



The Blessed Youth
of the صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
Beloved Rasool

(For Islamic Brothers)

Thought-provoking speech of weekly
sunnah-inspiring ijtima

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

The Blessed Youth of the Beloved Rasool ﷺ

وَعَلَى إِلِكِ وَأَصْحِكِ يَا حَيِّبَ 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

The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'When Thursday arrives, Allah عَزَّوَجَلَّ sends angels who have papers made of silver and pens made of gold. They write the names of those who recite Salat on me in abundance on the day of Thursday and the night of Friday (i.e. the night between Thursday and Friday).'

(*Kanz-ul-'Ummal, vol. 1, pp. 250, Hadees 2174*)

بچیں بے کار باتوں سے پڑھیں اے کاش! کثرت سے
ترے محبوب پر ہر دم دُرودِ پاک ہم مَولیٰ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 مِّنْ 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

- Without a good intention, no reward is granted for a good deed.
- 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 reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for others 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 صَلَّى اللَّهُ تَعَالَى عَلَى الْحَبِيبِ, اذْكُرُوا اللَّهَ, صَلُّوا عَلَى الْحَبِيبِ, etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayan, I will approach other people by making Salam, shaking hands, and for making individual efforts upon them.

Dear Islamic brothers! When the childhood of the Beloved and Blessed Rasool ﷺ came to an end and the years his blessed youth commenced, the years of his youth were as unparalleled in comparison to normal people as his childhood. Even before the announcement of Prophethood, the entire life of the Beloved Rasool ﷺ is a treasure trove of outstanding characters and mannerisms.

He ﷺ arrived at such a lofty station in every pious attribute and positive manner – such as truthfulness, reliability, loyalty, keeping promises, respecting elders, showing compassion to youngsters, loving relatives, mercy and generosity, public service, accompanying friends, consoling the near and dear, assisting the poor and needy, behaving well even with enemies and serving the creation of Allah ﷻ – that never mind achieving them, even the greatest of people cannot even imagine them.

With the blessings of this weekly Sunnah-inspired Ijtima', let's proceed to hear some faith renewing parables from the envy and imitation worthy youthful days of the Beloved Rasool ﷺ. Having lit up our hearts with the devotion of the Beloved Rasool ﷺ, let us then try to adopt the various Madani pearls present in these parables.

Hilf-ul-Fudool [حِلْفُ الْفُذُولِ]

Before Islam, the Arabs remained in a state of war. Countless Arab families were destroyed as a result of these continual conflicts. The peace and stability of the land was destroyed as a result of all-round conflict and daily criminality, and no one considered his life or property to be secure. There was no peace to be found by day nor rest to be found by night.

Concerned by these terrorised surroundings, some individuals seeking reconciliation established a movement for reform. As a result, the main leaders of Banu Haashim, Banu Zuhrah, Banu Asad and other tribes of the Quraysh gathered at the house of 'Abdullah Bin Jud'aan. The uncle of the Beloved Rasool, Zubayr Bin 'Abdul Muttalib suggested that an agreement was the solution to rectify the current situation. Thus, the tribes of the Quraysh adopted an agreement along the lines of "live and let live", and promised

under oath that they would end the unrest in the land, protect travellers, assist the poor, support the oppressed and not permit any oppressor to reside in Makkah. (*Seerat-e-Mustafa*, pp. 89)

As several members of this agreement were called “Fadl”, the agreement was called “Hilf-ul-Fudool”, meaning, “the agreement of several people named Fadl.” (*Seerat-e-Hishaam*, vol. 1, pp. 297, abridged)

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was also present in this (agreement). This agreement was so beloved to him that after the proclamation of Prophethood, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would say, “This agreement pleased me to such an extent that if I were given red coloured camels in its place, I would not have been pleased to the same extent. Today, even in Islam, if an oppressed person called out to me for assistance, I am ready (to assist him).” (*Seerat Nabawiyyah li Ibn Hishaam*, pp. 56, simplified)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! We have received several Madani pearls from the aforementioned parable:

