Chapter — III
CHAPTER – III

MAULANA ASHRAF ALI THANVI: WORKS

On the basis of his works on Islamic subjects and by his excellent contribution and achievements, Maulana Ashraf Ali Thanvi won the title of “Hakim al-Umma”. He is also considered to be a Mujtahid and Mujaddid as he realized the increasing sickness in spirituality among the Muslim community which he diagnosed by and tried to set right by offering easily available remedy for the Muslims of the time. He spent all his life towards the prosperity and reform of the community. Allah helped him and in all corners of the country Muslim awakening was felt.

Maulana Ashraf Ali Thanvi the renovator was an exponent of Islamic moral philosophy and Tasawwuf. He spent his entire life in reforming the Muslim Ummah. He was a spiritual leader of the highest rank among the Muslim thinkers of his time and occupied a unique and distinct position among them. There remained no religious field or works for human benefit in which he has not guided the Muslims through his publications and writing and speeches. He himself said that all the essential works have been done for centuries and the way has been paved.

It is a widely accepted fact that through the Malfoozat and sermons of Maulana Ashraf Ali Thanvi the forthcoming generation (Ummah) will be benefited in future as his contemporaries and their followers. He did not leave any field of Islamic learning and the different aspects of the Islamic thought which he has not examined and explained, and totally devoted himself to religious instructions and spiritual guidance and to the writing of the books of Islamic literature in Urdu Persian and Arabic. He was a prolific writer and has many compositions and publications to his credit which covers almost the entire Islamic culture and civilization, with special attention to the economic,
political, moral, and spiritual aspects each assigned its proper place, value and weight in accordance with the guidance of the Qur'an and Sunnah of Prophet Mohammed (SAW).

His literary contribution in the field of Islamic thought in various branches is extensive, and may be in the “range from 800 to 1000. It comprises of sermons, discussions, discourses, treatise and books of high standard and excellence.” These works are not meant for one particular strata of Muslims society. Every one, i.e. Ulema, Fuzala, followers of the Shariat, people of Tariqah, mobs or females, highly educated people or simply Urdu-knowing persons can benefit from them and reform themselves.”

Most of his books are in Urdu, then Arabic then Persia. All of them important and useful in their various aspects and they contribute to give essential religious knowledge. The standard of some books is so high that they must be studied under the guidance of a teacher lesson by lesson. Some should be read in the beginning.

His works on Taswwuf, Fiqh, Hadith, Tafsir Mantiq, etc. are of outstanding nature. He reestablished the Islamic faith particularly through Tasawwuf. His Tasawwuf was fully based on the Qur’an and Hadith and on the pattern of the Hanafi School of Islamic Fiqh. Consequently he is regarded as the greatest Mujaddid of Tasawwuf.

His outstanding book on Tasawwuf is Al - Takashshufun - Muhimat - Tasawwuf, which as the title suggests, is an exposition of the important complications and criticisms of Sufistic path which suggests that the way farer has to adopt various practices of training for his spiritual development, to reach the object of his pursuit. This book consists on five parts and deals separately

1. His sermons were highly instructive and illuminating and he enlightened the audience with his learned discourses on religious topics.
and independently with the significance of ‘Tariqah’. Shariat and Tariqat are inter-related and inter-connected, and not contradictory to one another, but are complementary.

Another well known work on Tasawwuf entitled Tarbiyat-al-Salik wa-Tanjih al-Halik. This voluminous work consists of 1272 pages, suggesting to the way-farers the different courses that had been adopted by Maulana Thanvi from destruction and embarrassment. This book contains the advices for the seekers of Islamic teaching against all fears, and doubts to which he introduced and which he may face in the path of spiritual progress.

Maulana Thanvi deals with different phases of Tasawwuf, its criticism and compilation analyzing their essentials and assigning to each stage and state its particular position. He gives a comprehensive view of Tasawwuf, in other words he calls meaning full jurisprudence consisting integral part of Shariah. According to Maulana Thanvi Tasawwuf is a nature of Islamic Shariah which is body without soul and does not elevate a mass to higher level.

