



Blessings of Imam-e-Azam

Sunnah-Inspiring speech of
weekly Sunnah-Inspiring Ijtima

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Blessings of Imam-e-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
 وَعَلَى أَلِيكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
 وَعَلَى أَلِيكَ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaaf.

Whenever you enter a Masjid, make the intention of 'I'tikaaf' upon remembering it because as long as you stay in the Masjid you will keep obtaining the reward of Nafli (supererogatory) I'tikaafs, and eating, drinking and sleeping will also become permissible for you in the Masjid.

Excellence of reciting Salat-'Alan-Nabi ﷺ

The Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Whoever recites Salat (Durood) upon me on the day of Friday, I will intercede for him on the Day of Judgement. (*Jam'-ul-Jawami' lis-Suyuti, vol. 7, pp. 199, Hadees 22352*)

رُسُل مَلَكِ پَه دُرُودِ هُو وَهِي جَانِه اِن كِه شَمَار كُو مَگر اِيك ايسا دِكها تُو دُو جُو شَفِيح رُوژِ شَمَار بِه

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayān, let's make good intentions for attaining rewards. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, *يِنَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ*, *The intention of a believer is better than his action.* (Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

Two Madani pearls

1. Without a good intention, no reward is granted for a good deed.
2. The more righteous intentions one makes the greater reward he will attain.

Intentions of listening to the Bayān

1. Lowering my eyes, I will listen to the Bayān attentively.
2. Instead of resting against a wall etc., I will sit in the Attahiyyaat position as far as possible with the intention of showing respect for religious knowledge.
3. I will make room for others by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and avoid staring, snapping, and arguing with them.
5. When I hear *تُؤَيُّوْا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوْا عَلَى الْحَبِيبِ*, etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayān, I will approach other people by making Salām, shaking hands, and for making individual efforts upon them.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

Intentions of delivering a Bayān

1. I also make the intention that I would deliver this speech (Bayān) in order to seek the pleasure of Allah عَزَّوَجَلَّ and for reaping the rewards.

2. I will deliver my speech (Bayān) by reading from a book of an authentic Sunni scholar.

Allah ﷻ has mentioned in the Glorious Quran:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

Translation from Kanz-ul-Imaan: ‘Call towards the path of your Lord with sound planning and good advice.’ (Part 14, Surah An-Nahl, verse 125)

The Beloved Rasool ﷺ has mentioned in a blessed Hadees:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

‘Convey from me even if it is a single verse.’ (Sahih Bukhari, Hadees 4361)

3. I would follow these abovementioned commandments by calling people towards righteousness and will forbid them from committing evil deeds.
4. Whilst reciting poetry or speaking Arabic, English etc., or pronouncing difficult words, I will focus my attention on the sincerity of my heart. That is to say, I will avoid delivering my speech with the intention to impress the audience with my knowledge.
5. I will encourage the people to travel with Madani Qafilahs, to practice upon the Madani In'aamaat and to join the 'Ilaaqa'i Daura for Nayki ki Da'wat' (area visit for calling towards righteousness).
6. I will avoid laughing and prevent others from laughing as well.
7. In order to develop the habit of protecting my eyes from sins I will, as far as possible, lower my gaze.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Imam-e-A'zam's status in the court of the Beloved Rasool ﷺ

Sayyiduna Daata Ganj Bakhsh 'Ali Hajwayri Hanafi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي had a deep attachment to Sayyiduna Imam-e-A'zam Abu Hanifah Nu'man Bin Saabit عَلَيْهِ رَحْمَةُ اللَّهِ الْوَاحِد. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has related: During the journey to Syria, I visited the sacred tomb of Sayyiduna Bilal رَضِيَ اللَّهُ تَعَالَى عَنْهُ, the blessed Mu'azzin of the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. There I slept, and found myself in Makkah Mukarramah, here I saw the Greatest and Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the door of the tribe of 'Bani Shaybah' kindly holding an elderly man as a child is held in the hands, out of my overwhelming love I fell upon the feet of the Prophet of Rahmah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I was curious to know who this aged man was. The Noblest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ knew the state of my curiosity due to his blessed knowledge of the Unseen and his inner power, and said to me, 'This is Abu Hanifah, and he is your Imam'.

After relating this dream, Sayyiduna Daata Ganj Bakhsh عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, I learned that Sayyiduna Imam-e-A'zam Abu Hanifah عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is regarded amongst those blessed personalities whose qualities are established like the established rulings of Shari'ah. That is why the one with the most graceful manners, the most Revered and Renowned Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ showed an immense attachment to Imam-e-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ which leads to this conclusion that the way the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is free from committing mistakes, in the same way, by the grace of Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Imam-e-A'zam Abu Hanifah عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is also free from committing mistakes.

(Kashf-ul-Mahjoob, pp. 101)

ہمارے آقا ہمارے مَولی، امامِ اعظمِ اَبُو حنیفہ
ہمارے ملجاء ہمارے ماویٰ امامِ اعظمِ اَبُو حنیفہ
زمانہ بھر نے زمانہ بھر میں بہت تَجَسُّس کیا و لیکن
مِلا نہ کوئی امامِ تم سا امامِ اعظمِ اَبُو حنیفہ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Through this parable we have learned the glory & eminence of Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and at the same time we also realise that the Prophet of creation, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is also aware of the states of the hearts; due to this reason, he fulfilled the curiosity of Sayyiduna Daata Ganj Bakhsh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'This is Abu Hanifah and he is your Imam', this was just a dream. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has revealed much knowledge of the unseen on numerous other occasions.

