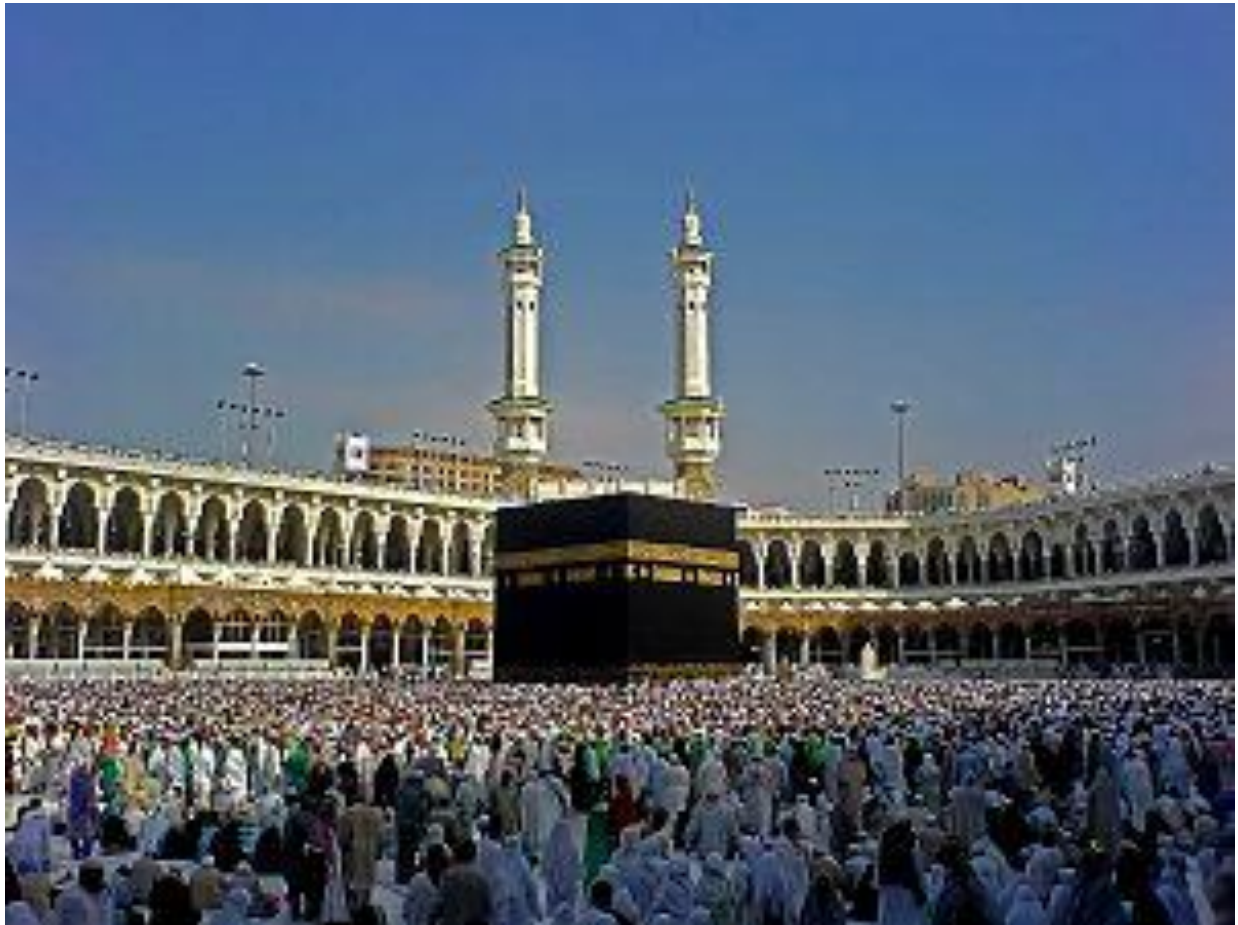


Biography of Shaykh Al-Islam Thanauallah Amritsari



Shaykh Thanauallah was born in June 1868/Rabee Al-Awwal 1275 in Amritsar, the area of his elders was the province of Srinagar the village of Anant Nag. His father Shaykh Khidr left Kashmir in 1860/1276 and emigrated to Amritsar. Shaykh Thanauallah was 7 years old when his father passed away and 14 years old when his mother passed away. His elder brother was stitching wounds as a profession and he also employed him in stitching wounds.

At the age of 15 upon the recommendation of an elder he paid attention to knowledge and joined the Madrasah Tayid Al-Islam Amritsar whose founder and director was Shaykh Ahmadullah, president of Amritsar. There he studied beginner's books from

Shaykh Ahmadullah, and afterwards he went to Wazeerabad which was the centre of knowledge at that time and the position of Hadith teacher there was occupied in full grace by Ustad Al-Punjab (teacher of Punjab) Shaykh Hafiz Abdul Mannan Wazeerabadi. Shaykh Thanauallah learned higher studies from Ustadh Al-Punjab.

After completing his studies in Wazeerabad, Shaykh Thanauallah went to Delhi and obtained Ijazah in Hadith from Shaykh Al-Kull Sayid Muhammad Nazeer Husayn Dehlawi and this happened in 1889/1307. After completing his studies in Delhi he went to the Madrasah Mazahir Al-Uloom Saharanpur and after staying there a little time, he went to Dar Al-Uloom Deoband and studied books on rational and textual sciences from Shaykh Al-Hind Mahmood Al-Hasan.

