

The Blessings of رَحْمَةُ اللَّهِ عَلَيْهِ Imam Shafi'i

19-January-2023



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

The Blessings of Imam Shāfi' i رَحْمَةُ اللَّهِ عَلَيْهِ

وَعَلَى الْإِكِّ وَأَصْحِيكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِكِّ وَأَصْحِيكَ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

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

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

Excellence of sending *ṣalāt* upon the Prophet ﷺ

The final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

رَبِّنَا وَمَجَالِسِكُمْ بِالصَّلَاةِ عَلَيَّ فَإِنَّ صَلَاتَكُمْ عَلَيَّ تُورِثُكُمْ يَوْمَ الْقِيَامَةِ

“Adorn your gatherings by sending *ṣalāt* upon me, for your sending of *ṣalāt* upon me will be light for you on the Day of Judgement.”¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: *أَفْضَلُ الْعَمَلِ الصَّادِقَةُ*, “A truthful intention is the best action.”² O devotees of the Prophet! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to the *bayan*, make good intentions. For example,

- You will listen to the entire *bayan* to gain the knowledge of Islam.
- You will sit in a respectful manner.
- You will refrain from laziness during the *bayan*.
- You will listen to the *bayan* to reform yourself.
- Whatever you hear and learn, you will try to convey it to others.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

¹ *Jāmi' al-Ṣaghīr*, p. 280, hadith: 4,580

² *Jāmi' al-Ṣaghīr*, p. 81, hadith: 1,284

Dear Islamic brothers! Imam Muhammad bin Idrīs Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ is a pious elder from the second century of the Islamic calendar. He is the imam of millions of Muslims. He was pious, righteous, constantly engaged in worshipping Allah, a scholar who acted upon his knowledge, a true devotee of Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and someone who loved the Companions and Ahl al-Bayt.

Today we have the honour of discussing him and some of his amazing qualities. May Allah grant us the ability to take benefit from the lives of our pious predecessors.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاٰمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

A mujaddid is sent at the beginning of every century

A hadith included in *Sunan Abū Dāwūd* details how our beloved master, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةٍ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا —“Indeed at the beginning of every century, Allah will send someone to this nation who will revive the religion.”¹

When the Prophets عَلَيْهِمُ السَّلَامُ of previous *ummahs* passed away, Allah would send another Prophet عَلَيْهِ السَّلَامُ. They would then propagate the religion and teach people about the true message of Islam. However, as our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came as the seal of the Prophets, no Prophet will be sent after him. As a result, the way religion will be revived in this *ummah* now, is by Allah sending a *mujaddid* at the beginning of every Islamic century. This *mujaddid* revives Islamic practices.

People begin to adopt deviant beliefs and make them a part of Islamic teachings. Some attempt to promote false and distorted interpretations of the Quran. Others endorse baseless and evil rituals in the name of religious knowledge. Allah then sends a *mujaddid* who highlights these

¹ *Sunan Abī Dāwūd*: 4,291

false beliefs, invalid ideologies and evil traditions, and makes clear the original and correct teachings of Islam.

Imam Shāfi'i رَحْمَةُ اللهِ عَلَيْهِ is a *mujaddid*

Many *mujaddids* have been sent to this *ummah*. اَلْحَمْدُ لِلّٰهِ One of them is Imam Muhammad bin Idris Shāfi'i رَحْمَةُ اللهِ عَلَيْهِ.

Imam Aḥmad bin Ḥanbal رَحْمَةُ اللهِ عَلَيْهِ explains, “The *mujaddid* of the first century was *Sayyidunā* ‘Umar bin ‘Abd al-‘Azīz رَحْمَةُ اللهِ عَلَيْهِ, and the *mujaddid* of the second century is Imam Shāfi'i رَحْمَةُ اللهِ عَلَيْهِ.”¹

Brief Introduction to Imam Shāfi'i رَحْمَةُ اللهِ عَلَيْهِ

The name of Imam Shāfi'i رَحْمَةُ اللهِ عَلَيْهِ is Muhammad bin Idrīs. He was born in 150 AH. Scholars also explain how he was born on the day that the foremost imam and juristic master, Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ, passed away. He was tall, well-mannered and liked by the public. He treated people with compassion and was extremely righteous and practised the sunnah.

