MAULANA ASHRAF ALI THANVI: INFLUENCES

*Imam* of *Tasawwuf* and *Mujaddid* of *Tariqah*, as he was introduced and employed extensive programme, of teaching and training for self purification and self reformation of his disciples. He designed training and teaching programme for every class of peoples. These programmes were quite easy to follow. He trained his disciples in such way as than morals and deeds are automatically corrected. Allah gave him keen insight into the problems of *sulook*. He prescribed easy treatment and knowledge for disease, which were there because of ignorance of Islamic teaching among the peoples.

He paid great attention to correction of morality. He used to say that *zikr* (remembrance of Allah) is useful and great and poorness of morality and deeds are such a curtain which prevents the spreading of their influences in the soul therefore, unless morality and deeds are set right, remembrance of Allah has little effect. He said if someone remembers Allah, and appreciates him, when his morality and deeds are right, remembrance of Allah brings pleasure but good deeds bring pain on you that such fulfill the right and duties of others. Prof. Muhammad Abdullah has quoted him saying I used to give more attention to morality and religiousness than teaching. I do not look much if some body prayed with congregation, may be he has an excuse but any thing immoral or improper or source of trouble bothers me very much.¹

Maulana Ashraf Ali Thani’s method was; unnecessary harden easy. He instructed his disciples and ascetic way of life was not his call to live happily with comfort so that you can spend more time in worship. But you must keep away you from sin and control yourself always and be busy in *zikr* continuously. He would instruct to eat and sleep well, do not talk too much and not meet too

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many peoples. He always met his disciples with simplicity and neatness. He used to make jokes in his *majlis* (meeting with disciples).

During training he would tell in detail and clearly what were the limits of the *murred* and what was beyond limits of the *Salik*. When some one presented weakness he ask is it within limits of the person or beyond limits. If the reply was within limits, then he says leave it, use your boundations and power. If the answer was beyond limits then he advised to forget it. He used to say these things within limits and beyond limits is half *sulook* or really full *sulook*. This understanding made it easy to follow the difficulties of *Shariah* and *Tariqah*.

Declaration of "Bait" was a usual practice of *Khanqah*, he himself explained the nature of the subject *Mujaddid* (Maulana Ashraf Ali Thanvi) did not hurry is "Bait", and says it is not ordinary thing, and there are some conditions and boundations for it. He did not keep rush for *Bait*, and allow time to get each others and also time to learn. Regarding Bait Maulana Ashraf Ali Thanvi said once hand is hand does not make you good but sincere following the *Salikh* does you well.

Maulana Thanvi explained the true nature of *Bait*, which was a usual practice. Generally the thinking about *Bait*, among the peoples that when hand is not taken in hand (of *Shaikh*) is not *Bait*. He said I will teach, train and reform you than this is the nature of *Bait*. Generally, peoples were not agreeing with it. For Bait the verbally explanation is essential and enough and taking hand is only an attitude of the hand or body. The other alternative is to leave the hand taking altogether. This system removes the harm as well as the excessive belief. He always prefer letter for Bait.3

The people think that Bait is an essential part of the path, therefore, in this way Maulana Ashraf Ali Thanvi made a practical reform. Whenever a

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person came to him for Bait, he used to ask first the purpose of Bait. Until and unless the purpose was not satisfactory was not allowed to do bait. Moreover Bait was not done in the first request. The seeker would be asked many questions until he tenders a correct reply. When the purpose of Bait was decided then Maulana Thanvi would he suggest a few things as spending sometimes with the shaikh, following him in prayers and zikr, writing reformatory letters for sometime, etc. After Bait Maulana Thanvi ask the mureed to read his "Qasdus Sabeel", Bihshti Zewar, his malfoozat (lectures).

Maulana Ashraf Ali Thanvi advised his trainees to examine his daily life and to keep an eye onself as to how his desire work with people and how in his relationship with Allah his good and bad deeds work. He said every Muslim daily deals with three things is life.

1. Rights and duties, which are rules of Shariah,
2. Limits, which are following the Sunnah.
3. Safeguards of the limits, which are all as Tariqah.

The job of a Shaikh in Tariqah is to purify the self of the seeker. For this he suggests the seeker should tell his condition and follow him. Maulana Thanvi examined the minor weakness of seekers and corrected them. He did not ignore them. He looks also at their good points. He used to meet every one very politely and simply.

To make the Tasawwuf easy and practical, Mujaddid Maulana Thanvi had some basic principle to follow to remove the misunderstanding.

1. Keep religion above your worldly affairs,
2. Keep Shariah above your worldly affairs,
3. Do not lazy is things under your control, and
   Do not worry about things beyond your control
4. A seeker should leave his wishes and follow the wishes of Allah.

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4. Ibid., p. 169.
5. Consider the religious objectives in mind and forget about the rest.
6. Keep intellect above your habits, and Shariah above your intellect.

For the training to their seekers Maulana Ashraf Ali Thanvi wrote. “Aadabul Ma‘ashirat, Safai’ Ma’amilat, Irshadul Hayem, Huqooq al- Islam” He devoted several chapter in many books “Hayatul Muslimeen, Intihabate Mufeedah, Furu al-Iman, Islahul Khayal, Islame Haqeeqi, Muhasin-i-Islame Dawat al- Haq Taleemuddin, Bihishti Zewar”. On the same subject he gave sermons on Muslims way of life, as in “Huqooq al-Masturat” “Khair al- Irshad-fi-Huqooq-al- Ibad, Hurumat al-Hudood”, Huqooqi Ahle Bait”, etc. Following the practice of his Shaikh, Hazrat Haji Imdad Ullah Muhajir Makki, Maulana Ashraf Ali Thanvi used to enter seekers in Bait in all four i.e. Chistiyya, Qadriyya, Suharwardiya and Naqshbandiyya, so that the mureed gets the blessing of all great religious personalities, and have equal belief with them and receive all their blessing without treating one above the other.

After Bait and before Mujaddid enquires to seeker about his present Azkar and old Azkar which bring about a kind of blessing. If the mureed was not discussed anything verbally but permitted him for writing on the corner which he used to write his reply so that question and answers were preserved together. In his daily Majlis he used to give guidance about conditions which people used to suffer in daily life, such as poor way of life, irregularities in dealings, weakness of morals etc. The Mujaddid used to instruct some Azkar to the mureed in accordance with his capacity and instructed him to fulfill the rights and duties of the servants of Allah i.e. right of parents, right of wife and children right of relation and right of friends etc.

Hazrat Maulana Ashraf Ali Thanvi reformed each mode of living and gave practical training to every part of life and thought humanity. His reforms were not for ordinary Shaikh, general people but also those who are in full control of protection and those who have avoided self. He permitted many

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religious persons to take the people's *bai'at* to lead his disciples on the right path. He gave the little of *Majazz-e-Sohbat* to the persons who he permitted to take *Bai'at*. The *Majazz-e-Sohbat* cadre proved themselves to be competent and more responsible. He trained his disciples to take up the cause of human welfare and pay full, regard to the *Huquq al-Ibad*.

