

SCATTERED  
PEARLS  
*of*  
HAZRAT MOULANA  
ASHRAF ALI THANWI رَحْمَةُ اللَّهِ

~ & BRIEF BIOGRAPHY ~

*Published by:*

Madrasah Ta'leemuddeen, Isipingo Beach, Durban, South Africa

## **No Copyright (a)**

Open permission is granted for reprinting this book provided it is without any alterations. A humble appeal is directed to the readers to offer suggestions, corrections, etc. to improve the quality of this publication in the future. May Allah تبارك وتعالى reward you for this.

The author, editors and typesetters humbly request your duas for them, their parents, families, Mashaayikh and Asaatizah.

Compiled by: Mufti Zakariyya Makada

### **Published by:**

Madrasah Ta'leemuddeen

4 Third Avenue

P.O. Box 26393

Isipingo Beach

4115

South Africa

Tel: (+27) 31 902 9818

E-mail: [info@ihyaauddeen.co.za](mailto:info@ihyaauddeen.co.za)

Websites:

<http://alhaadi.org.za>

<http://ihyaauddeen.co.za>

<http://muftionline.co.za>

<http://whatisislam.co.za>

<http://ihyaaussunnah.com>

First Edition: Sha'baan 1442 / April 2021

Second Edition: Rajab 1446 / January 2025

# CONTENTS

FOREWORD .....	1
BIOGRAPHY.....	3
ADHERENCE TO THE SHARI'AH AND SUNNAH .....	6
Performing Salaah with Jamaat .....	6
Not Causing Inconvenience to People While Performing Salaah ...	7
Exercising Caution when Communicating with Women .....	7
Adopting These Principles is a Means of Maintaining a Good Relationship Between Spouses .....	8
Istiqamat (punctuality).....	9
Respecting His Ustaad and Completing His Ma'mool of Writing..	10
Humility .....	10
Desiring to Sit with the Simple and Poor Class People.....	11
Being Considerate to His Nephew.....	11
Being Considerate to Another Person's Servant .....	12
Being Considerate to His Brothers.....	13
Not Causing Inconvenience to Others.....	14
Ensuring that Household Items are Put in Their Correct Places After Use .....	15
Not Placing a Burden on the Host.....	15
Only Taking One Person to the Home of the Host.....	16

Safeguarding the Deen of People .....	17
Paying the Porters a Fair Fee .....	18
Paying the Baggage Fee .....	19
Paying for Excess Luggage .....	19
Paying for the Train Ticket.....	21
The Railway Conductors Having Respect for Hazrat Moulana Thanwi رحمہ اللہ on Account of His Honesty .....	22
Not Wasting the Musjid Water .....	23
THE RAMADHAAN OF HAZRAT MOULANA THANWI رحمہ اللہ .....	24
Taraaweesh .....	24
Reciting with Tajweed .....	25
Close Attachment to the Quraan Majeed.....	25
Reciting Durood Shareef in the Pause between the Four Rakaats of Taraweesh .....	26
Maghrib and Iftaar .....	26
Not Eating a Heavy Iftaar so that Heaviness is Not Experienced in Taraweesh .....	27
Tahajjud, Fajr and the Morning .....	27
Entire Day and Night Spent in the Service of Deen In and Out of Ramadhaan.....	28
Sitting in I'tikaaf.....	29
ISLAM – THE GREATEST FAVOUR OF ALLAH تبارک و تعالیٰ .....	30
Islam – The Greatest Favour and The Path to Salvation .....	30
Islam – The Source of All Goodness .....	31
The Basis and Objective of Unity in Islam .....	32

Steadfastness on Islam - The Secret to True Happiness and Fulfilment .....	33
<b>STRENGTHENING ONE'S RELATIONSHIP WITH ALLAH تَبَارَكَ وَتَعَالَى ... 35</b>	
Having a Good Opinion of Allah تَبَارَكَ وَتَعَالَى .....	35
Allah تَبَارَكَ وَتَعَالَى Looks for an Excuse to Forgive .....	35
Allah تَبَارَكَ وَتَعَالَى Deals with His Servant in Accordance to the Servant's Expectation of Him.....	36
The Basis of Everything is the Pleasure of Allah تَبَارَكَ وَتَعَالَى .....	37
The Vital Ingredient of Love .....	38
Inculcating the Love of Allah تَبَارَكَ وَتَعَالَى .....	38
Understanding that Everything Happens with the Will of Allah تَبَارَكَ وَتَعَالَى .....	39
<b>OBEDIENCE TO ALLAH تَبَارَكَ وَتَعَالَى..... 41</b>	
Gaining Rulership in the Earth.....	41
Revival of Islam.....	42
Obedience to the Command of Shari'ah .....	42
The Sign of Perfection in Man.....	43
Being Blessed with The Divine Assistance of Allah تَبَارَكَ وَتَعَالَى .....	45
<b>ADHERENCE TO THE MUBAARAK SUNNAH OF RASULULLAH صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ..... 46</b>	
The Sahaabah's رَضِيَ اللَّهُ عَنْهُمْ Adherence to the Sunnah .....	46
Worshipping Allah تَبَارَكَ وَتَعَالَى 24/7 through the Sunnah.....	47
Upholding the Complete Sunnah in All Aspects of One's Life.....	49
The Reasoning of Man Should Always Remain Subject to Wahi...49	
The Sunnah of Exchanging Gifts .....	50

SHUKR – BEING GRATEFUL FOR THE BOUNTIES OF ALLAH تَبَارَكَ وَتَعَالَى	52
Shukr - The Right of Allah تَبَارَكَ وَتَعَالَى .....	52
The Method to Acquire the Recognition of Allah تَبَارَكَ وَتَعَالَى .....	54
The Way to Inculcate Gratitude .....	54
Appreciating the Bounties and Favours of Allah تَبَارَكَ وَتَعَالَى .....	55
Being Appreciative to Allah تَبَارَكَ وَتَعَالَى for the Bounty of Sustenance	57
IKHLAAS – SINCERITY .....	58
The Mindset of a Believer.....	58
Keeping the Rewards of the Hereafter in Mind.....	58
TAWAKKUL – RELIANCE ON ALLAH تَبَارَكَ وَتَعَالَى .....	60
Every Person is Perpetually Dependent on Allah تَبَارَكَ وَتَعَالَى .....	60
Placing One’s Trust and Reliance upon Allah تَبَارَكَ وَتَعَالَى Alone.....	60
The Best Solution for All Types of Problems and Anxieties .....	61
Moulana Rashid Ahmad Gangohi’s رَحْمَةُ اللَّهِ Level of Independence	61
ZUHD – ABSTINENCE FROM WORLDLY PLEASURES .....	63
The True Meaning of Zuhd (Abstinence from Worldly Pleasures)	63
Making the Hereafter the Goal .....	65
SALAAH .....	67
Remedy to become Punctual upon Salaah .....	67
The Importance of Punctuality on Salaah .....	68
Performing the Sunnat Salaah in the Musjid.....	69
DUA.....	70
The Power of Dua.....	70
Dua and the Two Types of Needs of Man.....	71
Turning to Allah تَبَارَكَ وَتَعَالَى in Dua with Complete Conviction .....	72

The Special Dua of Imaam Abu Hanifah رَحْمَةُ اللَّهِ .....73	73
ZIKR..... 75	75
Engaging in Excessive Zikr without Reforming One’s Actions ....75	75
Prerequisite of Deriving Full Benefit from Zikr.....76	76
What to Focus on When Making Zikr? .....76	76
ACQUIRING DEEN FROM AUTHENTIC SOURCES..... 78	78
Being Committed to a Mazhab and Following Authentic Fatwas .78	78
Acquiring the True Understanding of Deen in the Company of the Ahlullah.....79	79
Gaining a Sound Understanding in Deen.....80	80
Avoiding the Talks and Writings of Irreligious People .....81	81
ISTIQAAMAH - STEADFASTNESS..... 82	82
The Value of Istiqaamah.....82	82
Making the Most of Our Time.....82	82
The Importance of Adhering to a Timetable.....84	84
Not Finding the Desired Level of Motivation in One’s Ibaadah ....84	84
Three Golden Points in the Path of Progress .....85	85
Creating an Environment of Commitment to Deen.....86	86
The Method to Save Oneself from Sins .....87	87
ADAB AND RESPECT ..... 88	88
The Meaning of Adab .....88	88
How Will One Determine Adab in Deen? .....88	88
The Adab of Imaam Abu Hanifah رَحْمَةُ اللَّهِ .....90	90
Acquiring Perfection in Deen is Dependent on Adab .....90	90
The Adab and Respect which Deen Deserves from a Believer.....91	91

The Preservation of Deen lies in Recognizing the Salafus Saaliheen and Showing Utmost Respect to them.....	91
Etiquette Revolves Around the General Practice of Society.....	92
ACQUIRING NISBAT.....	93
The Way to Acquire Nisbat - A Special Connection of Love with Allah ﷻ.....	93
Acquiring the Greatest Bounty – Nisbat (the love of Allah ﷻ).....	94
FOLLOWING THE SHAIKH.....	95
The Need for a Spiritual Guide in Self-Reformation .....	95
The Three Essential Requirements for One to Benefit from the Shaikh.....	95
Adopting a Stern and Hard Approach when Correcting People ...	96
The Basis of Acquiring Righteousness .....	98
The Criteria when selecting a Shaikh.....	98
The Formula to Protect One’s Deen and Imaan .....	100
The Effective Approach when Treating Spiritual Maladies.....	101
ISLAAH-E-NAFS (SELF-REFORMATION) .....	103
The Essence of the Path of Self-Reformation.....	103
The Difference between Jihaad of the Nafs and Jihaad against the Enemy .....	104
Ignoring the Whispers of Shaitaan .....	105
Concern for Reforming One’s Life.....	105
Listening to Discourses with the Intention of Reforming Oneself.....	106
Lectures Alone are Insufficient .....	107



Being More Concerned of One's Reformation than the Reformation of Others.....	107
Being Concerned of Improving Your Actions .....	108
The True Sign of Perfection .....	108
Imposing Some Penalty Upon the Nafs.....	109
FOLLOWING THE AHLULLAH AND OUR PIOUS PREDECESSORS111	
Remaining in the Company of the Ahlullah (The Friends of Allah (تَبَارَكَ وَتَعَالَى) .....	111
Referring to One's Seniors .....	112
Adopting Adab and a Respectful Attitude when Correcting a Senior .....	112
Valuing the Company of the Ahlullah.....	114
The Outcome of Serving the Pious Servants of Allah (تَبَارَكَ وَتَعَالَى).....	114
Not Causing any Inconvenience to One's Seniors .....	115
Bringing Comfort to One's Seniors .....	115
THE HARM OF SHOWING DISRESPECT TO THE AHLULLAH .... 117	
Objecting Against the Ahlullah (The Friends of Allah (تَبَارَكَ وَتَعَالَى) ...	117
Not Judging Between the Ahlullah .....	118
Keeping a Clean Heart when Dealing with the Ulama and Pious	118
The Remedy for Entertaining Evil Thoughts Regarding People .	119
Keeping the Heart Pure at all Times.....	120
SAFEGUARDING ONE'S DEEN..... 121	
Caution in Associating with People .....	121
Salvation in Seclusion.....	121
Constantly Remaining Vigilant of the Nafs.....	122

An Effective Method for Leaving out Sins .....	123
Refraining from Futile Activities .....	124
Saving Oneself from Idle Conversation.....	124
Involvement in Sins .....	125
Fearing the Evil of the Nafs.....	125
A Muslim's Relationship with Non-Muslim Rulers .....	125
Refraining from Samaa' .....	126
NIKAAH .....	128
The Blessings of a Simple Nikaah which is Conducted in Accordance to the Sunnah.....	128
Who should we get our Daughter Married to? .....	129
Maintaining a Balance after Marriage .....	131
Husbands Should Appreciate Their Wives .....	131
Making Salaam when Entering the Home .....	132
Allah تَبَارَكَ وَتَعَالَى Interceding on Behalf of Women in the Quraan Majeed .....	133
UPBRINGING OF CHILDREN.....	135
Moulding the Character in Childhood .....	135
An Important Principle in the Upbringing of Children .....	135
The Ill-Effects of Haraam Impact Upon One's Family and Children	136
MU'AAMALAAT (BUSINESS TRANSACTIONS AND DEALINGS)....	138
Upholding the Laws of Shari'ah in One's Business.....	138
The Mindset of a Believer in regard to Sustenance .....	139
Exercising Precaution in Monetary Affairs .....	141
Refraining from Haraam Wealth.....	141

Doubtful Wealth.....	142
The Benefit of Recording a Transaction or Asking for a Receipt when Dealing.....	143
Illegally Travelling without Purchasing a Ticket .....	144
Do Not Look Down at the Worker .....	145
The Reality of Barakah.....	145
A Solution at the Time of Financial Crisis .....	146
The Outcome of Interest Money .....	147
Honesty in Business Dealings is the Hallmark of a Believer.....	148
GOOD CHARACTER.....	151
The Basis of Good Character Should Only be Deen .....	151
A Wrong Notion Regarding the Meaning of Good Character .....	152
Remaining within the Limits of Shari’ah without Hurting People.....	153
Ascertaining and Verifying Information .....	155
MU’AASHARAAT (SOCIAL ETIQUETTES).....	156
The Sublime Etiquettes of Islam.....	156
The Islamic Etiquette at the time of Meals.....	157
Returning People’s Items after Use .....	157
Learning How to Conduct among People .....	159
Adopting Moderation in One’s Conduct .....	159
Thinking Before Carrying Out any Action.....	160
The Need for Adopting Moderation in Friendship and Enmity .....	160
Associating with the Wealthy and Poor.....	161
The Great Importance of Fulfilling People’s Rights .....	162

DEALING WITH THE CREATION .....	163
Descending to the Level of People .....	163
Showing Kindness and Compassion to the Creation .....	163
Assisting the Ummah at the Time of Need.....	164
Giving Deeni Concession is a Mercy to Mankind.....	165
Refraining from Causing Harm to People.....	165
OBSERVING PURDAH.....	167
A Praiseworthy Quality in Women .....	167
The Serious Consequences of Abandoning Purdah.....	168
The Degeneration of Hayaa.....	170
STRIVING FOR DEEN .....	171
The System of Allah تَبَارَكَ وَتَعَالَى .....	171
The Deception of Shaitaan .....	171
Imparting the Knowledge of Deen.....	172
True Victory is in Earning the Pleasure of Allah تَبَارَكَ وَتَعَالَى .....	173
The Secret behind the Success of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ.....	173
EXERCISING PATIENCE THROUGH TRIALS AND ADVERSITIES.....	176
Six Important Points for those in Difficulty.....	176
Making Progress through remaining Patient at the Time of Adversities .....	177
The Formula to Remove Depression and Grief .....	178
Being Patient at the Time of Sickness .....	179
Engaging in Durood at the Time of an Epidemic.....	180
The Gauge to Determine whether a Favour is a Blessing or a Trial.....	181

DESTRUCTIVE QUALITIES .....	183
The Effect of Sins on the Heart.....	183
Ingratitude.....	184
Backbiting.....	185
Lustful Glances.....	186
Ill Opinions of People .....	186
Greed .....	187
The Remedy for Anger.....	188
PRIDE .....	189
The Pride of Abu Jahl .....	189
The Remedy for Pride .....	190
The Most Despised and Abhorrent Action is Pride .....	190
The Method to Gain Acceptance in the Sight of Allah تَبَارَكَ وَتَعَالَى ....	191



## FOREWORD

Rasulullah ﷺ is reported to have said: “Fear the intelligence of a mu’min, for verily he sees with the noor of Allah تَبَارَكَ وَتَعَالَى” (*Sunan Tirmizi* #3127).

The “mu’min” referred to in the above Hadith is a true mu’min – one who is obedient to his Rabb and has recognised his Creator and Sustainer, he is a person of true knowledge and taqwa, he has adorned himself with the akhlaaq of Rasulullah ﷺ and his entire life is an embodiment of the sunnah and, in short, he sincerely fulfils the rights of Allah تَبَارَكَ وَتَعَالَى as well as the servants of Allah تَبَارَكَ وَتَعَالَى.

Personalities blessed with the above-mentioned qualities see with the noor of Allah تَبَارَكَ وَتَعَالَى and also speak with the tawfeeq (ability) from Allah تَبَارَكَ وَتَعَالَى. While they are not infallible, their words and statements are almost all the time a reflection of the lessons of the Quraan Majeed and Hadith and their actions are a practical demonstration and application of the Shari’ah and sunnah. Thus, their statements illuminate the heart and provide guidance.

Among the greatest benefits of sincerely reading about their lives and studying their works and statements is that one is imbued with great himmat (courage). Stony hearts are melted and weak hearts

are strengthened. Laziness gradually dissipates and the zeal for engaging in ibaadah and refraining from every sin is instilled.

One is propelled towards emulating them in their sacrifices for Deen and in becoming the true flag-bearers of Islam. Their lives and words inspire one to strive for improvement and betterment in every facet of life, including ibaadaat, mu'aamalaat (monetary dealings), mu'aasharaat (social life) or akhlaaq (character).

There were numerous personalities of this calibre in every era. Among the giants of the recent past was Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ.

The legacy of this personality speaks for itself. A short biography of this personality has been included in this book, and certain incidents from his life have also been mentioned which give a glimpse at his firm adherence to the mubaarak sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in all facets of life.

Every third week, some of the selected statements of Hazrat Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ were posted on the Ihyaauddeen and Alhaadi websites. This book is a compilation of all the statements posted to date on the website.

May Allah تَبَارَكَ وَتَعَالَى accept this great effort and make it a means of tremendous benefit for the Ummah. Aameen.

***(Moulana) Muhammad Ilyas Patel***



# BIOGRAPHY

From among the giants of the recent past was Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ. Hazrat Thanwi رَحْمَةُ اللَّهِ spent his entire life serving Deen. He was amongst the great Ulama and luminaries of this Ummah.

## Birth and Upbringing

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ was born in the village of Thanabhowan in 1280 AH. He had lost his mother at a young age and was thus raised by his father.

Allah تَبَارَكَ وَتَعَالَى had blessed Hazrat Moulana Thanwi رَحْمَةُ اللَّهِ with piety from a young age. Hence, it is mentioned that when he was just twelve years old, he was already punctual on performing tahajjud salaah.

## Teaching in Khanpur and Propagating the Knowledge of Deen

After qualifying, he spent approximately fourteen years in Khanpur, India, teaching, writing and propagating the knowledge of Deen to the people. During this period, thousands of students quenched their thirst at the feet of this “ocean of knowledge”.

In the year 1315 A.H., Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ left Khanpur and on the advice of his spiritual mentor, Haaji Imdaadullah رَحْمَةُ اللهِ, settled in Thana Bawan where he devoted most of his time imparting spiritual benefit to the masses.

### Authoring Many Books in Various Sciences of Deen

Hazrat Moulana رَحْمَةُ اللهِ was greatly talented and authored many books in nearly every science of Deen. The total number of books that Hazrat Moulana رَحْمَةُ اللهِ authored in the various sciences of Deen is said to be over a thousand. It is for this reason that he has received and been honoured with the titles ‘Hakeemul Ummat’ and ‘Mujaddid-e-Millat’.

Many books in the field of Hadith were prepared under his guidance and supervision, such as the masterpiece “I’laa-us Sunan” which was prepared to explain the proofs of the Hanafi mazhab.

Two of Hazrat Moulana’s رَحْمَةُ اللهِ famous books, “Behishti Zewar” and “Munajaat-e-Maqbool”, are found in many Muslim homes. His Tafseer “Bayaanul Quraan” is a Tafseer which is unparalleled.

Hazrat Moulana Anwar Shah Kashmiri رَحْمَةُ اللهِ, who was famously known as the walking library on account of his photographic memory and the vast ocean of knowledge that he possessed, bore testimony to the excellence of Bayaanul Quraan.

Although Hazrat Moulana رَحْمَةُ اللهِ wrote such a large number of books, he did not earn a cent from them. All his work was solely for the pleasure of Allah تَبَارَكَ وَتَعَالَى.

## Giving Deeni Guidance to the Ummah for Centuries

Out of gratitude to Allah تَبَارَكَ وَتَعَالَى for the khidmat of Deen that Allah تَبَارَكَ وَتَعَالَى had taken from him, Hazrat Moulana رَحْمَةُ اللَّهِ used to say, “Alhamdulillah, all the necessary work has been done. The path towards Deen has been cleared for centuries. Insha-Allah, my books, discourses and advices will be of assistance in Deeni matters for future generations.”

## Demise

Hazrat Thanwi رَحْمَةُ اللَّهِ passed away in Thanabhowan at the age of 83 on 16 Rajab 1362 AH (20<sup>th</sup> July 1943) and is buried in the cemetery of Thanabhowan.

# ADHERENCE TO THE SHARI'AH AND SUNNAH

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ was very particular about upholding the laws of Shari'ah and following the mubaarak sunnah of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in every department of his life.

It was this special quality that was the apparent reason for Allah تَبَارَكَ وَتَعَالَى blessing him with universal acceptance and granting him progress in every field of deen.

We will next mention various incidents of his life that highlight the great importance and significance he attached to upholding the laws of Shari'ah and following the mubaarak sunnah of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in every branch of deen and dunya.

## PERFORMING SALAAH WITH JAMAAT

Hazrat Moulana Thanwi رَحْمَةُ اللهِ was very particular about performing all his salaah with jamaat in the masjid. Even during safar (while traveling), Hazrat Moulana Thanwi رَحْمَةُ اللهِ ensured that he performed all his salaah with jamaat on time.

When traveling by train, Hazrat Thanwi رَحْمَةُ اللهِ would perform the salaah with jamaat in such a manner that the other people in the train would not be inconvenienced.

## NOT CAUSING INCONVENIENCE TO PEOPLE WHILE PERFORMING SALAAH

To avoid causing inconvenience to people, Hazrat Thanwi رَحْمَةُ اللهِ would tell the musallis to perform their salaah with jamaat in his compartment, as generally, there would be space available in his compartment.

At times, when there was a need to hasten during the journey, then Hazrat Thanwi رَحْمَةُ اللهِ would practice on the concession for a musaafir to omit the sunnah mu'akkadah salaah (besides the sunnah mu'akkadah of fajr).

In this regard, Hazrat Thanwi رَحْمَةُ اللهِ mentioned, “While on a journey, the position of the sunnah salaah becomes that of nafl. Hence, when there is a need while traveling, it is permissible to omit performing the sunnah salaah.

“In fact, to not practice on the concession which the Shari’ah has granted, when one has the need to do so, is to unnecessarily impose difficulty upon oneself. To some extent, this is also a form of ingratitude to Allah تَبَارَكَ وَتَعَالَى (for one not accepting the concession which Allah تَبَارَكَ وَتَعَالَى had blessed him with).” (*Seerat-e-Ashraf* 1/215-216)

## EXERCISING CAUTION WHEN COMMUNICATING WITH WOMEN

Observing purdah with women and exercising caution when communicating with them is a great means of saving oneself from sins and fitnahs. Hence, Hazrat Moulana Ashraf Ali Thanwi

## SCATTERED PEARLS

رحمۃ اللہ would exercise extreme caution when communicating with women.

Hazrat Thanwi رحمۃ اللہ would emphasize that if any woman wished to write a letter to him to enquire regarding some deeni mas'alah or to seek advice, then in the case where the woman was married, it was necessary for her to first show the letter to her husband and get him to sign it before sending it.

In the case where the woman was not married, then Hazrat Thanwi رحمۃ اللہ would instruct that she get one of her mahrams to sign the letter. If a woman was married, then Hazrat Thanwi رحمۃ اللہ would not accept the signature of any mahram besides her husband.

One of the reasons for Hazrat Thanwi رحمۃ اللہ adopting this principle was so that if there is a misunderstanding between the husband and wife later on, then the letter which she wrote should not become a means of creating misunderstanding in the nikaah and the husband becoming displeased with his wife for writing to Hazrat Thanwi رحمۃ اللہ.

## ADOPTING THESE PRINCIPLES IS A MEANS OF MAINTAINING A GOOD RELATIONSHIP BETWEEN SPOUSES

In this regard, Hazrat Thanwi رحمۃ اللہ said, "I regard it to be more important for me to assist the husband and wife to maintain a good relationship between themselves, than for me to respond to her queries (in the case where the husband is unhappy with his

wife writing a letter as this can create doubts and misunderstanding in the nikaah).”

Similarly, Hazrat Thanwi رَحْمَةُ اللَّهِ disapproved of women traveling for the purpose of taking bay’at (pledging allegiance) to him. Instead, Hazrat Thanwi رَحْمَةُ اللَّهِ preferred that women take bay’at to him via a letter.

If any woman arrived in Thanabhowan on her own without her mahram and wished to take bay’at, then Hazrat Thanwi رَحْمَةُ اللَّهِ would not give her bay’at until her mahram was present with her. (*Seerat-e-Ashraf* 1/314-315)

## ISTIQAAMAT (PUNCTUALITY)

Istiqamat (punctuality) on one’s ma’moolaat (i.e. daily devotional practices) is extremely important for one to progress and acquire barakah in one’s efforts.