1. The first Madani pearl is that – even during his youth – the wisdom and intellect of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was such that the foremost leaders of the Quraysh would include him in their most important conferences and agreements. Regarding the perfect intellect of the most Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Taabi'i sage, Sayyiduna Wahb Bin Munabbih رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ states: I read 71 heavenly revelations, and in every one I found “the total intellect granted to all people from the beginning to the end of the world is such in comparison to the intellect of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as a single atom is to all of the deserts of the earth.” Without a doubt, the intellect and decisions of the Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are greater and more virtuous than all other people. (*Allah Walon Ki Baatayn*, vol. 2, pp. 42)

2. The second Madani pearl is that the Beloved Rasool ﷺ was the helper and aid of the oppressed, and the eliminator of their grief. In this regard, when the rights of the oppressed were agreement in the “Hilf-ul-Fudool” agreement, he happily stated: *This agreement pleased me to such an extent that if I were given a red coloured camel in its place, I would not have been pleased to the same extent.* For this reason, we should also seek to understand the pain and sorrows of the oppressed, become a means of support for them, stand in solidarity with them, reassure them and prevent the oppressor from oppressing them according to our ability. Fortunate indeed are those Muslims who assist the oppressed, for Allah ﷻ has given glad tidings of their forgiveness. Thus, the Beloved Rasool ﷺ states, “Whoever responds to the plea of an oppressed person, Allah ﷻ will write 73 counts of forgiveness for him. By means of one of these counts, all of his affairs will be rectified, and the other 72 will cause his rank to be raised on the Day of Judgement.” (*Shu’ab-ul-Iman, vol. 6, pp. 120, Hadees 7670*)

In another place, it is mentioned, “Whoever heads with an oppressed person to assist him, Allah ﷻ will grant him a firm footing on the day that feet will slip.” (*Hilyat-ul-Awliya, Maalik Bin Anas, vol. 6, pp. 383, Hadees 9012*)

بمیشہ ہاتھ بھلائی کے واسطے اٹھیں
بچانا ظلم و ستم سے مجھے سدا یا رب

3. The third Madani pearl that we received is that, even in his youth, he ﷺ was a true manifestation of social reform, always coming forward seeking to end matters of conflict and violence. Compare that with the state of useless people such as ourselves – instead of seeking to calm fights between Muslims and encouraging them to seek forgiveness from one another, we provoke them to greater anger, stand at a distance and gleefully watch the disturbances, and even take photos and videos of fights to upload them on social media!

Think! Is “being a devotee of the Rasool” merely limited to claims and slogans? Are the devotees of the Rasool senseless? Do devotees of the

Rasool encourage Muslims to fight amongst themselves? Are devotees of the Rasool ever pleased to see Muslims fight? Do devotees of the Rasool see Muslims fighting and take pictures and videos?

Without a doubt, absolutely not! The devotees of the Rasool are protectors of the honour, reputation, lives and wealth of the Muslims. The devotees of the Rasool are those who unite the Muslims. The devotees of the Rasool are those who bring about an end to divisions amongst Muslims. The devotees of the Rasool are those who save Muslims from sins and call them to righteousness.

Let us proceed to intend that from today, we will not watch the disturbances caused by Muslims fighting, we will not make videos or pictures of such scenes, and we will attempt to reconcile those Muslims who fight without a Shar'i reason or who have become angry with one another, and thus become worthy of the Sawab received for doing so, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Let us now hear a wonderful Hadees relating to the virtue of bringing about reconciliation between Muslims as a form of encouragement. Sayyiduna Abu Darda *رَضِيَ اللَّهُ تَعَالَى عَنْهُ* narrates that the Beloved Rasool *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* stated, "Shall I not tell you of an action that is more virtuous than Sawm, Salah and Zakah in its rank?" The Sahabah *رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ* replied, "Ya Rasoolallah *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*, why not!" It was stated, "To bring about reconciliation between (one another)." (*Abu Dawood, Kitab-ul-Adab, vol. 4, pp. 365, Hadees 4919*)

