

Seerah of

رَحْمَةُ اللَّهِ عَلَيْهِ

Imam Shaafi'i

17-January-2019



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

Seerah of Imam Shaafi'i رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

وَعَلَى إِلِكِ وَأَصْحِكِ يَا حَبِيبَ اللَّهِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
 وَعَلَى إِلِكِ وَأَصْحِكِ يَا نُورَ 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 Nafil (supererogatory) I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafil I'tikaf.

Remember! By Shari'ah, it is not allowed to eat, drink and sleep in the Masjid, but if one makes the intention of I'tikaf he will be allowed to do these acts in Masjid. It is also important that one shouldn't make the intention of I'tikaf just to eat, drink or sleep. It should be made to earn reward. It is stated in *Rad-dul-Muhtar (Shaami)*: 'If someone wants to eat, drink or sleep in a Masjid, he should make the intention of I'tikaf, make some Zikr and then do what he wants (i.e. eat, drink or sleep).'

Excellence of Salat- 'Alan-Nabi ﷺ

It is mentioned in the famous book of Hadees *Tirmizi Shareef*: The Rasool of Rahmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'أَوْلَى النَّاسِ يَوْمَ الْقِيَامَةِ' 'أَوْلَى النَّاسِ يَوْمَ الْقِيَامَةِ' 'i.e. closest to me on the Day of Judgement amongst people will

be the one who would recite Salat upon me the most.' (Tirmizi Shareef, vol. 2, pp. 27, Hadees 484)

صَلِّ اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَى الْحَبِيبِ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a believer is better than his action.*

(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

Madani pearl

The more righteous intentions one makes the greater reward he will attain.

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. When I hear صَلَّى اللَّهُ عَلَى الْحَبِيبِ, اذْكُرُوا اللَّهَ، تُؤْتُوا إِلَى اللَّهِ، etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
4. After the Ijtima', I will approach other people by making Salam, shaking hands, and for making individual efforts upon them.

صَلِّ اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَى الْحَبِيبِ

Dear Islamic brothers! Calling people towards righteousness is not a new or an ordinary task. Rather, it is such a great act that has duly been performed by the blessed Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ. Thereafter, when the chain of

Nubuwwah came to an end, the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ and blessed saints رَحِمَهُمُ اللَّهُ تَعَالَى were given this noble responsibility.

Overwhelmed with the passion of reforming the Ummah, when these sacred personalities started the Madani activity of calling people to righteousness, then they were not welcomed with the shower of rose petals and floral garlands. Rather, in return of this favour, they were severely oppressed, tortured by being imprisoned and even their body skins were ripped off. They were dragged on the blazing sand; arrows, swords and spears were pierced into their bodies, to the extent that these sacred people did not even care about their lives in the way of Allah Almighty and many of them also embraced martyrdom. In short, the glorious manner in which these Allah-loving people continued the Madani activity of reforming people is indeed matchless.

Among those great personalities is also the name of the leader of millions of Shaafi'is, illustrious scholar, the great Mujtahid [revivalist], Sayyiduna Muhammad Bin Idrees Shaafi'i رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ.

Today, we will be privileged to hear about his Seerah and character.

Introduction to Imam Shaafi'i

Imam Abu Abdullah Muhammad Bin Idrees Shaafi'i رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ was the great Imam and eminent Mujtahid of the 2nd century Hijri. His blessed lineage meets that of the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at 'Abd-e-Manaaf. He رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ was born in 150 Hijri in a village in Palestine. (*Kitab-us-Saqaat Li-Ibn-e-Habban, vol. 5, pp. 406*)

Mother's dream

Before the birth of Imam Shaafi'i رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ, his mother, Sayyidatuna Fatima Bint-e-Abdullah رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهَا, saw a dream that the famous star Jupiter emerged from her body and fell in Egypt. Then its pieces scattered around in every city. Expert dream-interpreters interpreted this dream by saying that you will give birth to such a great scholar whose knowledge will spread across

Egypt and from there, it will spread across the Islamic world. (*Tareekh-e-Baghdad, vol. 2, pp. 57*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The beloved father of Imam Shaafi'i رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ passed away when he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was two years old. His mother brought him to Makkah-e-Mukarramah where he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was raised, brought up and educated. (*Kitab-us-Saaqat Li-Ibn-e-Habban, Raqm 2997, Muhammad Bin Idrees, vol. 5, pp. 406*)

Initially, Imam Shaafi'i رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was more inclined towards 'ilm-e-lughat (lexicology [a branch of linguistics]) and Arabic couplets. Later on, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ started acquiring knowledge in the field of Hadees and Fiqh and gained immense expertise in it. While talking about the event that made him leave 'Ilm-e-lughat and couplets and made him more inclined towards Hadees and Fiqh, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ himself said 'One day, I was passionately reading the couplets of the Arab poet named Labeed. All of a sudden, I heard an admonitory voice from the unseen: 'Why are you wasting your time in couplets? Acquire the knowledge of Fiqh.' He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ states that 'this voice from the unseen had a very strong impact on my heart and I acquired knowledge from Sayyiduna Sufyan Bin 'Uyainah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ in Makkah-e-Mukarramah. Thereafter, I acquired the blessings of 'ilm [knowledge] from Sayyiduna Muslim Bin Khalid Zanji رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and then came in the court of Imam Malik رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ in Madina-e-Munawwarah.' (*Hilyat-ul-Awliya, vol. 9, pp. 83, Hadees 13191*)

