



آنکھوں کی برسات (English)

Flood of Tears

(Glimpses from the remarkable life of Imam-e-Azam
Abu Hanifa رضی اللہ
تعالیٰ عنہ)

Translated into English by
Majlis-e-Tarajim (Dawat-e-Islami)

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

MUHAMMAD ILYAS
Attar Qadiri Razavi کامیاب برکتوں کا
امین

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

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf*, vol. 1, pp. 40)

Note:

Recite Salat-'Alan-Nabi ﷺ once before and after the Du'a.

آشکوں کی بَرسات

Ashkon ki Barsaat

FLOOD OF TEARS

(Glimpses from the biography of Imam-e-A'zam Abu Hanifah)

THIS speech was delivered by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت بركاته العالیہ in Urdu. **Majlis-e-Tarajim** (the Translation Department) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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Flood of Tears

An English translation of ‘Ashkon ki Barsaat’



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

Flood of Tears*

Regardless of how much Satan makes you feel lazy, read this booklet till the end, your Iman (faith) will be revitalized, *إِنَّ هَذَا اللَّهُ عَزَّوَجَلَّ*.

Excellence of Salat-‘Alan-Nabi ﷺ

Ameer-ul-Mu`mineen, Sayyiduna ‘Ali-ul-Murtada رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, ‘Whenever you pass by any Masjid, recite Salat-‘Alan-Nabi.’ (*Fadl-us-Salat-‘Alan-Nabi lil Qadi Al-Jahdani, pp. 70, Raqm 80*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

In a busy and bustling market, a servant in a shop of silk clothes was busy supplicating and asking Allah عَزَّوَجَلَّ for Jannah. As the proprietor of shop listened to his words, it struck fear into him, tears welled up in his eyes even his temples and shoulders began

* This speech was delivered by Ameer-e-Ahl-e-Sunnat وَاِمْتِنَانُ تَرْكَائِهِمُ الْعَالَمِيَّة at weekly Sunnah-inspiring Ijtima’ (Sha’ban-ul-Mu’azzam 2, 1431 AH – July 08, 2010) in the Aalami Madani Markaz Faizan-e-Madinah of Dawat-e-Islami, a global and non-political movement for preaching Quran and Sunnah. We are pleased to present it in booklet form after making some amendments.

to shake. In the meantime, he ordered to close the shop immediately. Wrapping a cloth around his head, he stood quickly and said: Alas! We have become so fearless to Allah عَزَّوَجَلَّ that a person, from the bottom of his heart, supplicates to Allah عَزَّوَجَلَّ for Jannah. (It is a very courageous supplication.)

We, the sinners, should supplicate to Allah عَزَّوَجَلَّ for forgiveness (of our sins) instead. This shop owner was incredibly Allah-fearing person. Whenever he stood up for offering Salah at night, such an excessive amount of tears trickled down his eyes that the sound produced by the tears shedding on mat used to be clearly heard and he used to weep so uncontrollably that the neighbours had pity on him.

(Summarized from: Al-Khayraat-ul-Hisaan lil-Haytami, pp. 50, 54)

Dear Islamic brothers! Do you know who he was? This shop owner was the great leader of millions of Hanafis, Sayyiduna Imam-e-A'zam Abu Hanifah Nu'man Bin Saabit رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

*Na kyun karayn naz Ahl-e-Sunnat
Kay tum say chamka naseeb-e-Ummat
Siraj-e-Ummat mila jo tum sa
Imam-e-A'zam Abu Hanifah*

(Wasail-e-Bakhshish, pp. 283)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

All four Imams are rightly guided

The famous name of Sayyiduna Imam-e-A'zam Abu Hanifah is 'Nu'man', the name of his honourable father is 'Saabit' and Kunyah (patronymic name) is 'Abu Hanifah'. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 70 AH in 'Kufa', a famous city in Iraq, and passed away on 2 Sha'ban-ul-Mu'azzam, 150 AH at the age of 80.

(Nuzhat-ul-Qaari, vol. 1, pp. 169, 219)

His blessed tomb is situated in Baghdad and even till today, followers across the globe, visit his blessed tomb.

All four Imams (Sayyiduna Imam Abu Hanifah, Imam Shaafi'i, Imam Malik and Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) are rightly guided and their true-faith followers are brothers to one another. No bias, prejudice and hostile attitude prevail amongst them at all. Out of all these blessed four Imams, Sayyiduna Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ holds the highest rank; another thing that endorses this fact is that Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had the honour of being the only Taabi'i amongst them. The one who met any blessed companion رَضِيَ اللهُ تَعَالَى عَنْهُ of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the state of Iman [belief] and also had an end with Iman is called 'Taabi'i'. *(Al-Khayraat-ul-Hisaan, pp. 33)*

As per the authority of different narrations, Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ privileged to meet few blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ and also listened to the blessed sayings of the

Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ directly through some companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ. Therefore, having listened to Sayyiduna Waasilah Bin Asqa' رَضِيَ اللهُ تَعَالَى عَنْهُ, Sayyiduna Imam-e-A'zam Abu Hanifah رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has reported that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Do not rejoice at the misfortune of your brother, for Allah عَزَّوَجَلَّ will have mercy on him and subject you to this [mishap].'

(Sunan-ut-Tirmizi, vol. 4, pp. 227, Hadees 2514)

*Hay naam Nu'man Ibn Saabit Abu Hanifah hay un ki kunyat
Pukarta hay yeh keh kay 'aalam Imam-e-A'zam Abu Hanifah*

Translation: His name is Nu'man Ibn Saabit, his Kunyah is Abu Hanifah. The entire world calls him Imam-e-A'zam Abu Hanifah.

(Wasail-e-Bakhshish, pp. 283)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Glad tidings of forgiveness for Hanafis

Sayyiduna Imam-e-A'zam رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ performed 55 Hajjs in his lifetime. When he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ privileged to perform the Hajj for the last time, the attendants of the holy Ka'bah, on his desire, opened Bab-ul-Ka'bah, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ humbly entered inside and standing between the two pillars of Baytullah, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ completed the whole Quran reciting in two Rak'at, then kept supplicating, weeping for a long time. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was

engaged in supplication, a voice called out from a corner of Baytullah, 'You have excellently attained Our cognition and served sincerely. We have pardoned you and also the ones who will follow you until the Judgement Day.'

