

1: Khanqah Ashrafiya: Hz. Maulana Ashraf Ali Thanavi ra

Ashraf Ali Thanawi was born on a Wednesday, Fajr time. He was a descendant of Umar from his father's side and a descendant of Ali from his mother's side. He lost his mother at the age of 5 and was raised by his father with special care and attention.

Hadhrat Hakeem ul Ummat r. The distinguishing mark and guiding principle that led to the vast success of his message was a remarkable sense of balance and straightforwardness in his speeches and writings. An astounding, comprehensive knowledge of all branches of Islamic learning was evident in his personality, explicated in his lectures, and recorded in his writings. His religious approach encompasses all aspects of the subject under discussion, and his viewpoints on different issues reflect a genuine, thorough examination of traditional Islamic thought. His acute intelligence, revolutionary method of training and teaching, love of Allah and His Messenger Allah bless him and give him peace , organized management of time, broadmindedness, tolerance, and unique and fresh, yet conservative, understanding of religious disciplines has etched him a permanent place in Islamic history. He will be remembered as a reformer of the masses, an exemplary spiritual guide shaykh , a prolific author, a spiritual jurist, an intellectual sage, and a fortifier of Islamic tradition who, at a time when Muslims were physically and intellectually attacked by Western colonial powers, supplied them with literary and academic firepower in the form of his speeches, writings, legal verdicts fatawa , and spiritual training tarbiya to battle all irreligious influences of the Modern Age. His family was well-respected and held an eminent position in Thana Bhawan. As a young boy, he was zealous in offering the prayer salat , and by age twelve, he was constant in offering the night vigil prayer Tahajjud. He possessed unmatched linguistic skills and mastered the Arabic, Persian, and Urdu languages by the same age. Mawlana Thanawi received much affection and spiritual training from Mawlana Gangohi as well. Once Mawlana Thanawi came to Gangoh to deliver a lecture. Go and listen to the lecture of a truthful scholar. When Mawlana Rashid Ahmad Gangohi arrived for the graduation ceremony, Shaykh al-Hind Mahmud al-Hasan informed him that on that day a very bright and intelligent student would be graduating. Mawlana Gangohi wished to test this bright student. Hence, before the actual ceremony, Mawlana Gangohi asked Mawlana Thanawi the most difficult questions he could think of. His answers amazed and pleased Mawlana Gangohi Quraishi At the graduation, the turban-tying ceremony Dastar bandi was carried out by Mawlana Rashid Ahmad Gangohi. The graduation ceremony of that year stood out from the past and was celebrated with great enthusiasm and joy by the teachers of Deoband. But once you graduate and step out of this institution, you will realize your worth and importance. After graduating from Deoband, Mawlana Thanawi accompanied his father to the holy cities of Makka and Madina. In Makka he also had the opportunity to stay in the companionship of Haji Imdadullah Muhajir Makki, whose spiritual attention, luminous personality, brilliant teachings, and excellent methodology of training prepared Mawlana Thanawi for the great reform movement he was destined to lead. Companionship of a pious, God-fearing shaykh is necessary for each and every Muslim. Mawlana Thanawi was greatly concerned about focusing on his internal rectification. However, Mawlana Gangohi advised him to wait until the completion of his traditional studies. When Mawlana Gangohi went on hajj, Mawlana Thanawi sent a letter with him to Haji Imdadullah, requesting the great mentor to persuade Mawlana Gangohi to initiate him in his spiritual order. I have taken you under my own mentorship. Fruits refer to knowledge. Mawlana Gangohi and his peers received the spiritual guidance of Haji Imdadullah when he was still in the Indian Subcontinent, and Mawlana Thanawi benefited from him in his last years. Hence, the training of Haji Imdadullah in the later years of his life is compared to ripe fruits and his earlier training to unripe fruits. Mawlana Thanawi visited Haji Imdadullah during his first hajj in ah CE but could not remain in his company for long. In ah CE , Mawlana Thanawi left for the pilgrimage a second time and, after performing the hajj, stayed with his shaykh for six months. Strengthening Knowledge through Teaching Fourteen years after graduation were spent teaching religious sciences in the city of Kanpur. Over a very short period of time, Mawlana Thanawi acquired a reputable position as a sound religious scholar. His teaching attracted many students, and his research and publications enhanced Islamic academia. In these fourteen years,

