

Thought-provoking speech of weekly
Sunnah-Inspiring Ijtima



Piety of Imam-e- Azam زین العابدین علیہ السلام

(English)

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

Piety of Imam-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

وَعَلَى إِلِكِ وَأَصْحِبِكِ يَا حَيِّبَ اللَّهِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
 وَعَلَى إِلِكِ وَأَصْحِبِكِ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

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

Excellence of reciting Salat-'Alan-Nabi ﷺ

The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'When the one who recites Salat upon me 100 times on a Friday is present on the Day of Judgement, he will be accompanied by such Noor that will be sufficient for all the creation, if it is distributed.' (Hilyat-ul-Awliya, vol. 8, pp. 49, Hadees 11341)

قليل روزی پہ دو قناعت فُضُولِ گوئی سے دیدو نفرت

دُرُودِ پڑھتا رہوں بکثرتِ نبی رحمتِ شفیعِ اُمّت

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'يَبِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ 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

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

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in Attahiyyaat position as long 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 & calm and avoid staring, snapping, and arguing with them.
5. When I hear *تُؤَيَّبُوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ*, etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayan, I will approach other people by making Salaam, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Intentions of delivering the Bayan

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

2. I will deliver my speech (Bayan) by reading from a book of an authentic Sunni scholar.
3. Allah ﷻ has stated in the Glorious Quran:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

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

And the Beloved Rasool ﷺ has said:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

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

4. I would follow these abovementioned commandments by calling people towards righteousness and will forbid them from committing evil deeds.
5. Whilst reciting poetry or speaking Arabic, English, 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.
6. I will encourage the people to travel with Madani Qafilahs, to practice upon the Madani In'amaat and to join the 'Ilaqa'i Daura for Nayki ki Da'wat' (area visit for calling towards righteousness).
7. I will avoid laughing and prevent others from laughing as well.
8. 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

First, clean the heart!

In his booklet 'Ashkon ki Barsat' page 14, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyaae دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has narrated a parable: Sayyiduna Imam Fakhruddin Raazi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, 'Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ once went to a (non-Muslim) debtor to receive the payment. On the way close to his home, his blessed shoe was accidentally covered with mud. To remove the mud, when he (رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) shook his blessed shoe; the mud flew and got stuck onto the wall of that fire-worshipper (debtor). He (رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) became worried! Because by scraping the mud off the wall, it would also damage the wall; and if he left the mud there, the wall would remain dirty. Pondering over this, he (رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) knocked on the door. The non-Muslim debtor came out and saw Imam-e-A'zam (رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) (he thought that Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had arrived to demand for the repayment of the debt), he began making excuses about the repayment, however, Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was only concerned about the mud that got stuck onto the wall, and he humbly apologised to the debtor and said, 'Please tell me how to clean your wall?' Witnessing the Divine fear and restlessness of Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ regarding human rights, that fire-worshipper was deeply moved and said, 'O Imam of the Muslims! The mud that messed the wall can be cleaned off later, first clean the mud/dirt off my heart and revert me to Islam, therefore, upon witnessing the piety of Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, the non-Muslim embraced Islam.'

(Tafseer Kabeer, vol. 1, pp. 204)

جو بے مثال آپکا بے تقویٰ، توبے مثال آپکا بے فتویٰ

بیں علم و تقویٰ کے آپ سنگم، امام اعظم ابو حنیفہ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Annoying others

O lovers of the beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, who profess their love for Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ! Have you noticed the extent to which

our Imam-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ feared Allah عَزَّوَجَلَّ regarding fulfilling human rights! Those people who intentionally cause troubles to others, mess their walls and stairs, those who throw garbage in front of the houses of their neighbours, stick posters or stickers on others' vehicles, walls of the shops and doors of the houses without their permission and sometimes even spray graffiti on walls, therefore hurting and violating the rights of people, this also causes disrespect to sacred writings, these people should learn a lesson from this parable.

Remember! If a person violates another person's rights in this world, and does not ask his pardon, then on the Day of Judgement he has to compensate that person with his own good deeds. If he is unable to fulfil his rights in this way, then he will have to carry the burden of that person's sins. For example, if a person scolds someone without any Shar'i reason, threatens someone by staring at them or in any other way, hurts someone's feelings, beats someone, does not pay off someone's money, messes the walls of another person by sticking posters or graffiti etc., or troubles someone by encroaching unjustly before his shop or home, one who runs away after denting or scratching someone's motorcycle or car etc. with his own vehicle, or in case of not being able to escape he accuses the innocent party, in short if he violates the rights of people by any means, even though he offers Salahs, performs Hajj and 'Umrah, gives a lot in charity, and performs great good deeds in this world, then on the Day of Judgement all his acts of worship will be taken away by those whom he harmed without any Shar'i permission. Therefore, due to depriving others' of their rights, a person despite being a Haji, offers different Salahs including Tahajjud, observes fasts etc, will be made to enter Hell.

