Mohammad (SAW) and knocked the door. Prophet Mohammed (SAW) enquired who was there. Hazrat Jabir (RA) replied was: “It is me”. He (SAW) disliked this and said “It is ‘me’. It is me.” Thus we learn that the statement should always be clearly, perceivable and explicitly so there is no doubt in your statement or its meaning which is a cause of confusion and worry.

**According to the tradition:**

"Prophet Mohammed (SAW) covered his mouth with his hand or a piece of cloth when he was sneezing. Thus he is reducing the noise to avoid causing

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annoyance to others. This establishes not to trouble a companion by means of loudness or disagreeable sound.\textsuperscript{5}

Hazrat Jabir said: that \textit{Sahabah} used to occupy place by crossing over others shoulders in order to obtain a place in the gathering near to the Prophet Mohammed (SAW). The Prophet instructed not to force their way through the seated persons. This attitude establishes the "Aadaab" (etiquettes) of a \textit{majlis} (gathering). The slightest inconvenience to others was avoided.

Hazrat Ibn Abbas, and Hazrat Saeed bin Musayyib narrated a \textit{Hadith} that when visiting a sick person, should not sit for a long time, stay there for a short time, because the patient may feel uncomfortable. But some time patient is rather comforted by the person who attends the patient.\textsuperscript{6}

Hadhrat Ibn Abbas (RA) explaining the reason of bathing or “ghusl” required on Friday says that in the early period of Islam most people were poor laborer and hard working people who cleaned themselves thoroughly before entering the mosque for prayer. Hence it was declared \textit{Wajib} obligatory in the beginning. Later the incumbency was abrogated and ghusl for \textit{Juma} was established as a \textit{Sunnat} act.\textsuperscript{7}

A narration in \textit{Sunan-e-Nasai}, there appears a tradition which narrated by Hazrat Aisha: that on the night of 15\textsuperscript{th} \textit{Sha’aban} (or Shabe Barat). Rasulullah opened the door very carefully so that Hazrat Aisha who was sleeping may not be disturbed him. He used to get up from the bed quietly, put on his shoes quietly, opened the door quietly and closed the door silently and went out slowly. He did not commit any act which produced the slightest noise. He tried not to create from any disturbance to ensure that neither no one’s sleep in disturbed nor any one be suddenly awakened.\textsuperscript{8}

\begin{itemize}
\item \textsuperscript{5} \textit{Ibid.}, p. 23.
\item \textsuperscript{6} \textit{Ibid.}
\item \textsuperscript{7} \textit{Ibid.}, pp. 23-24.
\item \textsuperscript{8} \textit{Ibid.}, p. 24.
\end{itemize}
Miqad bin Aswad narrates a lengthy hadith about the social behavior of Prophet Mohammad (SAW). Once Miqad himself and some other companions were the guests of Prophet Mohammed (SAW) and staying with him. After Ish'a prayer the guests were asleep. The Prophet Mohammad (SAW) arrived there later, he made “salam” rather quietly and in such a voice that a sleeping person may not get up from sleep but others who were awake could listen to the greeting. This hadith indicates the length to which Rasulullah (SAW) would go in order to refrain from causing the slightest of convenience to other.\(^9\)

There are numerous similar traditions of the Prophet Mohammed (SAW) on the subject of Mua'ashirat. In the narration of Fiqh (jurisprudence) many jurist stated that you may not say “Salam” to a person while eating or lecturing or teaching or reciting the Qur'an etc. Do not disturb or divert the mind of some one which is engaged in some necessary work.\(^10\) The Islamic Shari'ah very clearly shows that the Shari'at has established a noble system of life, in which all aspects of man behavior, action condition may not be in the least bit offensive, suppressive annoying, and of ill feeling or trouble to another. His behavior should not be the cause of worry to any one. The Islamic Mua'ashira (Social Behaviour) is more important than “Aqaid” belief or “Ibadat” (worship). Because “Aqaid” and “Ibadat” relates to the person himself while Mua'ashrat concern others. The latter which enjoys priority over the former?

A Hadith about two ladies, one of whom while engaged in abundant Salat, Saum (Fasting) and Zikr but also was a trouble and inconvenience to her neighbors. The other woman confined him to obligatory worship but was good to her neighbors. The Prophet Mohammed (SAW) said that the formed will go to hell and the latter to paradise.\(^11\)

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We have seen the importance of good social behaviour and Islamic manners from the Ahadith. The importance of Mua'ashrat for Muslims is important. However, many people ignore it and do not even know that “Mua'ashrat” (or manner and behaviour) is major part of our religion. Very few people talk and write about it or practice it or enjoin others (as an Islamic duty of “Tabligh”). These must be taught and learnt by the adults, children and new converts.

