



Blessings *of* **Imam Ahmad Bin Hanbal**



Presented by
Majlis Al-Madina-tul-'Ilmiyyah
Translated into English by
Translation Department (Dawat-e-Islami)

فيضانِ امام احمد بن حنبل رَحْمَةُ اللهِ عَلَيْهِ

Faizan-e-Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ

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An English translation of 'Faizan-e-Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ'



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1st Publication: Rabi-ul-Awwal, 1443 AH – (Oct, 2021)
Translated by: Translation Department (Dawat-e-Islami)
Publisher: Maktaba-tul-Madinah
Quantity: -

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَسْأَلُكَ بِمَا عُوذُ 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**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

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

Note:

Recite Salat upon the Prophet ﷺ once before and after the Du'a.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Faizan-e-Imam Ahmad Bin Hanbal

رَحْمَةُ اللَّهِ عَلَيْهِ

Virtue of Salat upon the Prophet ﷺ

Sayyiduna Abul Muzaffar Muhammad Bin Abdullah Samarqandi رَحْمَةُ اللَّهِ عَلَيْهِ states: One day, I forgot my way, when all of a sudden, I saw an individual and he said, ‘Come with me.’ So, I went with him. I thought to myself that this is Sayyiduna Khidr عَلَيْهِ السَّلَام. When we arrived, he informed me that his name is Khidr. There was another individual with him, so I asked his name and he said, ‘This is Ilyaaas عَلَيْهِ السَّلَام.’ I said, ‘May Allah Almighty have mercy upon you, have you both seen the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?’ They replied, ‘Yes.’ So, I said, ‘Tell me something that you heard from the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ so that I can narrate it from you.’ They replied, ‘We heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saying: Whosoever sends Salat upon me, his heart will be purified of hypocrisy just as a cloth is purified with water. And the one who recites ‘صَلَّى اللَّهُ عَلَى مُحَمَّدٍ’, he opens 70 doors of mercy for himself.’ (*Al-Qaul-ul-Badi*, p. 277; *Jazb-ul-Quloob*, p. 235)

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Forgiven through his respect for a saint of Allah

Somebody saw an individual in a dream after his death and asked him, 'مَا فَعَلَ اللهُ بِكَ؟' meaning, 'How did Allah Almighty deal with you?' He replied, 'Allah Almighty forgave me.' The man asked, 'Which action benefitted you?' He replied, 'Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ was once performing Wudu on the river bank, and I sat there at an elevated place in order to perform Wudu. However, when my gaze fell upon the Imam رَحْمَةُ اللهِ عَلَيْهِ, I moved to a lower place out of respect. It was this action of respecting a Wali that benefitted me; thus, I was forgiven.' (*Tazkira-tul-Awliya, p. 196*) May Allah Almighty have mercy upon him and may we be forgiven without accountability for his sake.

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ

A'maal nah daykhay yeh daykha, hay mayray Wali kay dar ka gada

Khaliq nay mujhay Yun bakhsh diya, شَيْخِنَ اللهُ شَيْخِنَ اللهُ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

A long-standing tradition of the eminent scholars

Dear Islamic brothers! Respecting the righteous bondsmen of Allah Almighty is an act of great reward, and wholeheartedly respecting the pious predecessors can become a means of

forgiveness too. Just as you read the faith-refreshing account in relation to showing respect for the leader of the Hanbali school, Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ. Sayyiduna Idrees Bin Abdul Kareem رَحْمَةُ اللهِ عَلَيْهِ states: I saw countless scholars who considered Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ their superior, they would respect him and would visit him just to present their Salam to him. (*Hilya-tul-Awliya, vol. 9, p. 183, Raqm 13613*) Not only him, rather, they would treat his students with great respect and honour, just as his eminent student, Imam Marwazi رَحْمَةُ اللهِ عَلَيْهِ once passed by Sayyiduna Hajjaaj Bin Shaa'ir رَحْمَةُ اللهِ عَلَيْهِ, so the latter stood up in his direction and said, 'O servant of the Siddiqeen! Peace be upon you!' (*Hilya-tul-Awliya, vol. 9, p. 185, Raqm 13624*) May Allah Almighty have mercy upon them and may we be forgiven without accountability for their sake.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Introduction

