Chapter V
CHAPTER – V

MAULANA ASHRAF ALI THANVI: RELIGIOUS REFORMS

Maulana Ashraf Ali Thanvi realized that by the impact of the British rule and influence of Western philosophy and civilization and Western way of life was spreading rapidly among the Muslims. This was also due to the lack of religious education and authority of Islam decreased in their hearts. The western progress, culture and civilization influenced them and brought them closer to ignorance. The pro-western, free mind was getting away from Islamic Shariah, Islamic way of life and ethics.¹

Another development that was troubling Maulana Thanvi was the reformatory merchants which were isolating Muslims from Qur’ān and Hadith and bringing Muslims to un-Islamic practices². Maulana Thanvi therefore embarked upon a campaign of reforming the religious ideas of contemporary Muslims on the one hand and remove the corrupt and un-Islamic practices and rituals from their lives on the other hand. Maulana Ashraf Ali Thanvi reformed the apparent and the hidden deeds, even if people do not realize these in every day life. Peoples learnt religious knowledge from Maulana Thanvi, and used them correctly in daily life. They developed relationship with Shaikh. The peoples referred to Shaikh Mujaddid Maulana Thanvi for protection from satan and presented their “waswasa” cure. They presented their problems and asked for their solution and salvation. Maulana Thanvi prescribed remedy for cure the people and they were satisfied self.

Maulana Ashraf Ali Thanvi realized the need to remove the non-Islamic ideas and reform them by teaching, preaching, writings, and lecturing. He shared an astounding comprehensive knowledge of all branches of Islamic

¹. Prof. Mohammed Abdullah, Islamic Tasawwuf Shariah and Tariqah, Delhi 2001, p.5
2. Ibid., p.6
sciences was. He removed the excess and shortcoming in all the five branches of the religion and moderates them. His religious approaches and his view points on different issues reflect a genuine, thorough examination of Islamic thought. His acute intelligence, revolutionary method, of training and teaching is love of Allah and his messenger Prophet Mohammed (SAW). He cleared the minds of those Muslims who were intellectually attached by the western colonial powers. He taught them with literary and academic power in the form of his speeches, writings, legal opinion (fatwa) and spiritual training (tarbiyah) and all religious influences of the modern age.

Maulana Thanvi brought the reforms single handedly. His works in all branches of religion make him a renovator of Islam. He stayed away from politics and worked whole heartedly for Islam.  

Every true Islamic reformer roots out the irreligious practices which are performed by the peoples in the name of religion. Maulana Thanvi battled against all evil, innovation in religion and presented Islam in the true light of Qur’ān and Hadith. He was deeply concerned about the ignorance of the Muslims, who performed many unnecessary acts and observed them as virtuous act. Hence he gave many lectures and wrote many reformatory books which I have already mentioned in chapter IV. His book ‘Hifz al-Iman specially denounces such un-Islamic Practices and rituals as grave worshipping, soliciting other than Allah, believing in the Omnipresence of the Prophet Mohammad (SAW) and pious people so on and so forth. Another work entitled “Aghlat al-Awam” is a zealous and sincere effort to root out all un-Islamic worship belief among the people. Innovations in belief, (bid’at) and concept of intercession transactions in belief, is particularly condemned in this book. Maulana Thanvi balanced approach allocate all religious injunctions in their proper place without excess (ifrāt) or short coming (tafrit).

---

Maulana Thanvi denounced the innovations of Shariah as well as Tareeqah and furnished religious arguments against them. He did not outrightly denounce Tariqah system but rather tried to bring Tariqah system and its concept close to the Shari'ah. According to him those who thought Shariah and Tariqah as two different things were wrong. Maulana Thanvi explained Shariah and Tariqah as complementary, consistent and compatible to each other. They offer mutual aid and assistance to the seekers of the truth to comprehend the reality and get its glimpses.

Maulana Thanvi removed the false nation of superiority of one Tariqah over the other. According to him Naqshbandiyyah or Chishtiyya are different names but their reality is one.

1. Islam and Iman:

Maulana Thanvi held that the meaning of two words, Islam and Iman are particularly same. He quoted the following verses from Qur'an in which, Allah said:

"Lo! The religion with Allah (is) the surrender to His will and guidance of Islam."

"If any one desire A religion other than Islam (submission to Allah) Newer will it be accepted of him and in the thereafter He will be in the ranks of those who have Lost."

"And whose becomes a renegade (or abandons Islam) and dies in his disbelief: Such are whose work has fallen both in world and Hereafter. Such are rightful owners of the fire."

According to Islamic law if a murtad became a Muslim he must remarry the former wife again. But it depends on the consent and free will or approval of wife. If she refuses it can not be imposed on her and she cannot be compelled to marry him.

"O you have believed! Believe in Allah And his messenger, And Scripture which He Hath (Has) sent to His messenger And the

Scripture which He sent to those before (him). Any who denieth (disbelieves) Allah, His angels, His Books, His Messengers, and the Day of Judgement hath (has) gone Far, for astray. Those who believes, then reject Faith, Then believe (again) And (again) reject Faith, And go on increasing in unbelief, - Allah will not for give them Nor guide them on the way.9

5. Allah Says:

"Lo! Those who disbelieve our revelations, we shall exchanging them for fresh skins that they may taste the torment Lo! Allah is ever Mighty, wise. And as for those who believe and do good deeds, we shall make them enter gardens underneath which rivers flour to dwell there in for ever; There for them are pure companions ... and we shall make them enter plenteous shade. Qur'an10

The above Aayaat describe the pleasure of Paradise for the people of Islam and the pains of Jahannum are mentioned for the disbelievers of Islam. Therefore it is necessary for every one; he should be good Muslim in life and die with Imaan (or faith).11

Maulana Ashraf Ali Thanvi explains other Aayaat (verses) and ahadith is details in his book, "Hayaatul Muslimeen".The most superior and exalted in belief in Kalimah (or text of La Ilaha Illallah (or in Islam)".

