

The Blessed Childhood of the Beloved Prophet ﷺ

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(For Islamic Brothers)

Thought-provoking speech of weekly
sunnah-inspiring ijtima



اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى خَاتَمِ النَّبِيِّينَ
 اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

The Blessed Childhood of the Beloved Prophet ﷺ

اَلصَّلٰوةُ وَالسَّلَامُ عَلٰىكَ يَا رَسُوْلَ اللّٰهِ
 وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا حَبِيْبَ اللّٰهِ
 اَلصَّلٰوةُ وَالسَّلَامُ عَلٰىكَ يَا نَبِيَّ اللّٰهِ
 وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا نُوْرَ اللّٰهِ

نَوَيْتُ سُنَّتَ الْاِعْتِكَافِ

I make the intention of Sunnah i'tikāf.

Dear Islamic brothers! Whenever you enter a masjid, make the intention of i'tikāf, for you will then continuously gain the reward of i'tikāf as long as you stay inside. Remember, eating, drinking, sleeping, having sahoor or iftar, or even drinking Zamzam water or the water upon which prayers have been recited is not permitted inside a masjid. If the intention of i'tikāf is made, all of these acts become permissible. One should not make this intention solely to eat, drink, or sleep; rather, it should be made to please Allah. As mentioned in *Fatāwā Shāmī*: If somebody wishes to eat, drink, or sleep in a masjid, he should make an intention of i'tikāf and engage in 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).

The Virtues of Sending Ṣalāt upon the Prophet ﷺ

The Beloved Prophet ﷺ said:

حَيْثُ مَا كُنْتُمْ فَصَلُّوْا عَلَيَّ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِيْ

No matter where you are, send ṣalāt upon me, for indeed your salutations reach me.¹

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

¹ Mu'jam al-Kabir, vol. 3, p. 82, Number 2729

Speech Intentions

The Messenger of Allah ﷺ said: **أَفْضَلُ الْعَمَلِ النِّيَّةُ الصَّادِقَةُ** – The best of deeds is a sincere intention.¹

Dear Islamic brothers! Make it a habit to form good intentions before every action, as good intentions can lead one to Paradise. Before listening to the speech, we can make the following good intentions:

- I will listen to the entire speech to gain Islamic knowledge.
- I will sit respectfully.
- I will not be lazy or inattentive during the speech.
- I will listen with the intention of self-improvement.
- I will try to convey what I learn to others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Dream of Sayyidunā ‘Abd al-Muṭṭalib رَضِيَ اللَّهُ عَنْهُ

The great lover of the Prophet, Imam Jalāl al-Dīn al-Suyūṭī al-Shāfi‘ī رَحِمَهُ اللَّهُ عَلَيْهِ, who saw the Beloved Prophet ﷺ 75 times in a wakeful state, wrote:

Sayyidunā ‘Abd al-Muṭṭalib رَضِيَ اللَّهُ عَنْهُ (the grandfather of the Prophet ﷺ) narrates:

Once, while I was sleeping near the Ḥajar-al-Aswad, I saw a terrifying dream that left me distressed. I then went to a Qurayshi fortune-teller and told him that last night, I saw a tree in my dream whose height reached the sky and whose branches spread across the East and the West. The light coming from the tree was seventy times brighter than the light of the sun. The Arabs and non-Arabs were prostrating before it, and its greatness, radiance, and height were continuously increasing. At one moment it would disappear, and the very next moment it would reappear.

¹ Al-Jāmi‘ al-Ṣaghīr, p. 81, Hadith 1284

A group from the Quraysh were clinging to its branches, while another group wanted to cut it down. When they approached to cut it down, a young man seized them. I had never seen anyone more handsome, immaculate, and fragrant than him. The man broke their backs and gouged out their eyes. I stretched out my hand to take a fruit from the tree, but I could not take anything. Then I asked, "Who can take the fruit of this tree?" The answer was, "Only those who hold firmly to it." Then, in a state of fear, I woke up.

