

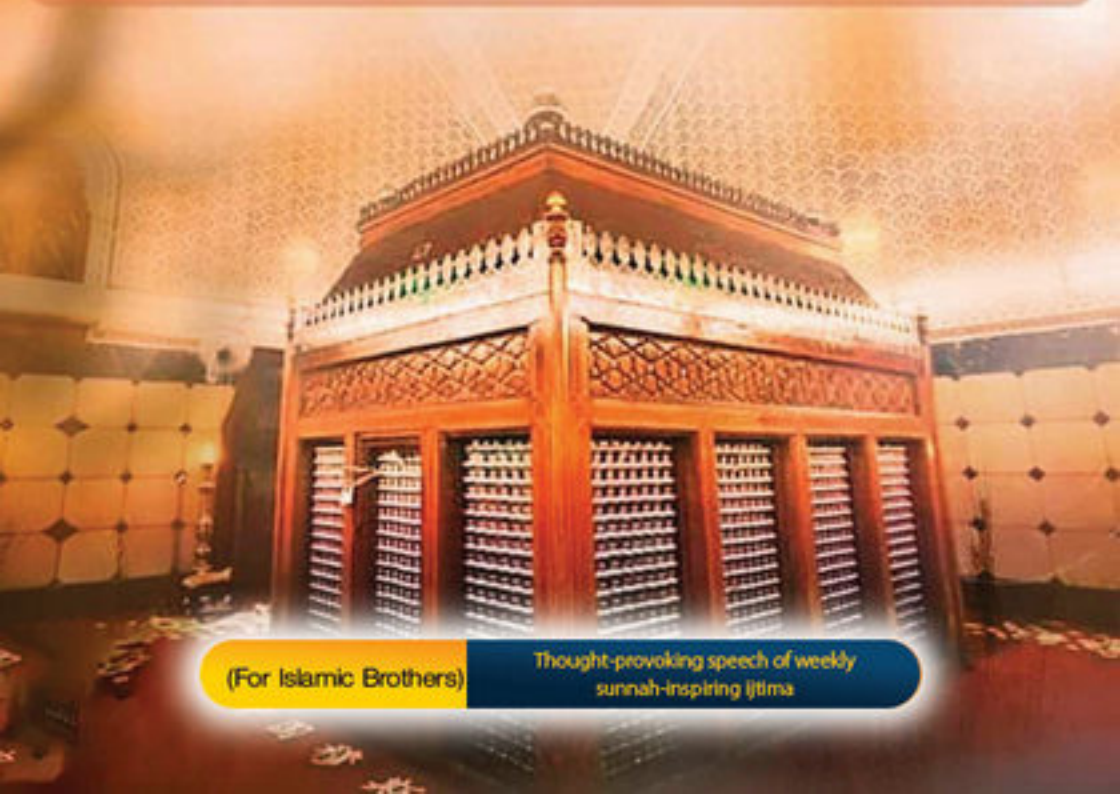
22

January
2026

Biography of
Imam Abu
رحمة الله عليه
Hanifah

(For Islamic Brothers)

Thought-provoking speech of weekly
sunnah-inspiring Ijima



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

Biography of Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ

وَعَلَى إِلَيْكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 وَعَلَى إِلَيْكَ وَأَصْحَابِكَ يَا نُورَ اللَّهِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make intention of Sunna i'tikāf

Dear Islamic brothers! Whenever you enter a masjid, make the intention of i'tikāf, as you shall continuously gain the reward of i'tikāf for as long as you stay inside. Normally, when we are in a masjid, Islamic law does not give permission for us to eat, drink, sleep, have suḥūr or ifṭār, and not even to drink Zamzam water or the water on which prayers have been made. Yet, if the intention of i'tikāf is made, all these actions will become permissible. One should not make this intention only to eat, drink or sleep. This intention should instead be made to please Allah.

As mentioned in *Fatāwā Shāmī*:

If someone wants to eat, drink or sleep in a masjid, he should make the intention to observe i'tikāf and perform the dhikr of Allah for some time. Then, he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so).

Virtue of sending *ṣalāt* upon the Prophet ﷺ

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ صَلَّى عَلَيَّ فِي يَوْمٍ مِائَةً مَرَّةً قَضَى اللهُ لَهُ مِائَةَ حَاجَةٍ سَبْعِينَ مِنْهَا لِأَخْرَجَتْهُ وَثَلَاثِينَ مِنْهَا لِدُنْيَاةٍ

Whosoever sends *ṣalāt* upon me 100 times a day, Allah Almighty will fulfil 100 of his needs; 70 of the Hereafter, and 30 of this world.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Speech intentions

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

أَفْضَلُ الْعَمَلِ النَّبِيَّةُ الصَّادِقَةُ

A truthful intention is the best action.²

O those who love Allah's Messenger! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to this speech, make good intentions. For example:

- I will listen to the entire speech to gain knowledge of Islam.
- I will sit in a respectful manner.
- I will not be lazy or inattentive during the speech.
- I will listen to the speech to reform and better myself.
- Whatever I hear and learn, I will try to convey to others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! The 2nd of Sha'abān is the death-day anniversary ('Urs)

¹ Kanz al-'Ummal, vol. 1, p. 255, Hadith 2229, Juzz awwal

² Al-Jāmī' al-Ṣaghīr: Hadīth 1284

of the foremost imam, the master of the jurists, Imam Abū Ḥanīfah N'umān b. Thābit رَحْمَةُ اللَّهِ عَلَيْهِ. In today's speech, we will learn about his esteemed status, his devotion to worship, his beautiful qualities, and services to Islam. May Allah grant us the ability to listen to the entire speech attentively with good intentions.