"O Muslims! The life on the earth is little. If you remain, constant on Islam, irrespective of whether you have to suffer some hardship, the comfort and luxuries which you experienced and enjoy immediately after death, will obliterate the memory of any difficulty or hardship which you had undergone here on earth".12

If someone turns away from Islam due to inconvenience, avidity or difficulty and disbelief. Allah forbids! You will suffer such terror and punishment just after the death, and you will forget rest and pleasures which you had enjoyed in life. You will never be free from trouble and dread which will overlook after death. Therefore a person with the least amount of understanding will no renounce Islam for the sake of even the kingdom of the world.

Thus Hazrat Maulana Thanvi prays O Allah! Guide our brotherhood and be rectified their intelligence.  

2. Acquisition of Islamic Education (Learning and Teaching):

Quoting the famous Hadith, of the Prophet Mohammed (peace be upon him): “The acquiring of Deeni (religious) knowledge or trying to achieve the education is wajib (Fardh) on every Muslim.”

Maulana Thanvi says: It is clear by the above Hadith, that the acquisition of Islamic education is compulsory, to every Muslim, i.e., male and female, rich and poor, either who live in a city or village. Moreover acquiring the religious knowledge is not confine to the medium of Arabic, it can be acquire from any medium of either Arabic or non-Arabic books i.e. English, Urdu, or Bengali, Hindi, Gujrati etc. language of the world and also by religious scholars and ulema people may attend classes or having private tuition or by listening the lectures of reliable Qualified scholars or ulema and Mashaikh. Those women are unable to read and can’t reach to any Alim, should get through their husbands, and they enquire from the ulema about religious knowledge and requirements.

Muslims may receive the essential Islamic education in English, Urdu, Bengali, Hindi, Gujrati, etc. by carefully studying by “Bihishti Zewar” which is most famous and easy to understand.

As Prophet Mohammed (SAW) said:

“O Abu Zar! (a Sahabi) of Prophet Mohammed (SAW) – if you go some where to learn any Aayat (verse) from the Qur’an, it is better for you then paying the two rakat of Nafl (or optional offering prayer), and if you go anywhere to acquire a topic of Islamic Fiqh (Law) or subject of religious knowledge and Islamic education, whether you practice on it what you learn performing a thousand rakat of Nafl (Sala)”.

The value and significance of religious knowledge even if one did not practice it is paramount. There are thee reasons for this:

1. Knowledge prevents from going away from the right path because of the realization of truth. This is itself a great pleasure.

2. Acquisition of knowledge will lead to correct action (Aml).

3. Knowledge enables one to instruct others in the truth. This is too of great merit and tremendous thawab.\(^{15}\)

*Hadith* of Prophet Mohammed (PBUH):

"The best charity and gift is for a Muslim acquires religious knowledge, then imports to a brother (Muslim).\(^{16}\)"

The above *hadith* proves the importance of religious (*Deeni*) knowledge, in whatever measures one has required. Its *Thawab* is greater than all acts of charity. Howe gracious is Allah Ta’ala! He bestows the greatest of *thawab* for slight effort of the tongues. Such huge amount of *thawab* can never be attained by expending even large sums of money in charity

Allah says:

"O you who believe’ word off from youselves and your families the fire of Hell.\(^{17}\)"

Hazrat Ali explain that you must give the religious education to your family members, It is clear from this *aayat* and *hadith*, teaching the religious education to wife and children is obligatory duty.

Hadhurat Abu Huraira (RA) narrates that of Prophet Mohammed (PBUH) said:

"After the death of faithful Muslim he still gets the credit for and receive virtuous of the deeds by teaching, lecturing and consulting Islamic education to others. Propagation of religious knowledge and by writing and translating the religious books or presenting books to others as gifts or as “waqf” to student of religion or supporting than and their institution etc. and god Muslim child and children”.\(^{18}\)

---

Acquisition of Islamic education is fardh (compulsory) as we explain by the above Ayaaat (verses) and hadith and the considerable thawab therefore are establish by these. Every Muslim must have the essential knowledge of Islam. Maulana Ashraf Ali Thanvi’s simple methods of acquiring religious education now explain which enables the general public to acquire such knowledge. Those who can a read a book, in Urdu or its translation in English or in any other language, e.g., “Bihishti Zewar” (or Heavenly ornaments), “Taleem Uddin” (or teaching of Islam) and “Qasdus Sabeel” (Tabligh-e-Deen). Tashil al-Mawaiz and all other books in urdu and their English translation. All the above religious books should be studied chapter by chapter or lesson by lesson from a qualified teacher or reliable aalim. Maulana Ashraf Ali Thanvi has stated in his “Hayaat al-Muslimeen”. If you don’t find the services of a teacher then study and read these books yourself and whenever you do not understand and if you have there some difficulties marks with pencils or make a note then later seek a clarification whenever you meet some one who was expert teacher and a reliable Aa’lim. Those peoples who cannot read Urdu they should invite and request a learned Muslim scholar or a qualified teacher to read and explain the difficulties. It is the duty of the community to make permanent arrangement is which beneficial than a temporary and should be paid good salary. Always select a god Muslim as your teacher.¹⁹

The above is a brief example for seeking religious knowledge. Steadfastness will result in the easy acquisition of the essential teachings of the Deen.