(Durr-e-Mukhtar, vol. 1, pp. 126-127)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! How fortunate we are, being the followers of Sayyiduna Imam-e-A'zam Abu Hanifah رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ

Marooⁿ Shaha! Zayr-e-sabz Gumbad

Ho mayra madfan Baqi'-e-gharqad

Karam ho bahr-e-Rasool-e-Akram

Imam-e-A'zam Abu Hanifah

(Wasail-e-Bakhshish, pp. 283)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Reply to Salam from the sacred tomb of Beloved Rasool

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ bestowed incredible favours upon Imam-e-A'zam عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى. In Madinah Munawwarah رَاوَدَهَا اللّٰهُ شَرْقًا وَتَغْطِيْمًا, upon approaching the sacred tomb of Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, when he عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى humbly offered Salam to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in this way: ﴿السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ﴾ then a reply came from the sacred tomb: ﴿وَعَلَيْكَ السَّلَامُ يَا إِمَامَ الْمُسْلِمِينَ﴾. *(Tazkira-tul-Awliya, pp. 186)*

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*Tumharay darbar ka gada hoon
Mayn saa`il `ishq-e-Mustafa hoon
Karo karam bahr-e-Ghaus-e-A`zam
Imam-e-A`zam Abu Hanifah*

(Wasail-e-Bakhshish, pp. 283)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Glad tidings from the Beloved Rasool

After completing education, Sayyiduna Imam-e-A`zam Abu Hanifah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, intended to live in seclusion. One night, he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in his dream. The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'O Abu Hanifah! Allah عَزَّوَجَلَّ has created you to revive my Sunnah, so do not intend at all to live in seclusion.' *(Tazkira-tul-Awliya, pp. 186)*

*'Ata ho khauf-e-Khuda khudara
Do ulfat-e-Mustafa khudara
Karoon `amal Sunnataun pay her dam
Imam-e-A`zam Abu Hanifah*

(Wasail-e-Bakhshish, pp. 283)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Activities all day and night

As the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ encouraged Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in his dream and ordered to revive and propagate the Sunnah; as a result, how profound eagerness to worship and excessive preoccupation with promoting Sunnah he had! Here is a glimpse into his life:

Sayyiduna Mis'ar Bin Kidaam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: I came to the Masjid of Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, I noticed after offering Salat-ul-Fajr, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ remained busy teaching Islamic knowledge to the people all day long. During this learning and teaching session, breaks were taken only for Salah. After Salat-ul-'Isha, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ went to his residence.

A short time later; he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, with luminous face, dressed in the plain clothes and wearing 'Itr [non-alcoholic perfume] came to the Masjid, and began to offer Nafil Salah [supererogatory prayers] at the corner and continued it until the morning. After that he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ went to his residence and returned after changing his dress, and after offering Salat-ul-Fajr with Jama'at [congregation], the routine of teaching continued till 'Isha just like the previous day. I thought he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would have been absolutely exhausted and will surely take rest that night but he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ followed the same routine that night as well.

Later, on third day and night, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ followed the same routine. Utterly mesmerise and captivated, I decided to dedicate my whole life to serve him. So, I permanently stayed in his

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Masjid. Throughout my stay there, I never saw Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ without observing Sawm ﴿صَوْمٌ﴾ any day and heedless of worshipping and performing Nafil any night. However, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to take a little rest before Salat-uz-Zuhr.

(Al-Manaqib lil-Muwaffaq, vol. 1, pp. 230-231)

Sayyiduna Ibn Abi Mu'aaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ narrated: Sayyiduna Mis'ar Bin Kidaam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was very fortunate that he passed away in the state of Sajdah [prostration] in the Masjid of Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. *(Ibid, pp. 231)*

May Allah عَزَّوَجَلَّ have mercy upon them and forgive us without accountability for their sake!

Jo bay-misaal aap ka hay taqwa

To bay-misaal aap ka hay fatwa

Hayn 'ilm-o-taqwa kay aap sangam

Imam-e-A'zam Abu Hanifah

(Wasail-e-Bakhshish, pp. 283)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Siyam for consecutive 30 years

It is stated in the book 'Al-Khayraat-ul-Hisaan': For 30 consecutive years, Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ observed Sawm (fast) and for 30 years, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ kept

reciting the entire Holy Quran in a single Rak'at. For 40 (rather 45) years, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ offered Salat-ul-Fajr with the Wudu¹ made for Salat-ul-'Isha. The place where his blessed soul was seized, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ recited the Holy Quran 7000 times.

Someone, once, criticized Imam-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ before Sayyiduna 'Abdullah Bin Mubarak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, 'Do you criticize the person who, for 45 years, offered five times Salah with one Wudu and recited the entire Holy Quran in a single Rak'at. Whatever the teachings of Islamic jurisprudence I have is by virtue of him.'

It is stated in a narration: Formerly, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ did not use to worship all night long. Once he heard someone saying, 'Abu Hanifah does not sleep all night.' Therefore, in honour of his positive opinion, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ began to worship all night.

(Al-Khayraat-ul-Hisaan, pp. 50)

Tayri sakhawat ki dhoom machi hay

Murad munh maangi mil rahi hay

'Ata ho mujh ko Madinay ka gham

Imam-e-A'zam Abu Hanifah

(Wasail-e-Bakhshish, pp. 283)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ Specific ablution which is a prerequisite for Salah, Tawaf and for touching the Holy Quran etc.

62 Times Khatm-e-Quran (completion of Quran)

Imam Abu Yusuf رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to make Khatm-e-Quran (completion of Quran) 62 times in the blessed month of Ramadan including Eid-ul-Fitr, (daily once in daytime, once in night, once during Taraweeh throughout the blessed month and once on the day of Eid). He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was incredibly generous when spending, and incredibly patient when teaching. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to listen to the objections made against him, he never appeared angry.

(Al-Khayraat-ul-Hisaan, pp. 50)

'Ata ho khauf-e-Khuda khudara

Do ulfat-e-Mustafa khudara

Karoon 'amal Sunnataun pay her dam

Imam-e-A'zam Abu Hanifah

(Wasail-e-Bakhshish, pp. 283)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Never seen bare-headed

It is stated in the book *Tazkira-tul-Awliya*: Sayyiduna Dawood Taa'ee رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: I stayed in the company of Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ for twenty years. Whether he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was alone or in public, I never saw him bare-headed nor did I see him ever resting his feet. I asked him once, 'Why do not you rest

your feet while you are alone?’ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, ‘I show respect to the people being in the public and show no respect to Allah عَزَّوَجَلَّ while I am in seclusion; it is beyond my power.’
(*Tazkira-tul-Awliya*, pp. 188)

Never stretched out his feet towards the house of teacher

It is stated in the book *Al-Khayraat-ul-Hisaan*: He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ never lay down stretching out his feet towards the home of his respected teacher Sayyiduna Imam Hammad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, even though, there were about seven streets between his residence and the home of his respected teacher!