Eyesight restored

Sayyidatuna Unaysah رَضِيَ اللهُ تَعَالَى عَنْهَا related, my father has told me that when he had fallen ill, the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had visited him and said, 'This illness would not be a source of harm for you but having passed a long time you will lose your eyesight after my [apparent] demise.' Listening to this, my father humbly said, 'O Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I will be patient for the sake of reward.' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'If you do this, you will enter Jannah without accountability.' After the apparent demise of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; my father began to lose his eyesight, then after a period, Allah عَزَّوَجَلَّ regained his eyesight and then he passed away.

(Dalail-un-Nubuwwah, vol. 6, pp. 479)

Distinction between Zaati (personal) and Ataa'i (bestowed)

Dear Islamic brothers! Listening to this narration, a satanic whispering may occur to somebody that if knowledge of the unseen is only possessed by Allah عَزَّوَجَلَّ then how can the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ reveal knowledge of the unseen? There is no doubt that Allah عَزَّوَجَلَّ is 'عَالِمُ الْغَيْبِ وَالشَّهَادَةِ', the All-encompassing Knowledge of Allah عَزَّوَجَلَّ is Zaati (personal, not given by anybody) which is from forever, whereas the vast knowledge of the Blessed Prophets رَحْمَتُهُمُ اللهُ تَعَالَى and the saints عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ is Ataa'i (bestowed by Allah عَزَّوَجَلَّ), and their knowledge is not from forever. They only know since they have been bestowed by Allah عَزَّوَجَلَّ and they know as much as they have been bestowed; also, they do not know anything, not even equal to the tiniest particle, without the bestowal of Allah عَزَّوَجَلَّ. Now the question remains, who has been

bestowed with how much? This is only in the knowledge of the One Who bestows (Allah عَزَّوَجَلَّ) and the one who receives it, as it is mentioned in the glorious Quran:

 وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ

Translation from Kanz-ul-Imaan: And he (the Prophet) is not a miser to disclose the unseen. *(Part 30, Surah At-Takweer, verse 24)*

Regarding the blessed verse, it is stated in the commentary of *Tafseer-e-Khaazin*: This blessed verse implies that when the Prophet of Rahmah, the Intercessor of the Ummah, the Owner of Jannah, the Owner of صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ attains knowledge of the unseen, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ shows no miserliness in this regard, but shares with you.' *(Tafseer-e-Khaazin, vol. 4, pp. 357)*

We have learned from this blessed verse and interpretation that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ reveals knowledge of the unseen and it is obvious that only the one who knows can disclose it.

Status of knowledge in the sight of the Noble Prophet ﷺ

Revealing his knowledge of the unseen, the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'لَوْ كَانَ الْعِلْمُ بِالْثَّرِيَّا لَتَنَاوَلَهُ أَنْاسٌ مِّنْ أَبْنَاءِ فَارَسِ' *If 'Ilm [knowledge] were hanging on the Surayya [cluster of seven stars], some people from the descendants of Faaras [Persia] would surely find it from there.*

(Musnad Ahmad, vol. 3, Hadees 7955)

Sayyiduna Imam Ibn-e-Hajar Makki عَلَيْهِ رَحْمَةُ اللهِ الْقَوِيُّ has stated: This sacred Hadees refers to the blessed personality of Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and there is no doubt in this fact because none from Faaras could attain such a superior status like Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, even the levels of the knowledge of his students were greatly advanced, we also have the evident miracle of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that he revealed the

knowledge of the unseen and stated what was going to happen in the future.
(*Al-Khayrat-ul-Hisaan*, pp. 24)

Dear Islamic brothers! This fact is 'أَظْهَرُ مِنَ الشَّمْسِ وَ أَيْبُنُ مِنَ الْأَمْسِ' (i.e., *brighter than the sun and more believable than the past*), our Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has been bestowed with knowledge of the unseen by Allah عَزَّوَجَلَّ, it is for this reason that he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ revealed the information of Imam-e-A'zam's overwhelming insight & eminence in knowledge, even before the blessed birth of Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. It has happened exactly as it was stated by the Revered and Renowned Prophet رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. When the blessed Imam Abu Hanifah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came into this world, the popularity of his blessed knowledge spread and illuminated all corners of the world.

If we look at the literal meaning of the blessed name of Imam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, "Nu'man", we discover absolute conformity of his blessed name with his grand personality. Shaykh-ul-Islam Shahabuddin, Imam Ahmad Ibn-e-Hajar Haytami Makki Shafi'i عَلَيْهِ رَحْمَةُ اللهِ الْقَوِيُّ has concluded: Scholars have consensus over his name, "Nu'man", and a very pleasant and graceful thing in the blessed name of Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is that 'Nu'man' refers to such blood which retains the structure (proper functioning) of the human body, so the reason behind calling him by the name of 'Nu'man' is that he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is a base & foundation of Islamic Fiqh (Jurisprudence). (*Al-Khayrat-ul-Hisaan*, pp. 31)

تمہارے آگے تمام عالم، نہ کیوں کرے زانوئے آدب خَم
کہ پیشوایانِ دین نے مانا، امام اعظم اَبُو حنیفہ
سراج تُو بے بغیر تیرے جو کوئی سمجھے حدیث و قرآن
پھرے بھٹکتا نہ پائے رستہ، امام اعظم ابو حنیفہ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Name, lineage, title & Kunyah

The famous name of Sayyiduna Imam-e-A'zam Abu Hanifah is Nu'man, the name of his father is Saabit, his Kunyah (patronym) is Abu Hanifah and his title is Imam-e-A'zam. He was born in 80 AH in 'Kufa', a famous city in Iraq, and passed away on the 2 Sha'ban-ul-Mu'azzam, 150 AH at the age of 70. *(Nuzha-tul-Qari, vol. 1, pp. 169, 219)* His blessed tomb is still situated in Baghdad.