آه! میزان پر کھڑا ہوں شافعِ محشرِ کرم
نیکیاں پلے نہیں ہیں بس گناہوں کا بے ڈھیر

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Unseen guidance

People who do not care at all about human rights should obtain Madani pearls of advice from this parable of Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Sayyiduna Mis'ar Bin Kidaam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: One day we were going somewhere with Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ; unintentionally, the blessed foot of Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ bumped into the foot of a boy so he shouted in pain and said unintentionally: يَا شَيْخُ! أَلَا تَخَافُ الْقِصَاصَ يَوْمَ الْقِيَامَةِ! i.e. Sir! Are you not afraid of the Divine revenge on the Day of Judgement? Having heard this, Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ trembled with fear and fell to the ground motionless. After some time when he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came to his senses; I asked about the reason for his deep worry after listening to the words of that boy? He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, 'Perhaps his voice was from the Divine guidance.'

(Al-Manaqib lil-Muwaffaq, vol. 2, pp. 148)

Dear Islamic brothers! Having heard this incident it cannot be imagined that Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would deliberately have trampled the foot of that boy. For this act which he unintentionally did, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ fainted due to the fear of Allah عَزَّوَجَلَّ. One the other hand, we, who deliberately hurt so many people every day, by scolding them, by backbiting or slandering against them, sometimes we physically hurt them, in short, those who hurt others should ponder over their actions! If they are called to account for these actions on the Day of Judgement, what will happen to them! Here in this world to hurt someone seems very easy, but if Allah عَزَّوَجَلَّ gets displeased with us, then it will cost us a lot in the Hereafter. Such people will endure severe punishments. It has been narrated that the torment of itching will be inflicted upon these people in Hell and they will itch to such an extent that their flesh will get scraped off their bodies, leaving only bones behind. At that time, someone will call out! O so-and-so! Are you feeling the pain? He will say, 'Yes'. Then it will be said that this is the compensation for the torture you used to inflict upon the true believers. *(Attargheeb Wattarheeb, vol. 4, pp. 280, Hadees 5649)*

حُقُوقُ الْعِبَادِ! آه! ہوگا مرا کیا!
 کرم مجھ پہ کر دے کرم یا الہی!
 بڑی کوششیں کی گئے چھوڑنے کی
 رہے آہ! ناکام ہم یا الہی!
 مجھے سچی توبہ کی توفیق دیدے
 پئے تاجدارِ حرم یا الہی!

صَلُّوا عَلَي الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَي مُحَمَّدٍ

Brief introduction and blessed appearance

Dear Islamic brothers! The blessed Zikr of Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is still being delivered. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ belonged to Kufa. His blessed name is 'Nu'maan', and father's blessed name is 'Saabit'; his Kunyah is 'Abu Hanifah' and (his title is 'Imam-e-A'zam'). He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 80 AH in Kufa, and passed away on 2 Sha'ban-ul-Mu'azzam, 150 AH at the age of 70.

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

His blessed tomb is still situated in the graveyard called Khezran of blessed Baghdad. People visit it and attain its blessings. (Tareekh Baghdad, 13, pp. 325)

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

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a great worshipper and very pious, possessing mystic knowledge and feared Allah عَزَّوَجَلَّ. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ always sought the pleasure of Allah عَزَّوَجَلَّ through his knowledge.

Prediction of an Islamic saint

In the beginning, Sayyiduna Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a trader. One day he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ met Imam Sha'bi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ who asked Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, 'What do you do?' Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied that he had a business in the market. Imam Sha'bi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'Why are you busy in the market? Keep approaching Islamic scholars!'

Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied: I rarely visit Islamic scholars. Imam Sha'bi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: You should not observe neglectfulness from acquiring Islamic knowledge. But, it is necessary for you to be in contact with the gatherings of knowledgeable Islamic scholars. I can see in yourself, the aptitude of acquiring Islamic knowledge. Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said that these words of Imam Sha'bi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ won my heart and I abandoned sitting in the marketplace and focused my attention on Islamic knowledge. Allah عَزَّوَجَلَّ granted an abundant amount of profits of this to me. (*Al-Manaqib, lil-Muwaffaq, vol. 1, pp. 59*)

It has been narrated that at the last stage of his life he was asked a question as to how he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ attained such an elevated status. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, 'I never became stingy to benefit others through my knowledge and whatever I did not know I never felt ashamed in gaining benefit in it from others.' (*Ad-Durr-ul-Mukhtar, vol. 1, pp. 127*)

زمانہ بھر نے زمانہ بھر میں بہت تَجَسُّس کیا و لیکن

ملا نہ کوئی امام تم سا امام اعظم ابو حنیفہ

Madani learning centres

In order to effectively promote the call towards righteousness, upon the wishes of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, Madani learning centres have been established in several countries of the world. At these Madani learning centres, Islamic brothers from near and far come and stay, learn Sunan in the company of lovers of the beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and then spread the call to righteousness far and wide. Responsible Islamic brothers are always available at these centres for those wishing to spend even a few hours in the path of Allah عَزَّوَجَلَّ can receive Madani pearls of Islamic knowledge.