Islamic Tasawwuf is a vast subject if one were to go into its details. Besides the two above books Maulana Thanvi’s other writings on Tasawwuf includes different information, classified as investigations, prescriptive. Explanatory, Expository, Interpretive and Defensive:

(a) Investigative:

(i) Haqiqat al - Tariqah,
(ii) Masa'il al - Suluk,
(iii) Tayid al - Haqiqah,
(iv) Al - Nukat al - Daqiqah,
(v) Al - Futuh Fima Yata'allaqu bi'l - Ruh,
(vi) Tahqiq - i - Karamat,
(vii) Al - Ta'arruf fi Tahqiq al - Tasarruf and
(viii) Hall al - Ishkal.

5. Ibid., p. 5.
(b) **Prescriptive:**

(i) *Qasd al-Sabil,*

(ii) *Mabadi-i-Tasarruf,*

(iii) *Tarbiyat al-Salik* and

(iv) *Niam al Manadi fi Tashih al-Mabadil.*

(c) **Stimulative:**

(i) *Nuzhat al-Basatin,*

(ii) *Amathil al-Aqwal,*

(iii) *Lami ‘Alamat al-Auliya*‘ and

(iv) *Shadharat al-Hikmah.*

(d) **Explanatory:**

(i) *Kalid-i-Mathnawi,*

(ii) *Irfan-i-Hafiz* and

(iii) *Khusus al-Kilam.*

(e) **Expository:**

(i) *Zuhur al-Adam,*

(ii) *Al-Qata‘if min al-Lala‘if,*

(iii) *Anwar al-Wujud fi Atwar al Shuhud,*

(iv) *Al-Tajalli al-Azim fi Ahsan Taqwim,*

(v) *Mulakhkhas al-Anwar wal-Tajalli,*

(vi) *Al-Basa‘ir fi‘l-Dawa‘ir* and

(vii) *Haqiqat-i-Sama.*

(f) **Interpretative:**

(i) *Al-Hall al-Aqwam,*

(ii) *Masail al-Mathnawi,*

(iii) *Ahsan al-Tafhin* and

(iv) *Al-Qaul al-Sahih.*

(g) **Defensive:**

(i) *Al-Sunnat al-Jaliyyah,*

(ii) *Al-Tanbih al Tarbi fi Tanzih Ibn Arabi,*
(iii)  *Tamyiz al Ishaq min al - Fisq,*

(iv)  *Iqamat al - Tammah,*

(v)  *Kalimat al - Qaum*

(vi)  *Taswid al - Sath fi Tasfiyat Bu'd al - Shath and*

(vii)  *I 'dad al - Jannah.*

Maulana Thanvi seeks to trace the origin of Sufi thought. He removes false opinion, criticizing the school of thought, either philosophical or religious and defending the approved Sufi personalities. He makes a serious effort to restate the Sufi concept in an idiom intelligible to the qualified audience an expression acceptable to the orthodox authorities.6

Maulana Thanvi exactly speaks for three groups: aspirants, critics and intelligent are neutrals. Besides, practical guidance, aspirants require a clear understanding of the essentials and no non-essentials of Sufism, a broad idea of its relevant and irrelevant issues as well as suitable information about the change and false ideas that had crept into it. The critics required satisfactory answers about the origin of *Sufism* and *Sufistic* view and attitudes traceable in *Qur'an* and practices which were spread in the garb of Sufism and solutions to the problematic passages of the Sufi text, the intelligent neutrals required a simple, fair and sound exposition of Sufism with most of its doctrines complications solved and controversies resolved.

Maulana Thanvi’s views on definition of Sufism, its legal status, its essential and inessential components, *Shariah* and *Haqiqah,* order of the way-faring, love, saintly and Prophetic ways, sainthood, legal aspects of *bay’ah* etc.

Maulana Thanvi said that by observation of piety (*taqwa*), permanent remembrance (*dhikr*) and meditation (*muraqabah*), will bear fruits not only in

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this world but, if God so wills, even in this world by opening the door of mystic illumination, both cosmic (Kashaf-i-Kauni) and divine (Kasaf-i-Illahi), over the aspirant’s hearts.

Maulana Thanvi’s efforts in this regard were unimaginable. He devoted himself to bring to light all works with comprehensive problems of Tasawwuf. Islamic Tasawwuf is such a vast subject that if we go into its details, volumes will be needed to deal with its different schools of thought and their implications. Maulana Thanvi, confined himself to the main points and discussed them briefly.