Hazrat Maulana Ashraf Ali Thanvi imparted his ideas with great zeal, and gave many lectures that were later published and wrote many books those were discussed previously and brought revolution among the Muslims and they accepted Islamic teachings. His trainees are among the English educated groups and in government services such as many Judges, Barristers, Magistrates and others Scholars, Sufis, Teachers, Doctors, Engineers, Businessmen, Poor people, Rich people they accepted the *Mujaddid's* teachings and to some he made "*Majaze Sohab*" Some well known *sufistic* disciples are as follows:

Hafiz Saeed Ahmad Khan, *Raees Barhera* Post Office, Balram District Etah.

7. Munshi Mohammad Jaleel Sahab, Dehradoon, Balia and Saharanpur

21. Maulana Zahoorul Hasan Sahb, Kasolvi, *Ustad Madrasah* Mazhirul Uloom Saharanpur\(^1\) and *Nazim Khanqah Imdadia Ashrafiya* Thana Bhawan Muzaffar Nagar.\(^2\)

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27. Maulana Abdus Samad Sahab, Banarsi, Mudarris Karnail Ganj, Kanpur.
29. Haji Seth Dawood Hashim Sahab, Park Lane No. 34, Rangoon.
32. Hakim Muhammad Saeed Sahab, Gangohi Mohalla Kharak Ajmeri Manzil Bombay and Sarai Peer Zidgan Mohalla Chowk Gangoh District Saharanpur.
34. Haji Abdul Ghafoor Sahab, *Thekedar*, Ashraf Manzil Hali Road, Jodhpur.
37. Maulana Mehmud Dawood Yusuf Sahab, Mohalla Taiwada Randeer District, Surat.
40. Maulana Muhammad Miyan Sahab, Daira Shah Hujjat Allahabad.

44. Maulana Saeed Abdul Kareem Sahab, Sarhad.
45. Shaikh Abdul Ghaffar Sahab, Raees Ghosi, District Azamgarh.
46. Maulana Muhammad Naeem Sahab, Bukhari Town Taragni, District Badkhushan Kabul Afghanistan
47. Maulana Sakhawat Husain Sahab, Kataki Odisa.
48. Munshi Irfan Ahmad Sahab, Clerk Post Office Telegram Department, Saharanpur.
49. Aziz ur Rehman Nabeerah Maulana Abdul Ahad Chooriwalan Delhi.
50. Shafeeq Ahmad Sahab Gangohi, Mudarris, Mudrasah Sulaimaniah, Bhopal.
51. Shah Muhammad Sahab Toota Kan District Midan (Sarhad) Pakistan.
52. Khawaja Waheed Ullah Sahab, Pensioner Telegram Office Kota (Rajputana).
57. Maulvi Hakim Abdul Rasheed Mehmud Sahab, Nabeerah, Hazrat Maulana Rasheed Ahmad Saheb, Gangohi (RA).
59. Master Manzoor Ahmad Sahab, Tehsili School, Rudki District Saharanpur.
60. Hakim Baha uddin Sahab Hardoi.
61. Haji Zafar Ahmad Sahab, Thanvi Engineer.
62. Maulana Abdul Ghani Sahab, Rasooli District Bara Banki, Mudarris Jame at Uloom Kanpur.
63. Anwar Ahmad Sahab, Advocate, Post Office, Qadam Kuan Patna and Pensioner Judge Patna High Court.

64. Shafee Muhammad Quraishi Sindhi Karachi.

65. Shah Muhammad Aleem Sahab Azamgarh.


Maulana Ashraf Ali Thanvi kept his disciples in tight control and instructed them to follow strict regime of self purification. He used to check his followers carefully. He would reprimand if someone was careless. He punished, if somebody misused a position of authority. He punished the disciples according to mistakes e.g. some he would asked to leave the majlis, some he would ask to stop correspondence with him for a limited period of time, some he stopped talk for a period and some he fined a sum of money, some he would ask to clean the mosque, some he would ask to stop azkar, some he used to ask to pray extra Nawafil and so on. Some serious mistakes went for loss of relationship. Regarding punishment he himself said when I punished to somebody then I pray for him at that time I seek forgiveness of Allah from my sins.

Every body that was punished felt his anger and rebuked enlightened the heart despite the complication. He scrutinized the action and deeds of their seekers very closely. On small mistake he would punished because to ignore the mistake is wrong and trouble them. If some one found careless he would angry and ask the right cause. He reform unless the seekers understands his mistakes and rectifies it. He said by nature I follow the correct principles not to troubles others and suffer my work. The rules are easy and simple.

He scrutinized the actions and deeds very carefully and closely. His political reforms were not for ordinary Shaikhs but those who have escaped Nafs and who are in full control. He used to allocate his Mureed to his shadow to see how they are doing. He would be pleased with some. By the clear less ness of some he would be displeased.\(^23\) There were some conditions to a disciple.

1. He must be pious.
2. He must be reform himself.
3. He must be familiar with the Tareeq is reality not just theory.
4. He could reform others.
5. He must be master of these qualifications.
6. If he is a master yet, he could soon progress to be a master.

He said after completion you do not need the teachings of a Shaikh but for continuation of blessing you need to be obliged to him.

Maulana Ashraf Ali Thanvi was appointed by Allah to do the assignment of reform of his people. To owing and training was add and hidden also, and recognized the pulse of his followers. About the hidden situation of their trainees filled hearts with pleasures or seizure of soul and served them from hopelessness and pride. People those were went to his Majlis with pride with hopelessness, they received glad teachings. He wanted to full the peoples with love of Allah and gave glade tidings one after the other. He kept his mureed light and easy and busy in work. He went to save their trainees from worries.

He was so influential that every body used to think that he is describing their conditions. He produced near about 1000 trainees, to whom he permitted for Bait and those spread their influences of Hakim ul Ummah, and Mujaddid al Millat Maulana Ashraf Ali Thanvi. These trainees were known as by the

name of 'Mujazeene-e-Bait'. Mujazeen-e-Bait was the figurative of education and religious instructions. Some well known are as follows in the list given below:

5. Hakim Muhammad Yusuf Sahab, Bijnauri.
6. Hakim Noor Ahmad Sahab, Kanpuri.
7. Maulana Abdul Rehman Sahab, Bakehra.
9. Munshi Muhammad Sultan Sahab, Madrasi.
10. Haji Muhammad ustafa Sahab, Khurjwi.
15. Maulana Muhammad Saqiq Sahab, Maligaon District Nasik, Maharashtra.
17. Maulana Abdul Hayee Sahab, Saharanpuri, Residing Hyderabad.
21. Maulana Abu Bakr Sahab, Arkani,
22. Sayyid Firoz Shah Sahab, Mandoori District Pishawar.
23. Abdul Majeed Sahab, Shahjahanpuri.