Shaykh Thanauallah writes: “After studying Hadith in Wazeerabad, I went to Doeband in 1889/1307, there I studied books on textual and rational sciences up to Sharh Chaghmini. I also had the chance to study Hadith there. I went from Deoband to Madrasah Faidh Aam Kanpur as in these days Shaykh Ahmad Hasan’s lessons of Mantiq (logic) there were very famous, and I had a particular enthusiasm of textual and rational sciences, hence I joined the Madrasah Faydh Aam Kanpur. There is no doubt that the Shaykh’s vast knowledge deserves to be praised, and I joined the classes of books set in the course and was delighted. In these days, the Shaykh (rah) developed a newly taste for teaching Hadith and I also joined his lessons on Hadith. In Punjab Shaykh Hafiz Abdul Mannan (rah) was my teacher of Hadith, hence the methodology of teaching of these 3 teachers were different from each other and this is not the place to mention them”

Shaykh Thanauallah completed his studies in Madrasah Faydh Aam Kanpur in 1893/1310 and in these days upon the recommendation of Shaykh Shibli Nu’mani a sitting was conducted under the presidency of Sayid Muhammad Ali Mongeri in which the decision to found Nadwah Al-Ulama was taken.

Shaykh Thanauallah was present in this sitting and he was the youngest among all scholars. He was named in the founding committee of Nadwah Al-Ulama and all his life he made efforts to reform and bring progress to it.

After leaving Kanpur, Shaykh Thanauallah returned to his homeland Amritsar and was appointed as teacher of Hadith in the Madrasah Tayid Al-Islam in which he had started his studies, and he taught there for 6 years. After he went to Madrasah Islamiyah Malir Kotlah as head teacher and taught there for 2 years Tafsir, Hadith and Fiqh. Afterwards, he resigned from there and returned to Amritsar and started his works of writing as three groups were very active against the Messenger (saw): Christians, Aariyah, Qadiyanis.

Shaykh Thanauallah opened a front against these three groups, he debated with them in writing and orally and wrote many books against them, and the valuable services given by Shaykh Thanauallah against these 3 groups constitute a golden chapter in the Islamic history of the Indian subcontinent.

The refutation of false religions

Shaykh Abul Wafa Thanauallah's efforts against false religions (Christians, Aariyah Samaaj, Qadiyanism, Hadith rejectors) has no similar in the whole Indian subcontinent, and scholars of all schools of thoughts acknowledged these efforts against false religions.

Refutation of Christians

Shaykh Thanauallah wrote: "In my research (against Christians), the first book upon which my eye fell was the book "Adm Zarurat Quran" (absence of the need of Quran) by the Priest Thakur Dut to which I replied in my book "Taqabul Thalathah" (a comparison between the Thorah, Gospel, and noble Quran) which is published and propagated in the country. With the Christian book "Adm Zarurat Quran", I have replied to many other books which

are compiled in the collection “Jawabat Nasara”. The latest book against Christians is called “Islam or Maseehiyat”.

The Christians had written 3 books against Islam in a modern way, and their names are:

- 1) Alamgir Madhab Islam he ya Maseehiyat
- 2) Deen e Fitrat Islam he ya Maseehiyat
- 3) Usul Al-Bayan fi Tawdih Al-Quran

“Islam or Maseehiyat” of Shaykh Tahanullah was a reply to these 3 books and Islamic magazines paid a great tribute to this book.

Refutation of the Aariya Samaaj

Aariya Samaj wrote many books in India against Islam and they did not leave any chance to harm the Muslims. The monumental accomplishments done by Shaykh Thanaulah Amritsari against them are detailed by the Shaykh himself. Shaykh Thanaulah (rah) wrote:

“In this time the Arians translated the book “Satyarath par kash” in Urdu whose 14th chapter contained 159 objections on the noble Quran. And there were many objections within these objections. After the publication of “Satyarath par kash”, the Muslims felt the need to write a compete refutation of it. According to the statement of Hafiz Shirazi “Qur’ah fal binam man diwanah zadand”, I wrote “Haqq par kash” in reply to it. By Allah’s favour, it was so much accepted (by people) that after it, no scholar of any group took the pen to reply to “Satyarath par kash”, and this is among the favour of Allah.

After a Muslim Abdul Ghafoor (who became Aariya Dharampal) wrote the epistle “Tark e Islam” and Muslims felt very distressed by its publication, so I wrote in a rush a reply to it entitled “Turk e Islam” by which the Muslims’ hearts felt so much tranquillity as someone would feel when opening his fast in May or June (May Allah accept it).

Afterwards, the Arians published the book “Kitabullah Veyda he ya Quran?” (Is the book of Allah the Veda or the Quran?) and I replied to it by a book entitled “Kitab Ar-Rahman”. A little time passed that Arians wrote a book called “Rangeela Rasool” in which they launched filthy attacks on the character of the Messenger of Allah (saw) and which caused a fire in all sides of the country, Muslims were asking: what obscurity is there that such attacks are launched against the character of the pure essence of the Prophet (saw) and no scholar is replying to it? = So I wrote in reply to it “Muqaddas Rasool”, and by Allah’s favours it was so much accepted that no scholar took the pen to refute “Rangeela Rasool” as they did not feel the need for it (after my reply), and neither did the Arians wrote a reply to my reply”

Refutation of Qadianism

When the Qadiyani movement started to spread its poison in the country, Shaykh Abu Sa’eed Muhammad Husayn Batalwi (rah) gave great services to prevent the spread of this Fitnah, he gathered religious verdicts (Fatawa) of scholars of India from all schools of thought and published them in the form of a book, and all scholars gave a Fatwa by consensus that Qadiyanis are leaving the fold of Islam.