However, bear in mind that it is only permissible to bring about reconciliation amongst Muslims in a manner that conforms to the Shari'ah. Any kind of reconciliation that states Haraam to be Halal or Halal to be Haraam is not permissible, as Sayyiduna Abu Hurayrah *رَضِيَ اللَّهُ تَعَالَى عَنْهُ* narrates: The Beloved Rasool *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* stated, "It is permissible to reconcile between the Muslims, except for that reconciliation that states Haraam to be Halal or Halal to be Haraam." (*Abu Dawood, vol. 3, pp. 425, Hadees 3594*)

The renowned Quranic commentator, Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi *رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ* writes in the commentary of this Hadees, "For

example, to reconcile between a husband and wife such that the husband will not visit his second wife, or for a Muslim debtor to pay the amount (of the debt) to his non-Muslim creditor with alcohol or interest. In the first example, Halal has been made Haraam, and in the second, Haraam has been made Halal. Such reconciliations are Haraam, and it is Wajib to abandon them.” (*Mirat-ul-Manajih, vol. 4, pp. 303*)

دُنیا کے جھگڑے ختم ہوں اور مُشکلیں تُلّیں
صَدَقَہ حَسَن حُسَیْن کا یا رَبِّ مُصْطَفٰے

Dear Islamic brothers! You have heard what a blessed action it is to bring about reconciliation between Muslims, and that the Hadees informs us that its rank is more virtuous than Sawm, Salah and Zakah. If only that time comes when we also become those who bring about reconciliation between Muslims. May we be sacrificed for Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه** – who through his Sunnah-inspired Bayans, Madani Muzakaraha, writings and so on, has strived to maintain this Sunnah practically, and from time to time has inspired the Muslims to remain united. A good example of this is his booklet, “*Instant Reconciliation*”. Purchase this booklet from a stall of Maktaba-tul-Madinah, read it yourself and also encourage others to read it. This booklet can also be read on the website of Dawat-e-Islami – www.dawateislami.net – and downloaded and printed.

صَلُّوا عَلَي الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَي مُحَمَّدٍ

Mustafa's youth and the journey to Syria

Dear Islamic brothers! When the Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** was around 25 years old, people far and wide were well aware of his trustworthiness and truthfulness. Sayyidatuna Khadijah **رَضِيَ اللهُ تَعَالَى عَنْهَا** was a wealthy lady of Makkah, whose husband has passed away. She was in need of a trustworthy individual with whom she could send her goods for trading to Syria. Thus, she selected the Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, and sent him with the agreement that,

“whatever share I give to others, I will give you double due to your trustworthiness and diligence.”

The Beloved Rasool ﷺ accepted her offer, and departed for Syria with her goods for trade. She also sent one of her trusted servants, Maysarah to accompany the Beloved Rasool ﷺ on this journey so that he might serve him. When the Beloved Rasool ﷺ reached the marketplace of the famous city of Syria called Basra, he stopped close to the monastery of the monk “Nastoora”. Nastoora knew Maysarah from before, and upon seeing the countenance of the Beloved and Blessed Rasool ﷺ, he came to Maysarah and asked, “Maysarah, who is that who has dismounted beneath the tree?”

Maysarah replied, “He is a resident of Makkah and the pride and joy of the Banu Haashim tribe. His name is Muhammad and his title is “Ameen”. Nastoora said, “Until today, no one has dismounted beneath this tree except a Rasool. For this reason, I have total confidence that he is the “Nabi (ﷺ) of the final times, for all the signs of the final Nabi I read in the Torah and Injeel, I can see them all in him. If only I remain alive until he announces his Prophethood, then I too would help him in every way possible, and sacrifice myself to spend every moment in his service. O Maysarah. I advise you to remain alert. Do not become separated from him for even a minute, and serve him with true sincerity and devotion, for Allah ﷻ has granted him the nobility of being ‘the seal of the Rasools.’”

The Beloved Rasool ﷺ sold all of the goods in Basra’s marketplace and returned to Makkah Mukarramah. Upon their return, as the caravan entered the city of Makkah, Sayyidatuna Khadijah رضى الله تعالى عنها was sat upon a high place watching the caravan arrive. When she looked at the Beloved Rasool ﷺ, she saw that two angels were shadowing his blessed head from the sunrays. This illuminated scene particularly impressed Sayyidatuna Khadijah رضى الله تعالى عنها, and she continued to gaze upon this wondrous scene. Some days later, she mentioned this to her servant Maysarah, who replied, “I saw this scene occur throughout the entire journey, and also witnessed many wondrous things besides.” Maysarah then mentioned his conversation with the monk Nastoora, and his affection and devotion.