27. Maulana Muhammad Ishaq Sahab Barduani.
33. Haji Shair Muhammad Sahab, Ghotaki Sakkhar Sindh, Pakistan.
34. Maulana Afzal Ali Sahab, Barabanki.
35. Maulana Abdul Majeed Sahab, Bichranvi.
37. Maulana Gulam Husain Sahab, Hajipura Distt, Dera Ghazi Khan.
42. Sayyid Fakhr Uddin Shah Sahab, Ghotaki Sakkhar Sindh.
43. Maulana Sagheer Muhammad Sahab, *Ustaad Madrasa Azizia*, Mughaltoli City Kanrala, Bengal.
45. Maulana Abdul Wahab Sahab, Post Office Haat Hazari Moza Rooh Ullahpur Chatgaon Bengal.
46. Abul Barkat Sahab, Sultanpuri
47. Maulana Nazeer Ahmad Sahab, Karnalwi.
49. Maulana Abdus Salam Sahab, Masjid Kalan Tehsil No-Shehra District Pishawar, Pakistan.
50. Maulana Mohammad Musa Sahab, Muhajir Madani, Mudarris Haram Nabvi Babun Nisa, Madina Munawwarah.
51. Maulana Muhammad Saeed Sahab, Madrasi
52. Maulana Nazir Ahmad Sahab, Kiranwi, Near Masjid Qassaban Muzaffar Nagar.
56. Maulana Siraj Ahmad Sahab Amrohi, Teacher Madrasah Imdadul Uloom Thana Bhawan District Muzaffar Nagar.
57. Maulana Mumtaz Ahmad Sahab, Post Office Bara Chatti Village Sondhia District Gaya.
58. Munshi Haqdad Khan Sahab, Pensioner Mohalla Motiganj Lucknow.
59. Maulana Abdul Jabbar Sahab, Feerozpuri.
60. Maulana Wali Ahmad Sahab, Kemalpur, District Moradabad.
63. Maulana Qari Tayyib Sahab, Vice-Chancellor, Darul Uloom, Deoband.

27. Ibid., p. 43.

65. Maulvi Ghulam Siddiq Sahab, Dera Ghozi Kalan Pakistan.


69. Hakim Karam Husain Sahab, Sitapuri.

70. Maulana Abdul Rehman Sahab, Maoo, Allahabad.


73. Maulana Jalil Ahmad Sahab Sherwani, Sarai Hakeem, Aligarh, settled in Khanqah Imdadiya Thana Bhawan District Muzaffar Nagar, Founder of *Majlis Sianat al Muslemeen* Pakistan.

74. Shahab Uddin Sahab, Khiyata Kathori District Meerut.

75. Maulana Maseeh Ullah Khan Sahab, Sherwani, Mudarris Madrasah Arabi Jalalabad, Muzaffar Nagar.

76. Maulana Murtaza Hasan Sahab, Chandpuri Dist. Bijnor.

77. Hakim Abdul Khaliq Sahab Hoshiyarpuri.


81. Maulana Abdul Wadood Sahab, Pishawari.

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29. Ibid., p. 340.
82. Maulana Noor Bakhsh Sahab, Nawakhalvi, Madrasah Sufia Post Bhervarhant Chatgam, Pishawar.
84. Maulana Hakim Ilahi Bakhsh Sahab, Shikarpur District Sakhkhar Sindh Pakistan.
85. Master Muhammad Muhammad Sharif Sahab, *Mudarris, District Board Middle School*, Miyani Afghanan, District Hoshiyarpur, Panjab, Pakistan.
87. Hafiz Wali Muhammad Sahab, Qannauj Farrukhabad.
89. Hakim Fazl Ullah Sahab, Shikarpuri, Sindh, Pakistan.
91. Maulana Rasool Khan Sahab, Hazarwi Teachers Oriental College, Lahore.
92. Maulana Muhammad Ullah Sahab, Nawakhalwi, Teacher Madrasa Ashraful Uloom, Dhaka.
93. Hakeem Maulvi Abdul Haq Sahab, Fatehpur.
94. Hakeem Khaleel Ahmad Sahab, Khalapar Mohalla Pul Hamran Saharanpur.
95. Mehmood ul Ghani Sahab, Saharanpuri Hyderabad Daccan.
96. Dr. Abdul Hayee Sahab (Homeopathic) and *Former Advocate* Jaunpur.
98. Maulana Abdul Bari Sahab Nadwi and Jamia Usmania Hyderabad Daccan.
100. Maulana Faqeer Muhammad Sahab Pishawar.

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Thus the influences of Maulana Ashraf Ali Thanvi is deeper and everlasting and forever. He says if someone wants to make a pious man, *Qutb, Ghaus* go somewhere else, “even if you wish to make a human being stay here.” It is difficult to be noble and human in one day. To follow this forgets mistakes. If some one losing *Azkar*, recitals *Namaz* or *Tahajjud* he would angry on him. He changed his mood if someone against principles talked thought less. He used to say do not hurt any body. He checked disciples. In his actions and deeds he does not hurt any body. He understands the objectives.

Maulana Ashraf Ali Thanvi explained the objectives very clearly. He wanted to create the companions spirit and did create to some extent. For the attainment of nobility and humanity he pointed towards hidden progress and for worldly life, he pointed also towards *Sharia* and *Tariqah*. In his training includes *Sharia*’s rule for fulfilling the *Sunnah* of the holy Prophet (SAW). He said Allah told us the secret of servitudes in daily life.

His permission is like convocation where degrees are distributed to successful candidates. He said thanks about strictness however; everyone here is fully aware of *Tareeq* and could be permitted as figurative. But a man may be of fame position or learned scholar. He thanks to Allah that the peoples who understand the path very well and better than many famous preceptors and can trained very well to others are all my friends.

Now I explain here the life History, their engagement occupation of some fame religious pious personalities those were the *Majazine Bait* of Hazrat Maulana Ashraf Ali Thanvi, which are as given below:

1. **Khawaja Azizul Hasan Majzoob:**

   He was born on 12th June 1884 and completed his education from M.A.O. College, Aligarh. He become deputy collector, but after serving seven years, he resigned and on half salary he joined department of Education and at the time of his retirement he was inspector of schools. He died on 17th August 1944 i.e., a year after the death of Maulana Ashraf Ali Thanvi at Thana Bhawan.
He met with Maulana Thanvi in 1326/1908, and became so near and dear to Maulana Thanvi that once the latter said the relation of mine and Aziz al Hasan was just like doctor and patient. After the death of Hazrat Thanvi, it was a part of the Dua of Azizul Hasan “Allah raises the status of Hadrat (Maulana Ashraf Ali Thanvi)”. He also compiled a book into four volumes entitled “Ashraf al-Sawaneh”. This is the first and most important book and prime source on the biography of Maulana Ashraf Ali Thanvi.

2. Hadrat Maulana Mufti Muhammad Shafi:

He was born in Deoaband in 1341/1896 A.D. He completed his education from Darul Uloom Deoband in 1336. Then after, he became teacher of primary classes in the same institution. Due to his hard work very soon he had been appointed to teach the students for higher classes. From the very beginning he was much interested in Fiqh and literature. He became Mufti in Darul Uloom, Deoband. He did not confine himself in teaching or giving fatwa but also authored book on Tafsir, Hadith and Fiqh that go approximately 200 in number 95 books are only on Fiqh. He has given approximately 2 lakh fatwas.

Marif al-Quran 18 volumes, Islam Ka Nizam Arazi, Alat-e-Jadidah, Auzan-e-Shariyah, and Islam Ki Mashiyat are the famous books written by him. Some portions of his ‘Ma’arif al-Qur’an’ were broadcast from Radio Pakistan every week which were generally appreciated.

After the creation of Pakistan he went there in 1949 and became a member of the board of Islamic teachings in the constituent Assembly. Prof. Murtaza writes that he helped in compiling the constitution of Pakistan. He also held the post of “Mufti Azam” of Pakistan. Not only this he also founded an Islamic institution in Karachi, which now became a great centre of Islamic learning.