When I looked at the fortune-teller, the colour had faded from his face. He then interpreted the dream, saying, "If your dream is true, then a son will be born from your descendants who will be the master of the East and the West, and people will be devoted to him after witnessing his excellences." ¹

Dear Islamic brothers! The light that Sayyidunā ‘Abd al-Muṭṭalib رَضِيَ اللهُ عَنْهُ saw in his dream appeared in Makkah on Monday, 12th Rabī‘ al-Awwal/20th April 571 AD, during the blessed moments of dawn, in the form of the Beloved of Allah, our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the light of everlasting bliss and joy. ²

As soon as the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was born, the clouds of darkness disappeared. An earthquake struck the palace of Khosrow, the King of Persia, causing fourteen towers to fall, the Persian fire temple, whose fire had been burning for a thousand (1000) years, was extinguished, the river Sawa dried up, and the K‘abah began to sway. ³

صَلُّوْا عَلَي الْحَبِيْب صَلَّى اللهُ عَلَى مُحَمَّد

The Prophet's Foster Mothers

After the birth of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the first person to breastfeed him was his noble mother, Sayyidah Āminah رَضِيَ اللهُ عَنْهَا. After her, Sayyidah Thuwayba رَضِيَ اللهُ عَنْهَا, a female slave freed by Abū Lahab, was honoured with this privilege. Thereafter, Sayyidah Ḥalīmah Sa‘diyyah رَضِيَ اللهُ عَنْهَا was blessed with nursing the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. ⁴ Among the fortunate women who nursed the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was also Sayyidah Umm Ayman رَضِيَ اللهُ عَنْهَا. ⁵

¹ Khasa'is-e-Kubra, vol. 1, p. 67

² Al-Mawahib al-Ladunniyah lil-Qastallani, vol. 1, pp. 66-75 summarised

³ Subh-e-Baharan, p. 2

⁴ Seerat-e-Rasool-e-Arabi, p. 59

⁵ Seerat-e-Halabiyah, vol. 1, p. 124

Dear Islamic brothers! All the blessed women who were honoured with nursing the Prophet ﷺ were blessed with the treasure of faith. Besides the blessing of faith, Sayyidah Ḥalimah Sa'diyyah رَضِيَ اللَّهُ عَنْهَا was granted many other blessings too. Come, let us listen to a few events from the Prophet's childhood.

Shaykh al-Hadith 'Allāmah 'Abd al-Muṣṭafā al-'Aẓamī رَحِمَهُ اللَّهُ عَلَيْهِ writes in his book *Seerat-e-Mustafa* صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

It was the custom of the noble Arabs to send their children to nearby villages to be nursed. In the clean air of the villages, children grew up healthier and physically stronger. They also learned pure and eloquent Arabic because the language spoken in the city was neither pure nor eloquent due to the influence of outsiders.

The honour of nursing the Prophet ﷺ was granted to Sayyidah Ḥalimah Sa'diyyah رَضِيَ اللَّهُ عَنْهَا. Describing the miracles she witnessed during his infancy, she said, "I travelled to Makkah with the women of the Banī Sa'd tribe in search of infants to nurse. I had a child with me, but due to poverty and hunger, I did not have enough milk to satisfy him. The child would cry relentlessly throughout the night out of hunger, and we would spend the entire night trying to comfort him. We also had a female camel, but she did not have any milk either.

During the journey to Makkah, the mule I was riding was so thin and weak that it could not keep up with the caravan, and my companions were frustrated because of it. After enduring many hardships, we finally reached Makkah, and the women of Banī Sa'd went from house to house looking for infants to nurse. All of them found a child, but I was unable to find one." After searching for a long time, however, the fortune of Sayyidah Ḥalimah رَضِيَ اللَّهُ عَنْهَا awakened, and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came into her arms.¹

A Blessed Childhood

When Sayyidah Ḥalimah Sa'diyyah رَضِيَ اللَّهُ عَنْهَا arrived at the Prophet's home to take him into her care, she later recalled: "I saw the Beloved Prophet ﷺ wrapped in a woollen cloth that was whiter than milk. The fragrance of musk

¹ Seerat-e-Mustafa, p. 73

and amber filled the air, and a green silk cloth was spread beneath him. He ﷺ was resting peacefully on his back."

