

A'la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and the Science of Hadith

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Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

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

A'la Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ and the Science of Hadith

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

Dear Islamic brothers, whenever you enter a masjid, upon remembering, make the intention of *i'tikaf*, because as long as you stay in the masjid, you will keep getting the reward of *i'tikaf*. Remember, inside a masjid, there is no *shar'i* permission to eat and drink, sleep or have suhoor and iftar, and not even to drink Zamzam water and the water on which *dam* has been made. However, if the intention of *i'tikaf* is made, all these acts will become permissible. One should not make intention to observe *i'tikaf* only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: "If someone wants to eat, drink or sleep in a masjid, he should make intention to observe *i'tikaf* and do dhikr of Allah Almighty for some time. Then, whatever he wants, he can do (i.e. now if he wants to eat, drink or sleep, he can do so)."

Excellence of sending *salat* upon the Prophet ﷺ

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ صَلَّى عَلَيَّ صَلَّى اللَّهُ عَلَيْهِ عَشْرًا بِهَا مَلَكَ مُوَكَّلٌ بِهَا حَتَّى يُبَلِّغَنِيهَا

Translation: “Allah sends 10 mercies upon the one who recites *salat* upon me once, and an angel is appointed to convey that *salat* to me.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ, meaning, a truthful intention is the best action.² O devotees of the Prophet, get into the habit of making good intentions before every action, because a good intention can be the cause of entering Paradise. Before listening to the *bayan*, make good intentions. For example,

- you will listen to the entire *bayan* to gain the knowledge of Islam.
- you will sit in a respectful manner.
- you will refrain from laziness during the *bayan*.
- you will listen to the *bayan* to reform yourself.
- whatever you hear and learn, you will attempt to pass onto others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

How did the ship reach the shore? (Marvels of A'la Hazrat)

Sadr al-Shari'ah, Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ, the author of Bahar-e-Shari'at, relates that one day we were present in the court of A'la Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ and he was delivering a lesson in Hadith.

¹ Al-Mu'jam al-Kabir, vol. 8, p. 134, raqm 7611

² Jami' al-Saghir, p. 81, Hadith 1,284

سُبْحَانَ اللَّهِ! What an environment of passion and yearning for Islamic knowledge and love for the beloved Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ it must have been that the one delivering the lesson is A'la Hazrat, Imam of Ahl al-Sunnah رَحْمَةُ اللَّهِ عَلَيْهِ, and who are the ones listening? The erudite scholar, Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ and his colleagues. It was the noble practise of my master, A'la Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ that he would not focus on anything else whilst teaching the blessed Ahadith. He would teach the noble Ahadith with passion and love, sitting with complete concentration, in a state of wudu, following etiquette, maintaining the importance of the blessed Ahadith in his heart. Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ mentions, "This day (whilst we were studying the Hadith lesson with A'la Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ a very strange matter occurred), A'la Hazrat, against his normal practise, stood up from his seat during the class and went somewhere. He returned after 15 minutes and there were signs of worry on his face. It appeared that he was deep in thought. Even more strange was that his hand and sleeve were wet with water. He said to me (i.e. Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ), 'Bring a dry shirt.'"

Sadr al-Shari'ah, Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ was bewildered. What was this strange affair? However, it is clear that A'la Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ is who he is; he is the teacher of Sadr al-Shari'ah رَحْمَةُ اللَّهِ عَلَيْهِ and also his spiritual guide. Sadr al-Shari'ah would always treat A'la Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ with complete respect, and so he did not dare to ask. Anyhow, he went quickly and returned, presenting a dry shirt. A'la Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ changed shirt and continued to teach the Hadith class.

Sadr al-Shari'ah رَحْمَةُ اللَّهِ عَلَيْهِ remarks, "This matter was troubling me inside so I recorded the date and time. Exactly eleven days after this occurrence, some people arrived carrying gifts and presented themselves in the court of A'la Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ. They remained for a while and then left.

When those people were leaving, I enquired of them, 'Where have you come from? How did you arrive? What was your purpose? And so forth.' They replied, 'On such and such a date, we were on a ship, when all of a sudden, a fierce wind began to blow, due to which the waves in the river quickened, and so our ship was tossed and began to sway. It was close to capsizing, and we were about to drown. At that time, we raised our hands in supplication presenting the *wasilah* (intermediation) of A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ in the court of Allah Almighty, "O Allah Almighty! For the sake of A'la Hazrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ save us from this storm." Along with this, we made a vow.

We had just made our supplication when we were graced. A figure appeared, took hold of the ship, and pulled it to the shore. اَلْحَمْدُ لِلّٰهِ. Through the *wasilah* of A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ Allah Almighty saved us from drowning. We came today to fulfil the vow we made at that time."¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, 25th Safar al-Muzaffar is the 'urs of the Imam; the pride, splendour, honour and recognition of the devotees of the noble Prophet; A'la Hazrat, Imam Ahl al-Sunnah, Shah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ. اَلْحَمْدُ لِلّٰهِ. Across the world, the devotees of the blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ commemorate the 'urs of A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ with great love and passion.