اللہ کرم ایسا کرے تجھ پہ جہاں میں

اے دعوتِ اسلامی تیری دھوم مچی ہو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Unique in intelligence and piety

Dear Islamic brothers! Sayyiduna Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a man who had a great mind, remarkable thinking and amazing intelligence. In *Fatawa Razawiyyah*, Ala Hadrat, Imam of Ahl-e-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated that Sayyiduna Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Nobody in the whole world has the wisdom like the wisdom (of Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ). Sayyiduna Bakr Bin Hubaysh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'If the wisdom of (Imam) Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and the wisdom of the people of his era are collected, then his wisdom would be much more than all their wisdoms put together.' (*Al-Khayraat-ul-Hisaan*, pp. 62)

As no one was equal to him in intelligence, likewise, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was unique in piety and purity, worship and spiritual exercises and deep fear of Allah عَزَّوَجَلَّ. Many glorious Islamic saints رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ have testified to his amazing simplicity and piety, worship and spiritual exercises. Let's listen to some blessed sayings of Islamic scholars regarding this:

1. Sayyiduna 'Abdullah Bin Mubaarak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Once I went to Kufa and asked the people there, 'Who is the greatest in terms of piety and worships here?' The people replied, 'Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.' Sayyiduna Ibn Mubaarak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ further said, 'I have not seen anyone more pious than Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. You do not have the ability to praise the person to whom plenty of wealth was offered, but he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ did not pay any attention to wealth. Upon saying this, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was lashed. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ continued to worship Allah عَزَّوَجَلَّ in luxury and in times of difficulty and never accepted those things for which people strive for and make many excuses.' (*Al-Khayraat-ul-Hisaan*, pp. 58)
2. The respected teacher of Imam Bukhari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ Sayyiduna Makki Bin Ibraheem رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, 'I had the company of many Islamic scholars in Kufa, but found no one amongst them as pious and abstinent as Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.'

(*Al-Khayraat-ul-Hisaan*, pp. 58)

3. Sayyiduna Yazeed Bin Haroon رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, 'I acquired knowledge from one thousand teachers, but found Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ to be more in piety and control of his tongue.' (Al-Khayraat-ul-Hisaan, pp. 58)
4. Sayyiduna Wakee' رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, 'Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ made it compulsory for himself that if he would take an oath even for the right thing, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would give one dirham in Sadaqah. Once, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ took an oath, and gave one dirham in Sadaqah. Thereafter, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ made it compulsory upon himself to give one dinar in Sadaqah at that time, provided that if he took an oath, then whenever he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ did take an oath, he would give one dinar in Sadaqah.

(Al-Khayraat-ul-Hisaan, pp. 58)

فُضُولُ گُوٹی کی نکلے عادت، ہو دُور بے جا ہنسی کی خصلت
دُرُود پڑھتا رہوں میں ہر دم، امام اعظم ابُوحنیفہ!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

If life comes to an end, then...?

Dear Islamic brothers! Have you noticed? Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a very pious person; he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would protect his tongue to a great extent and would give a dirham and dinar in Sadaqah even when he took a true oath. On one hand, we have his beautiful character, and on the other hand we have our sinful acts. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ protected his life in a way that he became renowned amongst the people as one who spoke less and mostly remained quiet, whereas due to our useless talks and rudeness, many people get worried. His era was a witness to his piety and fear of Allah عَزَّوَجَلَّ, whereas we know what our condition is.

Just ponder over why this is so? Isn't it because of مَعَاذَ اللهِ عَزَّوَجَلَّ losing fear of Allah عَزَّوَجَلَّ? Or due to committing an abundant amount of sins, our hearts have become dark? If this is the case, then it is a matter of serious concern,

lest hardness of our hearts, heedlessness and the intoxication of sins due to this we may fall into the depth of Hell. Therefore, before our life comes to an end and we are left with nothing except regret, we should try to develop the fear of Allah ﷻ and piety in our hearts for the betterment of our Hereafter.

Importance of piety

Dear Islamic brothers! Remember! Piety and abstinence are very important for the success of the journey to the Hereafter. To achieve salvation in the Hereafter is very difficult without this great blessing, because the source of performing acts of worship and abstaining from sins, is the fear of Allah ﷻ and the adoption of piety.