Beside these his works including Speeches, Sermons, Discourses of Islamic teachings and moral philosophy, knowledge of Qur’an, science of Tradition, Fiqh, Logic, Kalam, Politics and Tibb extended to about one thousand. His countless literary works are fruitful and un-usually remarkable, profitable and a great literary medium for the Muslims of the sub-continent (India, Pakistan) convincing them rationally in matters relating to Islamic jurisprudence and its teachings:

BIHISHTI ZEWAR:

Maulana Thanvi wrote many books in simple language for children and ladies. The most illustrious book is ‘Bihishti Zewar’ in which Maulana Thanvi summarized the teaching of Qur’an and Hadith. This is the best textbook and reference book on Islam and Islamic law, totally based on Hanafi School of jurisprudence. This is most widely read book after the Qur’an in Urdu, Gujarati, Bengali, Hindi and English language (Heavenly Ornaments). It serves all the needs of Muslims and their children and is a must for all new converts. This can be easily understood and has been translated in many European languages.

Bihishti Zewar is the only book with fully covers the entire Shariah and essentials of Islam in all its five branches (i) Beliefs (Aqaid), (ii) Worship and prayers (Ibadah), (iii) Translations and Business (Ma’amilah), (iv) Way of life

7. Ibid., p. 2.
and Habits (Mua‘ashirah) and (v) Manners and Morals (Tasawwuf, Akhlaqs and Tariqah according to Shariah and Sunnah).

*Bihishti Zewar* which has become a hand book for leading an Ideal Islamic life in Muslim household as well as useful advices, craft prayers “taweez” for many diseases, etc. There is nothing of use in the daily life of the Muslims which has not been described and expanded in it. This is like a complete Encyclopedia of Islam. There is no other book like *Bihishti Zewar*, it deals with the requirement of ladies in Urdu in a very nice way. It must be read by all Muslims, adults, as well as children, old as well as new converts and must also be taught in all Islamic Madrasahs, as well as tutored privately for men and women, boys and girls etc. If one has studied the *Bihishti Zewar* properly and completely, then he may be considered as a little Maulvi or Scholar of Islam and Islamic law.

*Bihishti Zewar* almost always available in every Home, Library, School and Literary Center. This is also an ideal gift for wedding and other Islamic festivals. Many reprints of the book are continuing till today.

Besides this, there are other smaller books in Urdu especially written for getting the necessary knowledge of Shariah and Tariqah by reading them every body can reform his or her life.

**BAYAN - AL - QURAN:**

This is a translation and commentary that is lavish, easy simple, accurate, free from errors, using correct language, explanatory words given in parenthesis, are some of its unique features and is considered great service to Islam not only for the Ulama but also for ordinary man.

While discussing about the *Tafsir Bayanul Quran*, Maulana Thanvi had once said that the entire text of it that he wrote was guided by the wisdom of Allah Almighty. He further started that this commentary was composed of

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whatever was inspired by the grace of Allah Almighty. The importance of Bayanul Quran can be realized by only those who have read some 20 other commentaries, at difficult places where different opinions existed, the issue has been solved or explained by adding a few words in parenthesis. This is a blessing of Allah.

This commentary in 12 volumes took more or less 2½ years to complete, which had some glowing features, simple, accurate, lexically under “Faidah” the correct interpretation in arguments with the earlier ones, doubts removed, Fiqh and grammar is also discussed and reason for preference given to any view is explained. It has been written in the middle of 13th century and largely depends upon Roohul Ma-ani of Aloosi Baghdadi Hanafi, which summarized the earlier commentaries and their researches as well as Sufi interpretation and points of Tasawwuf. This was written for Ulama but intelligible to the common man too.

He also corrected the errors of some translations written by others.

(a) “Turjumane Dehlvia”. A very famous work of Islah, in this Maulana Thanvi wrote an alternate for the errors in translation works of Shah Abdul Qadir Sahib (RA) and Shah Raffiuddin (RA) later on Sir Sayyid Ahmad Khan and Deputy Nazir Ahmed published translations, giving a very wrong impression and creating controversies regarding earlier commentaries.