Dear Islamic brothers! Imam Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ is a great personality of Islam and a tremendous blessing of Allah Almighty upon the Muslims. Allah granted Imam Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ a lofty rank and such mastery in knowledge that not only millions of Muslims follow him and benefit from the blessings of his knowledge, but countless scholars, muftis and Saints رَحْمَهُمُ اللَّهُ consider it an honour to follow him.

Let us first listen to an account regarding his rank in the court of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The rank of Imam Abū Ḥanīfah in the Court of the Prophet

Dātā Ganj Bakhsh 'Alī Hujwīrī رَحْمَةُ اللَّهِ عَلَيْهِ had a special devotion for Imam Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ. Dātā 'Alī Hujwīrī رَحْمَةُ اللَّهِ عَلَيْهِ said:

One day, while travelling in Syria, I visited the blessed grave of the muezzin of the Prophet, Sayyidunā Bilāl رَضِيَ اللَّهُ عَنْهُ. During the visit, I fell sleep and found myself in Makkah. I saw the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the gate of the tribe of Banī Shaybah, holding an elderly person like a child. In eagerness, I approached and kissed his blessed feet whilst thinking to myself: Who is this elderly person?

The knower of the unseen, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was aware of my curiosity and said, "This is Abū Ḥanīfah and he is your Imam."

After relating this dream, Dātā 'Alī Hujwīrī رَحْمَةُ اللَّهِ عَلَيْهِ states:

This showed me that Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ is among those people whose qualities are established like the rulings of Shariah are established, which is why the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ loves him so much.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Just as we learn about the excellence of Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ from this account, we also learn that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is aware of the condition of hearts, with the permission of Allah Almighty. This is why the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ answered the question that arose in the heart of Dātā Ganj Bakhsh رَحْمَةُ اللهِ عَلَيْهِ, saying, “This is Abū Ḥanīfah and he is your Imam.” This occurred in a dream, but there were many occasions when he informed people of matters of the unseen during his worldly life.

We also learn that visiting the shrines of the pious predecessors رَحْمَتُهُمُ اللهُ is a practice of our righteous elders, just as Dātā ‘Alī Hujwīrī رَحْمَةُ اللهِ عَلَيْهِ visited the resting place of Sayyidunā Bilāl رَضِيَ اللهُ عَنْهُ. However, it is necessary to observe the requirements of Islamic law in this regard. Furthermore, we come to know that righteous and pious Muslims are blessed with the vision of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ teaches them in the dream too.

We further learn that what is seen in dreams is often interpreted differently. Dātā ‘Alī Hujwīrī رَحْمَةُ اللهِ عَلَيْهِ saw the Imam رَحْمَةُ اللهِ عَلَيْهِ in the lap of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the dream, and interpreted it to highlight the Imam’s steadfastness upon Islamic law and his protection from error. Therefore, it becomes clear that Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ possesses a very high rank and station.

Let us listen to a brief introduction to his life.

¹ Kashf al-Mahjūb, p. 101, slightly amended with amendments

The Life of Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ

- The name of the Imam is “Nu‘mān”, his father’s name is “Thābit”, and his teknonym is “Abū Ḥanīfah”.
- He was born in 70 AH in Kufa, the famous city of Iraq, and passed away at the age of 80 on the 2nd of Sha‘bān 150 AH.
- His shrine is present in Baghdad even today.¹
- ‘Allāmah Shu‘ayb Ḥarīfīsh رَحْمَةُ اللهِ عَلَيْهِ says regarding Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ: “The noble Imam was born in the era of the Companions رَضِيَ اللهُ عَنْهُمْ, and he became a great jurist during the era of the Tābi‘īn.”
- He was handsome, wore clean clothes, used pleasant fragrance, was very generous, and helped his fellow brothers.
- He was a devout worshipper and ascetic, possessing gnosis and fear of Allah Almighty. He always sought the pleasure of Allah Almighty through his knowledge, and was an embodiment of humility and humbleness.
- He treated students and scholars with kindness, the common people and the elite with compassion, and provided financial assistance to the poor and needy. He was affectionate, generous, a skilled teacher, an excellent jurist, a caring father, and a good neighbour who never caused harm to anyone.
- He would forgive the debt of debtors, enjoin good and forbid evil, stand firm for the truth, deal with everyone with justice and fairness, and forgive those who caused him pain and hardship.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Ashkon ki Barsāt, p. 2

A Unique Trait of Imam Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ

Dear Islamic brothers! Along with many other virtues, the Imam possessed one exceptionally great distinction: he was a Tābi'ī. A Tābi'ī is that blessed person who had the honour of meeting a Companion of the Prophet in a state of faith and who also passed away upon faith.¹

The Tābi'īn are those blessed personalities who hold the honour of being true guides of the Muslims. If they are sought out, they will be found among the treasures of knowledge and excellence, the compilations of Hadith, the commentaries of the Quran, people of lofty character, those who stood firmly against falsehood, embodiments of Shariah and Ṭarīqah, and the leaders of Islamic knowledge.