اِنْ شَاءَ اللهُ Today, we will gain the blessings of mentioning A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ. The subject of today's speech is 'A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ and the science of Hadith'.

What is Hadith?

Primarily, the words spoken by the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, his pure actions and his blessed states are known as Hadith. However,

¹ Hayat-e-A'la Hazrat, vol. 3, p. 255

sometimes the statements of the Sahabah عَلَيْهِمُ الرِّضْوَانُ and the Tabi'in (those fortunate individuals who met the Sahabah عَلَيْهِمُ الرِّضْوَانُ, in a state of Iman) are also called Hadith. There is a whole science relating to the noble Ahadith that is studied, taught and learnt in institutes.

How passionate was our master, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ, in studying the Ahadith? How proficient was he in understanding and extracting legal rulings from them? What was his passion and love in transmitting Ahadith to others? Today, we will gain the blessings of hearing and understanding some points relating to this.

A clarification regarding the science of Hadith

Before discussing the actual subject itself, keep in mind that after the noble Qur'an, the greatest, most important and most superior knowledge is the science of Hadith. The one who is a scholar of the religion or a Mufti, or the one who wishes to carry out any kind of Islamic research, it is necessary that alongside knowledge of the noble Qur'an, he should have acquired the knowledge of Hadith from a proficient scholar who is a devotee of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Allah Almighty granted our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ such honour that every letter, every word and every sentence that was said by him is a deep ocean of knowledge and wisdom. The words of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are the absolute truth, and nothing but the truth. Allah Almighty states in the noble Qur'an:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ إِن هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٥١﴾

“And he does not say anything of his own desire. It is not but revelation which is sent down upon him.”¹

The noble Sunni scholars keep in mind the aspect of love and devotion when learning the blessed Ahadith, and that is the noble Ahadith are the

¹ [Kanz-ul-Iman (translation of Quran)] (Part 27, Surah Al-Najm, verses 3,4)

words of our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. These words have the fragrance of the blessed saliva of the leader of all the Prophets صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. These words are filled with the sweetness of the sacred tongue of Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. These words remind us of the manner of speech of the pride of all creation صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

For this reason, the noble scholarly devotees of the blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, in order to fill their hearts with the blessed Ahadith and increase their love for the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, would learn the science of Hadith with passion and love and spread it to others.

In this regard, when we observe the personality of A'la Hazrat, Imam of Ahl al-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ, we find him to be an expert Mufti, an unparalleled scholar of the religion who is not only a devotee of the Prophet but the Imam of the Prophetic devotees. Therefore, A'la Hazrat being 'A'la Hazrat' necessitates that he possesses complete mastery in the science of Hadith. When we read the biography of A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ we find that he was truly an expert in the science of Hadith.

The biography of A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ and three aspects of the science of Hadith

When we ponder over this subject in detail, concerning the way in which A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ had expertise in the science of Hadith, three aspects primarily become evident to us:

1. What kind of cognitive and technical expertise A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ possessed in the science of Hadith. Meaning, Ala Hazrat's proficiency in understanding the categorisation of Ahadith according to the noble scholars and their relative grading, his understanding of the meaning and purport of the Ahadith, and his ability to infer matters from them.

2. Ala Hazrat's manner of reading, mentioning, memorising and conveying Ahadith.
3. A'la Hazrat's conduct in acting upon the Ahadith of the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Let us listen to the biography of A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ whilst keeping in mind these three aspects.

1. Cognitive and technical expertise in the science of Hadith

The scholars who have studied the science of Hadith, understood the Ahadith, memorised them and attained proficiency in this have different ranks. Some are called muhaddith, others hafiz al-Hadith, some are called hujjah and others are known as shaykh al-Hadith. Some scholars are known as amir al-Mu'minin fil Hadith (leader of the faithful in Hadith). The scholar with the most proficiency in the science of Hadith amongst the scholars of his time is known as amir al-Mu'minin fil Hadith. Just as our master, A'la Hazrat, the Imam of Ahl al-Sunnah رَحْمَةُ اللهِ عَلَيْهِ, was the greatest mufti, mufassir, high-ranking Sufi, exalted scientist and expert mathematician, he was also amir al-Mu'minin fil Hadith.

The statement of Muhaddith Wasi Ahmad Surti رَحْمَةُ اللهِ عَلَيْهِ

'Allamah Wasi Ahmad Surti رَحْمَةُ اللهِ عَلَيْهِ was a great muhaddith who was a contemporary of A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ. He was also a friend of Ala Hazrat رَحْمَةُ اللهِ عَلَيْهِ. He served the science of Hadith for 40 years and was such a proficient muhaddith that he had memorised Sahih al-Bukhari, the most relied upon book of Ahadith.

One of the students of Muhaddith Wasi Ahmad Surti رَحْمَةُ اللهِ عَلَيْهِ was Sayyid Muhammad Ashrafi Miyan Jilani رَحْمَةُ اللهِ عَلَيْهِ, who later became a great muhaddith in his own right and became known as Muhaddith e A'zam Hind.