Hence, it is important for one to stipulate a special time every day for each work that one wishes to fulfil. Hazrat Thanwi رَحْمَةُ اللَّهِ would endeavour to always remain punctual on his ma’moolaat.

On one occasion, Hazrat Shaikhul Hind, Moulana Mahmoodul Hasan رَحْمَةُ اللَّهِ, arrived at the home of Hazrat Moulana Thanwi رَحْمَةُ اللَّهِ as his guest. Hazrat Sheikhul Hind رَحْمَةُ اللَّهِ was among the ustaads of Hazrat Thanwi رَحْمَةُ اللَّهِ.

## RESPECTING HIS USTAAD AND COMPLETING HIS MA'MOOL OF WRITING

Hazrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ made all the arrangements for his ustad and ensured that he was comfortable. Thereafter, when the stipulated time arrived when Hazrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ would carry out his writing work, he went to his ustad and respectfully said, “Hazrat! Generally, I carry out some writing work at this time. If you permit, I will go and write for a short while and will thereafter return and remain in your company.”

Hazrat Shaikhul Hind رَحْمَةُ اللهِ عَلَيْهِ was extremely pleased with the punctuality of Hazrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ on his ma'mool and immediately permitted him to go saying, “Definitely! Go and carry out your writing work! I should not become the means for your work being affected!”

Though the heart of Hazrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ was not in his writing work on that occasion, due to his beloved ustad being present, he still went and wrote for a short while to ensure that he did not lose the barakah of istiqamat.

After writing for just a few moments, he returned and spent time with Hazrat Shaikhul Hind رَحْمَةُ اللهِ عَلَيْهِ. (*Seerat-e-Ashraf* 1/359-360)

## HUMILITY

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ عَلَيْهِ was blessed with a temperament of extreme humility.

After becoming well-known and renowned among people, his younger brother, Munshi Akbar Ali, once said to him, “You are



now regarded as a great aalim among people and have become quite famous. You are no longer viewed as a normal person in the sight of people. Thus, I feel that when you are traveling, you should at least sit in the second-class compartment of the train instead of the third class.”

## DESIRING TO SIT WITH THE SIMPLE AND POOR CLASS PEOPLE

Hearing this, Hazrat Thanwi رَحْمَةُ اللَّهِ replied, “What can I do? It is against my temperament to travel in the first and second class. When traveling by train, I feel comfortable to sit with the simple and poor people such as the toilet cleaner and skin tanner. Why should I worry about image? A few days after passing away, just as the toilet cleaner and skin tanner will turn to dust, I also will turn to dust.” (*Seerat-e-Ashraf* 1/322-333)

## BEING CONSIDERATE TO HIS NEPHEW

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

Who could be more under my authority than Moulana Shabbeer Ali? He is my nephew, and he has remained with me from his childhood.

However, despite the close relationship we enjoy among ourselves, I show him such consideration that if I need to speak to him, I do not call for him and expect him to come to me, as it is possible that he may be engaged in some important work. Instead, I myself wake up and go to him.

## SCATTERED PEARLS

In fact, I even go to this extent that if he comes to me for some need that he has, and at the same time, I also need to speak to him for some work of mine, then I do not make any mention of my work at that time and do not speak to him about it. Rather, I wait for him to complete speaking to me and return to his place, and only then will I go to him and speak to him regarding the work I require.

By me conducting in this manner, my nephew feels comfortable and free to come and speak to me at any time. He does not have any fear or apprehension that if he comes to speak to me, then I may unexpectedly burden him with some work or responsibility of mine. (*Seerat-e-Ashraf* 1/373)

## BEING CONSIDERATE TO ANOTHER PERSON'S SERVANT

Khaajah Azeezul Hasan رَحْمَةُ اللَّهِ writes the following:

On one occasion, I invited Hazrat Moulana Thanwi رَحْمَةُ اللَّهِ to my home for a meal. While we were partaking of the meal, one of Hazrat Thanwi's رَحْمَةُ اللَّهِ relatives addressed the servant and asked him for water saying, "Bring me water!"

As soon as he heard this, Hazrat Thanwi رَحْمَةُ اللَّهِ corrected him and said, "You should not address the servant of the host in such an authoritative tone and ask for water. Rather, you should address him politely and say, 'Please can you bring me a little water?'" (*Seerat-e-Ashraf* 1/374)

## BEING CONSIDERATE TO HIS BROTHERS

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

With the grace of Allah تَبَارَكَ وَتَعَالَى, I enjoy such a good relationship with my brothers that such a relationship is seldom seen between brothers.

The reason for us enjoying such a good relationship with each other is that we are all separate from one another. In this manner, no brother is made to bear the burden of another brother.

In fact, I even go to this extent in showing consideration to my brothers that I avoid borrowing any items from them. Rather, if the item is such that it can be hired or rented out then I hire or rent it from them.

Hence, before the railway line was developed, whenever I needed to use my brother's car, I would hire it from him.

The benefit of me doing this was that if he ever needed to use his car at the time when I wanted to use it, then he would not find it difficult to clearly say to me, "The car is not available at this time."

The reason why he was able to clearly decline my request is that he understood that by doing so, I would not suffer any loss (as just as I was hiring from him, I could hire from another person). If I was borrowing the car from him, then he would not be able to clearly decline in this manner and he would feel burdened and reluctant.

## SCATTERED PEARLS

In the same way, I never take any work from my brother's servants as I do not wish this to lead to ill-feelings being created in the heart. In fact, I never even used fire wood from my brother's home – even though fire wood is something of very little value.

On one occasion, when my brother had a lot of extra fire wood, I ensured that I paid him and then took it from him. The reason for me doing this is that I did not wish to create the habit of taking things from him for free. If today I took fire wood for free, then tomorrow it will be onions, and the following day it will be vegetables, and this will continue (and may eventually lead to ill feelings). (*Seerat-e-Ashraf* 1/374-375)

## NOT CAUSING INCONVENIENCE TO OTHERS

On one occasion, a certain ghair-muqallid (a person who does not follow a mazhab) came to Hazrat Moulana Thanwi رَحْمَةُ اللَّهِ for some work. On returning from Thanabhowan, he mentioned the following to one of his acquaintances:

“We only claim to follow and practise on the sunnah. True practise on the sunnah and emulation of the sunnah is what I saw there, in Thanabhowan.

“I observed that when Hazrat Thanwi رَحْمَةُ اللَّهِ required a certain kitaab from the library, then he personally went to the library and fetched the kitaab. He did not ask anyone else to go to the library to fetch it for him. He personally fulfilled his task and did not cause any inconvenience to others.”

## ENSURING THAT HOUSEHOLD ITEMS ARE PUT IN THEIR CORRECT PLACES AFTER USE

Hazrat Thanwi رَحْمَةُ اللَّهِ himself mentions, “Whenever I take a household item to use, then after I have completed using it, I ensure that I leave it back in its place. The reason is so that if any other person needs to use this item, then they will find it easily and will not have to undergo the inconvenience of searching for it.

“Similarly, before going to bed at night, I fill a utensil with water and keep it aside so that if I require any water during the night, the water will be readily available. Thereafter, if I use the water during the night, then I refill the utensil and return it to its designated place so that if any other person requires the water, they will find the utensil full and will not have to fill it before using it.” (*Seerat-e-Ashraf* 1/372-373)

## NOT PLACING A BURDEN ON THE HOST

The teaching of the Hadith of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is that there are certain rights which the guest has over the host, and likewise, there are certain rights that the host has over the guest. Similarly, there are certain important etiquettes that each should observe in respect to the other.

It is important for one to learn and understand these rights and etiquettes so that each person can fulfill the rights of the next without causing him any inconvenience.

Hazrat Moulana Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ was very particular in this regard and ensured that he did not become the means for the host undergoing any type of hardship and difficulty.

### ONLY TAKING ONE PERSON TO THE HOME OF THE HOST

When Hazrat Moulana Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ would travel and was being hosted at anyone's home, he would only take one person with him as his companion on the journey.

Explaining the reason why he would do this, Hazrat Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ mentioned, "It is my habit that when I travel, then I only take one person as my companion, and I inform the host, in advance, that I have a companion with me.

"The reason for me doing this is so that the host will be free (and not feel burdened), as he will only have myself and one other person to see to."

At times, while traveling, certain people would see Hazrat Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ, and out of love for him, they would join him and travel with him.

Hazrat Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ would address these people and clearly say to them, "You must make your own arrangements for accommodation and meals. Do not stay in the same place where I am staying, rather you should stay at a traveller's inn or at whichever place is easy for you. Furthermore, you should arrange for your own food from a place that sells food.

“If you wish to meet me, then come in the morning or in the evening. In this manner, my host will not feel that you are travelling with me (and thus feel obliged to host you as well). Thereafter, if my host invites you for meals of his own accord then you should look at your commitments and schedule, and as you wish, you may accept or decline the invitation. Do not become an uninvited guest and eat the food of the host on my accord.

“If at any time, my host has to say to me, “I also wish to invite these companions of yours,” then I will clearly say to him, “I do not have any companions with me, as I did not invite anyone to travel with me.” (*Seerat-e-Ashraf* 1/212-213)

## SAFEGUARDING THE DEEN OF PEOPLE

On one occasion, a certain person brought some sugarcane juice and presented it to Hazrat Moulana Thanwi رَحْمَةُ اللهِ as a gift from a land that was given as collateral. However, Hazrat Thanwi رَحْمَةُ اللهِ refrained from accepting the gift.

The reason for Hazrat Thanwi رَحْمَةُ اللهِ refraining from accepting the gift was that he did not want people to think that deriving benefit from a land given as collateral is permissible.

In those days, the general norm was that people would take a collateral for the loan or debt they were owed. Thereafter, they would derive benefit from the collateral, whereas in Shari’ah, it is impermissible for one to derive any benefit from the collateral one receives to secure the loan or debt. The benefit one acquires through the collateral is haraam and interest.

## SCATTERED PEARLS

Hazrat Thanwi رَحْمَةُ اللَّهِ then explained the reason for him not accepting the gift saying, “This juice has been extracted from sugarcane which is growing on a land that has been given as collateral for a loan. Though it is permissible for me to accept the juice extracted from the sugarcane of this land (as the owner of the land himself is giving it to me and not the one to whom the land was given as collateral), however how will I go to all the people and explain this to them?

“All the people will say that I am now taking juice from sugarcane grown on land held as collateral from the one who accepted the collateral, and from this, they will all begin to think that benefiting from the collateral is permissible.

“If I accept the gift of the juice, then though I will be receiving some worldly benefit – however through this, the deen of others will be affected, and how can I allow this to happen, where my action becomes the means for people’s deen being affected?”  
(Seerat-e-Ashraf 1/331)

## PAYING THE PORTERS A FAIR FEE

Hazrat Moulana Thanwi رَحْمَةُ اللَّهِ was very particular about not taking benefit from people without giving them a fair remuneration for their service.

Hence, when arriving at the train station, the porters would come to collect the luggage of Hazrat Thanwi رَحْمَةُ اللَّهِ. Though the railway company had already fixed an amount as the recommended porter’s fee, however Hazrat Thanwi رَحْمَةُ اللَّهِ would regard this amount to be too low and unjust.



Therefore, Hazrat Thanwi رَحْمَةُ اللَّهِ would personally speak to the porters and fix a fair fee with them which was pleasing to them.

Hazrat Thanwi رَحْمَةُ اللَّهِ would explain his action saying, “The normal price which the railway company has fixed is not considered (as the porters are not the employees of the railway company, and were being forced to accept the low fee). In Shari’ah, the thing that is considered is to pay the worker a fee for his service that he happily agrees upon.”

## PAYING THE BAGGAGE FEE

When traveling by train, Hazrat Thanwi رَحْمَةُ اللَّهِ was very particular regarding paying the baggage fee. Hence, he would never take any baggage on the train without first paying the baggage fee.

If Hazrat Thanwi رَحْمَةُ اللَّهِ had any doubt regarding his baggage being overweight, then he would immediately weigh his luggage, and if it was overweight, he would pay the extra amount.

## PAYING FOR EXCESS LUGGAGE

On one occasion, Hazrat Thanwi رَحْمَةُ اللَّهِ was traveling from Sahaaranpur to Kaanpur by train, and while traveling, he had some sugar cane with him apart from his luggage.

When Hazrat Thanwi رَحْمَةُ اللَّهِ called the employees of the railway company to weigh the sugar cane so that he could pay for it with the other luggage, then they did not wish to weigh it.

## SCATTERED PEARLS

The non-Muslim employee said to Hazrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ, “Hazrat! You may take it on the train without paying for it. There is no need to weigh it. We will speak to the guard and make a plan for you.”

Hearing this, Hazrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ asked, “How far will the guard travel with me?” The man replied, “He will travel with you until Ghaazi Aabaad.”

Hazrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ then asked, “What will happen after Ghaazi Aabaad, when the next guard asks me whether I paid for the sugar cane?”

The man replied, “We will tell the first guard to speak to the second guard, and he will speak to the next guard, and so on, until you arrive at your destination of Kaanpur.”

Hazrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ responded, “No! My journey will not end at Kaanpur! Rather, there is another journey that I will have to make after that – the journey to the Hereafter. What plans can you make for me to ensure that I will not have to pay for taking the sugar cane on that journey?”

Hearing this, all the people present were left speechless. Among these people was an educated Hindu person who had also observed the scene and overheard the conversation. He remarked, “Even in this day and age, there are certain pious servants of God who fear Him and thus exercise such caution at all times.”

## PAYING FOR THE TRAIN TICKET

Just as Hazrat Thanwi رَحْمَةُ اللَّهِ was extremely particular regarding paying for his luggage, he was similarly particular regarding paying for the train ticket. Hence, he would never travel on the train if he had not paid for his ticket.

Similarly, Hazrat Thanwi رَحْمَةُ اللَّهِ would not allow and approve of his associates traveling on the train if they had not paid for the ticket.

On one occasion, a certain student arrived in Thanabhowan to visit Hazrat Thanwi رَحْمَةُ اللَّهِ. However, at that time, Hazrat Thanwi رَحْمَةُ اللَّهِ was boarding the train and was about to depart on a journey.

The student wished to join Hazrat Thanwi رَحْمَةُ اللَّهِ, but since there was insufficient time for him to purchase the ticket, he spoke to the guard who allowed him to board the train without a ticket.

Thereafter, when they arrived at the next station, which was Nanota, the student took out his money and began to pay the guard for the ticket. However, the guard did not wish to take the fee for the distance already traveled from Thanabhowan until Nanota, and said, “It is a very small and insignificant amount, and you are a poor person.”

The student then came to Hazrat Thanwi رَحْمَةُ اللَّهِ and explained to him what had transpired. Hazrat Thanwi رَحْمَةُ اللَّهِ replied, “The guard is merely an employee of the railway company. He is not the owner of the railway company. Hence, he cannot forego the amount which you owe for traveling until this point, rather it is

incumbent on you to pay that amount. Pay him the amount due for this distance so that the haq you owe to the railway company will be fulfilled and you will not have any outstanding rights of people upon you.”

At the time when Hazrat Thanwi رَحْمَةُ اللَّهِ said this to the student, there was an Englishman seated in the same carriage, and hence he had overheard the entire discussion.

After observing all that transpired, he remarked and said, “At first, I was happy with the guard for showing some sympathy and kindness to the poor student. However, after hearing the explanation which you gave to the student, I now realize that my happiness was actually incorrect as it was happiness over injustice.”

## THE RAILWAY CONDUCTORS HAVING RESPECT FOR HAZRAT MOULANA THANWI رَحْمَةُ اللَّهِ ON ACCOUNT OF HIS HONESTY

On account of Moulana Thanwi رَحْمَةُ اللَّهِ being so particular regarding paying for the luggage and ticket when traveling by train, and due to him also emphasizing upon his associates to be particular in this regard, all the employees at the train station held him in high esteem and respected him on account of his trustworthiness and honesty.

In fact, their trust and respect for the honesty of Moulana Thanwi رَحْمَةُ اللَّهِ was such that if they saw any person traveling to Thanabhowan, and he appeared to be one of the trustworthy

associates of Moulana Thanwi رَحْمَةُ اللَّهِ, then they would not insist on checking his ticket or weighing his luggage. Similarly, they would not stop him for an inspection or bother him in any way.

With great confidence, they would say, “This man is going to the Moulana in Thanabhowan. The people who go there are such that they will never travel without a ticket or without paying for their luggage in full.” (*Seerat-e-Ashraf* 1/210-212)

## NOT WASTING THE MUSJID WATER

Whenever Hazrat Thanwi رَحْمَةُ اللَّهِ took warm water from the musjid boiler to perform wudhu, then if any water remained in the jug after completing the wudhu, he would pour the unused water back into the boiler so that the water of the musjid should not be wasted.” (*Aap Beeti* 6/195)

# THE RAMADHAAN OF HAZRAT MOULANA THANWI رَحْمَةُ اللَّهِ

Hazrat Shaikhul Hadith, Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ, has compiled, from different articles, various aspects describing the manner in which Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ would spend his time during the blessed month of Ramadhaan.

Some of these pertinent aspects regarding his Ramadhaan have been presented below:

## TARAAWEEH

During Ramadhaan, Hazrat Thanwi رَحْمَةُ اللَّهِ himself used to recite the Quraan Majeed in taraaweesh. Without a genuine excuse, he never left out personally leading the taraaweesh.

He would generally recite one-and-a-quarter paras every night for the first half of Ramadhaan, and would thereafter recite one para per night, thus completing the khatam on the 27<sup>th</sup> night.

The beauty of Hazrat's رَحْمَةُ اللَّهِ recitation could be fully appreciated by listening to him recite. In taraweesh, he would recite the Quraan Majeed at the same pace that is normally recited in the fardh salaah.

## RECITING WITH TAJWEED

If Hazrat Thanwi رَحْمَةُ اللَّهِ occasionally recited at a fast pace for some reason, then his recitation was still done with the correct pronunciation of the letters (tajweed), just as he would do when reciting slowly. The length of the ruku and the sajdah in his taraweeh was the same as the length during other salaahs.

As for his 'waqfs' (pausing the recitation in appropriate places) and his tune when reciting, then the high level of consideration that he showed to these aspects was such that it can be found among very few people.

## CLOSE ATTACHMENT TO THE QURAAAN MAJEED

Hazrat Thanwi رَحْمَةُ اللَّهِ was also blessed with a good memory, and hence it was very seldom that he ever became confused by mutashaabihaat (verses that closely resemble one another with slight variations in the wording).

He naturally had such a close attachment to the Quraan Majeed that when he recited (from memory), then from the beginning to the end of his recitation, it would seem as though he was reciting with the Quraan Majeed open before him.

Similarly, if he was ever asked regarding where a certain verse could be found in the Quraan Majeed, he would be able to immediately and spontaneously give the correct answer.

## RECITING DUROOD SHAREEF IN THE PAUSE BETWEEN THE FOUR RAKAATS OF TARAWEEH

In the pause between every four rakaats, Hazrat Thanwi رَحْمَةُ اللهِ would recite durood shareef twenty-five times. When he was asked as to why he recited durood shareef twenty-five times during these pauses, he replied, “There is no zikr stipulated from the side of shari’ah to be recited in these pauses. I recite durood shareef upon Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ because in my opinion, it is most virtuous, and I recite it twenty-five times so that if someone has to depart to fulfil some need, such as drinking water, he will have sufficient time to return before we continue the salaah.”

## MAGHRIB AND IFTAAR

During Ramadhaan, Hazrat Thanwi رَحْمَةُ اللهِ would generally partake of iftaar in the madrasah together with his guests. The maghrib azaan would be called out as soon as the time set in. Iftaar was then eaten without haste, and after rinsing the mouth and washing the hands, the maghrib salaah was performed without any rush.

Such an amount of time was allowed to pass between the azaan of maghrib and the salaah that if anyone wished to perform his wudhu comfortably, he would still be able to get the first takbeer. Similarly, the people living in the vicinity of the masjid could eat their iftaar at home and still come to the masjid in time to join the salaah at the first takbeer.



## NOT EATING A HEAVY IFTAAR SO THAT HEAVINESS IS NOT EXPERIENCED IN TARAWEEH

After performing the maghrib salaah and reciting his wazeefas (duas), as was his normal practice, he would eat his evening meal.

Hazrat Thanwi رَحْمَةُ اللَّهِ would not eat a heavy meal at this time. Hazrat Thanwi رَحْمَةُ اللَّهِ mentioned, “At iftaar time (i.e. after maghrib), you should eat very little so that at sehri time, you will be able to eat with a good appetite. If I eat anything extra, such as mangoes, etc., then I do so after taraaweesh so that I do not feel any heaviness and difficulty during taraaweesh.”

## TAHAJJUD, FAJR AND THE MORNING

Throughout the year, Hazrat Thanwi 1 would generally awaken for tahajjud at midnight, though he would occasionally awaken a little earlier or a little later. He would normally perform eight rakaats of tahajjud salaah, though he sometimes performed less or more than that.

In the month of Ramadhaan, Hazrat Thanwi رَحْمَةُ اللَّهِ would recite one para daily in his tahajjud salaah, and he occasionally recited more than one para as well.

During his tahajjud salaah, Hazrat Thanwi رَحْمَةُ اللَّهِ sometimes recited audibly and sometimes softly. While he was in i'tikaaf, if he was performing tahajjud salaah and one or two people happened to join him in the salaah, then he did not stop them.

However, he never showed special importance to performing tahajjud salaah with jamaat.

After tahajjud, Hazrat Thanwi رَحْمَةُ اللَّهِ would normally rest until the Fajr salaah. After Fajr, he would commence his normal activities of the day.

## ENTIRE DAY AND NIGHT SPENT IN THE SERVICE OF DEEN IN AND OUT OF RAMADHAAN

Hazrat Thanwi رَحْمَةُ اللَّهِ was engaged in many important deeni khidmaat (services to deen and the Muslims), such as writing kitaabs, answering fataawa, conducting islaahi programs, etc. Many of these works continued during the month of Ramadhaan. As a result, Hazrat Thanwi رَحْمَةُ اللَّهِ did not change his daily routine during the month of Ramadhaan compared to other times.

Hazrat Thanwi رَحْمَةُ اللَّهِ said, “My ibaadaat in and out of Ramadhaan are the same. All my time is taken up by deeni work, and for this reason, I do not find any extra time to do anything extra. I remain busy in and out of Ramadhaan with the same deeni work.”

Commenting on this, Hazrat Shaikhul Hadith, Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ said, “Moulana Thanwi رَحْمَةُ اللَّهِ was at all times engrossed in deeni works such as researching masaa’il and spreading deeni knowledge, as pointed out by Moulana Zuhoorul Hasan Saheb, which is very important indeed. Who can

doubt that to be busy with such deeni works is so much more rewarding than the recitation of wazeefas?”

## SITTING IN I'TIKAAF

Hazrat Thanwi رَحْمَةُ اللهِ sometimes performed i'tikaaf – at times for the full ten days, and at times for three days. During this period, immense barakaat and abundant noor would be perceived.

While in i'tikaaf, his writing activities continued as before. For example, the kitaab ‘Qasd-us-Sabeel’ was written within eight days while Hazrat Thanwi رَحْمَةُ اللهِ was in i'tikaaf, together with another kitaab, ‘AI Futooh Feema Yata Allaqu Bir Rooh’. (*Akaabir ka Ramadhaan pg. 34-45*)

May Allah تَبَارَكَ وَتَعَالَى grant us the tawfeeq of emulating the Akaabir and spending our Ramadhaan with the spirit of the Sunnah, as they spent their Ramadhaan.

# ISLAM – THE GREATEST FAVOUR OF ALLAH

تَبَارَكَ وَتَعَالَى

## ISLAM – THE GREATEST FAVOUR AND THE PATH TO SALVATION

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ once mentioned:

In reality, even if a king ruling over all seven continents has to embrace Islam, his embracing Islam will not add any glory and honour to Islam. However, if he feels honoured and pleased that Allah تَبَارَكَ وَتَعَالَى has honoured him with the favour of Islam, then it is something good for him.

Jibillah bin Ayham Ghassaani was a person who accepted Islam during the khilaafah of Hazrat Umar رَضِيَ اللَّهُ عَنْهُ. He lived in such comfort and luxury that even Hercules (the leader of the Romans) could not match him.

After accepting Islam, while performing tawaaf of the Ka'bah Shareef, a poor person accidentally stepped on the lower garment (of the ihraam) of Jibillah, causing the lower garment to become unfastened. Jibillah was enraged and immediately slapped the poor person.

The poor person then came to Hazrat Umar رَضِيَ اللَّهُ عَنْهُ and complained of the injustice that he suffered. After hearing his complaint, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ summoned Jibillah and passed a judgement of equality, instructing the poor person to slap Jibillah in retaliation.

When Jibillah heard the verdict of Hazrat Umar رَضِيَ اللَّهُ عَنْهُ, he asked for some respite. With the consent of the poor person, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ accepted his request and granted him respite. However, that very night, he turned apostate and fled.

When Hazrat Umar رَضِيَ اللَّهُ عَنْهُ learnt of Jibillah turning apostate and fleeing on account of wishing to escape the judgement of Islam, he was not in the least remorseful, as he had stood for the justice of Islam and upheld the right of the oppressed.