The Beloved Rasool ﷺ presented this marriage proposal to his (paternal) uncle, Abu Taalib, and other elders of his family. The whole family happily accepted the marriage proposal and the date for marriage was set. Holy Rasool ﷺ went to the house of Sayyidatuna Khadijah رضي الله تعالى عنها along with Sayyiduna Hamzah رضي الله تعالى عنه and other (paternal) uncles, other people of his family, noble men of Bani Haashim and leaders of Mudar [مُضَر] and performed the marriage. At the occasion of this marriage, Abu Taalib delivered an eloquent sermon. (*Sharh-uz-Zurqaani, vol. 1, pp. 375 to 376*)

The translation of this sermon is that “all praises are to the Lord (عَزَّوَجَلَّ) Who made us from the lineage of Sayyiduna Ibraheem (عليه السلام) and among the progeny of Sayyiduna Isma’eel (عليه السلام), and we were born in the family of Ma’ad and Mudar. He عَزَّوَجَلَّ made us custodian of his House (Ka’bah) and Haram. He عَزَّوَجَلَّ blessed us with the house of knowledge and wisdom and with the Haram of peace. Moreover, He عَزَّوَجَلَّ appointed us ruler over people. Muhammad Bin ‘Abdullah (ﷺ) is the son of my brother. He is such a man that if he is compared to any person from the Quraysh, he will excel him in every domain. Though he has less wealth but wealth is a fading shadow and something that is temporary. My nephew Muhammad (ﷺ) is such that you all are well aware of my closeness and affection to him. He marries Khadijah Bint Khuwaylad (رضي الله تعالى عنها) and decides twenty camels from my wealth as her Mahr. Furthermore, his future is extremely bright, splendid and marvellous. (*Sharh-uz-Zurqaani, vol. 1, pp. 376; Madarij-un-Nubuwwah, vol. 2, chap. 2, pp. 28*)

After him, the paternal cousin of Sayyidatuna Khadijah, Waraqah Bin Nawfal, also stood up and delivered a great sermon. The summary of this sermon is that: Hamd (praise) is only for Lord Almighty Who created us. The way O Abu Taalib! You mentioned, He عَزَّوَجَلَّ has blessed us with all those blessings as mentioned by you. Undoubtedly, we are the leaders and chiefs of Arab, and you too are the possessor of all these qualities. No tribe can deny your excellences and no one can deny your dignity and grandeur. Moreover, undoubtedly, we have wholeheartedly and enthusiastically preferred to be meeting and being tied in relationship with you. Therefore, O Quraysh! Be witness that I give Khadijah Bint Khuwaylad in the marriage of Muhammad

Bin 'Abdullah (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) with a Mahr of four hundred Misqal. (*Sharh-uz-Zurqaani, vol. 1, pp. 377*)

Dear Islamic brothers! Did you hear that how acclaimed was the honesty, truthfulness and good character of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the days of his youth that due to these excellent qualities, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was known with the title of Sadiq-o-Ameen (truthful and honest). It was due to the honesty, truthfulness and good character of Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that Sayyidatuna Khadija-tul-Kubra رَضِيَ اللهُ تَعَالَى عَنْهَا used to give her trading goods to Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to sell without any fear or risk. The blessed Madani traits of Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ won the heart of a virtuous woman like Sayyidatuna Khadija-tul-Kubra رَضِيَ اللهُ تَعَالَى عَنْهَا, to the extent that after marrying Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, she was blessed with the exceptional privilege of being Umm-ul-Mu`mineen (mother of believers).