Once, Sayyid Muhammad Ashrafi Miyan Jilani رَحْمَةُ اللهِ عَلَيْهِ was present in the court of his teacher Muhaddith Wasi Ahmad Surti رَحْمَةُ اللهِ عَلَيْهِ and asked a question, “O master! You mention A’la Hazrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ often. What is the reason for this?” Hearing this, Muhaddith Wasi Ahmad Surti’s رَحْمَةُ اللهِ عَلَيْهِ eyes filled with tears and in a state of passionate devotion he proclaimed, “My family members and I were already Muslims, but ever since I began meeting A’la Hazrat رَحْمَةُ اللهِ عَلَيْهِ, I have experienced the sweetness of faith. It is such that I continue to soothe my heart with the remembrance of the one through whom my heart has received the sweetness of faith.”

رَحْمَةُ اللهِ عَلَيْهِ Look at the devotion of Muhaddith Wasi Ahmad Surti رَحْمَةُ اللهِ عَلَيْهِ for A’la Hazrat رَحْمَةُ اللهِ عَلَيْهِ and ponder a little on his words! A great scholar of his era who served the science of Hadith for 40 years and memorised thousands of Ahadith is saying that I acquired the sweetness of faith through the company of A’la Hazrat رَحْمَةُ اللهِ عَلَيْهِ and that is why I give serenity to my heart through the mention of A’la Hazrat رَحْمَةُ اللهِ عَلَيْهِ.

Muhaddith e A’zam e Hind, Sayyid Muhammad Ashrafi Miyan Jilani رَحْمَةُ اللهِ عَلَيْهِ commented, “Upon hearing this faith-inspiring reply of Muhaddith Wasi Ahmad Surti رَحْمَةُ اللهِ عَلَيْهِ I asked, ‘O master! Is A’la Hazrat رَحْمَةُ اللهِ عَلَيْهِ your equal in the science of Hadith?’ Muhaddith Wasi Ahmad Surti رَحْمَةُ اللهِ عَلَيْهِ replied on the spot, ‘Not at all.’ Then he said, ‘O prince! Did you understand the meaning of my saying “Not at all?” Listen! A’la Hazrat رَحْمَةُ اللهِ عَلَيْهِ is amir al-Mu’minin fil Hadith. If I spent many years studying the science of Hadith and became his student, even then I would not reach the level of his feet.’¹

Conferring ijazat e sanad (licenses of transmission) upon the Hadith experts

¹ Mahnama al-Meezan Bombay, p. 247

It is a principle of the science of Hadith that the noble muhaddithin grant licences of transmission (sanad) to their students or those to whom they convey Ahadith. It is also a principle that the person who did not acquire such a permission is not allowed to narrate a particular hadith whilst claiming a chain of transmission for himself. This is a principle and there is detail concerning it, which the noble scholars understand better.

During the second Hajj pilgrimage undertaken by A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ, when he arrived in al-Makkah al-Mukarramah, many Muslims from different corners of the world had gathered, and amongst them were a large number of noble scholars, as is the case in the Hajj season. There were noble scholars from many different lands on this occasion, including Egypt and Shaam.

الله! أَحْسَنُ لِيهِ رَحْمَةُ اللهِ عَلَيْهِ that when the noble scholars heard that Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ was present, they came to him, group after group. There were many amongst them that gained understanding of complex matters, many others acquired various Islamic sciences, and there were those great muhaddithin that gained licenses in Hadith transmission from him.

O devotees of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Consider this: great scholars and muhaddithin of the Arab world are acquiring licenses of Hadith transmission from A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ. It is as though their outward states was declaring, "In this era, the grand personality that can be granted the title 'amir al-Mu'minin fil Hadith' is A'la Hazrat, the Imam of Ahl al-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ."

Three-hour speech in Pilibhit

In 1303 AH, Muhaddith Wasi Ahmad Surti رَحْمَةُ اللهِ عَلَيْهِ laid the foundation of Madrasatul Hadith in Pilibhit. On this occasion, convening an awe-inspiring gathering, he invited leading scholars from across the land. The Imam of Ahl al-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ was also

present, and Muhaddith Wasi Ahmad Surti رَحْمَةُ اللهِ عَلَيْهِ requested that he address the gathering.

So, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ came to the stage and delivered a 3-hour discourse on the subject of the science of Hadith in the presence of scholars, Hadith masters and Islamic thinkers. He presented such exquisite academic points on the subject that left the senior scholars in the gathering amazed. When Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ concluded his speech, Muhaddith Wasi Ahmad Surti رَحْمَةُ اللهِ عَلَيْهِ rose immediately and kissed his hands.¹

2. A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ and the study of Hadith

O Devotees of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! This was the prowess of Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ in the science of Hadith from the perspective of cognitive and technical expertise, that he was amir al-Mu'minin fil Hadith, and the erudite Hadith masters of that era conferred this title upon him. Let us now look at Imam Ahmad Raza Khan's approach to studying, memorising and conveying Ahadith.

How many Hadith books did A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ read?

Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ was once asked, "Which books of Hadith have you read and taught?" Upon this, A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ at first enumerated a few books of Hadith, such as Sahih al-Bukhari, Sahih Muslim, Sunan Abi Dawud, Sunan al-Tirmidhi, Sunan an-Nasai, Sunan ibn Majah and so forth until he had mentioned the names of 31 books. He then said, "Over 50 books (including the ones mentioned) have been a part of my learning, teaching and study."²

سُبْحَانَ اللهِ! There are over 50 books that Ala Hazrat رَحْمَةُ اللهِ عَلَيْهِ learnt, taught and studied. Perhaps the thought comes to mind 'only 50 books'.

¹ Jami'a al-Hadith, vol. 1, pp. 407 - 408

² Izhar al-Haq al-Jali, p. 40

However, if one delves into the details of these books, this thought evaporates. The meaning of 50 books is thousands of pages and countless Ahadith. Sahih al-Bukhari alone spans 1,823 pages and contains 7,563 Ahadith. Sahih Muslim comprises of 1,157 pages and 3,033 Ahadith. Sunan Abi Dawud consists of 820 pages and 5,273 Ahadith. Sunan al-Tirmidhi includes 884 pages and 3,958 Ahadith. Sunan al-Nasai covers 905 pages and 5,769 Ahadith, and Sunan ibn Majah encompasses 705 pages and 4,341 Ahadith.

In this way, when only 20 of these 50 collections of Ahadith were considered in terms of volumes, pages and Ahadith, the total was found to be 49 volumes, 29,903 pages and 134,811 Ahadith.

This is the detail concerning just 20 Ahadith collections. How many were under the study of A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ؟ Over 50. Consider if the details concerning all these books was observed, how many pages would they encompass? How many hundreds of thousands of Ahadith were included in the study and teaching of A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ؟

Keep this Madani pearl in mind here, that as A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ was answering a question, he replied in brief, "Over 50 books." What was the intended meaning of 'Over 50'? 55, 60, 70 books? How many over 50? Research was conducted on this. Some of the noble scholarly devotees of A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ laboured for 8 years. 350 from amongst the books written by A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ were gathered and read. The Ahadith cited by A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ in them were separated, and they came to 10,000. Then these Ahadith were traced back to their original sources and it was found that the Ahadith, which A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ had cited in just these 350 books, were taken from 400 books of Ahadith. Meaning, from this research, it is established that 400 Hadith books were under A'la Hazrat's reading. He would look at them, read Ahadith from them and cite them when writing.

It should be kept in mind that this research was conducted upon only 350 of A'la Hazrat's رَحْمَةُ اللهِ عَلَيْهِ books, whereas his written books number over 1,000. Imagine if all the Ahadith were collated from all of these books; what a great treasure trove of the noble Ahadith would be brought together!

This is the attachment of my master A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ to the noble Ahadith and his passion and love in reading them. Then, alongside this, consider this excellence: the Science of Hadith is one discipline, and A'la Hazrat's expertise were not restricted to this alone. He had mastery over more than 100 sciences. So, if this was the level of study relating to one discipline, how much reading did A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ encompass in over 100 disciplines? How many books must he have read?

Alongside this, he was writing books and issuing fatawa. As a complete spiritual guide, his devotees would also visit him, and he would instruct them; he was also a teacher teaching in a madrasah, and at the same time, he was solving the questions of the Ummah. Considering how much study he undertook despite all of these preoccupations leaves the mind astounded.

Allah ki ata hai, Sarkar ki raza hai

Faizane Ghaws aw Khwajah, Ahmad Raza hamara

He is the bestowal of Allah, he has earned the pleasure of the Prophet our master

Our Ahmad Raza is the blessings of Ghaws and the blessings of Khwaja

A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ and the propagation of Hadith

Dear Islamic brothers, this is the attachment of my A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ to the noble Ahadith and his passion and love in reading them. Indeed, studying and understanding Ahadith is a matter of great virtue. But an even greater virtue is the memorisation and conveyance of Ahadith to others. اَلْحَمْدُ لِلّٰهِ! A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ would recite Ahadith, memorise them and convey them to others. It was his habit that he would mention

the Prophetic Ahadith in his conversations with others. He would present proofs from the noble Qur'an and the blessed Ahadith when mentioning something. When he was questioned about a matter, he would mention numerous Ahadith in reply, comment on their meanings, and explain them.

A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ was asked, "Is sajdah ta'zeemi (the prostration of reverence performed without the intention of worship, rather with the intention of honouring a human being) permissible?" A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ proved from Qur'anic verses and 40 Ahadith that the prostration of reverence for other than Allah Almighty was permissible in the laws of the earlier nations, but it is haram in our Shari'ah.

A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ was asked, "Some people say that calling the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 'dafi' al-bala' (repeller of calamities) is shirk?" In reply to this, A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ cited 300 Ahadith proving that اَلْحَصْبُ لِلّٰهِ, by the bestowal of Allah Almighty, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is indeed a repeller of distress and calamities.

A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ was asked, "Some people say, 'If the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the most superior of all the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, then prove this from the noble Qur'an and blessed Ahadith.'" A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ wrote a faith-inspiring answer and proved from 100 Ahadith that, by the grace of Allah Almighty, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the leader of all the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ.