(*Al-Khayraat-ul-Hisaan*, pp. 82)

Used to sleep putting his head on the threshold of his teacher

رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ! How great respect our Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to show towards his blessed teacher! It is for the reason he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had acquired an inexhaustible treasure of knowledge. Similarly, the great reverence showed by Sayyiduna ‘Abdullah Bin ‘Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا towards his honourable teacher was also exemplary as A'la Hadrat, Imam of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated on page 143-144 of *Malfuzaat A'la Hadrat* (referenced and edited) comprised of 561 pages, published by Maktaba-tul-Madinah, a publication department of Dawat-e-Islami: Sayyiduna

‘Abdullah Bin ‘Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا has said: When I would go to the home of Sayyiduna Zayd Bin Saabit رَضِيَ اللهُ تَعَالَى عَنْهُمَا to learn Islamic knowledge and would not find him present outside of his home; upon this, I would not call him, out of reverence, and would lie laying my head on the threshold of his door. The wind would blow dust and sand over me. Later, when the honourable teacher Sayyiduna Zayd (رَضِيَ اللهُ تَعَالَى عَنْهُ) would come out from his blessed home, he رَضِيَ اللهُ تَعَالَى عَنْهُ would say: **﴿إِبْنِ عَمِّ رَسُولِ اللَّهِ﴾**! (i.e., O the son of paternal uncle of Rasoolullah) Why did you not inform me? I would reply, ‘It was not acceptable for me to inform you.’

(Mirat-ul-Jinaan lil-Yaafi'i, vol. 1, pp. 99; amended)

After saying this, A’la Hadrat رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has further said: It is the etiquette, the Glorious Quran teaches us about:

إِنَّ الَّذِينَ يُنَادُونَكَ مِنَ الْبُحُرِّ أَكْثَرُهمْ لَا يَعْقِلُونَ ﴿٤﴾ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٥﴾

Indeed most of those who call you from outside the compartments, most of them do not have sense. And had they been patient until you yourself came out to them, it would have been better for them; and Allah is Oft Forgiving, Most Merciful.

[Kanz-ul-Iman (Translation of Quran)] (Part 26, Al-Hujurat, Ayah 4-5)

Should an apostate teacher be respected?

Whatever stated above is only for the religious Muslim teacher, possessing correct belief and is not a transgressor. If **مَعَاذَ اللَّهِ**, the teacher is a non-Muslim or apostate then he deserves no respect at all, rather learning from such people and keeping their company bears potential risk of losing one's beliefs.

Someone asked A'la Hadrat, Imam of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** about the rights of an apostate teacher over his students. He **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** replied: Such type of a teacher has the same rights over his student what the accursed Satan [former teacher of angels] has over the angels as angels curse him and will drag him and throw him into the Hell on the Day of Judgement. (*Fatawa Razawiyah, vol. 23, pp. 707*)

However, especially those students should learn from the aforementioned 'both parables' who disrespect their Muslim religious teachers instead of showing reverence towards them and make fun of them behind their back. How such students could acquire the true spirit of religious knowledge! The world-renowned spiritual mystical poet Maula-e-Room **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has said:

از خدا جوئیم توفیقِ ادب
بے ادب محروم ماند از فضلِ رب
بے ادب تنها نہ خود را داشت بد
بلکہ آتشِ دَرِ بَمہ آفاق زد

(We pray to Allah عَزَّوَجَلَّ to grant us privilege to respect others as the disrespectful remains deprive of the Divine grace. The disrespectful not only keeps himself in the miserable state but also his disrespect and discourtesy engulfs the entire world.)

(Fatawa Razawiyyah, vol. 23, pp. 709)



22 Examples of backbiting committed against the teachers

It is stated on page 419 and its next page, of the book ‘*Gheebat ki Tabah Kariyan*’ [Backbiting – A Cancer in our Society] consisting of 505 pages published by Maktaba-tul-Madinah, the publication department of Dawat-e-Islami: The teacher who teaches the Islamic knowledge, indeed deserves utmost reverence but some irresponsible students tend to give their teachers a bad name, make fun of them by mimicking their actions, utter slander against them, harbour suspicion and commit backbiting against them. For the sake of rectifying our new generation, 22 examples of backbiting committed against the teachers are as follows:

1. The teacher is angry today. It looks like he had an argument at home.
2. He used to teach in such and such religious Madrasah.

3. He was receiving low salary there so he has joined our Madrasah for higher salary.
4. Heaven forbid! Our teacher or Qaari (Quran teacher) goes to teach adult female students at their homes.
5. He focuses on that rich man's son more than he focuses on the poor student like me.
6. He leaves no opportunity to disgrace me.
7. He shows strictness towards students unnecessarily.
8. He has become a teacher but he does not know how to teach.
9. Did you notice how the teacher was puzzled by my question!
10. Whenever the teacher is asked a question regarding the footnote of the textbook, he begins to beat about the bush.
11. The teacher answered that question incorrectly; let me show you in the book.
12. The teacher himself does not know how to read a sentence; that is why he asks us to read.
13. The teacher does not even know how to translate properly.
14. The teacher prolongs the lesson for no reason.
15. I am compelled to learn from the so-and-so teacher. If I could do anything, I would assign his period (or subject) to someone else or would expel him from Madrasah.

16. So-and-so teacher is expert in Urdu commentaries; he teaches after preparing the lesson from Urdu commentaries and cannot teach until he goes through it.
17. The teacher did not prepare for the lesson today; so, he passed time in gossip and idle chat.
18. When he [the teacher] was a student, he used to be so weak in studies that his teacher would scold him daily.
19. I am astonished to see how such student has got a position; the teacher must have told him the questions of paper in advance.
20. So-and-so teacher (or Qaari) does not have Madani mindset; he has never spoken a single word about Madani activities in the class.
21. So-and-so teachers do not get along with each other. Instead, they always keep talking against each other.
22. Our teacher (or Qaari) is showing a lot of interest in such Amrad (attractive lad).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Mud at the wall

Sayyiduna Imam Fakhruddin Raazi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ once went to a debtor to collect his debt; by religion, he was a fire-worshipper. Inadvertently, his blessed shoe was caked with mud when he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ approached near the fire-worshipper's home. In order to remove the mud, when he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ shook out the blessed shoe; the mud flying stuck to the wall of fire-worshipper. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ became anxious what to do! If he wipes off the mud, it would also scrape the earth off the wall and the wall is defaced if he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ does not clean it.