Maula Ali رَضِيَ اللَّهُ تَعَالَى عَنْهُ granted a ring

A pious person has said that he heard Sayyiduna Imam Shaafi'i رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ say: I saw Sayyiduna Ali-ul-Murtada رَضِيَ اللَّهُ تَعَالَى عَنْهُ in my dream. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ came and I quickly leaped forward to him, said Salaam and shook his hands. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ embraced me, took the ring out of his finger and put it in my finger. When I woke up in the morning, I relayed my dream to the dream interpreter. He said to me: O Abu Abdullah! There is glad tidings for you. You beholding Sayyiduna Ali-ul-Murtada رَضِيَ اللَّهُ تَعَالَى عَنْهُ in Masjid-e-Haraam is the glad

tiding of your salvation from the punishment of fire. Your shaking hands with him refers to your safety on the Day of Accountability. And as far as him putting the ring in your finger is concerned, it means that soon your fame in the entire world will be like that of Sayyiduna Ali رَضِيَ اللهُ تَعَالَى عَنْهُ. (*Tareekh-e-Baghdaad, Raqm 454, Muhammad Bin Idrees Shaafi'i, vol. 2, pp. 58*)

Excellent memory and passion for (acquiring) the Islamic knowledge

Allah Almighty blessed Imam Shaafi'i رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ with an excellent memory and great intellect. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ would memorise whatever he would read. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ not only memorised the Holy Quran in very young age but also memorised the famous book of Hadees, Mu'ata Imam Malik, by heart. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ states 'When I completed the Holy Quran, then I started going to the Masjid and started to learn and memorise blessed Ahadees and Shar'i rulings by having the company of the blessed scholars رَحِمَهُمُ اللهُ تَعَالَى. In Makkah-e-Mukarramah, our home was situated in the valley of Khaif. Whenever I would find any shiny bone, I would write Hadees and Shar'i ruling on it; to the extent that the well of our house got filled up with such bones.

(*Hilyat-ul-Awliya, vol. 9, pp 82, Hadees 13186*)

Sayyiduna Rabi' Bin Sulayman رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ states that Sayyiduna Imam Shaafi'i رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said: Once I took a camel from Imam Muhammad Bin Hassan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ that was loaded. It did not have anything else on it except the knowledge I acquired from him. (*Hilyat-ul-Awliya, vol. 9, pp. 86, Hadees 13195*)

Sayyiduna Muhammad Bin Abdullah Bin Abdul Hakam رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ narrates that Sayyiduna Imam Shaafi'i رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said: I started searching for knowledge since my childhood whereas I would not have any wealth with me. Therefore, I would go to the Maktab [learning institute], gather small pieces of arrows and write Ahadees on them. (*Hilyat-ul-Awliya, vol. 9, pp. 85, Hadees 13195*)

Dear Islamic brothers! Just ponder! Imam Shaafi'i رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ lost his compassionate father in his childhood. If we think about it according to our mind-set, then as he was growing, he should have earned money in order to

provide for his family. He should have acquired a skill or worked somewhere. But he did not do so and engaged in acquiring the Islamic knowledge. Remember! Allah Almighty blesses those with the understanding of Deen upon whom He casts His special gaze of mercy. As the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ has stated: *مَنْ يُرِدُ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ* وَاللَّهِ وَسَلَّمَ has stated: 'مَنْ يُرِدُ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ' i.e. Allah Almighty blesses the understanding of Deen to the one whom He Almighty intends to bestow goodness upon. (*Sahih Bukhari, vol. 1, pp. 42, Hadees 71*)

It was very difficult to acquire Islamic knowledge in the past. The facilities available now were not available back then. Despite all this, our righteous predecessors not only acquired the Islamic knowledge but also spread it across the world. Acquiring the Islamic knowledge has become extremely easy in today's day and age. Opportunities to acquire the Islamic knowledge are available everywhere. But despite all this, we are unappreciative and lazy in acquiring the Islamic knowledge. Whereas, our righteous predecessors sacrificed their peaceful sleep, comfortable beds, and travelled in faraway cities in order to acquire the Islamic knowledge. They would face all the difficulties in this path with full determination.

Remember! Islamic knowledge is the only matchless treasure. Islamic knowledge is the heritage of the blessed Ambiya عَلَيْهِمُ السَّلَام. Islamic knowledge is the path to attain closeness to Allah Almighty. Islamic knowledge is the source of guidance. Islamic knowledge is the means of refraining from sins. Islamic knowledge ignites the fear of Allah Almighty in our heart. Islamic knowledge makes one earn dignity in this world as well as in the Hereafter. Islamic knowledge is life for dead hearts. Islamic knowledge secures one's Iman [faith]. Islamic knowledge is the means of attaining people's love. In short! Islamic knowledge contains numerous virtues. Islamic knowledge contains Deen as well as (the goodness of) this world; Islamic knowledge contains peace as well as satisfaction; Islamic knowledge contains charm as well as comfort. Therefore, wise is the one who engages in acquiring the Islamic knowledge and gathers provisions for the salvation of the Hereafter too along with this world.

Alas! Majority of the people in our society do not pay attention towards acquiring the Islamic knowledge themselves and nor do they teach it to their children either. They intensively teach their intelligent children the worldly knowledge and skills but do not pay any attention in teaching them the obligatory Islamic knowledge, the Holy Quran and the blessed Sunnahs. People do desire for their children to become a doctor, engineer, professor and a computer programmer but the desire of making them Hafiz-e-Quran, Islamic Scholar and Mufti of Islam is diminishing away. If only we could succeed in departing this world by leaving Sadaqah-e-Jariyah (continuous reward) behind us in the shape of teaching our children the Islamic knowledge. However, remember that this desire can only be fulfilled when our children can be enriched with the matchless treasure of the Islamic knowledge. Therefore, make your children and offspring interested in Islamic knowledge from their childhood.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Gaining blessings of Imam Maalik رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

Dear Islamic brothers! We were listening about the Seerah of Imam Shaafi'i رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was extremely intelligent and possessed a great memory. He was an expert in memorising big books by heart. Let us listen to a parable based on his amazing memory.