(b) “Islahe Turjumae Hairat”. It is supposed to be written by Mirza Hairat but was probably done somebody else. Since Mirza Hairat knew no Arabic. First he (Mirza Hairat) examined himself and later it was corrected by Hazrat Maulana Thanvi.

11. Ibid., p. 61.
12. Ibid., p. 62.
13. Ibid.
(c) "Al-Taqsir fit Tafseer". Some people wrote margin of the Qur'an according to their own political ideas but they were corrected by Maulana Thanvi and make up this book.\(^{14}\)

(d) "Al-Hadi lil Hairan fi wadi Tafsilil Bayan". In this translation Hazrat Maulana Thanvi did the correction of a voluminous work ‘Tafsil al-Bayan fi Maqasid al-Quran,’ done by a person who belonged from Lahore, who asked Maulana Thanvi to correct his work.\(^{15}\)

(e) "Taqrir bad al-Banat fi Tafsir-e-bad al-Ayat". It was a note on commentary written by certain ladies of Maulana Thanvi’s family, those were read translation of Quran from Hazrat Maulana Thanvi and that was never published.\(^{16}\)

(f) "Rafil Nabee Nafil Ma". In reply a question Hazrat Maulana Thanvi explains satisfactorily the commentary of the Aayat (verses) of Qur'an, describing the advantages of Heaven.\(^{17}\)

(g) "Ahsanul Athah". This was written on the verses of Surah Baqarah.\(^{18}\)

(h) "A'amal-i-Qurani". It gives an account of medical properties of certain aayat (verses) which have been tried by saints over the ages and which have been proved fruitful.\(^{19}\)

(i) "Khawas-i-Furqan" also "Aathar-i-Tibbiya". It is to stop illegal Taweez Gandey and close to the Qur'an and Hadith.\(^{20}\)

**SCIENCE OF QUR'AN:** Discussions on science of the Qur'an are also found in his other publications. Sermons and Malfoozat etc. Some of these are discussed below:

(i) "Sabaqul Ghayat fi Nasqil Ayasf". It is based an Imam Razi’s Tafsir – e-Kabir, and is comprised of 156 pages and took 2½ month to write. It

\(^{14}\) Ibid.
\(^{15}\) Ibid.
\(^{16}\) Ibid.
\(^{17}\) Ibid.
\(^{18}\) Ibid.
\(^{19}\) Ibid.
\(^{20}\) Ibid.
deals the connection between chapters and verses of *Qur’an* from the beginning to the end of the *Qur’an*.\(^1\)

(ii) "*Ashraf ul Bayan Uma Fi Uloomil Hadith Wal Quran*". It is based upon several sermons by a devotee. It is a short and useful work and could have been in several volumes if detail were given.\(^2\)

(iii) "*Dalayil al-Quran ala Masailin Nu’man*". Hazrat Maulana Thanvi had special regard for the *Fiqh* of Imam Azam Abu Hanifa. He appointed Mufti Mohd Shafi to compile it. After the death of Maulana Thanvi, Mufti Mohd. Shafi completed it in 4 volumes.\(^3\)

(iv) "*Nashr al Teeb fi zikr al-Habib*". A brief and complete book on the life and *Sunnah* of Prophet Mohammed (SAW), as Maulana Thanvi said that there will prevail peace and blessing wherever this book is read.\(^4\)

(v) "*Tasweeril Muqattar*". It has been simplified in Arabic and briefly discussed in *Tasweeril Muqatta*.\(^5\)

(vi) "*Masailus Sulook*". This book contains the commentary of certain *Aayat* of the *Qur’an* through which dedication have been made for the guidance of the Sufis.\(^6\)

(vii) "*Taleem al Deen*". Itself a complete study for men of any level which includes beliefs, worship, dealings, way of life moral and *Tasawwuf* from *Qur’an* and *Hadith*.

Besides these voluminous books there are some smaller books in Urdu specially written for getting the necessary knowledge of *Tariqah* by standing these books and body can reform his thinking and knowledge which are most useful.

(i) *Anfas -i- Isan*,

(ii) *Kamalat - e - Ashrafia*,

\(^{21}\) Ibid., p. 63.