37. Ibid., p. 41.
Mufti Muhammad Shafi had a sufistic bent of mind. His father Maulan Muhammad Yasin was classmate of Maulana Hadrat Ashraf Ali Thanvi, to whom he took advice for his son regarding the education of Philosophy.\(^\text{40}\) Earlier he took oath at the hand of Maulana Mahmudul Hasan Shaikhul Hind, but after his death he becomes sufistic disciple of Maulana Ashraf Ali Thanvi and from whom he obtained *khilafat*. Maulana Thanvi had also given him authority that to give legal verdicts (*Fatawa*).

He died on October 8, 1976/ Shawwal-11, 1396.

3. Zafar Ahmad Thanvi:

He was born in 1905 at Thana Bhawan. He himself writes that Maulana Ashraf Ali Thanvi was very close relative of his maternal. So he often used to call my mother as sister. Both the families maintained good relations with each other. He further says we three brothers took oath of allegiance at the hand of Hadrat Thanvi.\(^\text{41}\)

Zafar Ahmad studied *Qur’an* and Urdu at primary level in Thana Bhawan. He studied at Hardoi, and then in Aligarh, then Meerut. Lastly he did Diploma in Mechanical Engineering. After completing his education he joined in Royal Indian Naval Dockyard in Bombay. He was promoted to the post of Assistant Superintendent in the Department of Bombay Port Trust (He was first Indian who was appointed on the post). In 1930 he was also sent to England for further expertise by Bombay Port Trust.\(^\text{42}\)

4. Qari Muhammad Tayyab:

He was born in 1315 / 1897. He was grandson of Maulana Qasim Nanautwi. His ancestral chain goes back to Hadrat Abu Bakr (RA), the first pious Caliph. Maulana Muhammad Qasim Nanautwi founded the great grand Madarsah *Dar-al-Ulum Deoband* in 1866. His father Maulana Hafiz Muhammad Ahmad served *Darul Uloom Deoband* for about 40 years as

\(^\text{40.}\) Ahmad Saeed, *op. cit.*, p. 15.


Muhatamim and is the meantime he was also posted as Mufti of High Court of Hyderabad Deccan.

He was admitted to the Darul Uloom Deoband when he became 7 years old. His Bismillah Khawani was celebrated in the presence of reputed learned and men of pens. He memorized Holy Qur'an cantillation and Ortheopy with in two years. Then he completed his five years course of Persian and Mathematics. Lastly he completed his Arabic 8 year's course in 1918/1337. During his study he was looked after by the teachers. For example he learnt Hadith by Maulana Muhaddith Anwar Shah Kashmiri.43

After the completion of education he appointed as teacher in Darul Uloom Deoband. Very soon due to his learning knowledge and hard work he becomes the beloved teacher of the students. In 1924 he was appointed as Pro-Vice-Chancellor of Darul Uloom Deoband and after seven years, the death of Maulana Habib ur-Rahman, he became Vice-Chancellor of Darul Uloom Deoband. As written by Prof. Ahmad Said is his book “Bazm-e-Ashraf Ke Chiragh” that very soon he became popular due to his knowledge and learning and Darul Uloom Deoband get much fame and reputation in India and abroad.44 Every department of the Darul Uloom Deoband has made remarkable progress during his tenure.

Apart from his teaching and administrative engagements he also took part in functions and meetings. He was a good orator that without interruption he could deliver lectures on any issue for two and three hours.45 He traveled several foreign countries such as Afghanistan, Burma, South Africa, Zangiber, Kenya, Rohdesia, Modegascar, Ethiopia, Egypt, England, France and Germany. The academic and literary circles were very much impressed by his scholarly speeches. In addition to this he authored many reputed and scholarly books. Some books are as follows: Al-Tashabbuh fi -Al Islam (2 vols.), Kalimat-e-Tayyebat, Masahir-e-Ummat, Islami Masawat, Fitri Hukumat,

43. Ibid., p. 72.
44. Ibid., p. 72.
45. Murtaza Husain, op. cit., p. 177.
5. Maulana Masihullah Khan:

He was born in a Sherwani family of Aligarh in 1339/1921 is a place Sarai Barla. He was admitted in a government school for primary education. But he was more inclined towards religious education. From the very beginning he learnt several books of Maulana Ashraf Ali and devoted his time in Zikr and Wazaif. After seeing the interest of his son, his father admitted him in a religious school of Sarai Barla, from where he studied upto Mishkat, al-Masabih, then after for higher education in 1348/1930 he was admitted in Darul Ulum Deoband, were to studied Hadith, Philosophy and reasoning.

Maulana Masihullah Khan from his childhood was much influenced by the writings of Maulana Ashraf Ali Thanvi. He met with Maulana Thanvi first at Aligarh and from then their relation became more and more strong. He took oath at the hand of Maulana Ashraf Ali Thanvi when he was a student of Darul Uloom Deoband. Every year during Ramadan, he stayed in Thana Bhawan with Maulana Thanvi. In 25 Shawwal 1351/1933, he was exalted with Khalifa also.

Maulana Masihullah is considered one of the most able Khalifa of Maulana Thanvi: Once Hadrat Thanvi became ill, during his illness announced eleven favourite Khalifas and said that “I write the names of some of my competent spiritual successor on whose method of teaching I rely; you may connect your training with any one of them you like.” Among these eleven favorites was also the name of Maulana Masihullah Khan. Once he praised the qualities of his two disciples one was Maulana Muhammad. Isac and the other one was Maulana Masihullah.

47. Ibid., pp. 42-43, op. cit., p. 119.
49. Ahmad Saeed, op. cit., p. 43.
In 1357/1938 he was sent by Hadrat Maulana Thanvi as a teacher in Jalalabad Madarsah. Regarding the Madarsah Prof. Murtaz writes at that time that madrasah was simply a Maktab, but due to his sincere efforts it was included among the famous madrasahs of India. Once in Jalalabad, Hadrat Thanvi announced in a function that I liked Maulana Masihullah Khan. Maulvi Masihullah also after Friday namaz in Jalalabad used to read the Malfoozat of Hadrat Thanvi and explained in a very simple way with example. He often used to come from Jalalabad to Thana Bhavan and heard the discourses and sermons of Hadrat Thanvi. He was so loveable student of Maulana Thanvi that he accompanied within in his public and private life. He very rarely used to speak before him.

Not only this he was so influenced by the sufistic books and life style of Hadrat Thanvi that he himself wrote a book on Tasawwuf entitled “Shariat wa Tasawwuf”.

6. Syed Sulaiman Nadwi:

He was born on 22nd Nov. 1884, Friday at Disna, near Patna, in an educated family. His father Sayed Syed Abul Hasan was a Hakim. The chain of his forefathers goes back to Hadhrat Imam Husain, Son of Hadhrat Ali, and the fourth pious caliph. He was admitted for Urdu and Persian education in his native town. Then he took admission is several madrasas. Lastly in 1901, he enrolled himself in Darul Uloom Nadwatul Ulama, Lucknow, where he learnt directly from Allama Shibli Nomani and Maulvi Farooq Chiryakoti.