All four Imams of Fiqh, (viz. Imam Abu Hanifah, Imam Shafi'i, Imam Mālik and Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ تَعَالَى) are righteous and their disciples, of proper faith, are brothers to one another. Sayyiduna Imam-e-A'zam Abu Hanifah's rank is the highest among all four Imams. One of the reasons for this is that he is the only Tābi'i among them. 'Tābi'i' refers to 'one who had met any Sahabi رَضِيَ اللهُ تَعَالَى عَنْهُ (companion of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) while in the state of Imaan [faith] and also passed away in the state of Imaan'.

(Al-Khayrat-ul-Hisaan, pp. 33)

According to different narrations, Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was privileged to meet few blessed Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ and has also listened to the blessed Hadees of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ directly from some of the blessed Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ.

بے نام نعمان ابن ثابت، ابو حنیفہ بے ان کی کُنیت
پُکارتا بے یہ کہہ کے عالم، امام اعظم ابو حنیفہ

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Attributes of Imam-e-A'zam

Sayyiduna Abu Nu'aym رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Regarding the physical appearance of Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, his blessed face, clothing and shoes etc., would always remain in a good condition and he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would help everyone who visited him. *(Akhbar Abi Hanifah-o-Ashabah, pp. 16)*

Imam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was of medium height, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would interact with people in a very dignified manner, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would abundantly apply fragrance ('Itr) and he would also be recognized by his pleasant fragrance. (*Akhbar Abi Hanifah-o-Ashabah, pp. 17*)

Sayyiduna Mis'ar Bin Kidām عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: I once came to the Masjid of Imam-e-A'zam Abu Hanifah عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, I noticed that after offering Salāt-ul-Fajr, he عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ continued delivering religious knowledge to the people throughout the day. During this time, he only took breaks for Salāh. After Salāt-ul-'Ishā, he عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ headed home.

A short while later; he عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was dressed in simple clothing, applied 'Itr [non-alcoholic perfume], and with a luminous face came to the Masjid with his fragrance filling the air, he performed Nafil Salāh [optional prayers] at a corner and continued until the morning. Thereafter, he عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ returned home, wore something else, and after offering Salāt-ul-Fajr with Jamā'at [congregation], his routine of preaching continued till 'Ishā just like the previous day. I thought he عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would have been exhausted, so he would rest that night but he followed the same routine the following night as well.

Later, he spent the third day and night in the same way. I was profoundly influenced by this and decided to stay in his company throughout my life. And so, I stayed permanently in his Masjid. Throughout my stay there, I always saw Imam-e-A'zam عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ observing fast during the day and he was never heedless of worship and Nafil every night. However, he عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would have a little rest before Salāt-uz-Zuhr.

(*Al-Manāqib lil-Muwaffaq, vol. 1, pp. 230-231 – Quetta*)

بے نام نعمان ابنِ ثابت، اَبُو حنیفہ بے ان کی کُنیت
پُکارتا بے یہ کہہ کے عالم، امام اعظم اَبُو حنیفہ

صَلُّوا عَلَي الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَي مُحَمَّدٍ

Unique way of trading

Dear Islamic brothers! Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was also in the profession of trade to earn Halaal (Permissible) livelihood along with teaching and learning. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would not only do business within the confines of Shar'ee doctrines & principles, but would also care for others and urge his colleagues to do the same.

Sayyiduna Hafs Bin 'Abdur Rahman عَلَيْهِ رَحْمَةُ الرَّحْمَنِ used to trade with Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ once had some goods; while sending it to Sayyiduna Hafs رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, he said, 'O Hafs! Such and such cloth bears some defect, disclose this when you sell it.' Sayyiduna Hafs رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ forgot about the defect and sold it, without even remembering who the customers were. When Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came to know about this, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ distributed the value of that whole stock as Sadaqah (charity).
(*Taarikh-e-Baghdad, vol. 13, pp. 356*)

Dear Islamic brothers! Have you observed that when a business partner of Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ unintentionally sold defective goods, Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ gave away its value in Sadaqah. But, alas today, defective goods are not sold unintentionally in our society but are sold by cheating, concealing the defects of those goods and false oaths. Many of us, our moral and ethical values have stumbled into the depth of degradation to such an extent that when our kid tells a lie or managed to extract something from somebody by cheating, we consider it a great deed and praise the child for doing that, sometimes foolishly saying, 'My dear, you have learnt now', 'you have learnt business dealings', 'you have become sensible' etc.

On the contrary, we must provide Madani training to our children, that we should not strike a bargain by cheating and lying; such wicked actions would actually lead to a decline in our business because of a Divine punishment and we will be destroyed even in the Hereafter, we shall be humiliated and deserve Divine torment. Those who cheat and deceive, should ponder upon the following blessed Hadees, the Prophet of Rahmah, the Intercessor of the

Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ'

i.e., *None of you will become a true Mu`min [true Muslim] until he loves for his brother what he loves for himself.*

(Sahih Bukhari, Kitab-ul-Imaan, vol. 1, pp. 16, Hadees 13)

Therefore, who would like to receive ruined goods, or receive goods by cheating or lying, who likes to consume interest or likes bribes, who wants to become poor due to his simplicity? Undeniably, no one will like all these things for himself, then why do we make business plans and dealings to trap fellow Muslims in such wicked actions?