Definition of piety

This definition of piety has been mentioned in the book *Tafseer Kabeer*, which states that you must improve your inner self for Allah ﷻ as you improve your appearance for the people. It has also been said that the pious one is he who follows the path of the Beloved Prophet ﷺ, ignores the world, makes his Nafs habitual of sincerity and faithfulness and abstains from Haraam acts and the acts of disobedience. (*Tafseer Kabeer*, vol. 1, pp. 268)

Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said that the abstinent people are called pious ones because they abstain from those things from which it is usually difficult to abstain from. (*Tafseer Durr-e-Mansoor*, vol. 1, pp. 61)

Importance of piety and the Holy Quran

Dear Islamic brothers! Have you heard that a pious person is he who has the true fear of Allah ﷻ, acts upon the commandments of Allah ﷻ, avoids those things which Allah ﷻ has declared to be Haraam, protects his inner self from spiritual diseases as he protects his body and clothes from ordinary stains, he even protects his inner self from doubtful things, only then will such a person be called a true pious person. The virtues of piety have been mentioned at many places in the Holy Quran. It is stated in verse 13 of Surah Al-Hujurat, part 26:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَى ط

Translation from Kanz-ul-Iman: Undoubtedly, the most respected among you in the sight of Allah is he who is more pious.

It has become obvious that before Allah ﷺ, respect and excellence do not depend on wealth, worldly rank and dignity, but the favourite people of Allah ﷺ are those who are pious and abstinent. Mentioning the glory of the pious people, Allah ﷺ has stated in the Holy Quran:

إِن أَوْلِيَاءَهُ إِلَّا الْمُتَّقُونَ

Translation from Kanz-ul-Iman: Its guardians are the pious ones only.

(Part 9, Surah Al-Anfaal, verse 34)

i.e. those who adopt piety are the friends of Allah ﷺ. Undoubtedly each of us will wish to get the pleasure of Allah ﷺ, so the method of attaining its sainthood is to attain piety, as stated in the Holy Quran.

Importance of piety and the blessed Ahadees

Let's listen to two blessed sayings of Beloved Mustafa ﷺ regarding the excellence of piety:

1. Your Lord has stated: I deserve that everyone should have My fear and the one who has My fear, so My Glory is this that I will forgive him.

(Sunan Daarimi, vol. 2, pp. 392, Hadees 2724)

2. The excellence of knowledge is greater than the excellence of worship and the best act of your religion is piety.

(Tabarani Awsat, vol. 3, pp. 92, Hadees 396)

Dear Islamic brothers! Indeed, to adopt piety and abstinence is beneficial for our worldly life and the Hereafter. Let me tell you some ways to attain this great blessing:

How to attain piety

1. We should keep in mind the punishments of Allah ﷻ, His wrath and anger, His Power and Independence and should never forget our humility, weakness and helplessness. No doubt, the person who believes that Allah ﷻ is Independent and All-Powerful and he also understands that he will be punished for his sins on the Day of Judgement, so now it becomes very easy for him to abstain from sins and to achieve piety.
2. Another way to attain piety is that a person should abandon the company of heedless and wicked people and should be in the company of the pious and abstinent people, so that piety and abstinence can be developed in his heart by the effect of these people's company.
3. To attain piety we should read or listen to the incidents of piety and abstinence of the life of our pious predecessors رَحْمَةُ اللَّهِ تَعَالَى so that we can succeed in applying these pure attributes in ourselves. By reading 'Muttaqeen ki Hikayaat' [Parables of the Pious People] mentioned on page 367 of the book *Ihya-ul-'Uloom*, volume 2, published by Maktabatul-Madinah, the publishing department of Dawat-e-Islami, we can also make our minds to adopt piety, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

Dear Islamic brothers! The best way to easily act upon all of them is to remain associated with the Madani environment of Dawat-e-Islami, attend the weekly Sunnah-inspiring Ijtima' and weekly Madani Muzakaraha, watch other series, in particular, Madani Muzakaraha on Madani Channel. We should continue to try and travel with a 3-day Madani Qafilah every month and act upon the Madani In'amaat, by virtue of their blessings, the hatred for sins and love for good deeds will develop in our hearts, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

کر دے عَطَا إِخْلَاصِ كِي نِعْمَت
يا الله مری جھولی بھر دے!

دے حُسْنِ أَخْلَاقِ كِي دَوْلَت
مجھ کو خزانہ دے تقویٰ كا

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

How long is the life of a goat?

Dear Islamic brothers! Sayyiduna Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ spent his entire life in piety. The fear of Allah عَزَّوَجَلَّ was flowing in his blood. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would avoid many doubtful things due to his piety. It has been narrated that once some goats were stolen in Kufa, so he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked the people about the maximum life of a goat. It was replied: 7 years, so he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ did not eat the meat of goats for 7 years. (For fear that I may eat the meat of those stolen goats). During the same time he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ saw a soldier who ate goat meat then threw the remaining part into a stream of Kufa, so he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked about the natural age of a fish and then for such number of years he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ avoided eating fish. (Al-Khayraat-ul-Hisaan, pp. 60)

Dear Islamic brothers! Just ponder over this! On the one hand, Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ even avoided eating doubtful things, and on the other hand, we, who claim to be his followers, take bribes, run business' on interest and scam people out of millions of through breach of trust. In addition to this, we earn Haraam money by many other means. If only we could become the true followers of Imam-e-A'zam! If only we could also follow in his footsteps and also protect ourselves from sins, earn lots of virtues and succeed in making our Hereafter like him and we too could become occupied with worship and spiritual exercises day and night, like him!