He was born in Yemen, and his father passed away when he was only two years old. His mother then took him to Makkah, where he grew up and acquired religious knowledge.² In fact, Allah opened the doors of knowledge for him. Imam Shāfi'i رَحْمَةُ اللهِ عَلَيْهِ worked hard and had a passion for knowledge. When he was just 15 years old, the grand mufti of Makkah, Muslim bin Khālid Zanji رَحْمَةُ اللهِ عَلَيْهِ granted him permission to issue Islamic verdicts (otherwise known as *fatwā*).³

¹ *Manaqib Imam Shāfi'i al-Bayhaqi*, vol. 1, p. 55

² *Manaqib Imam Shāfi'i al-Razi*, vol. 1, pp. 34,35

³ *Kitab al-Saqaat Ibn Habbaan*, vol. 5, p. 406, raqm: 2,997

The virtues of Imam Shāfi'ī رَحْمَةُ اللَّهِ عَلَيْهِ

Dear Islamic brothers, one particularly notable virtue of Imam Shāfi'ī رَحْمَةُ اللَّهِ عَلَيْهِ is that he is related to the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. One of the forefathers of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is *Sayyidunā* 'Abd Manāf رَحْمَةُ اللَّهِ عَلَيْهِ, whose descendants include Imam Shāfi'ī رَحْمَةُ اللَّهِ عَلَيْهِ.

The Quraysh tribe had four branches:

1. Banū Hāshim
2. Banū Muṭṭalib
3. Banū Nawfal
4. Banū 'Abd Shams

Our beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was born into the Banū Hāshim, and this is the reason he is referred to as Hāshimi. Imam Shāfi'ī رَحْمَةُ اللَّهِ عَلَيْهِ is from the Banū Muṭṭalib, and is thereby known as Muṭṭalibi.¹

Banū Hāshim and Banū Muṭṭalib are one

Imam Fakhr al-Dīn Rāzi رَحْمَةُ اللَّهِ عَلَيْهِ explained, “Imam Shāfi'ī رَحْمَةُ اللَّهِ عَلَيْهِ is Muṭṭalibi. Due to this, he possesses many excellences.

1. The Banū Muṭṭalib have always helped Islam. They exhibited loyalty to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on every occasion. This is why the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, *إِنَّمَا بَنُو هَاشِمٍ وَبَنُو الْمُطَّلِبِ شَيْئٌ وَاحِدٌ* – “Indeed, Banū Hāshim and Banū Muṭṭalib are one.” Imam Rāzi رَحْمَةُ اللَّهِ عَلَيْهِ further adds, “Just as the forefathers of Imam Shāfi'ī رَحْمَةُ اللَّهِ عَلَيْهِ served Islam, he also did so to a monumental extent.”²

¹ *Manaqib Imam Shāfi'ī al-Razi*, vol. 1, pp. 30,31

² *Manaqib Imam Shāfi'ī al-Razi*, vol. 1, p. 30

2. As Imam Shāfi'i رَحْمَةُ اللَّهِ عَلَيْهِ is related to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he is included in the “family of the Prophet”. When we recite the following in salah: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ - “O Allah! Send Your mercy upon Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his family”, Imam Shāfi'i رَحْمَةُ اللَّهِ عَلَيْهِ is included in this.¹
3. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, إِنَّ كُلَّ سَبَبٍ وَنَسَبٍ يَنْقُطُ يَوْمَ الْقِيَامَةِ إِلَّا مَا كَانَ مِنْ نَسَبِي وَسَبِي - “Every blood and in-law relation will be severed on the Day of Judgement, except my blood and in-law relations.”

سُبْحَانَ اللَّهِ! Dear Islamic brothers, this is indeed a huge excellence. On the Day of Judgement, everyone shall only be concerned with themselves: parents will abandon their children, brothers will run from one another, and friends or loved ones will only worry for themselves. At that time, no link or relation will be of any use, but the family and lineage of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will still remain intact. This sacred lineage will help us amidst the terrors of the Day of Judgement.

As Imam Shāfi'i رَحْمَةُ اللَّهِ عَلَيْهِ is related to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he will therefore be in the company of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the Day of Judgement إِنَّ شَاءَ اللَّهُ. The blessed lineage of Imam Shāfi'i رَحْمَةُ اللَّهِ عَلَيْهِ will also remain intact and be of benefit to us that Day.