She continues: "I wished to wake him, but I became captivated by his beauty. I came closer gently, lifted him into my arms, and placed my hand upon his chest. Instantly, a smile spread across his radiant face, and he opened his eyes and looked at me. The moment his blessed gaze fell upon me, a light emerged from his eyes and ascended towards the sky. Then I kissed him between his blessed eyes (i.e. his forehead) out of love."¹

Dear Islamic brothers! Without doubt, this was a tremendous favour from Allah Almighty. The fortune of Sayyidah Ḥalimah Sa'diyyah رَضِيَ اللَّهُ عَنْهَا awakened when the Prophet ﷺ came into her loving care. When she brought the Beloved Prophet ﷺ into her tent and sat down to nurse him, the blessings of Prophethood began to manifest like showers of mercy. By the power of Allah Almighty, so much milk flowed that both the Prophet ﷺ and his foster brother drank until they were completely satisfied, after which they fell asleep peacefully. She then noticed that her she-camel's udders were also full of milk. Her husband milked the camel, and the two of them drank to their fill. That night, they were blessed with comfort, contentment, and peaceful night's sleep. Seeing these extraordinary blessings, Sayyidah Ḥalimah Sa'diyyah's husband was amazed and said: "Ḥalimah! You have brought home a blessed child." She replied: "Indeed, I too have the same hope."²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Astonishing Blessings of the Presence of the Holy Prophet ﷺ

Dear Islamic brothers! The blessings of the presence of the Prophet ﷺ have no limit. When the Prophet ﷺ blessed the home of Sayyidah Ḥalimah Sa'diyyah رَضِيَ اللَّهُ عَنْهَا with his blessed arrival, prosperity spread

¹ Madarij al-Nubuwwah, vol. 2, p. 19, summarised

² Sirat Halabiyyah, vol. 1, p. 132; Musnad Abi Ya'la, vol. 6, p. 171, Hadith 7127

everywhere. Not only did Sayyidah Halima Sa'diyyah رَضِيَ اللهُ عَنْهَا receive an abundance of blessings, but her animals also benefitted from it.

Sayyidah Ḥalimah رَضِيَ اللهُ عَنْهَا narrates:

When we left Makkah for our village with the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in my lap, my mule started walking so fast that no other mount could keep up with it. The women in the caravan were surprised and asked me, "O Ḥalimah! Is this the same mule you arrived on, or have you purchased a faster one?"

When we reached home, there was a severe drought. The udders of all the animals had dried up. However, as soon as I entered my home, the udders of my goats became full of milk. Thereafter, every day when my goats returned home from grazing, their udders were full of milk, even though no one else in the entire village could get a single drop of milk from their animals. The people of my tribe told their shepherds, "Take your animals to graze where Sayyidah Ḥalimah's animals graze."

Consequently, everyone took their livestock to the area where my goats grazed. However, the land had nothing to do with it; rather, it was due to the blessings of the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, which no one in my tribe, besides my husband and I, understood.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! The growth and development of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was unique. His blessed body developed in a completely different manner compared to other children. In a single day, his body gained as much growth and strength that an ordinary child normally attained in an entire month.

Imam ‘Abdullāh Marwazī رَحْمَةُ اللهِ عَلَيْهِ relates:

When the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was 2 months old, he started crawling on his knees like other children. At 3 months, he could stand up. At 4 months, he walked around by holding onto the wall. By 5 months, he acquired the full

¹ Seerat-e-Mustafa ﷺ, p. 75

ability to walk. When he was 6 months old, he started walking fast. At 7 months, he ran with ease. When he was 8 months old, he spoke so clearly that his speech could be understood. At 9 months, he started speaking eloquently. When the Prophet ﷺ reached 10 months, he would surpass other children in archery and say: **لِلّٰهِ دُرُّكَ يَا نَفْسُ اَنَا ابْنُ عَبْدِ الْمُطَّلِبِ** "O soul! May Allah bless you. I am the son of 'Abd al-Muṭṭalib." During those days, people asked him, "Who are you?" He ﷺ replied, "In strength, I am the strongest Arab; in spear-fighting, I am the bravest of all; and in faith, I am the highest, Muhammad b. 'Abdullāh b. 'Abd al-Muṭṭalib ﷺ."¹

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّی اللّٰهُ عَلَی مُحَمَّدٍ

Introduction to the books of Maktaba-tul-Madinah

Dear Islamic brothers! To learn more about the virtues and excellences of the Beloved Prophet ﷺ and his blessed childhood, read the books of Maktaba-tul-Madinah such as *Seerat-e-Mustafa* ﷺ, *Seerat-e-Rasool-e-Arabi* ﷺ, and *Seerat-e-Mustafa Jan-e-Rahmat* ﷺ.