On the contrary, Jibillah later on regretted his folly and would lament saying, “If only I had accepted the verdict of justice issued by Hazrat Umar رَضِيَ اللَّهُ عَنْهُ!”

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 3/25-26)

## ISLAM – THE SOURCE OF ALL GOODNESS

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

Kufr is the root cause of all contemptible traits and evil qualities. On the other hand, Islam is the root cause of all praiseworthy qualities and good actions.

When kufr is the source of all evil and Islam is the source of all good, it is extremely strange that at times unity is seen among the disbelievers while disunity is found among the believers.

One should realise that Islam is the basis of unity and kufr is the basis of disunity, and the apparent imbalance in the condition of unity among the kuffaar and disunity among the believers is on account of some external factor or personal motives.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 7/194)

## THE BASIS AND OBJECTIVE OF UNITY IN ISLAM

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

Allah تَبَارَكَ وَتَعَالَى says in the Quraan Majeed:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

*Hold firmly to the rope of Allah تَبَارَكَ وَتَعَالَى all together and do not be divided. (Surah Aal Imraan v. 103)*

The benefit of unity mentioned in this verse will not be acquired by merely bringing people together. Rather, the benefit of unity will be acquired through bringing people together and uniting them upon the rope of Allah تَبَارَكَ وَتَعَالَى (i.e. uniting them upon practising true Deen).

Hence, it is a futile exercise to try and bring people together merely for the sake of unity (when their Deeni views and objectives are poles apart). Instead, the purpose of unity is to unite people upon the truth, and this is what is being referred to by “Hold firmly to the rope of Allah تَبَارَكَ وَتَعَالَى all together and do not be divided” mentioned in this verse of the Quraan Majeed.

In other words, the first step towards achieving unity is to determine which group is upon haqq (the truth) and which group is upon baatil (falsehood). (Thereafter, both groups should be dealt with correctly.)

The group that is upon baatil should be invited towards the haqq, and the group that is upon haqq should not be criticized or condemned in any way. (When this is the approach adopted, then unity will be achieved.)

Hence, we understand that this verse refers to a specific type of unity and not general unity by merely bringing people together without the correct Deeni objective being achieved, merely for the sake of unity.

(*Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 14/56*)

## STEADFASTNESS ON ISLAM - THE SECRET TO TRUE HAPPINESS AND FULFILMENT

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

Acquiring happiness in life is not based on possessing abundant wealth. Rather, acquiring happiness in life is based on the contentment of the heart and soul. This contentment of the heart and soul can only be acquired through fulfilling the commands of Shari'ah and strengthening one's relationship with Allah تَبَارَكَ وَتَعَالَى.

If a person is steadfast on Deen and fulfills the commands of Shari'ah, then even though he does not possess a lot of the world, he will find inner happiness and satisfaction. On the

## SCATTERED PEARLS

contrary, if a person is not firm on Deen, then despite possessing a lot of the world, his heart will lack true happiness.

(*Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ* 23/88-89)



# STRENGTHENING ONE'S RELATIONSHIP WITH ALLAH تَبَارَكَ وَتَعَالَى

## HAVING A GOOD OPINION OF ALLAH تَبَارَكَ وَتَعَالَى

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

One should always entertain a good opinion of Allah تَبَارَكَ وَتَعَالَى. In this way, one's love for Allah تَبَارَكَ وَتَعَالَى will increase and Allah تَبَارَكَ وَتَعَالَى will also be pleased with him.

Consider how terrible it would be if despite Allah تَبَارَكَ وَتَعَالَى continuously showering His favours and bounties upon one, one does not think good of Allah تَبَارَكَ وَتَعَالَى!

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 10/340)

## ALLAH تَبَارَكَ وَتَعَالَى LOOKS FOR AN EXCUSE TO FORGIVE

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned, “An Aalim once cried before me out of the fear that he did not know

in which condition he would pass away.” Moulana Thanwi رَحْمَةُ اللَّهِ thereafter said:

I do not generally take oaths in regard to any affair in the future. However, I take an oath with firm conviction that Allah تَبَارَكَ وَتَعَالَى, out of His infinite grace and mercy towards His servants, looks for excuses to forgive a person. Allah تَبَارَكَ وَتَعَالَى does not look for excuses to punish one. Why should Allah تَبَارَكَ وَتَعَالَى want to punish one whereas He Himself mentions in the Quraan Majeed:

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ

*What will Allah تَبَارَكَ وَتَعَالَى gain through punishing you, if you express shukr (gratitude) and believe? (Surah Nisaa v. 147)*

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 10/343)

## ALLAH تَبَارَكَ وَتَعَالَى DEALS WITH HIS SERVANT IN ACCORDANCE TO THE SERVANT'S EXPECTATION OF HIM

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

At no point should one become despondent of the mercy of Allah تَبَارَكَ وَتَعَالَى. Instead, one should hope for Allah's تَبَارَكَ وَتَعَالَى special mercy at all times. Allah تَبَارَكَ وَتَعَالَى deals with His servant in accordance to the expectation the servant has of Allah تَبَارَكَ وَتَعَالَى.

Allah تَبَارَكَ وَتَعَالَى is all forgiving and all merciful. However, the condition and prerequisite to acquire His divine mercy is that one expresses his need (for the Divine mercy) before Allah

تَبَارَكَ وَتَعَالَى and that one goes on striving to fulfil the orders of Allah تَبَارَكَ وَتَعَالَى.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 4/272)

## THE BASIS OF EVERYTHING IS THE PLEASURE OF ALLAH تَبَارَكَ وَتَعَالَى

On one occasion Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ mentioned:

No matter how much a person worships Allah تَبَارَكَ وَتَعَالَى, or adopts taqwa and piety in his life, one cannot feel complacent at any time as one is unaware of one's true status and position in the sight of Allah تَبَارَكَ وَتَعَالَى.

Since everything depends on the acceptance of Allah تَبَارَكَ وَتَعَالَى and His pleasure, who can be bold enough to make any type of claim (regarding his position and status by Allah تَبَارَكَ وَتَعَالَى)?

Similarly, no person can be confident of his future (i.e. whether one will pass away with imaan or not). Since the condition of man's heart is always changing and fluctuating and one does not know what the future holds for him, how can one feel confident of his future?

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 10/33)

## THE VITAL INGREDIENT OF LOVE

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

Without possessing excessive love for Allah تَبَارَكَ وَتَعَالَى and for Deen, despite how simple a command may be, one will experience difficulty in fulfilling it.

On the other hand, if the ingredient of love is found within one's life, despite how difficult the command is, it will be completely easy for one to fulfil it. Making any amount of sacrifices for Deen will be simple; even sacrificing one's life for the sake of Allah تَبَارَكَ وَتَعَالَى will become easy.

This excessive love is generally obtained in the company of the lovers of Allah تَبَارَكَ وَتَعَالَى. There is no limit to the amount a person can acquire in the company of the friends of Allah تَبَارَكَ وَتَعَالَى.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 6/147)

## INCULCATING THE LOVE OF ALLAH تَبَارَكَ وَتَعَالَى

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

People generally pay more attention to and show more concern towards the external actions. While the external actions are extremely essential, the thing of greater significance and importance is purifying the heart. We should look at how much of love and reverence there is in the heart for Allah تَبَارَكَ وَتَعَالَى and his Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

There are many people from rural areas and villages who despite being uncultured, possess within their hearts great love and

reverence for Allah تَبَارَكَ وَتَعَالَى and his Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The love of Allah تَبَارَكَ وَتَعَالَى and his Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has completely penetrated and saturated their hearts.

This is what is truly needed – the importance, respect and reverence of Deen to settle in the heart.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 7/218)

**Note:** There are many who claim to have the love of Allah تَبَارَكَ وَتَعَالَى and his Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ within their hearts, yet the lives they lead totally contradict the commands of the Shari'ah and the mubaarak sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The level of love and reverence we have in our hearts for Allah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will be determined through the loyalty and obedience we show to the commands of the Shari'ah and the mubaarak sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

## UNDERSTANDING THAT EVERYTHING HAPPENS WITH THE WILL OF ALLAH

تَبَارَكَ وَتَعَالَى

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

The righteous actions that we carry out during our lives are only through the grace of Allah تَبَارَكَ وَتَعَالَى. Allah تَبَارَكَ وَتَعَالَى creates the motivation within our hearts to remember him and carry out those righteous actions.

Hence, at no time should we ever feel that it is through our efforts that these righteous actions are being accomplished.

## SCATTERED PEARLS

Rather, we should, at all times, attribute the good to Allah تَبَارَكَ وَتَعَالَى and express gratitude to him.

(*Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ* 23/62)

# OBEDIENCE TO ALLAH

## تَبَارَكَ وَتَعَالَى

### GAINING RULERSHIP IN THE EARTH

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ once mentioned:

The Muslims can only gain power and rulership in the earth through them constantly remaining obedient to Allah تَبَارَكَ وَتَعَالَى and fulfilling His commands.

It is logical that if a person wants to gain a favour from someone, then he is more likely to receive it through pleasing the person than through displeasing the person.

When one understands that supreme authority and power lie in the hands of Allah تَبَارَكَ وَتَعَالَى, then if the Muslims wish to gain power and rulership, they should constantly remain obedient to Allah تَبَارَكَ وَتَعَالَى and turn to Him at all times.

How strange it is that people regard following the laws of Shari'ah to be a cause for their retrogression, and regard breaking the laws of Shari'ah to be a cause for their progress!

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ عَلَيْهِ 5/350)

## REVIVAL OF ISLAM

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ once said:

I don't know how to explain this aspect to you, but it is my heart's desire that every person should come onto the straight path of Islam, in such a manner that the beauty of Islam becomes manifest in every facet of his life.

Just as people by merely witnessing the lives of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ embraced Islam, similarly each and every believer in this time should become a living role model of Islam for the world. The success of one's Deen and dunya lies in this.

Undoubtedly, if a Muslim reforms his life and remains totally committed to the Deen of Islam, then let alone him acquiring Deeni success, even his worldly problems and difficulties will be solved.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ عَلَيْهِ 1/69)

## OBEDIENCE TO THE COMMAND OF SHARI'AH

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ once mentioned that he received a letter from a person enquiring whether it would be permissible for him to travel with one of his elderly female relatives who wished to accompany him for hajj. Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ replied that as long as there is no mahram accompanying her on the journey, it will be impermissible for her to travel.



An Aalim present asked, “Is it not the case that the reason for the prohibition of a woman travelling alone for hajj is due to being alone? (Hence if she is in company, it should be permissible).” Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ replied in the negative.

Thereafter, he explained that the reason for the prohibition (as explained by the Fuqaha) is that many difficulties and evils generally occur during the journey. In the case where a woman travels alone, there is no one to assist her or come to her aid. On the contrary, in the case where she is accompanied by her mahram, then she feels (mentally and physically) secure that in the event of some difficulty, she would be able to easily call out for him and seek his assistance.

However, Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ then said that these explanations which we present are merely logical explanations which appeal to our comprehension and understanding. The reality of the matter is that this is the law of Shari’ah which we are unable to fully comprehend and we are unable to encompass its Divine wisdom. We are bound to believe in it being correct and accept it, whether we understand its wisdom and logical reasoning or not.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 1/87)

## THE SIGN OF PERFECTION IN MAN

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

If insaan (man) possesses the qualities of expressing servitude, obedience and submission before the command of Allah تَبَارَكَ وَتَعَالَى, then he is worthy of being called a human being.

## SCATTERED PEARLS

If he does not possess these sublime qualities within him, but rather follows the dictates of his temptations and desires, he will be no different to an animal, rather he will be worse than an animal. As Allah تَبَارَكَ وَتَعَالَى Himself has mentioned regarding the kuffaar in the Quraan Majeed:

أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ

*They are like animals. Rather, worse in being astray. (Surah Maa'idah v. 179)*

In this regard the poet says:

گر بصورت آدمی انسان بدے ابو بکر و ابو جہل ہم یکساں بدے

*If insaan is worthy of being called a human by virtue of his outer form and appearance, then there would be no difference between Abu Bakr and Abu Jahl.*

A complete and perfect human is one who is a personification of servitude, obedience and submission before the command of Allah تَبَارَكَ وَتَعَالَى. At every moment he fulfils the commands of Allah تَبَارَكَ وَتَعَالَى and he regards his being able to obey and fulfil the commands of Allah تَبَارَكَ وَتَعَالَى as the grace of Allah تَبَارَكَ وَتَعَالَى upon him. He does not attribute any good to himself at any time.

(Malfoozaat Hakeemul Ummat رَحِمَهُ اللَّهُ 4/171)

## BEING BLESSED WITH THE DIVINE ASSISTANCE OF ALLAH تَبَارَكَ وَتَعَالَى

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned the following:

When the servant corrects his relationship with Allah تَبَارَكَ وَتَعَالَى, then he receives the divine assistance of Allah تَبَارَكَ وَتَعَالَى. However, the divine assistance of Allah تَبَارَكَ وَتَعَالَى does not always come to the servant in the manner that he understands and desires.

Rather, at times, the assistance of Allah تَبَارَكَ وَتَعَالَى may come in the form of ease and good health, and at times it may come in the form of sickness.

This can be likened to the example of a doctor. The doctor's work is to treat the patient and assist him. However, at times he treats the patient by administering a laxative (causing running stomach), at times he treats the patient by administering a stimulant (through which the patient feels energetic and happy), and at other times, he treats the patient through carrying out a surgical operation. The purpose of all these various treatments is to assist the patient in his condition.

The sign (of one being blessed with the divine assistance of Allah تَبَارَكَ وَتَعَالَى) is that in whichever condition one may be, his heart is at ease and pleased with the decree of Allah تَبَارَكَ وَتَعَالَى.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 26/144)

# ADHERENCE TO THE MUBAARAK SUNNAH OF RASULULLAH ﷺ

## THE SAHAABAH'S رَضِيَ اللَّهُ عَنْهُمْ ADHERENCE TO THE SUNNAH

Hazrat Moulana Ashraf Ali Thanwi رَحِمَهُ اللَّهُ once mentioned:

In current times, the amassing of wealth and possessing the capability to acquire it is deemed as true progress, whereas Islam has discouraged one from making the amassing of wealth his primary goal.

The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ emulated Rasulullah ﷺ in every facet of their lives. However, when we examine their lives, we find that they neither attached importance to the accumulation of wealth nor did they regard it as being their main goal in life. Instead, their idea of true progress and success was always obedience to Allah تَبَارَكَ وَتَعَالَى and His Messenger ﷺ and upholding Deen.

Likewise, we will neither come across any situation where Rasulullah ﷺ went on accumulating wealth during his

mubaarak life nor will we find him exhorting the Ummah in his Mubaarak Ahaadith to do the same.

The outcome of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ upholding Deen was that Allah تَبَارَكَ وَتَعَالَى not only blessed them with progress in Deen but even bestowed upon them the wealth of the world. Allah تَبَارَكَ وَتَعَالَى blessed them with such wealth that the wealthy of these times cannot even dream of.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 3/149)

## WORSHIPPING ALLAH تَبَارَكَ وَتَعَالَى 24/7 THROUGH THE SUNNAH

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned regarding Akbar Ali who was one of his associates:

Akbar Ali was a very intelligent person. Once, while in dialogue with a Christian, he posed the following question to him, “If a person wishes to turn his entire focus towards Allah تَبَارَكَ وَتَعَالَى throughout his life, and remain engaged in ibaadah twenty-four hours of the day, in such a manner that his heart is not consumed by the world, then do you Christians have any method whereby he can acquire this?” The Christian replied, “No, there is no such method in the religion of Christianity.”

Akbar Ali then said, “However, there is such a method in the religion of Islam. Islam has shown us a complete and perfect way of life through following the mubaarak sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. In every department of human living, and at every occasion in a person’s life, there are certain sunnats and

etiquettes to be practiced and azkaar (duas) to be recited whereby one will be able to remember Allah تَبَارَكَ وَتَعَالَى.

“Islam has taught us that on awakening, we should recite certain duas, when sitting and waking up from a gathering, then we should recite certain duas, and likewise, when lying down to sleep, when eating and before and after relieving ourselves, then we should recite certain duas.

“In essence, there is no condition or occasion in the life of a believer for which there is no beautiful and comprehensive teaching of Shari’ah directed towards him through which he can remain perpetually engaged in the remembrance and obedience of Allah تَبَارَكَ وَتَعَالَى.”

After mentioning the above, Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ remarked, “Akbar Ali’s question to the Christian was quite remarkable, and in reality, only the religion of Islam has taught man a method whereby one can remain engaged in the ibaadah of Allah تَبَارَكَ وَتَعَالَى at all times.

“In essence, Islam has prescribed separate injunctions and teachings for every occasion and condition for people to remain on guidance. Hence, through practising on these sunnats and fulfilling these various forms of ibaadah (acts of worship) at different times during the night and day and on different occasions, one will continue to find a special motivation towards the love of Allah تَبَارَكَ وَتَعَالَى, and without finding any hardship and difficulty, one will remain in the state of ibaadah.”

(Malfoozaat Husnul Azeez pg. 237)

## UPHOLDING THE COMPLETE SUNNAH IN ALL ASPECTS OF ONE'S LIFE

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned the following:

When it comes to following the sunnah, then generally, people only think of the sunnats of salaah, fasting, etc. However, there are sunnats that apply to every dimension of human living, as Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has shown us how to conduct in every situation of life.

If a person emulates and upholds certain sunnats, but neglects to practice on other sunnats, then though he will receive benefit, he will not receive the full benefit of emulating the complete sunnah.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 13/227)

## THE REASONING OF MAN SHOULD ALWAYS REMAIN SUBJECT TO WAHI

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned the following:

Allah تَبَارَكَ وَتَعَالَى created man as the most superior of all His creation, only due to the bounty of reasoning and intelligence which Allah تَبَارَكَ وَتَعَالَى granted him.

Therefore, a person should use his reasoning ability and intelligence in the correct way, and he should ensure that his reasoning and intelligence always remains subject to wahi

(divine revelation – i.e. he should not employ his reasoning against the divine command of Allah تَبَارَكَ وَتَعَالَى, rather he should follow the sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in all facets of his life).

If a person's reasoning does not conform to wahi (divine revelation), but goes against it, then such reasoning is not considered, and it is on account of such reasoning that we find people, night and day, falling into problems in simple and clear matters (i.e. on account of them leaving the divine command of Allah تَبَارَكَ وَتَعَالَى which leads one towards complete guidance, they fall into problems and difficulties).

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 11/187)

## THE SUNNAH OF EXCHANGING GIFTS

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

To exchange gifts is a sunnah practice in Islam. When exchanging gifts is a sunnah practice, then how can it not be a means of attracting barakah (blessings)?

However, just as other acts of worship have conditions for their acceptance and for one to acquire the full reward, similarly the practice of exchanging gifts also has certain conditions for its acceptance. One should therefore adhere to the conditions laid down for the acceptance of the gifting.

Among the conditions, one important condition is that the one making over the gift should neither be compelled to offer it nor should he do it for show. Only when a gift is given with complete



sincerity and without show and compulsion will the true spirit and happiness of exchanging gifts be experienced.

Even more important than the gift itself is the appreciation that needs to be shown when receiving the gift. If at the time of receiving the gift there is no appreciation, gratitude and love shown, then what good is there in such a gifting?

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللَّهِ 7/195)

# SHUKR – BEING GRATEFUL FOR THE BOUNTIES OF ALLAH

تَبَارَكَ وَتَعَالَى

## SHUKR - THE RIGHT OF ALLAH تَبَارَكَ وَتَعَالَى

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned the following:

Expressing gratitude over a favour and being pleased with it, considering it to be purely the grace and mercy of Allah تَبَارَكَ وَتَعَالَى, is the right which the one enjoying the favour owes to the One who bestowed him with the favour - Allah تَبَارَكَ وَتَعَالَى. It is in reference to this that Allah تَبَارَكَ وَتَعَالَى says in the Quraan Majeed:

قُلْ يَفْضُلِ اللَّهُ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا<sup>ط</sup>

Say, “In the bounty of Allah and in His mercy - in that let them rejoice.”

(Surah Yunus v. 58)

This form of happiness and joy is actually a form of shukr to Allah تَبَارَكَ وَتَعَالَى and hence it is praiseworthy and desirable in deen.

However, contrary to this, there is another form of happiness that equates to pride. This is where a person becomes boastful and happy over the bounty, attributing it to his own effort and achievement, and not to Allah تَبَارَكَ وَتَعَالَى, and this is ingratitude to the One who bestowed the favour.

The root cause of this ingratitude is that a person forgets and loses sight of the fact that this bounty and favour can be taken away from him at any moment. It is in reference to this boastful attitude that Allah تَبَارَكَ وَتَعَالَى mentions in the Quraan Majeed:

إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٤٦﴾

*When his people (the people of Qaaron) said to him, “Do not be filled with boastfulness (in your happiness), indeed Allah does not like those who are filled with boastfulness (in their happiness).” (Surah Qasas v.*

76)

In the case of Qaaron, he was happy over the wealth itself (not the bounty of Allah تَبَارَكَ وَتَعَالَى), so look at what an evil end and outcome he met!

When one receives the bounty and blessing, and then reflects that it belongs to Allah تَبَارَكَ وَتَعَالَى and He may take it away at any time, then the feeling of gratitude that he experiences in his heart at that time is regarded as shukr to Allah تَبَارَكَ وَتَعَالَى.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 22/176)

## THE METHOD TO ACQUIRE THE RECOGNITION OF ALLAH تَبَارَكَ وَتَعَالَى

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned the following:

Throughout the day and night, man continues to enjoy countless favours and bounties from Allah تَبَارَكَ وَتَعَالَى. Among the countless favours of Allah تَبَارَكَ وَتَعَالَى which man enjoys is the favour of eating, drinking, sleeping and other similar comforts.

At the time one enjoys any favour, he should ponder over the favour and recognize it to be the favour of Allah تَبَارَكَ وَتَعَالَى which he has been bestowed with. He should say, “O Allah, this is a favour I have received from You, and I am appreciative and grateful for it.”

Through one pondering over the favours of Allah تَبَارَكَ وَتَعَالَى and expressing gratitude over them in this manner, he will progress in acquiring the recognition of Allah تَبَارَكَ وَتَعَالَى in his heart.

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللَّهِ 12/70)

## THE WAY TO INCULCATE GRATITUDE

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

The main cause of one falling into the sin of ingratitude and being ungrateful to Allah تَبَارَكَ وَتَعَالَى for His favours is that one forgets about all the favours Allah تَبَارَكَ وَتَعَالَى is blessing him with and only thinks and grieves over what he does not have.

In other words, ingratitude is created in a person's heart when he fails to look at the many favours of Allah تَبَارَكَ وَتَعَالَى that he is enjoying, and instead only focuses on that which he does not possess.

Conversely, if a person constantly keeps in mind the abundant favours and bounties of Allah تَبَارَكَ وَتَعَالَى that he enjoys, and is not concerned about that which he does not have, then naturally the feeling of gratitude will be created within his heart.

In one Hadith, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ advised Hazrat Aaishah رَضِيَ اللَّهُ عَنْهَا saying:

يا عائشة أحيي المساكين وقرّبيهم

*O Aaishah! Love the poor, and associate with them. (Sunan Tirmizi*

*#2352)*

Some Ulama have explained that one benefit of this is that through remaining in the company of the poor, one will see how much more he possesses compared to them. This will cause him to value the bounties that he is enjoying and will assist him to express appreciation and gratitude to Allah تَبَارَكَ وَتَعَالَى.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 24/322)

## APPRECIATING THE BOUNTIES AND FAVOURS OF ALLAH تَبَارَكَ وَتَعَالَى

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

There are countless bounties and blessings of Allah تَبَارَكَ وَتَعَالَى upon his servants. Consider the bounty of good health – it is such a

## SCATTERED PEARLS

priceless bounty of Allah تَبَارَكَ وَتَعَالَى that even an entire kingdom cannot equate it in value. If a king falls extremely ill, and he is told that there is no way for him to regain his health but to sacrifice his entire kingdom, then he would definitely be prepared to do so.

Likewise, consider the bounty of food and drink. Allah تَبَارَكَ وَتَعَالَى has made the bounty of basic food and drink easily available for His servants. Imagine a person who is dying of severe thirst and there is no water available anywhere around. If such a person is offered a single glass of water in exchange of him paying one hundred thousand of the wealth he has, then in order to save his life, he will definitely be prepared to pay it.

Just as we have understood the value of good health and water, we should likewise appreciate every other favour and bounty of Allah تَبَارَكَ وَتَعَالَى. If we trivialize any bounty of Allah تَبَارَكَ وَتَعَالَى and regard it to be insignificant, then only at the time when we are deprived of this bounty will we come to understand its true worth and appreciate how valuable it is.