In spite of the great importance of Mua'ashrat many people and some Ulama offer very little attention to it for practical purposes. Hazrat Maulana Thanvi himself stated that state of affairs of the Muslims has created in me a desire to write something on Adab-e-Mua’ashrat or social behaviour. In most lectures I also emphasise on these matters. Hazrat Thanvi wrote many reformatory books i.e. Aadab al-Mua’ashrat, Islah ur Rusoom in regard of Mua’ashrat, Taleem al-Deen, Islah ul-Musleemeen, Izafat al-Yomiah, Kamalat-e-Ashrafiyah, Maqalat-e-Hikmat, Bihishti Zewar, Jadeed Malfoozat, Furu’al-Iman etc. He wrote these in a manner very simple and easy to understand. If those compilation were taught to children and even elders, then Insha’Allah, the pleasure of Jannat will be experienced right here on earth.

1. The Five Branches of Shari’at:

Of the five parts of Shari’at: One is ‘Aqaid’ meaning belief in Monotheism i.e., the oneness of Allah and Risalat-Prophethood of Mohammed Rasulullah (SAW). Second A’maal or Ifadah (worship) or righteous deeds, e.g. Roza Namaz (Salat), Saum (Fasting), third Mua’malat mutual dealings and transactional contracts e.g. Trade and commerce and administration fourth ‘Akhlaq’ (Tasawwuf) or moral character and self discipline e.g. humality, generosity, etc. and fifth and last ‘Husn-e-Ma’ishrat’ (social conduct) good relationship with peoples e.g. keep away from the acts which cause inconvenience to others. The combination of the above five parts is known as Shari’at. To adopt all the five parts of Shari’at is necessary for every Muslim. But now a-days people have taken only ‘Aqaid’ believing that only the
proclamation of La Ilaha Illalahu will be sufficient for entry into Jannat.\textsuperscript{12}

Some people, believe that Salat (Namaz), Saum (fasting), only farz, while still others additionally take into consideration 'Aqaid' too. However they are least interested regarding the permitted and prohibited mode of transaction (Mua'amalat), whether their acts are lawful or not and regarding the earnings and dealings. They are indifferent to the question of Halal and Haram. Some those who maintain transactions on a healthy footing, but are not conscious of the reform of their character. ‘Akhalaq’ is exceptionally the concern of a few. In fact, there are some people who spend their time to reform others but they are not concerned and annoyed by their own behaviours which causes trouble and difficulties for others of which they are unaware. Many persons who on road come across a person of the weaker section but newer pay salutation (Salam) to them but wait from the opposite side.

On the issue of Muslim Mua’ashirat some peoples take steps to reform their behaviour (Akhlaq) alongwith their Aqaid, Aamal and Ma’amlat but there Husn-e-Mua’ashrat is nil, it is so because they are of the view that ‘Aqaid’, Aamal and Mua’amilat only is part of Deen. They assert that there is no relationship between Shari’ah and social conduct. They therefore, behave as they please, thinking that the Shari’ah has no say in such matters. Many people are pious with good qualities such as humility, but in Mua’ashirat they also lack and are not concerned whether they annoy others by their behaviour. Their attention is totally diverted from little things which cause difficulty to others whereas in the hadith there are numerous incidents explained which show that Prophet Mohammad (SAW) cared for the little things, just as much as the cared for important matters.\textsuperscript{13}

\textbf{a. Mua’asharat an integral part of the Deen:}

Mua’ashirat too is integral part of Deen. In order that one should be a perfect Muslim he must adopt all branches of Deen, and should behave like a

\textsuperscript{12} Maulana Ashraf Ali Thanvi, Aadaab al-Mua’ashrat, p. 29.
\textsuperscript{13} Ibid., pp. 30-31.
Muslim in every way of life, nothing should be similar to the kuffar. Generally people think that Mua'amlat and Mua'ashrat are beyond the scope of Deen. But it is surprising consider dealings and social conduct are out of the scope of the divine laws and on the other hand he acknowledges that his dealings and social conducts are governed by the law of worldly government.\textsuperscript{14}

b. Husn-e-Mua'ashrat is more important than Mua'amlat (transaction)