he traveled to many cities and villages, delivering lectures in hope of reforming people. Printed versions of his lectures and discourses would usually become available shortly after these tours. Until then, very few scholars in the history of Islam had their lectures printed and widely circulated in their own lifetimes. The desire to reform the masses intensified in his heart during his stay at Kanpur. Eventually, in 1867, he retired from teaching and devoted himself to reestablishing the spiritual center khanqah of his shaykh in Thana Bhawan. It is hoped that the masses will benefit from you spiritually and physically. You should engage yourself in revitalizing our school madrasa and spiritual center khanqah once more in Thana Bhawan. Uneducated Muslims could not make judgments on belief or practice. The Deobandis, while accepting Sufism, rejected numerous ceremonies and the authority of pirs who claimed sanctity by their descent rather than by their learning. Knowledge granted authority and not inheritance. Among the types of behavior seen as erroneous innovations was any social or religious practice that appeared to come from Hindu culture Jones Pure, unadulterated Sufism is an important part of the Islamic faith. Through the Deoband movement, Islamic history once more witnessed the combination of the jurist and the mystic into a well-rounded Islamic scholar. Deoband, â€”, Barbara Daly Metcalf emphasizes this beautiful combination. The words of Mawlana Thanawi would flow into the ears of the attendants of his discourses and then would strike their hearts, scraping away their spiritual rust. This cure was not to give them some sort of medicinal syrup or to engage in some formulas wazifas , but his prescribed remedy comprised action Irshadat-e akabir His disciples settled in all parts of South Asia and served humanity in many different ways. Literary Contributions Mawlana Thanawi was a prolific author. 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Hence, he wrote many books that dealt with this subject. His book Hifz al-iman clearly explains the evils in acts such as grave worshipping, beseeching other than Allah, believing in the omnipresence of the Prophet Allah bless him and give him peace and pious people, and so on. Innovations in belief, worship, and transactions are condemned in this book. He meant that at this time, I am inferior to every Muslim, and inferior to every non-Muslim with respect to the future, because a non-Muslim may accept Islam in the future and become more advanced than myself. Mawlana Thanawi was more concerned with rectifying his own self than correcting others. This method is very beneficial. However, Islam is a lifestyle that encompasses all human activities and provides clear and complete guidelines for all aspects of life. Thus, at appropriate places in his speeches and writings, Mawlana Thanawi does comment on politics and provides his useful explanation in that field. While battling secularism, many contemporary Muslims perceived Islam as a branch of government and politics. Death of a Great Sage Mawlana Thanawi toiled to reform the masses and trained a large number of disciples who spread all over the South Asian Subcontinent. None can deny that his efforts brought a large number of Muslims back to the true teachings of Islam. Mawlana Thanawi will be remembered for his inspiring, lucid, and rational

writing, balanced approach, and reformative teachings. Maulana Ashraf Ali Thanvi: His Views on Moral Philosophy and Tasawwuf. Islamic Revival in British India: Masud, Muhammad Khalid, ed. Essays by Western Muslim Scholars. The Garden of the Gnostics. Akabir-e Deoband kya the? Who were the Elders of Deoband? Irshadat-e Akabir Sayings of the Saintly Elders.

2: Tasawwuf | ASHRAFIYA

Hakim al Umma Maulana Ashraf Ali Thanawi (Allah have mercy on him) replied, 'The optimal duration of this association is until the reality of the path (tareeq) is clearly understood. Once this is happens and a congeniality is developed with this path it is no more necessary.