Allah تَبَارَكَ وَتَعَالَى, out of His infinite grace and sheer mercy, allows all people to benefit from His bounties without any charge (e.g. water, food, drink, air, etc.). We should thus ensure that we express true appreciation and gratitude to Allah تَبَارَكَ وَتَعَالَى for every favour and bounty that He blesses us with.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 12/108)

## BEING APPRECIATIVE TO ALLAH تَبَارَكَ وَتَعَالَى FOR THE BOUNTY OF SUSTENANCE

Acquiring sustenance is not based on one's intelligence, but rather it is based entirely on the grace of Allah تَبَارَكَ وَتَعَالَى. There are thousands of people in the world who are not intelligent, yet they are blessed with much more sustenance than those who are intelligent. Allah تَبَارَكَ وَتَعَالَى says in the Quraan Majeed:

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ

*Allah تَبَارَكَ وَتَعَالَى expands (increases) sustenance for whomsoever He wishes, and restricts (sustenance for whomsoever He wishes). (Surah Ra'd v. 25)*

From this aayah, we understand that sustenance is the sole prerogative of Allah تَبَارَكَ وَتَعَالَى. He deals with His servants in the manner He wishes. Therefore, if Allah تَبَارَكَ وَتَعَالَى blesses one with sustenance, he should remain grateful to Allah تَبَارَكَ وَتَعَالَى at all times for this great favour and never show any ingratitude.

*(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 5/261)*

# IKHLAAS – SINCERITY

## THE MINDSET OF A BELIEVER

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ mentioned:

The spirit and mindset of a person should always revolve around how he can be of service to the creation and how his actions can be a means of preserving Deen. We should not do things to earn popularity among people.

As far as popularity is concerned, we should hope and desire that neither in our lifetime should people come to know of the good works we carried out nor should they speak of our good deeds after our demise.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ عَلَيْهِ 10/19)

## KEEPING THE REWARDS OF THE HEREAFTER IN MIND

A person once asked Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ something related to Hazrat Moulana's رَحْمَةُ اللَّهِ عَلَيْهِ domestic life for the benefit of gaining a lesson. After Hazrat Moulana رَحْمَةُ اللَّهِ عَلَيْهِ responded, the person asked forgiveness for posing such a question. Hazrat Moulana رَحْمَةُ اللَّهِ عَلَيْهِ replied, "No, you have not caused me any grief or pain."



Hazrat Moulana رَحْمَةُ اللَّهِ then mentioned, “Alhamdulillah, Allah تَبَارَكَ وَتَعَالَى blessed me with such a mindset through which I am not hurt or grieved through people asking me questions relating to Deen. I say to myself that I will be greatly rewarded by Allah تَبَارَكَ وَتَعَالَى through advising the person in matters of Deen.”

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 10/280)

# TAWAKKUL – RELIANCE ON ALLAH تَبَارَكَ وَتَعَالَى

## EVERY PERSON IS PERPETUALLY DEPENDENT ON ALLAH تَبَارَكَ وَتَعَالَى

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

Each and every person is perpetually in need and totally dependent on Allah تَبَارَكَ وَتَعَالَى (i.e. for his existence, welfare and continuity in his Deen and dunya). May Allah تَبَارَكَ وَتَعَالَى embed this belief within our hearts and make it a reality.

If we constantly reflect and ponder over this fact, then (insha-Allah) one day this belief and conviction will be part of us.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 10/339)

## PLACING ONE'S TRUST AND RELIANCE UPON ALLAH تَبَارَكَ وَتَعَالَى ALONE

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

When Allah تَبَارَكَ وَتَعَالَى decides that any work take place then He creates the means for its fulfilment.

The completion of that work is not dependant on any person. Rather, Allah تَبَارَكَ وَتَعَالَى, out of His infinite power, will use whichever person He so wishes for its completion.

Therefore, one should place his trust and reliance upon Allah تَبَارَكَ وَتَعَالَى alone.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 4/152)

## THE BEST SOLUTION FOR ALL TYPES OF PROBLEMS AND ANXIETIES

A person once wrote a letter to Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ, complaining of numerous problems that he was experiencing in relation to Deeni and worldly matters. In reply, Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ wrote the following:

After adopting the correct means, entrust all your affairs to Allah تَبَارَكَ وَتَعَالَى. Thereafter, whatever Allah تَبَارَكَ وَتَعَالَى decides for you, you should remain entirely pleased and satisfied with His decision. This is the best solution that one can adopt for all types of problems and anxieties.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 23/195)

## MOULANA RASHID AHMAD GANGOHI'S رَحْمَةُ اللَّهِ LEVEL OF INDEPENDENCE

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ mentioned that the lessons of Hadith that were conducted in Gangoh by Hazrat Moulana Rashid Ahmad Gangohi رَحْمَةُ اللَّهِ were done purely for the sake of Allah تَبَارَكَ وَتَعَالَى.

## SCATTERED PEARLS

Hazrat Moulana Gangohi رَحْمَةُ اللَّهِ ran the madrasah purely on tawakkul (i.e. he placed his reliance totally on Allah تَبَارَكَ وَتَعَالَى and did not turn to the creation).

At the time Hazrat Moulana Gangohi رَحْمَةُ اللَّهِ discontinued the lessons of Hadith and closed down the madrasah due to his eyesight deteriorating, people who were under the impression that the madrasah was still in operation donated large sums of money for the madrasah. Hazrat Moulana Gangohi رَحْمَةُ اللَّهِ immediately returned the money stating that the madrasah was no longer in operation.

Some people tried to explain to Hazrat Moulana Gangohi رَحْمَةُ اللَّهِ that the money should not be returned, rather the donor's permission should be sought, and then the money could be spent in another Deeni cause.

Upon this, Hazrat Moulana Gangohi رَحْمَةُ اللَّهِ said, "Why should I go around asking people for permission (to spend their money in Deeni causes)? If they wish, they may spend it in any Deeni cause they desire."

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ then explained that asking people permission to spend their money in this manner is a type of begging. However, the correct method is that when the money was not going to be used for the purpose it was donated for, it should immediately be returned. Upon receiving the money, if the donor himself wishes that the money should be used for another Deeni cause, he should resend the money with a note stating that he wishes that the money be spent for another Deeni cause.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 10/277)

# ZUHD – ABSTINENCE FROM WORLDLY PLEASURES

## THE TRUE MEANING OF ZUHD (ABSTINENCE FROM WORLDLY PLEASURES)

Hazrat Moulana Ashraf Ali Thanwi رحمۃ اللہ علیہ once mentioned the following:

In order for one to inculcate the quality of zuhd (abstinence from worldly pleasures), it does not mean that one completely renounces and gives up all worldly pleasures. Rather, if one reduces his worldly pleasures, this is sufficient for him to acquire the quality of zuhd.

In other words, one should not remain engrossed in the acquisition of worldly pleasures where day and night, one's concern only revolves around acquiring worldly pleasures, e.g. "I need to prepare such and such delicious meal", "I need to purchase such and such item from such and such place", "The rice in a certain place is delicious so it must be brought from there", or a certain place is renowned and famous for their cream, so one says to people, "Please bring some cream for me from that place."

## SCATTERED PEARLS

In essence, for one to remain engrossed in acquiring delicious food and smart clothing is against the demands of zuhd (abstinence from worldly pleasures). However, if these worldly pleasures and enjoyments come to one on their own, without one making any special effort to acquire them, then in this case, these bounties and worldly pleasures should be regarded as the favour of Allah تَبَارَكَ وَتَعَالَى. Hence, one should express gratitude to Allah تَبَارَكَ وَتَعَالَى for receiving this favour.

Similarly, zuhd does not mean that one should eat very little food. In fact, this is not something that is desired in Shari'ah. The reason is that through eating less, one will not be looking after the treasures of Allah تَبَارَكَ وَتَعَالَى and allowing it to remain full.

Similarly, it will not be viewed in the sight of Allah تَبَارَكَ وَتَعَالَى as it is viewed in the world, that if an employer has to offer a full salary to his employee, and he only takes half, it will be viewed as though he is doing a favour to his employer by taking half.

However, in regard to Allah تَبَارَكَ وَتَعَالَى, this is not the case (i.e. in regard to the limitless treasures of Allah تَبَارَكَ وَتَعَالَى, one is not doing Allah تَبَارَكَ وَتَعَالَى a favour by taking less or eating less, rather, Allah تَبَارَكَ وَتَعَالَى wants us to enjoy what He bestows us with and express gratitude to Him).

At the same time, one should not over-indulge in eating to such an extent that one's stomach begins to pain and one's health suffers, due to which one finds difficulty in fulfilling his ibaadaat.

Our Hazrat Haaji Saheb رَحْمَةُ اللهِ would often say, in a lighthearted manner, "Look after your body well, but also ensure that you

take good work from your body.” In order words, use your body to engage in ibaadaat to the best of your ability.

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللَّهِ 22/95)

## MAKING THE HEREAFTER THE GOAL

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned the following:

Our Shaikh, Haaji Imdaadullah Saheb رَحْمَةُ اللَّهِ, would say that the example of the world and the Hereafter is like a bird and its shadow. The Hereafter can be likened to the bird, and the world can be likened to its shadow.

If you catch hold of the bird, then together with you obtaining the bird, the shadow will come with it, and if you catch hold of the shadow (of a bird that is flying), then neither will you acquire the shadow nor the bird.

This does not mean that the one who gets the Hereafter will necessarily acquire abundant wealth of the world. Rather, this means that those who make the Hereafter their goal and acquire the wealth of the Hereafter (through pleasing Allah تَبَارَكَ وَتَعَالَى and following the commandments of Shari’ah) – Allah تَبَارَكَ وَتَعَالَى will bless them with true happiness, and peace and contentment in their hearts.

In fact, Allah تَبَارَكَ وَتَعَالَى will bless them with such peace and contentment that even the kings of the world do not enjoy. Thus, even if a person of the Hereafter does not possess wealth and riches, (then on account of his heart being connected with Allah

## SCATTERED PEARLS

تَبَارَكَ وَتَعَالَى and the Hereafter and remaining pleased at all times with the decree of Allah (تَبَارَكَ وَتَعَالَى) he will still be at ease, and with the little that he has, he will enjoy more peace and contentment than others.

(*Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ* 23/83)



# SALAAH

## REMEDY TO BECOME PUNCTUAL UPON SALAAH

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ عَلَيْهِ once mentioned the following:

Once, a person came to me requesting a ta'weez which will make him punctual in performing his five daily salaah.

I said to him, "My friend! The verses of the Qur'aan Majeed (used in a ta'weez) do contain some effect. However, I do not have knowledge of such a ta'weez whereby I will be able to cause a policeman to be put into the ta'weez, and at each salaah time, he will emerge, and with his stick, compel you to perform your salaah.

"Hence, instead of giving you a ta'weez, I can rather show you a remedy and exercise through which you will become punctual upon your salaah in just four days. However, this remedy will not prove beneficial for you by you merely enquiring about it and not following it. It will only prove beneficial for you if you diligently practice upon it.

"The remedy is that if you miss one salaah, then you should skip one meal. If you miss two salaah, then you should skip two meals. If you miss three salaah, then you should skip three meals.

## SCATTERED PEARLS

Likewise, if you miss four salaah, then you should skip four meals. Commence following this remedy and then see whether you will miss any salaah.”

The person to whom I mentioned this was sincere in his desire to become committed and punctual upon his salaah. Thus, he followed this procedure, and people mentioned that in just three to four days, he became punctual upon all his salaah.

(*Malfoozaat Hakeemul Ummat رَحْمَةُ اللهِ* 12/175-176)

## THE IMPORTANCE OF PUNCTUALITY ON SALAAH

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ once mentioned the following:

When a person is punctual upon performing his five daily salaah, then he acquires a special noor (light) in his heart, and the effect of this noor then becomes visible on his face.

On the contrary, when a person neglects performing his five daily salaah, then his heart is filled with darkness, and the effect of this darkness is then visible on his face.

In actual fact, when one neglects performing salaah, then it is as if there is a fire that is burning within him. The smoke of this burning fire affects his inner and outer condition (i.e. his heart and face) as it causes darkness to cover both.

The result of the heart being blackened is that it no longer is able to perceive any feeling of disgust or detest for sins such as bribery, speaking lies, slandering people, stealing people's land

and property, taking loans and thereafter denying the loan to avoid repayment, casting lustful glances at women and young lads, adopting the culture and ways of the Christians (Jews and other kuffaar) and many other such evils.

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللَّهِ 23/121)

## PERFORMING THE SUNNAT SALAAH IN THE MUSJID

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

Apart from the fardh salaah being performed in the musjid, our Aslaaf (pious predecessors) used to perform their sunnat salaah in their homes.

Certainly, there is great virtue in performing one's sunnats at home. However, on account of the fact that nowadays there are many people who deny the sunnats and have begun discarding it completely (i.e. they do not perform it in the musjid nor at home), the Ulama have advised that in order to oppose this group we should perform our sunnats in the musjid (in public) so that we do not resemble those who discard their sunnats.

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللَّهِ 8/222)

# DUA

## THE POWER OF DUA

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ once mentioned the following:

Dua is an extremely great ibaadah and is the essence of all other ibaadaat. (The reason is that dua is an expression of humility, and this is what is desired in all ibaadaat). However, from all ibaadaat, it is witnessed that people show the least importance to making dua.

Dua is such a thing that even if it is used as a means to beg Allah تَبَارَكَ وَتَعَالَى to fulfil one's worldly needs, then too, it is still an act of ibaadah (and one will receive reward for it) – on condition that the du'aa is made for something permissible in Shari'ah.

In regard to dua, some people are under the impression that dua is only an act of ibaadah when dua is made for things relating to one's deen or for works of deen, or when dua is made for seeking success and salvation in the Hereafter. However, this notion is incorrect.

When some people write to me seeking assistance for certain needs or difficulties which they are experiencing, then instead of them requesting me to make dua for their problem, they write,

“Please give us some effective amal or some wazeefah to recite for this need or problem.”

To such people, I write the following reply, “I do not have knowledge of any such amal which is so powerful that it will alleviate your problem or fulfil your need. However, you should know well that there is no wazeefah or amal that is as powerful and great as dua (hence, you should engage in dua, begging Allah تَبَارَكَ وَتَعَالَى to remove your problem or fulfil your need).”

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 22/230-231)

## DUA AND THE TWO TYPES OF NEEDS OF MAN

On one occasion, a person came to Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ and requested for dua. (Together with making dua for the person,) Hazrat Thanwi رَحْمَةُ اللَّهِ mentioned the following advice to him:

There are two types of needs which man has during his life. The first type relates to those matters which a person does not have any control over, such as the need for rain. In regard to this type, it is sufficient for a person to suffice on making dua (supplicating) to Allah تَبَارَكَ وَتَعَالَى to fulfil this need.

The second type (of needs) relates to those matters which are within a person's control such as planting the crops, engaging in business and trade, etc. The effect of engaging in dua for this type of need is that through making dua, one will acquire barakah in one's efforts. Hence, we understand that in regard to

this type (of needs), it is necessary for one to make an effort as well (and not merely suffice on engaging in dua).

*(Malfoozaat Hakeemul Ummat 26/143)*

## TURNING TO ALLAH تَبَارَكَ وَتَعَالَى IN DUA WITH COMPLETE CONVICTION

A person once mentioned to Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ، “Hazrat, I do not feel motivated to make dua.”

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ replied:

The reason for a person not feeling enthusiasm and motivation for making dua is that he does not immediately see the effect of his dua.

For example, if a person makes dua for wealth and immediately receives some money, or he makes dua for an apple and it immediately falls into his lap, then due to him seeing his dua have an instant effect, you will see him become very enthusiastic and motivated to make dua.

The lack of motivation to make dua is normally because a person feels that he will not gain or receive anything through making dua, and feeling in this way is a sign of being deprived.

Hence, at the time of making dua, one should have the conviction that Allah تَبَارَكَ وَتَعَالَى will certainly accept his dua and bless him. Accepting his dua and blessing him means that Allah تَبَارَكَ وَتَعَالَى will turn His special favour towards him. Receiving the special favour of Allah تَبَارَكَ وَتَعَالَى does not necessarily mean that

one will receive the thing that he had made dua for. Rather, one may receive that or something far greater.

Consider the example of a beggar who asks someone for a few coins, and in exchange, the person gives him gold coins instead of the few coppers that he had requested. If the beggar does not understand the value of the gold coins, he will feel to himself that his request was not answered. Little does he realize that he has received something far more valuable and superior than what he had asked for.

Similarly, at times, a servant seeks wealth from Allah تَبَارَكَ وَتَعَالَى, but Allah تَبَارَكَ وَتَعَالَى does not give him the wealth (as it may not be good for him at that time). Rather, Allah تَبَارَكَ وَتَعَالَى blesses him with the tawfeeq of performing two rakaats of nafl salaah through which he gains the special mercy of Allah تَبَارَكَ وَتَعَالَى. It will be the folly of the person to consider himself deprived on account of not receiving the wealth that he had asked for.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 3/72)

## THE SPECIAL DUA OF IMAAM ABU HANIFAH رَحْمَةُ اللَّهِ

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned the following:

When I was young, I came across a kitaab which most probably was written by Mufti Sa'dullah. In this kitaab, I read that Imaam Abu Hanifah رَحْمَةُ اللَّهِ once mentioned, "Whatever goodness I

## SCATTERED PEARLS

acquired in my life, I acquired it through the blessing of the following dua:

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ عَلَى طَاعَتِكَ

*O Allah! Indeed, we seek Your special assistance in remaining upon Your obedience!*

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ then mentioned:

“From the time I read this, I made a point of reciting this dua regularly. Once, a student who was memorizing the Qur’aan Majeed requested me to give him a ta’weez to assist him in memorizing the Qur’aan Majeed. Upon his request, I taught him this dua and told him to recite it eleven times after the fardh salaah.”

*(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ عَلَيْهِ 24/215-216)*



# ZIKR

## ENGAGING IN EXCESSIVE ZIKR WITHOUT REFORMING ONE'S ACTIONS

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ once mentioned:

Through merely engaging in excessive zikr, one will not succeed in gaining reformation in one's life. Gaining reformation is dependent on correcting one's actions and reforming one's conduct (i.e. correcting one's relationship with Allah تَبَارَكَ وَتَعَالَى and His servants).

The effect caused in one's heart through aamaal is only strengthened through zikr. Zikr only serves as a motivation to assist one towards the path which one is treading. However, in today's times, many people who are ignorant of Deen confine their effort to zikr and do not pay any attention towards improving and correcting their actions and bringing them in conformity to the Mubaarak Sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ عَلَيْهِ 7/171)

## PREREQUISITE OF DERIVING FULL BENEFIT FROM ZIKR

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ once mentioned:

Zikr is a means of acquiring great blessings. However, one will derive the full benefit from the blessings provided one refrains from evil actions and sins.

This could be understood through the following illustration. Consider the example of a person who does not perform his faraa'idh and performs nafl salaah. Though he will receive reward through performing the nafl salaah, however the sin of neglecting the faraa'idh will outweigh the reward received through the nafl, to such an extent that the benefit of the nafl will not be seen.

Furthermore, he will not find any stability and firmness in all other righteous actions.

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللَّهِ عَلَيْهِ 2/164)

## WHAT TO FOCUS ON WHEN MAKING ZIKR?

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ once mentioned the following:

At the time when engaging in the zikr of Allah تَبَارَكَ وَتَعَالَى, one should not allow the mind to drift from the zikr one is making, as this will cause the focus and presence of mind to be lost.

Rather, one should merely concentrate and focus on the name of Allah تَبَارَكَ وَتَعَالَى and trying to keep His presence at heart. Making zikr in this manner will prove extremely beneficial.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 23/318)

# ACQUIRING DEEN FROM AUTHENTIC SOURCES

## BEING COMMITTED TO A MAZHAB AND FOLLOWING AUTHENTIC FATWAS

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ once mentioned:

The science of Fiqh (jurisprudence) is an extremely difficult science. There is a need for those issuing fatwas (Islamic rulings) to exercise caution when issuing fatwas.

Most of the time, we find that people are lax in masaa'il and follow anything that they feel like. This aspect is especially evident among the ghair-muqallideen (those who do not commit themselves to the following of a mazhab).

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللَّهِ عَلَيْهِ 6/202)

## ACQUIRING THE TRUE UNDERSTANDING OF DEEN IN THE COMPANY OF THE AHLULLAH

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

The path of Deen and the path leading to the true love of Allah تَبَارَكَ وَتَعَالَى will only be understood in the company of the Ahlullah (i.e. those who have the true love of Allah تَبَارَكَ وَتَعَالَى and the correct understanding of Deen).

Though the kitaabs of Deen contain the laws and aadaab (etiquettes) of Islam, however through merely studying the kitaabs one will not succeed in acquiring the true understanding and essence of Deen. One will be in need of the guidance of a spiritual guide who will demonstrate the practical application of Deen to him.

This principle is not confined to Deen and the matters of Deen. Instead it also applies to worldly matters. One fully understands that by merely studying medical journals and textbooks one will not succeed in acquiring sound health, rather one is in need of the guidance of a qualified, expert physician to guide him in acquiring good health.

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللَّهِ 4/100)

## GAINING A SOUND UNDERSTANDING IN DEEN

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ once mentioned:

A person who does not possess a sound temperament and whose understanding is deficient finds irrelevant facts appealing to his logic, but is unable to grasp and comprehend the correct arguments.

I was once explaining, to an educated person the reason for rearing dogs being impermissible. I said to him, “The greatest reason is that Allah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ have prohibited it.” However, he was unhappy with this explanation.

I thus gave him a second explanation saying, “A dog has one quality which is so bad that it wipes out all its good qualities. This quality is that it will never assist its own kind. Do you not see how enraged it becomes on seeing another dog?”

When he heard this explanation, he became very happy, whereas this is merely a logical explanation and is not the actual reason for the prohibition. The actual reason for the prohibition is that Shari’ah has prohibited keeping dogs. However, this reason did not appeal to him as much as the second point did.

*(Malfoozaat Husnul Azeez pg. 208)*

## AVOIDING THE TALKS AND WRITINGS OF IRRELIGIOUS PEOPLE

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned the following:

If an irreligious person speaks of something relating to deen, then his speech will contain some darkness in it. Similarly, his writings will also contain some type of darkness in it. On the converse, if a righteous person speaks of something relating to the dunya, his speech will contain noor in it.

The reason is that in reality, a person's speech originates from his heart. Hence, a person's speech will definitely contain the effect of his heart. (If his heart is pure, the effect of the purity will be seen in his speech and writings, and if his heart is impure, then the effect of the impurity will similarly be seen in his speech and writings.)

When this is the situation, that the speaker's inner condition is reflected in his speech, and the writer's inner condition is reflected in his writing, then one should understand that it is extremely important for one to refrain from sitting in the company of irreligious people (those who are not committed to deen) and nor should one ever read their writings.

Reading the writings of an author is akin to sitting in his company. Thus, the very same ill-effects which one will experience through sitting in the company of an irreligious person will be found through reading his books or writings.

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللَّهِ 23/117)

# ISTIQAAMAH - STEADFASTNESS

## THE VALUE OF ISTIQAAMAH

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ once mentioned:

If a person is punctual and consistent on his ma'moolaat (i.e. after fulfilling all the faraaidh, waajibaat and sunan actions of Deen), then this is such a great achievement that even if he does not introduce any new nafl aamaal into his life, it will not harm him and he will still progress.

The reason is that remaining punctual on one's ma'moolaat is known as 'istiqaamah' (steadfastness), and the Akaabir have clearly mentioned that istiqaaamah is even greater than a miracle.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ عَلَيْهِ 23/233)

## MAKING THE MOST OF OUR TIME

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ once mentioned:

Every action of a person, whether relating to Deen or dunya, if analyzed on the surface, can be divided into one of three categories.



The first category of actions are those actions which bring benefit to a person, the second category of actions are those actions which bring harm and loss to a person, and the third category of actions are those actions that neither bring benefit nor harm to a person.

However, if one has to carefully ponder over these three categories of actions, one will realize that the third category of actions also falls under the second category (the category of harmful actions). The reason is that had one utilized the time and energy that he spent in the futile action for some beneficial action, then he would have certainly reaped some benefit. Thus, one not utilizing the time and energy correctly causes one to be deprived of the benefit that he could have acquired. This in itself is a great loss.

This can be easily understood through the example of a businessman who invests his capital in a business venture through which he neither yields profit nor incurs a loss. Even though he did not lose any money through such an investment, on account of him not acquiring the profit that he had anticipated and hoped for, he considers such an investment as a loss.

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللَّهِ 24/128)

## THE IMPORTANCE OF ADHERING TO A TIMETABLE

Hazrat Khwaajah Azeezul Hasan رَحْمَةُ اللهِ mentioned that Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ had given him the following advice:

It is extremely important for one to allocate a fixed time for every work and duty, and to thereafter adhere strictly to this timetable. It should not be that one begins to attend to a second work in the time of the first work, and a third work in the time of the second work. Rather, one should ensure that he attends to every work in the specific time that he has allocated for it.

If one adheres to his schedule in this manner, he will enjoy immense barakah in his time and will also feel at ease.

*(Malfoozaat Husnul Azeez pg. 401)*

## NOT FINDING THE DESIRED LEVEL OF MOTIVATION IN ONE'S IBAADAH

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ once mentioned:

A person once wrote a letter to me wherein he complained of himself not finding the desired motivation to perform salaah, make zikr and recite the Quraan Majeed. He asked me for the cure and solution to his problem.