Imam Shāfi'i رَحْمَةُ اللَّهِ عَلَيْهِ - the Scholar of the Quraysh

O devotees of the Messenger! Alongside being Qarashi (from the tribe of Quraysh), Imam Shāfi'i رَحْمَةُ اللَّهِ عَلَيْهِ has many other virtues. One of them is that he is the Scholar of the Quraysh. The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ *Manaqib Imam Shāfi'i al-Razi*, vol. 1, p. 33

² *Al-Shari'at al-Ajri*, vol. 5, p. 2,231, *hadith*: 1,713

said, لَا تَسُبُّوا قُرَيْشًا—Do not speak ill of the Quraysh—فَيَأْتِيَ عَلَيْهَا بَيْتُكَ الْأَرْضُ عَلْمًا—as a scholar from them will fill the land with knowledge.¹

The Scholar of Quraysh who is mentioned in this hadith refers to Imam Shāfi'i رَحْمَةُ اللَّهِ عَلَيْهِ. Imam Aḥmad bin Ḥanbal رَحْمَةُ اللَّهِ عَلَيْهِ once said:

When someone asks me about a religious issue, I try to find an answer from Quran and hadith firstly. If I cannot find the answer, I search through the statements of Imam Shāfi'i رَحْمَةُ اللَّهِ عَلَيْهِ. This is because he is the Scholar of Quraysh who filled the land with knowledge.²

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Go! May Allah grant you blessings!

Imam Shāfi'i رَحْمَةُ اللَّهِ عَلَيْهِ describes:

I fell asleep one night, yet my destiny awoke, and I beheld the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream. He proceeded to ask, يَا غُلَامُ! وَمِنْ أَنْتَ - “O son! What nation are you from?”

“O Messenger of Allah!”, I replied, مِنْ رَهْطِكَ يَا رَسُولَ اللَّهِ “I am from amongst your servants!” In a display of his unmatched kindness, he ordered for me to come closer to him. I did so, and he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ proceeded to place his sacred saliva in my mouth.

He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, اِمْضِ بَارَكَ اللَّهُ فِيكَ - “Go! May Allah grant you blessings.”³

¹ Musnad Sunan Abī Dāwūd al-Tayalisi: 307

² Manaqib Imam Shāfi'i al-Bayhaqi, vol. 1, p. 54

³ Manaqib Imam Shāfi'i al-Razi, vol. 1, p. 36

Sayyidunā 'Ali رَضِيَ اللهُ عَنْهُ giving a ring

Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ mentions another enlightening dream:

I dreamt I was sat in the *maṭāf* (the area *ṭawāf* is performed in Masjid al-Ḥarām). The fourth Caliph of Islam, *Sayyidunā 'Ali* b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ then graced me with his presence. I quickly stood up to welcome and hug him. *Sayyidunā 'Ali* رَضِيَ اللهُ عَنْهُ shook my hand, took off his ring and had me wear it.

After having this dream, I went to someone who could interpret dreams. I explained my dream and asked what it meant. He replied, "You were honoured to hug *Sayyidunā 'Ali* رَضِيَ اللهُ عَنْهُ; this is a sign that you are free from Hellfire. He shook hands with you; this is a sign that you will be at peace on the Day of Judgement. He also made you wear his ring; this shows that just as the name of *Sayyidunā 'Ali* رَضِيَ اللهُ عَنْهُ is famous, your name will also be well-known."¹

'*Allāmah* Bayhaqī رَحْمَةُ اللهِ عَلَيْهِ writes:

The dream of Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ proved to be true. Not long after this dream, Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ became famous. He went on to write religious books, by means of which his name became known far and wide.²

The qualities of Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ

O devotees of the Messenger! Of course, Imam Muhammad bin Idrīs Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ holds a high rank in terms of his knowledge. But in terms of actions, he is also highly ranked. Here are some of his qualities:

¹ *Manaqib Imam Shāfi'ī al-Razi*, vol. 1, p. 36

² *Manaqib Imam Shāfi'ī al-Bayhaqi*, vol. 1, p. 148

Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ and his passion for reciting the Quran

Hujjat al-Islām Imam Muhammad Ghazālī رَحْمَةُ اللهِ عَلَيْهِ writes, “Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ divided the night into three parts: one for religious knowledge, one for salah, and one for rest.”¹

Sayyidunā Rabī' رَحْمَةُ اللهِ عَلَيْهِ explains, “Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ would recite the entire Quran every day.”² In Ramaḍān, his passion for reciting the Quran would increase even more. During the month, he would finish the Quran a total of 60 times during *nafl* salah.³

سُبْحَانَ اللهِ! Dear Islamic brothers, just let that sink in for a moment! Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ was not an ordinary person. He was a fully qualified mufti, and people would ask him for verdicts on Islamic issues. He would answer the questions posed to him and was a scholar of unmatched distinction. People would travel from far and wide to sit in his company and quench their thirst for Islamic knowledge. Despite his extremely busy schedule, Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ would take time out of his day to recite the Quran.