Dear Islamic brothers! The name of the founder of the Hanbali school, Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ, is 'Ahmad' and his Kunya is 'Abu Abdullah.' He رَحْمَةُ اللهِ عَلَيْهِ was born in Rabi'-ul-Awwal 164 AH, in Baghdad, and his lineage descends from the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَحْمَةُ اللهِ عَلَيْهِ was an erudite Tabi' Tabi'ee (Tabi' Tabi'ee refers to someone who saw a Tabi'ee who in turn saw a Sahabi of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). His father passed away during his childhood,

Blessings of Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ

thus, the responsibility of his religious education and training from childhood fell to his honourable mother. (*Hilya-tul-Awliya*, vol. 9, p. 174, Raqm 13563)

Passion for religious knowledge

The son of Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ, Sayyiduna Abdullah رَحْمَةُ اللهِ عَلَيْهِ, states: My noble father said: I began acquiring knowledge of Hadith at the age of 16, and sometimes, I would attempt to leave the home in complete darkness in order to seek knowledge of Hadith, but my honourable mother (out of compassion) would seize my clothing and say, ‘Wait for the morning when the people start to walk around.’ (*Manaqib Imam Ahmad*, p. 31) Out of his passion for acquiring religious knowledge, he رَحْمَةُ اللهِ عَلَيْهِ travelled to Kufa, Basra, Yemen, Shaam, Iraq, Hijaz, Abadan Island, and many more lands. He رَحْمَةُ اللهِ عَلَيْهِ himself states: I will continue to seek knowledge until I enter the grave. (*Manaqib Imam Ahmad*, p. 37)

Love for religious knowledge

Sayyiduna Abdullah Bin Ahmad رَحْمَةُ اللهِ عَلَيْهِ states: We stopped at a home in Makkah where Sayyiduna Abu Bakr Bin Sama’ah رَحْمَةُ اللهِ عَلَيْهِ used to stay. He رَحْمَةُ اللهِ عَلَيْهِ said to us: Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ also stopped in this home of ours, and I was a small boy at that time. My mother said to me, ‘He is a righteous individual, so serve him.’ Thus, I began to serve him.

He رَحْمَةُ اللهِ عَلَيْهِ would go out to seek knowledge of Hadith. Once, his belongings were stolen. My mother informed him that a thief had stolen his belongings but he only asked, ‘Where are my pages of Hadith?’ So, my mother told him that they are safe in the vault; he did not ask anything besides this. (*Hilya-tul-Awliya, vol. 9, p. 191, Raqm 13650*)

Jazbah-e-Husn-e-‘amal hay aur nah ‘ilm

Naqis-o-Baykar hoon kar do karam

(Wasail-e-Bakhshish, p. 256)

Pen and inkpot remained on his person till his final days

The son of Sayyiduna Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ, Sayyiduna Saalih رَحْمَةُ اللهِ عَلَيْهِ, states: A person saw my noble father with a pen and inkpot, so he said, ‘O Abu Abdullah! You have reached such a high rank that you are the Imam of the Muslims, yet a pen and inkpot are in your hands.’ He replied, ‘The pen and inkpot are with me until the grave.’ (*Manaqib Imam Ahmad, p. 37*)

What shame is there in acquiring religious knowledge?

An individual once saw Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ running with his shoes in his hands, and said to him, ‘O Abu Abdullah! For how long will you seek knowledge with the

Blessings of Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ

children?’ He رَحْمَةُ اللهِ عَلَيْهِ only replied with the following, ‘Until death.’ (*Manaqib Imam Ahmad, p. 37*)

The four well-known Mujtahid Imams

O devotees of the Awliya! The four renowned Mujtahid Imam, namely, al-Imam al-A’zam Abu Hanifah, Imam Shaafi’i, Imam Malik and Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ are all from among the Awliya, and all of them are pious predecessors who are worthy of respect and honour. We must respect and honour them with our hearts and souls. All four Imams (Imam Abu Hanifah, Imam Shaafi’i, Imam Malik and Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ) are upon the truth, and all their respective followers who have the correct creed are brothers; there is no reason for hostility between them. My Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat

دَاعَتْ بَرَكَاتُهُ الْعَالِيَةَ writes:

Maaliki ho Hanbali ho Hanafi ho ya Shaafi’i
Mat ta’assub rakhna aur karna nah in say dushmani
(*Wasail-e-Bakhshish, p. 699*)