I mentioned to him that despite not finding the motivation and drive within himself to carry out the ibaadah, he should still perform it and not leave it out. Through him remaining punctual

on the ibaadah, he will eventually find the desired level of motivation within himself as well as the quality of his ibaadah improving.

This is similar to a person who is unable to write correctly. Through him continuously practising to write correctly, he will eventually improve his writing ability. On the contrary, if he loses heart and leaves out writing on account of his weakness, he will never succeed in improving his writing skill and ability.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 23/354)

## THREE GOLDEN POINTS IN THE PATH OF PROGRESS

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned the following:

If a person firmly holds on to three things, then even though he may not become the Junaid Baghdadi of his time, insha Allah he will not be deprived (of acquiring the goodness of deen).

The first thing is that one should completely abstain from all types of sins. The reason is that through committing sins, a type of darkness is created in the heart.

Hence, even if the sinner thereafter engages in ibaadah, the noor that he will acquire through the ibaadah will be like the light of a lantern that is covered with a net on account of the light being mixed with the darkness (of sin which has covered the heart – until one does not make sincere taubah, the effects of the sin committed will remain on the heart).

The second thing is that one should not entertain evil thoughts regarding the creation of Allah تَبَارَكَ وَتَعَالَى, as this (entertaining evil thoughts regarding any person is a sin which) stems from pride.

The third thing is that whenever one finds the opportunity, then to the extent that one can manage, one should engage in zikr and other ibaadaat. Furthermore, one should also spend time in the company of the Soofiyyaa-e-Kiraam (the pious servants of Allah تَبَارَكَ وَتَعَالَى).

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللهِ 13/54)

## CREATING AN ENVIRONMENT OF COMMITMENT TO DEEN

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ once mentioned the following:

In today's times, the reason for people regarding the injunctions of Shari'ah to be difficult is that society has become corrupt and most people lack commitment to deen.

In other words, if a certain person tries to remain committed to deen, then in the environment he is living in, he will find that the people around him are not committed to deen.

In fact, the proportion of people who are not committed to deen compared to those who are committed is ten to one. Thus, since this one person is outnumbered by the ten people who are not committed to deen, he finds it difficult to practice and remain committed to deen.

Conversely, if every person in the environment was committed to deen, then people would find it easy to fulfil the injunctions of Shari'ah and remain committed to deen.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 12/154-155)

## THE METHOD TO SAVE ONESELF FROM SINS

A person once came to Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ and mentioned to him that he had a habit of gambling. He asked Moulana for a cure which will enable him to give up this wrong habit. Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ mentioned the following to him:

Self-determination (to leave out the sin) is the cure. Also, you should make it compulsory upon yourself that whenever you commit this sin, you will perform one hundred rakaats of nafl salaah, and you will leave out eating two meals in the day. However, the main cure is self-determination.

Thereafter, this person mentioned that he does not have love in his heart for his parents. Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ advised him to go out of his way to serve his parents, as this will cause his love for them to increase (i.e. Hazrat Thanwi رَحْمَةُ اللَّهِ advised him to serve them to the best of his ability with complete love and devotion, knowing well that this is the command of Allah تَبَارَكَ وَتَعَالَى, and through this, he will earn Allah's تَبَارَكَ وَتَعَالَى pleasure and Jannah).

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 11/136)

# ADAB AND RESPECT

## THE MEANING OF ADAB

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ once mentioned:

The path of acquiring the love of Allah تَبَارَكَ وَتَعَالَى largely revolves around the amount of adab that one has in his life. It is not compulsory for one to engage in spiritual exercises and exert himself in acts of nafl ibaadah, however it is extremely important for one to have adab.

Adab is often understood as one showing excessive honour and respect to the pious, kissing their hands and making salaam to them in a humble manner, whereas this is not what adab actually refers to. Rather, adab means that a person ensures at every moment that he does not cause the slightest amount of inconvenience or difficulty to the next person.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللهِ 3/318)

## HOW WILL ONE DETERMINE ADAB IN DEEN?

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ was once asked regarding placing Deeni kitaabs in a bathroom and toilet that was built but not yet used. Hazrat Moulana رَحْمَةُ اللهِ replied:

This does not apparently seem to be correct. Although the bathroom and toilet have thus far not been used at all, however since they have been built for the purpose of one relieving oneself and bathing, it is against the dictates of adab (etiquette) to place Deeni kitaabs therein.

Upon hearing this answer, an educated person, who was present at that time, enquired, “Doesn’t the impermissibility apply to when the bathroom and toilet are already in use?” Hazrat Moulana رَحْمَةُ اللَّهِ replied by explaining that the Fuqaha had used the words المعد لذلك (i.e. the Quraan Majeed, Hadith or Deeni kitaabs should not be taken to any place that has been designed and prepared for such a purpose).

By pondering over the statement of the Fuqaha, one understands that the ruling will relate to a place that has been built for this purpose, irrespective of whether people have commenced using it or not.

Hazrat Moulana رَحْمَةُ اللَّهِ further explained that just as it is impermissible for one to place a pair of new shoes on a Deeni kitaab, though one had not yet began using the shoes, similar will be the ruling in this case.

Hazrat Moulana رَحْمَةُ اللَّهِ then mentioned that etiquette revolves around the general practice of society. One should see whether something is regarded as etiquette in society or not.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 10/36)

## THE ADAB OF IMAAM ABU HANIFAH رَحْمَةُ اللَّهِ

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

Take a look at the level of respect that Imaam Abu Hanifah رَحْمَةُ اللَّهِ possessed. Someone had once asked him whether Aswad رَحْمَةُ اللَّهِ was more virtuous or Alqamah رَحْمَةُ اللَّهِ (two illustrious students of Hazrat Abdullah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ).

He replied by saying, “When our mouths are not worthy of even taking their names, how can we ever imagine drawing a comparison between them?”

Imaam Abu Hanifah رَحْمَةُ اللَّهِ was overwhelmed and engulfed with basic etiquette which was natural in him.

Similarly, a Sahaabi was asked whether Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was bigger or he was bigger. The intention of the questioner was in regard to age; however, he used the word أكبر which means bigger or greater. The Sahaabi replied that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is bigger and greater than me, however I am older (in age).

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 10/49)

## ACQUIRING PERFECTION IN DEEN IS DEPENDENT ON ADAB

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

A complete and perfect person is one who is soaked in ilm and conducts himself with adab (etiquette). Our pious predecessors were a combination of both.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 10/49)



## THE ADAB AND RESPECT WHICH DEEN DESERVES FROM A BELIEVER

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned that the true respect of Deen is that one accepts the command of Allah تَبَارَكَ وَتَعَالَى in every situation without subjecting his obedience to his own logical reasoning and understanding.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 1/423)

## THE PRESERVATION OF DEEN LIES IN RECOGNIZING THE SALAFUS SAALIHEEN AND SHOWING UTMOST RESPECT TO THEM

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

I wish to inform you of an extremely important issue that has been addressed by the Ulama. The foundation of our Deen and its preservation lies in recognizing the works of the pious predecessors (Sahaabah, Taabi'een, A'immah-e-Mujtahideen, etc.), revering them and showing utmost respect to them.

On account of them being the foundation upon which Deen rests (due to them conveying Deen to the coming generations) and due to these personalities being the means through which Deen has reached us, we should exercise extreme caution when discussing them and ensure that no disrespect is shown to them at any time.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 1/270)

## ETIQUETTE REVOLVES AROUND THE GENERAL PRACTICE OF SOCIETY

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ عَلَيْهِ mentioned:

Etiquette revolves around the general practice of society. One should see whether something is regarded as an etiquette in society or not.

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ عَلَيْهِ mentioned that on one occasion, he reprimanded a servant for carrying both a Deeni kitaab and his socks in the same hand, allowing them to touch each other.

Hazrat Moulana رَحْمَةُ اللهِ عَلَيْهِ says that in this day and age, basic etiquettes of Deen have left the lives of people.

Moulana Ahmad Ali Saharanpuri Saheb رَحْمَةُ اللهِ عَلَيْهِ writes that students who carry their Deeni kitaabs in their left hand and their shoes in their right hand are showing disrespect to the kitaabs of Deen, on account of this being contrary to Islamic etiquette. It seems as though they are showing respect and giving preference to their shoes over the Deeni kitaabs.

*(Malfoozaat Hakeemul Ummat رَحْمَةُ اللهِ عَلَيْهِ 10/36)*

# ACQUIRING NISBAT

## THE WAY TO ACQUIRE NISBAT - A SPECIAL CONNECTION OF LOVE WITH ALLAH

تَبَارَكَ وَتَعَالَى

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ once mentioned the following:

According to the Sufis, the term “Nisbat (connection)” refers to acquiring a special connection with Allah تَبَارَكَ وَتَعَالَى and this special connection is a sign of one being a wali of Allah تَبَارَكَ وَتَعَالَى (a special friend of Allah تَبَارَكَ وَتَعَالَى).

The way to acquire this nisbat can be summed up in two sentences:

- (1) Through constantly remaining in the obedience of Allah تَبَارَكَ وَتَعَالَى
- (2) Through constantly remaining in the remembrance of Allah تَبَارَكَ وَتَعَالَى.

In other words, that person is regarded as a Saahib-e-Nisbat (a special friend of Allah تَبَارَكَ وَتَعَالَى) who at all times adheres to the commands of Shariah, refrains from all types of sins and constantly remains in Zikr (the remembrance of Allah تَبَارَكَ وَتَعَالَى).

## SCATTERED PEARLS

Hazrat Thanwi رَحْمَةُ اللَّهِ was then asked whether this Nisbat is acquired through the grace of Allah تَبَارَكَ وَتَعَالَى or through one's effort and actions.

Hazrat Thanwi رَحْمَةُ اللَّهِ replied that gaining this Nisbat takes place solely through the grace of Allah تَبَارَكَ وَتَعَالَى and not through one's effort and actions. However, when one remains constant in adhering to the commands of Shariah and fulfils what Allah تَبَارَكَ وَتَعَالَى wants from him at all times, then Allah تَبَارَكَ وَتَعَالَى blesses him with Nisbat.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 24/203)

## ACQUIRING THE GREATEST BOUNTY – NISBAT (THE LOVE OF ALLAH تَبَارَكَ وَتَعَالَى)

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned the following:

Remaining in the company of the lovers of Allah تَبَارَكَ وَتَعَالَى (those servants whom Allah تَبَارَكَ وَتَعَالَى had granted His special love) is the way to acquire the love of Allah تَبَارَكَ وَتَعَالَى. Engaging in zikr will assist one to acquire (and increase) the love of Allah تَبَارَكَ وَتَعَالَى. Abandoning sins is the precondition for gaining the love of Allah تَبَارَكَ وَتَعَالَى.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 26/159)

# FOLLOWING THE SHAIKH

## THE NEED FOR A SPIRITUAL GUIDE IN SELF- REFORMATION

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

This path of self-reformation leading to Allah تَبَارَكَ وَتَعَالَى is extremely sensitive. Therefore, it is necessary for one to have a spiritual guide who is completely acquainted with the path.

At times, a person does not understand the limits and begins to continuously grieve over his past sins to such an extent that he loses hope. This then becomes an impediment and barrier for him to progress. Therefore, it is necessary for one to refer to a spiritual guide.

*(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 23/378-379)*

## THE THREE ESSENTIAL REQUIREMENTS FOR ONE TO BENEFIT FROM THE SHAIKH

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

When a person takes someone as his Shaikh or Deeni guide, then in order for him to benefit from the Shaikh, he will have to fulfil

three essential requirements. These three requirements are among the rights which he owes to the Shaikh and should be borne in mind at all times. These requirements are:

He should have i'tiqaad in him i.e. he should have love and respect for him and accept him to be a pious, rightly guided person who follows the sunnah.

He should have i'timaad in him i.e. he should have confidence in the guidance and knowledge he imparts and regard him capable of guiding him correctly in Deeni matters.

He should have inqiyaaad for him i.e. he should follow the advices and teachings of the Shaikh diligently with complete commitment and dedication.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 23/77)

## ADOPTING A STERN AND HARD APPROACH WHEN CORRECTING PEOPLE

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned the following:

Allah تَبَارَكَ وَتَعَالَى has created His servants with different temperaments. After creating His servants, Allah تَبَارَكَ وَتَعَالَى has blessed certain servants with special acceptance from His side. Nevertheless, even after receiving special acceptance from the side of Allah تَبَارَكَ وَتَعَالَى, the natural temperament of the servants will not change.

It is for this reason that some of the special servants of Allah تَبَارَكَ وَتَعَالَى are soft in their temperament, while others are more

stern in their temperament. However, despite the temperaments (and approaches) being different, the intention of all is the same – and that is to correct the weaknesses of people and assist them to reform their condition.

Thereafter, on account of the temperaments being different, their views (and approaches) will also be different. One special servant will prefer to adopt a gentle and soft approach when correcting people, while another special servant will prefer to adopt a stern and hard approach.

Hence, to adopt a stern and hard approach is not always condemned and disapproved of. Rather, it is only condemned and disapproved of in the case where the sternness and hardness is not required and without any benefit (in that case, it will not be regarded as sternness, but hard-heartedness).

On the contrary, when adopting a stern and hard approach is necessary in order to bring about the correct administration of affairs or for the benefit of an individual's rectification and correction, then the sternness and hardness will be completely commendable and excellent.

The reason is that this will not be regarded as being unnecessarily hard, rather it will be considered as being firm for the sake of deen, and this is a demand of imaan (that one becomes upset and angry, for the sake of Allah تَبَارَكَ وَتَعَالَى, when the laws of deen are broken).

Hence, this approach will not be regarded as extreme – rather it will be regarded as trying to keep people on the straight path. It will not be viewed as being harsh and impolite in one's approach

– rather it will be viewed as adopting a method of improving people’s character and ways. Knowing which approach will be effective to adopt when correcting different people is something that is acquired after many years of experience.

(*Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 22/73-74*)

## THE BASIS OF ACQUIRING RIGHTEOUSNESS

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned the following:

The basis of one acquiring righteousness is having complete reliance on one’s Shaikh, and thereafter adhering to his teachings. However, it is necessary for one to be careful and examine the level of deen of the person one wishes to select as his Shaikh to guide him in the path of deen. Otherwise, through choosing the wrong person as one’s guide, one will end up treading on the path of misguidance.

(*Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 24/198*)

## THE CRITERIA WHEN SELECTING A SHAIKH

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

In the path of seeking self-reformation, it is obvious that a person will be in need of a Shaikh (spiritual guide to guide him through the path). However, since many people are unaware of the procedure to follow and the criteria to look for when selecting a Shaikh, they err in selecting the right person for their islaah (self-reformation).



Hazrat Thanwi رَحْمَةُ اللَّهِ thereafter mentioned that the following criteria should be found in the person one wishes to take as his Shaikh (spiritual guide):

1. The person should be well acquainted with the laws of shari'ah, though he may not be an aalim who is an expert in every science of deen.
2. He must have knowledge of the path of tasawwuf and sulook, though he may not be a person who experiences kashf, nor a person from whom miracles or supernatural acts are witnessed.
3. He must have spent a considerable amount of time in the company of a Shaikh-e-kaamil (a pious spiritual mentor who has completed his islaah under his mashaaiikh)
4. When sitting in his majlis, the general effect that one finds is that one's love for the dunya decreases and a yearning for the Akhirah is created (or increases) in one's heart. Similarly, fear for getting involved in sins and the motivation to carry out good deeds is created in the heart, regardless of whether one experiences any spiritual conditions or not.

Despite the person being a Shaikh-e-kaamil, if one does not perceive any benefit through remaining in his company, then one should realize that the reason for this is that one does not have compatibility with the Shaikh. Therefore, one should leave this Shaikh and seek another Shaikh.

Nevertheless, even when one does not find compatibility with a particular Shaikh, he should not show any form of disrespect to him.

This can be compared to the situation where a certain doctor's treatment is not proving effective for a person. In such a situation, one will refer to another doctor, but an intelligent person will not run-down or disrespect the first doctor.

(*Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 24/323*)

## THE FORMULA TO PROTECT ONE'S DEEN AND IMAAN

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

Hazrat Haatim Asamm رَحْمَةُ اللَّهِ once said, "I feel that until one does not recite some portion of the Qur'aan Majeed daily as well as read or listen to some of the advices and incidents of his Shaikh or other mashaikh of the silsilah daily, his imaan will not remain safe."

On one occasion, the people enquired from Hazrat Hamdaani رَحْمَةُ اللَّهِ, "When a person's Shaikh passes away, then what should he do in order to safeguard his imaan?"

Hazrat Hamdaani رَحْمَةُ اللَّهِ replied, "He should study his Shaikh's advices, listen to his teachings and ponder over the meaning of his words. The reason is that through studying his advices and incidents, one will develop a connection with him and with deen, and this connection will then become the means for one to remain firm upon deen and acquire salvation in the Hereafter. The Hadith mentions, "The one who emulates a people will be counted among them (in the sight of Allah تَبَارَكَ وَتَعَالَى)." "

Furthermore, an additional benefit that is acquired through studying the incidents and advices of the mashaaikh and pious saints is that one will realise that one's speech, actions and condition does not resemble theirs, and as a result, one will feel humbled, and self-admiration and pride will leave one's heart. Thereafter, one will desire to emulate them and will endeavour to become like them.

(*Malfoozaat Hakeemul Ummah رَحْمَةُ اللَّهِ 15/195*)

## THE EFFECTIVE APPROACH WHEN TREATING SPIRITUAL MALADIES

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned the following:

When treating spiritual sicknesses and maladies, the way that is most effective is by treating the root cause. The root cause for committing sins is the urge and demand of one's nafs (carnal desires) to commit sins. Hence, the treatment is for one to refrain from fulfilling those urges and demands by one exercising self-restraint.

If one takes up the courage to oppose his nafs in this manner, then all his spiritual maladies will be treated and rectified. However, if one does not adopt this approach and tries to treat each malady and sickness individually, then this will indeed be an arduous and difficult task.

This approach of opposing the nafs is known as 'mujaahadah' (making effort and striving to gain the proximity of Allah

تَبَارَكَ وَتَعَالَى), and engaging in zikr assists one in this mujaahadah. The reason is that through engaging in zikr, one draws closer to Allah تَبَارَكَ وَتَعَالَى, and this will be the means for one receiving the divine assistance of Allah تَبَارَكَ وَتَعَالَى through which one's mujaahadah will become easy.

If one only engages in zikr (without carrying out the mujaahadah of opposing the nafs and leaving sins), then one will not find the desired result.

For this reason, I generally say that two things are important and necessary (in the path of self-reformation); ittibaa and ittilaa.

### **Note:**

Ittibaa is to remain committed to following the guidance and instruction of the Shaikh – spiritual guide.

Ittilaa is to regularly inform the Shaikh of one's condition, weaknesses, etc. so that one may know how to rectify one's weaknesses.

(*Malfoozaat Hakeemul Ummat رَحِمَهُ اللهُ* 26/438)

# ISLAAH-E-NAFS (SELF-REFORMATION)

## THE ESSENCE OF THE PATH OF SELF-REFORMATION

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

The purpose of self-reformation is to acquire the pleasure of Allah تَبَارَكَ وَتَعَالَى. In order for one to gain self-reformation, one requires two things; knowledge of the path and correct application of this knowledge. Self-reformation will be obtained through one adhering to the laws of Shari'ah in accordance to the sunnah, regardless of whether the laws pertain to physical actions or spiritual actions.

In acquiring self-reformation, there are two things that will assist one greatly; remaining in zikr at all times, and remaining in the company of the pious servants of Allah تَبَارَكَ وَتَعَالَى as much as one is able to. If it is difficult for one to remain in the company of the pious all the time, then the substitute is for one to study the lives of our pious predecessors and their advices.

One should refrain from two things as they are the cause of impeding one's progress; falling into sins and becoming involved in futile activities.

Together with the above, one will only be able to derive full benefit if one regularly reports his condition to his spiritual guide and Shaikh (person under whose supervision he is carrying out his self-reformation).

After adopting the necessary procedures in self-reformation, each person will progress and receive blessings from Allah تَبَارَكَ وَتَعَالَى in accordance to his capacity and the level of commitment and dedication he shows. This is the essence of the path of self-reformation.

*(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 23/56)*

## THE DIFFERENCE BETWEEN JIHAAD OF THE NAFS AND JIHAAD AGAINST THE ENEMY

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

The jihaad of the nafs in certain respects is even more difficult than the jihaad against the enemies on the battlefield.

The reason for this is that when one fights against the kuffaar, despite it being an exceptionally great sacrifice, however very quickly one is slain through the sword and earns the rank of martyrdom.

On the contrary, the jihaad against the nafs is extremely difficult. Every moment one has to perpetually oppose the nafs in fulfilling the orders of Allah تَبَارَكَ وَتَعَالَى and refraining from His displeasure.

*(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 5/206)*

## IGNORING THE WHISPERS OF SHAITAAN

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

The way to repel stray thoughts and the whispers of Shaitaan is to deal with them with courage and determination. Dealing with them with courage and determination is to totally ignore them and not pay any attention to them.

This is similar to a stray barking dog. If you interfere with it and try to silence it, it will continue barking at you. However, if you ignore it, it will automatically stop barking.

Hence the best way to deal with stray thoughts and the whispers of Shaitaan is for you to totally ignore them and not pay any attention to them.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 7/210)

## CONCERN FOR REFORMING ONE'S LIFE

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

How can the advice of a spiritual mentor benefit the one who has no interest or desire to change his life? The people who paid the most attention to the reformation of the people were the Ambiyaa عَلَيْهِمُ السَّلَام. However, despite receiving the attention and advice of the Nabi, those who had no desire to change remained unaffected.

The basis for Allah تَبَارَكَ وَتَعَالَى blessing a person is the level of desire and thirst within the person to change and reform his ways.

Without this desire, absolutely nothing can be achieved. This is the system of Allah تَبَارَكَ وَتَعَالَى.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 7/272)

## LISTENING TO DISCOURSES WITH THE INTENTION OF REFORMING ONESELF

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

A person once wrote a letter to me wherein he requested that I guide him in reforming his condition. In reply, I advised him to read twenty of my discourses and endeavour to practice upon my teachings. I further advised him to write to me after carrying this out so that he may inform me of his condition and whether he finds any change in his life.

After reading twenty of my discourses, he wrote to me saying, “I do not find any improvement and change in my life.” I replied to him saying, “You either read the discourses without the intention of reforming yourself, or either the discourses which you read did not contain any advice pertaining to your self-reformation, or perhaps there are no deficiencies within you which require reformation.”

After reading my reply, he admitted that although he read through the discourses, he did not do so with the intention of reforming himself. I therefore wrote to him saying, “This is the reason for you not finding any change and improvement in your life. Now I ask you to read these discourses again with the intention of islaah (seeking self-reformation).”



Alhamdulillah, after reading the discourses again with the correct intention, he wrote back informing me that he has derived immense benefit from the discourses and that he finds substantial change and improvement in his life.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 8/318)

## LECTURES ALONE ARE INSUFFICIENT

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

Nowadays, people expect the condition of the Muslims to improve through merely delivering lectures and bayaans.

Although lectures and bayaans are beneficial, merely delivering lectures and bayaans will not be sufficient in bringing about a change unless effort is made towards physically implementing the laws and injunctions of Deen and practising upon them. However, very little attention is paid towards this aspect. People confine their effort to bayaans and its beautiful presentation.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 3/145)

## BEING MORE CONCERNED OF ONE'S REFORMATION THAN THE REFORMATION OF OTHERS

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

There is a great need for each person to be concerned about his own reformation and to correct his actions. Nowadays, we find that people have fallen into the sickness of worrying about other

## SCATTERED PEARLS

people's weaknesses while they are unconcerned about their own reformation.

This can be compared to a person who is more concerned about looking after the shoes of others while his own shoes and luggage get stolen due to him being unconcerned about them. How foolish is the action of such a person!

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللَّهِ 23/56)

## BEING CONCERNED OF IMPROVING YOUR ACTIONS

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

Nowadays we find a common sickness prevalent everywhere, that most people are worried about the faults and weaknesses of others, but do not pay any attention to their own weaknesses and inner maladies (whereas we are commanded in Shari'ah to be more concerned about our own islaah [reformation]).

If only each person could focus on his own weaknesses and correct himself, he will save himself from a great amount of problems and difficulties.

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللَّهِ 6/399)

## THE TRUE SIGN OF PERFECTION

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

People regard different things to be the sign of a person's perfection. Some people base perfection on one's excessive

ibaadah (worship), while others base perfection on one's level of taqwa (piety and abstinence).

However, according to the Ulama, the person who has truly acquired perfection is he who, with possessing the qualities of perfection, always keeps his weaknesses and faults before him at all times.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 3/321)

## IMPOSING SOME PENALTY UPON THE NAFS

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned the following:

If a person is involved in sins, then one method for him to reform himself is that together with sincerely engaging in istighfaar and towbah, he should also impose some penalty upon himself so that this becomes a cause for him to refrain from falling into the sin in the future.

This penalty can either be a physical penalty (e.g. fasting for a period of time) or a monetary penalty (i.e. giving a certain amount of money in sadaqah to the poor).