Cheaters are not one of us

Sayyiduna Abu Hurayrah has narrated, the Noblest Prophet ﷺ passed by a heap of grain. He ﷺ put his hand inside it to find wetness. He ﷺ said, 'O owner of this grain, what is this?' The man humbly said, 'These have been wet by rainfall. He ﷺ said, 'Why did you not put the rain-damaged grain on top so that people could see it! Whoever cheats us is not one of us.'

(Sahih Muslim, Kitab-ul-Imaan, pp. 65, Hadees 102)

Dear Islamic brothers! Through this blessed Hadees, we have come to know that making any product defective is also a sin and concealing defects caused by nature, is also a sin. Look, the Beloved and Blessed Prophet ﷺ regarded the concealed grain to be the contaminated.

(Mirat-ul-Manajih, pp. 273)

May Allah ﷻ save us from telling lies and cheating in business, keeping in view the Shar'ee principles.

Asceticism and piety of Imam-e-A'zam

Dear Islamic brothers! Cheating and deceiving Muslims is a terrible thing. Remember! If we sell any defective item using false oaths without disclosing the defect, it obviously means that we have deprived the purchaser of his due right, and we will be held accountable for this offence on the Day of

Judgement. Therefore, we should not cause any delay in discharging the rights of people which are incumbent upon us and to also seek true forgiveness from those whose rights we have violated in past and be cautious in this regard in future as well; especially controlling the tongue in this connection is crucial, because the tongue is such an organ that makes one commit more sins. It may bring us to disgrace in the Hereafter by making us utter harsh remarks for someone or by indulging us in someone's backbiting.

It is for this reason that Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to guard his tongue and used to speak little. Sayyiduna Shareek عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ commented: Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, used to remain silent; he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was incredibly intelligent & discerning and despite being such a glorified Faqeeh (Jurist), he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to avoid debates and arguments with others.

(Al-Khayrat-ul-Hisaan, pp. 56)

Once Sayyiduna 'Abdullāh Ibn Mubaarak عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ told Sayyiduna Sufyān Saurī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, that, أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, Imam-e-A'zam Abu Hanifah عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is so passionate against backbiting that he has never heard the Imam عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ speaking ill of even his enemies. (Mirāt-ul-Manājih, vol. 1, pp. 77)

Sayyiduna Dumayrah عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: There is no disagreement over the truthfulness of Sayyiduna Imam-e-A'zam عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. He عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would never speak ill of anybody. Once he عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was told that people were using offensive language against him, but even upon that, he عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ never spoke harshly against them others. He عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'My patience and forbearance over foul language of people is a great favour and grace of Allah عَزَّوَجَلَّ, Who bestows whomsoever He wants.'

Sayyiduna Bukayr Bin Ma'roof عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: I have never seen anyone in the Ummah of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ more courteous than Sayyiduna Imam-e-A'zam عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. (Al-Khayrat-ul-Hisan, pp. 56)

فُضُولُ گوئی کی نکلے عادت، ہو دُور بے جا ہنسی کی خصلت

دُور پڑھتا رہوں میں ہر دم، امامِ اعظمِ ابو حنیفہ!

Destruction of excessive talking

Dear Islamic brothers! Have you seen that Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would remain silent frequently in order to save himself from the harms of excessive talking, and he would avoid unnecessary talking. Undoubtedly, excessive talking and speaking without thinking can result in terrible consequences and it may become a cause of the displeasure of Allah عَزَّوَجَلَّ. Indeed, safety lies in Qufi-e-Madinah, i.e., saving oneself from unnecessary things.

In order to develop the habit of being silent, it is beneficial to communicate by writing or gestures because one who speaks more, also makes more mistakes, even revealing secrets. It is also incredibly difficult for such a talkative person to avoid sins like, backbiting, carrying tales and fault-finding etc., even the person who has a habit of talking excessively, sometimes utters blasphemous words مَعَاذَ اللهِ عَزَّوَجَلَّ. May Allah عَزَّوَجَلَّ bless us and grant us the privilege of observing Qufi-e-Madinah. Good and pious company & gatherings are rare nowadays. Many good looking people are also found in worthless gossiping. If only we meet people for the sake of Allah عَزَّوَجَلَّ and our gathering and meeting should according to need only.

The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Part of the perfection of one's Islam is to leave what does not concern him.'