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

نکالو مجھ کو برائے آدم، امام اعظم ابو حنیفہ!

Even the neighbours felt pity!

Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had recited the whole Quran seven thousand times at the place where he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away.

Sayyiduna Zaa'idah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: I offered Salat-ul-'Isha with Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. After Salah, people left but I remained in the Masjid. I intended to ask about a ruling from him, but he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was unaware of my presence in the Masjid, and he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ started reciting the Holy Quran. When he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ reached the blessed verse:

فَمَنْ اللَّهُ عَلَيْنَا وَوَقْنَا عَذَابَ السُّومِ ﴿٢٧﴾

Translation from Kanz-ul-Iman: Therefore, Allah favoured us and saved us from the torment of scorching hot wind. *(Part 27, Surah At-Toor, verse 27)*

then he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ continued to repeat it until sunrise.

(Tareekh Baghdad, vol. 13, pp. 352, 353)

Likewise, one night he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ heard a Qaari of the Glorious Quran reciting this blessed verse:

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾

Translation from Kanz-ul-Iman: When the earth is shaken as, its shaking is appointed. *(Part 30, Surah Az-Zilzaal, verse 1)*

then due to the intensity of the fear of Allah عَزَّوَجَلَّ, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ held his blessed beard and kept uttering 'we will be punished even for a very small sin,' until Fajr.' *(Hikayatayn aur Nasehatayn, pp. 335)*

عطا ہو خوفِ خدا خدارا، دو اُلْفَتِ مُصْطَفَے خدارا
 کروں عمل سُنَّتوں پہ ہر دم، امام اعظم ابو حنیفہ

Our days and nights!

Dear Islamic brothers! Have you noticed that due to the fear of Allah عَزَّوَجَلَّ, our Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ wept the whole night reciting only one blessed verse and was so engrossed in pondering over the Hereafter, that he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ did not even realize that the night had passed. On the other hand, we spend the day performing deeds of disobedience and displeasure of Allah عَزَّوَجَلَّ, and our nights committing sins by watching movies and dramas with friends, filling our eyes with Haraam, disturbing the sleep of others the whole night in weddings and other types of ceremonies, we waste the whole night in useless and shameful talks due to night call packages offered by mobile services. Each one of us should ask, from the bottom of our hearts that if we have ever spent the whole night in worshipping like our pious predecessors رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Have we ever had a yearning for the recitation of the Holy Quran in our hearts? Have we ever imagined the darkness of the grave in the darkness of the night? Have we ever wept a single tear due to the fear of Allah عَزَّوَجَلَّ by pondering over the horrors of the grave and the Day of Judgement?

If the answer is 'No', then from today make the firm intention to perform all these acts immediately and associate yourselves with the Madani environment of Dawat-e-Islami. إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, by virtue of their blessings not only will the mind-set of offering the Faraaid regularly be developed, but the mind-set of performing Nafil acts of worship will also be developed. Try your best to carry out the 12 Madani activities of the Zayli Halqah as well. If we practice upon the Madani activities daily, then besides other blessings, we will also have the privilege of describing or listening to the recitation of the Holy Quran with its translation and commentary.

Madani Halqah after Fajr Salah—one of the 12 Madani activities performed everyday

One of the 12 Madani activities is the 'Madani Halqah after Salat-ul-Fajr', which includes the recitation of three Quranic verses along with their translation from *Kanz-ul-Iman* and Tafseer (interpretation) from *Khaza'in-ul-'Irfan/Noor-ul-'Irfan/Siraat-ul-Jinaan daily*, followed by a Dars from *Faizan-e-Sunnat* (4 pages) and the recitation of Shajarah Qadiriyyah Razawiyyah Ziyaiyyah 'Attariyyah.

The Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'The one who learns and teaches the Holy Quran and acts upon whatever it contains, the Holy Quran will intercede on his behalf.' (*Tareekh Ibn 'Asakir, vol. 41, pp. 3, Hadees 1045; Al-Mu'jam-ul-Kabeer, vol. 10, pp. 198, Hadees 10450*). Sayyiduna Sufyan Bin 'Uyaynah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: 'عِنْدَ ذِكْرِ الصَّالِحِينَ تَنْزَلُ الرَّحْمَةُ' The mercy of Allah (عَزَّوَجَلَّ) descends when pious people are mentioned. (*Hilyat-ul-Awliya, vol. 7, pp. 335, Hadees 10750*)

The Madani Halqah ends with the Nawafil of Ishraq and Chasht. Let's listen to a Madani parable for our persuasion:

Fashionable man becomes a 'Muballigh of Sunnah'

A modern young man of Indore city (M.P. India) was blessed with doing the collective I'tikaf organised by Dawat-e-Islami in the last ten days of Ramadan in 1426 AH. The Madani atmosphere of Dawat-e-Islami and company of lovers of the Beloved Rasool caused a Madani transformation in his heart. He grew his beard and adorned his head with a green turban. He also travelled for 12 days in a Madani Qafilah in order to learn the Sunnah.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! He became a Muballigh of Dawat-e-Islami. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Till the time of writing this account, he is busy serving Dawat-e-Islami in his city as the Nigran (responsible) of a Halqah Mushawarat.