\textit{e.g. Trade & Commerce:}

The need for proper following of social behaviour is more important than \textit{Mua'amlat}. Rectitude of \textit{Mua'amlat} ensures the protection of self wealth while \textit{Husn-e-Mua'ashrat} ensures the protection of the respect of all Muslims. In the rectification \textit{Mua'ashrat} is also the protection of the honour and repute of others, after the protection of \textit{Iman}, safeguarding honour and reputation is of greatest importance.\textsuperscript{15}

c. Comparison of Islamic and Un-Islamic Conduct:

According to Maulan Thanvi people have adopted conduct whereas in matters of dress there is no culture comparable to left Islam. Many rules and restrictions govern the dressing style. People in general, think that they are left to be liberal and proclaim the slogan of freedom. In fact regarding dress and eating habits and styles, there are numerous restrictions. However the style of dressing and eating is one of simplicity in \textit{Islam} but among the non-Muslims the styles have many restrictions. There are wonderful \textit{barkat} (blessings) in simplicity. A simple person is saved from many difficulties, and there is sweetness and comfort in simplicity.\textsuperscript{16}

The \textit{Aadaab} (etiquettes) of \textit{Mua'ashrat} are continuously disappearing, although there are natural things.

\textsuperscript{16} \textit{Ibid.}, pp. 34-37.
d. The Remedy for Frustration:

Shari‘at aims to expel frustration and offer many avenues for the peace in life of man. The aim of Shari‘at is that one should be in the state of peace not of frustration and teaches the way of lowering grief and sorrow in fact there is no frustration is Deen whether it be in the realm of Ahkaam-e-Zahirah (the external laws) or Ahkaam-e-Batinah (the internal laws) relating to soul.¹⁷

2. Aadaab of Salam:

Do not say Salam or greeting in a meeting if a talk and discussion is continuing. It is kind of troubling the concerned person comes late when a meeting is continuing do not make Salaam. Whenever the talk is finished then only say salaam and shake hand which is in order now.¹⁸ Which Salam to each other. It increases mutual love. Wish Salam to every Muslim, not just those whom you know.¹⁹ It is necessary that every Muslim should adopt the mutual practice of Salam. Whenever you meet a Muslim says:

ASSALAMU ALAIKUM, in reply say:

WA ALAIKUMUS SALAM. All other ways are baseless except this.

When a person conveys the Salam of a third person then say: ALAYHIM WALAIKUMUS SALAM this is best:²⁰

One who precedes the Salaam obtains greater Thawab. One who takes priority in Salam will get reward 90 times and a person who reciprocates Salam will get reward 10 times. When replying to the Salam of a person, it should be made verbally, not by sign of the head.²¹

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²¹ Ibid., p. 39.
The reply of a Salaam should be better than Salaam (greetings) if \textit{ASSALAMU ALAIKUM} was said the better reply will be \textit{WA ALAIKUMUS SALAM} if \textit{WARAHMATULLAH WA BARAKATHU} is added it will be better.\textsuperscript{22}

Reply to \textit{salaam} written in a letter is obligatory whether it may be in writing or verbally. Fuqaha explain that in replying to the salaam which is written in a letter both ways are correct one may say \textit{WALA IKUMUS SALAM} or even \textit{ASSALAMU ALAIKUM}. In some letters Hazrat Maulana Thanvi stated I wrote ‘Dua’ for children but first write salaam as it is Sunnah.\textsuperscript{23}

\textit{Salam} to some one while eating is \textit{Makrooh}.\textsuperscript{24}

On promising to convey a person’s Salaam it becomes \textit{Wajib} to do so. It is necessary when saying \textit{Salaam} to elders to adopt a mild voice always. Do not express yourself in such way which conveys disrespect.

Before entering a house or any place it is necessary to seek permission. Do not enter without permission.

3. Aadaab of Guest:

When you visit to someone as guest you must clearly make aware your host, if you have no intention of eating either because you have just or already eaten or because you are fasting due to some reason. This will keep him from the trouble of cooking and making arrangement. Thus if the guest is on diet he should inform his host immediately on arrival, and never ask and insist for something because sometimes due to unavailability the host cannot fulfill that and is put on shame.\textsuperscript{25} Guest should leave some food so that the host does not think that food was not enough and the guest has not eaten sufficiently. This does not mean that the guest should leave some of the food in his plate uneaten. Clean the plate with fingers which is \textit{Sunnat}. Some food should be left in the serving utensil. If there is need to serve more food do not remove the dish from

\textsuperscript{22} \textit{Ibid.}, p. 40.
\textsuperscript{23} \textit{Ibid.}, pp. 40-41.
\textsuperscript{25} Maulana Ashraf Ali Thanvi, \textit{Aadaabul Mua’ashrat}, p. 108.
the presence of the host (if there is still some food). Bring more food into another dish or bowl and do not insist the guest to eat more.