How are angels created? Writing on this subject, A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ mentioned 24 Ahadith. On the Day of Judgement, our beloved Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will perform shafa'ah (intercession); on this matter, A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ presented 40 Ahadith. He brought forth 56 Ahadith on the necessity and importance of the beard. He related 91 Ahadith concerning the rights of parents. In this manner, A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ mentioned hundreds of Ahadith on various subjects. He

extracted rulings from these Ahadith and explained their meanings. He would not just mention the Ahadith, rather he would explain their correct meanings, extract legal rulings from them and cite their sources.¹

3. A'la Hazrat and acting upon Ahadith

Dear Islamic brothers, ponder! What great expertise our master A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ had in the science of Hadith! What passion he had in reading, memorising, recording and conveying Ahadith to others. May Allah Almighty grant us all the blessings of A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ

أُمِّينَ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Let us hear about A'la Hazrat's approach to acting upon the prophetic Ahadith.

Tawaf of the Ka'bah in the rain

When my master A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ arrived in al-Makkah al-Mukarramah for his second Hajj pilgrimage, he fell very ill. He was affected by illness for many days. In the final days of Muharram al-Haraam, his health improved. When he came out from the bathroom, he saw rain clouds in the sky and hurried to the noble Haram. On his arrival at the blessed Masjid al-Haram, it had begun to rain. A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ states, "I remembered the hadith, 'The one who performs tawaf in the rain swims in the mercy of Allah Almighty.'"

Just remembering the blessed statement of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made his heart leap in joy. In order to attain the virtue mentioned in the noble Hadith, A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ went immediately to the al-Hajar al-Aswad, kissed it and began to perform tawaf in the rain.

¹ Faizan-e-A'la Hazrat, pp. 485 - 487

اللَّهُ أَكْبَرُ! Picture the moment: the rain is descending; in what kind of love and fervour is the imam of his age, the true devotee of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who is immersed in the love of Allah Almighty, performing tawaf of the holy Ka'bah? My master A'la Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ completed seven circumambulations and returned to his place of rest.

A'la Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ was already weak and had just gained relief from his fever, but he acted upon the noble hadith by performing tawaf of the holy Ka'bah in the rain. Thereafter, the fever returned. The scholarly devotees of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in al-Makkah al-Mukarramah were very attached to A'la Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ and when fever befell him a second time, they were shocked. One scholarly devotee of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said in a state of sorrow, "For one da'if (weak) Hadith, you didn't take precaution concerning your body?"

'Hadith Da'if' is a terminology used by the muhaddithin. It is considered a Hadith of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ but there is some weakness in the fulfilment of some conditions relating to the narrators that transmit it. Nonetheless, this scholar said the narration concerning the virtue of performing tawaf in the rain is weak, and you did not care about your health in order to act upon this weak narration? Listen to A'la Hazrat's reply with the ears of your heart! He said, "The hadith is weak but, اَلْحَمْدُ لِلَّهِ, hope is strong."

The meaning is that a hadith being weak means that the conditions are not completely fulfilled in the narrator, but it is still a statement of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and I acted upon it. I have strong hope in the mercy of Allah Almighty that He will indeed grant me the reward of my intention.

صَلُّوا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The supplication to be recited on seeing a person in affliction

In the summer of 1300 AH, when A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ was 27 years and some months old, he had to constantly study some books with very small writing due to some research. Because of this continuous effort, his eyes were affected. One day, whilst he was engaged in his academic work, during the afternoon, he felt hot, and so he took a bath. As soon as he poured water over his head, it felt as if something descended from his head into his eye.

Later, he had his eye examined by a proficient physician. After a detailed examination, the physician said, "Your eye has become dry due to excessive study. You should not study any book for 15 days." However, an individual like A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ from whom people across the world are asking for solutions to their question and requesting fatawa is being told by a doctor not to read any books for 15 days, but A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ cannot leave studying for even 15 minutes! Nonetheless, a hakim examined his eye and said, "There are signs of oedema. May Allah Almighty not make it so, but after 20 years due to cataract, the eyesight may be lost."

Outwardly, this seemed a very worrying matter; books could not be left, writing had to continue, otherwise who would give the Ummah religious guidance? Allah Almighty forbid, if a problem developed with the eyesight, this too would be very painful.

اللَّهُ أَكْبَرُ! In times of difficulty, where is the attention of a true devotee of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ؟ سُبْحَانَ اللهِ! There is only one place of mercy where servants turn for refuge in this world.

The imam of the devotees of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took refuge with the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. A hadith came to mind that whoever saw an afflicted person and recited this supplication:

الْحَمْدُ لِلَّهِ الَّذِي عَاقَبَ مِنَّا ابْتِلاَكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلاً

“Praise be to Allah Almighty Who granted me safety from that which He afflicted you with and has favoured me greatly over many of those whom He has created.”

The reciter would be protected from that affliction. A'la Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ recited this supplication upon seeing a person with a cataract and became at ease.