اے دعوتِ اسلامی تیری دھوم مچی ہو ! اللہ کرم ایسا کرے تجھ پہ جہاں میں

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلَّى اللهُ تَعَالَى عَلَى الْحَبِيبِ

If lovers of the beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, who are not Mureed or Taalib to Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ want to gain the blessings of Shajarah Qadiriyyah Razawiyyah 'Attariyyah, then they can become Mureeds or Taalibs through Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ in the spiritual order of 'Aaliyyah Qadiriyyah Razawiyyah 'Attariyyah. They too will then gain lots of blessings from the blessed Shajarah for the sake of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ.

اگر دردِ سر ہو کہیں کینسر ہو دلائے گا تم کو شفا مَدَنی ماحول
شفا ئیں ملیں گی بلائیں ٹلیں گی یقیناً بے برکت بہرا مَدَنی ماحول

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Sayyiduna Mus'ab رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Once, the caliph Mansoor wanted to give Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ 10 thousand dirhams, Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ thought that if I returned that amount of money, the caliph would mind and if I kept it with me, so he would not like it. Finally he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ consulted with me [Sayyiduna Mus'ab رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ] and I said: This money is too much for the caliph, when you are called for giving it, then say, 'I did not expect this from Ameer-ul-Mu'mineen.' When Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was called for 10 thousand dirhams, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated the same sentence. As Mansoor heard the news that Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated this, then (the caliph thought that the reason for rejecting this huge amount of money by considering it contemptible is Imam-e-A'zam's fondness for worldly wealth), he did not give Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that amount of money.

(Al-Khayraat-ul-Hisaan, pp. 83)

Dear Islamic brothers! It has been learnt from this incident that Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ did not desire to receive money from the rich, therefore, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ returned the dirhams which the caliph wanted to give him as a gift.

Distance from the rich, is better!

Advising us to stay away from the rich, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyae دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has said: There is safety in staying away from the authorities and the capitalists. Attending their parties and accepting their gifts are fairly risky for the Hereafter, because it will be very difficult for him to abstain from his flattery and to unnecessarily agree to everything they say. It is stated in a blessed Hadees, 'The one, who is very polite towards a rich person because of his wealth, loses half of his religion.' (*Kashf-ul-Khifa, vol. 2, pp. 215*) Regarding this blessed Hadees, Ala Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, 'To become polite or humble for the wealth of this world is not to become polite or humble for the sake of Allah عَزَّوَجَلَّ, (therefore) it is Haraam.'

(*Zayl-ul-Mudda'a li Ahsan-il-Wi'a, pp. 66*)

کیوں پھریں شوق میں ہم مال کے مارے مارے

ہم تو سرکار کے ٹکڑوں پہ پلا کرتے ہیں

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Condemnation of flattery

In other words, showing humility to any wealthy person merely because of his wealth without Shar'i permission, is Haraam. Sadly, this sin is extremely common these days. A wealthy person is often a cause of trial for others as people are amazed by his wealth, even if he does not give a single penny. Needlessly impressed, people become very humble and flatter such a person. The father of Imam Ahmad Raza Khan, 'Allamah Maulana Naqi 'Ali Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has quoted: It is stated in a blessed Hadees that a Muslim is not a flatterer. False praise is even worse, because it is also flattery and lies, and a loss for that person, as to praise someone in his presence is likened to cutting the throat, according to a blessed Hadees. It is further stated, 'Throw dust into the mouths of those who praise.' This is strictly prohibited, especially when the one being praised is a Faasiq [transgressor] as it is stated in a

blessed Hadees, 'When a Faasiq is praised, Allah ﷻ becomes angry and His 'Arsh shakes.' (*Ahsan-ul-Wi'a*, pp. 154)

بھائیو! ہر دم بچو تم حُبّ جاہ و مال سے
مالداروں کی خوشامد میں ہلاکت ہے بڑی
تُو گناہوں میں پڑے گا آنے گی شامت تری
کر قناعت اختیار اے بھائی تھوڑے رزق پر
دل میں یہ خواہش نہ رکھنا سب کریں میرا آدب
ڈر کہیں ناراض ہو جائے نہ تجھ سے تیرا رب
کامیابی ہو گی تیری اِن شَاءَ اللہ ہر ڈگر
قلب میں خوفِ حُدا رکھ کر تُو سارے کام کر

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Piety in business

Dear Islamic brothers! Surely the love of wealth is a big trouble for us because to obtain it, a person even harms others. It is usually seen that without distinguishing Halal from Haraam in business, impermissible ways of getting money are used and those, who apparently look pious and abstinent, are seen committing the sins of cheating, lying and deceiving people. But may I be sacrificed for Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ! He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was also a renowned trader of his time, but the way he was unique in other matters, similarly he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was pious and abstinent in the matters of business as well.