If the guest has been invited for meal by a third person then he should inform the host, acceptance of invitation should be with consent of the original host. Guest should keep himself away from the programme and arrangement of the host unless he himself requests the guests to organize or look after the management, or gives him a specific assignment then there is no worry. Adopting a demanding attitude or tone is a bad manner and talking to someone from behind the back of host. Hazrat Maulana Thanvi commuted “Never adopt a commanding tone this is bad character” say please give me some water.

A student came as guest to Hazrat Maulana Thanvi (R.A.), he had come before too but had stayed elsewhere. When he intended to stay over this time with Hazrat Thanvi he did not make this known. Thus food was not prepaid for him. Afterward when he was asked, it transpired that he intended to stay at the Khanqah, Meals were then sent.

Hazrat advised him:

“When you intended staying here you should have made this known. How can one know of your intention if you don’t tell state it? Since you have stayed elsewhere the previous time, how could you conclude that you would be asked of your intention?”

Nowadays our culture is different and opposite. Some guests make their own food arrangement with out informing the host. The host takes the trouble of preparing meals for guest and to make them comfortable, and when meals are ready, to be served then the guest informs the host of his own preparations. Once there was a guest of Maulana Rasheed Ahmad Gangohi, in the morning Maulana Gangohi asked Maulana (the guest) to have breakfast. Maulana

26. Ibid., p. 105.
27. Ibid., p. 105.
28. Ibid., p. 106.
Muzaffar was going to Rampur that morning: by fearing of delay he asked to Hazrat Gangohi, “If there was any thing left over last night give me.” Hazrat Gangohi brought some food and bread (which was left over of the last night) Maulana Muzaffar Husain took that and departed and praised to Hazrat Gangohi in Rampur in the presence of Hakeem Ziauddin Sb. 29

Once Hazrat Maulana Rasheed Ahmed Gangohi was the guest of Hakim Moinuddin, the son of Hazrat Maulana Mohammad Yaqoob (RA) there was no food on that day. The Host said:

“Today we have no food, however most friends are eagerly inviting you, if you agree, I can accept an invitation. Maulana Gangohi replied, “I am your guest and will remain in the condition in which you are.’ 30

4. Aadaab of Host:

On the arrival of the guest ask him to take bath and make arrangements for his meal whatever is available and could be prepared easily. When there are two guests treat both equally. 31 When the guest is departing see him off him to the door this is the sunnat and duty of every host. Hazrat Maulana Thanvi stated himself when I went to Dhaka on the invitation of the Nawab, Ulama from various parts of Bengal came to meet me I told all of them to prepare their own food.

According to Hazrat Maulana Thanvi: A traveler (musafir) is one who has come for some need

“Rasulullah (SAW) honoured even Kuffar as guests”

Maulana Gangohi comments:

“In honouring a kafir there is no danger (to Imaan), but in honouring a bidati there is danger.”

29. Ibid., pp. 113-114. Also in Maulana Ashraf Ali Thanvi, Husn al-Aziz. vol IV p.414
We should steadfastly adhere to Islamic simplicity in the desire for some extravagance in entertaining the guest. The Islamic moderate limits are not wasteful.

5. Aadaab of Majlis (Gathering):

When sitting in the company of a person does not sit close to someone busy in religious exercise or recitation. In any gathering if you are waiting for someone do not sit in such way that shows that you are waiting for him. Sit down quietly at far away place from him when going to meet a person on arrival inform him of your presence by making Salam, speech or by sitting down is Majlis (gathering) where you may be noticed. This rule does not apply to a public gathering e.g., a public lecture in masjid or other public venue). In this way the private affairs of another person may be unwillingly over heard, which is not permissible. The secrets and private affairs of others should not be heared without their consent. Do not spit or clean your nose to show your presence unnecessarily. Do not leave the gathering without the consent of the leader of the assembly.\(^{32}\)

A new comer of majlis (gathering) when he enters should not make salam when talk is in progress. This is a kind of interference to the speaker.

