

Seerah of

رَحْمَةُ اللَّهِ عَلَيْهِ

Imam Shaafi'i

17-January-2019



Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Sisters)

Muballighah must read the Bayan at least 3 times before delivering speech

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 وَأَصْحِبِكِ يَا حَبِيبَ اللَّهِ
وَعَلَى إِلِكِ وَأَصْحِبِكِ يَا نُورَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

Please note that this speech was originally written for Islamic brothers, we have done necessary changes for Islamic sisters. It may be possible that some words could have been remained unchanged! If so, Muballighah should change the wordings accordingly at the time of delivering this speech. (Majlis-e-Tarajim)

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 بِي 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*)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

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

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

Two Madani pearls

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

NOTE: *The intentions mentioned below can be modified as per situation*

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to the religious discourse.
3. I will make room for other Islamic sisters by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear *صَلُّوا عَلَى الْحَبِيبِ إِلَى اللَّهِ، أَذْكُرُوا اللَّهَ، تُوْبُوا إِلَى اللَّهِ،* etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima, I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.
9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic sisters! 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 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-Haram 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 sisters! 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 يُرِدِ 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 in order to acquire the Islamic knowledge, facing 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]. In short! Islamic knowledge contains numerous virtues: 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 sisters! 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 Habib. 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 اللَّهِ تَعَالَى عَلَيْهِ liked it very much. Thereafter, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ read the entire Muwatta before Imam Maalik رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. When he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ again appeared in the court of Imam Maalik رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, he (Imam Maalik) رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: 'Search for such a person who can teach you.' So Imam Shaafi'i رَحْمَةُ اللَّهِ 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 اللَّهِ تَعَالَى عَلَيْهِ replied: 'OK. That's fine. Please read.' Then Imam Shaafi'i رَحْمَةُ اللَّهِ 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 Mashaaikh 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 اللهِ تَعَالَى عَلَيْهِ. (*Maqamaat-e-Imam A'zam, pp. 525*)

Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states that 'I stayed with Imam Muhammad رَحْمَةُ اللهِ 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 اللهِ تَعَالَى عَلَيْهِمَا that made Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ into an ocean of knowledge. He رَحْمَةُ اللهِ 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 اللهِ تَعَالَى عَلَيْهِ and his services for Hadees

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

The excellence and greatness of Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ can also be judged from the fact that the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: عَالِمٌ قُرَيْشِيٌّ يَمْلَأُ 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 اللهِ تَعَالَى عَلَيْهِ. 'Allamah Abdur Rauf Manawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated that the scholar of Quraysh mentioned in this blessed Hadees is Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. (*Fayz-ul-Qadeer, vol. 2, pp. 134, Taht-al-Hadees 1460*)

Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated that the way Sayyiduna Umar Bin Abdul Aziz رَحْمَةُ اللهِ 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

Dear Islamic sisters! 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 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 اللَّهِ تَعَالَى عَلَيْهِ would recite an Ayah of mercy, then he رَحْمَةُ اللَّهِ 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 اللَّهِ تَعَالَى عَلَيْهِ would recite an Ayah of punishment, then he رَحْمَةُ اللَّهِ 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 اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic sisters! 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 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:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

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-Zariyaat, Ayah 56)

Dear Islamic sisters! 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 رحمهم الله تعالى.

Worshipping in the entire night and observing Sawm throughout the day

1. It is narrated that Sayyiduna Habib Najjar رحمهم الله تعالى عليه 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

Acting upon Madani In'amaat—one of the 8 Madani activities

Dear Islamic sisters! 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. One of the 8 Madani activities of Zayli Halqah is to act upon 'Madani In'amaat'. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, 63 Madani In'amaat, given to us by Ameer Ahl-e-Sunnat, are the best method to become righteous. Therefore, do Fikr-e-Madinah (i.e. How many Madani In'amaat have I acted upon today?) daily after setting a time. Submit it to your responsible Islamic sister on the first day of every Madani month after filling out the blanks given in the booklet. Further, also persuade other Islamic sisters to act upon 'Madani In'amaat' through a book, *Jannat*

kay talabgaron kay liye Madani Guldastah' published by Maktaba tul Madinah. Every Islamic sister should make efforts to have the privilege of being Ajmayri, Baghdadi, Makki and Madani daughter of Attar. Acting upon the Madani In'aam of making an individual effort, distribute at least 26 booklets of Madani In'amaat every month and try to get them back as well the next month.

There are many blessings of acting upon Madani In'amaat. For persuasion, let's listen to a Madani parable:

Madani In'amaat led to Madinah

It is a summary of an account given under oath by an Islamic sister from Babul-Madinah, Karachi: We are the descendants of a caliph of A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. That caliph was the maternal grandfather of my mother and we were all his disciples. Although we had great devotion to A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ by the blessing of the Bay'at, we had no tendency to act upon Islamic teachings including even Salah. Furthermore, the darkness of fashion, songs and music had prevailed in our home. Fury and peevishness had also become second nature to us.

Fortunately, a son of my paternal aunt was associated with the Madani environment of Dawat-e-Islami. He invited my brother to the weekly Sunnah-Inspiring Ijtima'. Making individual effort, he even started taking my brother to the Ijtima'. Having returned from the Ijtima', my brother would tell us what he heard during the Ijtima', mentioning Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, thus causing me to develop a liking for the Madani environment of Dawat-e-Islami. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! For the first time in 1985, I was inspired to attend 'the special session' of the annually-held Sunnah-Inspiring Ijtima'. During the Ijtima' I along with other Islamic sisters listened to the speech and made heart-rending Du'a, all with the observance of Islamic veiling.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! By the blessing of the very same Ijtima', I repented of my sins, developing the mindset of pondering over my afterlife. In order to remain steadfast in the Madani environment of Dawat-e-Islami, I started acting upon Madani In'amaat and was blessed with the privilege of performing Hajj and

paying a humble visit to Madinah along with the caravan of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**.