It is narrated that when he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ went in the court of Sayyiduna Imam Maalik رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and humbly said: 'I want to learn 'Muwatta' from you.' Sayyiduna Imam Maalik رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: 'Go to my writer Habeeb. He recites it.' He (Imam Shaafi'i) رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ humbly said: 'May Allah Almighty be pleased with you. Please listen to one page from me. If you like my reading, then I will read it out to you. Otherwise, I will leave it.' Sayyiduna Imam Maalik رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: 'Please read.' Sayyiduna Imam Shaafi'i رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ read out one page and became quiet. Sayyiduna Imam Maalik رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: 'Please read further.' He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ read another page and became quiet. Imam Maalik رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said again: 'Please read further.' He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

read further. Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ liked it very much. Thereafter, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ read the entire Muwatta before Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. When he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ again appeared in the court of Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, he (Imam Maalik) رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: 'Search for such a person who can teach you.' So Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: 'Huzoor! I wish that you listen to my reading. If I am unable to read it nicely, then I will look for someone who can teach.' Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied: 'OK. That's fine. Please read.' Then Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ read out the entire Muwatta from beginning to end by heart. He (Imam Shaafi'i) رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: 'Upon this, Sayyiduna Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ gave me Du'a and became very happy.' (*Hilyat-ul-Awliya, vol. 9, pp. 78, Hadees 13177*)

Permission of issuing Fatwa

Allah Almighty bestowed Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ with matchless knowledge. His competence and academic greatness can be clearly judged by the fact that when he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ turned only fifteen years old, then his beloved teacher and the Grand Mufti of Makkah-e-Mukarramah, Sayyiduna Muslim Bin Khalid Zanji رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, gave him the permission to issue Fatwas due to the complete confidence and thorough reliance he had in him. (*Kitaab-us-Saqaat Li-Ibn-e-Habban, vol. 5, pp. 406*)

Teachers of Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ

Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was privileged to acquire blessings from the best of the scholars and Mashaikh of his time. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also gained a lot of knowledge from the great leader of Malikees, Sayyiduna Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Generally speaking, Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had a lot of teachers, but the personality whom he was seen most impressed of was the eminent student of Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, Imam Muhammad Bin Hassan Shaybani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

Sayyiduna Muhammad Bin Shuja' رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states that once, Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ presented the solution to an extremely complicated issue which was also quite astonishing for him. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: 'This is the blessing of

my beloved teacher, Imam Muhammad Bin Hassan Shaybani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.
(*Maqamaat-e-Imam A'zam*, pp. 525)

Imam Shaafi'i رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ states that 'I stayed with Imam Muhammad رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ for twenty years. The amount of knowledge I gained from him, if it was to be converted in a written form, then a camel would be required to carry its weight. Undoubtedly, if Imam Muhammad was not there, then I would not have received the understanding of Deen. (*Maqamaat-e-Imam A'zam*, pp. 531)

It was the blessings of the great and eminent scholars like Imam Maalik and Imam Muhammad رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِمَا that made Imam Shaafi'i رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ into an ocean of knowledge. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was not only Hafiz-ul-Hadees (i.e. memorised one hundred thousand Ahadees by heart) but also held supreme expertise in the meanings and interpretations of Hadees, states of affairs of the narrators and determining the authenticity of Hadees etc.

Intelligence of Imam Shaafi'i رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and his services for Hadees

Allah Almighty blessed Imam Shaafi'i رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ with great intellectual abilities and immense Islamic knowledge. Sayyiduna Abu 'Ubayd رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ states: مَا رَأَيْتُ أَحَدًا أَتَقَلَّ مِنْ الشَّافِعِيِّ i.e. I have not seen anyone more intelligent than Imam Shaafi'i رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. (*Hilyat-ul-Awliya*, vol. 9, pp. 101, *Imam Shaafi'i*, Hadees 13217)

The excellence and greatness of Imam Shaafi'i رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ can also be judged from the fact that the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: عَالِمٌ قُرَيْشِيٌّ يَمَلُأُ طَبَاقَ الْأَرْضِ عِلْمًا: i.e. 'One 'Aalim (Islamic scholar) of Quraysh will fill the world with 'ilm (knowledge).' Various scholars have said that this Hadees is pointed towards Imam Shaafi'i رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. 'Allamah Abdur Rauf Manawi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated that the scholar of Quraysh mentioned in this blessed Hadees is Imam Shaafi'i رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. (*Fayz-ul-Qadeer*, vol. 2, pp. 134, *Taht-al-Hadees* 1460)

Imam Ahmad Bin Hanbal رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated that the way Sayyiduna Umar Bin Abdul Aziz رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was the Mujaddid [revivalist] of the first century,

similarly, Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was the Mujaddid [revivalist] of the second century. (Hilyat-ul-Awliya, vol. 9, pp. 105, Al-Imam Shaafi'i, Hadees 13236) He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ further states that in last thirty years, there has not been any such night in which I did not make Du'a (supplication) for Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. (Hilyat-ul-Awliya, vol. 9, pp. 105, Al-Imam Shaafi'i, Hadees 13237)

Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ served Hadees all his life. When Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ went to Iraq, then the blessed scholars of Iraq conferred him with the title of Nasir-ul-Hadees. (Hilyat-ul-Awliya, vol. 9, pp. 114, Al-Imam Shaafi'i, Hadees 13277)

Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states that I have not seen anyone obey Hadees more than Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. (Hilyat-ul-Awliya, vol. 9, pp. 114, Al-Imam Shaafi'i, Hadees 13276)

Attributes of Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ

O devotees of Awliya! Imam Shaafi'i's رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ academic rank and greatness was indeed exemplary and matchless; but along with these attributes, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was also an embodiment of Taqwa and piety, Allah Almighty's fear, a lot of worship, having passion for reforming the Ummah, contemplation of the Hereafter, good morals, asceticism and piety, humility and humbleness, following of Shari'ah, forgiving and forbearance, patience and gratitude, love of Allah Almighty, accountability of Nafs, opposing shetaan and various other noble attributes. Let us listen to three narrations regarding his acts of worship and staying awake at nights:

1. Sayyiduna Haroon Bin Sa'eed رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated: I have not seen anyone like Sayyiduna Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. When he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came to us in Egypt, people said: 'A Qurayshi Faqeeh [jurist] has come to us.' Hence, we went to him and he was offering Salah. We did not see anyone with a more graceful face than his and someone who offered Salah better than him. We kept waiting. When he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ completed his Salah, then he started the conversation. We did not find anyone who would converse better than him either. (Ar-Rauz-ul-Faiq, pp. 210)

2. Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would divide night into three parts. In the first part, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would engage in writing books; in the second part, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would offer Nawafil and in the third part, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would rest. Sayyiduna Rabi' Bin Sulayman رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states that Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would complete one Holy Quran every day, and he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would complete the Holy Quran sixty times in the nawafil of Ramadan. *(Ar-Rauz-ul-Faiq, pp. 207)*
3. Sayyiduna Hassan Karabeesi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated: I spent many nights in the company of Sayyiduna Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. I saw that he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would offer Salah in the one-third of the night and would never recite more than fifty Ayahs. Even if he did recite more than fifty Ayahs, then maximum he would recite is one hundred Ayahs. When he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would recite an Ayah of mercy, then he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would make Du'a in the court of Allah Almighty for himself and all the believers to remain steadfast upon obedience. And when he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would recite an Ayah of punishment, then he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would seek refuge from it and make Du'a to Allah Almighty for his own salvation and that of all the believers. *(Tareekh-e-Baghdad, Raqm. 454, Muhammad Bin Idrees Shaafi'i, vol. 2, pp. 61)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Performing excessive worship of Allah Almighty is the way of the blessed Ambiya عَلَيْهِمُ السَّلَام. Worshipping Allah Almighty is the way of the blessed Awliya عَلَيْهِمُ الرِّضْوَان. **Worshipping Allah Almighty** is the means for developing the love for Allah Almighty in your hearts, **worshipping Allah Almighty** is the way to get free from the trap of Shaytan, **worshipping Allah Almighty** is the means of attaining the closeness to Allah Almighty, **worshipping Allah Almighty** is the means of attaining cure from the epidemic of sins, **worshipping Allah Almighty** is the means of reforming ourselves apparently and internally, **worshipping Allah Almighty** is the means of refreshing our souls, **worshipping Allah Almighty** is the means for the satisfaction of hearts, **worshipping Allah Almighty** is required by the Shari'ah, **worshipping Allah Almighty** is the right upon every believer and **worshipping Allah Almighty** is the purpose of creating the human being.

While mentioning the purpose of the human creation, Allah Almighty states in Part 27, Surah Az-Zariyaat, Ayah no. 56:

﴿٥٦﴾ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Translation from Kanz-ul-Iman: And I have created jinns and human beings, only for this that they should worship Me.

(Part. 27, Surah Az-Zariyat, Ayah 56)

O devotees of the Holy Rasool! This blessed Ayah clearly mentions that humans and jinns have been created to worship Allah Almighty. And when our Lord and Creator, Allah Almighty, Has told us the purpose of our creation, then it is also obligatory upon us to engage ourselves in attaining this goal and worship Allah Almighty abundantly. Moreover, it is also evident that as we have been commanded to worship, at the same time, we have also been guided in terms of how to perform the worship. Therefore, we should learn how to perform worship and do so accordingly. For example, whether we are to offer Fard Salah or Nafil Salah, we will have to fulfil all its requirements. If we want to perform worship through the recitation of the Holy Quran, then we will have to learn how to recite the Holy Quran correctly. If we are to perform the Fard Hajj, then we will have to learn the important rulings of Hajj. In case Zakah is Fard upon us, then we will have to learn the rulings of Zakah.

If we study the Seerah of the righteous predecessors, then we will come to know that:

- All righteous people of Allah Almighty had a deep yearning for worship and ascetic practices.
- Their (righteous people's) days and nights were spent in worshipping and obedience.
- Their favourite activity was to spend their entire time in the remembrance of Allah Almighty. You will find both aspects, acquiring

knowledge and worshipping, to be very prominent in the Seerah of the blessed Awliya.

In order to increase the passion of worship and intending to follow the footsteps of the righteous predecessors, let us listen to two parables regarding abundant acts of worship of the blessed Awliya رَحْمَةُ اللهِ تَعَالَى.

Worshipping in the entire night and observing Sawm throughout the day

1. It is narrated that Sayyiduna Habeeb Najjar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would worship in the entire night and keep Sawm throughout the day. Moreover, whatever food was presented to him for Iftar, he would distribute that too among others and spend the entire night hungry in Qiyam. When the time of dawn would approach, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would supplicate in the court of Allah Almighty with extreme humbleness and humility: 'I remained drowned in the oceans of heedlessness and trod in the valleys of sins. O, Allah! This contemptible, sinful and humble slave of Yours is present in Your merciful court and seeks Your refuge.' (Ar-Rauz-ul-Faiq, pp. 246)

Luminous lamp would enlighten!

2. Waliyyah of her time, Sayyidatuna Hafsa Bint-e-Seereen رَحْمَةُ اللهِ تَعَالَى عَلَيْهَا was an extremely devout worshipper living in Basra. She رَحْمَةُ اللهِ تَعَالَى عَلَيْهَا is the sister of the great eminent scholar who possessed the knowledge of the interpretations of dreams, Sayyiduna Imam Muhammad Bin Seereen رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. She رَحْمَةُ اللهِ تَعَالَى عَلَيْهَا would spend the entire night offering Salah and recite half of the Holy Quran in Salah. Quite often, she رَحْمَةُ اللهِ تَعَالَى عَلَيْهَا would remain standing in Salah at her Salah-offering place for so long that her lamp would turn off, but her home would remain luminous for her (without the light of the lamp) until morning. (Ruh-ul-Bayan, vol. 6, pp. 242, Taht-al-Ayah 64)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

'Yaum-e-Tateel I'tikaf', one of the 12 Madani activities

Dear Islamic brothers! In order to abandon sins and develop a mind-set to perform the acts of worship, associate yourselves with the Madani environment of Dawat-e-Islami. Practically take part in the Madani activities of the Zayli Halqah. Out of the 12 Madani activities of Zayli Halqah, one weekly Madani activity is the 'Yaum-e-Tateel I'tikaf' (Holiday I'tikaf).