Due to his scholarship, very soon, he has been assigned that to teach Kalam and modern Arabic literature in Darul Uloom Deoband in 1907. Later he joins Deccan College Hyderabad as a professor of Arabic and Persian. Apart from his teaching engagement he also looked after as the joint editor of Nadvah and wrote several articles for al-Hilal of Abul Kalam Azad. In 1914 he

50. Murtaz Saeed, op. cit., p. 43.
51. Ahmad Saeed, op. cit., p. 43.
established Darul Musannefin after the demise of his mentor Shibli Nomani and did his best that to fulfill his dream. For example he completed the uncompleted volumes of Sirat al-Nabi. He also started Urdu Monthly Journal Ma’arif in July 1916 A.D.

He also served Darul Uloom Deoband as Deen. He guided and prepared course of studies of several madrasah of India and abroad. He was also the chief justice of Bhopal state. He played very active role on the issue of Khilafat. In 1950 he migrated to Pakistan and become Chairman of Idarah-e-Talimat-e-Islami.

Syed Sulaiman Nadwi comes into contact with Hadrat Maulana Thanvi through a letter of Zafar Uthmani, in which the letter acquired about a question asked by Hadrat Thanvi. Syed Sulaiman considered that this letter was written by Hadrat Thanvi, so he replied to him. In this way their relation developed Syed Sulaiman Nadwi was influenced by over all qualities and scholarship of Hadrat Thanvi and he desired to meet and take oath of allegiance. He took bait in August 1938. He crossed the entire Sufistic path and Hadrat Thanvi exalted him with Khalifa on 22 Oct 1942.53

Syed Sulaiman Nadwi died on 22nd Nov. 1953.

7. Maulana Shah Wasiullah Sahab (RA):

He is one of the famous scholar and spiritual teacher of Darul Uloom Deoband and among one of the main sufistic disciple54 of Hadrat Maulana Ashraf Ali Thanvi. Qari Muhammad Tayyab referred him as Hadrat Maulana Shah Wasiullah Allahabad. While Prof. Murtaz writes his name as Maulana Shah Wasiullah Azmi. He was born in Azamgarh district in Fatehpur village in 1314/1896. He memorized Holy Qur’an in his early age. Then he learnt elementary Persian and Arabic books in Jame-al-Uloom Kanpur. For higher education he was admitted in Darul Uloom Deoband, where he completed his

study of *Hadith* under the supervision of Maulana Muhammad. Anwar Shah Kashmiri.\(^{55}\)

After completing his education he became direct *Sufistic* disciple of *Hadrat* Thanvi and joined “the circle of aspiring” (*halqa-e-irradat*); where he became *mureed* and gets totally settled there. From the days of his student life, was a man of reticent and led a life of seclusion. Prof. Murtaz writes that he remained off from the people and trusting in Allah and traversed the path of Sufism. He was adorned with the role of *Khilafat* (Sufism) *Ijazat* (authorization), *bia'ah* (allegiance) and *Talqeen* (inculcatin). On the advised of Maulana Ashraf Ali Thanvi he did marry but yet his life was a secluded life.

Initially he started preaching, teaching and training at Azamgarh. In 1374/1954 he went to Gorakhpur and lastly settled at Allahabad, where he made his Khanqah (hospice). Many man of letters and prestigious persons became his spiritual disciples. During his last years he used to go to Bombay where he also several persons became his *murred*. Qari Mohammad Tayyab writes that his method of improving and training was exactly like that of *Hadrat Hakimul Ummat* Thanvi.\(^{56}\) On 22\(^{nd}\) *Sha'ban* 1387/ 22 November 1966 he started his journey for *Hajji*. After three days on ship on 25\(^{th}\) November 1966 he died. He was laid to a water grave in the Red sea.

He authors of several books on social and moral to reform the society.

Some books are as follows:

1. *Al-Ifadat al-Vasiyat*.
3. *Ta'lim wa Tarbiat-e-Awlad*.
4. *Al Tazkir bit Quran*.
5. *Tasawwuf wa Nisbat-e-Sufia*.
7. *Vasiyat al-Ikhlas*.
8. *Vasiat al-Akhlaq*.

\(^{55}\) Murtaz Husain, *op. cit.*, p. 92.
11. 'A' qibat al-Inkar ma'e Talash-e-Murshid.
13. Iteqad wa Inkar.
17. Tariqa-e-Islah.
18. Islahi Mazmoon.
20. Ukhuvwat.
22. Takhdir al-Ulama.
24. Na'm al-Ameer.
27. Al-Na'm ala Khai al-Umam.
29. Vasiyat al-Salikin.  

8. Maulana Abdul Bari:

He was born on 14th Zil Haj 1306/1887 in Bara Banki. His father Hakeem Abdul Khaliq was an eminent scholar of his line and a sufi disciple and khalifa of Hadrat Maulana Naim Farangi Mahal. After primary education Abdul Bari was admitted in Nadwatul Ulama when Shibli was Mutamid of Nadwatul Ulama, Maulana himself writes that I was more interested in Maqulat rather to Manqulat.
He was encouraged by Maulana Shibli Nomani to learn English. But his father did not like his inclination towards English education. Later he went Thana Bhawan and took Oath of allegiance at the hand of Hadrat Ashraf Ali Thanvi. He became so close to Hadrat Thanvi that the former decided to settle permanently in Thana Bhawan but that was fulfilled due to his service engagements. But when he was in Thana Bhawan Hadrat Thanvi treated him as his special guest. At last Maulana Ashraf Ali Thanvi exalted him with Khalifa.

9. Maulana Shabbir Ahmad Thanvi:

A well known graduates and nephew of Hazrat Thanvi, Maulana Shabbir Ali Thanvi was born in 1312 / 1894 in Thana Bhawan. For primary education he was admitted in Madrasah Imdad al-Uloom of Thana Bhawan. After that he took admission in Madrasah Mazahirul Uloom, Saharanpur for higher education he enrolled him in Dar al Uloom Deoband. The teachers from whom he learnt are: Abdullah Gangohi, Maulana Khalil Ahmad Saharanpuri. Maulana Ashraf Ali Thanvi taught him “Masnavi Maulana Rumi”, lesson by lesson. He also studied English from his father.

After completing his education in 1330/192 from Dar al-Uloom Deoband, Maulana Shabbir Ali Thanvi established a printing press at Thana Bhawan by the name Ashraf al-Mata’ba that to publish the writings of Maulana Ashraf Ali Thanvi. From there he also started two monthly journals named Al-Tableegh and Al-Noor. From 1337-1347 he also looked after the management of Khanqah-e-Imdadiyah.

In 1947 after the creation of Pakistan he migrated there and engaged himself in publishing of books. Prof. Murtaz Husain writes that there he

59. Ibid., p. 272.
60. Rehana Zia, op. cit., p. 246.
61. Ibid., p. 246.
63. Ibid., p. 171.
published the last eight published volumes of *A’la-al-Sunan* in Arabic type.\(^{64}\) Muhammad Tayyab writes that he published 18 volumes of *A’la-al-Sunan* in Arabic type.\(^ {65}\) Apart from this he also printed Maulana Ashraf Ali Thanvi books *Bayan al Qur’an* and *Bihishti Zewar* on a wide scale. Besides this he also imported the teachings of Hazrat Thanvi.

He died on November 1968/28 Rajab 1388 in Karachi Pakistan and was buried beside the grave of *Hadrat* Maulana Abdul Ghani Phulpuri in Nizimabad graveyard.