Note: If you have also experienced any blessings or Madani parable, please submit it to the Madani Bahar Maktab in the end.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic sisters! Just like other attributes, Imam Shaafi'i **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** was also matchless when it came to generosity. He **رَحِمَهُ اللَّهُ تَعَالَى 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 **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ**:

1. Sayyiduna Hameedi **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** states: Sayyiduna Imam Shaafi'i **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** went to Yemen for one of his needs. When he **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** came back to Makkah Mukarramah **رَادَهَا اللَّهُ مُرْتَقًا وَتَعْظِيمًا**, he **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** had ten thousand Dirhams with him. He **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** put up a tent outside Makkah-tul-Mukarramah **رَادَهَا اللَّهُ مُرْتَقًا وَتَعْظِيمًا** and people kept coming to him. When he **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** came out of the tent, he **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** had distributed all the wealth in the path of Allah Almighty. (*Ar-Rauz-ul-Faiq, pp. 208*)
2. Sayyiduna Rabi' **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** states: When I got married, Imam Shaafi'i **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** inquired from me: 'How much Mahr have you decided?' I humbly replied: 'Thirty deenars.' He **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** asked again: 'How much money did you give to your wife?' I humbly replied: 'Six Deenars.' Then he **رَحِمَهُ اللَّهُ 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 **رَحِمَهُ اللَّهُ 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 **رَحِمَهُ اللَّهُ 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 sisters! 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 sisters, 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 she should appreciate it and refrain from being ungrateful in this regard. One shall not gather the perishable wealth more than her need. Rather, she should spend it every now and then in the path of Allah Almighty and adorn herself 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. She considers spending on noble causes to be extravagance (overspending). Even if she does take part (financially) in any

noble cause, then her state is such that she hopes for her name to be announced. A miser (stingy) person considers gathering wealth to be her own excellence. She deprives the deserving people of it and faces their displeasure. She deprives herself of their Du'as. She makes people slander, backbite and have ill-opinions about her. Moreover, due to miserliness, she does not pay her Sadaqat-e-Wajibah such as Zakah, Fitrah, etc., and displeases Allah Almighty and His Beloved Rasool ﷺ, and makes herself deserving of the Hell. Let us listen to three blessed sayings of the Holy Rasool ﷺ based on the destruction of miserliness:

1. (إِنَّ اللَّهَ يَبْغِضُ الْبَخِيلَ فِي حَيَاتِهِ السَّخِيَّ 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 السُّخْمَ) 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 اللَّهِ 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 اللَّهِ تَعَالَى عَلَيْهِ further states that the lowest stage of generosity in Shari'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 اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic sisters! Today, we gathered some Madani pearls from the Seerah and character of Sayyiduna Imam Shaafi'i رَحِمَهُ اللَّهُ 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 لِلَّهِ 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 Madani Tarbiyyat Gah [Tarbiyyat centre] for Islamic sisters

Dear Islamic sisters! اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, Dawat-e-Islami, the Madani movement of devotees of Rasool, is continuously making efforts to promote modesty, stop the flood of non-observance of purdah and completely destroy the evil like immodesty. For this purpose, Dawat-e-Islami has established different departments. One of them is 'Majlis Madani Tarbiyyat Gah for Islamic Sisters'. This Majlis offers different courses of 12 days to Islamic sisters such as Madani Kaam course, Islah e A'maal course, Special Islamic Sister Course, Faizan-e-Quran Course, Faizan-e-Namaz Course. In these courses, Fiqh, Tajweed, beliefs, Sunnahs and manners, importance and method of performing 8 Madani activities of Zayli Halqah, method of performing Madani activities amongst special Islamic sisters, Faizan-e-Surah Noor (Tafseer), Sunnahs and manners, rulings on Salah and specific Surahs are taught.

May Allah ﷺ enable 'Majlis Madani Tarbiyyat Gah for Islamic Sisters' to serve Islam with more love and devotion.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Sunnahs and manners of adorning oneself

- It is Haraam for women to braid their hair with any other human hair. It has been cursed in a blessed Hadees. In fact, even the woman, who fixes braid made of human hair into other woman's hair, is also cursed. (*Durr-e-Mukhtar, vol. 9, pp. 614-615*)
- If braid is made of woman's own hair [that had been separated] and it is then attached to her hair, it is still impermissible. (*Ibid*)
- It is permissible for Islamic sisters to fix the braid into their hair that is made of black threads or wool. (*Durr-e-Mukhtar, vol. 9, pp. 614-615*)
- Piercing nose and ear of girls is permissible. (*Durr-e-Mukhtar, vol. 9, pp. 598*)
- Some people even get the ears of boys pierced and make them wear earring etc., this is impermissible i.e., getting their ears pierced and making them wear jewellery etc., are both impermissible acts. (*Ibid, pp. 598; summarized*)
- It is permissible for women to apply Mehndi [henna] to hands or feet. It is impermissible to apply henna to the hands and feet of younger children [boys]. There is no harm in applying henna to the hands and feet of children [girls]. (*Ibid, pp. 599*)