In the state of bewilderment, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ knocked at the door. Fire-worshipper came out and after having seen Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, he began to make excuses regarding repaying the debt. Instead of demanding his money back, Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ told him about the mud stuck to the wall and while making apology, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ humbly asked him: Please tell me how to clean your wall? Seeing such a great fear of Allah عَزَّوَجَلَّ and profound anxiety of Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ regarding the rights of the people, fire-worshipper was deeply inspired and commented something like this, 'O the Imam of Muslims! The mud stuck to the wall may be cleaned off later, first clean the mud off my heart and convert me to Islam, therefore, the fire-worshipper embraced Islam seeing the piety of Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.' (*Tafseer Kabeer, vol. 1, pp. 204*)

Flood of Tears

Gunah ki daldal mayn phans gaya hoon

Galay galay tak mayn dhans gaya hoon

Nikaliye bahr-e-Nuh-o-Aadam, Imam-e-A'zam Abu Hanifah

(Wasail-e-Bakhshish, pp. 283)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Issue of putting up posters

O Islamic brothers who claim to have deep devotion towards Imam-e-A'zam Abu Hanifah رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ! Did you see, how deeply our Imam-e-A'zam رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was gripped by the fear Allah عَزَّوَجَلَّ regarding the rights of people! Those people should learn from the aforementioned parables who disfigure and deface the walls and the corners of stairs by squirting out the colourful saliva produced from betel-leaves. Similarly, those should also learn who put up posters and stickers on the walls and doors of the homes and shops, advertising signboards displayed on the rooftops or hanged on the walls; moreover, putting up stickers inside and outside of the buses and those making graffiti and wall-chalking on the walls without the owners' consent should also learn that the rights of people are badly violated by such repulsive acts.

Undoubtedly, the rights of Allah عَزَّوَجَلَّ are valued above all, however, as far as repentance is concerned, the criterion for the rights of people is stricter than the rights of Allah عَزَّوَجَلَّ. For

example one violates someone's rights in the worldly life and if he does not seek forgiveness just in the world or the latter does not forgive him either, he will have to give him [latter] his virtues on the Day of Judgement; in case he goes short of his virtues, he will have to carry the burden of his [latter] sins which will be transferred to his record.

For example, if someone had rebuked anybody without any Shar'i reason (valid excuse); threatened anybody by staring at or by any other means; hurt someone's feelings, beaten someone; extorted someone's money; defaced someone's wall by spitting, wall chalking or by putting up posters etc.; caused trouble to someone by unjustly encroaching a piece of land ahead of his shop or home; caused an obstruction of light and air for someone by unnecessary construction beside one's building; driven off after causing a dent or scratch someone's motorcycle or car etc., or in case of not being able to get away from the spot, violated victim's rights by proving him guilty, using threatening and foul language despite his own fault; caused inconvenience to someone by tying his animal ahead of someone's home causing wall and passage filthy by dung, blood and mud etc. then slaughtering it there without his consent on the occasion of Eid-ul-Adha obviously hurt him; dumped garbage near someone's home or shop or on someone's roof or plot; in short if someone violates the rights of people by any means; although he had offered Salahs, performed Hajj and 'Umrah, donated money, and carried out many great virtues; his all good deeds will be taken

away on the Day of Judgement by those whom he had caused losses unjustly or hurt their feelings without Shar'i permission.

In case he goes short of virtues, the aggrieved people's sins will be thrown on this Salah-offering person and thus, despite performing Hajj, observing Siyam (fasts) and even offering Tahajjud Salah, he will be dragged into Hell ﴿وَالْعِيَادُ بِاللّٰهِ تَعَالٰى﴾ (and Allah عَزَّوَجَلَّ forbid). Nevertheless, Allah عَزَّوَجَلَّ, with His grace and mercy alone, will settle the dispute, amongst whom He wills. In order to obtain further details, read the booklet 'Zulm ka Anjam' [Consequences of Cruelty] published by Maktaba-tul-Madinah, the publication department of Dawat-e-Islami. Now read another admonitory parable, and tremble out of the fear of Allah عَزَّوَجَلَّ.

Fell unconscious by the fear of Judgement Day

Sayyiduna Mis'ar Bin Kidaam رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ narrated: One day, we, along with Imam-e-A'zam رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ, were going somewhere. Inadvertently, the blessed foot of Imam-e-A'zam رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ came on the foot of a boy, he screamed out with pain and spontaneously commented: ﴿يَا سَيِّدِيَّ اَلَا تَخَافُ الْقِصَاصَ يَوْمَ الْقِيَامَةِ!﴾ i.e. *O dear Imam! Are you not afraid of the Divine revenge going to take place on the Day of Judgement?* Listening to this, Imam-e-A'zam رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ was quaked with fear, and resultantly fell unconscious.

After some time when he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ gained his senses back; I asked him why he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had become so perplexed after listening to the words of that boy. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, ‘No one knows, his words might be a piece of guidance from Allah عَزَّوَجَلَّ.’ (*Al-Manaqib lil-Muwaffaq*, vol. 2, pp. 148)

Shaha 'adoo ka sitam hay payham

Madad ko aao Imam-e-A'zam

Siwa tumharay hay kaun hamdam

Imam-e-A'zam Abu Hanifah

(Wasail-e-Bakhshish, pp. 383)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Beware, those who hurt others!

Dear Islamic brothers! It is beyond imagination that Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ could hurt anyone deliberately by stamping down his foot. On one hand, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ fell unconscious out of the fear of Allah عَزَّوَجَلَّ upon an inadvertent action, and on the other hand the people like us might deliberately cause great anguish and affliction daily to a number of people by various means and tactics; but alas! We do not even realize that what will happen to us in the face of catastrophic consequences, if Allah عَزَّوَجَلَّ takes revenge on us on the Day of Judgement.

Aversion to vain and idle talks

The caliph Haroon-ur-Rasheed once requested Sayyiduna Imam Abu Yusuf رحمته الله تعالى عليه: Please relate the attributes and characteristics of Sayyiduna Imam-e-A'zam Abu Hanifah رحمته الله تعالى عليه. He رحمته الله تعالى عليه replied: Imam-e-A'zam رحمته الله تعالى عليه was a very pious and ascetic person; he رحمته الله تعالى عليه used to abstain from every action which was impermissible in Shari'ah, stayed away from the people indulged in worldliness and materialism, had aversion to the vain and idle talks, being quiet most of the time, he رحمته الله تعالى عليه used to remain engaged in contemplating about Islam and Hereafter. If anybody asked any question, he رحمته الله تعالى عليه would answer if he knew otherwise he رحمته الله تعالى عليه would remain quiet, used to safeguard his religion and belief from all aspects, used the words of praise for every Muslim (i.e. would not find fault and commit backbiting against anybody).