Imam Ahmad Bin Hanbal is from the students of al-Imam al-A’zam’s students

Sayyiduna Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ states, ‘I began writing Hadith from Imam Abu Yusuf رَحْمَةُ اللهِ عَلَيْهِ.’ (*Manaqib Imam Ahmad, p. 26*) Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ was once asked

where he acquired knowledge of extremely difficult rulings. So, he رَحْمَةُ اللهِ عَلَيْهِ replied, ‘From the books of Imam Muhammad رَحْمَةُ اللهِ عَلَيْهِ.’ *(Manaqib Abi Hanifah wa Sahibayhi lil Zahabi, pp. 79-86 derived from)* Moreover, Imam Bukhari, Imam Muslim and Imam Abu Dawood رَحْمَةُ اللهِ عَلَيْهِ were the students of Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ. *(Tareekh-e-Baghdad, vol. 5, p. 179, derived from)* (Meaning, Imam Bukhari and Imam Muslim رَحْمَةُ اللهِ عَلَيْهِمَا are students of al-Imam al-A’zam’s students).

Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ states: In the Salah that I have prayed for 40 years, I always make Du’a for Imam Shafi’ee رَحْمَةُ اللهِ عَلَيْهِ. His son asked, ‘O father! Who is this Shafi’ee, for whom you make Du’a?’ Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ replied, ‘My son! Imam Shafi’ee رَحْمَةُ اللهِ عَلَيْهِ was like a sun for the world, and a source of well-being for the people, so tell me, is anyone who succeeded him in these attributes?’ *(Ihya ‘Uloom-id-Deen, vol. 1, p. 46, selected)*

Piety and righteousness

Sayyiduna Idrees Haddad رَحْمَةُ اللهِ عَلَيْهِ said: Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ once visited Makkah Mukarramah for Hajj, and was struck with poverty there. He رَحْمَةُ اللهِ عَلَيْهِ had a bucket on his person, so he gave it to a greengrocer as collateral in exchange for something. When Allah Almighty removed his poverty from him, he رَحْمَةُ اللهِ عَلَيْهِ went to that greengrocer, gave him his money and requested the bucket from him. The

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greengrocer presented two similar buckets to him and said, 'Your bucket has become doubtful upon me, so you can choose any one from these.' He رَحْمَةُ اللهِ عَلَيْهِ said, 'It has also become unclear to me as to which bucket is mine. By Allah! I will not take anything.' The greengrocer said, 'By Allah! I will not leave without giving it away.' In the end, both of them agreed to sell them and give away the money as Sadaqah. (*Hikayatayn Aur Naseehatayn, p. 431*) May Allah Almighty have mercy upon them and may we be forgiven without accountability for their sake.

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ

Fear of the grave and the hereafter

O devotees of the Awliya! Did you see how our pious predecessors رَحْمَةُ اللهِ عَلَيْهِمْ would avoid doubtful things? Even though one of the buckets was definitely Imam Ahmad Bin Hanbal's, due to not being able to tell which one was his as they were similar, he رَحْمَةُ اللهِ عَلَيْهِ refused to take it. The greengrocer is also commendable, for he agreed to give away his belonging in the way of Allah Almighty. If only we were to also make efforts to avoid doubtful matters. Doubtful things corrupt the state of the heart and become an obstacle in the heart becoming interested in good deeds. Imam Abu Taalib Makki رَحْمَةُ اللهِ عَلَيْهِ states, 'The things which deprive a person from worshipping Allah Almighty at night or being heedless of them for a long period are three:

1. Eating doubtful things
2. Persistence upon sins
3. Worldly love being dominant over the heart.’ (*Qoot-ul-Quloob, vol. 1, p. 76*)

‘Aashiq-e-Maal is mayn soch aakhir

Kaya ‘urooj-o-kamal rakha hay?