(Muwatta Imam Mālik, vol. 2, pp. 403, Hadees 1718)

Commenting the abovementioned blessed Hadees, Sadr-ush-Shari'ah, Badr-ut-Tariqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami عَلَيْهِ رَحْمَةُ اللهِ الْقَوِيُّ states: One should not involve himself in futile matters and prevent his tongue, heart and organs from useless things. (Bahar-e-Shari'at, vol. 3, pp. 520)

الله زبَانِ كَا هُوَ عَطَا فُقُلِ مَدِينَه
الله زبَانِ كَا هُوَ عَطَا فُقُلِ مَدِينَه

يَا رَبِّ نَهْ ضَرُورَتِ كَيْ سَوَا كُچھ كَبھِي بُولُون!
بَك بَك كِي يَهْ عَادَتِ نَهْ سِرْ حَشْرِ پَهِنَسَا دے

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Spiritual insight of Imam-e-A'zam

It is stated on page 396 of a renowned book entitled 'Call to Righteousness' authored by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat: 'Allamah 'Abdul Wahhab Sha'rāni قُدِّيسَ سِرُّهُ الشُّوْبَرَانِي who has stated: Once Sayyiduna Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was in the Wudū area of the Jāmi' Masjid in Kufa where he saw a young man performing ablution. Drops of used water of Wudū were dripping from the body of that person. The Imam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'Son! Repent from disobeying your parents.' The young man instantly replied, 'I have repented.' Then, seeing drops of water dripping from the limbs of another man, the Imam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said to him, 'O brother! Repent of adultery.' The man replied, 'I have repented.' Thereafter seeing the drops of water dripping from the limbs of a third person, the Imam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said to him, 'Repent of drinking intoxicants, listening to songs and music.' He replied, 'I have repented.'

Sayyiduna Imam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was blessed with the power of Kashf (spiritual insight) and was able to see the faults of people. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ made Du'ā to Allah عَزَّوَجَلَّ to remove this power of Kashf from him. Allah عَزَّوَجَلَّ accepted his Du'ā and thereafter he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was no longer able to see the sins of people dripping off their limbs during Wudū.

(Al-Mizān-ul-Kubrā, vol. 1, pp. 130)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Have you seen that the spiritual leader of millions of Hanafis, Sayyiduna Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to see the disobedience & wrongdoings of people dripping off their limbs from the drops of Wudu water. It was certainly a great miracle (Karamat) of Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ; however, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ did not like to be aware of people's faults and then he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ made Du'a in the blessed court of Allah عَزَّوَجَلَّ for preventing this Divine attribute from him and Allah عَزَّوَجَلَّ answered his supplication.

There is a warning here for those people who make tall claims of their devotion and strong attachment to Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ but they also

indulge in finding faults in others. Remember! Unnecessarily finding faults in others is a disgusting and nasty habit as well as it is a sin and a Haraam act leading to Hell. It is clearly stated in the Glorious Quran:

وَلَا تَجَسَّسُوا

Translation from Kanz-ul-Imaan: And do not search for faults.

(Part 26, Surah Al-Hujuraat, verse 12)

And if we disclose that fault to others then it is another sin and if that fault is of any scholar then the sin is multiplied; In this regard, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ الْمَوْلَى has stated in *Kimiya-e-Sa'adat*: Disclosing the fault of any scholar is Haraam due to two reasons. Firstly, it is backbiting and second is that people grow bold upon committing the same sin fearlessly assuming it to be a justification and proof and Satan will also aid the one following such acts and he would mislead by satanic whisperings, that you also do such and such a thing, you are not more pious than so and so scholar etc. *(Kimiya-e-Sa'adat, pp.410)*

The more people will be made aware about that fault, the more that sin will be multiplied. First and foremost, a Muslim should refrain from finding faults in others and if someone does relate it, he should still avoid it. In case, if he comes to know anyone's fault, then he should conceal it and must not reveal it without any Shar'ee reason.

Three blessed sayings of the Noble Prophet ﷺ

1. One who keeps the secret of a Mu`min, it is as if he has given life to a baby girl who was buried alive. *(Al-Mu'jam-ul-Awsat, vol. 6, pp. 97, Raqm 8133)*
2. If anyone removes a worry from a Muslim, Allah عَزَّوَجَلَّ will remove one of the anxieties from him on the Day of Resurrection; and if anyone conceals the fault of a Muslim, Allah عَزَّوَجَلَّ will conceal his faults on the Day of Judgment. *(Sahih Muslim, pp. 1394, Hadees 6580)*

3. The one who conceals the fault of his brother after becoming aware of it, he will be entered into Jannah.

(Musnad 'Abd Bin Humayd, pp. 279, Hadees 885)

میری زبان پہ فُطْلِ مدینہ لگ جائے فُضُولِ گوئی سے بچتا رہوں سدا یا رَبِّ!
کسی کی خامیاں دیکھیں نہ میری آنکھیں اور سُنیں نہ کان بھی عیبوں کا تَذْکِرَہ یا رَبِّ!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Adopt cleanliness

Sayyiduna Qays Bin Rabi' عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has narrated: Sayyiduna Imam-e-A'zam Abu Hanifah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would accumulate goods of trade from his earnings, then he would buy clothing with that and he would present them to the scholars, the Muhaddiseen and needy people and then he would state, 'Glorify Allah عَزَّوَجَلَّ who has blessed you with this. I swear by Allah عَزَّوَجَلَّ that I have not given you anything from my possession.' If any person would visit Sayyiduna Imam-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would inquire about him and if he would be needy, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would give something to him. Once a person visited Sayyiduna Imam-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ wearing torn and tattered clothing, upon leaving others, the Sayyiduna Imam-e-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ instructed him to sit when he was alone, Imam-e-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, 'Lift this praying mat and pick what is beneath it'; he found 1000 dirhams underneath, Sayyiduna Imam-e-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, 'Take these dirhams and improve your condition.' He humbly said, 'I am already prosperous, I have blessings and bounties and I do not need it.' Upon that, Sayyiduna Imam-e-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, 'Have you not heard this Hadees that Allah عَزَّوَجَلَّ loves to see the effects of His blessing upon His bondsman¹; you should improve your condition so that your friend should not feel sympathetic about you.'