3. Teaching of Qur’ānand its Recitation:

The saying of Prophet Mohamed (PBUH): “The best among you are those who learn the Quran and teach it.”²⁰

“Why does not any one go to the mosque and learn to recite two Ayaaat of Qur’ān? Thus it is better for him, which is better for you and

¹⁹. Maulana Ashraf Ali Thanvi, Hayaat ul- Muslimeen, p.18
valuable than obtaining two camels, and three Aayaat are better Aayaat (Verses) are better than three camels and four Aayaat (verses) are better than four camels and so on (similarly) for each additional verses.\textsuperscript{21}

It is proved by Ahadith that learning of even a part of Qur'\textsuperscript{an}Majeed gaining the great thawab. “One who read or recite the Qur'\textsuperscript{an}incorrectly and clearly he shall be ranked with angels who records human deed’ and are highly respected and pure. While the person, who read Qur'\textsuperscript{an}with difficulty and is not fluent, shall be rewarded twice.”\textsuperscript{22}

The twice rewards means: One for reading and another reward for the added effort. This is good news for those who recite with difficulty and not fluent to continuing the recitation that they not give up reading Qur'\textsuperscript{an}as they shall be rewarded.\textsuperscript{23}

Hadrat Ibn Abbas (RA) narrates that Prophet Muhammed (PBUH) said:

“One who has no Qur'\textsuperscript{an}in his chest (or heart) is really like an abandoned house.”\textsuperscript{24} Let no Muslim be without Qur'\textsuperscript{an}his heart. Learn a few verses at least”.

Since as it is clear in the beginning the education of Qur'\textsuperscript{an}and its recitation is fardh on every one, Hence no Muslim should be without Qur'\textsuperscript{an}his chest, so at least learn some Aayat (verses) of Qur'\textsuperscript{an},

Hadrat Ibn Masod (RA) narrates that the Prophet Muhammad (PBUH) said:

“A person who recite one harf (letter after Qur'\textsuperscript{an}, obtains one virtue; each virtue; multiples to ten virtues” I am not saying that the (ALAM) is one harf. But, Alif is it is one harf; the Laam in it is one harf and the Meem in it is one harf.”\textsuperscript{25}

This is an example similarly when a person read “Alhamds” in the Qur'\textsuperscript{an}he earns fifty virtues. Allah be praised it is, therefore, most deplorable if

\textsuperscript{22} Sahih Bhukhari, Vol. II, op. cit., p.504.
\textsuperscript{23} Maulana Ashraf Ali Thanvi, Hayaat ul- Muslimeen, p.20.
\textsuperscript{24} Jame Tirmidhi, Vol. II Urdu. tr. Published by Rabbani Book Depot, Delhi, 1977, p.146
\textsuperscript{25} Ibid., p.146
a Muslim do not read or learn the Qur'ān and fails to take advantage of this
great offer of Allah. (The Almighty).

Yahyah bin Ayyub (RA) narrates that Prophet Mohamed (PBUH) said:

"One who read the Qur'ān and followed Qur'anic teachings (or Shari'ah) his parents will be crowned on the Day of judgment with light more beautiful that than that of the sun when near to you Just imagine the rank and the virtues of the person himself who studied and followed Qur'an."^{26}

Hazrat Suhaib (RA) narrates that Prophet Mohammed (PBUH) said:

"He who recite the Qur'an, memorized it, accepts its halal (lawful) as halaal and haram (forbidden, things) as haraam (i.e. his beliefs in these maters area correct), Allah Ta'ala will enter him into Jannat and accept his intercession on behalf of ten such person of his family upon whom entry into Jahannum has becoment (i.e. Allah Ta'ala will forgives them because of his inter cession)."^{27}

Uqabah Bin Aamir (RA) narrates that Prophet Mohammed (PBUH) said:

"Continue the reciting the Qur'ān because on the day of Qiyamah it will appear as an intercessor for the recitor."^{28}

To follow Qur'ān and Hadith it is obligatory duty of every Muslim. Every Muslim must therefore learn Qur'ān and teach it to their children: complete Qur'ān or a part of Qur'an, Qur'ān learned by heart (or Hafiz) or recite simply, correct Arabic pronunciation or as good as we can and recitation or listening to a Qari, or Hafiz. It is essential to acquire its way and its means. The virtue have already been described and they will also apply to all the necessary arrangement for learning and teaching the Qur'ānto establish the a simple "Madrasa" in each locality or Muslim religious schools to teach Qur'ān and essential Shariah as is the Bihishti Zewar a reformatory word of Maulana Thanvi. So that children can be taught to recite the Qur'ānand Hadith, and adults should devote this time towards its acquisition. If a voluntary person

^{27} Jame Tirmidhi, op.cit., p.147.
^{28} Sahih Muslim, Vol. I, op.cit., p.507.
is not available let the community should contribute towards the salary of a part
time or full time teacher or Molvi.

**Belief in Taqdeer and Tawakkul in Allah:**

The belief in *Taqdeer* is compulsory for a faithful Muslim who believes in *Taqdeer* and *Tawakkul* are as follows.

(a) A man will never lose the balance of his mind in any adverse
situation, trouble, accident, and disaster. Strong belief in *taqdeer* will
indicate the Allah as wish. He wills what He pleases and nothing can stop it. He listens to our prayers and He removes our trouble when He pleases.

(b) A man who believes in *taqdeer* accepts what comes his way with
contended resignation.

Once a Muslim understands and accepts *taqdeer* he will not be frustrated, there could be a delay in removing the trouble, he will not get heart broken, and lose hope and weaken as a result for any delay of time.

(c) Once this is clear the adherent of *taqdeer* will not adopt unlawful
ways that is un-Islamic *haram* that could bring Allah’s wrath. Because he understands that the problem can not be solved without Allah’s will and permission consequently, he will not do anything to displease Allah by the adoption of unlawful measure.

(d) In addition to permissible means, care and remedy, and Muslims will
take prayer seriously and beg Allah to remove his troubles by His mercy. He will pray with his heart and his heart will tell him that this is the best for him to do. Prayers will bring closer to Allah and closeness to Allah is the root of all happiness.