Gave all the profit in Sadaqah!

It has been narrated that a slave of Sayyiduna Imam-e-A'zam Abu Hanifah used to be with him in his business matters. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had handed over to him a lot of goods for the purpose of trade. Once this slave earned 30,000 dirhams in business; he then presented the overall profit to Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked him for details about the business transactions, so he started informing him and while giving the details, he mentioned a reason that Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ refused to

accept as the truth and this created a doubt in the heart of Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ became very displeased for this and asked him, 'Have you mixed the profit of this trade with the overall profit?' He humbly said, 'Yes!' So as a precaution, and due to his piety, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'Now all this profit is not fair for me, and he ordered him to call the poor and distribute all the money to them.' (Al-Manaqib lil-Muwaffaq, pp. 202)

Obsession of earning money by hook or by crook

Dear Islamic brothers! Just ponder! Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ distributed all that profit amongst the poor only because of a doubt, on the other hand, if we earn lots of money in business, we become extremely happy. We do not care whether we have earned it in a permissible way or not. This sentence is usually heard: *Money should be earned no matter how*. Just ponder over this, that the money which is earned through Haraam means, if it becomes a means of Divine wrath on the Day of Judgement, then what will we do? If Allah عَزَّوَجَلَّ gets displeased with us due to this Haraam wealth, then where will we go? If because of this Haraam wealth we are destined to go to Hell, then definitely we will be forced to endure huge sufferings. We still have time now, we should differentiate between Halal and Haraam and seek Shar'i guidance from Dar-ul-Ifta Ahl-e-Sunnat regarding our business matters.

إِن شَاءَ اللهُ عَزَّوَجَلَّ! For this very purpose, a program on Madani Channel called 'Rulings on Business' is very helpful. If we watch this program regularly, إِن شَاءَ اللهُ عَزَّوَجَلَّ, by virtue of its blessings we will get information of many Shar'i rulings especially on business issues. If we watch this program, then not only will it help promote our business, but it will also help make our Madani mind to prepare for the Hereafter, إِن شَاءَ اللهُ عَزَّوَجَلَّ.

Travelled to return the extra amount

It has been narrated that a person came to Kufa from Madinah to buy expensive clothes. That cloth was only found by Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. People told the man: When you go to his store, he will place the cloth according to your wish in front of you, buy the cloth without asking any questions and do not negotiate the price, as Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ himself

gives reasonable prices. That person reached his shop and met one of his pupils. The buyer thought that he was Abu Hanifah. He asked for the cloth, the pupil showed him the cloth. When the buyer asked about the rate, the shopkeeper told him one thousand dirhams. Without any hesitation that person paid one thousand dirhams and returned to Madinah with the cloth.

After some time, Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked for the same cloth, the pupil replied that he had sold that cloth for one thousand dirhams. Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said to his pupil: You cheat people and get more money from them. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ dismissed him from his job and set out for Madinah in search of that person with the one thousand dirhams. In Madinah, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ saw a person in a Masjid busy performing Salah, he was covered in a shawl of that same cloth. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also started offering Nawafil. When he completed his Salah, Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ went to that person and asked: The cloth you are covering yourself with is mine. He replied: How can this cloth be yours? I bought this cloth from the shop of Imam Abu Hanifah (رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) in Kufa. Imam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked him: Do you know Abu Hanifah? He said: Yes indeed. Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: I am Abu Hanifah. Did you buy this cloth from me? He said: No. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ then related the whole story to him and said: Give me back this cloth of mine and he placed the one thousand dirhams in front of him. He said: I have been using this cloth for a long time, that's why it is not permissible for me to return a used cloth in exchange for one thousand dirhams. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: If you cannot do this then return my cloth and get your one thousand dirhams back and I exempt you from paying for its use. Despite this, neither did the person agree to return his cloth, nor receive the one thousand dirhams. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ then returned 600 dirhams to him and left the cloth with him and after apologizing to him, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ returned to Kufa. (Al-Manaqib lil-Muwaffaq, vol. 1, pp. 198)

ہمارے آقا ہمارے مَولی، امام اعظم اَبُو حنیفہ
ہمارے ملجاء ہمارے ماوی امام اعظم اَبُو حنیفہ

زمانہ بھر نے زمانہ بھر میں بہت تجسس کیا و لیکن
ملا نہ کوئی امام تم سا امام اعظم ابو حنیفہ

صَلِّ اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ صَلُّوا عَلٰى الْحَبِيبِ

Summary of Bayan

Dear Islamic brothers! Today we had had the privilege of listening to the Bayan about the piety of Imam-e-A'zam Sayyiduna Nu'man Bin Saabit رَحْمَةُ اللّٰهِ عَلَيْهِ. He رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ was considered to be an Imam by virtue of his learning and knowledge, similarly he رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ had attained a very high status in regards to his worshipping, spiritual exercises and piety.