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned in the Hadith that if a person says to someone (inviting him towards gambling), "Come, let me gamble with you," then he should give some sadaqah.

In this Hadith, we see that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ looked at the cause for one wishing to enter into the sin of gambling. The cause for this is the love for wealth.

## SCATTERED PEARLS

Therefore, Rasulullah ﷺ prescribed giving some sadaqah as a penalty, as this will cause the love for wealth to leave one's heart (and this will also prevent him from falling into the sin in the future).

(*Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ* 23/378)

# FOLLOWING THE AHLULLAH AND OUR PIOUS PREDECESSORS

## REMAINING IN THE COMPANY OF THE AHLULLAH (THE FRIENDS OF ALLAH (تَبَارَكَ وَتَعَالَى))

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ once mentioned:

This era is one of great corruption and vice. One is faced with trials and tribulations from all sides and one's imaan is being constantly attacked.

Therefore, I regard it compulsory for the preservation of one's Deen that one aligns himself with the pious and righteous servants of Allah تَبَارَكَ وَتَعَالَى and remains in their company.

I even issue the fatwa of it being fardh to remain in the company of the Ahlullah in these trying times. What doubt can there be in this?

When the preservation of one's imaan depends on the protection of one's Deen and with experience it is proven that one's Deen will only be safeguarded and protected through remaining in the

company of the Ahlullah, then what doubt can one have in it being fardh?

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 7/107)

## REFERRING TO ONE'S SENIORS

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

A person should always have confidence upon his seniors and refer to them when accomplishing any important task (which requires their guidance). It has been proven through experience that without referring to one's seniors, the work one wishes to carry out will not be accomplished correctly.

It is for this reason that during the battle, we are commanded to appoint one leader and refer to him for all decisions. Similarly, in small matters, we should refer to our seniors and follow their guidance.

Nevertheless, in this regard, it is vital for one to refer to such a person for guidance who has the required knowledge, and is also one's well-wisher.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 2/210)

## ADOPTING ADAB AND A RESPECTFUL ATTITUDE WHEN CORRECTING A SENIOR

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

On one occasion, while I was seated in the masjid, I remembered that I required some small change. One person had some small

change and I therefore handed the notes over to him and he in return, gave me the change.

Present nearby was one of my students, Moulana Muhammad Rashid Saheb. Witnessing this deal taking place in the masjid, he came up to me and asked me, in a manner of utmost respect, whether or not this deal fell under the ambit of a business transaction?

I at once realized my mistake and thanked him for bringing it to my attention, and said that I did not realize that this was a business deal in Shari'ah (bay'us sarf) and thus impermissible to be transacted in the masjid. I thereafter cancelled the deal by returning the small change to that person and taking my money back.

Subsequently, I asked that person to come out of the masjid and renew the transaction. Nevertheless, we went out of the masjid and I gave him the money while he gave me the change that I required.

I was really pleased by the manner in which Moulana Muhammad Rashid Saheb conducted himself. It was necessary for him to inform me that the transaction is impermissible; however, he expressed it with utmost respect by asking me whether it fell under the ambit of a sale or not.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 10/65)

## VALUING THE COMPANY OF THE AHLULLAH

Whilst discussing the life of Hazrat Moulana Rashid Ahmad Gangohi رَحْمَةُ اللهِ عَلَيْهِ, Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ عَلَيْهِ mentioned:

Compared to the benefit I acquired through studying, teaching and carrying out spiritual exercises in self-reformation, I found greater benefit in remaining in the company of these great luminaries and closely observing their lives. After closely examining their lives, one acquires a true understanding of Islam.

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللهِ عَلَيْهِ 10/344)

## THE OUTCOME OF SERVING THE PIOUS SERVANTS OF ALLAH تَبَارَكَ وَتَعَالَى

Once Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ عَلَيْهِ mentioned:

Whenever I carry out any good action then, Alhamdulillah, I do not feel within my heart that this action is my achievement. Rather, I remember the teachings of my pious seniors. It was on account of the teachings of my pious seniors and their effort upon me in guiding me correctly that I was able to carry out such an action. The feeling then enters my heart that this is all the outcome of remaining in the company of the pious and serving them.



Hazrat Moulana رَحْمَةُ اللَّهِ then said, “The truth of the matter is that I had received the duas of many pious servants of Allah تَبَارَكَ وَتَعَالَى, and whatever I have achieved is the fruits of their duas.”

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 1/86)

## NOT CAUSING ANY INCONVENIENCE TO ONE’S SENIORS

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

If a person is addressed by any of his seniors (e.g. his parents, teachers, shaikh, etc), then it is extremely disrespectful for him to ignore the senior and intentionally not reply to him.

Similarly, it is disrespectful for him to answer them with a delay as delaying in replying will cause them some type of inconvenience.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 23/82)

## BRINGING COMFORT TO ONE’S SENIORS

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

I am always concerned and mindful that I should, at no time, become the means of causing any inconvenience to others, thereby overstepping the limits of Deen.

It is for this very reason that while serving some of my elders, I did not carry their shoes, as I felt that they may feel uncomfortable through this action. Due to my causing them the

## SCATTERED PEARLS

slightest discomfort and inconvenience, I will be overstepping the limits of Deen.

It is the grace of Allah تَبَارَكَ وَتَعَالَى that despite my worthlessness, my elders still nevertheless showed me their special attention and consideration.

As far as the aspect of khidmat is concerned, serving people in general and making their khidmat is not fardh. However, ensuring that others remain in ease and comfort at all times and are not inconvenienced through one's actions is compulsory. Otherwise, bringing discomfort to them while trying to serve them is certainly not khidmat.

Hence, if their comfort lies in not serving them, then do not serve them, and if their comfort lies in your serving them then serve them.

The point is that we should never cause them any discomfort and inconvenience and should always keep them comfortable and at ease. This is the essence of adab.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللهِ 7/263)

# THE HARM OF SHOWING DISRESPECT TO THE AHLULLAH

## OBJECTING AGAINST THE AHLULLAH (THE FRIENDS OF ALLAH تَبَارَكَ وَتَعَالَى)

Hazrat Moulana Ashraf Ali Thanwi رَحِمَهُ اللهُ once mentioned:

Listen attentively to what I am going to say to you. I say this to you with deep concern for your spiritual progress and welfare. There are two factors in this path that are extremely detrimental for the saalik (i.e. the one who is treading the path of acquiring the love of Allah تَبَارَكَ وَتَعَالَى) and can cause him to become completely deprived of all good.

The first is the sickness of covering up for one's mistakes and presenting interpretations to defend one's wrongs.

The second is the sickness of raising objections against one's elders, teachers and spiritual mentors.

(Malfoozaat Hakeemul Ummat رَحِمَهُ اللهُ 8/231)

## NOT JUDGING BETWEEN THE AHLULLAH

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned the following:

In regard to the Ahlullah (the special and pious servants of Allah تَبَارَكَ وَتَعَالَى), it is not correct for one to judge between them as to who is greater in rank than the other. Judging between them in this manner is disrespectful.

The reason is that Allah تَبَارَكَ وَتَعَالَى alone has knowledge of whose position is higher than the others, and who is more accepted in His sight.

Hence, one should respect all and maintain a high opinion of all the Ahlullah (the special and pious servants of Allah تَبَارَكَ وَتَعَالَى).

*(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 23/301)*

## KEEPING A CLEAN HEART WHEN DEALING WITH THE ULAMA AND PIOUS

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

Even if one does not carry out many good deeds, then at least one should try to keep a clean and open heart towards the Ulama and pious. In this way one will benefit in Deen.

At no point should one ever show disregard for the Ulama and the pious or be averse towards them. Showing disregard to the Ulama and the pious is extremely detrimental to one's Deen.

*(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 2/123)*

## THE REMEDY FOR ENTERTAINING EVIL THOUGHTS REGARDING PEOPLE

On one occasion, a certain person enquired from Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ regarding the remedy and treatment for bud-gumaani (entertaining evil thoughts about people without any proof). In reply, Hazrat Thanwi رَحْمَةُ اللَّهِ mentioned the following:

When an evil thought enters the heart regarding any person (whether the Ahlullah or general Muslims), then one should immediately sit in seclusion and think to himself, “Allah تَبَارَكَ وَتَعَالَى has prohibited us from entertaining evil thoughts about people. Hence, it is a sin for me to entertain such evil thoughts regarding this person, and by me committing this serious sin, there is the fear of me being severely punished in the Hereafter.”

One should thereafter address his nafs saying, “O nafs! How will you bear the severe punishment of Allah تَبَارَكَ وَتَعَالَى in the Hereafter?!”

After pondering and addressing oneself in this manner, one should sincerely repent and make taubah to Allah تَبَارَكَ وَتَعَالَى. One should then make dua to Allah تَبَارَكَ وَتَعَالَى for the person regarding whom one had entertained evil thoughts saying, “O Allah! Bless him with the great bounties of this world and the next!”

One should repeat this procedure thrice in the day and night. Thereafter, if the evil thoughts still persist, then one should repeat it for a second and third day.

After adopting this procedure for three days consecutively, if the evil thoughts still persist, then one should go to the person regarding whom he has evil thoughts and say to him, “Without any basis or proof, I have begun to have evil thoughts regarding you. Please forgive me and make dua for Allah تَبَارَكَ وَتَعَالَى to remove this malady from my life.”

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 23/366)

## KEEPING THE HEART PURE AT ALL TIMES

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

In order to acquire the true love of Allah تَبَارَكَ وَتَعَالَى, I consider it extremely important for one to keep one’s heart pure at all times from wrong feelings and sinful thoughts and be focused towards the mercy of Allah تَبَارَكَ وَتَعَالَى.

The reason for this is that the beggar needs to keep his begging bowl empty and show his need in order to attract the sight of mercy of some generous person.

Likewise, is the case of the lover of Allah تَبَارَكَ وَتَعَالَى, whose heart remains pure at all times, emptied of all wrong feelings and sinful thoughts, aspiring the love of Allah تَبَارَكَ وَتَعَالَى. Perhaps the moment may strike where the sight of Allah’s تَبَارَكَ وَتَعَالَى mercy will fall on him and fill his heart with the special love of the beloved.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 2/244)

# SAFEGUARDING ONE'S DEEN

## CAUTION IN ASSOCIATING WITH PEOPLE

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ once mentioned:

In order for one to benefit in Deen, one is required to associate with the pious and learn Deen. Completely disassociating oneself and remaining aloof from people is discouraged as it will be a means for harm coming to one's Deen.

However, in situations where disassociating oneself from certain classes of people is beneficial for one's Deen, then even though it may be harmful to one's dunya, it will not be discouraged, as it will be a means of safeguarding one's Deen.

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللَّهِ عَلَيْهِ 23/59-60)

## SALVATION IN SECLUSION

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ once mentioned:

Nowadays, salvation lies in keeping to oneself and associating less with people. (In this way, one will be able to concentrate on one's self reformation and be safeguarded from the wrongs of association and company.)

## SCATTERED PEARLS

I came across the statement of a pious person in a certain kitaab wherein he says that when remaining in seclusion, one should not make the intention that he is doing so in order to be saved from the harms of people. Rather, he should think to himself, “I am like a snake or scorpion that can harm people and therefore I should not associate with them in order to protect them from my harm.”

How cautious indeed were our predecessors and seniors in ensuring that they did not fall into self-admiration and other similar sins!

*(Malfoozaat Husnul Azeez pg. 116)*

## CONSTANTLY REMAINING VIGILANT OF THE NAFS

Hazrat Moulana Ashraf Ali Thanwi رحمہ اللہ once mentioned:

It is absolutely vital for one to constantly remain vigilant and cautious regarding his nafs. The nafs is such that if it finds the opportunity and the means to fulfil its desires, it will never rest until it gets what it wants.

In fact, even those who have progressed sufficiently in the path of self-reformation, it is nevertheless, dangerous for them as well to become complacent and relax their guard regarding the nafs. However, the difference with them is that due to their knowledge and experience in traversing the path of self-reformation, it is not as difficult for them to bring their nafs under control at the time of danger.



The condition of our nafs is like that of a stubborn horse. When it is let loose, it neither looks forward nor backward (as it is out of control and runs in any direction without thinking). In this state, the damage that the nafs can cause is so serious that we cannot truly comprehend it.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 8/50)

## AN EFFECTIVE METHOD FOR LEAVING OUT SINS

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

One method which I prescribe to people for leaving out sins, is that every night before sleeping, one should seclude oneself in a room and sincerely supplicate to Allah تَبَارَكَ وَتَعَالَى to forgive him for his sins.

One should make dua to Allah تَبَارَكَ وَتَعَالَى in the following manner:

“O Allah! I am an extremely sinful servant! I am not worthy of any good and I am full of weaknesses!”

Through these words, one should express one’s true condition of sinfulness before Allah تَبَارَكَ وَتَعَالَى. Thereafter, one should say, “O Allah! I do not have the courage and resolve to leave out these sins! It is only You who can assist and help me to leave out these sins!”

If one adopts this method, then insha-Allah, in a week or two, he will be blessed with the tawfeeq and ability to leave out these sins. However, very few people are willing to sincerely repent to Allah تَبَارَكَ وَتَعَالَى in this manner.

(Malfoozaat Husnul Azeez pg. 226)

## REFRAINING FROM FUTILE ACTIVITIES

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ عَلَيْهِ once mentioned:

The one who gets involved in futile activities and vain pursuits often falls short in fulfilling his priorities and responsibilities in life. This has been proven through experience.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللهِ عَلَيْهِ 3/87)

## SAVING ONESELF FROM IDLE CONVERSATION

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ عَلَيْهِ once mentioned:

It is extremely unfortunate for a person's time to be wasted in idleness, without him gaining anything.

If one does not have any work to attend to, then he should at least engage himself in the chores of the home. In carrying out the chores of the home, not only will his heart perceive a sense of fulfilment and satisfaction, but he will also be engaged in ibaadah and receive reward as he is assisting his family.

When a person passes his time by sitting with people and chatting about things that are futile, then he is at great risk of falling into harm, as the conversation often turns to gossip, complaining about people, and sometimes even involves backbiting. Hence, it is vitally important that one abstain from getting involved in discussions without a genuine need.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللهِ عَلَيْهِ 8/289)

## INVOLVEMENT IN SINS

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

It is possible that there be good deeds in a person's life despite him also being involved in sins. However, the noor of the heart cannot co-exist with sins. Where sins are perpetrated, immediately the light of the heart is affected.

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللَّهِ 6/113)

## FEARING THE EVIL OF THE NAFS

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned the following:

A person cannot trust his nafs at any time nor feel safe from its harm.

Even though one may reach great heights in piety and perform miracles, or one may become a learned aalim or great wali, but at no point can he feel safe and secure of the evils of his nafs (as he does not know at which point the nafs will lure him towards evil and sin).

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللَّهِ 13/116)

## A MUSLIM'S RELATIONSHIP WITH NON-MUSLIM RULERS

In regard to a believer's relationship with non-Muslim rulers, Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned the following:

Having love for the non-Muslim rulers and befriending them is an internal fitnah (i.e. a fitnah that will harm one's deen, as one will have to make compromises in one's deen in order to keep them happy), and incurring their anger is an external fitnah (i.e. a fitnah that will harm one's dunya).

Rasulullah ﷺ has taught us to seek Allah's تَبَارَكَ وَتَعَالَى protection from both these types of fitnahs (i.e. internal and external fitnahs).

Hence, the Hadith mentions the following dua that we should make:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ

*O Allah! I seek Your protection from all fitnahs - those that are apparent (i.e. external) and those that are hidden (i.e. internal).*

(Malfoozaat Hakeemul Ummat رَحِمَهُ اللهُ 24/208)

## REFRAINING FROM SAMAA'

Hazrat Moulana Ashraf Ali Thanwi رَحِمَهُ اللهُ once mentioned:

A Sufi from Ilaahabad, who would often listen to samaa' (nazams and naats), once enquired from me regarding its status. I replied, "I will not engage you in an academic discussion. Rather, I will simply ask you a question which you can answer through your own personal observation. Tell me, what is the essence of the path of tasawwuf?" The person replied, "The essence of the path of tasawwuf is mujaahadah (i.e. opposing the desires of the nafs)."

I then said to him, "The second question I now wish to ask you is whether or not your nafs feels inclined to listening to samaa' (nazams and naats)." The man replied, "Yes, my nafs does feel inclined."

I thereafter concluded asking, “So tell me, are you the people making mujaahadah or are we? Are we the true Sufis or are you people the true Sufis? Despite our hearts desiring to listen to samaa’, we do not do so, whereas, despite your hearts desiring to listen to samaa’, you do so.”

The man then submitted saying, “Only today have I really understood this mas’alah.” Saying this, he began to make tawbah and repented to Allah بَارَكَ وَتَعَالَى in front of me.

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ further mentioned in relation to samaa’:

One of my friends had begun performing Tahajjud Salaah, reciting the Quraan Majeed and performing other virtuous deeds. However, he soon thereafter went to a certain place in the capacity of a government official. The place he went to would often hold programs of samaa’ (nazams and naats), and on account of his prominent position, he would also be invited to attend. He would accept the invitation and attend the program.

He himself thereafter said, “I noticed this to be the effect of samaa’, that I would previously be motivated to perform salaah, recite the Quraan Majeed and engage in ibaadah. However, after I began listening to samaa’, the motivation and enjoyment towards these virtuous deeds no longer remained. I thus understood samaa’ to be harmful to my Deen.”

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 14/159)

# NIKAAH

## THE BLESSINGS OF A SIMPLE NIKAAH WHICH IS CONDUCTED IN ACCORDANCE TO THE SUNNAH

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ once mentioned:

There was a person who had performed the nikaah of his daughter in the musjid after Asr Salaah. After the nikaah was performed, there were just a few dates that were distributed, and the groom did not even wear new clothing for the nikaah.

Likewise, there were a few other nikaahs that took place in a similar manner. In the one nikaah, the groom wore his ordinary clothing which he would daily wear for work and his clothing was slightly stained due to work. Seeing this level of simplicity, the people present for the nikaah were quite agreeable and had no reservations.

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ then mentioned:

“The nikaah of my brother, Mazhar, took place in a similar manner. On the occasion of his nikaah, even the old women remarked, “Really, this nikaah is full of noor and barakah, and our hearts are enlightened with happiness, despite there not being any elaborate arrangements found.” Subhaanallah! When

the nikaah was performed in accordance with the sunnah, then why should noor not be perceived?

“Furthermore, the more the simplicity of the nikaah, the greater will be the noor felt in the heart. The reason for this is that when there is simplicity then there is no opportunity for arguments and quarrelling, and this causes one to have a clear heart (from malice, enmity, etc).

“On the contrary, when there is a long-drawn function and elaborate arrangements, then this leads to arguments and quarrels, and these undoubtedly darken and dull the heart.”

*(Malfoozaat Husnul Azeez pg. 457)*

## WHO SHOULD WE GET OUR DAUGHTER MARRIED TO?

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ writes:

Nowadays, many youngsters read and study un-Islamic literature in the English language. Many things found in these un-Islamic English books and magazines are contrary to the Islamic beliefs and teachings.

Many youngsters do not possess Deeni knowledge and understanding and therefore when they come across this type of un-Islamic literature, they believe whatever they read, even though it opposes the Islamic beliefs and teachings. Based on the lack of Deeni knowledge, they do not understand that believing in such things causes them to lose their imaan.

At times (being influenced by the wrongs found in this type of un-Islamic literature, their mindset is affected and) they utter such statements which causes them to come out of the fold of Islam.

If a Muslim girl is married to such a person, the nikaah is not considered valid in Shari'ah as the person she is married to is not a believer (as he subscribes to beliefs that are totally against Islam), although outwardly he may seem to be a believer. If the marriage is not valid, it would mean that their entire lives are spent in sin. The parents will be sinful in this world and will have to face punishment in the Hereafter for getting their daughter married to such a person.

It is therefore extremely important and necessary that just as you enquire about the family background and financial position of the boy who proposes for your daughter, it is much more important for you to enquire about the Deeni level and commitment of the boy. If you do not know anything about his beliefs and Deeni commitment, don't ever give your daughter to him.

A poor believer who is committed to his Deen is a thousand times better than a rich person who does not possess Deen.

It is also noticed that the person who does not possess Deen does not fulfil the rights of his wife. At times, he will not even give her a cent to spend. When there is no happiness and peace of mind and heart in such a marriage, then of what benefit and good will it be to her that she is married in an affluent family?

*(Behishti Zewar [Urdu] pg. 840)*



## MAINTAINING A BALANCE AFTER MARRIAGE

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ mentioned:

On one occasion, Hazrat Moulana Muhammad Yaqoob Saheb رَحْمَةُ اللَّهِ mentioned that when a person gets married, it is generally noticed that he spends more time with his in-laws. In doing so, there is a fear that he does not observe the due rights of his own family members.

One should therefore be mindful in this regard, ensuring that he maintains a balance and ensures he fulfils the rights he owes to both parties.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 1/71)

## HUSBANDS SHOULD APPRECIATE THEIR WIVES

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

Husbands should always be appreciative to their wives. Basically, there are two reasons for which husbands should be appreciative towards their wives.

The first reason is that Allah تَبَارَكَ وَتَعَالَى has placed her in your nikaah and kept her under your control. It is against a man's nobility and respect that he causes pain or inconvenience to the one who is under his authority and control.

The second reason is that she is a believer who possesses Deen. Hence, you should think that just as you are a believer, and are

striving to please Allah تَبَارَكَ وَتَعَالَى through good actions, she is also a believer who is striving to please Allah تَبَارَكَ وَتَعَالَى through good actions. (Hence, since both of you are striving to please Allah تَبَارَكَ وَتَعَالَى, then you should overlook her shortcomings.)

Furthermore, as far as the Deen of the husband and wife is concerned, it is not known whose Deeni position is higher and who is more accepted in the sight of Allah تَبَارَكَ وَتَعَالَى. We should bear in mind that it is not necessary that a woman will always be lower than a man in her Deen. Rather, in the sight of Allah تَبَارَكَ وَتَعَالَى, it is possible for a woman to equal a man in her Deeni position or even excel him.

Therefore, one should not view women with condescension or consider them to be inferior to men in Deen. When a person is powerless, downtrodden and broken-hearted, then Allah تَبَارَكَ وَتَعَالَى accepts even the smallest of their actions and raises their ranks.

(*Malfoozaat Hakeemul Ummat رَحِمَهُ اللهُ* 23/193)

## MAKING SALAAM WHEN ENTERING THE HOME

Hazrat Moulana Ashraf Ali Thanwi رَحِمَهُ اللهُ once mentioned:

Some people enter their homes without greeting the household (e.g. with salaam) and making their presence known to their families. This manner of entering the home is incorrect. It is part of the etiquette of Islam that at the time of entering the home, one enters with making salaam aloud.

The benefit of this teaching is that the wife and the inmates of the house will be able to make themselves presentable if they are not in a state in which they wish to be seen.

Similarly, it is possible that there could be non-mahram women of the locality present in the home, and without informing them of one's presence, one's sight could fall on them.

It is for this reason that Shari'ah teaches us to make our presence known at the time of entering the home. (i.e. through salaam).

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 1/210)

## ALLAH تَبَارَكَ وَتَعَالَى INTERCEDING ON BEHALF OF WOMEN IN THE QURAAAN MAJEED

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned the following:

Men should reflect and ponder over the beautiful manner in which Allah تَبَارَكَ وَتَعَالَى has interceded on behalf of women in the Quraan Majeed saying:

وَعَاشِرُهُنَّ بِالْعُرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ

خَيْرًا كَثِيرًا ﴿١٩﴾

(O men!) Live with them (your wives) with kindness. If you dislike them, then perhaps you dislike something whereas Allah has placed in it (the thing you dislike) abundant goodness. (Hence, through looking at the abundant goodness in the thing you dislike, you will begin to appreciate it) (Surah Nisaa v. 19)

## SCATTERED PEARLS

For example, great rewards are promised for the man who exercises sabr (patience and tolerance) over the ill temper or poor character of his wife.

Similarly, through one's wife, one may be granted pious offspring who will be the means of one's salvation in the Hereafter.

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللَّهِ 23/189)

# UPBRINGING OF CHILDREN

## MOULDING THE CHARACTER IN CHILDHOOD

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ once mentioned:

Most people are not particular about giving their children an Islamic upbringing. Such people generally say, “The children are still small.” However, it should be remembered that the good values instilled in childhood are firmly embedded in the child and remain with him throughout his life.

In fact, childhood is the actual period wherein the character of a child and his understanding can be correctly moulded.

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللَّهِ عَلَيْهِ 23/219)

## AN IMPORTANT PRINCIPLE IN THE UPBRINGING OF CHILDREN

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ once mentioned:

A person once mentioned to me an important principle in the upbringing of a child. I found much wisdom in it and I feel it to

be such an important principle that it is worthy of being inscribed in gold.

He said that if a child asks for something and you wish to give it to him, then give it to him at the first instance. However, if you refuse him at the first instance, then after refusing, despite how much the child persists in asking for it, do not give it to him.