After the death of Shaykh Muhammad Husayn Batalwi, Shaykh Abul Wafa Thanauallah Amritsari devoted his life for the eradication of this misguided group, he gave great services against this misguided group, the Shaykh (rah) wrote: “If I write the detail of my books against the Qadiyanis, there is a risk of bringing boredom to the readers (as the writings are so many), hence I am mentioning in a concise manner that I have authored so many books against Qadiyanis that even I cannot count them. All I can say is that the one who possesses all these books can obtain enough knowledge about Qadiyani topics and the proof of it is found in the writing of the founder of Qadiansim, Mirza Ghulam Ahmad which he published on 15 April 1907, whose title was: “The final verdict with Molvi Thanauallah”. At the beginning (of

this writing), he complained specifically about me, these deserve to be quoted, Mirza writes: “Molvi Thanauallah gave me a bad reputation, he tried to bring down my fortress and so forth, hence I invoke that the liar among us should die in the lifetime of the truthful””

It was a particular time when this invocation which came from his pen and tongue was accepted and Mirza Qadiyani died in the lifetime of Shaykh Thanauallah Amritsari, and this historical victory against Qadiyanis came at the hand of a Ahl e Hadith scholar.

Debates and discussions

To propagate the religion of Islam and stop the propaganda of opponents to Islam, there is also the field of debate. The last half century of the British rule in India was very agitated in the religious world, and debates were the way used to propagate the truth and eradicate falsehood.

Shaykh Thanauallah (rad) developed a taste for debates during the time of his studies. Indeed while he was studying in Wazeerabad, he would listen to speeches of Priests and raise objections to them and the crowd would listen attentively to his objections. So he opted to specialise in debates and he became so famous in this field that the scholars gave him the title of “Imam Al-Munazireen” (Imam of the debaters)

Shaykh Thanauallah (rah) conducted many debates in written forms and orally with Christians, Arians, Qadiyanis, Hadith rejectors, Hanafi blind followers (Brelwis and Deobandis) and Shi’ah, and to compile the details of these debate would require a huge book.

His contribution to national, communal and political parties

Shaykhul Islam Abul Wafa Thanauallah Amritsari services to national, communal, religious and political parties cannot be comprehended. He took part in the religious and national, communal and political movements and had a great contribution

in them. A brief summary of the movements in which in he took part:

Nadwah Al-Ulama

In 1892/1309, Shaykh Thanauallah completed his studies in Madrasah Faydh 'Aam Kanpur, and at the ceremony of his graduation, a sitting was held upon the recommendation of Shaykh Shibli Nu'mani and presided by Shaykh Sayid Muhammad 'Ali Mongeri in which the creation of Nadwah Al-Ulama took place. In this sitting, Shaykh Thanauallah was present and was the younger among all scholars.

Shaykh Sayid Sulayman Nadwi wrote: "In this meeting Shaykh Shibli, Shaykh Muhammad Ali Mongeri, Shaykh Lutfullah Ali Gharh, Shaykh Khaleel Ahmad Sharanpuri, Shaykh Muhammad Ashraf Ali Thanvi, Shaykh Thanauallah Amritsari participated and Shaykh Thanauallah was the youngest among scholars"

Shaykh Thanauallah was among the founding members of Nadwah Al-Ulama Luknow. In 1912, Nadwah held a sitting in Delhi upon the invitation of Hakeem Ajmal Khan, and Shaykh Thanauallah was presiding this sitting upon the recommendation of Shaykh Shibli.

There was a strike in Nadwah in 1913, and Shaykh Muhammad Ali Johar and Hakeem Ajmal Khan took a particular interest in ending this strike, and they called for a sitting of scholars and intellectuals in Delhi. This sitting occurred on 10 May 1914 in Delhi and it was presided by Shaykh Thanauallah Amritsari, and a committee was formed in this sitting which aim was to draft a constitution for Nadwah. For the constitution the services of a retired judge, Pirzadah Muhammad Husayn were hired, and he wrote a constitution in three days and handed it to the members of this committee. The members of the committee were: Masih Al-Mulk Hakeem Ajmal Khan, Shaykh Abul Kalam Azad, Shaykh Muhammad Ali Johar, Shaykh Thanauallah Amritsari, Khawajah Ghulam Ath-Thaqalayn, Shaykh Nawab Ali Hasan Khan, Hakeem Abdul Wali Al-Lukhnawi.

Majlis Khilafat

In 1919 Shaykh Muhammad Ali established a group called Majlis Khilafat. Its first sitting took place in Lukhnow in which prestigious scholars and intellectuals participated, and Shaykh Thanauallah was also among the participants and he gratified the members of Majlis Khilafat with his precious advises.

Jam'iyah Al-Ulama Hind

Jam'iyah Al-Ulama Hind was established in 1919, and it was the result of the great efforts of following scholars: Shaykh AbdulBari Farangi Mahali, Shaykh Kifayatullah Dehlawi, Shaykh Ahmad Sa'eed Dehlawi, Shaykh Abul Kalam Azad, Shaykh Azad Subhani, Shaykh Abdul Majid Badayuni, Shaykh Sayid Sulayman Nadwi, Shaykh Thanauallah Amritsari.