Remember! In order to improve and refine our knowledge and actions, the luminous mirror we need is the Tābi'īn رَحِمَهُمُ اللَّهُ, because the light of Islam reached them through only one intermediary. Furthermore, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ described them to be among the best generations, as mentioned in a Hadith: إِنَّ خَيْرَكُمْ قَرْنٍ ثُمَّ الَّذِينَ يُلُونَهُمْ ثُمَّ الَّذِينَ يُلُونَهُمْ. “Indeed, the best of you is my generation, then those who come after them, then those who come after them.”²

The Excellence of the Companions and Tābi'īn

The first part of the Hadith refers to the Companions رَضِيَ اللَّهُ عَنْهُمْ, who lived in the era of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The second part refers to the Tābi'īn رَحِمَهُمُ اللَّهُ, who lived during the era of the Companions رَضِيَ اللَّهُ عَنْهُمْ, and the final part refers to the Tab' al-Tābi'īn رَحِمَهُمُ اللَّهُ, who lived in the time of the Tābi'īn رَحِمَهُمُ اللَّهُ. The greatness of the Tābi'īn can be understood from this.

Remember! After the Companions رَضِيَ اللَّهُ عَنْهُمْ, the Tābi'īn are those blessed individuals who, through their character and conduct, carried Islam far and

¹ Sharh Nukhba-tul-Fikr, p. 13

² Muslim, p. 1053, Hadith 6475

wide, spread religious knowledge, strived in upholding the truth, and fulfilled the responsibility of leading the people.

Among these Tābi'īn is our Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ, who had the honour of meeting 7 noble Companions رَضِيَ اللهُ عَنْهُمْ. The Imam mentions the names of these companions رَضِيَ اللهُ عَنْهُمْ, which include Sayyidunā Anas b. Mālik, Sayyidunā Jābir b. 'Abdullāh, Sayyidunā Ma'qīl b. Yasār, and Sayyidunā Wāthilah b. Asqa رَضِيَ اللهُ عَنْهُمْ.¹

Now let us learn about the status of the Imam's knowledge.

Acknowledgments of his skills

Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ, in addition to being a scholar of Hadith and a jurist, was the Imam of many great *Muḥadithīn* and *Fuqahā*. Numerous such issues are found mentioned about him which even great scholars of Hadith were unable to resolve, but he solved them instantly through the ability granted to him by Allah Almighty. When the leading scholars and jurists of his time read his legal verdicts (*Fatāwā*), they were left amazed and compelled to say: "We cannot even reach the door to the city of knowledge which Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ is in."

Here are the statements of five great personalities regarding the Imam:

1. The renowned Hadith scholar, Sayyidunā 'Abdullāh b. Mubārak رَحْمَةُ اللهِ عَلَيْهِ, who is known as Amīr al-Mu'minīn in the science of Hadith, and was also a teacher of Imam al-Bukhārī رَحْمَةُ اللهِ عَلَيْهِ, said: "I have not seen anyone more intelligent than Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ."
2. Once, when the great Imam was mentioned in the presence of the famous Abbasid Caliph, Harūn Rashīd رَحْمَةُ اللهِ عَلَيْهِ, he supplicated for Allah's mercy to be upon the Imam and said: "He used to see with the

¹ Tabyīz al-Sahifa`, p. 61, derived from

eyes of his intellect that which others could not see with the eyes in their heads.”

3. Sayyidunā ‘Alī b. ‘Āṣim رَحْمَةُ اللَّهِ عَلَيْهِ states: “If the intellect of Imam Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ were compared with the intellects of half of the people on earth, his intellect would surpass them all.”
4. Imam al-Shāfi‘ī رَحْمَةُ اللَّهِ عَلَيْهِ went so far as to say: “No mother has given birth to anyone more intelligent than Imam Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ.”¹
5. Imam Jalāl al-Dīn al-Suyūṭī رَحْمَةُ اللَّهِ عَلَيْهِ states regarding the Hadith: كُوكَبَانِ الْعِلْمِ بِالْأَنْدَلُسِ كُوكَبَانِ الْعِلْمِ بِالْأَنْدَلُسِ كُوكَبَانِ الْعِلْمِ بِالْأَنْدَلُسِ كُوكَبَانِ الْعِلْمِ بِالْأَنْدَلُسِ “If knowledge were even at the Pleiades (name of a constellation), then a man of Persia would certainly attain it”, that it certainly refers to Imam Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! You have heard how the greatest scholars, imams, muftis and rulers of their time described the scholarly excellence and extraordinary intellectual ability of Imam Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ. This is why the principles and laws of Islamic jurisprudence that the great Imam formulated were not only accepted by the majority of scholars, but acting upon the Hanafi jurisprudence was considered an honour.

Countless Awliyā' رَحْمَتُهُمُ اللَّهُ lived their lives according to his school of thought. Numerous expert scholars explained Islamic rulings in light of his principles and rules, and they followed him in matters of Islamic law. Let us listen to three faith-inspiring incidents regarding his intelligence and scholarly prowess.