(e) When a Muslim is confident that every thing that happens is from
God and by His will, he will no longer be proud or boastful on success by any means. In short, thank Allah when successful and be patient when you fail.\(^\text{29}\)

---

This is the great advantage which Allah points to the following verse:

"In order ye (you) may not despair our matters that pass you by, nor exult over favours bestowed upon you. For Allah Loveth (loves) not Any vainglorious boaster."^\textsuperscript{30}

Allah states in Qur’an:

"After, you have consulted and when you law firmly decided then you have trust on Allah. Lo! Allah loves those who put their trust in Him."^\textsuperscript{31}

The Islamic conception of Taqdeer should not be misconstrued and the essential and correct ways and means for worldly affairs should not be discarded on the pretext of resignation to Taqdeer. It means try your best and try every thing and keep hoping of success by the mercy of Allah. Never be helpless not ever is you worldly affairs, because the errors and weakness have been criticized in the hadith.

The Hadrat Jabir (RA) narrates that Prophet Mohammed (PBUH) said:

"You can never be a Momin unless you belive in Taqdeer --- in its goods and its bad and have no doubt that what was could not be stopped, and what was not destined could not be happen to you."^\textsuperscript{32}


dot\textsuperscript{2} Hadrat Anas narrates that Prophet Mohammad (PBUH) said:

"Tie your camel and then trust to Allah-Employ all the means of safety and security but can not trust on Allah alone. In the second Hadith which is narrated by Hadhrat Abu Khuzima RA) narrates that Prophet Mohammed (PBUH) was enquired: “Do Healings and medicines alter Taqdeer.” The Prophet Mohammed (SAW) replied, “This is also destined and an integral part of one’s destiny.”^\textsuperscript{33}

As the result of above hadith Hazrat Maulana Thanvi stated that our Muslim brothers and sisters keep in mind and think about the Qur’anic Aayaat and Ahadith: do not be weak in your Deen, no matter what difficulty or troubles came never lose your head, never loose the balance of your mind, do

\begin{footnotesize}
33. \textit{Ibid.}
\end{footnotesize}
not be heart, broken do not fail in your religion try your best, pray to Allah and repose all your trust on Allah Ta'ala. He will help you.\textsuperscript{34}

**Punctuality and Regularity of Salaat (Prayers):**

Salaat is second pillar of Islam and occupies a pre-eminent position and the practical duties of Muslims. Prayer is the first manifestation of \textit{Iman} (faith). It is, in fact submission to Allah in appearance as well as in effect. It is complete and unparallel form of worship comprising of utmost humility, meekness, servility, supplication, praise and recitation. Every posture, action and mounds signifies one or the other aspect of banishing of mankind to Allah.\textsuperscript{35}

Some \textit{Qur'anic Aayaat} and \textit{ahadith} regarding the Salaat, will be explain here.

\begin{quote}
"This is the book; In it is guidance sure, without doubt, to those who fear Allah; who believe in the unseen, are steadfast in prayers, And spend on it, of what we have provided for then."\textsuperscript{36}
\end{quote}

Establiッシュ worship, pay the poor-due (or \textit{Zakat}) and bow your heads with those who bow is worship.\textsuperscript{37}

\begin{quote}
"O you who believe! Seek help in stead Fasteners and Prayers."\textsuperscript{38}
\end{quote}

Everybody needs peace of mind and prayers are a big help.

\begin{quote}
"O you who believe! When you rise up for prayer ... and if you are sick or on journey, or one of you comes from the closed, or you have had contact with women, and you find not water, then go to clean, high ground rub your faces and your hands with some of it."\textsuperscript{39}
\end{quote}

In certain circumstances, e.g., sickness, non-availability of water: instead of ablution and bath you have \textit{"Tayammum"} or dry ablution. If you can't stand than pray while sitting. If you can't even sit then pray lying (is bed).

But you must pray if you are a Muslim.

\begin{itemize}
\item \textsuperscript{34} Maulana Ashraf Ali Thanvi, \textit{Hayaat ul- Muslimeen}. p.37.
\item \textsuperscript{35} Maulana Ashraf Ali Thanvi, \textit{Bihishti Zewar}, Eng. tr. by M.M. Masroor Khan Siroha, Delhi, 1998, p.91.
\item \textsuperscript{37} \textit{Holy Qur'an}, II (Al- Baqarah): 153 Eng. tr. M. Pickthai n.d. p.27.
\item \textsuperscript{38} \textit{Holy Qur'an}, II (Al – Baqarah): 153, Eng. tr. M. Picktha n.d. p.27.
\item \textsuperscript{39} \textit{Holy Qur'an}, V (Al – Maidah): 6, Eng. tr. M. Pickthat n.d. p.120.
\end{itemize}
It is clear by the above Aayaat, Salaat is the most outstanding feature of Islam. It is the distinguishing factor between kufr and Imaan. All are unanimous over it that even if a munafiq is heard proclaiming and performing Salaat, then it is incumbent to regard him as a Muslim. Zakat although of fundamental importance is not as fundamental as salat:

Qur’ânMajeed command:

Allah says

"Enjoin prayer only the people, And be constant therein. We ask the not to provide sustenance: We provide it for thee. But the (fruit of) The Hereafter is for Righteousness."40

Some traditions of Prophet Mohammed (PBUH) which, should be followed by every Muslim regarding, Salaat (Prayers).

Hadrat Abu Huraira (R.A.) narrates that Prophet Mohammad (PBUH) said:

“Tel me, if anyone had a stream flowing at his door where he took a bath five times everyday, then can there be any dirt left on his body? They said, “Non at all?” The Prophet, then said, “It is exactly the some with the five daily prayers Allah cleans and removes all sins (eternal and internal) because of salah (or prayer)”. One another Hadith is (Muslim) the major sins are not (automatically) included In any event; salah carries great virtues and reward”.

Hadrat Baridha (RA) narrates that Prophet Mohamed (PBUH) said:

“The subject of a pledge which exists between the people and us (the Ambiyaa) is salaat. Thus, whoever neglects Salaat has become a Kaafir (i.e. in terms of practical life, not in term of Imaan)”.