Now let us think about ourselves! Do we take out time to recite the Quran? Everyone here should truly think about this. The Quran is the word of Allah: our Lord who provides us with sustenance, takes care of us and grants us countless bounties. Do we recite the sacred words of our Lord? When was the last time we recited the Quran? All of our homes have one, but when was the last time we took this holy and sacred book off the shelf?

Dear Islamic brothers, take a moment to reflect. With great sadness and regret it must be said: we have plenty of time to use our mobile phones, we have time to spend on social media, we have time to earn the wealth of this world, and we instantly can make time when it comes to travel

¹ *Iḥyā al-'Ulūm*, vol. 1, p. 40

² *Tareekh al-Baghdad*, vol. 2, p. 61

³ *Iḥyā al-'Ulūm*, vol. 1, p. 40

and entertaining ourselves. With great, great, great sadness it must be said: when it comes to reciting the pure words of Allah, then days, weeks or even months pass by, and we are unable to make time for it. Complaining we cannot find time is one thing, when in fact we do not even remember to recite the Quran at all, and we have not even included recitation of the Quran in our list of priorities.

May Allah grant us the ability to recite the Quran.

أَمِين بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Praying for the entire *ummah*

Sayyidunā Ḥasan Karābīsi رَحْمَةُ اللهِ عَلَيْهِ relays:

I was fortunate to spend many nights in the company of Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ. He would spend a third of the night in salah, reciting 50 verses of the Quran or 100 on occasion. If he recited a verse about mercy, he would make du'ā to Allah, seeking mercy for himself and all other Muslims. When he recited a verse about punishment, he would seek refuge from it and make du'ā for the safety of all Muslims.¹

The du'ā of *Sayyidunā Ibrāhīm* عَلَيْهِ السَّلَام

سُبْحَانَ اللهِ! Dear Islamic brothers, what a beautiful facet of Imam Shāfi'ī's life! Not only did he make du'ā for himself, but also for every single Muslim. This was also the blessed practice of Prophet Ibrāhīm عَلَيْهِ السَّلَام. Allah mentions one of Prophet Ibrāhīm's du'ās in the Quran as follows:

¹ *Tareekh al-Baghdad*, vol. 2, p. 61

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيْ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿١٠٠﴾

Translation from Knaz al-Iman: 'O our Lord, forgive me, and my parents, and all the Muslims on the Day when accountability will take place.'¹

Do not be slack in making du'ā!

O devotees of the Messenger! Du'ā is an excellent form of worship, and a hadith explains, **الدُّعَاءُ مُمُّ الْعِبَادَةِ** – “Du'ā is the essence of worship.”² Another benefit of making du'ā is that it is a free way of earning good deeds, as it does not require one to spend money nor put in any strenuous work. It only involves the focus of your heart and the use of your tongue. In fact, du'ā can be made within the heart, without uttering a word.

Nowadays, people are found to be lazy or slack when it comes to making du'ā. There are not many people who even make du'ā for themselves anymore. Those who offer salah and have a religious mindset usually make du'ā. Besides them, there are many who are facing difficulties such as illnesses or debts, and they do everything they can to solve their issues but do not make du'ā. This is despite the fact a hadith explains how du'ā is the weapon of a believer.³

As for the people who do make du'ā, they only pray for themselves and not for other Muslims. Not only should we make abundant du'a for ourselves, but we absolutely must remember others too. By means of this we will acquire countless blessings **إِنْ شَاءَ اللَّهُ**.

The reward of making du'a for others

The father of Imam Aḥmad Razā Khān, *Mawlānā* Naqī 'Ali Khān رَحْمَةُ اللَّهِ عَلَيْهِ explains the etiquette of making du'ā, “The etiquette is when a person

¹ *Al-Quran, 14:41*

² *Jāmi' al-Tirmidhi: 3,371*

³ *Al-Mustadrak: 1,855*

makes du'a for himself, he should include all the people of Islam with him (this means to pray for all Muslim men and women)."¹

The Reviver of Islam and Imam of the Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ explains this etiquette in further detail (the summary of which is as follows), "The wisdom behind making du'ā for every Muslim is that if the asker is not suitable to have his du'ā accepted, he will reach his goal for the sake of the Muslims at large."