In this, Islamic brothers go to the areas of the city and surrounding city areas on the day they are off from work and enliven Masajid in those areas. Moreover, they convey the call to righteousness to the local devotees of Rasool and learn and teach the Islamic knowledge.

- **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, Yaum-e-Tateel I'tikaf is a great means of teaching Islamic brothers Sunnahs and manners and the method of Madani Dars.
- Masajid enliven due to the blessings of Yaum-e-Tateel I'tikaf.
- Due to the blessings of Yaum-e-Tateel I'tikaf, every moment spent in Masjid will be considered to be spent in worship.
- Due to the blessings of Yaum-e-Tateel I'tikaf, one gets the blessings of having love for the Masjid and spending most of his time in the Masjid. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** Spending most of the time in Masjid carries an immense reward. Sayyiduna Abu Sa'eed Khudri **رَضِيَ اللهُ تَعَالَى عَنْهُ** narrates that the Holy Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated: When you see a person that he often visits the Masjid, then testify for his Iman [faith] because Allah Almighty says (in Part 10, Surah At-Taubah, Ayah No. 18):

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ

Translation from Kanz-ul-Iman Only those uphold the Mosques of Allah, who believe in Allah and the Last Day and keep Salah established and pay Zakaat.

(Part. 10, Surah At-Taubah, Ayah 18)

(Tirmizi, Kitab-ul-Iman, vol. 4, pp. 280, Hadees 2626)

May Allah Almighty enable us to enliven Masajid, establish Salah and pay Zakah. A good company is extremely important in order to gain steadfastness in performing virtuous deeds. Otherwise at times, after reading or listening to the excellence of virtuous deeds, a person does develop a mind-set that now, I will not disobey Allah Almighty and will fully remain inclined towards virtuous deeds; but evil company comes in the way which becomes a hindrance in attaining steadfastness over virtuous deeds. At times, useless activities waste a person's time as well as deprive him of various virtuous deeds.

Fond of kite-flying

An Islamic brother of Bab-ul-Madinah (Karachi) was fond of kite-flying. He was used to playing video games and other useless sports. He had the ill-habit of intervening in everyone's matters, picking up a quarrel with people and having a fight on very small issues. In the last 'Asharah (10 days) of Ramadan-ul-Mubarak, he observed I'tikaf in the nearest Masjid. He saw beautiful dreams there and received a lot of solace. Thereafter, he was privileged to observe I'tikaf for further two years. Once, the Mu'azzin of the Masjid brought him to the weekly Sunnah-inspiring Ijtim'a' in the 'Aalami Madani Markaz, Faizan-e-Madinah (Bab-ul-Madinah, Karachi). He was deeply touched due to the luminosity of the face of the Muballigh (preacher) and became associated with the Madani environment of Dawat-e-Islami. **اَلْحَمْدُ لِلّٰهِ** **عَزَّوَجَلَّ**, he also adorned his face with a fistful beard.

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّدٍ

Dear Islamic brothers! Just like other attributes, Imam Shaafi'i **رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ** was also matchless when it came to generosity. He **رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ** used to spend wealth abundantly (in the path of Allah Almighty). Being generous and giving to the deserving people had been embedded into his character. Let us listen to four parables regarding the generosity of Imam Shaafi'i **رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ**:

1. Sayyiduna Hameedi **رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ** states: Sayyiduna Imam Shaafi'i **رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ** went to Yemen for one of his needs. When he **رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ** came back

to Makkah Mukarramah رَادَمَا اللهُ مُرْفَأَ تَعَالَى عَلَيْهِ, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had ten thousand Dirhams with him. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ put up a tent outside Makkah-tul-Mukarramah رَادَمَا اللهُ مُرْفَأَ تَعَالَى عَلَيْهِ and people kept coming to him. When he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came out of the tent, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had distributed all the wealth in the path of Allah Almighty. *(Ar-Rauz-ul-Faiq, pp. 208)*

2. Sayyiduna Rabi' رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states: When I got married, Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ inquired from me: 'How much Mahr have you decided?' I humbly replied: 'Thirty deenars.' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked again: 'How much money did you give to your wife?' I humbly replied: 'Six Deenars.' Then he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ sent a pouch to me that contained twenty-four Deenars and got me appointed as the Muazzin of the Jami' Masjid in 201 Hijri. *(Shu'ab-ul-Iman Lil-Bayhaqi, vol. 7, pp. 452, Hadees 10962)*
3. One day, Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was going somewhere on his ride. The whip fell-off from his hand. A person picked it up and gave it to him. Upon this, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ gave him fifty Deenars. *(Ar-Rauz-ul-Faiq, pp. 208)*
4. One day, Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came out of the bathroom. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had a lot of wealth. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ gave the entire wealth to the bath keeper. *(Ar-Rauz-ul-Faiq wa-Zikr-us-Saliheen, pp. 208)*

Dear Islamic brothers! Generosity and miserliness (stinginess) are both opposite to each other. The literal meaning of miserliness is to be stingy. Moreover, not spending wealth where it is mandatory is called miserliness. *(Al-Hadiqah-tun-Nadiyah, vol. 2, pp. 27)*

Whereas Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ mentions the definition of generosity in Ihya-ul-Uloom in the following words: 'The path between extravagance (overspending) and miserliness, and affluence and poverty is referred to as generosity.' *(Ihya-ul-Uloom, vol. 3, pp. 780)*

Definition of generous and miser [stingy]

Hakeem-ul-Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states that generally in Arabic proverb, Sakhi [generous] refers to the one who himself eats and

feeds others. Jawwaad [superior category of sakhi] refers to the one who feeds others and does not eat himself. That's why, Allah Almighty is not referred to as Sakhi (rather, He عَزَّوَجَلَّ will be called Jawwaad). (*Miraat-ul-Manajeeh, vol. 1, pp. 221*)

Dear Islamic brothers, miserliness and generosity both are related to wealth, one is very bad while the other one is a very good attribute.