- A non-Muslim attained the privilege of embracing Islam by virtue of the great piety and good manners of Imam-e-A'zam رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ.
- Upon the saying of an Islamic saint, Imam-e-A'zam رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ left his business and occupied himself in gaining Islamic knowledge, thus attaining a very high status.
- One remarkable instance of his piety is that he رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ did not eat meat for 7 years, presuming that the meat could have been from the stolen goat of Kufa.
- He رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ was a great reciter of the Holy Quran; he had such a great passion for the recitation of the Holy Quran that he رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ recited the Holy Quran from beginning to end 7 thousand times at the place where he رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ passed away.
- He رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ would remain so distant from wealth, that caliph Mansoor wanted to give him 10,000 dirhams, but he رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ did not accept them.

- We have also heard an incident of his piety that once due to having a doubt in something of his servant, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ distributed the profit of 30,000 dirhams amongst the poor.
- Having travelled a long distance from Kufa to Madinah he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ returned 600 dirhams to the customer, who came from Madinah, and left the cloth with him as well.

May Allah عَزَّوَجَلَّ enable us to spend our life by following the footsteps of His righteous bondsmen, in particular, Imam-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In conclusion, I would like to take the opportunity to mention the excellence of a Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of the 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.' (Ibn 'Asakir, vol. 9, pp. 343)

جَنَّتْ مِيں پڑوسی مجھے تم اپنا بنانا

سینہ تری سُنَّتْ کا مدینہ بنے آقا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madani pearls regarding the Miswak*

Firstly, two sayings of the Holy Prophet ﷺ:

1. Two Rak'at offered after using the Miswak, are better than 70 Rak'at offered without Miswak. *(Attargheeb Wattarheeb, pp. 102, vol. 1, Hadees 18)*
2. Make use of the Miswak necessary upon yourselves, because in this lies the cleanliness of the mouth and a cause for (attaining) the pleasure of Allah ﷻ. *(Musnad Imam Ahmad, pp. 438, vol. 2, Hadees 5869)*
3. A Miswak should be from Zaytoon, or Neem, or similar trees/plants having a bitter taste.
4. The thickness of the Miswak should be equal to the thickness of the little finger.
5. It should not be longer than one's hand span, as Satan sits on it.
6. The strands of the Miswak should be soft; otherwise, they might cause spaces between the teeth and gums.
7. If the Miswak is fresh then it is excellent; otherwise soak it in a glass of water until it becomes soft.
8. Trim the strands everyday as they are beneficial only as long as they have some bitterness.
9. Brush your teeth horizontally with the Miswak.
10. Always brush your teeth with the Miswak in three cycles.
11. Rinse it after each cycle.
12. Hold the Miswak in the right hand in such a manner that the little finger remains beneath it and the middle three fingers remain over it while the thumb is also beneath pointing towards the top (near the soft strands that are used to brush the teeth).

* Miswak is a piece of twig of specific trees used to clean the mouth/teeth in accordance with the Sunnah.

13. First brush (with the Miswak) the top right row of the teeth followed by the top left row. Then the bottom right row and lastly the bottom left row of the teeth.
14. Using the Miswak while holding it in the fist, poses the risk of piles.
15. Miswak is a Sunnah before the performance of Wudu but if one has bad breath, using the Miswak becomes Sunnat-ul-Muakkadah for him.
(Fatawa Razawiyyah, vol. 1, pp. 623)
16. Do not throw away a used Miswak or its strands as it is a tool used to act upon a Sunnah. Rather, keep it somewhere respectfully, bury it or put it into the sea.

To learn various Sunan, obtain the following books, *Bahar-e-Shari'at* part 16 comprising of 312 pages and *Sunnatayn aur Adaab*, 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.

سُنَّتوں کی تَرْبِیَّت کے قافلے میں بار بار

مجھ کو جَذْبہ دے سفر کرتا رہوں پَروردِگار

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The Salawaat-'Alan-Nabi and Du'as 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 اللهُ 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 اللهُ 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 اللَّهُ عَلَى مُحَمَّدٍ

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

4. The reward of 600,000 Salawat-‘Alan-Nabi

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

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْوَّاهِي 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*)

5. 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 صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq 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 صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When he recites Salat upon me, he does so in these words.’ (*Al-Qaul-ul-Badi’, pp. 125*)

6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Salat upon me, my intercession will become obligatory for him.

(Attargheeb Wattarheeb, vol. 2, pp. 329, Hadees 31)

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas 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)

2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, 'If anyone recites the following Du'a three times at night it is as if he has found Layla-tul-Qadr.' We should recite it every night. Here is the Du'a:

لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

Translation: There is none worthy of worship except Allah عَزَّوَجَلَّ Who is 'حَلِيمٌ' and 'كَرِيمٌ'. Allah عَزَّوَجَلَّ is 'سُبْحَانَ', Rab of the seven skies and the magnificent 'Arsh.