16 years passed after this incident. After 16 years, this matter was mentioned before an expert doctor, and he too examined the eye and said with all confidence, “After 4 years, the eye will suffer from a cataract.” However, may we be sacrificed for him! A'la Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ said, “My trust in the statement of my beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is not so weak that it would waver on the saying of doctors. مَعَادَ اللَّهِ! What are 20 years, more than 30 years have now passed, neither have I lessened my study of books, nor have I experienced any difficulty in my eye.”¹

Apne dil ka hai Onhi se araam, sawnpe hen apne Onhi ko sab kaam

Lo laghi hai ke ab Os dar ke ghulaam chaara e darde Raza karte hen

My heart finds rest with him alone; to him I have surrendered everything

Now it is hoped the servants of that court will cure Raza's suffering

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, you heard how firm Imam Ahmad Raza Khan's trust was in the statements of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. May Allah Almighty grant us firmness and certainty of faith for A'la Hazrat's sake.

¹ Malfuzaat-e-A'la Hazrat, pp. 70 - 71

أَوَّلِينَ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

2 important Madani pearls from the life of Raza

O devotees of the Prophet! We have had the blessing of hearing some aspects from the blessed life of A'la Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ. In particular, we have learnt 2 Madani pearls from today's speech.

1. Passion for reading, memorising and understanding Ahadith.
2. Having complete certainty in the statements of the noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Develop a yearning to read Ahadith in your hearts

Ponder a little! What is a Hadith? The beautiful statements of our beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the one whose Kalimah we have recited, whose intercession we hope for, for whose sake the world was created, through whose blessings we entered the world and receive provision, the one who is the greatest after Allah Almighty, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who has been granted the most knowledge and who is the most intelligent of all creation. (Yes, sometimes the statements of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ and the Tabi'in are also called Hadith).

Reflect! We are Muslims; we recite the Kalimah of the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Is it not a right upon us that we read his blessed statements, understand them and act upon them? Indeed, it is a right upon us. The Ahadith are the words that have come forth from the blessed tongue of our beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. A single word from the Ahadith is a sea of knowledge and wisdom. These words contain light and guidance for all those that will come until the Day of Judgement.

The Qur'anic exegete, Hakim al-Ummah, Mufti Ahmad Yar Khan Na'imi رَحْمَةُ اللَّهِ عَلَيْهِ states, "In Islam, after the kalam of Allah Almighty—the holy

Qur'an—the speech of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (i.e. The noble Ahadith) follows in rank. The noble Qur'an is like an ocean, and the noble Ahadith are its ship; the holy Qur'an is spiritual food, and the blessed Ahadith are merciful water. Just as food cannot be prepared without water, the noble Qur'an cannot be understood without the blessed Ahadith, nor can it be acted upon.¹ Our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, تَرَكْتُ فِيكُمْ أَمْرَيْنِ “I have left two matters amongst you.” لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا both.” 1. كِتَابُ اللَّهِ “The book of Allah Almighty.” 2. وَسُنَّةُ نَبِيِّهِ “and the Sunnah of His Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ”.² In another blessed hadith, it is stated, “Whosoever learnt 40 Ahadith related to the religion, Allah Almighty will raise him on the Day of Judgement in the assembly of the scholars and jurists.”³

Fasted an entire year to listen to a single hadith

Alas! The passion for reading and listening to hadith is diminishing completely. مَا شَاءَ اللهُ! The early Muslims had a deep desire for reading, listening to and memorising Ahadith. Imam Jalal al-Din as-Suyuti Shafi'i رَحِمَهُ اللهُ عَلَيْهِ says, “Sayyiduna Abu al-'Abbas Mustaghfiri رَحِمَهُ اللهُ عَلَيْهِ travelled to Egypt once and presented himself in the court of the Muhaddith Sayyiduna Abu Hamid Misri رَحِمَهُ اللهُ عَلَيْهِ. He said, “My master! Relate to me the hadith of Sayyiduna Khalid ibn al-Walid.” Sayyiduna Abu Hamid Misri رَحِمَهُ اللهُ عَلَيْهِ replied, “First, keep fasts for a year.”

¹ *Mirāt al-Manājīh*, vol. 1, p. 3

² *Jami'a Bayan al-Ilm wa Fuzala*, vol. 1, p. 606

³ *Jami'a Bayan al-Ilm wa Fuzala*, vol. 1, p. 195

So, Sayyiduna Abu al-'Abbas Mustaghfiri رَحْمَةُ اللَّهِ عَلَيْهِ fasted an entire year and then presented himself in the court of Sayyiduna Abu Hamid Misri رَحْمَةُ اللَّهِ عَلَيْهِ again, who then related the hadith to him.¹

سُبْحَانَ اللَّهِ! This is passion for Islamic knowledge. This is passion for the science of Hadith. Sayyiduna Abu al-'Abbas Mustaghfiri رَحْمَةُ اللَّهِ عَلَيْهِ left his home and family, and despite there being many hardships in traveling such a distance in those times, he arrived in Egypt, then he fasted for an entire year before he gained the blessing of learning the Prophetic Hadith.