Tujh ko mil ja`ay ga jo qismat mayn

Tayri, rizq-e-halal rakha hay

(Wasail-e-Bakhshish, p. 699)

Passion for acting upon the Sunnah

It is narrated about a pious predecessor رَحْمَةُ اللهِ عَلَيْهِ that he would not eat melons. He was asked about this, so he replied, ‘The only thing that prevents me from eating it is that I do not know how the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to eat it.’ (*Fayz-ul-Qadeer, vol. 4, p. 477, under the Hadith 5618*)

‘Allamah Abdul Ghani Nablusi رَحْمَةُ اللهِ عَلَيْهِ states, ‘According to my opinion, that pious predecessor was Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ.’ (*Hadeeqah Nadiyyah, vol. 1, p. 14*)

Dear Islamic brothers! How great of a devotee of the Prophet and the Sunnah was Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ! If only we too are granted a passion for acting upon the Sunnah! Alas, we do not even act upon Sunnahs despite being aware of

them. Giving Salam is a Sunnah but we display laziness in this, meeting our fellow Muslim brother with a smile is a Sunnah but our smile is only reserved for specific friends, eating, drinking, taking and giving with the right hand is Sunnah but due to our inattentiveness or ignorance, our attention does not go towards this Sunnah in many daily tasks. When it comes to the matter of wearing clothes up to half the shin in accordance to the Sunnah, then the latest fashion trends become an obstacle. If only the Sunnah would spread everywhere and every Muslim would become a walking, talking image of the Sunnah.

O devotees of the Prophet! The Sunnah contains greatness, the Sunnah contains blessings, the Sunnah contains the comfort of this world and the hereafter. The Sunnah contains salvation, and it is acting upon the Sunnah which contains the felicities of this world and the hereafter. With a righteous intention of increasing your passion for acting upon the beautiful Sunnahs of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, here are three sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in relation to acting upon the Sunnah:

1. There will be no shade on the Day of Judgement besides the Throne of Allah Almighty, and three individuals will be in the shade of Allah's Throne. It was asked, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who are they?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'The one who removes the worry of

my Ummati, the one who revives my Sunnah, and the one who recites Salat upon me in abundance.’ (*Al-Budoor-us-Saafirah fi Umooor-il-Aakhirah lil Suyuti, p. 131, Hadith 366*)

2. Whosoever loved my Sunnah, loved me, and whosoever loved me, will be with me in Paradise. (*Mishkat-ul-Masabih, vol. 1, p. 55, Hadith 157*)
3. Whosoever turned away from my Sunnah, he is not from me. (*Bukhari, vol. 3, p. 421, Hadith 5063*)

Dear Islamic brothers! Join the Sunnah-inspired religious movement of prophetic devotees, Dawat-e-Islami, and in order to learn and teach about Sunnahs, travel in the Sunnah-inspired Qafilahs with the devotees of the Prophet. The great devotee of the Sunnah, Ameer-e-Ahl-e-Sunnah, ‘Allamah Maulana Muhammad Ilyas Attar Qadiri Razavi Ziyae *رَاعَتْ بَرَكَاتِهِمُ الْعَالِيَةَ*, who has spread the Sunnah to such an extent that it has caused countless children to adorn their heads with the Imamah and made them into lovers of the Sunnah, he states, ‘We are Ahl-us-Sunnah, and we love the Sunnah of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.’

Shaha! Aysa jazbah pa`oon keh mayn khoob seekh ja`oon

Tayri Sunnatayn sikhaana Madani Madinay walay

(Wasail-e-Bakhshish, p. 428)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The acts of worship of Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ

Sayyiduna Abdullah Bin Imam Ahmad رَحْمَةُ اللهِ عَلَيْهِ states: My noble father would recite one Manzil of the Quran every day in the daytime, and would complete the Quran every seven days. Likewise, he would complete the Quran every seven nights as well, and this was other than the recitation that took place in the day during the Salah. He رَحْمَةُ اللهِ عَلَيْهِ would rest for a while after Isha Salah and then become engaged in Salah and Du'a till dawn. (*Hilya-tul-Awliya, vol. 9, p. 192, Raqm 13658 derived from*) He رَحْمَةُ اللهِ عَلَيْهِ further mentions: My honourable father, Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ was the most patient of the people in remaining in solitude (meaning, he would adopt solitude and seclusion). He was not seen anywhere besides the Masjid, at a funeral or visiting a sick Muslim, and he رَحْمَةُ اللهِ عَلَيْهِ disliked to roam the marketplaces. (*Hilya-tul-Awliya, vol. 9, p. 195, Raqm 13669*) He رَحْمَةُ اللهِ عَلَيْهِ would offer 300 Nawafil daily. When difficulty afflicted him, after his illness, he رَحْمَةُ اللهِ عَلَيْهِ would offer 150 Nawafil every day, even though his age was 80 at that time. (*Hilya-tul-Awliya, vol. 9, p. 192, Raqm 13657*)