His remarkable contribution in this field, as Marcia K. After rectification of beliefs and external acts, it is compulsory fard upon every Muslim to rectify his esoteric acts. However, most people of superficial understanding are heedless of it because of their subservience to base desires. Is there any doubt that the noble qualities have been commanded, and the base traits forbidden? This is the actual meaning of reforming the esoteric acts, and the primary purpose of the spiritual path. That it is obligatory fard is without doubt an established fact. Along with this, experience tells us that reformation is contingent upon the companionship, service, and following of those who have already reformed themselves. Then, there is the pseudo-tasawwuf, an imprudent syncretism of Islam and other religious and spiritual systems of the world. Although tasawwuf entails a complex system of thought, however, a great reformer embraces people of all backgrounds and simplifies even the most complex religious and spiritual themes for them, so that the greatest number of people may benefit. Adhere to the voluntary [good] actions and do not concern yourselves with the involuntary. His simplification of tasawwuf allowed for a more effective approach, which dispelled the notion of an arduous tasawwuf. A disciple is like a new moon, In reality no different than the full moon: Its apparent imperfection is a sign of grateful increase. Night by night the newmoon gives a lesson in gradualness: Struggle [in tasawwuf] is needed to complete our incomplete prayers and fasting. The summary of tasawwuf is knowledge followed by action. The objective is not to gain fame by displaying supernatural incidents, but to please Allah by following the path of His Messenger. Pleasure of Allah through inculcating traits that the Almighty desires and eliminating traits despicable in His sight should be the only motive for the seeker. He discouraged such thinking and proved it to be baseless. The shaykh is not there to make his disciples angels, but rather a mirror through which his disciples can take account of their unbiased reflection. Some of these injunctions pertain to the exoteric self, such as prayer salah , fasting sawm , pilgrimage hajj , and alms zakah. And some injunctions pertain to the esoteric self, such as the love and fear of Allah, His remembrance, reducing the love of the world, contentment with divine actions and decisions, generosity, attentiveness of the heart during worship, performing the acts of religion with sincerity, not considering anyone inferior to yourself, not being boastful about your self, and controlling anger. They are obligatory like the injunctions pertaining to the exoteric self. Thus, Islam is a composite of these two sciences: His unique taste in tasawwuf allowed his teachings to serve as a bridge between fiqh and tasawwuf. He disliked formalities, preferred seriousness, encouraged the discontinuation of rituals, and never concerned himself with the impertinent. He deemed that true struggle entails not leaving the permissible but abandonment of sin and lessening of the permissible. He could not tolerate anything that pressured the heart more than necessary. He preferred solitude to social interaction; however, he maintained social activity so that people could benefit from him. He was meticulous in time management. He disliked visiting the rich and government officials. These traits describe some aspects of his unique predilection. Tasawwuf is a practical methodology of reform that is associated with understanding the present human condition and then curing blameworthy character traits with divine guidance and prophetic advices, and augmenting praiseworthy character traits by establishing consistency and sincerity. Thanawi taught his followers to concern themselves with the attainment of virtues and not to overexert themselves in the eradication of vices. Moreover, they should not become discouraged because of their blameworthy traits. Once they solely focus on the good, the evil will vanish due to being deprived of their attention. He offered his disciples rational and pragmatic solutions, provided them with clear instructions, and prayed for them at every step of the Way. He nurtured their souls with wisdom and light, encouraging them to polish their spirits. Consequently, they end up in despair, and this hopelessness deteriorates their spiritual progress. To ward off the desolation of his disciples, he shared with them a secret of the human condition: He relieved his disciples by showing them that the reappearance of the nafs was a natural phenomenon, and if this