Hadrat Amr Ibn Shoaib narrating on the authority of his father that Prophet Mohamed (PBUH) said:

“Remind your children to pray when they are at seven and make them pray through mild punishment if they don’t after they are ten year old.”43

Hadrat Maulana Ashraf Ali Thanvi quoted so many Aahadith from different narrators in his book Hayatul Muslimeen some of them are explained here as “Salah (prayer) is the key of Jannat (Paradise), (Darmi). One other Hadith of (Muslim Sharif) the major sin are not (automatically) included. In any event, Salah carries great virtues and reward.44

Maintaining Salah indicates that this worship is most important factor for salvation and Jannat (Paradise). The above Qur’anic verses and Ahadith illustrate the great importance of Salaat. No Muslim should bring calamity and destruct himself by neglecting Salaat A believer should persist the proper performance of Salaat.

Payment of Zakat:

Zakat is the third pillar of Islam like salaat and obligatory on rich. No act is as important in Islam as prayer (salaat) and it would not be correct to say that the position of zakat is exactly the same as that of prayer.45 There are numerous such aayaat which mention zakaat alongwith salaat. They also were describing their virtues, and serious warnings, of the Fire of Hell to those who do not obey. Hazrat Maulana Ashraf Ali Thanvi quoted some tradition of Prophet Mohammed (PBUH) in Hayaatul Muslimeen some of them I explain here as below:

“Zakat is the bridge or the tall building of Islam” (Tibrani). One who has paid the Zakat on his property has purified his property.

“Not giving poor-due or Zakat means dirt and faith is your wealth and property.”

Any one among you who believes in Allah and his Prophet Muhammad (PBUH) must pay Zakat on his wealth”. Not paying Zakat implies lack in faith or Iman.

44. Maulana Ashraf Ali Thanvi, Hayaat ul- Muslimeen. p.74-75
Abdullah bin Masood (RA) narrates that Prophet Muhammad (PBUH) said:

“We are ordered to pray with regularity salat and to pay zakat. Those who does not pay zakat, no perform salaat too are not accepted. In another narration Abdullah Ibn-e-Masood narrates one who established salat is not a perfect Muslim because he ignore the poor-due this is not good enough to learn the credit of any good deed. Hadrat Anas bin Malik (RA) narrates (Hadith): One who fails to pay Zakat will be sent to Hell on the day of Qiyamah.”

1. Hadrat Abu Hurairah (RA) narrates that Prophet Muhammad (PBUH) said:

“Anybody who keeps gold and silver yet pays no poor-due (or poor - rate) shall on the day of judgment have plates made out of his gold and silver which will be then be heated in the fire of Hell and then used in branding this forehead, sides and back. When the plates have cooled they shall be heated to brand again on a day equivalent to 50,000 (earthy) days.”

2. Hadrat Abu Hurairah (RA) narrates that Prophet Muhamad (PBUH) said:

“On the day of Qiyamah, the property wealth of one who did not pay Zakat will be converted into a monstrous and deadly poisonous serpent which will be string ground around the neck of this person. The serpent will bite at the jaws of this person and explain: “I am your wealth; I am your treasure.”

Hadrat Asmaa Bin Yazeed (RA) narrates that the she and her aunt visited Prophet Mohammed (PBUH) and enquired us: “Do you give their Zakaat?” we replied, “No” he then said, “Doesn’t it frighten you that Allah may place bracelets of fire on your wrists? Pay the Zakat and keep up with it.

The following facts are clear from the Prophets (SAW) traditions:

1. Zakat is Fardh on the rich and virtues.

2. Not giving Zakat means loss of Property or blessing or both in the world, and fire of Hell in the hereafter.

3. Allah’s rejection of Salah, fasting and Hajj is absence of Zakat.

4. Not giving *Zakat* or not paying poor-due makes you a number one hypocrite or *Munafiq*.

5. *Zakat* is the right of poor and right of Allah’s creatures that you simply got to fulfill, if you are a Muslim (and not a polytheist or infidel, as tells the Qur’an.

> “And woe to those who join gods with Allah, - Those who pay not *zakat* and who Even deny the Hereafter.”

The essential rules and regulations concerning *zakat* are described in detail in Maulana Ashraf Ali Thanvi’s Book *Bihishti Zewar* or Heavenly ornament English translation by M. Masroor Khan Saroha.

*Zakat* is *Fardh* on several items: Silver, gold, money in gold or notes (in your possession or loved by you to some one), pots and crockery of silver or gold, or gold work on cloth and jewellries.

Pay *Zakat* annually, after a year’s possession, 1/40\(^{th}\) or 2.5%. To clear up any confusion, read *Bihishti Zewar* or concerned any *Aalim* or learned men.

*Zakat* may be given to poor but give preference to own relatives then your neighbors, then give them in preference. Do not give *zakat* to your parents, grand parents or children or wife or husband. But you can give to the family of the deceased if they are poor. Never give *zakat* money to a mosque, any Islamic centre or organization without proper enquiry by only if an *‘Aalim’* or *Mufti* or *Faqeeh* and learned scholar.

**Charity and Humanitarian Help:**

*Zakat* is a fixed or limited duty *fardh* on wealthy Muslim one should not feel released from all other acts of charity once *zakat* is paid. There are very

---

many occasions in people's life and activities where spending money is virtuous, especially in Religious works and you better help than financially or personally or both.\textsuperscript{52}

It should be clear that \textit{zakat} is obligatory for every well-to-do Muslim. It is a legal tariff. In Islam the concept of a rich man is quite different from its usual sense. A Muslim who possesses the prescribed quantity of gold or silver or wealth in cash or kind equivalent to that, will be counted as a rich man. The quantum of \textit{zakaat} can not be reduced or increased as it is its inevitable limit. But the Holy Qur'\text{"an} and traditions warrant that a Muslim should not be content with the stipulated rate of \textit{zakaat}. He should spend over and above that if he has to spare. The Holy Prophet once said, "I am the wealth of a Muslim his other co-religionists have a share over and above the \textit{Zakaat}.\textsuperscript{53}