اَلْحَمْدُ لِلّٰهِ These books contain detailed accounts of the blessed events before and after the proclamation of Prophethood and the migration (hijrah), the childhood and family of the Prophet ﷺ, and the battles that occurred. They also beautifully describe the miracles associated with non-living things like plants and trees, animals, and jinns. Therefore, buy these books from Maktaba-tul-Madinah, read them, and encourage other Islamic brothers to do the same. These books can be read, downloaded from the Dawat-e-Islami's website: www.dawateislami.net.

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّی اللّٰهُ عَلَی مُحَمَّدٍ

¹Ma'arij an-Nubuwwah, p. 55

Dear Islamic brothers! Come, let us attain blessings and increase our love for the Prophet ﷺ by listening to more beautiful accounts of his blessed childhood.

The first words spoken by the Noble Prophet ﷺ soon after he was born were: **اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا** The angels used to rock the Prophet's cradle.¹

Sayyidunā ‘Abbās رَضِيَ اللَّهُ عَنْهُ narrates:

I said, "O Messenger of Allah ﷺ! The signs of your Prophethood led me to embrace Islam. I saw you speaking to the moon while you were in your cradle, and whichever direction you pointed your finger, the moon bowed in that direction."²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Unlike other children, the Prophet ﷺ never urinated or defecated in his clothes. Rather, he always relieved himself at a specific time.³

Dear Islamic brothers! From the moment the Beloved Prophet ﷺ started speaking, he never reached for anything without reciting **بِسْمِ اللَّهِ** and never took anything with his left hand.⁴

Sayyidah Ḥalimah رَضِيَ اللَّهُ عَنْهَا narrates:

During the nursing period, caring for the Prophet ﷺ was a source of great ease and comfort for me.⁵ Whenever I wanted to bathe the Prophet ﷺ, someone from the unseen would arrive before me.⁶

¹ Subul al-Huda wa ar-Rashad, vol. 1, p. 349

² Jam'u al-Jawami', vol. 3, p. 212, Hadith: 8361

³ Ma'arij an-Nubuwwah, p. 56

⁴ Ma'arij an-Nubuwwah, p. 56

⁵ Ma'arij an-Nubuwwah, p. 56

⁶ Ma'arij an-Nubuwwah, p. 56

The Prophet ﷺ did not scream or cry loudly like other children. ¹

Every day, a light like the sun would appear before the Prophet ﷺ. It would cover him and then disappear. ²

Sayyidah Ḥalimah رَضِيَ اللَّهُ عَنْهَا narrates:

One day, while the Prophet ﷺ was in my lap, a few goats passed by. One of the goats came forward, quickly placed its forehead on the ground, then kissed the blessed head of the Prophet ﷺ before returning.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! You have heard how beautiful the blessed habits of our Beloved Prophet ﷺ were during his childhood. He played with the moon in his cradle, he did not cry or scream like other children, his first words were the name of Allah Almighty, he recited بِسْمِ اللَّهِ whenever he started a task, and he always used his right hand for giving and taking.

When should we recite بِسْمِ اللَّهِ?

Dear Islamic brothers! Following the example of the Prophet ﷺ, we should recite بِسْمِ اللَّهِ before every permissible act, as this brings blessings in our deeds. If بِسْمِ اللَّهِ is not recited at the beginning of a task, it remains incomplete, just as the Prophet ﷺ said: "Any important task that is not begun with بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ remains incomplete." ³

Therefore, make a habit of reciting بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ before eating and drinking, feeding others, placing or lifting objects, washing, cooking, reading, teaching, driving, standing up, sitting down, switching on a light, using a fan,

¹ Ma'arij an-Nubuwwah, p. 56

² Ma'arij an-Nubuwwah, p. 56

³ Ad-Durr al-Manthur vol. 1, p.26

spreading or folding a dining cloth, folding or spreading bedding, opening or expanding a shop, locking or unlocking a door, applying oil, using perfume, delivering a speech, reciting a naat, wearing shoes, and tying a turban. In short, reciting it before every lawful action, provided there is no prohibition, is a means of attaining abundant blessings.