¹ Al-Khayraat-ul-Hisan, pp. 61-62, selected

² Tabyeez-ul-Sahifah, p. 59

Mastery in Issuing Legal Verdicts (Fatāwā)

1. A man once took an oath that he would never eat an egg. After some time, the same man took another oath that he would eat whatever was in a certain person's sleeve. When he looked, he saw an egg in the person's sleeve. Now he was faced with serious difficulty: if he ate the egg, his first oath would be broken, and if he did not eat it, his second oath would be broken. Deeply distressed, he visited Imam Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ and explained the problem. The great Imam said: "There is no need to worry. Place this egg under a hen, and when a chick hatches from it, roast it or cook it and eat it. None of your oaths will be broken."¹
2. Once, the peacock of the Imam's neighbour was stolen. The neighbour came to him and informed him about it. He رَحْمَةُ اللَّهِ عَلَيْهِ told the neighbour to remain silent. When he went to the masjid and the people gathered for prayer, he addressed them and said: "Does that person not feel ashamed who steals his neighbour's peacock and then comes to pray in such a state that the marks of peacock feathers are on his head?" Upon hearing this, one man immediately passed his hand over his head. Imam Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ turned to him and said: "Return your companion's peacock to him." Consequently, the man returned the peacock to its owner.²
3. Imam al-A'mash رَحْمَةُ اللَّهِ عَلَيْهِ once said to his wife: "If you inform me- verbally, in writing, by gesture, through someone else, or mention before anyone with the intent that he informs me- that the flour has finished, then you are divorced."

Hearing this, the wife of Imam al-A'mash رَحْمَةُ اللَّهِ عَلَيْهِ was very worried; if she did not inform him when the flour finished, it would be problematic, and if she did inform him, she would fall into grave difficulty. Someone advised her: "Only Imam Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ

¹ Al-Khayraat-ul-Hisan, p. 76

² Al-Khayraat-ul-Hisan, p. 74

can rescue you from this problem.”

So, she visited the great Imam and explained the entire situation, asking for a solution. The Imam said: “What is the difficulty in this? The solution is very simple. When al-A'mash falls asleep, tie the bag of flour to his clothes. When he wakes up, he will realise himself that the flour has finished.” Upon hearing this, her concern completely vanished, and she became very happy.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

رَحْمَةُ اللَّهِ عَلَيْهِ! You heard how intelligent Imam Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ was, and how he would solve people's problems within moments. You also heard how smart the people of that era were; whenever they faced distress, hardship, or needed to inquire about a religious ruling, they visited the Imam to seek a solution. Likewise, whenever a religious issue arises, we too should seek Islamic guidance from Dar al-Ifra Ahl al-Sunnah, or from any Mufti who is a true lover of the Prophet.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

An Embodiment of Knowledge and Practice

Dear Islamic brothers! No doubt, through abundant worship, spiritual discipline, and recitation of the Quran, the heart is softened and illuminated; recognition of Allah is attained; closeness to Allah is granted; one's rank increases in His Court; light appears on the face; Allah Almighty loves those who worship Him; the angels praise him; the people speak well of him; and being impressed by him, they consider him righteous, request supplications from him, and accept his words.

Along with immense intellectual abilities and knowledge, Allah Almighty also granted Imam Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ piety and the ability to act upon his knowledge.

¹ Manaqib-ul-Imam Al-A'zam Abi Hanifah-lil-Muwaffaq, vol. 1, p. 159

- He spent his days spreading Islamic knowledge.
- His nights passed in the remembrance of Allah Almighty.
- He remained awake at night worshipping Allah, and shedding tears out of His fear.
- During the night, he would recite the Quran, proclaim His greatness while bowing, and declare His purity in prostration. Let us hear about his acts of worship.

Consistency in offering Voluntary Prayers and Fasting, Day and Night

Sayyidunā Mis'ar b. Kidām رَحْمَةُ اللَّهِ عَلَيْهِ, who was a great *muḥaddith* and Hadith student of Imam Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ, narrates:

I arrived at the Masjid of Imam Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ. After performing the Fajr prayer, I saw that he taught sacred knowledge to people until Ḍuhr. After the Ḍuhr prayer, he taught until 'Aṣr; after 'Aṣr until Maghrib; and after Maghrib until 'Ishā', he kept the gathering of sacred knowledge ongoing.

I thought to myself: When does he find time to worship? (i.e. he taught Islamic knowledge all day; surely he will rest at night). However, after the people left, he wore fine clothes, adorned himself like a groom, and returned to the masjid, where he offered voluntary prayers until Fajr. Before the Fajr prayer, he went home, changed his clothes, returned, and after offering Fajr in congregation, he resumed the teaching of Islamic knowledge until 'Ishā'.

Sayyidunā Mis'ar b. Kidām رَحْمَةُ اللَّهِ عَلَيْهِ states:

I thought to myself: He must be tired now, he will definitely sleep tonight, but the same routine continued the next night. Then the third day and night passed in the same manner; he taught Islamic knowledge throughout the day, and performed voluntary worship in the court of Allah at night. I was thoroughly impressed and decided to

remain in his service for the rest of my life. So, I took permanent residence in the Imam's masjid.

He also states:

I never saw Imam Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ except that he fasted during the day, he was never neglectful of worship and voluntary prayers at night; except that he would rest briefly before Zuhr.