Besides \textit{Zakaat}, giving of other charities is appreciable if one possesses wealth more than his need, i.e., requirements of himself, his family etc. It is execrable to give away all of one's possessions in charity. But if one is bestowed with the qualities of patience and forbearance in full and there is nourish his family being put to inconvenience, then it is not execrable, \textit{Hadrat maulana Ashraf Ali Thanvi} said consult a \textit{Shaikh} or \textit{"Alim"} if you are not sure about helping a certain cause, it is All right. The Qur'\text{"an} and \textit{Ahadith} both encouraging giving to charities and offering humanitarian help are given as example below:

\textit{Hadhrat Fatimah Bint Qais (RA) narrates that Prophet Muhammad (PBUH) said:}

\textbf{There are certain rights of poor on one's wealth beside \textit{Zakat}:

(a) "It is not righteous that ye (you turn your faces towards East or West, but it is righteousness- To believe in Allah And the Last Day, And the Angels, Ad the Book, And the Messengers; To spend of you substance, Out of love for Him, For your kin, For orphans, For the needy, for the way farer, for those who ask,}

\textsuperscript{52} Ibid., pp.96-97
\textsuperscript{53} Maulana Ashraf Ali Thanvi. \textit{Bihishti Zewar}, p .249.
And for the ransom of salves; To be steadfast in prayers, And give Zakat, To fulfill the contracts which ye (you) have made, And to be firm and patient, In pain (or suffering) And adversity, And throughout All periods of panic. Such are the people of truth, the God-fearing. Allah has clearly ordained humanitarian help in addition of Zakat (Tirmizi). In this Aayat Allah Ta'ala mentions zakat as well as other farms of charity of special occasion.

(b) “Allah Ta’ala says in Qur'an: “And spend of your substance in the cause of Allah, And makes not your own hands contribute to (your) destruction, But do good; for Allah loveth those who do good.”

(c) “By no means shall ye (you) Attain righteousness unless ye give (freely) of that which ye (you) low: and whatever ye give, Allah knowelh it well”

(d) “...And Paradise as wide as are there the heavens and the earth, prepared for those who ward off (evil; those who spend (of that which Allah has given then) in case and adversity.”

(e) “…Lo! Allah has bought from the believers their lives and their wealth because the Garden of paradise will be theirs.”

Besides the above Aayaat there are many other verses which one also related to the charity in the path of Allah Ta’ala, other than Zakat. Some Ahadith on this subject will now be cited here below:

“Allah says, “O son of Aadam! Spend in good works, I will spend on you” (Muslim) by Abu Hurairah. According to Jabir (RA): “Do not be greedy. This greed has destroyed earlier people” one another Hadith narrating by Abu Hurairah in Muslim Sharif: “One who gives in charity from his honest earning smoothing even like a date, then Allah who accepts clean and pure thing only will hold it in his right hand and Allah alone knows what it means. He than raise it as your raise a calf, until it is a big as a mountain.”

Another Hadith narrated by Anas (RA):

57. *Al Qur'an*, III (Al
“A Muslim who plants a tree or a former where a human being, bird or other creature feeds, then that will be *sadaqah* for him” (Muslim) In another *Hadith* “Whatever is stolen from that is (by Allah’s mercy) a *Sadaqa* (or alm)*. Besides these *Ahadith* the same more explain is *Hayatul Muslimeen* by Maulana Ashraf Ali Thanvi, for detail and more *Ahadith* read *Hayatul Muslimeen*.

Hadrat Abu Huraira (RA) narrates that Prophet Mohammed (PBUH) said:

“Giving to charity does not decrease your wealth” you many get a rise in salary or increased blessing or higher visitors.”  

Another *Hadith* narrated by Abu Hurairah (RA), there are seven things, the thawab of which continue ever after a person’s dead”.

1. One who taught Islamic religious education to other or donate such books to reader’s students etc.
2. One who built a water canal for irrigation.
3. One who dug a well.
4. One who planted a tree.
5. One who built a Masjid.
6. One who left a *Qurʾān* (as donation) to reader’s.
7. One whose (good) children pray for his for giveness (and for Allah’s blessing) after he is dead.  

All the narrations of *Qurʾān* and *Hadith* illustrate the tremendous importance and significance which *Deen* places on services to mankind. The narrations mention many individual act of service which is beneficial to others as well as to those who perform them.

**Fasting:**

Fasting during the month of *Ramadhan* is *Fardh* and a fourth grand pillar of Islam like *Salat*, *Zakat*. It is fundamental institution of Islam. *Sawm* or *Syam* is a technical term used for it in Islam which literally means to be rest. It has been so named because while observing fast one abstains from eating, drinking, and sexual intercourse from dawn to dusk. Fast creates piety and fear

---

of Allah. Rules and regulation, related to fasting (sawm) are discussed in Bihishti Zewar.63

The Qur‘ânShareef:

"O ye (you) who believe! Fasting is prescribed to you. As it was prescribed to those before you, that ye may learn self restraint.64

The importance of fasting is abundantly established by numerous narrations of Qur‘ânand Hadith. As it is clear from the narrations of the Qur‘ânand Hadith that of attaining salvation, Salaat, Zakat and Hajj are not sufficient. Experience proves that weakness in love and fear for Allah could be reminded by engaging in such acts which produce mahabbat (love) and azmat (respect, honour and awe). Thus weakness in one’s Imaan and love for Allah is strengthened. Allah’s fear and His love will make you very strong in your religion and bring about your revival and renaissance. The natural effect of fasting is to produces strength is One’s Deen. This effect is referred to in the same of the Ahadith discussed n Hayatul Muslimeen are as follows:

(1) Abu Hurairah (RA) narrates that Prophet Mohamed (PBUH) said: “Allah says:

“All (good) deeds of a person are his, but fasting is special to me (or for me)”

another Hadith, one who fasts obtains from food, drink and sex for Me”65

(2) One another hadith of Prophet Muhammad (PBUH) Fasting is a shield and a powerful fortress against Hell. Fasting is a shield of protection against internal (spiritual) diseases, viz. sins so to, it a protection against external sickness, i.e., physical illness. Fasting also prevents many diseases from ever eating etc.66

(3) Hadrat Abu Hurairah (RA) narrates that Prophet Muhammad (PBUH) said:

66. Ibid., p.682.
"There is Zakat or purification for everything and that for the body is fasting (or Roza or Saum)."  

(4) Another Hadith narrated by Hadrat Abu Hurirah that Prophet Muhammad (PBUH) said:

“Keep Fasting; you will remain healthy.” Health can be physical as well as spiritual.  