The first sitting of Jam'iyah Al-Ulma Hind occurred upon the recommendation of Shaykh Thanauallah in Amritsar and it was presided by Shaykh AbdulBari and a Majlis 'Aamilah (working body) of 23 scholars was formed. The following Ahl e Hadith scholars were part of this Majlis e 'Aamilah: Shaykh Muhammad Fakhir Ilahabadi, Shaykh Salamatullah Jerajpuri, Shaykh Muhammad Akram Khan, Shaykh Munir Az-Zaman Khan, Shaykh Thanauallah Amritsari, Shaykh Muhammad Ibraheem Meer Sialkoti, Shaykh Sayid Muhammad Dawud Ghaznawi.

A sitting of Jam'iyah Al-Ulama Hind was held in Calcutta in 1925 and was presided by Shaykh Sayid Sulayman Nadwi, and Shaykh Thanauallah was a participant in this sitting. Shaykh Sayid Sulayman Nadwi wrote: "Shaykh Thanauallah came especially in this sitting as the Jam'iyah was to discuss the topic of Usury in Dar Al-Harb (land of war), and Shaykh Sayid Anwar Shah and other scholars of Deoband were also present, and he (Anwar Shah Kashmiri) said to me that if the noble scholars of Deoband agree on the famous Hanafi topic "There is no usury between a warrior and a Muslim in Dar Al-Harb", then I will support it as well, but the scholars spoke about it privately and could not agree, and there could not be any open discussion on the sitting"

Congress and Muslim League

From the political point of view, Shaykh Thanauallah was attached to the “Congress” party, but when the Hindu Congress members because of bigotry starting to create mischief, then many Muslims leaders left the Congress and Shaykh Thanauallah was among this group. Shaykh Thanauallah Amritsari after joined the party “Muslim league”. After the incidents of JalianWala Bagh, the Congress, Majlis Khilafat and Muslim league held sittings, and the sitting of Muslim league was presided by Masih Al-Mulk Hakeem Muhammad Ajmal Khan, and Shaykh Amritsari was first to speak and he gave a complete and knowledge based speech.

His services to the Jama’at

Shaykh Thanauallah had great services in making the Ahl e Hadith Jama’at organised and active. In September 1906/ Shawal 1324 an annual Ahl e Hadith conference was held in Arah (Madras) and an organisation called “All India Ahl e Hadith Conference” was formed in this sitting.

Hafiz ‘Abdullah Ghazipuri was elected as president and Shaykh Thanauallah was elected as secretary general (Nazim e ‘Ala), and it was decided in this sitting that a committee of 3 scholars should be formed whose aim would be to travel around India and make the “All India Ahl e Hadith conference” known. So a committee of 3 scholars was formed, and the members were: “Shaykh Thanauallah Amritsari, Shaykh Abdul Aziz Raheemabadi, Shaykh Muhammad Ibrahim Meer Sialkoti. So these scholars travelled around the country and advertise the “All India Ahl e Hadith conference”.

A year after, the executive body (Majlis e ‘Amilah) was selected and the following scholars were appointed as members of the executive body: Shaykh Thanauallah Amritsari, Shaykh Abdul Aziz Raheembadi, Shaykh Muhammad Ibrahim Meer Sialkoti were members as original founders, and the other scholars were: Shaykh Qadhi Muhammad Sulayman Mansurpuri, Shaykh Sayid Muhammad Dawud Ghaznawi, Shaykh Muhammad Isma’eel

Salafi, Shaykh Muhammad Haneef Nadwi, who were from Punjab, and from the UP province: Shaykh Abul Qasim Banarsi, from the province Bihar: Shaykh Abdullah Al-Kafi and Shaykh Abdullah Al-Baqi, and from Delhi: Hafiz Hameedullah.

Among these members, Shaykh Abul Qasim Banarsi, Shaykh Abdul Wahab Aarwi, Shaykh Sayid Dawud Ghaznawi, Shaykh Muhammad Isma'eel Salafi, Shaykh Muhammad Haneef Nadwi and Thanaullah Amritsari were from the Congress and Jam'iyah Al-'Ulama Hind, and Shaykh Muhammad Ibraheem Sialkoti was from the Muslim league.

Anjuman Ahl e Hadith Punjab

In 1920, "Anjuman Ahl e Hadith Punjab" was formed, its president was Shaykh Abdul Qadir Qasuri, and the secretary general was Shaykh Thanaullah Amritsari, and the members of the executive body were: Shaykh Qadhi Muhammad Sulayman Mansurpuri, Shaykh Muhammad Ibrahim Meer Sialkoti, Shaykh Sayid Dawud Ghaznawi, Shaykh Muhammad Isma'eel Salafi, Shaykh Qadhi AbdurRaheem, Shaykh Muhammad Lakhwi, Hakeem Nurudin.

8 years later, elections were held in Anjuman Ahl e Hadith Punjab and Shaykh Qadhi Muhammad Sulayman Mansurpuri was elected president and Shaykh Abdul Majeed Sohadrawi became secretary general.