\(^{22}\) Ibid.

\(^{23}\) Ibid.

\(^{24}\) Ibid.

\(^{25}\) Ibid.

\(^{26}\) Ibid.
(iii) *Al-Rafiq* and

(iv) *Ashraful Masail* etc.

Once he asked Allama Sayyid Sulaiman Nadwi to published extracts from his work named *Bawadirun Nawadir*. This useful and authentic work was published by Sayyid Nadvi, who had 2½ years company of Hazrat Maulana Thanvi.

Another Disciple of Hazrat Maulana Thanvi, Maulana Abdul Bari published such extracts:

(i) *Tajdeed-e-Deen-i-Kamil*,

(ii) *Tajdeed-e-Taleem wa Tabligh and*

(iii) *Tajdeed-e-Maashiyat* etc.

Prof. Mohd. Abdullah states that, it is the policy of learned deputies, to publish extracts of their *Shaikh* and point out towards his books along with their publications. His sermons were large and aware simplified to make them understandable to the common man. In the same way his *Malfoozat* were made easy to understand, as result all the aspects of the life were covered.

Wrong faith and beliefs of worship, "*Rasm*" local customs and evils of innovations, un-Islamic way of life, moral values and selfishness are treated in these books.

**ULOOM - E - HADITH:**

As it is clear through by his lectures and publications he had extraordinary knowledge about Hadith, interpretations, explanation, of difficult Hadith. Publication on Fiqh, Fatwas rules and regulation are all based on Hadith. He, therefore, compiled all Hadith on *Tasawwuf*. Some are discussed below.

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27. Ibid., p. 54.
28. Ibid., p. 55.
29. Ibid., p. 64.
(i) "Haqiqatul Tariqah". 330 Ahadith are mentioned by Maulana Thanvi on Tasawwuf in 10 chapters, moral, Ahwal, Asghal, teachings, signs, virtues, habits, customs, rules, statements, reform, etc.\(^{30}\)

(ii) "At-Tasharruf". It discusses the Hadith from the angle of Tasawwuf and is compiled of 4 parts. In the first part Imam Gazali’s Ahya al-Uloom is discussed and some other sources are mentioned. In the second part first chapter of Mathnavi of Maulana Roomi and Kaleede Mathnavi according to traditions are compiled and part three and four is in form Hafiz Allama Suyuti’s Jameae Sagheer, covering the rules and regulations of Sulook.\(^{31}\)

(iii) "Jameul Athar". On the objections of Ahl-e-Hadith, that the very few ahadith support the Hanafi school of fiqh of Imam Abu Hanifah.

(iv) "Ahyas Suman". It is written on Fiqh by Hazrat Maulana Thanvi.\(^{32}\)

(v) "Jamel Athar". It was also on Fiqh but only upto Kitab al-Salah.\(^{33}\)

(vi) "Tabeul Athar". This is an appendix to Jameul Athar.\(^{34}\)

(vii) Revival of "Ahyas al-Suman". Maulana Mohammed Hasan and Maulana Zafar Ahmed Thanvi were appointed to help Maulana Thanvi to do the job.\(^{35}\)

(viii) "Al-Istidrak". Work by Maulana Zafar Ahmed Thanvi based on Ahyas Suman.\(^{36}\)

(ix) "Aylaus Sunan". It was published in 18 volumes in Arabic and this is a compilation of Hanafi Ahadith.\(^{37}\) This is a revision of Ahyas al-Sunan.

(x) "Al-Khutabah Mathoora". This is compilation of sermons of the Holy Prophet Muhammad (SAW) and Khulafa-e-Rashideen and re arranged for mosque.\(^{38}\)

\(^{30}\) Ibid.

\(^{31}\) Ibid.

\(^{32}\) Ibid. p. 65.

\(^{33}\) Ibid.

\(^{34}\) Ibid.

\(^{35}\) Ibid.

\(^{36}\) Ibid.

\(^{37}\) Ibid.

\(^{38}\) Ibid. p. 66.
(xi) "Khutbatul Ahkam". Fifty sermons compiled in beliefs and deeds moral etc. on Quran and Hadith. These Sermons are basically the Friday sermons one for each Friday of every month and also includes the sermons of the two Eid.