O devotees of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, we should also read Ahadith, listen to them, learn them, memorize them, understand them and gain the blessings of trying to convey them to others. But remember, understanding Ahadith correctly and extracting legal rulings from them is the work of expert scholars. It is our job to follow the scholarly devotees of the Prophet. Many ignorant people try to explain the Qur'anic verses and Prophetic Ahadith according to their deficient intellects; this is a very risky endeavour. It is mentioned in a noble hadith, مَنْ يَقُولُ عَلَيَّ مَا لَمْ أَقُلْ فَلْيَبْتَئِبْهُ مَقْعَدًا مِنَ النَّارِ, "Whosoever attributed to me that which I did not say, let him take his seat in the Fire."²

Easy methods of reading and understanding Ahadith

الْحَمْدُ لِلَّهِ! Dawat-e-Islami has established Jamiat-ul-Madinas in many cities. Take out some time and enrol onto the 'Alim Course. Study Dars-e-Nizami online through Faizan Online Academy. الْحَمْدُ لِلَّهِ! The academic research department of Dawat-e-Islami, al-Madinat-ul-'Ilmiyyah (Islamic Research Centre) has prepared many Hadith books in the Urdu language. There is a booklet of Maktaba-tul-Madinah called 'A'rabi ke

¹ Jami'a al-Hadith, vol. 19, p. 405, Hadith 14922

² Shaḥīḥ al-Bukhārī, p. 102, Hadith 109

sowalaat awr 'Arabi Aaqa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke jawabaat', which includes the hadith for which Sayyiduna Abu al-'Abbas Mustaghfiri رَحْمَةُ اللهِ عَلَيْهِ fasted an entire year along with a detailed explanation.

Similarly, Maktaba-tul-Madinah has a book called 'Faizan e Riyad us Salihin', which is the hadith collection arranged by Imam al-Nawawi رَحْمَةُ اللهِ عَلَيْهِ in Arabic. There are 1896 Ahadith in it, and work is currently being carried out in translating them into easy-to-understand Urdu with accompanying explanation. So far, six volumes of 'Faizan e Riyad al-Salihin' have been written.

Another work called 'Anwar al-Hadith' is also available from Maktabat-ul-Madinah, as well as a short booklet called '40 farameen e Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ'.

A new booklet of Shaykh al-Tariqah, the Amir of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ was released in Muharram al-Haraam, called 'Faizan e Ahle Bayt', which comprises of 40 Ahadith regarding the status of the pure Prophetic family.

Similarly, there is another booklet of Amir Ahl al-Sunnah called 'Har Sahabiye Nabiyi Jannati Jannati' consisting of 40 Ahadith mentioning the rank and honour of the Prophetic companions عَلَيْهِمُ الرِّضْوَانُ.

The I.T. Department of Dawat-e-Islami has produced an application called 'Islamic Ebook Library', which contains all of the books of Maktabat-ul-Madinah. Books can be read and downloaded via this application. Install this mobile application, benefit yourself and encourage others to do so too.

To sum up, there are many means for us to read and understand Ahadith in our time. If we develop a mindset to do so, many avenues can be found. It is only necessary for us to develop a passion in our hearts. It is mentioned in a noble hadith that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

said, “May Allah Almighty keep that person fresh who hears my hadith, memorises it and conveys it to others.”¹

Sayyiduna Zakariyya ibn ‘Adiy رَحْمَةُ اللهِ عَلَيْهِ says, “After the passing of Sayyiduna ‘Abdullah ibn Mubarak رَحْمَةُ اللهِ عَلَيْهِ, I saw him in the dream state and asked him, مَا فَعَلَ اللهُ بِكَ اللهُ ‘How did Allah Almighty treat you?’ He replied, ‘Allah Almighty forgave me for my travels in seeking Ahadith.’”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Having certainty in the statements of the Prophet



is the life of faith

Dear Islamic brothers, the second Madani pearl that we learnt from the biography of A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ is that we should have complete certainty in the sayings of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

This is a requirement of our faith. In fact, this is the essence of Iman. Hakim al-Ummah, Mufti Ahmad Yar Khan Na’imi رَحْمَةُ اللهِ عَلَيْهِ states, “The reality of iman is to have trust in Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”

He further mentions:

If the truth be told, the life of faith is that a person trusts the statements of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ more than his own senses. If our eyes are telling us that it is daytime but the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is informing us that this is actually nighttime, then our eyes are mistaken and the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is truthful. Our eyes err thousands of times, but his صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ statement is never wrong.³

¹ Sunan Abī Dāwūd, p. 580, Hadith 3660

² Tareekh Madina Dimashq, vol. 32, p. 484

³ Tafsīr Na’eemi, Para 1, Surah Al-Baqarah, Ayat 3, vol. 1, p. 128

The great Imam of the science of Hadith, Imam al-Nawawi رَحْمَةُ اللهِ عَلَيْهِ once presented himself in the court of a great muhaddith in Damascus and began seeking Ahadith from him. This muhaddith would teach with his face veiled. Imam Nawawi رَحْمَةُ اللهِ عَلَيْهِ studied with him for some time. One day, he removed the veil from his face before Imam Nawawi رَحْمَةُ اللهِ عَلَيْهِ whereupon he saw that his face was like that of a donkey.