Those who come early in a majlis (gathering) should sit in front; the late comers should take place in the back. Some people come late in Friday prayers at Masjid (Mosque) and are keen to obtain a place in the front rows, this bad action has been criticized in the Hadith. Rasulullah (SAW) said that such a person will be thrown onto a bridge of Jahannum to be trampled on a people. This practice to reach the front row in masjid contain four sever evils; causing hurt to a Muslim, pride, considering others worthless and show off.\(^{33}\)

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6. Aadab of Masjid:

Enter into the masjid (mosque) with the right foot and read Dua, when leaving masjid come out with the left and recite masnoon dua. Do not enter in masjid without wuzu (salvation). Do not use masjid as a short cut to get to the other side. Do not pray in masjid at such place because which is inconvenient for late comes i.e. do not perform prayers at the entrance which hinders others from passing. Inside masjid sit respectfully and maintain silence, even in wuzu khana, engage yourself with the fear and humility, engage yourself in Zikrullah, Nafl salaat etc. Do not recite anything, loudly which disturbs others in their prayers. Do not involve yourselves in worldly activities, e.g. selling, worldly meeting in the masjid writing of taweez etc. This is not permissible. These activities are not deeds of thawab. Wear proper dress with respect when coming to masjid, some people enter the masjid with T-shirt, denims or some other disrespectful and unlawful style of dress. Do not enter inside the masjid (mosque) immediately after eating garlic or onion, or bad smelting thing first cleanse the mouth thoroughly even for those who smoke. Do not have a bad odour, e.g. tobacco, fish etc.

After saying Adhan the Imam of masjid should not go to another masjid for Jama’at if even you were alone there, you should perform namaz (prayers) alone in masjid. To populate a masjid is superior then performing namaz (prayers) with Jama’at.

Spray perfume containing of alcohol is not permissible in the mosque. Do not take any equipment or item of masjid for personal use. To use of the masjid's equipment for personal use is prohibited, because the property of masjid is waqf, every one has equal right in the use.

34. Ibid., p. 186.
36. Ibid, p. 31.
7. Aadaab of Parents:

Rizq and life increases because of service to parents which is considered superior to jihad. To cast a glance of mercy and love at parents is equivalent to acceptance of Hajj Maqbool. Rendering service to parents gets the Thawab of Hajj, Umrah and Jihad. Jannat is under the feet of mother and mother’s due for his children is accepted with sweetness. One who satisfies his parents Allah likes him with pleasure.

Gazing with anger at parents or a refusal to obey parents is a kabir (major) sins, and disobedient. That is repeated three times in Ahadith, he will not enter in Jannat and he will be punished here on earth and in Aakhirat. He will first have to suffer his punishment before beliefs admitted into Jannat. Therefore, the doors of Jahannum are open for one who fails to obey the parents. Allah curses them who displease his parents. Hence the service to parents is the noblest of acts: According Bukhari & Muslim.

Father is the best door to Jannat, either guard it or destroy it ‘Never’ speak impolitely to parents and do not say rough and disagreeable words, even if the parents are unjust. Ill treatment disobedience and displeasure of the parents are not good for children. Always obey them if they instruct you to do anything which is unlawful, assist them even if they happen to be non-Muslim. Pay the debts of your parents speak softly and do not stare them in the face. Always be cheerful and be humble in their presence and keep them happy.

If at any time you were disrespectful to your parents, regret your action and hasten to obtain their pardon.

8. Aadaab of Elders:

Do not take part in any activity without the consent of elders. When an elder makes a request to do some work, complete that and inform him when the assignment is finished. If you have a work for elders make request and approach him directly, do not forward your request by an intermediary. Do not

39. Ibid., pp. 324-326.
obtain any service from your elder if is your Shaikh, Ustad (teacher) or relative.\textsuperscript{40}

It is said: (Hadith)

Whoever does not honour his elders is not from us.’’

Never be disrespectful to seniors. Always listen respectfully to the saying of elders. True Aadab (respect) and ta’zim (honour) are related to love and obedience. Juniors should keep in mind the sincerity of elders, do not consider yourself to be equal to seniors, always respect and honour your elders, keep in mind the respective ranks of various elders e.g. father’s right has priority over the rank of sheikh (spiritual) mentor. But ustad and shaikhs hold great right hence obeys them as far as possible.\textsuperscript{41}

9. Aadab to be observed by Senior for juniors:

There are also some Aadab which the seniors should observe for juniors.