Utar-tay chand dhalti chandni jo ho sakay kar lay

Andhayra paakh aata hay yeh do din ki ujali hay

(Hadaiq-e-Bakhshish, p. 182)

Commentary of Raza's poetry: In this line of his poetry, A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ is reprimanding those who spend the

precious moments of their lives in sin and heedlessness: O heedless youth! The moon of your life is beginning to wane, meaning, your life is decreasing daily, so worship Allah Almighty as much as possible, for just as the moon wanes in the last 15 days of the Islamic month, your life is also decreasing. Soon, the darkness of the grave will arrive, and the pleasures, entertainment and comfort of this life are only for a few days, so please your Lord.

My dear Islamic brothers! After reading about the lives and conduct of the pious predecessors رَحْمَةُ اللهِ عَلَيْهِم, we should develop a mindset to act upon them and to save ourselves from the love of this world. Undoubtedly, a time will arrive when we will die and no one will come with us to our grave, and only our good or bad deeds will accompany us. Thus, considering the remainder of your life a treasure, sincerely repent from all of your sins, and develop a mindset of living a life full of virtues. Allah forbid, if you were lazy in the matter of Salah up until now, then make an intention to offer all 5 Salah with congregation in the first row of the Masjid, if you earned Haram income then repent from this also and fulfil all relevant Shar'i requirements, if you dealt with usury then absolve yourself of this also, for dealing in interest is Haraam and an act which leads to Hell.

Repent from lying, backbiting, tale-telling, breaking promises, swearing and violating rights, and busy yourself in pleasing

your Lord, for remember, you will not have an opportunity to return to the world after death! Look at the manner in which Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ would fear the hereafter, such that whenever he رَحْمَةُ اللهِ عَلَيْهِ would attend a funeral, he would neither eat food that day nor sleep that night. When he رَحْمَةُ اللهِ عَلَيْهِ would see a grave, he رَحْمَةُ اللهِ عَلَيْهِ would cry like a mother cries when she loses her child. (Al-Raud-ul-Faaig, p. 221)

*Dhal jaye gi yeh jawani jis peh tujh ko naaz hay
Tau baja lay chahay jitna char din ka saaz hay*

A disability that lasted 20 years was removed

Sayyiduna Ali Bin Abi Haraarah رَحْمَةُ اللهِ عَلَيْهِ states: My mother had been unable to walk for 20 years. One day, she said to me, ‘Go to Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ and request him to make Du’a for me.’ So, I arrived at his home and knocked on the door. He رَحْمَةُ اللهِ عَلَيْهِ was standing by the door but did not open it, and asked, ‘Who is it?’ I replied, ‘I am a local resident. My mother has been unable to walk for a long time, so she has sent me to ask you to make Du’a for her health in the court of Allah Almighty.’ He رَحْمَةُ اللهِ عَلَيْهِ became slightly cross and then said, ‘We are more in need of you to make Du’a to Allah Almighty for us.’ I was about to return, when an elderly woman came out from his home and asked, ‘Have you just spoken with Abu Abdullah (this was Imam Ahmad Bin Hanbal’s Kunya)?’ I replied in the affirmative. Whereupon, she

said, 'I have just seen him making Du'a to Allah Almighty for your mother.' Sayyiduna Ali Bin Haraarah رَحْمَةُ اللهِ عَلَيْهِ said: I immediately went home and knocked on the door, at which point, my mother who was unable to walk for the past 20 years came on her own two feet and opened the door, saying, 'Allah Almighty has granted me health and well-being.' (*Hilya-tul-Awliya*, vol. 9, p. 197, Raqm 13678)

Nigah-e-Wali mayn woh taseer daykhi

Badalti Hazaroon ki taqdeer daykhi

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Requesting Du'as from elders

O devotees of the Awliya! From this account we come to know that requesting Du'as from the pious is an age-old tradition, and even today, people take their children to the righteous and elders to recite and blow on them, and request their Du'as in order to relieve their difficulties, and if one has sincere love for the pious people and certainty in their Du'as, then with the mercy of Allah Almighty, the effects are often witnessed immediately, just as you have read in the aforementioned account. May Allah Almighty also grant us the ability to respect and honour His righteous slaves and Noble Awliya.