Sayyidunā Mis'ar b. Kidām رَحْمَةُ اللَّهِ عَلَيْهِ was so impressed by the Imam that he spent the rest of his life in his service, to the extent that Sayyidunā Ibn Abī Mu'ādh رَحْمَةُ اللَّهِ عَلَيْهِ states: "Sayyidunā Mis'ar b. Kidām رَحْمَةُ اللَّهِ عَلَيْهِ passed away in the masjid of Imam Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ in the state of prostration."¹

Imam Abū Ḥanīfah's Daily Worship

Dear Islamic brothers! It was Sayyidunā Mis'ar b. Kidām رَحْمَةُ اللَّهِ عَلَيْهِ who described, as an eyewitness, the worship of the great Imam. Let us now listen to the statements of five other pious predecessors regarding his worship:

1. Sayyidunā Ḥafṣ b. 'Abd al-Raḥmān رَحْمَةُ اللَّهِ عَلَيْهِ says: "Imam Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ recited the entire Quran in a single *rak'ah* every night for thirty years."
2. Sayyidunā Asad b. 'Amr رَحْمَةُ اللَّهِ عَلَيْهِ said: "Imam Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ offered the Fajr prayer with the Wuḍū' of 'Ishā' for 40 years. He completed the recitation of the Quran 7,000 times at the place where he passed away."
3. Once, in the presence of Sayyidunā 'Abdullāh b. Mubārak رَحْمَةُ اللَّهِ عَلَيْهِ, someone raised an objection against Imam Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ.

¹ Manaqib al-Imām Al-A'zam Abi Hanifah-lil-Muwaffaq, vol. 1, pp. 230-231; Al Khayraat-ul-Hisan, p. 51

He replied: “Do you object to a person who offered all five prayers with a single ablution for 45 years, and who completed the entire Quran in a single *rak'ah*?” Then he added: “I learnt all the knowledge of Fiqh I possess from Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ.”

4. Imam Abū Yūsuf رَحْمَةُ اللهِ عَلَيْهِ states: “Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ would complete the Quran in the day and night, and 62 times during Ramadan until Eid arrived.” (i.e. once in the day, once in the night, once during Tarāwīḥ, and once on Eid.)¹
5. Sayyidunā Khārijah b. Muṣ'ab رَحْمَةُ اللهِ عَلَيْهِ states: “Four pious predecessors recited the entire Quran in the Holy Ka'bah: (1) Sayyidunā 'Uthmān b. 'Affān رَضِيَ اللهُ عَنْهُ (2) Sayyidunā Tamīm al-Dārī رَضِيَ اللهُ عَنْهُ (3) Sayyidunā Sa'īd b. Jubayr رَضِيَ اللهُ عَنْهُ (4) Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ.”²

Dear Islamic brothers! You have heard about the greatness of our Imam's worship, recitation of the Quran, and fasting. You also heard how he devoted all of his time to serving Islamic knowledge and worshipping Allah Almighty. This can be gauged from the words of Sayyidunā Abū al-Aḥwaṣ رَحْمَةُ اللهِ عَلَيْهِ, who said: “If Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ was told that he would pass away after three days, even then he would be unable to increase his good deeds because he did not have any free time.”³

The reason why he remained engaged in worship all night is very interesting and a lesson for us. Once he was going somewhere when someone pointed towards him and said to another person, “This is that Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ who does not sleep at night (i.e. who remains engaged in worship).” It was after this incident that he began to worship all night, and he

¹ Al-Khayraat al-Hisan, p. 50

² Manaqib al-Imam Al-A'zam Abū Hanifah-lil-Muwaffaq, vol. 1, p. 237

³ Al-Khayraat-ul-Hisan, p. 53

said: "I feel ashamed before Allah Almighty to be praised for worship which I do not perform."¹

اللَّهُ أَكْبَرُ! This was his great way of thinking! May Allah Almighty also grant us the ability to worship abundantly, recite the Quran, and observe voluntary fasts along with the fasts of Ramadan.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Imam Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ would spend the entire day spreading Islamic knowledge, which is a great virtue and a means of continuous reward. Yet despite this, he abundantly recited the Quran and performed voluntary prayers.

We should also follow in the footsteps of Imam Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ by:

- Offering all five daily prayers on time.
- Encouraging our family and friends to perform the prayers too.
- Waking up at night to remember Allah Almighty.
- Crying in His remembrance.
- Performing the *dhikr* of Allah in abundance.
- Worshipping Allah out of love for Him
- Striving to please Allah.
- Weeping over our sins.
- Supplicating for entry into Paradise and seeking refuge from the punishment of Hell.
- Reciting the Quran, understanding its message, and enlightening our hearts through its light.

¹ Al-Raud-ul-Faa'iq fil Mawa'iz wal Raqaa'iq, p. 170

- Asking Allah Almighty to grant us the bounties of Paradise when we hear about them.
- Seeking refuge in Him upon reading or hearing about the warnings of punishment in Hell.
- Acting upon the commands Allah has given, and refraining from what he has prohibited.