Dear Islamic brothers! We should also follow the example of our Beloved Prophet ﷺ by not only practising his Sunnah but also ensuring the proper Islamic upbringing of our children. Instead of teaching them words like "tata" or "papa", teach them to mention the name of Allah from the very beginning. While playing with them, repeatedly say "Allah, Allah" with the intention of teaching them. By doing this, **إِنْ شَاءَ اللَّهُ**, the child's first word will be "Allah".

When they start speaking more, then teach them to recite the Kalima Tayyiba: **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ**. Some people teach their children that Allah is above. As a result, when these children are affectionately asked, "Son! Where is Allah?" they immediately point towards the sky. Children should never be taught such gestures.

Remember! The best time to nurture children is during childhood, because good habits that can be instilled at this stage cannot be taught so easily later in life. If, instead of teaching a child to say "tata" or "bye bye", you teach them to greet others with salaam, then **إِنْ شَاءَ اللَّهُ**, that habit will remain throughout their life. Likewise, If the habit of speaking the truth is instilled at a young age, they will avoid lying for the rest of their life.

Similarly, if children are accustomed from an early age to eating and drinking, sitting and standing, wearing clothes and shoes, tying a turban, and combing their hair according to the Sunnah, they will not only continue to practise these blessed habits themselves, but these good qualities will influence other children they spend time with.

However, if children are not raised correctly and they adopt the path of sin, they become a cause of disgrace for their parents in this world and a cause of accountability for their parents in the Hereafter. Sayyidunā ‘Abdullāh b. ‘Umar **رَضِيَ اللَّهُ عَنْهُمَا** said to a person: "Give your child a good upbringing because you will

be questioned about your children regarding how you raised them and what you taught them." ¹

Dear Islamic brothers! How should we provide a good upbringing for our sons and daughters? For this, I recommend you read the book *Tarbiyat-e-Aulaad* published by Maktaba-tul-Madinah, and *Aulaad ke Huqooq* written by Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ. For the proper upbringing of children, it is very important for parents to be connected to a religious environment, for without it, the dream of raising children correctly can never be fulfilled.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! The childhood of the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is truly captivating, because his blessings started appearing right from childhood. Come! Let us illuminate our hearts further with the love of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by listening to some of his extraordinary blessings.

The Blessings of the Presence of the Holy Prophet ﷺ

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to graze goats together with his foster brother. One day, his foster brother said to his mother, "Dear mother! Whenever my Hijazi brother sets foot in a dry valley, its freshness and greenery return. Whenever he approaches a well to give water to the goats, the water rises by itself to the top of the well. When he sleeps, wild animals come to him and kiss his feet, and whenever he sleeps in the sun, a cloud comes and shades him from its heat." Hearing this, Sayyidah Ḥalimah Sa'diyyah رَضِيَ اللهُ عَنْهَا said, "My son, take care of your brother." ²

Dear Islamic brothers! The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is such a pure Messenger of Allah that not only humans, but even animals recognised him as the final Prophet. This is why, whenever animals saw his blessed face, they strived

¹ Shu'ab al-Iman, vol. 6, p. 400, Hadith: 8662

² Ar-Raud al-Faiq, p. 303

to draw closer to him. Come, let us listen to a spiritually uplifting event in this regard.

The Journey to Yemen

When the Prophet ﷺ was ten (10) years old, he travelled to Yemen with his uncle, Zubayr. During the journey, they passed through a valley where a male camel was preventing people from passing. When the camel saw the Prophet ﷺ, it sat down and started rubbing its chest on the ground. Then the Prophet ﷺ dismounted from his own camel and rode the other camel. Once they crossed the valley, he let it go.