was not the case, then they could no longer maintain a continuous struggle. Without continuous struggle, they could not attain higher states of spirituality, since these are contingent upon continuous struggle. In this way, he consoled his disciples and turned their despair into optimism. Thanawi believed that unnecessary remorse and guilt does no good in the spiritual path. Tasawwuf is only arduous for those lacking its proper understanding. However, the subtle noteworthy point here is that this worry should not become a discouraging factor leading to despair. He did not specifically make efforts to search for the spiritual diseases of his disciples, but if by chance he observed some vices, then he would bring these negative points to their attention. However, if he observes them, then he should inform the disciple. As stated earlier, this process involves not only eliminating vices but also replacing them with virtues. Watson and Roland G. Tharp assert a key psychological principle: This process can easily be carried out in the company of a pious shaykh, who not only diagnoses the spiritual diseases of the heart, but also replaces them with virtues appropriate to the seeker. Take the example of courage and mercy. Courage is not being audacious and foolhardy in all that one desires, but refers to a praiseworthy trait in warding off the blameworthy character traits and replacing them with the praiseworthy character traits. Such courage is attained through the company of a pious shaykh, for humans affect each other in unique ways. Activities causing trouble to others do not constitute respect. Once a disciple from Rangoon wrote to him that he wished to bring some gifts for him, and required his permission before purchasing them. After knowing this, I can decide. The second reason [for this reply] is that I did not know what he would bring and whether it would be of any use to me or not. The reason I asked about his budget is that I will only choose the appropriate things. In short, this method assures the comfort of both. Such a study will also reveal that he develops an entire program or system of self-reformation, introducing many progressive steps and assigning these new alternatives his own, new and unique, Sufi terminology. Readers are encouraged to make dua. May Allah Most Exalted give me the stamina to complete this noble project. Princeton University, , The author expresses his gratitude to Professor Hermansen for this paper. Haqiqat al-tariqa min sunnat al-aniqa in Al-Takashuf min muhimat al-tasawwuf. White Thread Press, , English translation from The Path to Perfection, Bari Publications, , 4. Fons Vitae, , Barnes and Noble, , Tharp, Self-Directed Behavior Belmont:

3: Muhammad Shafi Deobandi - Wikipedia

The Friend is your refuge and support on the Way. If you look, you'll see the Friend is the Way. Further expounding how tasawwuf of the Qur'ān and hadīth is an essential part of Islam, Thānawī says in his famous lecture Tarāq al-Qalandar: And some injunctions pertain to the esoteric self.

The distinguishing mark and guiding principle that led to the vast success of his message was a remarkable sense of balance and straightforwardness in his speeches and writings. An astounding, comprehensive knowledge of all branches of Islamic learning was evident in his personality, explicated in his lectures, and recorded in his writings. His religious approach encompasses all aspects of the subject under discussion, and his viewpoints on different issues reflect a genuine, thorough examination of traditional Islamic thought. His acute intelligence, revolutionary method of training and teaching, love of Allah and His Messenger Allah bless him and give him peace, organized management of time, broadmindedness, tolerance, and unique and fresh, yet conservative, understanding of religious disciplines has etched him a permanent place in Islamic history. He will be remembered as a reformer of the masses, an exemplary spiritual guide shaykh, a prolific author, a spiritual jurist, an intellectual sage, and a fortifier of Islamic tradition who, at a time when Muslims were physically and intellectually attacked by Western colonial powers, supplied them with literary and academic firepower in the form of his speeches, writings, legal verdicts fatawa, and spiritual training tarbiya to battle all irreligious influences of the Modern Age. His family was well-respected and held an eminent position in Thanā Bhawan. As a young boy, he was zealous in offering the prayer salat, and by age twelve, he was constant in offering the night vigil prayer Tahajjud. He possessed unmatched linguistic skills and mastered the Arabic, Persian, and Urdu languages by the same age. Mawlana Thanawī received much affection and spiritual training from Mawlana Gangohī as well. Once Mawlana Thanawī came to Gangoh to deliver a lecture. Go and listen to the lecture of a truthful scholar. When Mawlana Rashīd Ahmad Gangohī arrived for the graduation ceremony, Shaykh al-Hind Mahmūd al-Hasan informed him that on that day a very bright and intelligent student would be graduating. Mawlana Gangohī wished to test this bright student. Hence, before the actual ceremony, Mawlana Gangohī asked Mawlana Thanawī the most difficult questions he could think of. His answers amazed and pleased Mawlana Gangohī Quraishi. At the graduation, the turban-tying ceremony Dastar bandī was carried out by Mawlana Rashīd Ahmad Gangohī. The graduation ceremony of that year stood out from the past and was celebrated with great enthusiasm and joy by the teachers of Deoband. But once you graduate and step out of this institution, you will realize your worth and importance. After graduating from Deoband, Mawlana Thanawī accompanied his father to the holy cities of Makka and Madīna. In Makka he also had the opportunity to stay in the companionship of Hajī Imdadullah Muhajir Makki, whose spiritual attention, luminous personality, brilliant teachings, and excellent methodology of training prepared Mawlana Thanawī for the great reform movement he was destined to lead. Companionship of a pious, God-fearing shaykh is necessary for each and every Muslim. Mawlana Thanawī was greatly concerned about focusing on his internal rectification. However, Mawlana Gangohī advised him to wait until the completion of his traditional studies. When Mawlana Gangohī went on hajj, Mawlana Thanawī sent a letter with him to Hajī Imdadullah, requesting the great mentor to persuade Mawlana Gangohī to initiate him in his spiritual order. I have taken you under my own mentorship. Fruits refer to knowledge. Mawlana Gangohī and his peers received the spiritual guidance of Hajī Imdadullah when he was still in the Indian Subcontinent, and Mawlana Thanawī benefited from him in his last years. Hence, the training of Hajī Imdadullah in the later years of his life is compared to ripe fruits and his earlier training to unripe fruits. Mawlana Thanawī visited Hajī Imdadullah during his first hajj in ah CE but could not remain in his company for long. In ah CE, Mawlana Thanawī left for the pilgrimage a second time and, after performing the hajj, stayed with his shaykh for six months. Strengthening Knowledge through Teaching Fourteen years after graduation were spent teaching religious sciences in the city of Kanpur. Over a very short period of time, Mawlana Thanawī acquired a reputable position as a sound religious scholar. His teaching attracted many students, and his research and publications enhanced Islamic academia. In these fourteen years, he traveled to many cities and villages,