If you do not adopt this method and give in to the demands of the child whenever he persists, then the child will get spoilt and this bad habit will be formed in him that whenever he wants something in life, he will feel that he should go on persisting till he gets it.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 10/343)

## THE ILL-EFFECTS OF HARAAM IMPACT UPON ONE'S FAMILY AND CHILDREN

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned the following:

Just as consuming haraam is impermissible for oneself, similarly it is also impermissible for one to feed one's family with haraam food.

In fact, feeding animals haraam food is also impermissible. One should ensure that one does not feed animals with haraam. One should dispose of the haraam food by leaving it in some place. Thereafter, if an animal comes and eats it, then there is no problem (and one will not be sinful as one did not feed the animal the haraam food).

Those who feed their children with haraam, then such haraam food creates rebellion and evil qualities in the children.

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللَّهِ 23/91)

# MU'AAMALAAT (BUSINESS TRANSACTIONS AND DEALINGS)

## UPHOLDING THE LAWS OF SHARI'AH IN ONE'S BUSINESS

Hazrat Moulana Ashraf Ali Thanwi رحمۃ اللہ علیہ once mentioned:

As long as one does not acquire sound understanding in Deen and become firmly established upon Deen, there will always be the fear that such a person will transgress the limits and boundaries in his actions.

Since such a person does not know the limits, if he befriends someone, he will transgress the limits in friendship and if he has enmity for someone, he will transgress the limits in his enmity. Both situations are extremely detrimental.

In essence, the outcome of dealing with such a person who is not firmly established in Deen and does not know the limits can prove disastrous.



There was once an Aalim who was of the opinion that Muslims should go into partnerships with Hindus. When he expressed his opinion to me, I told him, “We cannot, with certainty, say what will be the outcome of such a Muslim’s dunya. However, the harm that will come to his Deen is quite clear and evident.

“This is due to the fact that Hindus, in reality, don’t have any Deen and hence do not adhere to the limits of Shari’ah. If the Muslim tries to uphold Deen in the partnership, then how will the partnership continue? On the contrary, if the partnership continues in the way the Hindu wishes, then how will the Muslim uphold his Deen?

“The reason is that every decision the Hindus will make will be centred around dunya and material progress even if it opposes the laws of Deen. They will do whatever they deem necessary in order to boost their business in the pursuit of worldly progress. How then can a mu’mín’s Deen be secure and safe if he has to adopt their ways?”

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 8/239)

## THE MINDSET OF A BELIEVER IN REGARD TO SUSTENANCE

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

If Allah تَبَارَكَ وَتَعَالَى blesses a person with halaal livelihood without difficulty, then this is indeed a great favour and bounty of Allah تَبَارَكَ وَتَعَالَى.

However, at times, a person who acquires livelihood without difficulty falls into self-admiration, pride, attributing good towards himself, boasting, being negligent of what Allah تَبَارَكَ وَتَعَالَى wants from him, looking down at the poor and taking undue advantage of the weak.

The remedy and solution for such a person is for him to reflect and ponder over the favour he is receiving from Allah تَبَارَكَ وَتَعَالَى without difficulty.

He should think within himself, “This blessing is solely the grace of Allah تَبَارَكَ وَتَعَالَى upon me. If it were not for His Divine favour upon me, then most surely, I would not have been in this position, as I am not deserving of this favour and there is no goodness within me that makes me worthy of this bounty.”

In fact, one should reflect over his shortcomings, weaknesses and sins and think, “On account of my sins, I am actually deserving of Allah’s تَبَارَكَ وَتَعَالَى punishment. Even if I possess some qualification through which I feel that I am able to acquire a livelihood, then really, it is not my qualification which provides for me, as there are many other people who have qualifications like myself, yet they are struggling to earn a livelihood. Hence, I should realize that it is only out of the sheer mercy of Allah تَبَارَكَ وَتَعَالَى that I am being blessed with all that I enjoy. Thus, what right do I have to be proud and boastful over my condition?”

اگر روزی بدانش بر فرد دے زنداں تنگ روزی تر نبودے

*If sustenance was based on intelligence then all the ignorant would have been in poverty.*

In essence, earning a livelihood is not based on one's intelligence, education and skill. To believe that livelihood is based on one's capability is in actual fact subscribing to the belief of Qaroon.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 23/363)

## EXERCISING PRECAUTION IN MONETARY AFFAIRS

During a discussion which related to an Aalim who refrained from accepting doubtful wealth, Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ mentioned:

Nowadays, the required level of taqwa and caution is not seen among people in matters relating to wealth. There are many people who confine piety to their ibaadaat (i.e. virtuous deeds and actions). Many are even punctual on Tahajjud, Chaasht and Ishraaq and in completing their wazifas.

However, the inordinate passion and love for wealth within their hearts does not seem to decrease. As a result, they do not exercise the required level of precaution in their business dealings and monetary affairs and continue to consume doubtful wealth.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 10/27)

## REFRAINING FROM HARAAM WEALTH

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ mentioned:

It is compulsory upon every person to refrain from haraam wealth. However, the pious servants of Allah تَبَارَكَ وَتَعَالَى do not

## SCATTERED PEARLS

confine their caution to refraining from haraam wealth. Rather they exercise extreme caution even in regard to doubtful wealth. By consuming haraam wealth, many evils are created within the soul. This is what destroys man.

*(Behishti Zewar pg. 417)*

## DOUBTFUL WEALTH

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ عَلَيْهِ mentioned:

Hazrat Abdullah bin Mubaarak رَحْمَةُ اللهِ عَلَيْهِ (a great luminary and ascetic, who was the student of Hazrat Imaam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ) says, “I prefer returning one Dirham which is obtained through a doubtful source than giving 600 000 Dirhams in charity.”

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ عَلَيْهِ then mentioned that from this statement of Hazrat Abdullah bin Mubaarak رَحْمَةُ اللهِ عَلَيْهِ, we understand the serious nature of doubtful wealth. It is extremely sad to find that nowadays, let alone doubtful wealth, people do not even refrain from that wealth which is categorically declared haraam in Shari’ah. All that they are interested in is in increasing and accumulating their wealth, regardless of the manner or means through which the wealth is acquired.

*(Behishti Zewar pg. 417)*

## THE BENEFIT OF RECORDING A TRANSACTION OR ASKING FOR A RECEIPT WHEN DEALING

Once, Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ mentioned that a well-known proverb in the Arabic language is:

*“Live like brothers but deal like strangers”*

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ thereafter explained:

There are many advantages and benefits through one adopting clarity and system in one’s dealings. Whether one takes a loan, gives a loan or settles an outstanding debt, in all cases one should ensure that one reduces it in writing and keeps a record of the transaction. In this way, one will save oneself from inconvenience or incurring any loss.

For example, when one hires the services of the washer-man (laundromat), then he should ensure that he asks for a receipt as a proof of the transaction.

In doing so, one benefit is that in the event of the clothes being misplaced by the washer-man (laundromat), the washer-man will not be able to deny that you gave your clothes to him, as you have proof of the transaction.

Another benefit which one receives is that even if one loses the receipt, since one had taken a receipt from the washer-man, the washer-man will remain constantly aware and conscious that he had given you a receipt for your clothes. Hence, he will ensure that he returns your clothes to you.

## SCATTERED PEARLS

These beautiful teachings of Shari'ah (i.e. recording the transaction, business dealings, etc.) that we have received are all favours and bounties upon us from Allah تَبَارَكَ وَتَعَالَى. Hence, Allah تَبَارَكَ وَتَعَالَى mentions these among His favours in the following verses of the Quraan Majeed:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾  
الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

*Recite in the name of your Rabb and Cherisher who created (man). He created man from a (mere) clot of congealed blood. Recite and your Rabb is most bountiful. He who taught (the use of) the pen. He taught man that which he did not know. (Surah Alaq v. 1-5)*

وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

*and We sent down with them the Book and the Balance (of determining Right and Wrong), that men may stand forth in justice. (Surah Hadeed v.*

*25)*

*(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 10/62)*

## ILLEGALLY TRAVELLING WITHOUT PURCHASING A TICKET

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

Once, a person wrote to me that nowadays it has become a norm in society for people to illegally travel by train without purchasing a train ticket. Hence, there is a need that concession be granted by the Ulama for this situation.

I replied that through an impermissible practice becoming common among people, how can that be a reason to declare that practice as permissible? Hazrat Moulana رَحْمَةُ اللَّهِ then mentioned that unfortunately, the public feel that whenever they are involved in any impermissible practice, then they expect the Ulama to find some loophole to legalize that practice and thereby remove it from the list of impermissible practices.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 1/43)

## DO NOT LOOK DOWN AT THE WORKER

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

How strange it is that people don't look down upon a trader when he trades, yet they look down upon a worker who is engaged in his employment. Logic and justice both demand that if we do not look down upon the trader, we should similarly not look down upon the worker.

The only difference between both of them is that the trader provides his merchandise while the worker provides his services. When they are both, in essence, doing the same thing, then why do we look down upon the worker?

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 6/173)

## THE REALITY OF BARAKAH

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

The meaning of barakah (divine blessings) is not as many people think it to be. Many people think that barakah is for a person to

## SCATTERED PEARLS

acquire what he wants through merely reciting some wazifa and without making the correct effort and resorting to the correct means, such as a person recites a wazifa for being blessed with children but does not wish to enter into nikaah. However, this is incorrect.

The true meaning of barakah is for a person to be blessed with Divine grace in the means that he has adopted. Therefore, one should adopt the correct means and thereafter ask Allah تَبَارَكَ وَتَعَالَى to place barakah in the means.

For example, one wishes to be blessed with children. One should enter into nikaah and thereafter make dua that Allah تَبَارَكَ وَتَعَالَى places barakah in the nikaah and makes it a means of pious offspring.

Through this dua, which is made after adopting the correct means and effort, one will find immense barakah in the nikaah and it will become a means of him acquiring pious children.

(*Malfoozaat Hakeemul Ummat رَحِمَهُ اللهُ* 3/313)

## A SOLUTION AT THE TIME OF FINANCIAL CRISIS

Hazrat Moulana Ashraf Ali Thanwi رَحِمَهُ اللهُ once mentioned:

Ilaahi Bakhsh was an influential prominent person from Meerut who was blessed with wisdom. He once made a very beneficial statement. He said, “In order to alleviate financial difficulty, people make an effort to increase their income, whereas this is not generally within a person’s control. However, they do not



consider or make an effort to decrease their expenditure – especially unessential expenditure which can be greatly decreased, whereas this is something within the control of every person.”

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 24/66)

## THE OUTCOME OF INTEREST MONEY

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned the following:

When a person acquires wealth through interest, then he will never benefit from the wealth. Rather, in most cases, it is witnessed that the wealth acquired through interest becomes the means for one experiencing difficulties. Allah تَبَارَكَ وَتَعَالَى mentions in the Quraan Majeed:

يَسْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ

*Allah تَبَارَكَ وَتَعَالَى destroys interest and increases sadaqah. (Surah Baqarah v. 276)*

In this verse, the word ‘destroys’ refers to destroying the barakah of the wealth – not the actual wealth itself. The reason is that in most cases, the actual interest money is not destroyed, but remains in the possession of the person who acquired it.

In other words, the interest money still exists and remains. However, this amount will be bereft of barakah.

The result of this is that the wealth will not benefit him by fulfilling his essential needs. Instead, the wealth will be

## SCATTERED PEARLS

squandered in frivolous avenues. For example, he will erect pointless structures, he will spend extravagantly on weddings and the other expenses associated with weddings.

In essence, though he is spending the money, he will find that it will produce no real benefit.

We thus understand that the wealth acquired is destroyed – meaning that it has no barakah, not that the wealth itself will be destroyed.

Furthermore, it should be borne in mind that this is not exclusive to interest. Rather, every haraam item, or any wealth that is acquired through haraam means, will be devoid of barakah.

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللَّهِ 13/278)

## HONESTY IN BUSINESS DEALINGS IS THE HALLMARK OF A BELIEVER

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned the following:

The Mubaarak Hadith mentions that on the Day of Qiyaamah, the honest businessman will be resurrected with the martyrs, while the dishonest businessman will be resurrected with the evil and sinful people. It is obvious that adopting honesty in business dealings will benefit one in his deen. However, we should understand that it will also benefit one in his dunya.

In the beginning, one may experience some difficulty in business, but through maintaining honesty, one will find that Allah تَبَارَكَ وَتَعَالَى will grant one immense barakah and blessing.

In the city of Kanpur, there was a certain person who would sell bamboo. Whenever a customer would come to him, he would clearly inform the customer saying, “This bamboo will only last you for so many days.” Hearing this, the customers would turn away and leave without buying the bamboo.

Some people advised him saying, “If you are going to tell the customers that the bamboo will only last you for so many days, they will not buy it and your bamboo will not sell.” However, he replied, “Whether my bamboo sells or does not sell, I do not mind. However, as a believer, I should ensure that I am honest in my dealings and speak the truth to the people.”

Initially, after informing the customers, they would leave him and go to another bamboo seller. This second bamboo seller would speak very highly of his bamboo and would tell the customers that it would last for a long time. Due to this, the customers would buy the bamboo from him.

However, as time passed, people realized that the second seller had lied to them as their bamboo would be spoilt after just a few days from the time of purchase. They then returned to the first bamboo seller, as he was honest and his bamboo would last for the time period that he had informed them.

Hence, if a person adopts honesty in his business dealings, then even though he may experience a little difficulty at the beginning, however, once people see his honesty and gain

## SCATTERED PEARLS

confidence in him, they will continue to support him and he will not experience any difficulty thereafter.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 22/40)

# GOOD CHARACTER

## THE BASIS OF GOOD CHARACTER SHOULD ONLY BE DEEN

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ عَلَيْهِ once mentioned the following:

In the world, among the worldly class, showing good character and being honest revolves around acquiring worldly benefit and monetary gain. Since acquiring worldly benefit and monetary gain changes according to the demands of certain situations and conditions, their character and morals also continue to change subject to the situation they are in.

For example, wherever there are prospects of gaining wealth through them fulfilling their promise and being honest, then they will fulfil their promise and conduct themselves with honesty (as their good character and honesty is only motivated by monetary gain). However, if they see that some worldly loss will be incurred through them fulfilling their promise and being honest, then they will choose to lie and be dishonest (as the purpose of them showing good character was only to gain wealth).

On the contrary, the good character and honesty of the people of deen is based on deen (i.e. that deen commands them to show

good character and remain honest at all times). Since deen does not change from situation to situation, the character of the people of deen also remains the same in all situations (and is not influenced by wealth).

The governments of today are such that they make promises or pledges on a daily basis and thereafter break their promises or pledges. The reason is that at times, they find that through fulfilling their promises or pledges, they will gain monetary benefit, hence they will fulfil it in such situations, and wherever they find that monetary losses will be incurred through fulfilling their promises or pledges, they opt to break it.

(*Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ* 26/292-293)

## A WRONG NOTION REGARDING THE MEANING OF GOOD CHARACTER

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned the following:

In today's times, people's notion of good character is that one should conduct with people with good character and show them a good face, even though one's heart is not clear regarding them (i.e. regarding some of their ways or conduct in certain affairs).

However, I am unable to understand how people can regard this to be good character – where one's heart is unclear, but one's tongue expresses something else.

Instead, I feel that in such a situation, I should rather discuss the issue with the person so that the matter becomes clear and my

heart is cleansed of any misgivings. It is good for one to do so, in order that one's heart and mind becomes clear and the love (and friendship) which was previously enjoyed can once again be restored.

If a person's kurta becomes dirty, then one option is for him to wear another clean kurta above the dirty kurta. However, another option is for him to send the dirty kurta to the laundry man who will wash and scrub the kurta until it becomes clean, (and thereafter he should wear the clean kurta).

Now compare the two approaches and see which one is better. According to us, the second approach is definitely better.

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللَّهِ 23/328)

## REMAINING WITHIN THE LIMITS OF SHARI'AH WITHOUT HURTING PEOPLE

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

A businessman told me that a certain person, who was a follower of a Barelwi Shaikh, mentioned the following to him in Calcutta, "Who claims that Ashraf Ali is a Deobandi? The Deobandis (people of Deoband) regard him to be a Deobandi, but really, we feel that he is one of us, the Barelwis."

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ then said, "The only reason for this person having a good opinion regarding myself and being happy with me is that I do not adopt a harsh approach when dealing with people. Instead, when dealing with people, I

display politeness and good character, together with remaining within the limits of Shari'ah.

“Even when dealing with the Barelwis, I do not conduct myself in a harsh or unpleasant manner. I display politeness and good character, according to the sunnah. Due to my dealing with them in this manner, they have a good opinion of me and feel that I am one of them.”

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ thereafter said, “This approach that I adopt, of dealing with people in a pleasant manner, is the approach which Hazrat Haaji Imdaadullah رَحْمَةُ اللهِ would adopt. Hazrat Haaji Imdaadullah رَحْمَةُ اللهِ would often say, ‘Every person feels comfortable with me and thinks that I am like him, and that I have his ‘colour’. However, the reality of the matter is that I am a person that does not have any ‘colour’ of his own, but I am able to adapt to the colour of every person and make him feel at ease, in accordance to the sunnah.’

“Hazrat Haaji Saheb رَحْمَةُ اللهِ then gave the following example saying, ‘My example is that of water; it does not have any colour of its own. If you pour it into any bottle, it will seem as if it is the same colour as that bottle.’”

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللهِ 5/16)



## ASCERTAINING AND VERIFYING INFORMATION

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ states:

Haaji Abdur Raheem used to work for my late brother. When my first wife once complained about him, I immediately summoned him and asked him to stand at the entrance.

Thereafter, in her presence, I addressed him saying, “She has complained about you.” I then said to her, “You have made a claim regarding some person. Hence you should be able to prove it.” However, she didn’t have any proof and began saying, “You have made fazeehat of me (disgraced me).” I replied, “I do not make fazeehat, rather I give naseehat (advice).”

This practice of complaining about others is evil. It creates enmity within the hearts of people. It then leads to one having doubts as to whether the next person has said something regarding him or not.

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللَّهِ 1/173)

# MU'AASHARAAT (SOCIAL ETIQUETTES)

## THE SUBLIME ETIQUETTES OF ISLAM

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ once mentioned:

These sublime etiquettes which I have prepared regarding interacting and socializing with people are in reality the sublime etiquettes of Islam. These etiquettes are explained in order to bring ease and comfort to people and save them from the least amount of inconvenience.

Some people are under the impression that Muslims have acquired these sublime etiquettes from the West. This is totally incorrect; rather the West only discovered this from Islam. How unfortunate it is that we have today regarded our legacy to be the wealth of others.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ عَلَيْهِ 1/228)

## THE ISLAMIC ETIQUETTE AT THE TIME OF MEALS

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

During meals, issues of a serious and intricate nature should not be discussed. Rather, light-hearted topics and things that do not require serious thought should be spoken about.

The reason for this is that serious and intricate discussions require deep thought and thus can cause one to lose his appetite. As a result, one will not be able to enjoy his meal.

At the time of meals, one's attention should be directed towards the food. While on the dastarkhaan, if someone has to speak of serious matters, then I do not pay attention to it, as listening to such a discussion prevents me from enjoying the food and causes me to lose my appetite.

*(Malfoozaat Husnul Azeez pg. 71)*

## RETURNING PEOPLE'S ITEMS AFTER USE

On one occasion, a person had placed a gift in an ordinary basket and presented it to Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ. Once the person departed, Hazrat Moulana رَحْمَةُ اللَّهِ told the khaadim (servant), "Although this basket seems simple and ordinary, ensure that you return it."

Thereafter Hazrat Moulana رَحْمَةُ اللَّهِ addressed those present and said, "I don't even ask the person whether he wishes to have it

back or not, rather it is my habit that I always return it. Hence, if the person does not want it, he may return it to me.

“On the other hand, if you ask the person whether he wants it back or not then there is the possibility that he wanted it, however due to feeling ashamed of asking for it, he will unwillingly and grudgingly let you keep it.

“Nevertheless, this fact was established once while I was travelling to Rewari. A person had given me a small used ghee canister. I instructed some of my companions to empty the contents and return the canister to the owner. They told me that this seems to be a simple ordinary canister, what is the need to return it?

“I replied that only the womenfolk of the house will know the true value of this. A new canister will not be as well greased as this canister due to it being used so much.

“Nevertheless, later on, the person who gifted the ghee attested to this and said that his wife stressed upon him to bring back the canister. However, he did not have the courage to take back such an ordinary canister.

“Did you see how the Deeni principles that we are asked to adopt in our lives proved beneficial? In short, whoever adheres to the sunnah of Rasulullah ﷺ and the principles of Deen, he will never regret.”

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللَّهِ 10/73)

## LEARNING HOW TO CONDUCT AMONG PEOPLE

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ once mentioned:

It is compulsory upon a person to learn the etiquettes of being a human being and how to conduct oneself with people.

If one does not learn this, one will be a means of inconvenience and distress being caused to people. As a result, one will have to bear the evil consequence in the Hereafter.

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللهِ 8/265)

## ADOPTING MODERATION IN ONE'S CONDUCT

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ once mentioned:

I neither like the quality of boastfulness and pride, nor the display of such humility where one disgraces himself before people. In Deen, there is no place for such qualities.

Similarly, one should not express humility before people with the intention of becoming popular and famous for one's piety. This is also a branch of pride.

Shari'ah has commanded us to adopt moderation in everything. An easy method to acquire this is that when one conducts himself among people, he should neither, at any time, exhibit pride through his actions nor display such humility whereby

people get the impression that he is putting up an act or doing it for show.

Nevertheless, one should conduct oneself in an informal manner while adopting the humility that conforms to Shari'ah at all times.

(*Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 8/175*)

## THINKING BEFORE CARRYING OUT ANY ACTION

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

One should think and ponder before uttering any word or carrying out any action. Through thinking and pondering before doing any deed, one will save oneself from errors and mistakes.

(*Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 8/270*)

## THE NEED FOR ADOPTING MODERATION IN FRIENDSHIP AND ENMITY

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

Moderation should be adopted in all relationships. To exceed the limit in anything is reprehensible and disliked.

The Hadith teaches us, “Adopt moderation in your friendship when dealing with your friend as he may perhaps one day become your enemy, and adopt moderation in your enmity when dealing with your enemy as he may perhaps one day become your friend.”

If one does not adopt moderation and later on finds his enemy becoming his friend, he will feel ashamed and embarrassed over the manner in which he had treated him in the past.

In essence, every teaching of Islam contains kindness and consideration for the creation when dealing with them. How beautiful and pure are the teachings of Islam!

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 8/311)

## ASSOCIATING WITH THE WEALTHY AND POOR

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

I do not, of my own accord, associate with the wealthy. However, if they associate with me, then I fulfil their needs and do not turn away from them.

Many a wealthy person is such that when someone wishes to meet and associate with him, he gets the impression that the person wishes to associate with him on account of his wealth.

On the contrary, if one merely speaks kindly to the poor, many of them are appreciative of the kind treatment shown to them and feel obliged towards you.

(Malfoozaat Husnul Azeez pg. 218)

## THE GREAT IMPORTANCE OF FULFILLING PEOPLE'S RIGHTS

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ once mentioned the following:

There is no item in my home regarding which it is not known as to whether it belongs to me, or it belongs to someone else in my household.

There is great benefit in this (i.e. making the ownership of each item known to all). If someone passes away, then people will not be in doubt as to who is the owner of each item (i.e. the possessions of the deceased will be known to all), hence, the distribution of the inheritance will be easily and correctly carried out.

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللَّهِ عَلَيْهِ 13/214-215)



# DEALING WITH THE CREATION

## DESCENDING TO THE LEVEL OF PEOPLE

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

A true Shaikh and spiritual guide is one who comes down to the level of people and deals with them according to their position when guiding them. He does not deal with people in the manner where he expects them to come up to his level.

An example to illustrate this point is that of a person who feeds meat to a suckling child. Can there be any outcome besides that of destroying the child? The suckling child will have to be suckled with milk before it reaches the point where it will be able to be fed meat.

*(Malfoozaat Husnul Azeez pg. 66)*

## SHOWING KINDNESS AND COMPASSION TO THE CREATION

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

The effect of imaan in the life of a person is such that it prompts him towards showing kindness and compassion to the creation, forgiving and overlooking their weaknesses and adopting

courage and bravery at the time of difficulties. As a result of not possessing imaan, these qualities are not seen in the kuffaar.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللهِ 8/136)

## ASSISTING THE UMMAH AT THE TIME OF NEED

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ once mentioned:

The Deen of Islam places great emphasis on assisting those in need and those undergoing difficulties. However, it is unfortunate that in today's times, many people are totally unconcerned about assisting those in difficulty.

Some people are so miserly and self-centred that they make every arrangement for their own comfort – shoes, food, clothing, etc. – yet they have no worry or concern for whether others are dying or undergoing distress.

Some people argue and say, “How many people must we help? There are thousands of people in need and difficulty!”

The answer to such people is, “Very well, you are right in saying that there are thousands of people in need and difficulty. However, if you are unable to assist all, it does not mean that you should not assist the few people you are able to assist! At least assist ten people among them!”

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ then mentioned, “Generally, these types of excuses are made by people who do not wish to do anything.”