تیری صورت تیری سیرت زمانے سے نرالی ہے

تیری ہر ادا پیارے دلیلِ بے مثالی ہے

Dear Islamic brothers! Let's ponder upon our state. Do we possess good character? Do we always speak the truth? Are we honest? Do we treat Muslims with good character? Our character should be so beautified that sinners and transgressors should repent being impressed with our good character, they should start treading on the path of piety and non-Muslims should be compelled to embrace Islam upon looking at our good character. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, the blessed character of Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was so excellent that its greatness and dignity has been mentioned in the Ayah number 4 of Surah Al-Qalam in the 29th part in the following words:

وَإِنَّكَ تَعَلَى خُلُقٍ عَظِيمٍ

Translation from Kanz-ul-Iman: And certainly, you (O Beloved) are on an excellent standard of character.

While mentioning the purpose of his arrival and highlighting the importance of good character, our Noble Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'بُحِثْتُ إِلَيْكُمْ حُسْنَ الْأَخْلَاقِ' i.e. I have been sent to complete the beauty and excellence of good character. (*Muwatta Imam Maalik, vol. 2, pp. 404, Hadees 1723*)

ترے خُلق کو حق نے عظیم کہا
تِرے خَلقِ کوحق نے جمیل کیا
کوئی نُجھ سا ہوا ہے نہ ہوگا شہا!
تِرے خَالِقِ حُسْنِ وَاَدَا کی قسم

Brief explanation of the couplet: Ya Rasoolallah عَزَّوَجَلَّ! Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has mentioned your blessed character to be great in the Holy Quran. Moreover, your blessed birth was also blessed with grace and beautification. By the Lord who created your beauty and beautiful character! No one graceful like you has ever come or can ever come in future.

Therefore, all Muslims, especially youth, should make the Seerah of Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ their guide and should make beautiful qualities like honesty, good character and truthfulness a part of their lives. Because the one who has these qualities, then whether it is one's own acquaintances or strangers, they all praise him, trust him, love him and incline towards him. Furthermore, such person becomes the apple of eyes of everyone due to the blessings of these qualities. Whereas contrary to this, dishonesty, ill manners and lying are such accursed evils that the one who has these ill qualities in him faces the displeasure of Allah عَزَّوَجَلَّ and His Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, gets deprived of sincere friends, and fails to build a trust upon people and to please them. In short, such person faces disgrace and humiliation. Let's listen to three sayings of Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ on dishonesty, ill mannerism and lying and attain admonition. Therefore,

1. Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: accused is the one who harms a Muslim or cheats him. (*Tirmizi, vol. 3, pp. 378, Hadees 1948*)
2. Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Those who are miser, disobedient and ill-mannered, will not enter Paradise. (*Masawi-ul-Akhlaq, pp. 168, Hadees 361*)

3. One person came in the court of Holy Rasool ﷺ and humbly said: Which action leads towards the Hell? Holy Rasool ﷺ replied: Lying. When a person lies, he commits sin. When he commits a sin, he performs ungratefulness. When he performs ungratefulness, then he enters Hell. (*Musnad Imam Ahmad, vol. 2, pp. 589, Hadees 6652*)

بڑی کوششیں کی گئے چھوڑنے کی رہے آہ! ناکام ہم یا الہی
مجھے نارِ دوزخ سے ڈر لگ رہا ہے ہو مجھ ناتواں پر کرم یا الہی

I tried my utmost to leave sins

But I remained unsuccessful O Almighty

I feel fear of the fire of Hell

Show your blessings upon this frail being O Almighty

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madani Halqah after Fajr Salah

Dear Islamic brothers! In order to know the method of making yourselves and your children pious, Sunnah-practicing and a means of continuous source of reward [for yourselves] associate yourselves with the Madani environment of Dawat-e-Islami and participate in 12 Madani activities practically.

One of the 12 Madani activities is to attend the Madani Halqah after Fajr Salah. *الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ*, in this Madani Halqah after Fajr Salah, 3 Quranic Ayaat are recited with their translation from *Kanz-ul-Iman* and the commentary from *Khaza'in-ul-Irfan/Noor-ul-Irfan/Siraat-ul-Jinaan*. Also, 4 pages Dars is delivered from *Faizan-e-Sunnat*. At the end, Shajarah Qadiriyyah, Razawiyyah, Ziyaiyyah, Attariyyah is also recited. Afterwards, some [Awraad and Wazaaf] invocations of Shajarah are recited and Nawafil of Ishraq and Chasht are offered. *الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ*, reciting blessed Shajarah has lots of blessings because it contains the blessed names of many pious saints which bring about mercy.