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4: Ashraf `Ali Thanawi: Islam in Modern South Asia by Muhammad Qasim Zaman

Compiled by Mawlana Muhammad Zahid Mazahiri Nadwi, this is a wonderfully detailed summary of Hakim al-Ummah Mawlana Ashraf 'Ali Thanawi sayings and writings on the Principles of Islamic Law according to the Hanafi school of Jurisprudence.

He lost his mother at a tender age and was brought up by his father in a fairly affluent background. His father took great pains in teaching Maulana and his younger brother discipline and good character. From a young age he had a great desire for namaaz. Even whilst playing he used to imitate the namaazis eg. He also had a great desire to give lectures. On his way to the shops he used to enter any masjid, ascend the mimbar and deliver a khutbah. At the age of 12 he began performing tahajjud and other nafl salaats and wazifahs. After learning the basic kitaabs by his uncle and Maulana Fateh Muhammed R. A he proceeded to Deoband to complete his studies and qualified at the tender age of 19 or 20 years. From his student days he became famous for his intelligence and sharp wittedness. He never wasted his time in futile play and amusement. He had such a burning desire to obtain knowledge that he learnt certain kitaabs which he could not study during class times, from his ustaads while they were performing wudhu. A from whom he achieved the greatest amount of knowledge and spiritual benefit. A and mastered it to such an extent that it became difficult for the listener to distinguish between the recitation of the student and the teacher. After qualifying he spent 14 years in Kanpur teaching, writing and propagating to the people. Although Maulana was still very young, the people of Kanpur respected and honoured him tremendously and it was at that time that he became famous. His discourses were greatly appreciated and were being printed in the form of booklets. Very few scholars in the history of Islam have had so many of their discourses printed. A who refused, saying that it would harm his studies. Maulana then wrote a letter to Hajee Imdadullah R. A in Makkah urging him to make Maulana Gangohi accept the pledge. Hajee Imdadullah instead by means of a letter accepted Maulana Thanwi as his disciple. When Maulana Thanwi accompanied his father for haj one year after qualifying he renewed his pledge at the hands of Hajee Imdadullah. After his return from Haj, he continued teaching and propagating while his desire for zikr intensified. He used to deliver lectures while standing 5,6 and sometimes even 7 hours continuously. This was all part of the divine plan of the Creator so that the Khanqah of Hajee Imdadullah would once again be reinhabited. This was the termination of the first phase of his life which was devoted more to deeni education. The second phase which began with his return to Thana Bhawan was devoted more to imparting spritual benefits to the masses. Maulana has written books in every field whether it be tafseer or tasawwuf, fiqh or tajweed. All his works total more than a thousand. In the field of hadis he did not write any voluminous work directly because he had many assistants. Regarding this kitaab he said that if this madressah does no other work besides the writing of this book, it will be a great achievement because it is a unique work. Although Maulana wrote such a large number of books, yet he did not earn a cent from them. All his work was solely for the pleasure of Allah. He has granted full permission to anyone who desires to print his books. Some of his works have been through hundreds of editions. Maulana used to say that 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. This is all due to the blessings of Hajee Imdadullah. On 20 Jamadul Awwal A. If the Muslims practised these acts, their calamities could be overcome. Although Maulana has written over books, yet he had this to say: However, with regards to Hayatul Muslimeen, I have a strong feeling it will be a means of my salvation. I regard it as the earning and capital of my entire life. It is for this reason that he has been given the titles Hakimul Ummat and Mujaddid-e-Millat. After blessing the earth for 83 years with his presence, he passed away on 16 Rajab A.