10. **Maulana Khair Muhammad Jalandhari:**

He was born in 1313/1895 in the district Jalandhar. He was looked after by his maternal uncle, who was his first teacher taught him History, Geography, Arithmetic and *Qur’an*. For primary education he was admitted in *Madrasa Rashidiyah* in Jalhandar in 1905 where he studied Persian. Then after he took admission in *Madrasa Sabriya* and learnt Arabic grammar *Fiqh, Usul-e-Fiqh*, Logic, and Philosophy. In *Madrasa Manba al-ulum*, Gulaathi (district Bulandshahar) he studied Astronomy, Logic, Philosophy and *Fiqh*. Then after he went Barely and admitted him in *Ash’at al-Ulum* and learnt *Hadith* from Muhaddith Maulana Muhammad Yasin Sirhindi. After the completion of education he engaged himself in teaching and taught in Madrasah *Ash’at ul Uloom, Madrasa*. Mandi, Bahawalpur, *Madrasa Arabi Faiz Mohammadi* Jalhandar. During all these period he remained attached with *Darul Uloom Deoband*.\(^ {66}\)

In the circle of *Hadrat* Maulana Ashraf Ali Thanvi: He himself writes that in May 1924, I for the first time went to Thana Bhawan and was regular visitor of Thana Bhawan upto 21 July 1943 A.D. In July, 1925 *Hadrat Thanvi*

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64. Murtaz Husain, *op.cit.*, p. 82.
permitted me that to enter in sufiastic circle.\textsuperscript{67} After few years in 1929, 17\textsuperscript{th} Rajab, 1347, Hadrat Thanvi exalted me with Khalifa.

He founded a madrasah on 9 March 1931 in Masjid-Alamgir, Atari Jalandhar, named it Khair al-Madaris. Hadrat Thanvi was its patron. He gave him three instructions regarding Madrasah:

(1) The foundation stone of the Madrasah should be based on Tawakkul.

(2) Members of Madrasah should be according to the need.

(3) Give preference to the donations of the poor over wealthy.\textsuperscript{68}

After the creation of Pakistan in 1947 he migrated to Multan, there he re-started the Khair al-Madaris, which is now among the great madrasah of Pakistan.

His remarkable contribution in the field of education is that he made a federation of Madaris-e-Islamia of Pakistan and linked them all in one line. He named it Wifaq al-Madaris and became its president. For its progress he dedicated himself with full sincerity and honesty.

He died on 20\textsuperscript{th} Shaban 1390 at Multan.


Hadrat Maulana Shah Abrar-ul-Haq Sahib lived in Hardoi, U.P. India. His father was Mahmud-ul-Haq Haqqi Sahib (RA), who was a khalifah Mujaaz-e-Suhbat of Hazrat Maulana Ashraf Ali Thanvi (RA).\textsuperscript{69} Their line age went up to Shaikh Abdul Haq Muhaddih Dehlvi (RA). His initial education of Arabic, Urdu, and Persian started at home. Afterwards he enrolled at Mazahir-ul Uloom in Saharanpur, and completed the Alim course during the course of his studies, his piety had manifested itself in such a way that it had an effect on his classmates, and came to the notice of his teachers. He was also very fortunate to be afforded the opportunity to travel to Thana Bhawan from

\textsuperscript{67} Ibid., p. 363.
\textsuperscript{68} Ibid., p. 361.
\textsuperscript{69} Ibid., p. 50.
Saharanpur every week. Especially during the holidays, he would stay in the service of his Murshid. It is for this very reason that Hakimul Ummah (RA) paid special attention towards him. He received Khilafat from Hadrat Thanvi (RA) at a very young age. It was upon the order of his spiritual mentor, Hadrat Thanvi (RA) that he went to Hardoi to kindle the fire of the knowledge of Deen from which the Muslim is still benefiting from. He founded a Madrasah there by the name of Ashraf-ul-Madaris. Beside the local students, there were students from Bombay, Gujarat, Hyderabad, and other various places.

Keeping his religious yearning in mind, Hadrat Maulana Shah Abrar-ul Haq Sahib (RA) had received the Majlis Da'wat-ul Haq that was initially formed by Hadrat Thanvi (RA)\(^{71}\). It then took a new beginning in Hardoi and now carries on the works of Islah and Tabligh they often host conferences as well because of which the fire of Imam was rekindled in the Muslims of Hardoi.

12. Hakim Muhammad Mustafa Bijnouri:

He was a great scholar of Arabic Language and Literature that Maulana Thanvi himself recognized his expertise in Arabic.\(^{72}\) His father was Mardan Ali who acquired high post and well known speaker as well as religious and pious man. He admitted his children in Arabic Madrasah not in English school.

Hakim Muhammad Mustafa Bijnauri was the man who started compiling the say of Hazrat Maulana Ashraf Ali Thanvi. Not only this he also wrote commentary of Maulana Thanvi's book Al-Intibahat-al-Mufeedah and Al-Istahahat al-Jadidah and explanation of his treatise 'Shauq Watan.'

Apart from this he was a well known Tabib of Meerut and also developed several unique combinations of Medicine (Murakkabat).\(^{73}\) He judged the diseases seeing the hand writings of patients. He has written notes on and advices in the 9\(^{th}\) part of 'Bihishti Zewar' and in 'Bihishti Gauhar'. Beside this

\(^{70}\) Ibid.  
\(^{71}\) Ibid.  
\(^{72}\) Ibid., p. 173, Rehana Zia, op. cit., p.242. 
\(^{73}\) Ibid., p. 174.
he also authored many books such as *Ma’mulat Ashrafiya, Majlis al-Hikmat, Amthal-e-Ibrat* etc.  

He was so close to *Hadrat* Maulana Thanvi that he used to pen down every activity of Maulana Ashraf Ali Thanvi. This attachment clears from the writings of Muhammad Mustafa Bijnauri that pen cannot go with tongue otherwise I penned down every word of Maulana Thanvi. Reply of the letters of Hakim Muhammad Mustafa Bijnauri by Maulana Thanvi has been incorporated in the letter’s book” *Tarbiyat al-Salik.*

**13. *Hadrat* Maulana Shah Abdul Ghani Phulpuri (RA):**

*Hadrat* Maulana Shah Abdul Ghani Phulpuri (RA) was born in 1293 AH in Azamgarh, but spent most of his life in Phulpur. That is why he became known as “Phulpuri”. His father sent him to Jaunpur, to start his religious education. He started his studies under Maulana Abu Al-Khair Makki who was the son of Maulana Sakhawat Ali the Khalifah of Sayyid Ahmad Shaheed (RA). Two years later, he studied under Maulana Sayyid Ameenuddin Naseerabad. He then went to Jami’ul Uloom Kanpur and completed his studies. After graduating, he decided to become bay’at to *Hadrat* Thanwi (RA). He started teaching in *Madrasah Arabiah* Sitapur for some time, then went to Jaunpur and taught as the Sadr Mudarris for five years. It was during this time that he presented himself in the service of *Hadrat* Thanwi (RA) and formally started on the path of sulook. *Hadrat* Thanwi (RA) went to Sara-e-Meer, Azamgarh where *Hadrat* Thanwi (RA) had to deliver a lecture. It was then in the *Eid-Gah* (plane where the *Eid Salat* is prayed) where *Hadrat* Thanwi (RA) had granted Maulana Shah Abdul Ghani Phulpuri (RA) *Khilafat*. Before that in 1336 AH *Hadrat* Thanwi (RA) had advised him to form a, *Raudhat-ul-Uloom* in Phulpur. Hazrat Thanwi (RA) himself had laid the foundation for this institute. Maulana Shah Abdul Ghani Phulpuri (RA) had founded another madrasah in Sarai Meer by the name of *Bait-ul-Uloom* in 1340 AH. Hazrat

Thanwi (RA) had accepted to supervise this madrasah as well. In order to maintain this madrasah, Maulana Shah Abdul Ghani Phulpuri (RA) would travel five miles coming and going from his home in Phulpur to Sarai Meer. He would take his own flour and salt and would not even take a salary. Solely for the pleasure of Allah, he would travel ten miles everyday. Hadrat Thanwi (RA) used to say regarding his simplicity, “Maulana Abdul Ghani Phulpuri (RA) Mash'a Allah is like a soldier and is very competent. His ‘ilm and ‘amali achievements aside, just by looking at him, one would not be able to tell that this is someone of great caliber.”