Seniors should not get excited and lose temper for every little thing. Just as juniors are disrespectful to you in certain matters you too are disrespectful in a certain situations to your own elders. Therefore we should be tolerant and once or twice should admonish the junior in a light manner. If a senior totally refrains from toleration, he will be loosing the virtue of patience (sabr) for ever. In fact Allah has appointed a senior (to guide others).\textsuperscript{42}

By the Hadith:

A believer, who mixes with people and patiently hears their difficulties, is better than one who stays away from people and is not patient over their wrong doings and mischief’s.

\textsuperscript{40} Ibid., pp. 326-329.
\textsuperscript{41} Ibid., pp. 332-333.
\textsuperscript{42} Ibid., pp. 352-353.
If you are sure that some one will never fulfill your request, never ask him for something which is not obligatory (waajib') in Islamic Shariah.

Some people (senior) behave arrogantly, they totally discard others, and even great peoples are involved in this malady. There is need to exercise, exceptional care to refrain from this type of attitude. A person who is a Shaikh-e-Kamil, who comforts the Taalib (the searcher of Allah) and supports him during his conditions of despondency and frustration. He provides solace to the Taalib.\(^43\)

People wholly ignore the rights of their wives and children. They are proficient in only exercising dictatorial authority. They do not stop to think.\(^44\)

A senior who looses temper voluntarily or involuntarily over some one, should try to please him or her the next day. But if you were wrong then do make expression quite frankly and do not beat about the bush. Do not hesitate as both will be equal on the day of Qiyamah for justice.

Juniors are to be regarded as the complements of seniors. Both are in need of each other. Sometimes, juniors have certain excellences of which seniors are totally deprived. Therefore, never despise juniors even if they are those under your authority.\(^45\)

These above manners are generally for every one, off course there is exception in case of very close and intimate friends, servant and master or 'Shaikh'. Intimacy is a feeling which exists side by side with the appropriate Islamic Social Behaviour.

10. Aadab of Gifts:

According to sunna giving gifts, paying respects and showing love and goodwill are counted in good manners. Gifts should be presented secretly.\(^46\) Do

\[\text{References:}\]
\(^43\) Ibid. p. 357 also Al-Ifazat al-Yommiyah, p. 68.
\(^44\) Maulana Ashraf Ali Thanvi, Aa' daab al Mua'ashrat, p. 357.
\(^45\) Ibid., pp. 355-356.
\(^46\) Ibid., p. 138.
not disclose it to any one, due to ignorance people disclose. One who accepts
the gift does not give it (the gift) in charity in the presence that made the gift,
but in absence of the person who give it (gift) it may give in charity.\(^{47}\) This
practice should be only out of love and devotion; it should not be on the request
of the persons. Do not leave a gift or cash in some one pocket, baggage or desk
which is cause of worry but give him directly when presentee is also alone.\(^{48}\)
We may ask if the gift is in kind, not in cash or cheque, may have to ask by
presentee what he likes and preferences present something which he prefer. If
you have a specific use in mind for a gift or a sum of money, then mention it
during presentation, then request politely and humbly for the reason for
rejection and avoid the error in the future but do not insist on the acceptance. If
the gift is refused because of a misunderstanding by a baseless supposition or
misinformation then it should be corrected, in fact it is better to immediately
notify him of the error.

Accept the gift of someone who does not expect in return, other wise it
will lead to ill feeling. However, one who has accepted the gift should
endeavor to reciprocate. But try to give something. If someone does not give
anything in return at least praise him and expresses your gratitude and say
“Jazzak Aalho Khaira”.\(^ {49}\)

Present a gift of your own likings to further mutual affection and love,
but if a gift is bought by contribution the purpose is defeated since you do not
know the names of contributors and also are not sure whether they contributed
willingly or under pressure. Consequently present gifts individually and either
directly or through a trusted friend. To accept the gifts from mentally deranged
persons, from \(na\)-\(baligh\) (minor) children is not permissible. Presenting a gift,
while making \(musafah\) is not permissible.