This muhaddith, advising Imam al-Nawawi رَحْمَةُ اللهِ عَلَيْهِ said, "I read the hadith mentioning 'Whoever raises his head before the imam, does he not fear that Allah Almighty may turn his head into that of a donkey?'"¹ The muhaddith then mentioned, "My intellect could not fathom this hadith, so I deliberately went ahead of the imam in prayer (i.e. raised my head before the imam in ruku' and sajdah); thus, my face was transformed the way that you see it."²

May Allah Almighty grant us complete iman; a passion for reading, listening to, learning, and understanding the Ahadith; and may He grant us the ability in having complete certainty in the Ahadith.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Encouragement for pious deed number 12

Dear Islamic brothers, in order to attain the blessings of A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ, seek Islamic knowledge and gain a passion for righteous actions, associate yourself with the religious environment of the movement of the prophetic devotees: Dawat e Islami. Participate in the 12 religious activities wholeheartedly, complete the Pious Deeds

¹ *Şahîh Muslim*, p. 167, Hadith 427

² *Bahar-e-Shari'at*, vol. 1, p. 560, part 3

booklet and make a habit of handing it to the responsible person in your area every month. **إِنْ شَاءَ اللَّهُ**! You will attain numerous blessings in this world and the hereafter.

In Shaykh al-Tariqah, Amir of Ahl-al-Sunnah's booklet '72 pious deeds', pious deed number 12 mentions, 'Today, have you read or listened to a book of A'la Hazrat **رَحْمَةُ اللَّهِ عَلَيْهِ**, or a book or booklet of Maktaba-tul-Madinah, or the monthly magazine 'Faizan-e-Madinah' for at least 12 minutes?' How beautiful a pious deed this is. We will read the books of A'la Hazrat **رَحْمَةُ اللَّهِ عَلَيْهِ** and love of him will increase in our hearts, and reading other books will increase our Islamic knowledge. You should also make the intention that you will fill in the Pious Deeds booklet and encourage others to do so too.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Department for the Weekly Ijtima

In the thousands of weekly ijtimas of Dawat-e-Islami in Pakistan and outside of Pakistan, thousands of prophetic devotees come together and acquire Islamic knowledge. They learn sunan and etiquettes, earn the blessings of the company of other Muslims and are blessed with the rewards of spiritual retreat during the night, with many also gaining the blessing of acting upon numerous pious deeds. Upon its conclusion, many become travellers in the Madani qafilas.

There is a department established to oversee these weekly ijtimas called "Department for the Weekly Ijtima". Its work includes ensuring that ijtima attendance increases and that the ijtima system is run in accordance with Shar'i and organisational guidelines. It also produces schedules for the reciters of the noble Qur'an, na'ts and muballighin, forwarding notes for these roles to the relevant responsible brother at least 7 days in advance.

This department also organises the security arrangements of the places where the ijtimas take place, in particular the safety of entrances. It also oversees the speaker system, lighting, generator, UPS (Universal Power Supply) and the water supply of the ablution area, toilets etc. The department takes responsibility for the cleaning of the masjid area, laying out floor mats and removing them upon the conclusion of the ijtima. It also ensures that brothers that wander at the edges of the ijtima are kindly encouraged to sit down and take part in it by way of appointed well-wishers. The department also arranges drinking water at appropriate places, makes the books and booklets of Maktabat-ul-Madinah available, arranges an appropriate parking system for attendees and organises stalls for various departments. May Allah Almighty grant the Department of the Weekly Ijtima even more success.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Har kaam Shari'at ke mutaabiq karoon kaash!

Ya Rabb! Tu muballigh mujhe Sunnat ka bana de¹

If only I conducted all actions according to what the Shari'ah states

O Lord! Make me, for the Sunnah, one who propagates

Some beneficial points regarding Hadith

Dear Islamic brothers, bringing the bayan to its conclusion, I will have the honour of mentioning some beneficial points regarding the noble Ahadith. Firstly, take note of two statements of the noble Prophet

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. "Whosoever memorises 40 Ahadith pertaining to religious affairs and conveys them to my Ummah, Allah Almighty will raise him with

¹ Wasail-e-Bakhshish, p. 115

such honour that he will be a jurist, and I will intercede for him on the Day of Judgement and bear witness for him.”¹

2. “May Allah Almighty keep fresh the one who hears my hadith, memorises it and conveys it to others.”²
 - The statements, actions, states and tacit approvals of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are known as Hadith.³
 - It is a communal obligation to learn this knowledge. If a person carrying this knowledge is not found amongst the entire Ummah, then they are all sinful.⁴
 - Like the noble Qur’an, the Prophetic Ahadith are also a primary source for the rulings of Shari’ah.

Announcement

The remaining Madani Pearls regarding Hadith will be mentioned in the study circles, so please participate in them to learn more.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Mishkat, vol. 1, p. 68, Hadith 258

² Jāmi’ al-Tirmidhi, vol. 4, p. 298, Hadith 2665

³ Nuzhah al-Qaari, vol. 1, p. 87

⁴ Nisab Usool Hadith M’aa Afadah Razawiyyah, p. 28