From the very beginning, Hadrat Phulpuri had a great interest in jihad and striving in the path of Allah. For this very reason, he had acquired military training on how to be a soldier. He even taught some Ulamaa in Thana Bhawan how to fight with a staff. On seeing his talent in this field, Hadrat Thanwi (RA) would remark with joy, encouragement and enthusiasm saying, “Our Molvi Abdul Ghani alone is enough to face an army of a thousand men, and if we ever were in need of an army, then our army is in Azamgarh” (referring to Hadrat Phulpuri by referring to Hadrat Phulpuri’s place of residence).

On seeing things being done contrary to the teaching of Islam, Hadrat Phulpuri’s nature would change, and he would immediately rectify the wrong he saw being done without any hesitation. Once someone complained to Hazrat Thanwi (RA) regarding Hadrat Phulpuri’s (RA) temper and Hadrat Thanwi (RA) replied, “Amongst our men, we require someone of this sort, otherwise the enemy would devour us.”

The level of his zuhd and taqwa was such that he would have his clothes washed at home, and, if perchance, his clothes had to be sent to the washman for laundry, then upon their return, he would wash them himself again, and then wear them after they had dried, and would say, “This is not my fatwa (in reference to the clothes being washed a second time). I have a special
relationship with Allah. If I go against this, then my tongue does not move when I make zikr. I make this arrangement to supervise my own nafs.”

The special status that he had with Hadrat Thanwi (RA) can be understood by the fact that once Hadrat Phulpuri (RA) wrote to Hazrat Thanwi (RA) to seek permission (as was Hadrat Thanwi’s (RA) custom that permission be sought) to come to visit him in Thana Bhawan. In his reply, Hadrat Thanwi (RA) wrote. “Your arrival is a means of hundreds of happiness.” Similarly, Hadrat Thanwi (RA) once wrote, “What is the meaning of permission; rather it is a yearning that I have to meet you.”

Once Hadrat Phulpuri (RA), came to Thana Bhawan unannounced. At that time, Hadrat Thanwi was resting. Upon seeing him. Hadrat Thanwi (RA) out of joy rose up, walked many steps, hugged him, and said, “An unexpected and unanticipated blessing has arrived.”

In any case, Hadrat Phulpuri occupied a special place in the heart of his Shaikh, Hadrat Thanwi (RA). and had a special bond and a relationship of mutual love with him. Besides teaching, and making in effort for the reformation of the masses, he had authored a few books, namely, Ma’rifat-e-Ilaahiyah, Ma’iyat-e-Ilaahiyah, Siraat-e-Mustaqeem, Baraaheen-e-Qaati’ah, and many others.76

Hadrat Phulpuri (RA) passed on to the mercy of Allah on August 12, 1963, and is buried in Paposhnagar, Karachi, Pakistan.

14. Muhammad Abdul Hai:

Being a descendant of Sayiddena Abu Bakr as-Siddique radhi Allahu anhu, he was born in conservative middle class family in Uttar Pradesh, India in 1898. At seven years of age he completed the Holy Quran and started school. Eventually he graduated in 1923 from MAO College, at Aligarh. Furthermore, he studied law at Lucknow University earning the certification for L.L.B. From 1926 till 1935 he practiced law at various places. However, due to certain

reasons he had to terminate his law career. He studied Homeopathic Medicine in 1936 and continued to practice it till his death in 1986 at Karachi.

Hazrat Dr. Abdul Hayy Arifi had been in contact with Hakeemul Ummat Mawlana Ashraf Ali Thanwi since 1917. At that time his paternal grandmother and some other family members had become mureed of Hazrat Thanwi ra. However, it was from 1923 (at 25 years of age) that Dr. Abdul Hayy ra himself started serious efforts of islah (self reformation). In 1927 he became a mureed. This relationship developed and matured over time till the death of Hakeemul Ummat Mawlana Ashraf Ali sahib ra in 1944.

During this duration he corresponded regularly with his Sheikh on matters relating to tareeq (path). This correspondence has been published as Maktoobat Hakeemul Ummat. Also he visited Thana Bhawan often to be in company of his Sheikh. His sincerity, enthusiasm and devotion for islah and taqwa soon gained Hakeemul Ummat ra’s attention. In 1935 received the khilafat (license) to initiate and train others.

After the passing away of Hakeemul Ummat ra’s Hazrat Arifi ra maintained close ties with his senior khulafa, like Khawaja Azizul Hasan majzoob, Mawlana Abdul Ghani Phulpuri, Mufti Mohammad Shafi’, Allama Sayyid Suleman Nadwi and Baba Najam Ahsan rehmatullah alehey ajmaeen.

Out living all these Shuyukh, in his last years Hazrat Arifi seems to have been selected by Allah SWT for propagating His message and performing the Prophetic task of ‘tazkiya’.

Many people around the world benefited from him. His advice and counseling guided many stray, deviant or perplexed individuals towards Allah SWT’s pleasure seeking life. And many fortunate persons gained a perpetual, sustainable and mutually congenial, relationship with Allah SWT (nisbat-e-batini) under his close supervision and training.

Hazrat Arifi ra lived a very active life till the end. He demonstrated exemplary punctuality for his routine. He attended his clinic regularly. There
he had a daily brief gathering for the seekers (talibeen). A weekly meeting was reserved for those traversing the sulook and another majlis was for the general masses. He also served as the nazim (Superior-in command) of Darul Uloom Karachi during his last years.

Having lived a productive life Hazrat Arifi ra breathed his last after a brief illness on Rajab 1406 (27 March 1986) at Karachi. His janazah prayer was led by Sayyidi wa sanadi Mawlana Mohammad Taqi Usmani sahib db. He was buried in the graveyard of Darul Uloom.

Summarizing Hazrat Arifi’s teachings Hazrat Mufti Mohammad Taqi Usmani said: The outstanding feature of Hazrat’s training was that he delivered individuals from the fear of strenuous struggles and feats (assumed to be necessary to attain relationship with Allah SWT). He gave them hope. Bringing about a change in their thought process (that is, every action is done for the pleasure of Allah SWT) using succinct advice.

Here we provide few samples of those advices:

1. Sidi wa sanadi Hazrat Mufti Mohammad Taqi Usmani sahib db said: My Sheikh (Arifbillah Dr. Abdul Hayy Arifi ra) used to tell us, “Talk to Allah SWT”.