The renowned *Tābi'i*, Thābit Bunāni رَحْمَةُ اللهِ عَلَيْهِ reports:

It was once mentioned to us that whoever prayed for the good of Muslim men and women will pass by them on the Day of Judgement. When he does, a voice will announce, "This is the person who made du'ā for your betterment in the world." The Muslims he prayed for will intercede for him and take him to Paradise alongside them.²

It is mentioned in a hadith, "The salah in which du'ā is not made for Muslim men and women is defective."³

A person once made du'ā by saying اَللّٰهُمَّ اغْفِرْ لِي - "O Allah! Forgive me". The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ heard this and declared, "If you had made this general (meaning, if you had prayed for other Muslims also), your du'ā would have been accepted."⁴

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also said, "Whosoever makes du'ā for the forgiveness of every Muslim man and woman, Allah will grant him a good deed for every Muslim man and woman he prayed for."⁵

¹ *Fazaail-e-Du'a*, p. 86

² *Fazaail-e-Du'a*, p. 86

³ *Kanz al-'Ummāl*: 3,378

⁴ *Radd al-Muḥtār*, vol. 2, p. 286

⁵ *Al-Jāmi' al-Ṣaghīr*: 8,419

سُبْحَانَ اللهِ! O devotees of the Messenger! Rejoice! You have gained a simple method of gaining millions, in fact, billions of good deeds. There have been billions of Muslims from the time of Prophet Ādam عَلَيْهِ السَّلَام till today. Many, many, many more are still yet to come. So, if we focus our attention towards this matter and make du'ā for the forgiveness of every Muslim, we hope to receive billions of good deeds by the mercy of Allah إِنَّ شَاءَ اللهُ. And how long will this take? Nothing but a matter of seconds. You can recite the following du'ā after every salah, or even throughout the day:

اللَّهُمَّ اغْفِرْ لِي وَلِكُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ - “O Allah, forgive every Muslim man and woman!”

May Allah grant us the ability to make abundant du'ā for ourselves and every other Muslim.

أَمِينٍ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The sanctity of Imam Abū Ḥanīfah's shrine

O devotees of the Messenger! When it comes to making du'ā, Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ had a unique and beautiful practice. He would go to the shrines of the *awliyā* and make du'ā. Regarding this, he once said, “Whenever I encounter a difficulty, I offer two units of salah, visit the shrine of Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ and make du'ā thereupon. By means of this, Allah removes my difficulty.”¹

Dear Islamic brothers, the second century *Mujaddid* and Scholar of the Quraysh, Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ would go to the shrines of the *awliyā* to have his difficulties solved. He considered visiting their shrines to be a means of difficulties being alleviated and du'ā being accepted.

¹ *Fazaail-e-Du'a*, p. 136

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The generosity of Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ

O devotees of the Messenger! Another noble quality of Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ was his immense generosity, as he would spend thousands upon thousands of his wealth on the poor. *Sayyidunā* Ḥumaydi رَحْمَةُ اللهِ عَلَيْهِ paints a picture of this generosity by saying:

Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ went to Yemen for a particular reason. When he returned to Makkah, he had 10,000 dirhams (gold coins) with him. He set up a tent outside the city and gave his wealth away to whoever came to him. When he exited this tent, he had given away all 10,000 dirhams in the way of Allah.¹

Paying for the Bridal Dowry

Sayyidunā Rabī رَحْمَةُ اللهِ عَلَيْهِ mentions:

When my marriage took place, Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ asked me, “What did you agree to give as dowry?” I answered, “30 dinars.” Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ then inquired, “How much have you given?” I replied by saying 6 dinars. Hearing this he left, and after a short while, sent me a bag which contained 24 dinars. This was the exact amount remaining I needed to give as dowry. He gave this money even though he had not been asked to.²

سُبْحَانَ اللهِ! This is generosity! Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ enquired how much the dowry was and how much *Sayyidunā* Rabī رَحْمَةُ اللهِ عَلَيْهِ had given. After becoming aware of his situation, he did not simply offer words of

¹ *Tareekh Madina Dimashq, vol. 51, p. 401*

² *Shu'ab al-Īmān: 10,962*

comfort, but he paid the remaining amount. May Allah also grant us the ability to be generous.

If only the love of wealth and money was removed from our hearts. Certainly, our hearts are greedy for the wealth of this world. Our hearts sink when we have to take money out of our pockets, and we do not have the strength to give a large amount to the needy! If only this greed would end and we would spend with an open hand in the way of Allah. **إِنْ شَاءَ اللَّهُ** Allah will grant us endless *rizq* from His treasures. May He grant us all the ability to be generous.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Du'ā for the mocker!

Imam Shāfi'i رَحْمَةُ اللَّهِ عَلَيْهِ once had a shirt made by a tailor, who did not know who the great imam was, nor did he know of his high rank. The tailor, as a joke, decided to make one of the sleeves tight and the other loose enough for someone's head to fit through. When he gave this shirt to Imam Shāfi'i رَحْمَةُ اللَّهِ عَلَيْهِ, the imam looked at it and said, “May Allah reward you! Tight sleeves are easier to roll up when performing wuḍū, and I can put a book in the loose sleeve.”