Simplicity and humility

Sayyiduna Ali Bin Madini رَحْمَةُ اللهِ عَلَيْهِ stated: I entered the home of Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ and his home was simple just like the home of the Taabi'ee, Sayyiduna Suwayd Bin Ghafalah رَحْمَةُ اللهِ عَلَيْهِ was described in terms of simplicity and humbleness. (*Hilya-tul-Awliya, vol. 9, p. 186, Raqm 13630*)

Sayyiduna Abdullah رَحْمَةُ اللهِ عَلَيْهِ, the son of Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ, states: My noble father performed Hajj 5 times by foot, and 2 Hajj on a conveyance, and spent only 20 Dirhams on one Hajj. (*Hilya-tul-Awliya, vol. 9, p. 187, Raqm 13634*)

Sayyiduna Nasr Bin Ali رَحْمَةُ اللهِ عَلَيْهِ states: The matter of Imam Ahmad Bin Hanbal's hereafter is superior, for the world came to him but he رَحْمَةُ اللهِ عَلَيْهِ distanced it from himself. (*Hilya-tul-Awliya, vol. 9, p. 191, Raqm 13651*)

Mujh ko dunya ki dawlat na zar chahiye

Shah-e-Kawsar ki meethi nazar chahiye

(Wasail-e-Bakhshish, p. 513)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

An ocean of knowledge

Sayyiduna Abu Abdul Rahman Abdullah Bin Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ states: 'Some people came to Sayyiduna Abu Aasim Dahhaak رَحْمَةُ اللهِ عَلَيْهِ to learn about Hadith. He addressed

them and said: ‘Why do you not learn about jurisprudence (Fiqh) instead? Aren’t any of you a specialist in jurisprudence (faqeeh)?’ They replied: ‘There is one such individual amongst us.’ Abu Aasim Dahaak asked, ‘Who?’ ‘He will arrive soon’, they replied. Then, when my honourable father Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ arrived, the people said, ‘Here he comes.’

Abu Aasim رَحْمَةُ اللهِ عَلَيْهِ saw him and requested, ‘Please come forward.’

Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ replied, ‘I dislike leaping over people’s necks.’

‘This matter is from his understanding of religion (fiqh)’, commented Abu Aasim رَحْمَةُ اللهِ عَلَيْهِ, ‘Make space for him.’ People made space for Imam Ahmad Bin Hanbal, and so he came forward. Abu Aasim رَحْمَةُ اللهِ عَلَيْهِ sat Imam Hanbal before him and asked him a question, and so he provided an answer. He then asked a second question, to which he also replied. Thereafter, he asked a third question, which was also answered. Further questions were also presented, and they too were addressed. Observing this, Abu Aasim proclaimed, ‘He is an ocean of knowledge.’ (*Manaqib Imam Ahmad li Ibn-il-Jawzi, p. 96*)

The greatness of Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ

Imam Abu Dawood Sajistani رَحْمَةُ اللهِ عَلَيْهِ stated: ‘I have met 200 honourable scholars, but I did not see anyone like Imam

Blessings of Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ

Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ amongst them.’ (*Hilya-tul-Awliya*, vol. 9, p. 175, Raqm 13567) The notable Hadith scholar (Muhaddith) Imam Abu Zur’ah al-Razi رَحْمَةُ اللهِ عَلَيْهِ stated: ‘I have not seen anyone like Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ in various disciplines. He was also unparalleled in showing steadfastness when facing difficulty. I have him heard him say that he memorised whatever he heard Sayyiduna Hushaym رَحْمَةُ اللهِ عَلَيْهِ [his teacher] say during his lifetime.’ (*Manaqib Imam Ahmad li Ibn-il-Jawzi*, pp. 163-84) Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ had memorised one million Hadiths. (*Tabaqat al-Shafi’iyyah lil Subki*, Ahmad Bin Muhammad Bin Hanbal, vol. 2, p. 31, Raqm 7)

Reciting Hadith from a book

Imam Ali Bin Madini رَحْمَةُ اللهِ عَلَيْهِ a senior figure in the discipline of Hadith stated: ‘There is no one from our companions who knows more Hadith than Imam Ahmad Bin Hanbal, [and yet] he would recite Hadiths by looking at them from a book. There is a fine example for us in this.’ (*Manaqib Imam Ahmad li Ibn-il-Jawzi*, p. 47)