Representation in the International Islamic conference

When Sultan Abdul Aziz ibn AbdirRahman Aal Saud conquered Hijaz in 1926/1345, he called for an Islamic international conference, and he sends invitation through his emissaries to three groups in India:

- 1) Majlis Khilafat
- 2) Jami'ah Al-Ulama Hind
- 3) All India Ahl e Hadith Conference

The group of representatives of Majlis Khilafat (to the International conference) was made of four members:

- 1) Shaykh Sayid Sulayman Nadwi (head of the group)
- 2) Shaykh Muhammad Ali Johar
- 3) Shaykh Shokat Ali
- 4) Shaykh Shuaib Qureshi

The group of representatives of Jam'iyah Al-Ulama Hind was constituted of five members:

- 1) Shaykh Kifayatullah Dehlawi (head of the group)
- 2) Shaykh Shabeer Ahmad Uthmani
- 3) Shaykh Muhammad Irfan
- 4) Shaykh Ahmad Sa'eed Dehlawi
- 5) Shaykh Abdul Haleem Siddiqi

The group of representatives of All India Ahl e Hadith conference was constituted of four members:

- 1) Shaykh Thanauallah Amritsari (head of the group)
- 2) Shaykh Abdul Wahid Ghaznawi
- 3) Shaykh Sayid Isma'eel Ghaznawi
- 4) Hafiz Hameedullah Dehlawi

Shaykh Sayid Sulayman Nadwi wrote: "Shaykh Thanauallah was present at the Islamic Conference in Hijaz in 1926 representing Ahl e Hadith, and he did two short talks in Arabic in his style. He went after to Madinah and said: "Whichever Ahl e Hadith does not come here, he is free from love".

Thanai Akhbarat

To spread and propagate the religion of Islam, the divine Tawheed and the Prophetic Sunnah, and refute and condemn Shirk and innovation, and eradicate false religions, Shaykh Thanauallah (rah) launched three magazines at different times:

- 1) Jareedah Musalman
- 2) Akhbar Ahl e Hadith
- 3) Muraqa' Qadiyani

Jareedah Musalman

This monthly magazine was launched in 1900 in Amritsar, this magazine was launched for the general benefit of the Muslims, and it refutes the objections of other religions upon Islam, and the Shaykh would write all articles in it. This magazine was continuously published up to May 1908. On 7 June 1910 it became a weekly magazine. On July 1913, its rights were transferred to Munshi 'Ilmudin but he could not carry it on for long time, hence this magazine stopped.

Akhbar Ahl e Hadith

The weekly magazine Akhbar Ahl e Hadith was launched on 24 Sha'ban 1321/13 November 1903 and it carried on continuously for 44 years without any gap up to the 13 Ramadan 1366/1st August 1947. In January 1914 Akhbar Ahl e Hadith could not be printed as the press was shifting, so Shaykh Amritsari published in January 1914 under the name "Makhzan Thanai" and in February-March under the name "Guldastah Thanai". Likewise shifting of the press occurred in 1919, so Shaykh Amritsari published the 17 and 23 February magazines under the name "Guldastah Thanai".

About the passion with which Akhbar Ahl e Hadith was launched, Shaykh Amritsari writes: "When the need of religious preach was felt everyday more and the publication of books was proved to be insufficient, then Akhbar Ahl e Hadith was launched in which all false thoughts are refuted and attacks of Non-Muslims answered." After this he presented Akhbar Ahl e Hadith with the following words: "What is this magazine, it is Majma Al-Bahrayn (gathering of the two seas), meaning a gathering of religious and worldly topics in which articles related to the country, to the religion, to good character and to history are included, with answers to different questions, religious verdicts (Fatawa) and reply to objections of opponents. In Summary, this magazine is a supporter of Tawheed and Sunnah, an enemy of Shirk and

innovation, a shield against the opponents, and is informing of the very thin news from the whole world”.

The aim and purpose of this magazine are these:

- 1) Propagating the religion of Islam and the Prophetic Sunnah
- 2) Giving service to the Muslims in general and Jama'at Ahl e Hadith in particular in religious and worldly matters.
- 3) Watching over of the mutual relations between Muslims and the government.

The Magazine Akhbar Ahl e Hadith had the honour of being headed by Shaykh Thanauallah continuously, though in 1929 from the 3 April to the 12 August, during the trip to Hajj of Shaykh Amritsari, his son Shaykh Ataullah Shaheed (Insha Allah) took its direction and Shaykh Muhammad Ibraheem Meer Sialkoti was its supervisor.

Muraqa' Qadiyani

To decapitate the Qadiyani Fitnah, Shaykh Thanauallah (rah) launched a monthly magazine called “Muraqa' Qadiyani”. Its first number was published in June 1907 and it carried on until October 1908, and it was interrupted after. It was continued for a second time from April 1931 to April 1933, and was stopped after. Why was this magazine launched? Shaykh Amritsari writes: “The aim of this magazine is to protect Islam form external and internal attacks and refute the false beliefs of Mirza Qadiyani”

His writings

Shaykhul Islam Thanauallah Amritsari wrote books on many topics, and the list of these topics is below:

- 1) Books on the Tafsir (exegesis) of the Noble Quran and topics related to it
- 2) Refutation of Christianity
- 3) Refutation of Aariyah Samaj
- 4) Refutation of Qadianis

5) Refutation of Hanafi blind followers

6) Defence of Ahl e Hadith

7) Books on refutation

8) Islamic books for laymen

9) Books on Islamic sciences and literature.