Listening to this, the caliph Haroon-ur-Rasheed said, 'Obviously, these are the manners of the righteous people.'

(Al-Khayraat-ul-Hisaan, pp. 82)



Imam-e-A'zam avoided beginning the conversation

Sayyiduna Fadl ﴿فَضْلٌ﴾ Bin Dukayn رحمته الله تعالى عليه has said: Imam-e-A'zam رحمته الله تعالى عليه had an incredibly awe-inspiring personality, (did not precede others in conversation) rather he رحمته الله تعالى عليه

always talked in one's reply as well as neither did he listen to useless talks nor did he ever pay attention to such futile things.

(Al-Khayraat-ul-Hisaan, pp. 55)

One precedes others in conversation carries disadvantages

Dear Islamic brothers! Hats off to the blessed wisdom of Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ behind not beginning the conversation! Indeed one can avoid many troubles if he begins to act upon this wise Madani pearl as it frequently happens that one opens up any worthless topic or discloses any unnecessary information, although he becomes silent later but the discussion he started continues and go on even sometimes such futile conversation lead the utterers into committing sins! So, neither should anybody initiate any talk nor witness any mess up.

Fuzool go`ee ki niklay 'aadat

Ho door bay-ja hansee ki khaslat

Durood perhta rahun mayn her dam

Imam-e-A'zam Abu Hanifah

(Wasail-e-Bakhshish, pp. 283)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

How many Madani In'amaat for whom?

Dear Islamic brothers! A comprehensive collection of Shari'ah and Tareeqah, namely 'Madani In'amaat' has been compiled in the form of questionnaire comprising a mechanism how to perform virtuous deeds and refrain from sins easily in this era of evils. There are 72 Madani In'amaat for Islamic brothers, 63 for Islamic sisters, 92 for male Islamic students learning Islamic teachings, 83 for female Islamic students learning Islamic teachings, 40 for Madani children and 27 for special Islamic brothers (i.e. blind, dumb and deaf). Countless Islamic brothers, Islamic sisters and students act upon Madani In'amaat daily and before they sleep, they fill in the blanks given in pocket-size booklet of Madani In'amaat, practising 'Fikr-e-Madinah' i.e. reflecting on their deeds. By the grace of Allah **عَزَّوَجَلَّ**, after adopting these Madani In'amaat with sincerity, the obstacles in one's way to become pious and to protect himself from sins are often removed.

Furthermore, by the blessings of Madani In'amaat, **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** one develops a mindset to adopt Sunnah, be averse to sins and have a deep yearning to protect one's faith. In order to become a practicing Muslim, everyone should get the booklet of Madani In'amaat from any branch of Maktaba-tul-Madinah and fill in it daily while performing Fikr-e-Madinah and submit it to the responsible Islamic brother of his locality on the 1st of every Madani month, i.e. lunar month.

*Wali Apna bana Tu us ko Rab-e-Lam-Yazal
Madani In'amaat per kerta rahay jo bhi 'amal*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Great glad tiding for Madani In'amaat practicing Muslims

How fortunate are those who fill out the booklet of Madani In'amaat; can be determined by the following Madani parable. An Islamic brother from Hyderabad (Bab-ul-Islam Sindh) has stated under oath: One night in the month of Rajab-ul-Murajjab 1426 AH, I was privileged to have Ziyarah (blessed sight) of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream. The sweetest words of the Holy Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ articulated in this way, 'Allah عَزَّوَجَلَّ will pardon the one who would practice Fikr-e-Madinah daily regarding the questions mentioned in Madani In'amaat this month with punctuality.'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Supplication for enemy

Dear Islamic brothers! No matter how much one maligned and utter slander against our Imam-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ always wished him well. A jealous once spoke ill of him badly, abused him with awfully foul language, called him

misled even **صَعَادَةَ اللَّهِ** uttered words like ‘irreligious’ and ‘heretical’ etc. Imam-e-A’zam **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** said in reply, ‘May Allah **عَزَّوَجَلَّ** pardon you, Allah **عَزَّوَجَلَّ** knows I am not whatever you are saying about me.’

Just having said this, he **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** became sad, felt like crying and the eyes welled up with tears. He **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** said, ‘I have full hope and trust in Allah **عَزَّوَجَلَّ** that He **عَزَّوَجَلَّ** will grant me a pardon. Ah! It is the fear of torment that makes me sad and weep.’ As the fear of torment grew, out of intense sobbing, he **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** fell down insensibly. When he **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** regained his senses, he **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** prayed: ‘O Allah **عَزَّوَجَلَّ**! Pardon the one who uttered slander against me.’ Seeing such excellent manners, that person was profoundly influenced and began to beg pardon. He **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** said, ‘I have given a pardon to the one who spoke anything about me in ignorance, however those, despite being knowledgeable, knowingly attribute faults to me are guilty as backbiting of scholars lasts even after them.’

(Al-Khayraat-ul-Hisaan, pp. 55)

Na jeetay jee aaye koi aafat

Mayn qabr mayn bhi rahun salamat

Ba-rauz-e-Mahshar bhi rakhna bay-gham

Imam-e-A’zam Abu Hanifah

(Wasail-e-Bakhshish, pp. 283)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Special favour to the one who slapped

Dear Islamic brothers! Now read another unique parable how Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ bestowed favours upon his opponent; moreover, practically prove the devotion to Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ by forgiving your personal enemies, no matter how strong feelings of hate and grudge you nurse against them.

A jealous person of Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ once مَعَادَ اللهِ gave a hard slap to the great Imam and spiritual leader of billions of Muslims; upon this, the epitome of patience and fortitude, Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ humbly said, 'Dear brother! I can slap you too but I will not, I can sue you but I will not, I can ask for justice against your cruelty in the court of Allah عَزَّوَجَلَّ but I will not and I can seek revenge on Judgement Day but I will not even do that. If Allah عَزَّوَجَلَّ bestows favours upon me on the Day of Judgement and accepts what I intercede on your behalf, I will not step into Jannah unless I accompany you.'

Huyi Shaha fard-e-jurm 'aa'id

Bacha phansa wernah ab muqallid

Farishtay lay kay chalay Jahannam

Imam-e-A'zam Abu Hanifah

(Wasail-e-Bakhshish, pp. 283)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Those who pardon will enter Jannah on the Day of Judgement

Dear Islamic brothers! Certainly our Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a mountain of patience, and was fully aware of the incredible excellence and virtues of forbearance and tolerance. If only we could also learn to reap rewards by forgiving those who oppress us instead of picking an argument or quarrel after being overcome by anger!