Sayyiduna Imam Sufyan Bin ‘Uyaynah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: **عِنْدَ ذِكْرِ الصَّالِحِينَ تَنْزِلُ الرَّحْمَةُ** ‘Mercy descends at the time of the Zikr of pious people.’

(Hilyat-ul-Awliya, vol. 7, pp. 335, Raqm 10750)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! By virtue of the blessing of the blessed Shajarah [that consists of Zikr of pious saints] the problems of people are solved and their challenging and spoiled tasks are accomplished. Let’s listen to a Madani parable for persuasion and rejoice:

Family quarrels got patched up

It is a summary of the statement of an Islamic sister from Bab-ul-Madinah (Karachi): We had lots of discord at home. The tension was increasing day by day. We had quarrels quite often due to which there was no peaceful environment at home. Like other family members, due to this situation, I was also very worried. There was no chance of peaceful environment at home. In the meantime, I had the idea of reciting Shajarah ‘Aaliyyah given to us by Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ**. I started reciting Shajarah ‘Aaliyyah with the intention of getting rid of family discord. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** we attained such blessings of reciting Shajarah ‘Aaliyyah that our family quarrels got patched up and we got such a peaceful environment at our home that no one believes it was the same home where once there had been lots of discords.

مشکلیں حل کر شہ مشکل کُشا کے واسطے

کر بلائیں رد شہید کر بلا کے واسطے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is unique and matchless in every quality since his childhood. When he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ reached the age of his youth, then these qualities beautified even further. The honesty of Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was so acclaimed that because of it, he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

attained immense fame among people and Allah ﷺ blessed him with unique intellect and matchless wisdom. Therefore, when the dispute broke out between the prominent chiefs of Arab at the time of the construction of Holy Ka'bah and embedding Hajar-e-Aswad, and the situation worsened so much that it was close to resulting in killing each other, then at that time, Holy Rasool ﷺ came up with such a solution that prominent intellectual personnel and chiefs bowed their heads down in acceptance to the greatness of the decision of Holy Rasool ﷺ. Moreover, all of them proclaimed that by Allah, he is honest and we are pleased over his decision. Let us listen to that parable as well and gather the Madani pearls from it. Therefore:

By Allah, he is honest!

When he ﷺ got to the age of thirty five (35) years, such a severe flood emerged in the Haram of Ka'bah due to a heavy rain that it immensely harmed the building of Ka'bah. Amaliqah, Tribe of Jurhum and Qussa etc. used to construct and do the repair works of Ka'bah in their eras, but because the building was situated in a downward slope, that's why the severe stream of water of rain from the mountains used pass through Makkah, which often resulted in flood in the Haram of Ka'bah. For the protection of Ka'bah, Quraysh had placed various dams on the upper side of Ka'bah. But those dams would break again and again. That's why Quraysh decided that a strong building should be built for Ka'bah, whose door should be high and the Ka'bah should have a roof. (*Seerah Halbiyyah, vol. 1, pp. 204*)

Therefore, Quraysh collectively started the construction work. Holy Rasool ﷺ also participated in it and would bring stones by carrying them along with the chiefs of Quraysh. Different tribes distributed different tasks among them for construction. When the construction reached to the point of placing "Hajar-e-Aswad", then a major dispute broke out among the tribes. Every tribe wanted to place the "Hajar-e-Aswad" in the wall themselves, so it becomes a means of honour and dignity for their tribe. Four days passed by in this dispute. The situation worsened so much to the extent that swords had been taken out. Some tribes placed their lives on this fact; and as per the tradition of the era of ignorance and to strengthen their oaths, they filled a