There is no doubt in the fact that wealth has not stayed and nor will it remain with anyone forever. Therefore, if Allah Almighty has blessed any fortunate person with this blessing, then he should appreciate it and refrain from being ungrateful in this regard. One shall not gather the perishable wealth more than his need. Rather, he should spend it every now and then in the path of Allah Almighty and adorn himself with the beautiful trait of generosity. Remember! The one who adopts miserliness instead of generosity does not attain the satisfaction and peace of heart. Such a person does not treat relatives nicely. He considers spending on noble causes to be extravagance (overspending). Even if he does take part (financially) in any noble cause, then his state is such that he hopes for his name to be announced. A miser (stingy) person considers gathering wealth to be his own excellence. He deprives the deserving people of it and faces their displeasure. He deprives himself of their Du'as. He makes people slander, backbite and have ill-opinions about him. Moreover, due to miserliness, he does not pay his Sadaqat-e-Wajibah such as Zakah, Fitrah, etc., and displeases Allah Almighty and His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, and makes himself deserving of the Hell. Let us listen to three blessed sayings of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ based on the destruction of miserliness:

1. (إِنَّ اللَّهَ يَبْغُضُ الْبَخِيلَ فِي حَيَاتِهِ السَّخِرَ عِنْدَ مَوْتِهِ) i.e. Allah Almighty dislikes the one who remains miser (stingy) all his life and shows generosity at the time of his death. (*Kanz-ul-'Ummal, vol. 3, pp. 180, Hadees 7373*)
2. (مَا مَحَقَّ الْإِسْلَامُ شَيْئًا مَحَقَّ الشُّحَّ) i.e. Islam has not eradicated anything as much as it has eradicated miserliness (stinginess). (*Mu'jam-e-Awsat, vol. 2, pp. 151, Hadees 2843*)

3. Generosity is a tree in the Paradise. So the one who became generous held the branch of that tree. That branch will not leave him, to the extent that it will make him enter Paradise. And miserliness is a tree in Hell. So the one who became miser held the branch of that tree. That branch will not leave him, to the extent that it will make him enter the fire. (*Shu'ab-ul-Iman, vol. 7, pp. 435, Hadees 10877*)

Hakeem-ul-Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states in relation to the last Hadees, i.e. the root of generosity is in Paradise and its branches are in this world. The reason because generosity is of many kinds, hence it is stated that branches of that tree are widely spread in the world. As the Holy Quran states that the root of the blessed Kalimah is in the heart of a Muslim and its branches are in the sky (and it) always bears fruit. So an example has been mentioned in this Hadees too. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ further states that the lowest stage of generosity in Shar'i'ah is that a person pays the Sadaqat that are Fard. The lowest stage in Tareeqah is that he shall not suffice only on Fard Sadaqat, but also give Nafil [optional] Sadaqat. The lowest stage for those who possess Haqeeqah and Ma'rifah is that one shall prioritise others' needs over his own needs. (*Mirat-ul-Manajeeh, vol. 3, pp. 91*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Today, we gathered some Madani pearls from the Seerah and character of Sayyiduna Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. The main purpose of mentioning the Seerah and character of the righteous predecessors is to make efforts to become like them, follow their footsteps and live our lives just like them. Undoubtedly, we are deviating away from Islam today. Muslims are far away from being practical Muslims. In such an environment, listening to the character of the righteous people of Allah Almighty and acting upon it can lead us to success in this world as well as make us attain the blessings in the Hereafter. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, the Madani environment of Dawat-e-Islami is enriched with the blessings of the righteous predecessors. Associate yourselves too with this beautiful Madani environment.

It will not only develop the love of the righteous predecessors in your heart but will also ignite the passion of becoming pious.

Majlis Islaah Bara-e-Khilariyaan [reformation of sportsmen]

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Madani movement of the devotees of Rasool, Dawat-e-Islami, is serving Islam in more or less 105 departments. One department has also been established for the reformation and Tarbiyyat (learning) of sportsmen, namely 'Majlis Islaah Bara-e-Khilariyaan'. The main purpose of this department is to spread the message of Dawat-e-Islami among those who are associated with sports, associate them with Dawat-e-Islami and give them the mind-set to spend their lives according to the Madani aim **'I must strive to reform myself and people of the entire world.'** اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. اِنَّ هَآءِ اللّٰهَ عَزَّوَجَلَّ. efforts are being made to give many sportsmen and their household the mind-set of 'I must strive to reform myself and people of the entire world اِنَّ هَآءِ اللّٰهَ عَزَّوَجَلَّ'.

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَعَالِيْهِ وَسَلَّمَ

Madani pearls regarding visiting the graveyard

Dear Islamic brothers! Let's listen to the Madani pearls regarding visiting the graveyard from the booklet '163 Madani Phool', written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه:

- The Holy Rasool صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَعَالِيْهِ وَسَلَّمَ said, 'I had prohibited you from visiting the graves. But now, do visit the graves, because it causes dislike for the worldliness and reminds one of the afterlife.'
(Sunan Ibn Majah, pp. 252, vol. 2, Hadees 1571)
- Visiting the graves of the Muslims is a Sunnah of the Beloved Rasool صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَعَالِيْهِ وَسَلَّمَ and visiting the blessed tombs of the Awliya and the martyrs is even virtuous. Sending them Sawab is a Sawab-bearing act.
(Fatawa Razawiyah, vol. 9, pp. 532)
- If one intends to visit a Muslim's grave or a Mazaar (mausoleum) of some beloved of Allah, it is Mustahab for him to firstly offer two Rak'at Nafil

Salah (not in Makruh timings) at his home reciting Ayat-ul-Kursi once and Surah Al-Ikhlās thrice after Surah Al-Fatihah in each Rak'at and to donate its Sawab to the Sahib-e-Qabr (i.e. the one who is buried there); Allah عَزَّوَجَلَّ will produce Noor (light) in the grave of that deceased person and will abundantly reward this person (who donated the Sawab).