As Imam Shāfi'i رَحْمَةُ اللَّهِ عَلَيْهِ was speaking to the tailor, an envoy arrived who had been sent by the Caliph of the time. In his possession were 10,000 dirhams, and he presented this to the great imam. Seeing this, Imam Shāfi'i رَحْمَةُ اللَّهِ عَلَيْهِ told the envoy to give the tailor payment for making him clothes. Now, the tailor became very curious as to who this man was. “Who is this person to whom the Caliph has sent all this wealth?”, he thought to himself. The tailor then went to the envoy and asked, and he replied by explaining, “This is Imam Shāfi'i (رَحْمَةُ اللَّهِ عَلَيْهِ).”

Upon hearing this, the tailor kissed the imam's feet, asked for forgiveness, and began staying in his blessed company.¹

O devotees of the Messenger! You have just heard about the good manners of Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ. There is a great lesson for us in this incident. The tailor deliberately made one sleeve tight and one sleeve loose as a joke, but look at the character of Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ! He رَحْمَةُ اللهِ عَلَيْهِ found positive points even in the situation and made du'ā for the tailor.

Such an act is very difficult to do today. Being optimistic and searching for positives is a distant matter, people even search for negative points in a good situation! Our pious elders, who were true servants of Allah, managed to find positive things even in negative situations.

The story of Rābi'ah Baṣriyyah رَحْمَةُ اللهِ عَلَيْهَا

Sayyidunā Sufyān Thawri رَحْمَةُ اللهِ عَلَيْهِ reports, "A man in Basrah was taken to the gallows to be punished for adultery. The renowned saint, Rābi'ah Baṣriyyah رَحْمَةُ اللهِ عَلَيْهَا walked by and said, 'This is the tongue with which you recited لَا إِلَهَ إِلَّا اللَّهُ.'"²

O devotees of the Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! A man was about to be hanged as punishment for a major sin, but instead of mentioning his evil, Sayyidatunā Rābi'ah Baṣriyyah رَحْمَةُ اللهِ عَلَيْهَا looked for the goodness in him and mentioned it. If only we had a positive mindset and developed the habit of seeing good, hearing good and speaking good, for an evil tongue is a reflection of an evil heart.

Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ would remain silent

Dear Islamic brothers, being cautious of one's speech is the basis of wisdom and piety. It is mentioned in a hadith, "Adopt the company of

¹ Hikayatayn aur Naseehatayn, p. 398

² Tabaqat al-Sufiyah, p. 389

whoever you see that has been granted the bounty of silence, as such a person has been given wisdom.”¹

Imam Shāfi'i رَحْمَةُ اللَّهِ عَلَيْهِ was highly skilled when it came to guarding his tongue. Perhaps this is why Allah granted him wisdom and piety. Imam Shāfi'i رَحْمَةُ اللَّهِ عَلَيْهِ was once asked a question, but he remained silent and did not answer. Someone asked why he did not reply to the questioner. The great imam replied, “I was considering whether goodness was in me replying or remaining silent.”²

مَا شَاءَ اللَّهُ! What an amazingly wise statement. The summary of what Imam Ghazālī رَحْمَةُ اللَّهِ عَلَيْهِ said regarding this is as follows, “We learn two things from this approach of Imam Shāfi'i رَحْمَةُ اللَّهِ عَلَيْهِ:

1. Imam Shāfi'i رَحْمَةُ اللَّهِ عَلَيْهِ would think before speaking.
2. He would focus on the benefit and reward of his speech. If speaking was better and it was a means of gaining reward, he would speak. Otherwise, he would remain silent.”

If only we were to think before speaking, as this is an extremely sensitive matter. Otherwise, we go on and on; backbiting, tale-telling, lying, slandering and who knows how many other sins of the tongue we include in our daily conversations. And to top it off, we are completely unaware of what we are doing.

May Allah grant us the ability to protect our tongues.

The final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whosoever can guarantee me what is between the two jaw bones (the tongue) and what is between both legs (the private parts), I give him a guarantee of Paradise.”³

¹ Sunan Ibn Mājah: 4,101

² Iḥyā al-'Ulūm al-Dīn, vol. 1, p. 40

³ Ṣaḥīḥ al-Bukhārī: 6,474

Mufti Aḥmad Yār Khān Na'īmī رَحْمَةُ اللهِ عَلَيْهِ comments on this hadith:

This means whosoever protects his tongue from lying, backbiting and impermissible matters, and protects himself from immorality (the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has guaranteed Paradise for him).