\(^{47}\) Ibid., p. 134.
\(^{48}\) Ibid., p. 136.
\(^{49}\) Ibid., p. 143
Malfoozat of Hazrat Maulana Thanvi regarding *Hadiyyah*:

"Once I was on journey in a town and there the people had decided for contribution and give me a gift on departure, when I was informed of this I instructed them never to do this. Sometimes among the donors anyone does not contribute whole heartedly, but gives as a result of indirect pressure since the collectors may be prominent men of the town. Secondly the purpose of present gift is to increase the *muhabbat* and friendship. Thus, even if the contributor gave whole heartedly, the aim of *Hadya* is lost since the identity of the giver will not be known."\(^{50}\)

A man presented a *Tasbeeh* (rosary) to me; a third person was staring at the beautiful *Tasbeeh*, and enquired about the cost Hazrat said:

When a *hadyah* is presented the value should not be asked. This is among the social etiquettes of *hadiyah*. The giver is displeased by this on account of the possibility that the gift will not be appreciated if it is of low price.

11. *Aadaab of Intercession*:

(1) The way adopted to intercede (on behalf of another) should not in any way curtail the liberty of the with whom you are interceding. Nowadays, intercession is in fact compulsion. Indirect pressure is applied. A man will take advantage of his prominence or rank to compel another to submit to his request. This is not intercession. Such intercession is not permissible.

(2) If someone extracts service, etc. from another on the strength of his relationship with a man of prominence or rank and it becomes discernible that the or aid is not offered freely wholeheartedly, but has been forthcoming solely on the relationship which the taker of the service enjoys with some prominent persons, then acceptance of such of such aid or service is unlawful. As a result of the relationship, then one who supplies the aid entertains the nation that if he does not provide the

\(^{50}\) *Ibid.*, pp. 136-137.
requested assistance, the man of prominence will be displeased. Thus, to make a request to some one to fulfill the need or supply some aid on this basis is haraam.\textsuperscript{51}

Without investigation, intercession should not be made, but if the work happens to be a wajib then to intercede is permissible on behalf of another person but it is not permissible to impose any kind of pressure, direct or indirect, on the person the intercession is directed.

In fact, intercession (sifaarish) is a branch of advice (Mashwara) which cannot be imposed on anyone. A person will be in full rights if he rejects the intercession.

\textit{"Malfoozat" regarding intercession:}

Hadhrat Bareerah (RA) was a liberated female slave. She was in the Nikah of Hadhrat Mughees (RA). On being liberated she invoked her right of abrogating the Nikah. Hadhrat Mughees wandered around the street in her love. Prophet Mohammad (SAW) over come with pity interceded on his behalf and advised Bareerah:

“O Bareerah! Marry Mugheeth.”

The nature of intercession will become evident from the discussion that follows. Hadhrat Bareerah asked:

“O Rasulullah! Is this a command or an intercession?” Her question was wonderful and suitable. In reply Rasullah (SAW) said:

“It is an intercession.”

Bareerah said: “I do not accept it”. Rasulullah (SAW) remained silent. But now a-days if a mureed tells to his shaikh that he does not accept his (the shaikh’s) intercession. The Pir (spiritual guide) would get irritabled.\textsuperscript{52}

\textsuperscript{51} Ibid., pp. 149-150.
\textsuperscript{52} Maulana Ashraf Ali Thanvi, Husn al Aziz, p. 268.
A gentleman said to Hadhrat Maulana Thanvi (RA) “I want my son to learn dentistry. If you will write a letter of Intercession to the teacher in Lahore, I hope he will pay great attention. But Hadhrat Thanvi, replied and said. I have no objection in writing the letter. But this is not relevant. Applying the pressure for intercession is not proper. If an intercession is first made, then the conditions which the dentist normally stipulate for acquiring the profession cannot be applied freely on account of his liberty having been curtained by the intercession.53

12. Aadab of Qardh (Loan):

Do not borrow (Qardh) from a person who is not will willing. Qardh is a loan of cash Aaryah is an item which is borrowed for a short period. Always avoid taking a loan as far as possible. If conditions force you for taking loan, then remain worried for its payment; never be careless in making repayment. On being insolvent if the debtor fails regarding repayment one should adopt sabr and listen silently.54 In such circumstances the creditor may address some abusive words or speak harshly and rebuke. He has the right to rebuke his debtor on default of repayment. Regarding repayment be careful and make a note for any type of Qardh as a wasiyat (directive) so that ones heirs will know. What to do in the event of death of debtor when repaying a debt says some words as dua for the creditor and express your gratitude.