We ask Allah to grant us His fear, and the ability to worship and strive like His righteous servants.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاٰمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

The Asceticism and Piety of Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ

Dear Islamic brothers! We have been learning about the life of Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ. One beautiful aspect of his character was his fear of Allah Almighty. Imam Ibn Ḥajar al-Ḥaytamī رَحْمَةُ اللهِ عَلَيْهِ relates the following about how the Imam wept in the fear of Allah: “At night, his crying due to the fear of Allah would be so loud that the neighbours would hear it and feel pity upon his state.”¹

He further states: “When he performed prayer at night, the sound of his tears falling onto the mat were like the sound of raindrops falling, and the signs of crying were visible in his eyes and on his cheeks.”²

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Dear Islamic brothers! Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ was not only an embodiment of knowledge and practice, steadfast in worship and spiritual

¹ Al-Khayraat-ul-Hisan, p. 50

² Al-Khayraat-ul-Hisan, p. 54

striving, and one who possessed the fear of Allah, but he also protected himself from every kind of flaw and evil.

When Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ was mentioned in the presence of Sayyidunā 'Īsā b. Yūnus رَحْمَةُ اللهِ عَلَيْهِ, he supplicated for him and said: "Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ exerted great effort to avoid disobedience to Allah and refrain from what He forbade."¹

Sayyidunā 'Abdullāh b. Mubārak رَحْمَةُ اللهِ عَلَيْهِ once said to Sayyidunā Sufyān al-Thawrī: "Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ avoided backbiting to such an extent that I never heard him even backbiting an enemy." Sayyidunā Sufyān al-Thawrī رَحْمَةُ اللهِ عَلَيْهِ said: "By Allah! Abū Ḥanīfah is very wise in this matter; he does not allow anything to destroy his good deeds."²

Encouragement for Pious Deed no. 5

Dear Islamic brothers! In order to attain the sweetness of worship and to develop love and attachment for good deeds, stay connected to the religious environment of Dawat-e-Islami. Participate wholeheartedly in the 12 religious activities of the zeyli halqa and, through its blessings, you will create a mindset of remaining steadfast upon good deeds and refraining from sins إِنَّ شَاءَ اللهُ.

إِنَّا نَحْمَدُ الله! Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ has provided us an excellent method of self-reformation in the form of the *Pious Deeds* booklet. Obtain this pocket-sized booklet from Maktabat-ul-Madinah and read it, live your life according to it, and review your deeds every day. Among the 72 pious deeds granted to us by Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ, pious deed number 5 is:

Today, have you recited Ayat al-Kursī, Surah al-Ikhlās, and Tasbīḥ al-Fāṭimah at least once after offering the five prayers?

May Allah remove the hardness of our hearts, illuminate them, and make them

¹ Al-Khayraat-ul-Hisan, p. 54

² Al-Khayraat-ul-Hisan, p. 56

attentive in prayer, and grant us the passion and sweetness of worship.

اٰمِيْنَ بِجَايَا خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Sunan and Etiquettes of Giving and Taking with the Right Hand

Dear Islamic brothers! Here are some pearls of wisdom regarding giving and taking with the right hand:

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Each one of you should eat with his right hand, drink with his right hand, take with his right hand, and give with his right hand, because Satan eats with his left hand, drinks with his left hand, gives with his left hand, and takes with his left hand."¹

- There is a good omen in the right side, for it is the side of the people of Paradise.²
- Eating and drinking with the right hand is a Sunnah.³
- The angel who records good deeds is on the right side, and this is why this direction is superior.⁴
- Mawlānā Muḥammad Sardār Aḥmad al-Qādirī al-Chishtī رَحْمَةُ اللهِ عَلَيْهِ states: "Use the right hand when giving and taking. Let this habit become so firm that on the Day of Judgement, when the record of deeds is presented, you receive it with your right hand; this is true success."⁵

Announcement

The remaining pearls of wisdom regarding giving and taking with the right hand

¹ Sunan Ibn Maja, vol. 4, p. 12, Hadith 3266

² Faiz al-Qadir, vol. 5, p. 263, under Hadith 6995

³ Adab Ta'am, p. 130

⁴ Mir'at al-Manajih, vol. 1, p. 287

⁵ Hayat-e-Muhadhit-e-A'zam, p. 374

will be mentioned in the study circles. Therefore, make sure to take part in them to learn more.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The six ṣalawāt and two du'ās recited in the Sunna-inspired weekly gatherings of Dawat-e-Islami



1. The ṣalāt 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 ṣalāt at least once on the night between Thursday and Friday on a regular basis, will be blessed with the vision of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death. They will even see him when they are being buried in the grave, to the extent they will see him lowering them into the grave with his own merciful hands.¹

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated from Sayyidunā Anas رَضِيَ اللهُ عَنْهُ that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Whoever recites this ṣalāt upon me whilst standing, his sins will be forgiven prior to him sitting; and if he recites it whilst sitting, his sins will be forgiven before he stands.”²

¹ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 151

² Ibid, p. 65

3. Seventy portals of mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.¹

4. The reward of 600,000 ṣalāt

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

Shaykh Aḥmad Ṣāwī رَحْمَةُ اللهِ عَلَيْهِ reports from some saints of Islam that by reciting this ṣalāt once, a person attains the reward of reciting ṣalawāt 600,000 times.²

5. Nearness to the Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

Once, a person came to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Amazingly, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made this person sit between himself and Sayyiduna Abū Bakr Ṣiddīq رَضِيَ اللهُ عَنْهُ. The noble Companions رَضِيَ اللهُ عَنْهُمْ were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “When he recites ṣalāt upon me, he does so in these words.”³

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

¹ Al-Qawl al-Badī', p. 277

² Afḍal al-Ṣalawāt 'alā Sayyid al-Sādāt, p. 149

³ Al-Qawl al-Badī', p. 125

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “My intercession becomes necessary (*wājib*) for whoever recites ṣalāt like this.”¹

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “Whoever recites this, 70 angels write good deeds for him for 1000 days.”²

2. An easy way to spend every night in worship

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever recites this du‘ā’ three times, it is as if he found Laylat al-Qadr.”³

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

There is none worthy of worship except Allah Who is Ḥalīm and Karīm. Allah is pure, Lord of the seven skies and the magnificent ‘Arsh.