(Taarikh-e-Baghdad, Raqm 358)

¹ Sunan-ut-Tirmizi, Kitab-ul-Adab, vol. 4, pp. 1374, Hadees 2828

Allah ﷻ loves cleanliness

Dear Islamic brothers! Through the abovementioned narration, we have learned that we must help the poor and destitute Muslims, we have also come to realise that we should emphasize and adopt cleanliness as well. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, Deen-e-Islam has not only elevated the status and honour of the human being by the wealth of Imaan, but has also warded off the human from the filth of polytheism and blessed us with the supreme teachings of outer purity and cleanliness in order to keep the status & standard of humanity elevated. Whether it is purity of the body, dress, one's physical appearance, house, possession or conveyance, in fact everything, including good manners. Deen-e-Islam motivates us to keep everything clean and attractive as it is mentioned in the following blessed verse of the Glorious Quran:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Translation from Kanz-ul-Imaan: Indeed Allah loves those who repent profusely, and He loves those who purify themselves.

(Part 2, Surah Al-Baqarah, verse 222)

Sayyidatuna 'Aishah Siddiqah **رَضِيَ اللهُ تَعَالَى عَنْهَا** has narrated, that the Revered and Renowned Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated: Undoubtedly, Islam is clean. Therefore, you should also keep yourselves clean. Only the purified person will enter Jannah. *(Kanz-ul-'Ummaal, vol. 5, pp. 123, Hadees 25996)*

Sayyiduna Sahl Bin Hanzalah **رَضِيَ اللهُ تَعَالَى عَنْهُ** has reported, that the Greatest and Holiest Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated: Clean the clothes which you wear, look after your ride (conveyance) and your physical appearance should be clean in a way that when you meet people, they respect you.

(Al-Jami'-us-Sagheer, pp. 22, Hadees 257)

Dear Islamic brothers! Our beloved Deen provides us with the matchless teachings of outer purity along with inner purity. Therefore, we should also pay considerable attention and keep our clothes, body, 'Imamah (turban),

mantle, shoes, vehicle, house, street and markets etc. neat and clean. Wear clean clothes, have the ritual bath (Ghusl), perform proper Wudu and wear pleasant fragrance with the intention of showing respect to the Masjid, especially before entering the Masjid. **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ** it will bring humility and fear of Allah **عَزَّوَجَلَّ** in worshipping.

کپڑے میں رکھوں صاف تُو دِل کو مرے کر صاف
 اللہ مدینہ مرے سینے کو بنا دے
 اخلاق ہوں اچھے مرا کردار ہو سُتھرا
 محبوب کا صدقہ تُو مجھے نیک بنا دے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The deprived people

Dear Islamic brothers! One of the reasons behind delivering the parables of our pious predecessors **رَحْمَةُ اللَّهِ تَعَالَى** is also that we listen to their blessed life history so that we strive and mould our lives following in their blessed footsteps. In addition to that, we should seek true forgiveness and try our best to follow the blessed life of the pious predecessors **رَحْمَةُ اللَّهِ تَعَالَى** especially the blessed life of Imam-e-A'zam Abu Hanifah **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ**. **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ** we will then be privileged to have abundance of blessings. It is our good fortune that the blessed month of Shab'an is showering its blessings and it is the month, in which, Shab-e-Bara'at (i.e., the blessed night of salvation) appears. Remember! Shab-e-Bara'at is a sacred night and it must not be spent carelessly. A shower of special blessings is sent in this holy night. In this night, Allah **عَزَّوَجَلَّ** frees people from Hell in a number more than the hairs on the goats of the tribe of Banī Kalb. It is recorded in authentic books that the tribe of Banī Kalb had the largest number of goats among the tribes of Arabia.

Alas! There are some unfortunate people who have been declared to remain deprived of forgiveness in Shab-e-Bara'at i.e. the night of deliverance. Shaykh Imam Bayhaqi Shafi'ī **عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي** has reported in 'Fadāil-ul-Awqāt': The

Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has warned, 'Six types of people will not be pardoned even on that night:

1. A habitual drunkard
2. The one who is disobedient to parents
3. The one who commits adultery
4. The one who cuts-off relations
5. The one who sketches portraits
6. The tale-bearer. (*Fadāil-ul-Awqāt, pp. 130, vol. 1, Hadees 27*)

However, Allah عَزَّوَجَلَّ will not look (with mercy) even on this night towards idolaters, one who harbours ill will against his fellow beings, one who severs ties with his close relatives, one who lowers his clothes below his ankles (with arrogance), one who is disobedient to his parents and a habitual drunkard.

If someone has indulged in any of the above mentioned evil deeds, he should repent from the core of his heart for that particular sin and for all the sins in general as well, before the arrival of Shab-e-Bara`at; rather, he should firmly repent right now without any delay. If someone has violated the rights of others, then, in addition to repentance, he should apologise and compensate them.

گنہ کے دَلَدَل میں پھنس گیا ہوں، گلے گلے تک پھنس گیا ہوں

نکالو مجھ کو برائے آدم، امام اعظم ابو حنیفہ!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Summary of Bayan

Dear Islamic brothers! Today, we have listened to the blessed biography of Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. The man of a great and glorious personality, Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ devoted his entire life in serving the

Sunan of the most Revered and Renowned Rasool ﷺ. For the entire night he would worship and recite the Sacred Quran; he ﷺ would give Sadaqah (charity) and would only speak when there was a need. We should also refrain from useless speech, treat others gracefully as well as while practicing the Sunnah of Imam-e-A'zam ﷺ we should also struggle hard to serve the revival of the Sacred Sunnah and the publication of authentic 'Ilm-e-Deen.