During the Ramadhan “Taraweeh” is an additional ibaadat, with the emphasis on recitation and listening of Qur’an. Here there are -several things in common with fasting, such as control or slight reduction in sleep due to Tarweeh prayers, repetition of ablution (or Wudu) and prayers, if one falls asleep in prostration (Sajdah) or in any pose that annuals ablution etc. Just like the control over eating and drinking during a fast. Only one who fears Allah and one who loves Allah can do then: fast in the day and Taraweeh in night.

Another special Ibaadat during the month of Ramadhan is Itikaaf (during the last 10 days). To retire to a mosque from a little before sunset on 20th of Ramadhan up to the sun set of 29th or 30th i.e. till the appearance of new moon is called Itiikaaf. It has great merit. Itikaaf is sunnah to stay confined day and night in the mosque (and away from home) during the last ten days of Ramadhan. If one person does it in a locality in a proper mosque then all are exempted. Women, if desirous of sitting in Itiikaaf, many retire to the place in their house which is fixed for usual offering of prayers. If one sits in Itikaaf, then for calls of nature or meals, he can move from that place. He should remain there for all the time and should also sleep there. He should remain engaged in recitation of Holy Qur’an, or offering Nafl prayers, and other prayers. For a woman, it is essential to give up Itikaaf in case of menses or after, birth discharge. It is also not permissible to embrace the husband or indulge in sexual intercourse during Itikaaf.

---

69. Ibid.
70. Ibid. p109
There are some *Ahadith* regarding the spiritual exercise *Taraweeh* and significance of *Itikaaf* are explain by Maulana Ashraf Ali Thanvi in his books, *Hayaatul Muslimeen* and *Bihishti Zewar*, read both books for detail and clearation of concept.

**Hajj (or Pilgrimage)**

The fifth and the last pillar of Islam is Hajj. It means to make up One's mind to visit the Holy Ka'ba. It is a duty of a Muslim to perform pilgrimage to the House of Allah once in life time if he possesses the means to undertake the journey of Makkah. Hajj is the *fardh* when the conditions therefore are found. He who has the means to perform Hajj and fails to do so, will be a sinner.\(^\text{72}\)

The Holy Qur'\'\'ansays:

"And Pilgrimage to the house is a duty to Allah for mankind, those who afford the journey, but as far one who disbelieves, (let him know that Allah stand not in need of any of His creatures.\(^\text{73}\)

Hajj is a demonstration of love of Allah. The flavour of love which permeates the act of Hajj distinguished it from other *Ibaadat*. Thus those who possess love for Allah and his prophet will perform Hajj. Even their love is deficient, it will be strengthened by their engagement is the act of love which belong to the *Ibadaat* of *Hajj*. The presence of love for Allah is the heart establishes one's *Deen* on a firm basis. Hajj is especially efficacious for strengthening one's *Deen*.

A *Hadith* narrated by Hadrat Aisha in Abu Dawood;

The going round of *Ka'bah* (making *tawaf*) and walk between *Safah* and *marwah* (making *sa'ee*) and the ceremonial throwing of little stone in Minah (at Jisma) are all three as remembrance of Allah.\(^\text{74}\)

The Holy Prophet has said, "One who goes on the pilgrimage of the house of Allah and in its course neither commits neither any sexual act nor any

\(^{72}\) *Ibid*, p.293.

\(^{73}\) *Al-Qur'an*, III (Al- *Imran*): 97, Eng. tr. by M. Pickthal d. p.70.

other sin, he returns from the journey as a newborn child.” One another saying regarding Hajj, “One who perform this sacred duty properly which is free from sins and defects, is rewarded with nothing less than paradise.\textsuperscript{75}

In the same way there are so many \textit{Ahadith} on the subject of Hajj it \textit{Siha- sitta} by different narrator. I am discussing few of them as below Abu Amamah (RA) narrated that Prophet Muhammad (PBUH) said:

“One who is not held back by some genuine need or excuse or by a tyrant rules and still does not go for the pilgrimage, it makes little difference whether he dies a Jew or a Christian”.\textsuperscript{76}

1. \textit{Hadrat} Ibn Abbas (RA) narrates that Prophet Muhammad (PBUH) said:

“One who intends to perform \textit{Hajj}, let him get over it soon and quickly”.\textsuperscript{77}

2. \textit{Hadrat} Abu Hurairah (RA) narrates that Prophet Muhammad (PBUH) said:

“Those who under take \textit{Hajj} or 'Uumarah are the guest of Allah. If they pray then Allah accepts their prayers, and if they beg Allah’s forgiveness then He forgives them.”\textsuperscript{78}

In the same way very great reward has been promised for performing, \textit{Umra} also. The Prophet Muhammad (PBUH) has said that both \textit{Hajj} and \textit{Umarah} absolve sins as a furnace purifies the iron. There is another act of \textit{Ibaadah} as well \textit{Hajj} and \textit{Umarah} is \textit{Ziyarrah} (visiting) of the auspicious \textit{Raudah} (Graves) of Prophet Muhammad (PBUH). The majority of ulama say that the visit to the gracious \textit{Raudha} of Nabi-e-Kareem (SAW) is \textit{Mustahab}. This act too is permeated with love. While \textit{Hajj} is love for Allah, \textit{Ziyaarah} of the \textit{Raudha} of is love for Rasulullah (Sallallahu alayhi wasallam). \textit{Hajj} produces progress in love for Allah and \textit{Ziyaarah} of the Holy \textit{Raudha} produces progress in the love of \textit{Rasulullah (Sallallahu alayhis wasallam)}\textsuperscript{79}