5: Ashraf 'Ali Thanawi's Conception of Islamic Mysticism | IImGate

Mawlana Ashraf 'Ali Thanawi was a leader of the late 19th century Deobandi reform movement. This movement sought to reform Islam, which the Deobandi's perceived as being threatened under British rule in India. Thanawi's famous book, the Bihishti Zewar, is celebrated around the world as a book on reform, written for women.

Mawlana Thanawi, in the words of Fuad S. His distinguishing mark and guiding principle that led to the vast success of his message was a remarkable sense of balance and straightforwardness found in his speeches, writings, and training. The coherence of all branches of Islamic learning was harmonized in his personality, explicated in his lectures, and recorded in his writings. His religious approach encompasses all aspects of the subject under discussion, and his viewpoints on different issues reflect a genuine, thorough examination of traditional Islamic thought. His acute intelligence, revolutionary method of training and teaching, love of Allah and the Messenger, organized management of time, broadmindedness, tolerance, and a unique and fresh, yet conservative understanding of religious disciplines has allotted for him a permanent place in Islamic history. He will be remembered as a reformer of the masses, an exemplary spiritual guide [shaykh], a prolific author, a spiritual jurist, an intellectual sage, and a fortifier of Islamic tradition who supplied the Muslims, at a time when they were physically and intellectually attacked by Western colonial powers, with literary and academic wealth in the form of his speeches, writings, verdicts [fatawa], and spiritual training [tarbiya] to battle all irreligious influences of the Modern Age. He was named Ashraf Ali by the renowned and famous saint of the times Hafiz Ghulam Murtadha Panipati, who was also a relative of the maternal family of Mawlana Thanawi. His family was well-respected and held an eminent position in Thana Bhawan. His father, Abdul Haq, was a wealthy landowner, a devout Muslim, and a respected citizen of Thana Bhawan. As a young boy, he had a zeal for offering the prayer [salah] and by age twelve, he was constant in night vigil [tahajjud]. His literary life started at the Deoband Seminary when he was only eighteen years of age and wrote Mathnawi Zer-o-Bam in Farsi. He possessed unmatched linguistic skills and had mastered the languages of Arabic, Farsi, and Urdu by age eighteen. Mawlana Thanawi received much affection and spiritual training from Mawlana Gangohi as well. Mawlana Thanawi was also deeply inspired by Mawlana Muhammad Yaqub Nanotawi, a sanctimonious theologian and a divine mystic. Mawlana Yaqub had sensed that Ashraf Ali was a special student, endowed with extraordinary qualities. As a result, Mawlana Yaqub would make sure to include the most intricate discussions while teaching this bright student. When Mawlana Rasheed Ahmad Gangohi arrived for the graduation ceremony, Shaykhul Hind [Shaykh of India] Mawlana Mehmoodul Hasan informed him that today a very bright and intelligent student will be graduating. Mawlana Gangohi wanted to test this bright student. Hence, before the actual ceremony, Mawlana Gangohi posed the hardest questions he could think of before Mawlana Thanawi. His answers amazed and pleased Mawlana Gangohi Quraishi. At the graduation, ceremonial procession of tying a turban [dastarbandi] was carried out by Mawlana Rasheed Ahmad Gangohi. The graduation ceremony of that year stood out from the past and was celebrated with great enthusiasm and joy by the teachers of the Deoband Seminary. At Darul Uloom Deoband, you perceive of your personality as very meek and insignificant because of your teachers, and in fact, this is how you should feel. But, once you graduate and step out of this institution, then you will realize your worth and importance. In Makka he also had the opportunity to stay in the companionship of Haji Imdadullah Muhajir Makki, whose spiritual attention, luminous personality, radiant teachings, and excellent methodology of training prepared Mawlana Thanawi for the great reform movement that had been predestined for him. Teaching Career at Kanpur Fourteen years after graduation were spent teaching religious sciences in the city of Kanpur. Over a very short period of time, Mawlana Thanawi acquired a reputable position as a sound religious scholar. His teaching attracted many pupils and his research and publications enhanced Islamic academia. In these fourteen years, he traveled to many villages and cities, delivering lectures in hope of reforming people. Printed versions of his lectures and discourses would usually become available shortly after these tours. Very few scholars in the history of Islam had their lectures printed and widely circulated in their own lifetimes. The desire to reform the masses intensified in his heart during his stay at Kanpur. Eventually in AH, he retired from teaching and devoted