When they returned from the journey, they found the valley filled with water, so the entire caravan stopped there. The Beloved Prophet ﷺ said, "Follow me." He entered the valley with the Quraysh following behind him, and Allah Almighty caused the water to dry up. When they returned to Makkah, they told everyone about this event, and upon hearing it, they said, "The status of this child is unique." ¹

Dear Islamic brothers! It is clear that the Beloved Prophet ﷺ was not like ordinary people; rather, Allah Almighty granted him special blessings and distinctions. Therefore, we should proclaim his lofty rank and greatness in the best possible way. We should not only love the Prophet ﷺ but also love those who love him, and stay away from the company of those who are disrespectful to him. To achieve this, stay connected to the religious environment of Dawat-e-Islami, for through its blessings, it beautifies both this world and the Hereafter.

Dear Islamic brothers! In today's speech, we had the blessing of listening to some beautiful and heart-touching accounts from the Prophet's childhood. May Allah Almighty grant all parents the ability to raise their children according to the teachings of Islam, while keeping the blessed childhood of the Prophet ﷺ in mind as an example.

¹ Subul al-Huda wa ar-Rashad, vol 2, p. 139

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ

Encouragement for Pious Deed Number 31

Dear Islamic brothers! To act upon the blessed sirah of the Prophet ﷺ, improve your character, and become steadfast in practising the Sunnah, stay connected to the religious environment of Dawat-e-Islami and take part in the 12 religious activities of the zehli halqa. One of the 12 religious activities is to act upon the *Pious Deeds* booklet daily. Through the blessing of acting upon this booklet, you will develop the habit of practising the Sunnah, performing righteous deeds, and avoiding sin. Among the 72 pious deeds granted by the leader of Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar Qadiri رَحْمَةُ اللهِ عَلَيْهِ, pious deed no. 31 asks: "Have you somewhat acted upon the following Sunnahs today? (Miswak, entering and leaving the house, sleeping, waking up, sitting facing the Qibla, etc.)" By acting upon this pious deed, we will act upon many Sunnahs regularly. May Allah Almighty enable us to be steadfast in performing good deeds.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sunnahs and Etiquettes of Fragrance

Dear Islamic brothers! Come, let us listen to a few Madani pearls regarding the Sunnahs and etiquettes of fragrance. First, here are two blessed sayings of the Greatest Prophet ﷺ :

(1) "Three things from your world are beloved to me: fragrance, women, and prayer is the coolness of my eyes." ¹

¹ Sunan an-Nasa'i, p. 644, Hadith: 3945

(2) "Four things are from Sunnah of the Prophets عَلَيْهِ السَّلَام: marriage, *miswāk*, modesty, and applying fragrance." ¹

- The Prophet ﷺ never rejected a gift of fragrance.²
- Using fragrance is recommended (*mustahabb*).³
- Since prayer is a supplication to Allah Almighty, it is recommended to adorn oneself and apply perfume before it.⁴
- The Beloved Prophet ﷺ always used excellent fragrances and encouraged others to do the same.⁵
- The Prophet ﷺ disliked unpleasant smells.⁶

Announcement

The remaining Sunnahs and manners of using fragrance will be explained in the circles. Therefore, please make sure to participate in the training circles to learn about them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The 6 salat upon the Holy Prophet ﷺ and 2 duas that are recited in the Sunna-inspired weekly gatherings of Dawat-e-Islami:



¹ Mishkat al-Masabih, vol. 1, p. 88, Hadith: 382

² Sunnatain aur Adab, p. 85

³ Bahar-e-Shari'at, vol. 1, p. 774, part 3 summarised

⁴ Neki ki Dawat, p. 207

⁵ Sunnatain aur Adab, p. 83

⁶ Sunnatain aur Adab, p. 83

1. The ṣalāt for the night preceding Friday

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْاُمِّيِّ الْحَبِيْبِ
الْعَالِي الْقَدْرِ الْعَظِيْمِ الْجَاهِ وَعَلَى اٰلِهِ وَصَحْبِهِ وَسَلِّمْ

Saints of Islam have quoted, that whoever recites this ṣalāt at least once on the night between Thursday and Friday on a regular basis, will be blessed with the vision of the Prophet ﷺ at their time of death. They will even see him when they are being buried in the grave, to the extent they will see him lowering them into the grave with his own merciful hands.¹