Weekly gathering schedule for 22th January 2026

1. Sunnas and manners: 5 minutes

¹ Al-Targhīb wa al-Tarhīb: Hadith 31

² Majma‘ al-Zawā‘id: Hadith 17305

³ Tārīkh Ibn ‘Asākir: Hadith 4415

2. Dua memorisation: **5 minutes**
3. Summary: **5 minutes**
4. Total duration: **15 minutes**

Remaining Sunan and Etiquettes of Giving and Taking with the Right Hand

- In Islam, the right side is considered blessed because on the Day of Judgement, the righteous will be given their record of deeds in their right hand.¹
- Sayyidah ‘Ā’ishah Ṣiddīqah رَضِيَ اللهُ عَنْهَا said: “The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ liked to begin all of his actions from the right side.”²
- Eat with the right hand; eating, drinking, giving, and taking with the left hand is the way of Satan.³
- When giving someone water, the jug is held in the right hand, the glass in the left, and the glass is given to others with the left hand. When taking the jug and glass from someone at the same time, we usually take them together with both hands; this is incorrect. The correct method is to take the jug with the right hand, then hold it with the left hand in order to take the glass with the right hand.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Du‘ā’ to recite when receiving a Gift

According to the schedule of Dawat-e-Islami’s weekly Sunnah-inspired Ijtima, the du‘ā’ to recite when receiving a gift will be learnt. The du‘ā’ is as follows:

¹ Mir`at al-Manajih, vol. 1, p. 287

² Bukhari, vol. 1, p. 168

³ Khane ka Islami tarikqa, p. 8

بَارَكَ اللهُ فِي أَهْلِكَ وَمَالِكَ

May Allah bless your family and your wealth.¹

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

Method of collective accountability (72 Pious Deeds)

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, "Pondering 'over the Hereafter' for a moment is better than 60 years of worship."²

Let's make good intentions before filling in the *Pious Deeds* booklet:

1. To please Allah, I will hold myself to account through the *Pious Deeds* booklet and encourage others to do the same.
2. I will praise (i.e. thank) Allah Almighty for the pious deeds which I practised.
3. I will regret not acting upon the pious deeds I missed out on and will try to act on them in the future.
4. Allah Almighty forbid, if I have not acted on any pious deed which prevents a person from sinning, I will repent to Allah and make a firm intention to not sin in the future.
5. I will not reveal my good deeds without a need (for example, by saying that I acted on such and such or so and so amount of pious deeds).
6. I will make up for any pious deed that can be performed later (for example, I will make up for the 313 ṣalāt I missed yesterday by reciting them today).
7. I will try to achieve the actual aim of filling in the *Pious Deeds* booklet, such as attain the fear of Allah, be pious, have good character, and spread Islam.
8. I will fill in the *Pious Deeds* booklet tomorrow as well.

¹ Khazina-e-Rahmat, p. 47

² Al-Jāmi' al-Ṣaghīr: Hadith 5897

9. I will not fill in the *Pious Deeds* booklet as a formality, rather I will actually assess my deeds and fill it in.

For all the pious deeds you acted upon, mark the box next to them with an inverted tick. For all the ones you missed, mark 'O' in the box next to them.

Note: When carrying out self-accountability, only look at your own *Pious Deeds* booklet.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Method of collective accountability (72 pious deeds) daily 56 pious deeds

1. Have you made good intentions?
2. Did you offer the five daily salah in congregation?
3. Wherever you were in the day, did you invite others to offer salah?
4. Did you read or listen to Sūrat al-Mulk at night?
5. After the five salah, did you at least recite Āyat al-Kursi, Sūrat al-Ikhlāṣ, and Tasbīḥ Fāṭima once?
6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazā'in al-'Irfān* or *Nūr al-'Irfān*? Or, have you read or listened to at least two pages from *Tafsīr Şirāṭ al-Jinān*?
7. Have you recited some invocations from the Shajarah?
8. Have you recited ṣalawāt upon the Prophet at least 313 times?
9. Have you protected your eyes from sin? (By not looking at indecent things on your mobile or elsewhere, movies and dramas, non-maḥram women, etc.)
10. Have you protected your ears from sin by not listening to backbiting, music, foul and lewd speech, etc?
11. Did you keep your gaze lowered today whilst walking or travelling and

refrain from looking here and there without need?