Read two blessed sayings of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated on page 479 and 481 of the book 'Gheebat ki Tabah Kariyan' [Backbiting – A Cancer in our Society] comprised of 505 pages, published by Maktaba-tul-Madinah, publishing department of Dawat-e-Islami; and rejoice:

1. Whoever wills that a palace is built for him in Jannah and his ranks are elevated, should forgive the one who oppresses him and give to the one who deprives him and mend relations with the one who breaks off ties with him.

(Al-Mustadrak lil-Haakim, vol. 3, pp. 12, Hadees 3215)

2. It will be announced on Judgement Day: Whoever has his reward with the mercy of Allah عَزَّ وَجَلَّ, let him stand up and enter Jannah. It will be asked, 'For whom is this reward?' The proclaimer will reply, 'For the people who forgive.'

Then thousands of people will stand up and enter Jannah without any accountability.

(Al-Mu'jam-ul-Awsat, vol. 1, pp. 542, Hadees 1998)

Regarding this topic, the booklet 'Afw-o-Darguzar kay Fazaail' [Excellence of Forgiving & Tolerance] published by Maktaba-tul-Madinah is worth reading. This booklet is also available in *Faizan-e-Sunnat*, volume 2, chapter 'Gheebat ki Tabah Kariyan' page 478 to 493, as well as it can be read online from the website www.dawateislami.net and can also be printed out.

The wisest among the people of his era

Our Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had a treasure of knowledge regarding Islamic teachings and values and he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was unbelievably wise and intelligent. It is stated in the book *Al-Khayraat-ul-Hisaan*: Sayyiduna Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, 'No woman gave birth to anyone wiser than Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.'

Sayyiduna Bakr Bin Jaysh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, 'If the wisdom and intelligence of Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and the people in his era are gathered, the blessed wisdom and intelligence of Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ will be dominant over all others.' *(Al-Khayraat-ul-Hisaan, pp. 62)*

Read a faith-refreshing parable of his deep-insight wisdom and the matchless way of explaining, and rejoice:

Individual effort on the blasphemers of ‘Usman-e-Ghani

In Kufa, there was an insolvent and disrespectful person who used to utter filthy, abusive and slanderous allegations against the Ameer-ul-Mu`mineen Sayyiduna ‘Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ and مَعَاذَ اللهِ عَزَّوَجَلَّ call him Jew.

Sayyiduna Imam-e-A’zam رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ once went to him and while giving him inspirational Madani pearls of wisdom through individual effort, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said, ‘I have a marriage proposal for your daughter and that person is extremely pious, abstinent and completely overwhelmed by the fear of Allah عَزَّوَجَلَّ, even all night long he remains fully engaged in worshipping.’ Exceptionally glad, he said after listening to such incredible attributes, ‘Very well, such a nice son-in-law will bring honours to our entire family!’ Imam-e-A’zam رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said, ‘But the only weakness he carries, he is a Jew by religion.’ Listening to this, the person flew into rage and bawled out, ‘Would I marry my daughter to a Jew?’ Sayyiduna Imam-e-A’zam رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said very gently, ‘O dear brother! When you are not ready yourself to marry your daughter to a Jew, then how is it possible that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ of Allah عَزَّوَجَلَّ consecutively marry his two most honoured and beloved daughters to a Jew!’

Listening to this, he came to his senses, began to feel very strong feelings of guilt, regret and remorsefulness, and showed

repentance for being disrespectful and hostile to Sayyiduna ‘Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ. (Al-Manaqib lil-Kardari, vol. 1, pp. 161)

Noor ki Sarkar say paaya dau shaalah noor ka

Ho mubarak tum ko Zun-Nurayn jaura noor ka

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Lost his life but never accepted governmental designation

Abbasid caliph Mansoor once offered Imam-e-A’zam رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ the post of grand Qadi (chief justice) of his state. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ replied, ‘I am not worthy of this position.’ Mansoor indignantly said, ‘You are a liar.’ He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ promptly replied, ‘You have supported my contention yourself and drawn a conclusion! A liar is unfit for the post of chief justice.

Deeming it to be his insult, caliph Mansoor sent him to prison where he used to be whipped 10 times daily on his blessed head, caused bleeding from his blessed head to ankle. By resorting to the tactic of giving him lashes, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was continuously forced to accept the post, but the Imam رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ reiterated his stance. So, in this way, by ten lashes daily, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was whipped 110 times. People showed heartfelt sympathies for Imam-e-A’zam رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ.

Flood of Tears

After all, a bowl of poison was given to him deceitfully but he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ sensed the poison by his in-depth spiritual insight and refused to drink it. To this, poison was poured down his throat forcibly making him lie down. When the poison began to produce its effects, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ fell down in prostration to Allah عَزَّوَجَلَّ and embraced martyrdom in the state of prostration in 150 AH. (*Al-Khayraat-ul-Hisaan*, pp. 88-92)

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was 80 years old at that time. His blessed tomb is situated in Baghdad and even today, followers across the globe, visit his blessed tomb.

Phir Aqa Baghdad mayn bula ker

Woh raudah dikhla`iye jahan per

Hayn noor ki baarishayn chhama-chham

Imam-e-A'zam Abu Hanifah

(Wasail-e-Bakhshish, pp. 283)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Blessings of the blessed tomb of Imam-e-A'zam

Mufti of Hejaz, Shaykh Shahabuddin Ahmad Bin Hajar Haytami Makki Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in his famous book ﴿الْحَيْرَاتُ الْحِسَانُ فِي مَنَاقِبِ النُّعْمَانِ﴾ [Al-Khayraat-ul-Hisaan fi Manaqib-in-Nu'man] chapter 35 'the Ziyarah (seeing the blessed

sight) of his blessed tomb is a source of fulfilling the needs' has said: The prominent scholars and other needy people continuously converge on the blessed tomb of Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ for Ziyarah and seek the Wasilah (intermediation) of this great Imam for fulfilling their needs and resultantly they attain the desirable result.

(Sayyiduna) Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is also amongst those fortunate people who used to visit the blessed tomb. When he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was in Baghdad; he was reported to have said, 'I get blessings (Tabarruk) from (Sayyiduna Imam) Abu Hanifah (رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ). When I fall in trouble, I perform two Rak'at of Salah and go to his tomb and make Du'a to Allah عَزَّوَجَلَّ and my need is fulfilled very soon.' (*Al-Khayraat-ul-Hisaan, pp. 94*)

May Allah عَزَّوَجَلَّ have mercy upon them and forgive us without accountability for their sake!