Introduction of Madani Tarbiyyat Gah

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! The Madani message of Dawat-e-Islami, a global, non-political movement for the propagation of Quran and Sunnah has reached approximately 192 countries of the world and almost 97 departments have been setup to organize and coordinate the system of Dawat-e-Islami. The Madani Tarbiyyat Gah is also one of these departments. Lovers of the Beloved Rasool ﷺ related to this department provide Madani training to Islamic brothers coming from different countries, cities and towns. Having learned 'Ilm-e-Deen, these Islamic brothers call towards righteousness in their areas. Therefore, we should also attend the Madani Tarbiyyat Gah of Dawat-e-Islami from time to time to learn the Sunnah and Islamic knowledge and receive the privilege to impart to others whatever we learn from there; furthermore, those Islamic brothers who cannot manage to travel with a Madani Qafilah on consecutive days, motivate them to attend the Madani Tarbiyyat Gah from time to time through individual efforts. With the blessings of this, numerous lovers of the Beloved Rasool ﷺ would become associated with the Madani environment of Dawat-e-Islami and participate in Madani activities, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.

Someone asked a question to Imam-e-A'zam ﷺ, 'How did you attain such a high status?' Imam-e-A'zam ﷺ replied, 'I have never showed miserliness in benefiting others from my knowledge and I have never resisted gaining benefit through asking others.' (*Durr-e-Mukhtar, vol. 1, pp. 120, 127*)

Imam-e-A'zam's Advice

A 46-page booklet '*Imam-e-A'zam ki Wasaiyyatayn*' containing the wise sayings of Sayyiduna Imam-e-A'zam ﷺ is available from Maktaba-tul-Madinah.

Imam-e-A'zam's useful advice to his students was spread out in various books. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** by the untiring efforts of Majlis Al-Madina-tul-'Ilmiyyah, which was privileged to translate and present it in Urdu. This booklet contains such pieces of advice which is highly advantageous and valuable for correcting one's inner and outer-self. It is full of constructive and productive Madani pearls such as: Keep fearing Allah **عَزَّوَجَلَّ**, reciting the Sacred Quran regularly, returning the trusts which are in your possession, advising them, avoiding much laughing and concealing the secrets of the neighbour etc. This booklet can easily be read online or freely downloaded from the website of Dawat-e-Islami: www.dawateislami.net.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Take part in the 12 Madani activities

Dear Islamic brothers, you are requested to associate yourselves with the Sunnah-Inspiring Madani environment of Dawat-e-Islami and participate in the 12 Madani activities along with other Madani acts. One of these Madani activities is the weekly Madani Muzaakah. Madani Muzaakah is not something new; it is exactly in accordance with the teachings of the Blessed Quran and Sunnah of the Noble Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ

Translation from Kanz-ul-Iman: And remind, for reminding benefits the believers. *(Part 27, Surah Az-Zaariyat, verse 55)*

In the Madani Muzaakah, Ameer-e-Ahl-e-Sunnat **دَاعِي بَرَكَاتُهُمُ الْعَالِيه** trains people who sit in his company as well as viewers who watch on Madani Channel by providing answers to queries regarding different subjects (for example, articles of faith and of actions, Islamic Jurisprudence and religious rules, the science of Islamic law, medicine, history and devotional exercises and specific religious

tasks etc.). In short, by travelling in the way of Allah ﷺ, attending Islamic gatherings and spending time in the Masjid, one earns a great deal of rewards.

In today's predominantly sinful era, Muslims are drifting away from the Deen; the majority of Muslims miss the Fard Salah, let alone performing Sunnah and Nawafil (optional) Salah. Our Masajid give a deserted look and it is a great privilege to strive to enliven the Masjid.

Once Sayyiduna 'Umar Fārooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ did not see Sayyiduna Sulaymān Abī Hasmah رَضِيَ اللهُ تَعَالَى عَنْهُ in Salāt-ul-Fajr. Sayyiduna Fārooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ headed toward the market and the house of Sayyiduna Sulaymān رَضِيَ اللهُ تَعَالَى عَنْهُ was on the way. He رَضِيَ اللهُ تَعَالَى عَنْهُ visited his mother Sayyidatunā Shifā رَضِيَ اللهُ تَعَالَى عَنْهَا and said that Sulaymān Abī Ḥaṣmaḥ was not present during the Salāt-ul-Fajr. She said, 'He continued offering Nafil Salāh the whole night and then slept in the end.' Sayyiduna Fārooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'To me, offering Salāt-ul-Fajr in congregation values more than Nafil Salāh the whole night.' (*Muwatta Imam Mālik, vol. 1, pp. 134, Hadees 300*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Keep yourselves associated with the Madani environment of Dawat-e-Islami in order to adopt the Sunan and travelling with Madani Qafilahs. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ many people who had strayed far, came on the right path due to the blessings of the Madani environment of Dawat-e-Islami. Let's listen to a Madani parable in this connection.

Crooked nose

Here is a summary of the incident of an Islamic brother. He has stated, 'The bone of my nose was crooked. I also had persistent headaches and eye pain. I had intended to undergo an operation in Nishtar Medical Hospital situated in Madīna-tul-Auliya, Multan. Fortunately, I was privileged to travel to Pakpattan with a Sunnah-Inspiring Madani Qafilah of Dawat-e-Islami in the company of the lovers of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.'