2. All sins forgiven

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى اٰلِهِ وَسَلِّمْ

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

3. 70 portals of mercy

صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.³

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

² Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 65

³ Al-Qawl al-Badī’, p. 277

4. The reward of 600,000 ṣalāt

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

Shaykh Aḥmad Ṣāwī رَحْمَةُ اللَّهِ عَلَيْهِ reports from some saints of Islam that whoever recites this ṣalāt once receives the reward of reciting ṣalāt 600,000 times.¹

5. Nearness to Allah's Messenger ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

Once, a person came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Amazingly, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made this person sit between himself and Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. The Companions were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “When he sends ṣalāt upon me, he does so in these words.”²

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانْزِلْهُ الْبُقْعَةَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “My intercession becomes necessary (wājib) for whoever recites ṣalāt like this.”³

¹ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 149

² Al-Qawl al-Badī‘, p. 125

³ Al-Targhīb wa al-Tarhīb: Hadith 31

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا reports that the Messenger of Allah ﷺ declared, “Seventy angels write good deeds for a thousand days for whoever recites this.”¹

2. An easy way to spend every night in worship

The Prophet ﷺ said, “Whoever recites this supplication three times at night; it is as though he found Laylat al-Qadr.”²

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

There is none worthy of worship except Allah, who is al-Ḥalīm and al-Karīm.

Allah is pure, Lord of the seven skies and the magnificent ‘Arsh.

Weekly Gathering Circle Schedule (International) - 27 August 2026

1. Sunnas and manners: **5 minutes**
2. Dua memorization: **5 minutes**
3. Summary: **5 minutes**
4. Total duration: **15 minutes**

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Majma‘ al-Zawā'id: Hadith 17305

² Tārīkh Ibn ‘Asākir: Hadith 4415

Remaining Sunnahs and Etiquettes of Fragrance

- Men should apply fragrance on their clothes that spreads a pleasant scent but does not leave visible stains.¹
- Women are prohibited from using fragrance if the scent reaches non-mahram men. However, if they apply perfume at home and the scent only reaches their husband, children, or parents, there is no harm in it.²
- Islamic sisters should not apply a fragrance whose scent reaches non-mahram men.³
- The Prophet ﷺ said: "When a woman applies fragrance and passes by a gathering, she is such-and-such (i.e. a fornicator)."⁴
- The Beloved Prophet ﷺ had the habit of applying musk to his blessed hair and beard.⁵
- One should avoid using air fresheners.⁶

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Supplication to recite while kissing the thumbs

According to the schedule of the weekly Sunnah-inspired gathering of Dawat-e-Islami, the supplication to recite while kissing the thumbs will be taught:

صَلَّى اللَّهُ عَلَيْكَ يَا رَسُولَ اللَّهِ - قُرْأَةُ عَيْنِي بِكَ يَا رَسُولَ اللَّهِ - اللَّهُمَّ مَتِّعْنِي بِالسَّعَةِ وَالْبَصْرِ -

¹ Sunnatain aur Adab, p. 85

² Sunnatain aur Adab, p. 85

³ Sunnatain aur Adab, p. 85

⁴ Jami' at-Tirmidhi, vol. 4, p. 361, Hadith: 2795

⁵ Sunnatain aur Adab, p. 83

⁶ Sunnatain aur Adab, p. 84

Translation: O Messenger of Allah! May Allah Almighty send complete mercy upon you. O Messenger of Allah ﷺ! You are the coolness of my eyes. O Allah, enable me to benefit from the power of hearing and sight.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Method of collective accountability (72 Pious Deeds)

The Prophet ﷺ has said, “Pondering ‘over the Hereafter’ for a moment is better than 60 years of worship.”²

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

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

¹ Khazina e Rehmat, p. 96

² Al-Jāmi‘ al-Ṣaḥīḥ: Hadith 5897

8. I will fill in the *Pious Deeds* booklet tomorrow as well.
9. I will not fill in the *Pious Deeds* booklet as a formality; I will actually assess my deeds and fill it in.