Creditor should not pressurize the debtor, when he (debtor) is miserable, regarding repayment. He should happily consent to an extension. There is a tremendous amount of Thawab for waiving debts. Allah Ta’ala will further lighten the hardship of Qiyamah for one who waves debts.55

Granting a loan is better than giving Charity, therefore it is an act of goodness to give a needy person a loan. When a person is unable to repay and he wants to make arrangement with another person to stand security for

55. Ibid., p. 65.
payment, then readily accept this, arrangement. Do not refuse, if there is reason hope for payment to be forthcoming. This arrangement is known as *Hawalah* in Islam. There is much *Thawab* in it. Should not keep in trust (as *amanat*) any article or cash with poor and needy person. It is quite possible that in their moment of need the *nafs* overwhelm’s them and they make use of articles or sell it.\(^{56}\)

When obtaining a loan keep a record of it and when making payment, then too record it. In fact taking a loan is a deplorable act, if one dies without repayment of the debt, the *rooh* (soul) remains, entry to *Jannat* is blocked.

Loans and debt should not be utilized for the acquisition of items of luxury. Rasulullah (SAW) said; “To ask in disgraceful”. On who does not detest debt is an unscrupulous person. A debtor who deliberately neglects to pay his debt is a very selfish person. He transfers his burden onto another and then adopts careless attitudes.

Some people have the bad habit of attempting to avoid payment by making false promises and tender excuses whereas they are in a position to pay. This act of part paying is an act of *zulm* (injustice).\(^{57}\)

13. **Aadaab of Things in General Use:**

An object which is for the use of several individuals keep should be kept in its original place after use, because when it is required by someone else he should not have to search. Having used an item e.g., chairs bed thus do not leave it at a place that it becomes an obstacle for others. If any item its to be given to someone, do not throw it in his hand. An object borrowed thus for use should be returned it immediately after use, do not wait for the owner to request for return of the item. Have a fixed place for your things; always replace them in their fixed place after use. Do not leave any unbareable thing on chair, on bed i.e. a needle, a knife because it is harmful if somebody sits on

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\(^{57}\) Ibid., p. 213.
chair or lies down on bed. Do not pull a needle with teeth, when it becomes stuck in a cloth while stiching, and never pick teeth by a needle or knife which is risky.

Do not suddenly lift a stone which has been lying in the same spot for a while. Sometimes a scorpion, etc., may be concealed thereunder. Do not throw peelings on pathway which is inconvenience for any one. Wear suitable garments in winter to keep away from cold or few because ladies wear insufficient dresses. Dust the bedding before lying; there may be some harmful insects. After having breakfast, lunch and dinner the left our food should not be thrown into a dustbin, keep it in a place where animals and birds may eat it. Do not through a lighted match and do not leave a burning lamp at home when no one is there. Some people are in the careless habit of keep into their cup of hot tea or water at the edge of table it may be harmful. Be careful when handling any dangerous item i.e., a burning candle, boiling water hot oil etc.

Do not purchase unnecessary things always keep stock of domestic material and essential medicines at home? Do not used medicines without the concert of the physician especially eye drops?

When on journey do not accept responsibility of looking after the goods of any stranger and do not accept to deliver any letter or parcel from them. Do not eat food given by stranger. Take additional money when on long journey.

If some in debt make payment immediately you can afford something pay whenever. You are able do not go give a large amount on loans which will be trouble you in the event of repayment.

Always cover such instruments as open knife, drawn sword etc. If you are passing through a gathering, keep the point and sharp edge down. Do not point such instrument towards any one that may be risky and forbidden and do

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58. Ibid., pp. 194-197.
59. Ibid., p. 197.
60. Ibid., p. 198.
61. Ibid.
not give an open knife and sword in some hand. Place it down so that he may leave it himself.\textsuperscript{62} Do not cut a tree which provides shade and rest for people or animals, if the tree is not your own property. This practice trouble peoples and animals regulating \textit{Adhab} (divine punishment).\textsuperscript{63}

The \textit{thawaab} for giving people insignificant items such as salt or a match to light the fire is as much as the \textit{thawaab} one can obtain by preparing the whole meal for another. Giving a drink of water to someone in a place where water is available in abundance is the equivalent in \textit{thawaab} of having emancipated a slave. Giving water in a place where water is scarce is equal in \textit{thawaab} to reviving dead person.\textsuperscript{64}

\textsuperscript{62. Ibid, p. 201.}
\textsuperscript{63. Ibid, p. 201.}
\textsuperscript{64. Ibid, pp. 201-202.}