bowl with blood, dipped their fingers in it and licked it. On the fifth day, all tribes of Arab gathered in the Haram of Ka'bah. One old person suggested that whoever first enters Haram-e-Ka'bah tomorrow morning, make him your leader. Whatever he decides, everyone should accept it. Therefore, everyone accepted this suggestion. All praise be to Allah ﷺ. The first person who entered the Haram-e-Ka'bah in the morning was Holy Rasool ﷺ. As soon as everyone saw Holy Rasool ﷺ, they all proclaimed: By Allah, he is "Ameen" (honest). So we all are pleased over his decision. Therefore, he ﷺ commanded that all those tribes who claim to be fixing Hajar-e-Aswad at its place, choose one leader among them. Therefore, every tribe chose their leader. Then Holy Rasool ﷺ laid his blessed shawl down and placed Hajar-e-Aswad on it. Then he ﷺ commanded the leaders (of the tribes) to hold the shawl and lift the blessed stone. Therefore, all the leaders lifted the shawl. When Hajar-e-Aswad reached at its place, then Holy Rasool ﷺ picked up the blessed stone with his own merciful sacred hands and placed it at its place. This way, such a barbaric battle was averted due to which an unimaginable amount of bloodshed would have been taken place. *(Seerah Ibn Hishaam, pp. 79)*

تُوْ بِیْ اَنْبِیَا کَا سَرُوْر تُوْ بِیْ دُو جِهَانَ کَا یَاوْر
تُوْ بِیْ رِبْرِیْ زَمَانَه مَدَنی مَدِیْنَه وَالِیْ

Brief explanation: O Beloved Master ﷺ! You are the leader of Ambiya, the one who helps in this world and the Hereafter, and the one who guides the entire creation.

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّى اللهُ تَعَالَى عَلَی مُحَمَّدٍ

Dar-ul-Ifta Ahl-e-Sunnat

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! As Dawat-e-Islami, the global, non-political movement for the propagation of Quran and Sunnah, is committed to reform the Muslims of the entire world, over 103 departments for serving

Islam, under the supervision of Dawat-e-Islami, have actively been engaged in calling people towards righteousness in more than 200 countries.

Dar-ul-Ifta Ahl-e-Sunnat is also one of the very important departments of Dawat-e-Islami. Dar-ul-Ifta Ahl-e-Sunnat, at Jami' Masjid, Kanz-ul-Iman was launched on 15 Sha'ban 1421 AH. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! Until now, 5 Dar-ul-Ifta Ahl-e-Sunnat are operative in Karachi and 2 in Markaz-ul-Awliya (Lahore). In addition to this, Dar-ul-Ifta Ahl-e-Sunnat are also available in Zamzam Nagar (Hyderabad), in Sardarabad (Faisalabad), in Rawalpindi and in Gulzar-e-Taybah (Sargodha); all these Dar-ul-Ifta Ahl-e-Sunnat units have been actively serving the grieved Ummah with Shar'i guidance. The reverend Muftis of this department answer hundreds of queries. Question can also be asked to Dar-ul-Ifta Ahl-e-Sunnat online by sending e-mail at (darulifta@dawateislami.net). For seeking instant Shar'i guidance from across the globe, dial:

- 0300-0220113 - 0300-0220112
- 0300-0220115 - 0300-0220114

From 10 am to 4 pm Pakistan Standard Time (Break time: 1 pm to 2 pm).
Weekly holiday: Friday.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! One of the most famous series of Madani Channel is "Dar-ul-Ifta Ahl-e-Sunnat" which is aired live 5 days a week at different timings. Watching this series will also enable the viewers to acquire the precious pearls of Islamic knowledge.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Summary of speech

Dear Islamic brothers, we have had the privilege to listen regarding the blessed youth of the Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** e.g.:

- The Noblest Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** always favoured the just.

- The Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also possessed the prime qualities like honesty, good manners and truthfulness.
- The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was famous as the possessor of the titles “Sadiq” (Truthful), and “Ameen” (Honest).
- The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ travelled many countries for business.
- The Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was extremely sympathetic towards the oppressed and the helpless.
- The blessed and wise decisions of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to reconcile the conflicts amongst tribes.
- The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ fixed Hajar-e-Aswad in wall of Holy Ka’bah with his blessed hands.

How should a young true devotee of Rasool be?