(xii) "Munajate Maqbool". This is a brief compilation of prayers from Qur'an and Hadith for the general Muslims. Now it is available in English translated by Maulana M. Abdullah.

ULOOM - E - FIQH:

Hazrat Maulana Thanvi serves as Mufti and gave fatwa for about 60 years. Thousand of masail and Fatawas were replied by Hazrat Maulana Thanvi and compiled in smaller volumes. During his student life, Maulana Mohd Yaqoob first asked him to write Fatawa. "Imdadul Fatawa" and its Tatimma were his voluminous works on Fatawa. He wrote Hawadithul Fatawa on new and modern problems.

(i) "Bihishti Zewar". It gives complete knowledge of Islam, especially for ladies, but also for men. It translated in English by Mr. Saroha and M. Abdullah, Ph.D. It also contains certain fiqh rulings for use in daily life.

(ii) "Tajreeheer Rajeh". This was the practices of companions of Prophet Mohammed (SAW) his followers and their followers.

(iii) "Fatawa Ashrajia". It includes 3 volumes on Fiqh.

(iv) "Bahishti Gauhar". For men, it includes Friday, Eidain, rules and regulations.

He also wrote on Hijab (Purdah), Interest, Bank, Cinema, Film, Radio, and other problems, sometime repeatedly.

39. Ibid.
40. Ibid.
41. Ibid.
42. Ibid.
43. Ibid.
44. Ibid.
ILM - I - KALAM:

Several books were written on this subject by Hazrat Maulana Thanvi, an authentic work *Al-Husoonul Hameedia* written by Allama Jasari in the time of Sultan Hameed Khan in Syria which was translated in English entitled *Islam and Sciences* by Maulana M. Abdullah, and it has been corrected by Maulana Thanvi.\(^{45}\)

(i) "*Al - Masahilul Aqliyya lil Akhwamin Naqiyyab*". It comprises of three volumes deal with the intellectual reasoning. First volume, *Salah, Zakah*, second volume deals with *Ramzan, Eidain, Sadqae Fitr, Qurbani, Haj, Nikah*, divorce and slavery and third volume deals in buying and selling, dealings, hudood obligations, punishment of tomb etc.\(^{46}\)

(ii) "*Al - Intibahatul Mufeedah*". It is useful of new educated people. It translated by M. Abdullah, Ph.D. in English entitled "*The Scientific and logical background of Islam.*"\(^{47}\)

HAYTATUL MUSLIMEEN:

Maulana Thanvi stated about this book I feel strongly in my heart that this book is enough for my salvation and considered it, his life’s work as well as life’s achievement. In *Hayatul Muslimeen* or ‘the Life of the Muslims’, Hazrat Hakimul Ummah diagnoses the disease then provides the remedy sent by Almighty (ALLAH),\(^{48}\) for the cure of one’s ignorance, poverty and troubles. Every body in this world makes mistakes in life. The conditions of the Ummah at every level were poor and unpleasant. It is a state of dishonororable existence and is indeed sorrow plight those who understand the value of Islam and the true position of the followers of Islam. The Muslim Nation has fallen and become weak spiritually, morally, culturally, socially and politically. The

\(^{45}\) Ibid., p. 67.  
\(^{46}\) Ibid.  
\(^{47}\) Ibid.  
remedy prescribed in *Hayatul Muslimeen* is for the entire *Ummah*. In fact this is the true and only universal cure and provides guidance to common Muslims. If some one read it carefully, all the trouble will be gone. In fact the greater portion of the book relies upon the Qur'an and Hadith which solve all the problems. He (Hazrat Maulana Thanvi) wrote every thing in *Hayatul Muslimeen*. This is also a simple divine, cure for the Muslim *Ummah*. If it is read understood and followed then it can to be easy to overcome all problems of life.