I had already heard that the Du'as made during Madani Qafilahs are answered, so I made Du'a to Allah ﷻ in these words, 'O Allah ﷻ! By virtue of Dawat-e-Islami's Madani Qafilah, straighten my nose bone!' A few days after the Madani Qafilah, I looked in the mirror and was overjoyed to notice that my nose was no longer crooked but had been straightened and was completely normal, due to the blessing of the Du'ā made during the Madani Qafilah in the company of the lovers of the Beloved Rasool!'



Dear Islamic brothers! In conclusion, I take this opportunity to mention the excellence of a Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of the Ummah ﷺ has said, 'He who loves my Sunnah, loves me, and he who loves me will be with me in Paradise.'
(Ibn 'Asakir, vol. 9, pp. 343)

جنت میں پڑوسی مجھے تم اپنا بنانا

سینہ تری سنت کا مدینہ بنے آقا

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Talking: 12 Madani pearls

1. Make conversation smilingly and politely.
2. With the intention of pleasing Muslims, talk respectfully with the elders and kindly with the youngsters. *إِنْ شَاءَ اللهُ عَزَّوَجَلَّ*, in addition to earning reward, you will hold a respectful status before them.
3. Talking loudly as if you are shouting, as friends do, is not a Sunnah.
4. With good intentions, make it your habit to talk politely even with a newborn baby. Your manners will improve and the child will also learn good manners.
5. During a conversation, one should not do anything disgusting such as touching the private parts, removing dirt from the body with the fingers,

touching the nose or putting fingers into the ears, nose or repeatedly spitting etc. People are disgusted by such acts.

6. Calmly continue listening as long as the other person is speaking. Interrupting someone's conversation is not a Sunnah.
7. Do not laugh while talking. The Holy Prophet ﷺ never laughed.
8. Excessive talking and frequent laughing affect one's prestige.
9. The Beloved and Blessed Prophet ﷺ said, 'When you see someone blessed with disinterest in the world and (the attribute of) speaking less, adopt his nearness and company, as Hikmah (wisdom) is given to him.' (*Sunan Ibn-e-Mājah, pp. 422, vol. 4, Hadis 4101*)
10. A blessed Hadis says, 'The one remaining silent received salvation.'

(Jāmi' Tirmizī, pp. 225, vol. 4, Hadis 2509)

Mirāt-ul-Manājih states: Hujja-tul-Islam Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Bin Muhammad Ghazālī عليه رحمة الوالي states, 'There are four kinds of conversations: (1) completely harmful, (2) completely beneficial, (3) either beneficial or harmful, (4) neither harmful nor beneficial. It is necessary to abstain from the completely harmful; do speak if the conversation is completely beneficial. If the conversation falls in the third category then be cautious. It is however, better to abstain from it; one should not waste time in this type of conversation. It is difficult to differentiate between the four types, so remaining silent is better.' (*Mirāt-ul-Manājih, vol. 6, pp. 464*)

11. There should be a genuine purpose of the conversation. Always talk to people according to their level of wisdom and awareness.
12. Avoid foul and indecent talks. Refrain from vulgarism. Remember! Swearing at a Muslim without any Shar'ee permission is absolutely Harām, (*Fatawa Razawiyyah, vol. 21, pp. 127*) and Heaven is Harām on the one engaged in indecent speech. (*Kitāb-us-Samt, pp. 204, vol. 7, Raqam 325*)

To learn various Sunan, obtain the following books, *Bahar-e-Shari'at* part 26 comprising of 312 pages and *Sunnatayn aur A'daab*, comprising of 120 pages, both published by Maktaba-tul-Madinah, the publishing Department of Dawat-e-Islami. One of the best ways to learn Sunan is to travel in the Madani Qafilahs of Dawat-e-Islami with the lovers of the Beloved Prophet.

مجھ کو جذبہ دے سفر کرتا رہوں پروردگار سنتوں کی تربیت کے قافلے میں بار بار

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The Salawaat-'Alan-Nabi that are recited in the Sunnah-Inspiring weekly Ijtima' (congregation) of Dawat-e-Islami:

1. The Salat-'Alan-Nabi for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ
الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat-'Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands.
(*Afzal-us-Salawat 'ala Sayyid-is-Sadat*, pp. 151)

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' (*ibid*, pp. 65)

3. 70 Portals of mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-'Alan-Nabi, 70 portals of mercy are opened for him. (*Al-Qaul-ul-Badi'*, pp. 277)

4. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Noble and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.'

(*Majma'-uz-Zawaid*, pp. 254, vol. 10, Hadees 17305)

5. The reward of 600,000 Salawat-'Alan-Nabi

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Sawi عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي reports from some saints of Islam that the one reciting this Salat-'Alan-Nabi once receives the reward of reciting Salat-'Alan-Nabi 600,000 times. (*Afzal-us-Salawat 'ala Sayyid-is-Sadat*, pp. 149)

6. Nearness to the Distinguished Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Prophet ﷺ], and the Holy Prophet ﷺ made him sit in between himself and Sayyiduna Abu Bakr Siddiq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Holy Prophet ﷺ said, 'When he recites Salat upon me, he does so in these words.'

(Al-Qaul-ul-Badi', pp. 125)

7. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest and Holiest Prophet ﷺ has stated: The one who recites this Salat upon me, my intercession will become obligatory for him.

(Attarghib Wattarhib, vol. 2, pp. 329, Hadees 31)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