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

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

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

10. Have you protected your ears from sin by not listening to backbiting, music, foul *and* lewd speech, etc?
11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?
12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of *Maktabat* al-Madina, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?
13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?
14. If something *happened* that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?
15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?
16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?
17. Did you speak respectfully with everybody inside and outside the home, be they young or old?
18. Did you study or teach in Madrassa-tul-Madina for adults?
19. Did you try to sleep within two hours after the 'Ishā' prayer congregation?
20. Did you spend at least two hours carrying out the religious activities of Dawat-e-Islami in accordance with the schedule provided by your *nigrān*?
21. Did you wake up others for Fajr prayer?
22. Did you refrain from unnecessarily peeping into other people's homes?
23. Did a short lecture (*dars*) take place in your home? In your absence, did somebody else carry this out?
24. Did you listen to or deliver at least one Madani dars in the masjid, workplace, or wherever else possible?

25. Did you dress according to the sunnah? (These clothes must be a colour permitted by the shariah and not glaringly bright or sparkling.)
26. Do you have long hair according to the sunnah?
27. Have you refrained from the sin of shaving the beard or trimming it less than a fist-length?
28. Did you repent immediately after committing a sin?
29. Did you eat according to the sunnah and recite the pre-meal and post-meal du'ā's?
30. Did you give salaam to the Muslims you met at home; at work; on the bus, train, etc; and other places?
31. Did you act upon at least some sunnahs related to the miswāk, exiting and entering the home, sleeping and awakening, sitting facing qibla, etc?
32. Did you offer the four units (*rak'āt*) of sunnah for Ṣuḥr prior to the farḍ?
33. Did you offer tahajjud prayer at night? If you did not sleep, did you offer ṣalāt al-layl?
34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?
35. Did you offer the preceding sunnahs of 'Aṣr or 'Ishā'?
36. Did you encourage *someone* else to take part in at least one of Dawat-e-Islami's 12 religious activities?
37. Did you avoid asking someone to borrow something from them? (e.g. slippers, shawl, mobile, charger, car)
38. Did you refrain from *lying* and engaging in backbiting and tale-telling (including listening to these things)?
39. Did you watch Madani Channel for some time?
40. Did you refrain from forming personal friendships based on worldly gain?
41. Despite being able to do so, did you delay paying a debt back in time

- without the permission of the lender? Did you give back something you borrowed to its owner within the time period you both agreed?
42. Did you refrain from uttering words of humility in front of others despite not truly meaning them? For example, saying, "I am a nobody" to increase your respect in the sight of others whereas you do not truly believe yourself to be as such.
 43. Did you maintain cleanliness and tidiness?
 44. Upon learning of another Muslim's flaw, did you conceal it from others (unless there was a religious reason not to)?
 45. Did you deliver or take part in a tafsīr study circle?
 46. Did you recite 'بِسْمِ اللَّهِ' before everything that is permissible and honourable?
 47. Did you deliver or listen to an outdoor dars?
 48. Did you pray for the forgiveness of your parents and spiritual guide and convey to them at least the reward of some good deeds?
 49. Did you avoid wasting of any kind at home, in the masjid, at work, etc?
 50. Did you abide by traffic laws?
 51. If an Islamic brother (especially a nigrān) did something wrong and needed to be corrected, did you attempt to correct him in writing or by meeting him whilst being gentle and kind? (Thus, avoiding the major sin of backbiting in the form of revealing his mistake to another without a reason permitted by shariah)
 52. Did you protect yourself from sinning with your tongue by avoiding slander, hurting others, swearing, etc?
 53. To build the habit of avoiding trivial speech which carries no worldly or religious benefit, did you communicate even a little using gestures?
 54. Did you try to avoid mocking others, ridiculing them, taunting them, hurting their feelings and guffawing?

55. Did you wear an ‘*imāmah*’?

56. Did you respect your parents?

Record of qufl-e-Madinah

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

Ten weekly pious deeds

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

Three monthly pious deeds

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

One yearly pious deed

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

Two lifetime pious deeds

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Amir of Ahl al-Sunna's dua

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

اٰمِيْنُ بِجَاہِ خَاتَمِ النَّبِيِّنَ صَلَّى اللّٰهُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