**ISLAH AL- RUSUM:**

This book is of primary importance and was the need and call of the time. In this book are listed the various customs and traditions prevalent in the society at that time – may it be religious or social. The various topics listed and commented upon in this book include- singing and dancing, fireworks, shaving of beard, dyeing of hair, imitating the dresses of people of other religion. Then there follows the various customs in connection with the birth, circumcision, education of a child followed by the customs followed in marriages. Yet another part of the book relates to other miscellaneous customs of the society such as *Urs* and *Fatiha, Shab-i-Barat* and its sweet (*Halwa*), the traditions and customs at the time of death and many other related issues. Hazrat Thanvi has listed each and every practice and he has condemned it and given the authentic rulings against such practices and also shows that such practices have no sanctity in Islam on the contrary they are against Islam invite the wrath of Allah.

**AADABUL MUA’ASHARAT:**

*Aadabul Mua’asharat* (Etiquettes of social life) written by Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi (RA). This book presented in simple from and has been prepared for every Muslim, of whatever walk of life.

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Mua’asharat is a sorely lacking dimension in the Muslim community of the time, wherever it prevails. Under the impact of the onslaught of westernism aggravated by gross ignorance of Islam, Muslim remains largely ignorant of the Islamic social conduct. This book reminds Muslims in simple language of the Islamic requirement in the domain of social life⁵⁰. Without correct Mua’asharat it is not possible to develop a healthy Islamic community. Mua’asharat has in fact been divinely ordained for engendering harmony, love, peace and cohesion among the members of the community. Abandonment of Islamic Mua’asharat has ushered in all the baneful traits and attitudes of a materialized western culture devoid of all lofty and transcendental values.

It is imperative for every Muslim to study and implement the advices and direction offered by Hakimul Ummat.

All advices contained herein are based on the Qur’an, the Sunnah and sound Shar’i principles. There is no theory here. Everything in the book is for practical expression. Without practical adoption of Islamic Mua’asharat, the culture of the Qur’an and Sunnah is not possible.

ASHRAF AL-JAWAB:

This is an important book comprising of four parts. In this book are collected the answers/ replied of Hazrat Thanvi given to the seekers of various questions and problems which haunts the minds of the people. Certain people, although they are of right beliefs, even then some questions remained unanswered for them too. Maulana Thanvi had made it a habit of answering to such queries from the carwan man as well as sometimes the ulama. The topics collected in this book are such as – How dues Allah speak without tanque? Why do people kiss the black stone? – Belief regarding Hazrat Isa (AS) (Jesus) – Taking out a rally on the occasion of the Birth of the Prophet (SAW). In addition to various religious queries some social queries including problems

of families and society are also included. Thus the book contains several hundred such question of common social and religious interest.

"Al - Intibahat al - Mufeedah":

This book has been translated into English under the title "Answer to Modernism" by Muhammad Hasan Askari and Karrar Husain. The book has been conceived as reply to certain Muslim "modernizer" who under the impact of the 19th century "scientism" and Cowed by the physical might doubts and misgivings about Islamic doctrines, and clamoured for a "new" or modernist apologetics even at the cost of sacrificing authenticity. The book lays down certain general and basic principles which can help one to see things for what they are. The principles are, indeed, so quintessential that they can serve as an indispensable guide to the understanding of any religious tradition, beside Islam.51

TALEEM AL-DEEN:

This is a complete review of Islam 'Shariah' and 'Tariqah'. It is translated into English by Prof. Mohammed Abdullah entitled teaching of Islam. The book itself is an easy explanation of all the basic teaching of Islam. One book is intended for the common man.

MUSLIM WAY OF LIFE:

This book translated by Iqbal Husain Ansari. It is a combination of the following four books which are brief but comprehensive, useful and easy to understand.52

1. Rights of Islam,
2. Rights of Parents,
3. Etiquettes of social living and

52. Maulana Ashraf Ali Thanvi, Muslim Way of life, translated by Iqbal Husain Ansari, Delhi, p. I (a word from the publisher).
It is a collection of pamphlets written especially for the people who understand the etiquettes of Islam. This book is also for the guidance of the common Muslim. It is meant for every Muslim household to derive maximum benefiting from it.

**FURU’ AL - IMAN:**

Translated into English, entitled *Furu’ al - Iman* (the branches of Iman) by Dr. Rafiq Ahmed. Maulana wrote extensively on all branches of *Iman* in easy language for the Knowledge of Muslim of the India sub-continent so that they will come to know the true *Iman*. Maulana also try to accomplished those things which they find teaching in the *Iman* of Muslims of the time and also feel shame of claiming to have perfect *Iman* unless he accomplished all these things which he find lacking in their *Iman* also feel shame. There are seventy seven branches of *Iman* of which thirty are related to *Qalb*, seven are related to tongue and other forty are related to other parts of body.  