Jigar bhi zakhmi hay dil bhi gha`il

Hazar fikrayn hayn saw masa`il

Dukhaun ka 'Attar ko do marham

Imam-e-A'zam Abu Hanifah

(Wasail-e-Bakhshish, pp. 283)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Blessings of Madani Channel will continue

Dear Islamic brothers! Always keep yourself associated with the Madani environment of Dawat-e-Islami, travel with Sunnah-inspiring Madani Qafilah with the devotees of Rasool to learn Sunnahs; act upon Madani In'amaat prescribed by Madani Markaz to lead a successful life and for the betterment of Hereafter, fill out the booklet of Madani In'amaat daily practising Fikr-e-Madinah (i.e. reflecting on your deeds) and submit it to the Zimmahdar (relevant representative of Dawat-e-Islami) of your locality on the first day of every Madani month.

For your encouragement and persuasion, here is a brief account of a wonderful Madani parable of a Muballigh [preacher] of Dawat-e-Islami from Mirpur No. 11 (Dhaka, Bangladesh): I once visited an area for making 'individual effort' for 'Madani Tarbiyyati Course' running under the 'Madani environment' of Dawat-e-Islami, a global and non-political movement for preaching Quran and Sunnah. The moment I invited an Islamic brother to attend Madani Tarbiyyati Course, he immediately said: The beard (sign of devotion to the Beloved and Blessed Rasool (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) you are seeing on my face is الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ the blessings of 'Madani Channel' of Dawat-e-Islami. I once listened to a highly emotional and tearful Sunnah-inspiring speech on Madani Channel and began to offer Salah regularly, grew a beard and have started learning the Glorious Quran.

﴿الْحَمْدُ لِلَّهِ عَلَى إِحْسَانِهِ﴾

*Madani Channel Sunnataun ki laye ga ghar ghar bahaar
Madani Channel say hamayn kyun walihanah ho na piyar*

(Wasail-e-Bakhshish, pp. 338)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Learn the obligatory knowledge through Madani Channel

Dear Islamic brothers! *سُبْحَانَ اللَّهِ عَزَّوَجَلَّ*! Madani Channel of Dawat-e-Islami has been brilliantly propagating Sunnahs across the world. Through the Madani Channel, people have excellent opportunity to learn the obligatory knowledge, leading them to open the door of multiplying their virtues, erasing sins and entering Jannah.

Encouraging to learn the obligatory knowledge, Sayyiduna Imam Burhanuddin Ibraheem Zarnooji *رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ* has stated: *«أَفْضَلُ الْعِلْمِ عِلْمُ الْحَالِ وَأَفْضَلُ الْعَمَلِ حِفْظُ الْحَالِ»* i.e. *The most excellent knowledge is to be abreast of the matters and issues he faces, and the most virtuous deed is the protection of one's matters.*

So, it is mandatory for a Muslim to learn those sciences which he needs in his daily life regardless of which walk of life he belongs to. *(Rah-e-'Ilm, pp. 17)*

Flood of Tears

In order to learn Sunnah and the religious knowledge, needed for daily routine, while staying home, watch Madani Channel and also encourage others to do so.

*Madani Channel mayn Nabi ki Sunnataun ki dhoom hay
Is liye shaytan la'een ranjoor hay maghmoom hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



Dear Islamic brothers! In conclusion, I take this opportunity to mention the excellence of a blessed Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever loves my Sunnah, loves me, and whoever loves me will be with me in Jannah.'

(Mishkat-ul-Masabih, vol. 1, pp. 55, Hadees 175)

*Seenah tayri Sunnat ka Madinah banay Aqa
Jannat mayn parausi mujhay tum apna banana*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

19 Madani pearls to oil and comb with respect to 19 letters of ‘Imam-e-A’zam’s greatness’

1. Sayyiduna Anas رضي الله تعالى عنه has said that the Beloved and Blessed Rasool صلى الله تعالى عليه وآله وسلم often used to apply oil on his blessed head and comb his blessed beard and he صلى الله تعالى عليه وآله وسلم often used to put a piece of cloth over his blessed head, even that piece of cloth remained moistened with oil. (*Ash-Shumaail-ul-Muhammadiyah lit-Tirmizi, pp. 40*)

We learnt from the aforementioned blessed Hadees that the use of ‘Sarband’ is a Sunnah. Islamic brothers should tie a small piece of cloth on their heads whenever they apply oil, by this إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, their ‘Imamah will remain protected from getting stained to a large extent. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, Sag-e-Madinah [i.e. Ameer-e-Ahl-e-Sunnat] has been using ‘Sarband’ for many years.

2. The Beloved Rasool صلى الله تعالى عليه وآله وسلم has said, ‘Whoever has hair, let him take care of it.’² i.e., [he] should wash, oil and comb it. (*Ashi’a-tul-Lam’aat, vol. 3, pp. 617*)
3. Sayyiduna Naafi’ رضي الله تعالى عنه has narrated: Sayyiduna Ibn ‘Umar رضي الله تعالى عنهما used to oil his hair twice a day.

(*Musannaf Ibn Abi Shaybah, vol. 6, pp. 117*)

¹ Keeping a piece of cloth on head.

² Sunan Abi Dawood, vol. 4, pp. 103, Hadees 4163

Frequent use of oil on hair is useful especially for the learning community as it removes the dryness and brittleness of the hair as well as profoundly improves memory.

4. The Beloved and Blessed Rasool ﷺ has said, 'Whoever amongst you applies oil on his head should begin with eyebrows, it removes headache.'

(Al-Jami'-us-Sagheer lis-Suyuti, pp. 28, Hadees 369)

5. It is stated in the book *Kanz-ul-'Ummal*: Whenever our Holy Nabi ﷺ applied oil, he ﷺ would first take some oil in the palm of his left hand, would apply on both eyebrows then on the both eyes [eyelashes] and after that the blessed head.

(Kanz-ul-'Ummal, vol. 7, pp. 46, Raqm 18295)

6. It is narrated in *Tabarani*: When the Beloved and Blessed Rasool ﷺ applied oil on his blessed beard; he ﷺ would begin with 'Anfaqah (i.e. hair in the section between the lower lip and chin).

(Al-Mu'jam-ul-Awsat lit-Tabarani, vol. 5, pp. 366, Hadees 7629)

7. Combing beard is a blessed act of Sunnah.

(Ashi'a-tul-Lam'aat, vol. 3, pp. 616)

8. It is against Sunnah to apply oil without reciting ﴿بِسْمِ اللَّهِ﴾ and to leave hair dry (without applying oil) and uncombed.