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللهِ 23/163-164)

## GIVING DEENI CONCESSION IS A MERCY TO MANKIND

Once Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ mentioned to a certain Aalim:

If a person wishes to practice upon a certain action of Deen wherein permission has been granted, I do not impose upon him to practise on something that has been regarded as superior and higher in Deen (e.g. mustahab), as this will be a means of causing inconvenience to him.

I feel that the thing upon which he wishes to practice has been allowed in Deen, hence he has all the right to practise upon it.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 1/210)

## REFRAINING FROM CAUSING HARM TO PEOPLE

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned the following:

The thing which I regard most important for myself, as well as for my friends and associates, is that we refrain from causing any harm to any person in any way.

We should not cause any harm to the next person, regardless of whether the harm is physical e.g. through physical abuse, whether the harm is financial e.g. through usurping someone's wealth or depriving him of any right, whether the harm is through attacking his honour e.g. by humiliating a person or by

## SCATTERED PEARLS

making gheebah of him, or whether the harm is emotional e.g. by causing a person anxiety and trauma or dealing with him in an impolite manner, thereby hurting his feelings.

If a person errs in this regard and causes any harm or inconvenience to the next person, then he should not regard it below his dignity to apologize and ask for forgiveness.

(*Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ* 22/125)

# OBSERVING PURDAH

## A PRAISEWORTHY QUALITY IN WOMEN

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ once mentioned:

Women who are pure-minded and simple in their ways (on account of them not being exposed to sin and observing strict purdah from strange men) are generally extremely chaste.

Such women resemble the hoors (damsels) of Jannah in their purity and chastity. They neither come into contact with strange men nor do they even cast glances at them. Hence, they could be resembled to the hoors of Jannah whom Allah تَبَارَكَ وَتَعَالَى has described in the Quraan Majeed saying:

فِيهِنَّ قَصَاصُ الطَّرَفِ

*In the palaces of Jannah reside such hoors (damsels) who lower their gazes from all strange men besides their husbands. (Surah Rahmaan v.*

56)

Further, Allah تَبَارَكَ وَتَعَالَى expresses the excellence of those women who are unaware of the world and focus on the Hereafter by describing them as الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ (chaste, believing women who remain unaware of the attractions of the world).

From this verse of the Quraan Majeed, we understand that it is a praiseworthy quality in women and part of their nature that

they remain aloof from the attractions of the world. Though this verse primarily refers to women remaining aloof from the attractions of sin and this is also desired from men, through the fact that Allah تَبَارَكَ وَتَعَالَى expresses this quality as a praiseworthy quality of women, one understands that it should be found in women to a greater extent.

Unfortunately, those who are totally ignorant of Deen feel that the success and progress of women lie in abolishing the concept of purdah and exposing women to the world. However, this notion is totally incorrect. I sincerely feel within my heart that Allah تَبَارَكَ وَتَعَالَى will assist Deen and never cause such people to become successful in their effort.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 1/151)

## THE SERIOUS CONSEQUENCES OF ABANDONING PURDAH

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

The non-observance of purdah has, nowadays, become rampant and rife in every place. The era we are living in is an era of great fitnahs and trials.

Some people raise an objection against the law of purdah. They claim that through purdah a woman is kept in imprisonment. The answer to this objection is that the law of purdah is not an imprisonment for a woman, but rather a means of security and protection.

If one has something which he greatly values, then it is only sensible and logical for him to be concerned about adopting the correct means whereby he will secure and protect it. A person who travels by train (or any public transport) with a lot of money will never go about displaying his money openly. Rather, he will take great pains in looking after it and keeping it as safe as possible.

Accordingly, in Islam, the most valuable thing is the respect of the women. Hence, neglecting the law of purdah, removing the women from their homes and allowing them to intermingle freely in public, is exposing them to great danger. Dangers similar to those that are feared through exposing one's wealth before people are feared here as well.

Another objection raised by some is that one benefit of keeping women in purdah and concealed from men is that her chastity will be safeguarded and her respect protected. However, we do find situations where despite purdah being observed, wrongs do occur.

The answer to this is that as long as the laws of purdah are correctly observed, then it is guaranteed until the Day of Qiyaamah that there will never arise a situation where wrongs will take place. It is on account of not observing purdah correctly that wrongs take place.

(*Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ* 7/128)

## THE DEGENERATION OF HAYAA

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

It is not in keeping with hayaa and modesty for women to write their names in their articles as is prevalent nowadays. Yes, there will be no harm in revealing their names after their demise.

Men have a natural inclination towards women. Therefore, extreme caution should be exercised in these matters. Despite the Azwaaj-e-Mutahharaat being the mothers of the believers and despite nikaah with them being perpetually haraam, they were commanded with the following injunction in the Quraan Majeed:

فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ

*Do not speak in soft, alluring tones, lest the one in whose heart is a disease should be moved with desire. (Surah Ahzaab v. 32)*

Nowadays, women are carrying out works that are totally against the dictates of shame and modesty. I came across some poetry composed by a woman where she praises the features of her Shaikh and expresses her desire to meet him. This is how shameless people have become!

*(Malfoozaat Husnul Azeez pg. 482)*



# STRIVING FOR DEEN

## THE SYSTEM OF ALLAH تَبَارَكَ وَتَعَالَى

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

The servant should take up the courage to carry out righteous works, and then Allah تَبَارَكَ وَتَعَالَى will cause his endeavours to materialise and be fruitful.

This can be understood through the example of a father who sees his infant child trying to walk. The child takes a few steps and then falls. The father feels pity for his child and helps the child by picking him up and carrying him in his lap.

Hence, just as the father wishes to see the child make an effort in trying to walk before he assists him, similarly Allah تَبَارَكَ وَتَعَالَى wants to see us make an effort to please Him, and then He will assist us by causing our endeavours to reach completion.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 23/106)

## THE DECEPTION OF SHAITAAN

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

In today's times, the statement, "This mouth is unworthy of making dua" is commonly heard from people.

## SCATTERED PEARLS

A person once came to me and expressed the same feeling, saying that he was unworthy of making dua. In reply, I asked him, “Do you perform salaah? Do you recite the kalimah?”

When he replied that he does perform salaah and recite the kalimah, I said, “When you are worthy enough to perform salaah, to fast and to recite the kalimah, then why are you unworthy of making dua?”

This feeling, that you are unworthy of making dua, is in actual fact created by Shaitaan in his effort to mislead you. He wishes to deprive you of the barakah of turning to Allah تَبَارَكَ وَتَعَالَى in dua. Similarly, your nafs does not wish to exert itself in any work.

Therefore, whenever it is told to do any good work, it looks for some excuse or the other to avoid doing that good work.

*(Malfoozaat Husnul Azeez pg. 128)*

## IMPARTING THE KNOWLEDGE OF DEEN

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ mentioned:

At present, the best occupation is that of imparting Deeni ilm, especially for the one who has been endowed with ilm. This is the need of the time.

The virtue of it is also so great that perhaps no other amal is equivalent to it in virtue. As long as the knowledge which a person imparted continues to be practised and imparted, rewards will continue accumulating in his book of deeds.

*(Tuhfatul Ulama 1/45)*

## TRUE VICTORY IS IN EARNING THE PLEASURE OF ALLAH تَبَارَكَ وَتَعَالَى

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

The Muslim Ummah gaining victory and success is not subject to the Muslims being few or many in number. Rather, victory is based on something else entirely.

True victory for the Muslims is to make their sole priority in life to engage in the efforts of Deen and such work that will be pleasing to Allah تَبَارَكَ وَتَعَالَى. If they gain success against the enemy, they should express gratitude to Allah تَبَارَكَ وَتَعَالَى, and if they are not (apparently) successful then they should exercise patience.

In reality, a believer is never unsuccessful, even though it may seem as if he did not succeed against the enemy. The reason for a believer always being successful is that he is always earning the reward of the Hereafter, which after all, is the objective and goal of every believer.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 7/236)

## THE SECRET BEHIND THE SUCCESS OF THE SAHAABAH رَضِيَ اللَّهُ عَنْهُمْ

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned the following:

Acquiring victory and success is not based on whether the Muslims are few or many in number. Rather, the number of the

Muslims is a separate aspect and is not relevant in regard to acquiring victory.

In regard to acquiring victory, there is just one thing that the Muslims need to bear in mind – pleasing Allah تَبَارَكَ وَتَعَالَى and remaining engaged in the effort of deen.

After ensuring that Allah تَبَارَكَ وَتَعَالَى is pleased with them and engaging in the effort, if the Muslims acquire victory, then they should express gratitude and appreciation to Allah تَبَارَكَ وَتَعَالَى. Conversely, if they are unsuccessful, then they should adopt sabr (patience).

In reality, a believer is never unsuccessful, though it may outwardly appear as though he is unsuccessful. The reason is that in every situation, he has still acquired the reward of the Hereafter for his effort, and this is the primary objective and goal of every believer.

Once, Hazrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ selected thirty Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to stand and face an army of sixty thousand disbelievers. Seeing this, Hazrat Abu Ubaidah رَضِيَ اللَّهُ عَنْهُ said to him, “You will destroy these ummatis of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (by taking so few warriors).”

Thus, Hazrat Khaalid رَضِيَ اللَّهُ عَنْهُ increased the number to sixty Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, so that each Sahaabi would face one thousand disbelievers. (In this battle, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, with the help of Allah تَبَارَكَ وَتَعَالَى, were victorious.)

We thus see that the focus of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ was not primarily on their numbers, (but was rather on acquiring the

divine assistance of Allah تَبَارَكَ وَتَعَالَى and engaging in the effort to the best of their ability).

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللَّهِ 22/223-224)

# EXERCISING PATIENCE THROUGH TRIALS AND ADVERSITIES

## SIX IMPORTANT POINTS FOR THOSE IN DIFFICULTY

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ once mentioned that when a person is afflicted with any calamity or difficulty, then he should adhere to the following six points:

1. He should exercise sabr (patience), as this is the hallmark of a true believer. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned in his Mubaarak Hadith that if a mu'min experiences favourable conditions, he should express gratitude, and this is good for him. And if he experiences unfavourable conditions, he should exercise patience, and this is good for him." (*Saheeh Muslim #2999*)

2. He should not become despondent and lose hope in the mercy of Allah تَبَارَكَ وَتَعَالَى. Rather, he should continue to hope for the mercy of Allah تَبَارَكَ وَتَعَالَى, as the power and grace of Allah تَبَارَكَ وَتَعَالَى is above all worldly means. Only a kaafir who does not believe in taqdeer loses hope. People of true imaan and Deen are always pleased with the decree of Allah تَبَارَكَ وَتَعَالَى.

3. He should not allow the difficulty to cause him to become negligent in regard to fulfilling his Deeni obligations.
4. He should continue to make dua to Allah تَبَارَكَ وَتَعَالَى to make the calamity easy for him, and he should also adopt the means to remove the problem. However, he should not place his reliance on the means, but he should place his reliance upon Allah تَبَارَكَ وَتَعَالَى. Through turning to Allah تَبَارَكَ وَتَعَالَى in dua, Allah تَبَارَكَ وَتَعَالَى will place barakah in the means and cause the desired effect to materialise.
5. He should continuously engage in istighfaar and beg Allah تَبَارَكَ وَتَعَالَى to forgive his sins.
6. If a calamity has afflicted any of his Muslim brothers, then he should regard his brother's difficulty as his own difficulty. He should make dua for him and if he is able to assist him, then he should adopt the similar means in assisting him that he would have adopted to remove his own difficulty.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 23/174)

## MAKING PROGRESS THROUGH REMAINING PATIENT AT THE TIME OF ADVERSITIES

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

The saalik progresses in the path of sulook (i.e. the journey of acquiring the love of Allah تَبَارَكَ وَتَعَالَى) far more swiftly through persevering patiently over the grief he experiences (on account of involuntary difficulties and hardships), than the progress through spiritual exercises and striving in nafl ibaadaat.

It is on account of the grief one bears patiently within the heart that causes him to excel and become successful.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 1/42)

## THE FORMULA TO REMOVE DEPRESSION AND GRIEF

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned the following to a person who was overcome by depression and grief:

What is the need for such worry and grief? When a person is overcome by depression and grief, I generally advise them to engage in a certain muraaqabah (meditation). This meditation is a cure for all types of depression, worries and anxieties.

The method of this meditation is for one to always reflect and ponder over the fact that “Allah تَبَارَكَ وَتَعَالَى loves me and wants the best for me”.

In the Quraan Majeed, Allah تَبَارَكَ وَتَعَالَى says that He is the true friend and guardian of the believers. Hence, Allah تَبَارَكَ وَتَعَالَى always decides the best for His servant. If any person experiencing depression and grief engages in this muraaqabah, then he will find that all his worries and anxieties will come to an end.

An example through which this muraaqabah can be understood is the love of the mother for the child. Every child believes that his mother loves him and wants what is best for him. Despite this, the mother still does certain things that outwardly seem unpleasant to the child. In some instances, she even reprimands and disciplines the child. However, even though the child gets



scolded by the mother, the child feels satisfied that his mother has the utmost love for him, and that whatever she is doing is for his benefit.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 8/352)

## BEING PATIENT AT THE TIME OF SICKNESS

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

Apart from the abundant virtues that have been reported regarding sickness, the Hadith also mentions the immense rewards for the sick.

It is well-known that when a person exercises patience, he is rewarded. However, some researchers (muhaqqiqeen) opine that in sickness, a person receives a separate reward for sickness and a separate reward for being patient.

Since sickness is not in one's volition and instead comes from the side of Allah تَبَارَكَ وَتَعَالَى, and patience is in one's volition, both are two separate things and a person will be rewarded for both separately.

I always say that in principle, even though a person does not exercise patience when he is ill, he will still receive the reward for sickness. However, he will also be taken to task for not fulfilling the command of Allah تَبَارَكَ وَتَعَالَى with regard to exercising patience.

In the month of Ramadhaan, many people fast yet do not perform their salaah. They will be rewarded for fasting, though they will be taken to task for not performing salaah.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 10/215)

## ENGAGING IN DUROOD AT THE TIME OF AN EPIDEMIC

Hazrat Moulana Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللَّهِ mentioned the following:

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ had prepared a kitaab named “Nashrut Teeb” in regard to the love of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The entire kitaab revolves around love for Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and through reading this kitaab, one can gauge the deep love within the heart of the author for Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

During the time when Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ was engaged in the compilation of Nashrut Teeb, Thana Bawan (the town in which Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ resided) was afflicted by a plague. It was noticed that on the day when Hazrat Moulana رَحْمَةُ اللَّهِ wrote any portion of this kitaab, there would be no reports of people passing away due to the plague. However, on the day when Hazrat Moulana رَحْمَةُ اللَّهِ did not write any portion of the kitaab, reports of many people passing away would be heard.

When this observation reached Hazrat Moulana رَحْمَةُ اللَّهِ via many people, he would not leave out writing this kitaab on any day. It was through the barakah (blessings) of writing about the great virtues and esteemed position of Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ during that time that Allah تَبَارَكَ وَتَعَالَى caused the plague to come to an end.

After mentioning the above incident, Hazrat Moulana Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللَّهِ concluded:

The recitation of abundant durood upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is extremely beneficial in repelling calamities and disasters. Through reciting a single durood, one's rank is elevated by ten stages, ten good deeds are recorded in one's account, and ten sins are forgiven. Additionally, through reciting abundant durood, one is trying to fulfill the right of love which he owes to Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(Aadaab-e-Ishq-e-Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ pg. 11)

## THE GAUGE TO DETERMINE WHETHER A FAVOUR IS A BLESSING OR A TRIAL

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

If a person makes shukr to Allah تَبَارَكَ وَتَعَالَى for the favours he enjoys (and he utilizes the favours in the obedience of Allah تَبَارَكَ وَتَعَالَى), then this is a sign that the favours he enjoys are a blessing from the side of Allah تَبَارَكَ وَتَعَالَى upon him (which will be a means for his progress).

However, if he does not make shukr to Allah تَبَارَكَ وَتَعَالَى for the favours, and the favours cause him to fall into negligence and forget Allah تَبَارَكَ وَتَعَالَى, then this is a sign that the favours he enjoys are a trial and test from the side of Allah تَبَارَكَ وَتَعَالَى upon him.

Similarly, at the time of difficulty (e.g. financial constraints), the way to determine whether the difficulty is a trial or blessing is that if the servant patiently perseveres (and is pleased with the

## SCATTERED PEARLS

decree Allah تَبَارَكَ وَتَعَالَى), then this is a sign of the difficulty being a means of blessing for him.

However, if he complains and is displeased with the decree of Allah تَبَارَكَ وَتَعَالَى, then this is a sign that the difficulty is a trial for him.

(*Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ* 14/131)

# DESTRUCTIVE QUALITIES

## THE EFFECT OF SINS ON THE HEART

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

People have become very brazen and bold in committing sins, and these sins thereafter result in various spiritual illnesses. Through committing sins, the heart continues to lose its noor and lustre and the darkness within it increases.

Sins, in their very nature, contain darkness, and create the effect of darkness within a person's life as well. In one Hadith, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned that when a person commits a sin, a black stain of darkness appears on his heart.

If he sincerely repents to Allah تَبَارَكَ وَتَعَالَى for committing the sin, then Allah تَبَارَكَ وَتَعَالَى removes the stain of darkness from his heart. However, if he persists in committing the sin, then the black stain of darkness begins to spread, until it eventually engulfs his entire heart. (*Sunan Tirmizi #3334*)

In regard to this black stain of darkness that settles in the heart, Allah تَبَارَكَ وَتَعَالَى mentions in the Quraan Majeed:

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

No! Rather, the stain of that which they earn (through committing sins) has covered their hearts. (Surah Mutaffifeen v. 14)

Hazrat Moulana رَحْمَةُ اللَّهِ then quoted the following poetry:

هر کنه زنگه ست مرات دل دل شود زین زنگ باخوار و نجل  
چوں زیادت گشت دل را تیرگی نفس دوں را بیش گرد و خیرگی

Every sin forms a black stain of darkness on the surface of the heart, due to which the heart becomes disgraced.

When the darkness in the heart increases due to the black stain increasing, then the uneasiness and confusion within this wretched soul increases (i.e. he remains restless and unhappy).

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 1/58)

## INGRATITUDE

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

So long as a person regards himself unworthy of the favours he enjoys and recognizes the favours to be a sheer grace and bounty from the side of Allah تَبَارَكَ وَتَعَالَى upon him, he will continue to receive from the favours of Allah تَبَارَكَ وَتَعَالَى and he will not be deprived of the Divine Grace.

However, as soon as he regards himself to be deserving of the favours of Allah تَبَارَكَ وَتَعَالَى, then this will be regarded as ingratitude and ungratefulness.

When one falls into ingratitude, the favours that he is enjoying will be snatched away from him. The outcome of ingratitude is extremely serious.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 5/332)

## BACKBITING

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

I received a letter from a certain person who wrote “If you know any solution for gheebah (backbiting), then please share it with me, I will be grateful.”

In reply, I wrote, “The solution is for you to always be conscious and aware that Allah تَبَارَكَ وَتَعَالَى is watching you and will take you to account for whatever you do, and for you to endeavour to refrain from gheebah and all types of sins.”

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ thereafter mentioned, “When it comes to practising on the commands of Shari’ah, then a person will not succeed to fulfil the command unless he has firm resolve and determination.

“Merely reciting some wazifas will not be sufficient in reforming a person and bringing him onto the path of righteousness.”

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 5/375)

## LUSTFUL GLANCES

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ once mentioned:

The remedy for casting lustful glances and other sins is for a person to regularly study the biographies of the pious.

Additionally, one should allocate some time to sit in solitude and ponder over the numerous warnings and punishments mentioned in the Quraan Majeed and Hadith for the sins that one is involved in. When the thought of sin crosses one's mind, one should immediately remind oneself of these warnings and punishments.

Through continuously doing this, insha-Allah the strong urge of the nafs to commit sins will no longer remain. Thereafter, at times, if one perceives a slight inclination to commit sin, one should adopt self-resistance and oppose this inclination. However, if a person does not take courage and show determination then there is no remedy for such a person.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ عَلَيْهِ 23/57)

## ILL OPINIONS OF PEOPLE

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ once mentioned:

It is generally witnessed that many of those who do not subscribe to the following of any mazhab harbour ill thoughts and negative opinions regarding those who follow an Imaam. This quality of thinking good of oneself and harbouring ill thoughts regarding others is a root cause of all evils and wrongs.



Thereafter, this evil quality within such a person progresses to the point where it causes him to run down those who follow a mazhab and criticize them.

Even if such a person is not guilty of these wrongs, then too treading upon such a path (i.e. remaining unrestricted and uncommitted to the following of one mazhab) is an extremely dangerous path to tread on in one's Deen.

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللَّهِ 8/274)

## GREED

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

Greed is the root cause of all problems. It is such an evil trait and spiritual malady that it should be regarded as the mother of all spiritual maladies.

It is on account of greed that disputes and fights occur, and it is on account of greed that most of the court cases take place. If it was not for the greed of wealth, then no person would have trampled the rights of the next.

Theft and zina also stem from greed for wealth and greed for haraam passions. Evil character also originates from the same root, as the friends of Allah تَبَارَكَ وَتَعَالَى say that evil character stems from pride, which is the greed for recognition. Hence, even pride stems from greed.

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللَّهِ 23/146)

## THE REMEDY FOR ANGER

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned the following:

If a person becomes angry with someone, then he should either leave the place or ask the person with whom he is angry to leave (i.e. if he has some authority over the person, e.g. one's worker, he should ask him to leave). He should also drink some cold water (to cool himself down).

If he is extremely angry (and cannot contain his anger, then in order for him to gain control over himself), he should think to himself that Allah تَبَارَكَ وَتَعَالَى has many rights over us which we are not fulfilling correctly. Despite us erring so much and not fulfilling His rights correctly, He continues to forgive us and overlook our faults. Hence, in the same way, we should also forgive and overlook the faults of His servants. Otherwise, if Allah تَبَارَكَ وَتَعَالَى were to take us to account (for all our mistakes and shortcomings), then what will our condition be?

(*Malfoozaat Hakeemul Ummat* رَحْمَةُ اللَّهِ 11/100)

# PRIDE

## THE PRIDE OF ABU JAHL

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ mentioned that the pride of Abu Jahl was even worse than the pride of Fir'aun.

At the time of his death, Fir'aun's heart softened to some extent, even though his imaan was not accepted.

On the other hand, Abu Jahl's pride exceeded all limits, to such an extent that even at the time of his death he was proud. Thus, he expressed his regret upon being slain by a farmer (and not being slain by a person of high status and position as this would have been a means of honour after his death). He lamented since the person responsible for killing him was a youngster from the Ansaar who were well-known farmers.

Hazrat Moulana رَحْمَةُ اللهِ further says, "I had heard from my ustaaz that when the Sahaabi was about to sever the head of Abu Jahl from his body, he (Abu Jahl) desired that his throat be cut more closer to his chest in order that his head stands out from the rest of the heads of the kuffaar when they are placed in line after their death. There are no limits to this pride.

"Nevertheless, when his head was brought before Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that the Fir'aun of this Ummah has died."

Thereafter Hazrat Moulana رَحْمَةُ اللَّهِ said that even in today's times, we find people with the outlook and mindset of Fir'aun.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 10/54)

## THE REMEDY FOR PRIDE

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

If any person sees some good quality in himself and finds that quality lacking in another person, due to which he begins to regard himself to be better than that person, then he should immediately think to himself, "It is possible that this person does not have this good quality in him which I have, but he has some other praiseworthy quality in him which is lacking in me, due to which he is better than me in the sight of Allah تَبَارَكَ وَتَعَالَى."

Hazrat Moulana رَحْمَةُ اللَّهِ then mentioned, "If a person trains himself to think in this way, it will assist him to remove self-admiration and pride from his heart and it will save him from regarding himself to be better than others."

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 23/55)

## THE MOST DESPISED AND ABHORRENT ACTION IS PRIDE

Once Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ mentioned:

According to my understanding, nothing can be more despicable than pride. I detest the sin of pride more than any other sin. Even though there are many grave sins such as committing adultery, consuming intoxicants, etc. which are extremely

serious, however, I have a natural aversion and hatred for pride due to it being a branch of shirk.

Despite Allah تَبَارَكَ وَتَعَالَى being the greatest, by regarding oneself to be great and better than others, one has attributed greatness to oneself. Hence, is this not a type of shirk?

A proud person, who is a mere slave, is in actual fact attributing a quality (greatness) to himself which is exclusive for Allah تَبَارَكَ وَتَعَالَى.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 10/54)

## THE METHOD TO GAIN ACCEPTANCE IN THE SIGHT OF ALLAH تَبَارَكَ وَتَعَالَى

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ once mentioned:

A respected Aalim once arrived and requested some advice. I said to him, “You are an Aalim of Deen. What advice can I offer you?”

After requesting for the second time, I told him that I only remember one lesson which I continue mentioning. The lesson that I have learnt from my elders is that to the best of your ability, regard yourself as a complete non-entity (i.e. if you wish to gain acceptance in the sight of Allah تَبَارَكَ وَتَعَالَى, then do not attach any importance to yourself and do not have pride).

These words had such an impact on the Aalim that he immediately began to weep.

(Malfoozaat Hakeemul Ummat رَحْمَةُ اللَّهِ 10/33)