- A true young devotee of Rasool should be a real lover of Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- A true young devotee of Rasool should love Sahabah (companions), Ahl-e-Bayt-e-Athar (the blessed family and descendants of the Beloved Rasool) and the saints of Islam.
- A true young devotee of Rasool should be a regular 5 time Salah offeror with congregation in the Masjid in first row.
- A true young devotee of Rasool should be a regular Sawm observer of Ramadan and be a strict follower of Faraaid and Wajibat (mandatory & obligatory acts).
- A true young devotee of Rasool should protect his eyes, ears and tongue from sinful acts, and should abstain from movies, dramas etc.
- A true young devotee of Rasool should abstain from useless acts and sinful use of mobile and internet.
- A true young devotee of Rasool should avoid the company of bad people.

- A true young devotee of Rasool should avoid all types of intoxications.
- A true young devotee of Rasool should be an abundant reciter of Salat and Salam.
- A true young devotee of Rasool should be a person who acts upon Sunnah and who persuades to act upon Sunnah.
- A true young devotee of Rasool should be a propagator of call towards righteousness and a preventer from evil.
- A true young devotee of Rasool should abstain from all deeds leading to Hell.
- A true young devotee of Rasool should act upon the deeds leading to Paradise.

تری سُنّتوں پہ چل کر میری رُوح جب نکل کر
چلے تو گلے لگانا مدنی مدینے والے
تیرے نام پر ہوقرباں میری جانِ جانِ جانان
بو نصیب سر کٹانا مدنی مدینے والے
میری عادتیں ہوں بہتر بنوں سُنّتوں کا پیکر
مجھے مُتقی بنانا مدنی مدینے والے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In conclusion, I would like to take the opportunity to mention the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever loves my Sunnah, loves me, and whoever loves me will be with me in Jannah.' (Ibn 'Asakir, vol. 9, pp. 343)

سینہ تری سُنّت کا مدینہ بنے آقا
جَنّت میں پڑوسی مجھے تم اپنا بنانا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Sunan and manners of walking

Let's listen to the Sunan and manners of walking with the intention of acting upon Sunnahs:

1. Allah ﷺ has said in Surah Bani Israel, part 15, Ayah 37:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا
إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا

Translation from Kanz-ul-Iman: And do not walk arrogantly on the earth; undoubtedly, you cannot tear the earth and nor can you reach height of the mountains. *(Part 15, Bani Israel, Ayah 37)*

2. The Beloved and Blessed Rasool ﷺ has said, 'A man wearing two shawls was strutting [i.e. walking arrogantly]. He was sunk into the ground and he will continue to sink until the Day of Judgement. *(Sahih Muslim, pp. 1156, Hadees 2088)*
3. When the Holy Rasool ﷺ walked, he ﷺ would lean a little bit forward as though he ﷺ was descending from a height. *(Shumaail-ut-Tirmizi, pp. 87, Hadees 118)*
4. If there is no hindrance, walk on the side of the pathway at a medium pace. Neither walk so fast that people start looking at you in surprise, nor walk too slowly that people consider you to be ill.
5. It is not Sunnah to look here and there (unnecessarily) while walking. Walk in a dignified manner with your gaze lowered.
6. While walking or coming up or down the stairs, make sure that your shoes do not make noise.
7. If two women are standing or walking on the way, do not pass them by walking in between them. It is prohibited in a blessed Hadees to do so.

8. Some people are habitual of kicking whatever comes in their way. It is absolutely an uncivilized manner that may also cause injury to their foot. Furthermore, kicking newspapers or boxes, packets and empty bottles of mineral water with inscriptions on them is also an act of disrespect.

To learn various Sunan, obtain the following books, *Bahar-e-Shari'ah* part 16 comprising of 312 pages and *Sunnatayn aur Adaab*, comprising of 120 pages, both published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. One of the best ways to learn Sunan is to travel in the Madani Qafilahs of Dawat-e-Islami with the lovers of the Beloved Rasool.

عاشقانِ رسول، آئیں سنت کے پھول
دینے لینے چلیں، قافلے میں چلو

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 'ala 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 بَدْوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عليه ورحمة الله الهادي 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 'ala 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 وَ أَنْزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ 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 اللهُ 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 اللهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللهِ 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.