(Fatawa 'Aalamgiri, vol. 5, pp. 350)

Announcement

Remaining Madani pearls of visiting the graveyard will be mentioned in the Tarbiyyati Halqahs [learning circles]. Therefore, do attend these Tarbiyyati Halqahs in order to learn them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The 6 Salawaat-'Alan-Nabi and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtima' (congregation) of Dawat-e-Islami:



1. The Salat-'Alan-Nabi for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ
الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat-'Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. *(Afdal-us-Salawat 'A'la Sayyid-is-Sadat, pp. 151)*

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' *(Ibid, pp. 65)*

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

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

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

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْوَهَّابِ reports from some saints of Islam that the one reciting this Salat-'Alan-Nabi once receives the reward of reciting Salat-'Alan-Nabi 600,000 times. (*Afdal-us-Salawat 'A'la Sayyid-is-Sadat*, pp. 149)

5. Nearness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When he recites Salat upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, pp. 125)

6. Duood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ وَأَنْزِلْهُ الْبَقْعَةَ الْمُقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

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

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

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.'

(Majma'-uz-Zawaid, pp. 254, vol. 10, Hadees 17305)

2. An easy way to spend every night in worship

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

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

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

Jadwal for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 17 January 2019

1. Short Bayan on different topics: **5 minutes**
2. Memorising Du'a: **5 minutes**
3. Fikr-e-Madinah: **5 minutes**
4. Total duration: **15 minutes**

Madani pearls regarding visiting the graveyard

- Don't engage in useless conversations when going to visit a Mazaar (mausoleum) or a grave. (*Ibid*)
- Do not kiss the grave or put your hands on it, but rather stand some distance away from the grave.
- To prostrate to a grave out of respect is Haraam, and if done with the intention of worship, it is Kufr (unbelief). (*Fatawa Razawiyyah, vol. 22, pp. 423*)
- Enter the graveyard from the usual pathway where there had never been graves of Muslims before.
- Never use the new pathways, because new path ways are usually paved on the graves. It is quoted in *Rad-dul-Muhtar*: Walking on new pathways (that has been built by levelling the graves) is Haraam. (*Rad-dul-Muhtar, vol. 1, pp. 612*)
- Even if one suspects that the new pathway may have been built over graves, it is not permissible and sinful to walk on that. (*Durr-e-Mukhtar, vol. 3, pp. 183*)
- It has been observed at some Mazaars of the beloveds of Allah that expansion takes place by demolishing the graves of Muslims just to facilitate visitors. Walking, standing, lying down, seating arrangements for the recitation (of the Holy Quran) and invocations etc. upon such areas are Haraam. Rather, recite Fatihah from a distance.

- In Mazaar, stand in front of the face of the beloved of Allah. Approach it from the foot side in order to remain in front of his vision; never approach from the head side as he (the buried one) would have to turn his head to look at you. (*Fatawa Razawiyyah, vol. 9, pp. 532*)
- In the graveyard, stand with the back towards the holy Qiblah whilst facing the face of the buried one, and then recite:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ
يَعْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ لَنَا سَلَفٌ وَنَحْنُ بِالْآثَرِ

Translation: Salutation be upon you all, O inhabitants of the graves, may Allah عَزَّوَجَلَّ forgive us and you. You came (here) before us and we are about to follow after you. (*Fatawa 'Aalamgiri, vol. 5, pp. 350*)

- Whoever enters the graveyard and recites this supplication:

اللَّهُمَّ رَبَّ الْأَجْسَادِ الْبَالِيَةِ وَالْعِظَامِ النَّخِرَةِ الَّتِي خَرَجَتْ مِنَ الدُّنْيَا وَهِيَ بِكَ
مُؤْمِنَةٌ أَدْخِلْ عَلَيْهَا رَوْحًا مِّنْ عِنْدِكَ وَسَلَامًا مِّنِّي

Translation: O Allah! O Lord of the bodies that have deteriorated and the bones that have decayed! Bestow your mercy upon those who departed from this world in the state of faith and give my Salam to them.

Then all the believers who have passed away from Sayyiduna Adam عَلَيْهِ السَّلَام until the time of that supplication will all supplicate for the forgiveness of the one who recited the supplication.

(*Sharh-us-Sudoor, pp. 226*)

- The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Whoever enters a graveyard and recites Surah Al-Fatihah, Surah Al-Ikhlās and Surah At-Takasur and then makes the following supplication, 'O Allah عَزَّوَجَلَّ! Whatever I have recited from the Holy Quran, grant the reward of it to all

the Muslim men and women buried in this graveyard.' Then all of them will intercede for him on the Day of Judgement.' (*Sharh-us-Sudoor*, pp. 311)

- It is stated in a Hadees: Whoever recites Surah Al-Ikhlās 11 times and passes on the rewards of its virtues to the deceased, he will be rewarded in accordance with the number of the deceased. (*Jam'-ul-Jawami' lis-Suyuti*, vol. 7, pp. 285, Hadees 23152)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Du'a for "abstaining from ill-character"

In the Madani Halqahs of Dawat-e-Islami's Sunnah-inspiring Ijtima' this week, the Du'a for 'abstaining from ill-character' will be taught as per the schedule. The Du'a is as follows:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ

Translation: O Allah عَزَّوَجَلَّ! I seek Your refuge from ill-character, evil actions, ill-desires and evil illnesses. (*Faizan-e-Du'a*, pp. 277)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Method of collective Fikr-e-Madinah (72 Madani In'amaat)

Saying of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: Pondering (over the Hereafter) for a moment is better than the worship of 60 years.