The renowned mufti further states: “It is apparent that such a Muslim (who protects his tongue and private parts) is a pious believer. Remember! Approximately 80% of sins are committed with the tongue.”¹

O devotees of the Messenger! The tongue is an important part of our body. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has guaranteed Paradise to the one who protects his tongue and private parts from sin, and the guarantee of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the guarantee of Allah.

Useless speech makes you a slave

Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ once said to his friend, Sayyidunā Rabī رَحْمَةُ اللهِ عَلَيْهِ, “O Rabī! Do not engage in useless conversation. When you have said something, it will become like a ruler over you, and you its slave.”²

Think before speaking!

Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ also said, “Before you speak, think over what you shall say. Speak if you see benefit, and if you fall into uncertainty (as to whether speaking is better or remaining silent), then remain silent.”³

May Allah grant us the ability to be cautious when using our tongues.

أَمِين بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ *Mirāt al-Manājīh*, vol. 6, p. 447

² *Al- Mustaṭraf fī kull fann mustaṭraf*, vol. 1, p. 82

³ *Al- Mustaṭraf fī kull fann mustaṭraf*, vol. 1, p. 82

Love for the Companions رَضْوَانُ اللَّهِ عَلَيْهِمُ

O devotees of the Messenger! Another beautiful attribute of Imam Shāfi'ī رَحْمَةُ اللَّهِ عَلَيْهِ is that he had great love for the Companions رَضْوَانُ اللَّهِ عَلَيْهِمُ and the Ahl al-Bayt. Frequently, he would praise and mention their excellences. The great imam would also stay away from whoever disliked the Companions or Ahl al-Bayt. As for anyone who did not have the right beliefs concerning them, Imam Shāfi'ī رَحْمَةُ اللَّهِ عَلَيْهِ would invite such people to righteousness and explain the truth to them in a beautiful manner.

Imam Shāfi'ī رَحْمَةُ اللَّهِ عَلَيْهِ was once praising the Companions رَضْوَانُ اللَّهِ عَلَيْهِمُ and said:

The honourable Companions رَضْوَانُ اللَّهِ عَلَيْهِمُ are the blessed individuals who have been praised by Allah, Lord of the worlds. Their praises have been mentioned in the Quran, Tawrah and Injil. Their virtues have been mentioned by the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and they are witnesses to divine revelation.

The Companions رَضْوَانُ اللَّهِ عَلَيْهِمُ conveyed Islam to us alone, and they are no doubt much more knowledgeable than us. They hold a high rank in every branch of knowledge. The rank of the Companions رَضْوَانُ اللَّهِ عَلَيْهِمُ is such that if they agree upon a matter, it becomes a form of evidence in the religion. If one Companion makes a statement, nobody dares to oppose it. The statement of even one Companion is a proof for us.¹

Department of Spiritual Cures

رَحْمَةُ اللَّهِ Dawat-e-Islami works across over 80 departments, all of whom centre around spreading the message of Islam. One of them is the

¹ *Manaqib Imam Shāfi'ī al-Razi, vol. 1, p. 136*

Department of Spiritual Cure, which works to provide spiritual remedies to the grief-stricken *ummah* of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

أَسْعَدُ لِيهِ With the intention of alleviating the troubles of those in hardship, the department distributes around 400,000 amulets and litanies monthly free of charge to the sick and grief-stricken. The blessings of the amulets are not restricted to a specific village or city. These amulets can be acquired from stalls in many cities across the country. They can also be found overseas in countries like Africa, America, Bangladesh, India, and more.

The advice of Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ

Sayyidunā 'Abdullah bin Muhammad رَحْمَةُ اللهِ عَلَيْهِ tells of an amazing incident. He says:

I was in Baghdad with Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ and he saw a young man performing wuḍū incorrectly. Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ invited him towards goodness by saying, "O young man! Correct your wuḍū and Allah will be favourable towards you in this world and the Hereafter." The great imam said this and continued on his way. The young man heard the advice, completed his wuḍū and began following Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ.

"Do you need something?", the imam asked. "Yes please", the young man replied, "I desire for you to teach me Islamic knowledge." Thus the illustrious imam declared, "Know that whoever attains recognition of Allah has acquired salvation, whoever worries about issues pertaining to his religion has saved himself from destruction, and whoever adopted abstinence in the world, will be at ease when he enters the court of Allah on the Day of Judgement."

Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ further mentioned, "Whoever possesses these three qualities, his faith is complete:

1. He encourages others to do good whilst doing good himself.
2. He prevents others from committing evil whilst refraining from it himself.
3. He maintains the boundaries ordained upon him by Allah.”