Sayyiduna Abdullah Bin Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ has said: ‘Except in the case of a few Hadith that amount to less than 100, I have not seen my honourable father recite Hadith without reading from a book. (*Manaqib Imam Ahmad li Ibn-il-Jawzi*, p. 349)

The need to be prudent

Dear readers, Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ had memorised over one million Hadiths. During his era, he was the imam of those who had studied the discipline of Hadith. Despite this, he was extremely humble, for he recited Hadiths by reading them from a book. In this is a great lesson for us, as dealing with Hadith is a highly sensitive matter. To declare or reject something as a Hadith by guessing is a very audacious thing to do; this must be avoided.

Fear of a bad end

Allamah Jalal ud-Din al-Suyuti رَحْمَةُ اللهِ عَلَيْهِ stated: ‘One should be afraid to speak about the Hadith of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ without knowledge. One should continuously strive to learn the discipline of Hadith to the point of gaining expertise. Before reaching such a stage, one should be wary of falling into the category of the one who speaks without knowledge and is therefore cursed by Allah Almighty and the angels. One should not be under the false impression that there is no one in this world to rebuke him, for after death, he will come to know in the grave or near the Bridge of Siraat when standing before the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. It will be as though the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will address him and ask this individual how he had the audacity to speak about his Hadith without having knowledge; or the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ may raise the matter of how this individual rejected that which the

Blessings of Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said; or the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ may ask this individual about attributing something to him which he did not say. Did this individual not read the Quran revealed to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in which it is said to not pursue that which one does not have knowledge of? Verily, the ears, eyes and heart will all be questioned, and there will be great despair that day. And this too is in the case of having faith (imaan), otherwise the loss faced will be even more significant. There are many sins for which a warning has been given that they may lead to a bad ending. Injustice (zulm) is the cause for most people losing their faith at the time of death, and what greater injustice could there be than to have the courage to speak of the Hadith of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ without knowledge? We ask Allah Almighty for forgiveness and wellbeing.’ (Al-Haawi lil Fatawa, vol. 2, pp. 137-138, selected)

*Dar lagta hay imaan kahin ho jaye na barbaad
Sarkaar buray khaatimay say mujh ko bachana*

*Jab ruh mayray tan say nikalnay ki ghari ho
Shaytan la'een say mayra imaan bachana*

(Wasail-e-Bakhshish, p. 352)

A unique display of respect

[Once,] Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ was leaning against something due to illness. He suddenly sat up straight when Ibrahim Bin Tahman رَحْمَةُ اللهِ عَلَيْهِ was mentioned before

him and said: ‘It is not appropriate to sit whilst leaning when the pious are mentioned.’ (*Al-Aadab-ush-Shar’iyyah, vol. 2, p. 26*)

Refraining from pride

Sayyiduna Yahya Bin Ma’een رَحْمَةُ اللَّهِ عَلَيْهِ stated: ‘I have never seen anyone like Imam Ahmad Bin Hanbal رَحْمَةُ اللَّهِ عَلَيْهِ. We remained in his company for 50 years. During those 50 years, never did he show us pride over us through his piety and acts of goodness.’

Imam Ahmad Bin Hanbal’s account of good deeds

Sayyiduna Abu al-Abbas Ahmad Bin Ibrahim رَحْمَةُ اللَّهِ عَلَيْهِ stated: ‘Just as the account of good deeds belonging to the Leader of the Believers Abu Bakr al-Siddeeq رَضِيَ اللَّهُ عَنْهُ contains the good deeds of all the Muslims who came after him, so too does the account of Imam Ahmad Bin Hanbal رَحْمَةُ اللَّهِ عَلَيْهِ have the good deeds of those who came after him.’

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

(This booklet was written in the month of Rabi’ al-Awwal in respect of the annual commemoration (Urs) of Imam Ahmad Bin Hanbal رَحْمَةُ اللَّهِ عَلَيْهِ. Further accounts of his life will be mentioned in future releases.)

Performance of 150 units (Rak'aat) of prayer in old age

Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ would offer 300 supererogatory (Nafl) prayers on a daily basis. When he was inflicted by illness, he would offer 150 units of prayer daily despite being 80 years of age at the time.

(Hilya-tul-Awliya, vol. 9, p. 192, Raqm 13657)



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