\textsuperscript{75} Maulana Ashraf Ali Thanvi, \textit{Bahisthi Zewar}, p.293.
\textsuperscript{76} Mishkat Sharif, Vol. II, \textit{op.cit.}, p.224.
\textsuperscript{77} Ibid., p.224.
\textsuperscript{78} Ibid., Vol. I, p.227.
\textsuperscript{79} Maulana Ashraf Ali Thanvi, \textit{Hayaat ul- Muslims}, p.117.
Sacrificing to Allah (Qurbani):

Qurbani or sacrificing animals during Eid al-Adha festival (in the Hajj festival) on those on whom zakat is compulsory Qurbani is an Ibadat of such tremendous significance that if it is not obligatory, one should endeavour to render it. This is in the memory of our father Ibrahim Alyhasslam (Abraham) who by the command of Allah nearly sacrificed his eldest and only son Ismail. There is great thawaab in even making Qurbani on behalf of one's naa-baligh (under age) children. Qurbani made on behalf of the dead is also very beneficial in that the thawaab reached dead.

Sacrificing of permitted animals in the way of Allah is an act of great credit. The Holy Prophet Mohammed (PBUH) is reported to have said that during its days (from 10th to 12th of Dhul Haj) no other thing is dearer to Allah than Qurbani and during these days this good act is better than all other virtues. Some Qur’anic Aayaat and Ahadith will be narrated in regard to this important Sacrifice.

Allah says in Qur’ân Majeed:

1. “So pray unto thy Lord, and Sacrifice.”

Let’s see now what the traditions say:

1. Hadrat Aa’ishah (RA) narrates that Prophet Muhammad (PBUH) said:

“Of all dead there is nothing more dear to Allah than sacrifice on the sacrifice day. The sacrificial animal will appear on the day of Qiyyamaah complete with horns, hair and hoof (for reward of every thing). One already reaches a special rank near Allah before the (first) drop of blood reaches the ground. Hence, do sacrifice with pleasures.”

This hadith states the following facts:

(a) The greatest act of Ibaada during the days of sacrifice is to make Qurbaani of animals.

---

80 Ibid., p. 119.
(b) The full reward of the scarified will be obtained in Qiyamah. Thawab will be obtained for every hair on its body and for every drop of blood in its body.

(c) The act of Qurbaani is to Allah that it is accepted immediately the act is rendered even before the first drop of blood reaches the earth.

Another Hadith narrated by Hadrat Abu Huraira (RA) that the Holy Prophet Muhammad (PBUH) is reported “One who is by the means but does not render the Qurbaani, should not come to our place of Eid Salah.”

Hadrat Jabir (RA) narrates that prophet Muhammad (PBUH) said: The Holy Prophet sacrificed a cow in Hajj on behalf of his wives (and in another tradition: one behalf of lady Aaisha a cow). 84

The Holy Prophet Muhammad (PBUH) is reported to have said that: “Fatten your animals (of sacrifice feed then well), for they will be your mounts on the Siraat (the bridge over Jahannum).

The above hadith has two interpretations:

1. The animals will become the mounts on which people will safely cross over Siraat. If a number of animals were sacrificed by a single person he will receive in return a wonderful and strong animal of the greatest swiftness. The mounts may also be changed at various stages in the journey across the Siraat.

2. The second interpretation is that by the virtue of the barkat and thawaab of having made qurbaani, Ones crossing over the siraat will be swift and is great comfort.

**Rights of Muslims:**

Allah says:

“O ye who believe! Let not some man among you laugh at others: I may be that the (latter) are better than the (former). Nor let some women laugh at others’ It may be that the (latter) are better than the (former); Nor defame nor be sarcastic to each other, Nor call each other by (offensive) nicknames: Ill seeming is a name Connoting wickedness, (To be used of one) After he has believed: And those

---

who do not desist are (indeed) doing wrong. O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other, Nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead Brother? Nay, ye would abhor it... But fear Allah: For Allah is Oft-Returning Most Merciful.”

After this Aayat of Qur’ânMajeed Maulana Ashraf Ali Thanvi explain some Ahadith of different narrators in Hayaatul Muslemeen.

“It is big sin to rebuke a Muslim (without cause) and so fight with him (without cause) is (almost) “kufr” (or apostasy)”, “A back bites will not enter jannat (paradise) without being punished (Bukhari Sharif). Another Hadith of Prophet Mohammed (PBUH) reported “when you find a person who looks at the faults of other consider himself without any fault complaining that the people are losing and going to hell then (rest assured) that he is the most lost (since he considers Muslims as inferior and is himself proud.”

Hadrat Hudaifah (RA) narrates that Prophet Muhammad (PBUH) said: “A back biter will not enter paradise without being punished.”

Hadrat Abu Hurairah (RA) narrates that the Prophet Muhammad (PBUH) said:

“Do you know what gheebat (back biting) is”? The companions replied, “Allah and his Prophet know bits? The Prophet then told then, (It is back biting) to talk about your brother (in faith) is such a way that (if he know) he would not like it.” They asked, “what, if it is true (that the brother has the weakness)? The Prophet replied, “If it is true (who you say) then it is back biting and if not then slandering.”

Hadrat Abu Ayyub Ansari (RA) narrates that Prophet Muhammad (PBUH) said: “It is not allowed for any one to break all relations with his brother (if faith) longer than three days such a meanness that they look in different directions (to avoid each other when they meet the Better of the two is one who salutes first.”

86. Sahih Muslim Vol2 op.cit., p.1648.
87. Ibid., p.1641.
88. Ibid., p.1628