The imam then stated, “Become someone who is distant from the world and strives for the Hereafter! Be truthful to Allah in all your affairs. If you do this, you will attain salvation!”¹

Dear Islamic brothers! How great and beneficial is this advice! May Allah grant us the ability to act upon it.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

We learn from this faith-refreshing account of Imam Shāfi'ī رَحْمَةُ اللَّهِ عَلَيْهِ that he was passionate about inviting others towards goodness. Imam Shāfi'ī رَحْمَةُ اللَّهِ عَلَيْهِ did not come to teach and was only passing by, but still he highlighted how to do wuḍū correctly. We thus learn: a *muballigh* is a *muballigh* no matter where he is.

In order for us to invite others to goodness, it is not necessary that we only do this when carrying out specific good deeds, or only when travelling in Madani *qafilahs*. Whenever we see evil, we must invite towards goodness with wisdom and beautiful character, and forbid the bad we come across.

Imam Shāfi'ī رَحْمَةُ اللَّهِ عَلَيْهِ gave some beautiful pieces of advice. He explained that he who encourages others to do good whilst doing good himself, prevents others from committing evil whilst refraining from it himself, and is wary of the boundaries and commands of Allah; such a person's faith is complete.

¹ *Iḥyā al-'Ulūm al-Dīn, vol. 1, p. 41*

May Allah grant us the ability to invite towards goodness, avoid sins and forbid others from doing so too.

أُمِّيْنَ بِجَاهِ النَّبِيِّ الْأُمِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

One work from the 12 Religious Works: Weekly *Ijtima*

O devotees of the Messenger! To become pious and punctual in offering salah, to increase love for the Companions and Ahl al-Bayt رَحِمَهُ اللهُ عَلَيْهِمْ in your hearts and spread the call to righteousness far and wide, affiliate yourself with the religious environment of Dawat-e-Islami. This is a movement full of people who love the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Take part in Dawat-e-Islami's 12 religious works as best you can. إِنَّ شَاءَ اللهُ. You will attain countless blessings in every aspect of life.

One of these 12 religious works is the weekly *ijtimā'*. Muslims gathering together is a great way for them to learn about Islam. Appointing a specific day for this gathering makes it possible for people to attend. For example, when the message of Islam became prevalent in Madina and people were accepting Muslim, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ told *Sayyidunā* Muṣ'ab bin 'Umayr رَحِمَهُ اللهُ عَلَيْهِ to establish the Friday prayer.¹ As people would collectively sit in a gathering that day, it was the perfect time for him to teach them about Islam.

Similarly, *Sayyidunā* 'Abdullah bin Mas'ūd رَحِمَهُ اللهُ عَلَيْهِ would teach and give advice to people on Thursdays.² Continuing this tradition, Dawat-e-Islami organises a weekly gathering in which there is recitation of the Quran, poetry in praise of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, a speech, dhikr of Allah and a heartfelt du'ā. These weekly *ijtimā'* are then concluded by sending ṣalāt and salam upon the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

¹ *Al-Bidayah wa al-Nihayah*, vol. 3, p. 143

² *Ṣaḥīḥ al-Bukhārī*: 80

Make intention to attend these sunnah-inspired weekly ijtimā' of Dawat-e-Islami. **إِنْ شَاءَ اللهُ** With the blessings of this, one will acquire Islamic knowledge and rectify themselves.

Madani pearls regarding good conduct

Dear Islamic brothers! Let us listen to some Madani pearls regarding good conduct. Here are two hadith of the beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** which discuss this topic.

1. Every act of good conduct is charity, whether it is with someone rich or poor.^{1a}
2. Whosoever believes in Allah and the Last Day should maintain bonds of kinship.²
 - Quran and hadith categorically command us to be kind to our relatives and those close to us.³
 - Parents are the most deserving of our good conduct.⁴
 - There are many forms of good conduct: giving gifts, offering help when someone is in need, giving salaam, meeting someone, spending time with others, talking to them, or being gracious and affectionate to people.⁵

Announcement

The remaining Madani pearls of good conduct will be mentioned in study circles. Please join them to find out more!

¹ *Majmu'a al-Zawaid*, vol. 3, p. 331, *hadith*: 4,754

² *Ṣaḥīḥ al-Bukhārī*: 6,138

³ *Radd al-Muḥtār*, vol. 9, p. 678

⁴ *Radd al-Muḥtār*, vol. 9, p. 678

⁵ *Durr*, vol. 1, p. 323