(*Al-Jami'-us-Sagheer*, pp. 365, Hadees 5897)

Let's make "good intentions" before filling in the Madani In'amaat booklet:

1. To please Allah **عَزَّوَجَلَّ**, I will carry out today's Fikr-e-Madinah (i.e. self-accountability) myself through the Madani In'amaat booklet and persuade others as well.
2. I will praise (i.e. thank) Allah **عَزَّوَجَلَّ** for the Madani In'amaat which I practised.
3. I will regret the Madani In'amaat which I did not practise and try to act on them in the future.
4. Allah **عَزَّوَجَلَّ** forbid, if I have not acted on any such Madani In'aam which saves a person from the sins, I will make a firm intention of not committing sin in the future, along with making repentance and Istighfar.
5. I will not reveal my good deeds without need (for example, I act on such and such or these many Madani In'amaat).
6. I will act afterwards or tomorrow on the Madani In'amaat which can be practised afterwards (for example, one did not recite Salat-'Alan-Nabi **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** 313 times today).
7. I will try to achieve the actual aim of filling in the Madani In'amaat booklet (for example, Divine fear, piety, correcting manners, progress in the Madani activities, etc.).
8. I will fill in the Madani In'amaat booklet (i.e. carry out Fikr-e-Madinah) tomorrow as well.
9. I will not consider it a usual formality but fill in the Madani In'amaat booklet while pondering.

Mark the boxes given below with a "correct (i.e. inverted tick)" sign for the Madani In'amaat you have practised today and mark them with a "(0) sign" in case you have not practised them.

Attention: Carry out Fikr-e-Madinah while keeping an eye on your own Madani In'amaat booklet only.

Method of collective Fikr-e-Madinah (72 Madani In'amaat)

Daily 50 Madani In'amaat

1. Made good intentions?
2. Offered all 5 daily Salahs with Jama'at and Takbeer-e-Aula?
3. Recited Ayat-ul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlās after every Salah?
4. Replied to Azan and Iqamat?
5. Recited Salat 'Alan Nabi 313 times?
6. Paid Salam to Muslims?
7. Conversated using the words "Aap" and "Jee"?
8. Said 'اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ' upon intending for permissible things?
9. Replied to the Hamd of the one saying Salam or who sneezed?
10. Used terminologies of Dawat-e-Islami?
11. Applied Qufl-e-Madinah of stomach while eating less than hunger?
12. Delivered or listened to two Madani Dars?
13. Studied or taught in Madrasa-tul-Madinah Baalighan?
14. Read or listened to a reformative book for 12 minutes and 4 consecutive pages of *Faizan-e-Sunnat*?
15. Performed Fikr-e-Madinah?
16. Offered Salat-ut-Taubah?
17. Slept on mat? Kept Sunnah box by the pillow?
18. Offered Sunnahs before Fard and Nawafil after the Faraaid?
19. Offered Tahajjud, Ishraq, Chasht and Awwabeen?
20. Offered Tahiyya-tul-Wudu and Tahiyya-tul-Masjid?
21. Recited or listened to three Ayahs from Kanz-ul-Iman with translation and commentary?
22. Performed individual efforts on two (Islamic) brothers?

23. Spent two hours in Madani activities?
24. Obeyed your Nigran?
25. Refrained from using things asking from others?
26. In case one committed a mistake, did you reform him?
27. Performed veil within veil? Moreover, faced towards the Qiblah?
28. Controlled your anger?
29. Refrained from useless questions?
30. Observed Shar'i veil from your non-Mahram relatives / neighbours?
31. Refrained from films, dramas, songs and music etc.?
32. Made efforts to establish Madani environment at home?
33. Refrained from slandering and abusing?
34. Refrained from intervening into other's conversation?
35. Called out Sada-e-Madinah?
36. Kept your gaze lowered while applying Qufl-e-Madinah of eyes?
37. Made the efforts to refrain from peeping into others' houses?
38. Refrained from lying, backbiting, tale-telling, jealousy, arrogance and breaking promises?
39. Stayed in the state of Wudu for most part of the day?
40. Refrained from staring at the face of the addressee?
41. Paid back the loan on time?
42. Concealed Muslims' faults?
43. Kept unified relations?
44. Made efforts to create humility and self-mortification during Salah and Du'a?
45. Refrained from uttering such words of humility which your heart does not approve to?

46. While applying Qufi-e-Madinah of tongue, did you converse through gestures and by writing 4 times?
47. Watched or listened to the video/audio of one Bayan or Madani Muzakarah, or watched Madani Channel for 1 hour 12 minutes?
48. Refrained from joking, taunting, hurting feelings and laughing aloud?
49. Used minimum words for necessary conversation?
50. Wore Madani attire the whole day?

Qufi-e-Madinah performance

- Conversing through writing – 12 times
- Conversing through gestures – 12 times
- Conversing without staring – 12 times
- Usage of Qufi-e-Madinah glasses – 12 minutes

Weekly 8 Madani In'amaat

1. Attended the weekly Ijtima' from beginning to end?
2. Performed individual efforts on at least 4 brothers after the Ijtima'?
3. Inquired after an ill person?
4. Took part in Madani Daurah?
5. Made efforts to bring those back who were associated to the Madani environment but do not come anymore?
6. Attended the Masjid Ijtima' (weekly Madani Muzakarah)?
7. Sent a letter?
8. Kept Sawm on Monday?

Du'a of Ameer-e-Ahl-e-Sunnat

Ya Allah **عَزَّوَجَلَّ**! Please do not give death to the person until he recites Kalimah who acts upon the Madani In'amaat with the sincerity of the heart, fills in the booklet through Fikr-e-Madinah daily and submits it to his responsible Islamic person on the 1st of every Madani month.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