Books on the Tafsir of the Noble Quran and topics related to it

1) Tafsir Thanai

2) Ayat Mutashabihat

3) Tafsir Al-Quran bi Kalam Ar-Rahman (Arabic)

4) Bayan Al-Furqan 'ala Ilm Al-Bayan (Arabic)

5) Tafsir bi Ray

6) Burhan At-Tafaseer bi Jawab Sultan At-Tafaseer

7) Tashrih Al-Quran

8) Tafsir bi Riwayah

Refutation of Christianity

9) Taqabul e Thalathah

10) Tawheed, Tathleeth or Najat

11) Jawabat e Nasara

12) Munazarah Alihabad

13) Islam or Maseehiyat

14) Tahreefat Bible or Tafsir Surah Yusuf

15) Kalimah Taybah

16) Islam or Politics

17) Islam or British Law

Refutation of the Aariya Samaj

18) Haqq par kash

19) Kitab Ar-Rahman

- 20) Turk Islam
- 21) Huduth Ved
- 22) Mubahathah Dioriya
- 23) Shadi Bevgaan or Nevag
- 24) Huduth Duniya
- 25) Ilham
- 26) Ar-Rukub As-Safeenah fi Mubahathah An-Nageenah
- 27) Sawami Diyanand ka Ilm wa Aql
- 28) Namaz Arba'ah
- 29) Taghleeb e Islam
- 30) Al-Quran Al-'Azeem
- 31) Muraqa' Diyanandi
- 32) Rajam Ash-Shayateen bi Jawab Asateer Al-Awaleen
- 33) Tibr e Islam
- 34) Bahth Tanasukh
- 35) Thamarat Tanasukh
- 36) Quran or Digar Kutub
- 37) Jihad Did
- 38) Ba'ith Sarwar dar Mubahathah Jabalpur
- 39) Fath e Islam ya'ni Munazrah Khorjah
- 40) Muhammad Rashi
- 41) Ilhami Kitab
- 42) Muqaddas Rasool
- 43) Thanai Pocket Book
- 44) Nikah Aariyah
- 45) Usul Aariyah
- 46) Tahreek Aariyah

- 47) Ta'lim e Islam
- 48) Hunud Aariyah or Molana Amritsari
- 49) Hindustan ke do reform
- 50) Majmuah Rasail buveid Quran
- 51) Al-Fawz Al-'Azeem
- 52) Ariun Ullama ke 35 Sawalat or un ke Fawri Jawabat
- 53) Mubahathah Nahin
- 54) Ishwar Bhagti
- 55) Mubahathah Ghost Khori
- 56) Ariyah Daram ka photo
- 57) Thubut Qurani Gaon
- 58) Veyd or Sawami Diyanand
- 59) Abadi Najat
- 60) Izhar e Haqq
- 61) Kitab Ruh
- 62) Huduth Madah
- 63) Ved ka Bhed
- 64) Shadhi Tor
- 65) Vidak Ishwar ki Haqiqat
- 66) Akhbar Musalman
Refutation of Qadianis
- 67) Ilhamat Mirza
- 68) Hafawat Mirza
- 69) Saheefah Mahboobiyah
- 70) Fatih Qadiyan
- 71) Aafatullah
- 72) Fath Ar-Rabbani dar Mubahathah Qadiyani

- 73) 'Aqaid Mirza
- 74) Muraqa' Qadiyani
- 75) Chestan Mirza
- 76) Raz e Qadiyan
- 77) Faskh e Nikah Mirzayan
- 78) Tarikh Mirza
- 79) 'Ajaib e Mirza
- 80) Shahadat Mirza
- 81) Hindustan ke do reform
- 82) Miraq Mirza
- 83) Fayslah Mirza
- 84) 'Ilm Kalam Mirza
- 85) 'Asharah Kamilah
- 86) Tuhfah Ahmadiyah
- 87) Batsh Qadeer bar Qadiyani Tafseer Kabeer
- 88) Naqabil Musanif Mirza
- 89) Rasail I'jaziyah
- 90) Dharurat Maseeh
- 91) Qadyani Nabi ki Tahreer Fayslah Kun he ya Mera Half
- 92) Tafsir Thanai
- 93) Nikah Mirza
- 94) Shah Englistan or Mirza Qadiyani
- 95) Qadyani Mubahathah Dakan
- 96) Nukat Mirza
- 97) Muhammad Qadyani
- 98) Ta'leemat Mirza
- 99) Tafseer Nuwesi ka Challenge or Farar

- 100) Bahauallah or Mirza
- 101) Abateel Mirza
- 102) Makalmah Ahmadiyah (first volume)
- 103) Likhram or Mirza
- 104) Mahmud Muslih Maw'ud
- 105) Tuhfah Mirzaiyah
- 106) Thanai Pocket Book
- 107) Tafsir bi Ray
- Refutation of Hanafi blind followers
- 108) Hadith Nabawi or Taqleed Shakhsi
- 109) Ilm Al-Fiqh
- 110) Taqleed Shakhsi or Salafi
- 111) Takzeeb Al-Mufakireen
- 112) Fiqh or Faqeeh
- 113) Ijtihad wa Taqleed
- 114) Asli Hanafiyat or Taqleed Shakhsi
- 115) Tanqeed e taqleed
- 116) Iqtida e Ahl e Hadith
- 117) Ma'qulat Hanafiyah
- 118) Usul Al-Fiqh (Arabic)
- 119) Taqleed Shakhsi
- 120) Qil'ah Shikan bi Jawab Batil Shikan
- 121) Al-Lawami' Al-Ilahiyah 'ala As-Sawa'iq Al-Ilahiyah
- 122) Maqasid Namaziyan bi Jawab Aqaid Namaziyan
- 123) Hidayah or Taqwiyyatul Iman
- 124) Peer Jama'at 'Ali Shah ki Qiyadat
- 125) Fiqh dar Asl Quran he