9. It is stated in a blessed Hadees: If one applies oil without reciting ﴿بِسْمِ اللّٰهِ﴾, 70 Satans accompany him. (*'Amal-ul-Yawm wal-Laylah li Ibn As-Sunni, vol. 1, pp. 327, Hadees 173*)
10. Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ has narrated: Sayyiduna Abu Hurayrah رَضِيَ اللّٰهُ تَعَالَى عَنْهُ has said: Once upon a time a Satan accompanying a true Muslim, met a Satan accompanying an unbeliever. The Satan accompanying unbeliever was healthy and well-dressed, however the Satan accompanying the Muslim was weak, undressed and had his hair uncombed.

The Satan accompanying unbeliever asked the other, 'Why are you so weak?' He replied, 'I accompany a person who recites ﴿بِسْمِ اللّٰهِ﴾ while eating and drinking [water etc.] so I am left hungry and thirsty, he recites ﴿بِسْمِ اللّٰهِ﴾ while applying oil so my hair is left uncombed.' The Satan accompanying unbeliever said, 'I accompany such a person who does nothing [i.e. does not recite ﴿بِسْمِ اللّٰهِ﴾] while doing these things so I get involved with him in eating, drinking, dressing and applying oil.'

(*Ihya-ul-'Uloom, vol. 3, pp. 45*)

11. Before applying the oil, recite ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ and take some oil in the palm of your left hand from the bottle etc. Apply first on the right eyebrow, then the left, then apply some to the eyelashes, first the right then left, and when applying on the beard, one should begin with the hair in the section between the lower lip and chin.
12. When the one who uses mustard oil takes his (Islamic) cap or 'Imamah (Islamic turban) off, it sometimes causes a whiff of bad smell; if possible, one should use excellent and sweet-smelling oil. Here is an easy way to prepare the sweet-smelling oil: Add few drops of your favourite 'Itr (non-alcoholic perfume) into the bottle of coconut oil and dissolve it, the sweet-smelling oil is ready. From time to time, keep washing the hair of head and beard with soap.
13. Women must hide the hairs fallen out during combing or washing, so that no stranger (i.e. the person with whom Nikah is not Haraam¹ forever) could see them.

(Bahar-e-Shari'at, part 16, pp. 92)

14. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ prohibited the combing of hair daily. *(Sunan-ut-Tirmizi, vol. 3, pp. 293, Hadees 1762)*

¹ It is opposite of Fard; committing it deliberately even once is a grave sin.

This prohibition is (Makruh) Tanzeehi¹ and the purpose behind it is that the man should not get busy adorning himself. (*Bahar-e-Shari'at, part 16, pp. 235*)

Imam Manaawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'If one needs to do it due to a mop of hair, he can absolutely comb daily.'

(*Fayd-ul-Qadeer, vol. 6, pp. 404*)

15. Here is stated a question along with its answer asked to the Imam of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ:

Question: What time should one comb his beard?

Answer: There is no particular time appointed in Shari'ah about combing but the people are enjoined to adopt the moderate approach, neither one should make him look like a devil nor he should busy adorning himself.

(*Fatawa Razawiyyah, vol. 29, pp. 92, 94*)

16. Always begin with the right side while combing. Umm-ul-Mu'mineen, Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has said: The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ liked to start all of his activities with the right side even when wearing shoes, combing, and attaining purity.

(*Sahih Bukhari, vol. 1, pp. 81, Hadees 168*)

¹ An act which Shari'ah dislikes to be committed, although there is no punishment for the one who commits it.

A commentator of *Sahih Bukhari*, ‘Allamah Badruddin ‘Ayni Hanafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has written about this Hadees: These three things have been cited just as examples, however it is Mustahab¹ to begin every respectable and righteous action with the right side such as entering a Masjid, getting dressed, using Miswak², wearing Surmah³, trimming nails and moustaches, shaving armpits, doing Wudu, taking Ghusl [bath], leaving toilet, etc., and the acts which are opposite to them such as leaving Masjid, entering toilet, blowing nose, removing trousers and dresses, it is Mustahab to begin with the left side.

(‘*Umda-tul-Qaari*, vol. 2, pp. 476)

17. It is Mustahab to apply oil and fragrance for Salat-ul-Jumu’ah. (*Bahar-e-Shari’at*, vol. 1, pp. 774)
18. It is not Makruh to apply oil onto the beard and moustaches when observing Sawm, however if one applies oil with the intention to grow beard despite already having a handful of beard, now it is a Makruh act even if he is not observing Sawm and if it is done in the state of observing Sawm, it is more severe condition towards prohibition. (*Ibid*, pp. 997)

¹ An act which Shari’ah likes to be performed but not performing which is not disliked.

² A twig from a tree used for brushing teeth.

³ A dry kohl put on eyes.

19. It is impermissible and sinful to comb the hair of the deceased, whether on his head or his beard.

(Durr-e-Mukhtar, vol. 3, pp. 104)

*Tayl ki boondayn tapakti nahin baalon say Raza
Subh-e-'aariz pay lutatay hayn sitaray gaysu*



In order to learn thousands of Sunnahs, purchase the books (1) 'Bahar-e-Shari'at volume 16' comprised of 312 pages and (2) 'Sunnatayn aur Adaab' comprised of 120 pages published by Maktaba-tul-Madinah and read them; besides, another source to learn Sunnahs is to travel with the Madani Qafilah of Dawat-e-Islami with the devotees of Rasool.

*Lootnay rahmatayn Qafilay mayn chalo
Seekhnay Sunnatayn Qafilay mayn chalo*

*Haun gi hal mushkilayn Qafilay mayn chalo
Khatm haun shamatayn Qafilay mayn chalo*

*To gain mercies, travel with Madani Qafilahs
To learn Sunan, travel with Madani Qafilahs*

*To solve your problems, travel with Madani Qafilahs
To remove difficulties, travel with Madani Qafilahs*

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Transmission: Digital

Satellite	Beam Type	Position	Downlink	Hz.	Polarity	Sym. Rate	FEC
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Intelsat 20	Africa Region	68.5 E	KU-Band	12562	Horizontal	26657	2/3
Eutelsat 7	Middle East	7 West A	KU-Band	10815	Horizontal	27500	5/6
Astra 2F	Europe	28.5 E	Sky Platform	12640	Vertical	22000	5/6
Galaxy 19	USA	97 West	KU-Band	121835	Horizontal	22000	3/4