Tell Him, “O Allah! I was involved in all these bad deeds, now I have taken the step to reform. Some of the sins I gave up but giving up the rest of them is becoming difficult for me due to the overpowering by my lower-self (nafs), shaytan, environment and my circumstances.

You alone can remove these overwhelming factors. It is not within my capability to do so. O Allah! Please, remove these crushing obstacles or else do not reprimand me in hereafter regarding them.”

Talk to Allah SWT like this. You will find out how things work up for the best and how you are saved from the sins by Allah SWT.
2. Instructions for good means: to tell someone a beneficial thing for his advantage. If this well-wishing intention is not there then it is arrogance (kibr) (and not amr bil ma'ruf).

Dr. Abdul Hayy Arifi pointed out that any given moment in a salik’s (person traversing the path) life only four states can exist. They are;

(a) Either, he is happy and content from his present situation, or
(b) He is unhappy and distressed by things happening against his wishes, or
(c) He is guilty of a mistake or a sin committed, or
(d) He is worried about anticipated future mishaps or disasters

There can not be a fifth sate.

For each of these if he develops the habit of practicing the following he will be in a perpetual state of remembrance.

3. For first state, he thanks Allah SWT for these bounties. Bearing in mind that he did not deserved them and it was only the mercy of Allah SWT to grant them. And Allah SWT is capable of taking them away at any time. This is thankfulness (shukkur).

4. For the second, he is patient. He understands that Allah SWT knows what’s best for him and He decides accordingly. I with my limited knowledge, insight and experience can not decide this. This is Patience (sabr).

5. For the mistake, he repents. Fulfilling the three criteria for repentance. That are, he is remorseful, he leaves the sin immediately and finally he pledges never to commit it again. This is Repentance (taubah).

6. Finally for the future worries he takes refuge in Allah SWT. Asking His help and protection for such calamity. This is taking refuge (istiaza).

7. One who develops the routine of practicing these praise worthy actions appropriately, he is constant contact with Allah SWT.
8. An individual enthusiastically informed Hazrat Arif-billah Dr. Abdul Hayy Arifi ra that by Allah SWT's grace he had attained the station of Ihsan. That is, worshipping Allah SWT as though you see Him and if that is not possible as though He sees you.

Hazrat Arifi qaddas sirrahu congratulated and encouraged him. And then inquired that if this ihsan was attained only in namaz or it was also present at other times, like dealing with house hold members especially wife. The individual looked in bewilderment and informed that he thought this ihsan was only meant to be limited to namaz. Hazrat Arifi explained to the audience in detail that this is a common mistake. We tend to limit deen to formal acts of worship (Ibadaat). Our all other activities seem to be independent of the fact that each and every moment of our life we are as much a slave of Allah SWT as in namaz. The genuine ihsan is perpetual. The slave is aware that he is being watched and he will be accountable for whatever he does. Hence, he has utmost respect and does not do any thing inappropriate.

9. Special effort should be made to keep a beautiful attitude towards one’s wife.

She has adopted your companionship leaving her parents, siblings and other close relatives. You have to compensate her for all these caring relationships by loving her dearly.

If you are patient on anything hurtful from her you will be rewarded (by Allah SWT). Her inappropriate attitude can not be corrected by your anger and wrath. The best way to achieve that is to control your anger completely at that moment. And some time later (at an appropriate occasion) gently and with compassion let her know the mistake she made. (With this approach) even if she has a grain of aptitude for correction, she will accept your counsel and reform herself.

10. There is a physical puberty and similarly there is a spiritual puberty. It is difficult to realize the exact timing of the physical puberty. However, it is
the natural human phenomenon that a time comes when this stage is reached and functions associated with it start appearing. Similar is case with spiritual puberty.

Body needs food and nutrition for growth and development to reach the physical puberty. In the same way spirit needs nutrition for its growth and eventual puberty.

What is this food & nutrition for the spirit?

It is being thoroughly steadfast on mustahabbat (recommendable), nawafil (optional extra) works and excessive zikir (remembrance) (i.e. after fulfilling faraiz, wajibat and sunun to the best of one’s ability).

If these are provided, the spirit (batin) continues to nourish and grow. Eventually a stage is reached when the capabilities of heart and spirit are so developed that the Salik (traveler on the path of sulook) attains spiritual puberty. In other words it can be expressed as nisbat-e-batini (ta’luq ma’ Allah/Love of Allah SWT) is achieved. This bounty is a pure gift from Allah SWT and is not dependent on salik’s own effort.

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\text{Shirkat e bazam muhasir un kay karam per hay magar}
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\[
\text{Meri jabeen to ho chuki waqaf e neyaz e sang e dar}
\]

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she has a grain of aptitude for correction, she will accept your counsel and reform herself.

1. *Uswa-e-Rasool e Akram salallaho alehey wasalam*: This is a practical manual or a hand book. It details all the Sunnah of Holy Prophet salallaho alehey wasalam. Making the following of Sunnah simple.

2. *Maasir e Hakeemul Ummat ra*: This is a biography of Hakeemul Ummat Mawlana Ashraf Ali Thanwi ra. It portrays Hakeemul Ummat ra’s specific manner, style, elegance, states and tastefulness regarding the path (tareeq) thoroughly is unique way. An essential reading for all.

3. *Basair e Hakeemul Ummat ra*: This is a text book of Tasawwuf. It is compilation of extracts from the marvelous works of Hakeemul Ummat ra. Absolutely indispensable for each and every Salik.

4. *Ma’arif e Hakeemul Ummat ra*: Another compilation from Hakeemul Ummat ra’s unique and important teachings.

5. *Jawahir e Hakeemul Ummat ra*: Another compilation from Hakeemul Ummat ra’s unique and important teachings particularly related to Tasawwuf.

6. *Islahul Muslimeen*: Another compilation from Hakeemul Ummat ra’s unique and important teachings especially related to implementing deen fully in contemporary westernized society.

7. *Fihrist talefat e Hakeemul Ummat ra*: A detailed list of all the 1072 publications of Hakeemul Ummat Mawlana Ashraf Ali Thanwi ra.

8. *Ihkam e mayyit*: Detailed rulings of matters related to terminal illness, death, burial etc. as per Hanafi fiqh. Reviewed and authenticated by Mufti Rafi’ Usmani db.

9. *Ma’amoolat eyomiya wa muktasar nisab e islah*: A daily program (wird) and a concise syllabus for reformation. An essential primer for mureedeen.
10. *Seerat conferenso kay leay lamha fikeria:* A sincere and solemn admonition for the contemporary gatherings held, particularly in month of Rabiulawal to discuss the life of Holy Prophet salallaho alehey wasalam. It particularly identifies the lack of serious devotion in such events. As is witnessed by open ridicule of the explicit teachings of the Holy Prophet salallaho alehey wasalam.

11. *Intabah khusoosi:* Based on the command of Holy Prophet salallaho alehey wasalam to a pious person in repeated dreams, another serious advice for abandoning the prevalent sins and transgressions and repenting sincerely.

12. *Sihba-e-sukhan:* Urdu poetry. Verses reflecting the experiences of an insightful, true traveler on the path, a pure devotee and sincere lover of Allah SWT. 77

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