- 126) Ilm Al-Ghayb ka Masalah
- 127) Wahabiyat par Buhtan
- 128) Wafat An-Nabi bi Jawab Hayat An-Nabi
- 129) Ta'zeem Al-Abrar 'ala Ta'leem Al-Jabbar
- Support and defence of Ahl e Hadith
- 130) Ahl e Hadith ka Madhab
- 131) Futuhat Ahl e Hadith
- 132) Islam or Ahl e Hadith
- 133) Ameen or Raf'ul Yadayn
- 134) Fatihah Khalf e Imam
- 135) Sham'e Tawheed
- 136) Nur Tawheed
- Books on refutation
- 137) Al-Kalam Al-Mubeen fi Jawab Al-Arab'een
- 138) Fayslah Aarah
- 139) Daleel Al-Furqan bi Jawab Ahlul Quran
- 140) Fasl Qadiyah Al-Ikhwan bi Zikr Tafseer Al-Quran bi Kalam Ar-Rahman
- 141) Islah Al-Ikhwan 'ala Yad As-Sultan (Amritsari Ghaznawi Fayslah)
- 142) Hujjiyat e Hadith or Ittiba Rasool
- 143) Khaksari Tahreek or us ka Baani
- 144) Na Faham Musanif
- 145) Kam Ilm Musanif
- 146) Khitab bihi Mawdudi
- 147) Ittiba Salaf
- 148) Khilafat Muhammadiyah
- 149) Khilafat wa Risalat

- 150) Dukhe Dil ki Dastan
- 151) Mazalim Ropuri bar Mazlum Amritsari
- 152) Ahl e Hadith ki Imanat bi Jawab Wahabion ki Imanat
- 153) Burhan Al-Quran
- 154) Difa' Anil Hadith
- 155) Burhan Al-Hadith bi Ahsan Al-Hadith
- 156) Bayan Al-Haqq bi Jawab Balagh Al-Haqq
- 157) Tasdiq Al-Hadith
- 158) Salah Al-Muminin bi Jawab Salah Al-Mursalin
- 159) Kalimatul Haqq bi Jawab Shir'atu Haqq
- Islamic books for laymen
- 160) Masalah Hijaz par Nazar
- 161) Sultan ibn Su'ud, ala Bradran or Mutamar
- 162) Tahreek Wahabiyat par Ek Nazar
- 163) Hayat Masnunah
- 164) Ta'leem Al-Quran
- 165) Rahbar Hujjaj
- 166) Islam kiya Chahta he
- 167) Tahzeeb
- 168) Izaat ki Zindagi
- 169) Mel Milap
- 170) Samakum Al-Muslimeen
- 171) Eed Milad Nabi ki Shar'i Haythiyat
- Books on Islamic sciences and literature
- 172) Khasail Nabi (saw)
- 173) Hidayah Az-Zawjain
- 174) Rusum Al-Islamiyah

- 175) As-Salam Aleykum
- 176) Shari'at wa Tariqat
- 177) Islami Tarikh
- 178) Adab Al-'Arab (Arabic)
- 179) At-Ta'rifat An-Nahwiyah (Arabic)
- 180) Khutbah Sadarat
- 181) Sawanih Imam Bukhari
- 182) At-Tuhfah An-Najdiyah
- 183) Fatawa Thanaiyah
- 184) Tarjamah Quran e Majeed (Thanai Tarjamah)
- 185) Barah Surah Shareefah (Mutarjam)
- 186) Qurani Qa'idah Thanaiyah
- 187) Miatu Thanaiyah Ya'ni So Ahadith Nabawiyah

Last days

On 14 August 1947, the state of Pakistan came into existence, and before it mischief (riots, attacks, robberies) between Hindus and Muslim had started, and there were lots of mischief in eastern Punjab. On 13 August 1947, Shaykh Thanauallah's only son Shaykh Ataullah was honoured to be martyred (insha Allah), a curfew was announced in the city, and with great difficulty 10 people obtained permission to gather for the Janazah.

Shaykh Thanauallah read the Janazah of his beloved son and after burying him, he left Amritsar on 14 August in great uncertainty, having only 50 Rupees in his pocket, he reached Lahore with great difficulty and from Lahore, he went to GujranWalah where he resided in the house of Shaykh Isma'eel Salafi.

After Shaykh Thanauallah left Amritsar, Hindus vandalised his residence, stole all of his material and destroyed his library by burning it and his library had a treasure of thousands of rare books.

Professor Abdul Qayum (rah) wrote in an article that Shaykh Abul Kalam Azad send some people to Amritsar to get the books of Shaykh Thanauallah from his library, but when they had reached Amritsar, it was already turned into ashes. Shaykh Amritsari was very hurt by the destruction of his library more than the rest.

Shaykh Thanauallah left GujranWalah in 1948 and moved to Sargodha and he received a press there in compensation for Thanai Barqi press left in Amritsar. Shaykh Thanauallah had the project to continue "Akhbar Ahl e Hadith" from Sargodha but on 12th February 1948, he had a stroke and was not able to speak, and after giving more than half a century of services to Islam, this manly Mujahid left his soul to the Creator on the 15th March 1948. We all belong to Allah and to Him we will return!

Shaykh Thanauallah wrote on 18th October 1940 in "Akhbar Ahl e Hadith" on a relevant occasion the following desire: "When my Janazah is raised, I wish that it goes in such a manner that all

believers are present in it” and his wish was fulfilled and the people of Tawheed and faith of Sargodha buried him.