Maulana Thanvi was also an expert in the various firms of recitations of the *Qur’an*, he compiled the famous narrations of the different recitations in his book “*Wujuh al - Mathani*” and the rare narration in his book *Ziyadat Ala - Kutub al - riwayat*.

The other books on recitation of *Qur’an* written by Maulana Thanvi are as follows:

(i)  *Jamal al - Qur’an,*

(ii)  *Tajwid al - Qur’an,*

(iii)  *Rafal - Khilaf fi hukm al - Awqaf,*

(iv)  *Tanshit al - tab ‘fi ifra’ al - sub,*

(v)  *Yadgar - e - haqq - e - Qur’an and*

(vi)  *Mutashabihat al - Qur’an li’l - Tarawih.*

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7. ADAB AL – QUR’AN:

Maulana Thanvi’s profound knowledge and insight in the Quran is reflected in his Urdu translation of the Meaning of the Qur’an. He also has derived in this the fiqh from the Qur’an in support of Hanafi School of Islamic jurisprudence, which he wished to name Dala’il – Qur’an ‘ala madhhab al - Nu’man. The explanation of legal ruling and their extraction from the Quran was noted by outstanding students and disciples of Maulana Thanvi. This Arabic work of Quranic jurisprudence, entitled Ahkam al - Quran li’l - Thanvi, is available in 5 volumes and is co-authored by Mufti Mohammed Shafi, Maulana Mohd Idrees Kandhlvi, and Maulana Zafar Ahmed Uthmani. Maulana Abd al - Bari Nadwi said, “When Maulana Thanvi used to extract Hanafi matters from Quran, we would be amazed that this was always in this verse, but our intellectual capacity could not follow it. His method removed the clouds of confusion, allowing us to fully benefit from the brilliant rays of knowledge.”

It is not easy to summarize all abilities and excellence of the knowledge of Hazrat Maulana Thanvi, Sayyid Sulaiman Nadwi said, ‘Maulana Thanvi was a translator of Quran, its recitor, and its commentator (Mufassir). He explained its injunction and wisdom. He removed doubts and answered questions relevant to the Quran. He was a scholar of Hadith (Muhaddith), authority on Hadith and explained clearly and in details its intricacies and subtleties. He was a jurist (Faqih), solved questions by replies of fatawa about new things. He solved many legal problems on contemporary issues in Islamic jurisprudence and answered them with the utmost cautions and research. He was a lecturer (Khatib), he gave sermons (Waaz).

He was a moving lecturer (Khatib). He was an excellent admonisher (Wai’z) and compiler of sunnah sermons. Hundreds of his lectures and sermons have been published and widely circulated. He was a mystic (Sufi), clarified

secrets of Tariqah. His personality stopped the conflict of Shariah and Tariqah that have been going on for some time, by unifying these two essential parts of Islam”, and making them one. In his hundreds of gathering the knowledge of religion and its wisdom was taught these are in book form in his Malfūozat, kept safe for the later generations. He was a sheikh with thousands of Mureeds who presented their affairs and received the Mujaddid’s reply to their satisfaction. He wrote several books on saints and Auliya. He clarified the Chishtiyya silsila (order) and explained its principles. His deputies wrote several extracts of his works. He was a reformer, removed innovation, wrote several books on purification of customs and modernization, which is not only a theoretical exercise but also removes the doubts for intellectual and spiritual understanding and growth for the pious and cautious Muslim. He was a doctor of Ummah wrote Hayatul Musleemen in which every religious need was fulfilled. He wanted to transform and motivate by divine influence, and to remove hopelessness into a community of liberty having the potential to serve human kind with a sense of commitment and devotion. From him a true Muslim was a man of knowledge and action.

He is the author of near about 1000 research publications on Islam and the numbers of pages of his published works exceed the number of days of his life. His books spread throughout the India and were translated in English, Bengali, Gujarati and Sindhi and Hindi.