12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of Maktabat al-Madina, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?
13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?
14. If something happened that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?
15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?
16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?
17. Did you speak respectfully with everybody inside and outside the home, be they young or old?
18. Did you study or teach in Madrassa-tul-Madina for adults?
19. Did you try to sleep within two hours after the 'Ishā' salah congregation?
20. Did you spend at least two hours carrying out the religious activities of Dawat-e-Islami in accordance with the schedule provided by your *nigrān*?
21. Did you wake up others for Fajr salah?
22. Did you refrain from unnecessarily peeping into other people's homes?
23. Did a short lecture (*dars*) take place in your home? In your absence, did somebody else carry this out?
24. Did you listen to or deliver at least one Madani dars in the masjid, workplace, or wherever else possible?
25. Did you dress according to the sunnah? (These clothes must be a colour permitted by the shariah and not glaringly bright or sparkling.)
26. Do you have long hair according to the sunnah?
27. Have you refrained from the sin of shaving the beard or trimming it less

than a fist-length?

28. Did you repent immediately after committing a sin?
29. Did you eat according to the sunnah and recite the pre-meal and post-meal du'ā's?
30. Did you give salaam to the Muslims you met at home; at work; on the bus, train, etc; and other places?
31. Did you act upon at least some sunnahs related to the miswāk, exiting and entering the home, sleeping and awakening, sitting facing qibla, etc?
32. Did you offer the four units (*rak'āt*) of sunnah for Ḥuḥr prior to the farḍ?
33. Did you offer tahajjud salah at night? If you did not sleep, did you offer ṣalāt al-layl?
34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?
35. Did you offer the preceding sunnahs of 'Aṣr or 'Ishā'?
36. Did you encourage someone else to take part in at least one of Dawat-e-Islami's 12 religious activities?
37. Did you avoid asking someone to borrow something from them? (e.g. slippers, shawl, mobile, charger, car)
38. Did you refrain from lying and engaging in backbiting and taletelling (including listening to these things)?
39. Did you watch Madani Channel for some time?
40. Did you refrain from forming personal friendships based on worldly gain?
41. Despite being able to do so, did you delay paying a debt back in time without the permission of the lender? Did you give back something you borrowed to its owner within the time period you both agreed?
42. Did you refrain from uttering words of humility in front of others despite not truly meaning them? For example, saying, "I am a nobody" to increase your respect in the sight of others whereas you do not truly believe yourself to be as such.

43. Did you maintain cleanliness and tidiness?
44. Upon learning of another Muslim's flaw, did you conceal it from others (unless there was a religious reason not to)?
45. Did you deliver or take part in a tafsīr study circle?
46. Did you recite 'بِسْمِ اللَّهِ' before everything that is permissible and honourable?
47. Did you deliver or listen to an outdoor dars?
48. Did you pray for the forgiveness of your parents and spiritual guide and convey to them at least the reward of some good deeds?
49. Did you avoid wasting of any kind at home, in the masjid, at work, etc?
50. Did you abide by traffic laws?
51. If an Islamic brother (especially a nigrān) did something wrong and needed to be corrected, did you attempt to correct him in writing or by meeting him whilst being gentle and kind? (Thus, avoiding the major sin of backbiting in the form of revealing his mistake to another without a reason permitted by shariah)
52. Did you protect yourself from sinning with your tongue by avoiding slander, hurting others, swearing, etc?
53. To build the habit of avoiding trivial speech which carries no worldly or religious benefit, did you communicate even a little using gestures?
54. Did you try to avoid mocking others, ridiculing them, taunting them, hurting their feelings and guffawing?
55. Did you wear an 'imāmah?
56. Did you respect your parents?

Record of qufl-e-Madinah

- Communicating through writing - 12 times

- Communicating through gestures - 12 times
- Conversing without staring - 12 times

Ten weekly pious deeds

57. Did you send at least one Islamic sister from your home to the weekly sisters' gathering?
58. Did you watch or listen to the weekly Madani Muzakarah?
59. Did you attend the weekly gathering from beginning to end?
60. This week, did you observe i'tikāf on the day off?
61. This week, did you visit at least one ill or distressed person at their home or the hospital according to the sunnah and console them? Or, did you offer condolences upon someone passing away?
62. Did you fast on Monday this week (or in the case of not doing so, fast on any other day)?
63. Have you read or listened to the weekly booklet?
64. Did you conduct the area visit at least once this week?
65. This week, did you reach out to at least one Islamic brother who used to be part of Dawat-e-Islami or attended the weekly gatherings, and encourage him to join the religious environment?
66. Did you participate in the weekly study circle?

Three monthly pious deeds

67. Did you fill in last month's *Pious Deeds* booklet and submit it to your nigrān?
68. This month, did you travel in at least a 3-day Madani qāfilah?
69. This month, did you make a financial contribution to a Sunni scholar (or the imam, muezzin or worker of a masjid)?

One yearly pious deed

70. This year, did you travel in a one-month qāfilah according to the schedule?

Two lifetime pious deeds

71. Have you read the lifetime syllabus?

72. Have you travelled in an uninterrupted 12-month qāfilah and completed different courses (12 Religious Works course, 7-day Islah-e-Amaal [i.e. reformation of deeds] course, 7-day Faizan-e-Namaz course)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Amir of Ahl al-Sunna's dua

O Allah! Whoever sincerely acts upon the *Pious Deeds* booklet, fills it in everyday whilst taking account of himself, and submits it on the first of every Islamic month to the relevant Islamic brother; do not give them death until they recite the kalima.

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