himself to reestablishing the spiritual center [khanqah] of his Shaykh in Thana Bhawan. You should engage yourself in revitalizing our seminary [madrassah] and spiritual center [khanqah] once more in Thana Bhawan. Rooting Out of Irreligious Practices Every true Islamic reformer roots out the irreligious practices of people that they perform in the name of religion. Mawlana Thanawi was deeply concerned about the ignorance of those Muslims who perform many unnecessary acts perceiving them to be righteous acts of religion. Hence, he wrote many books that dealt with this subject. His book *Hifz al-Iman* clearly explains the evils with acts such as grave worshipping, beseeching other than Allah, believing in the omnipresence of the Prophet and saints, etc. Another work entitled *Aghlat al-Awam* is an earnest effort to root out all un-Islamic rituals prevalent among people. Innovations in belief, worship, and transactions are condemned in this book. Mawlana Thanawi was more concerned with rectifying his own self than correcting others. This method is very beneficial. However, Islam is a lifestyle encompassing all human activities and providing clear and full guidelines for all walks of life, hence, at appropriate places in his speeches and writings Mawlana Thanawi does comment on politics and provides his useful explanation in that field. While battling secularism, many contemporary Muslims, perceived Islam as a branch of government and politics. Death of a Great Sage Mawlana Thanawi toiled to reform the masses and trained a large number of disciples who spread all over the South Asian Subcontinent. None can deny that his efforts brought a large number of Muslims back to the true teachings of Islam. Mawlana Thanawi will be remembered for his inspiring, lucid, and rational writing, balanced approach, and reformative teachings. For more post Click.

6: The Path to Perfection - White Thread Press | White Thread Press

Hakim al-Umma Mawlana Ashraf 'Ali Thanawi. Mawlana Ashraf 'Ali Thanawi, referred to by many South Asian Muslims as Hakim al-Umma ("Spiritual Physician of the Muslim Umma") and Mujaddid al-Milla ("Reformer of the Nation"), is a towering figure of Islamic revival and reawakening of South Asia in the twentieth century.

7: Perfecting Women by - Paperback - University of California Press

Ashraf Ali Thanawi () was one of the most prominent religious scholars in Islamic history. Author of over a thousand books on different aspects of Islam, his work sought to defend the Islamic scholarly tradition and to articulate its authority in an age of momentous religious and political change.

8: Hadhrat Hakeem ul Ummat r.a. - Dedicated to Hadhrat Dr Tanveer Ahmed Khan R.A.

Mawlana Ashraf 'Ali Thanawi, referred to by many South Asian Muslims as Hakim al-Umma ("Spiritual Physician of the Muslim Umma") and Mujaddid al-Milla ("Reformer of the Nation"), is a towering figure of Islamic revival and reawakening of South Asia in the twentieth century.

9: Hakim al-Umma Mawlana Ashraf Ali Thanawi - White Thread Press | White Thread Press

By Maulana Ashraf Ali Thanawi (RA) Mawlana Ashraf Ali Thanawi () is the foremost representative of Islam in the last century. In his era some "New-Age Muslims" had fallen prey to Empiricism, and had begun to challenge and object to the most fundamental tenets of Islamic belief.

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