Comments at his death:

Shaykh Zafar Ali Khan wrote in the magazine “Zamindar” at the death of Shaykh Thanauallah: “After the death of Shaykh Thanauallah, the time of replying spontaneously (in debate) was finished”

Shaykh Sayid Sulayman Nadwi wrote in the magazine “Ma’arif” A’zamgharh in May 1948: “He was among the famous scholars of India, he was the Imam of the field of debate. He was an excellent orator, author of many books and was of Ahl e Hadith Mazhab. Whoever would speak or write against Islam and the Messenger of Islam, to stop their attacks, his pen would be like a sword coming out of its case and he spent his whole life in these services as a Mujahid”

The famous journalist and writer Qadhi Adeel Ahmad Abbasi wrote: “When the hearts (of Muslims) were struck (by attacks of Non-Muslims), a complete man came with the paragon of virtues, a scholar of vast knowledge, a exegete of the Quran, a Muhadith, a great orator, an debater, a verifying scholar, a thinker, a man symbol of resilience and perseverance, the reviver of his time, the great preacher, the greatest of verifying scholar, Shaykh Al-Islam Abul Wafa Thanauallah Amritsari (rah).”

Shaykh AbdurRauf Rehmani (rah) wrote: “If any major scholar of the world of Islam was to be gathered in a sitting at the same time with Christians, Arians, Sanatan Dahrmion, atheists, naturists, Qadiyanis, Shi’ah, Hadith rejectors, Chakralwis, Brelwis, Deobandis, Sath Darmion, and was to debate with them each for one hour continuously for 9 hours, I don’t know who could do such in the Islamic world, but in Pakistan, India, Burma, Lanka, island of Jawa Sumatra, there can be only one person who can be presented and he is Shaykh Al-Islam Abul Wafa Thanauallah Amritsari (rah)”

Shaykh Hakeem 'Inayatullah Naseem Sohadrawi wrote: "Shaykh Thanauallah was an exceptionally intelligent person, and in the field of debate especially all groups accepted his singularity in answering straightaway, in his cheerful exposition, generosity and deep understanding of matters.

Additions summarised from the book "Seerah Thanai" of Shaykh Abdul Majeed Khadim Sohadrawi

The Brelwis of Amritsar held an annual 3 day conference on 3 November 1937 entitled "Urs Imam Abu Haneefah", in which Brelwi scholars Muhammad Yar Bahawalpuri, Abdul Ghafoor Hazarwi, Muhammad Basheer Kotli, Muhammad Mas'ood Harwi spread hatred and poison against Ahl e Hadith, naming particularly Shaykh Thanauallah Amritsari, and they went to the level that one said: "The one who kills a Wahabi, he will receive the reward of martyrs.

In reply to it, Ahl e Hadith held a gathering on 4 November 1937 outside the Ahl e Hadith Masjid, and Shaykh Thanauallah was on his way on Tangah (two wheeled open horse-drawn cart for up to four persons) with his grand son Radhaullah and 2 of his companions, and when the Tangah reached the Masjid in area of Katrah Mahan Singh, Shaykh Thanauallah came out of the Tangah and shook the hand of Dr Muhammad Ishaq, and suddenly an innovator youth called Qamar Beg shouted "Ya Rasoola Allah" and launched an attack with an axe that he had sharpened and hit the Shaykh on his head and injured him. The injury was very deep and blood was running a lot. Babu AbdulMajeed who was secretary of Anjuman Ahl e Hadith Amritsar took Qamar Beg's hand but he managed to launch another strike on the Shaykh's face and forehead, and the Shaykh fell down, but he took himself up and managed to sit, with his head and forehead bleeding, and he said the words: "Fuztu Bi Rabbil Ka'bah" (I have been successful by the Lord of the Ka'bah) and he would invoke "O Allah resurrect me among the martyrs".

The attacker Qamar Beg managed to escape, and the Dr treated Shaykh Thanallah Amritsari, and after a complain was lodged to the police who could not find him, until he was caught in Calcutta a year and half after, and his trial was run on 27 January 1938 in Amritsar, and the attacker received a sentence of 4 years of jail.

After this attack on his life, Shaykh Thanallah Amritsari authored the book "Sham'e Tawheed" which was printed in thousands and distributed freely. The Brelwis replied to this book in a book called "Parwanah Tanqeed" but Shaykh Thanallah replied to it by a book called "Noor Tawheed" in 1938. The Shaykh mentioned in his Risalah "Noor Tawheed" that he reached the age of 70 in April 1938, and the Prophet (saw) said that the age of his Ummah will be between 60 and 70 and few will go over it (Tirmizi) so he might have been martyred before reaching the age of 70 but Allah placed him among few to go over 70.

Note about Shaykhul Islam Thanallah Amritsari magnanimity with his attacker Qamar Beg who attempted to kill him: Shaykh Thanallah Amritsari himself was not in favour a registering a case against Qamar Beg after he ran away but the Ahl e Hadith Jama'at would do many sittings to pressurise government to capture the attacker. While Qamar Beg was in jail for 4 years, Shaykh Thanallah Amritsari would send some money to the children of Qamar Beg, and when Qamar Beg came to know this he felt really sorry and shameful for his action. After the creation of Pakistan, Shaykhul Islam Thanallah Amritsari resided in Sargodha where he passed away in 1948, and Qamar Beg as well emigrated to Sargodha and he would visit regularly the grave the Shaykhul Islam Thanallah Amritsari.