



حج و عمرہ کی روشنی میں

A Brief Method of Hajj



مکتبۃ المدینہ
Dawat-e-Islami

حج کا مختصر طریقہ

A Brief Method of

HAJJ

This booklet was produced by Dawat-e-Islami's publisher, Maktaba-tul-Madīna in **Urdu**. The translation Majlis has translated this booklet into **English**. If you find any mistakes in the translation or composing, please inform the translation Majlis on the following address and gain Šawāb.

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أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَى سَيِّدِ الْمُرْسَلِينَ ط
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

A Brief Method of Hajj

Excellence of Durūd Sharīf

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ says, ‘When the day of Thursday comes, Allah عَزَّوَجَلَّ sends angels who have papers made of silver and pens made of gold; they write as to who recites Durūd upon me in abundance during the day of Thursday and the night of Friday.’ (*Kanz-ul-Ummāl, VI, P-250, Ḥadīṣ 2174*)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Excellence of Hajj

Allah عَزَّوَجَلَّ says in the Holy Quran (*in Part 2, Surah Al-Baqarah, Ayah 196*)

وَاتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ط

Translation from Kanz-ul-Iman

And Complete the Hajj and ‘Umrah for Allah عَزَّوَجَلَّ

Two Sayings of the Most Exalted Prophet ﷺ

1. The Holy Prophet ﷺ said, “The one who performed Hajj and did not commit Rafas (indecent talks) and transgression, returned as free of sins as he was on the day when he was born from his mother’s womb.” (*Bukhāri Sharīf*)
2. The Hājī will intercede for his 400 family members and he will be freed from sins as he was on the day when he was born from his mother’s womb. (*Musnad Al-Bazzar with reference to Sayyidunā Abū Mūsā* رضى الله تعالى عنه)

The Types of Hajj

There are three types of Hajj:

(1) Qirān (2) Tamattu’ (3) Ifrād

Qirān

It is the greatest type of Hajj. The performer of this Hajj is called a Qārin. For this Hajj, the same Iḥrām is put on for Hajj as well as ‘Umrah. After performing the ‘Umrah, the Qārin cannot get Ḥalq or Qaṣr¹ done; rather, he will remain in the state of Iḥrām as usual. On the 10th, 11th or 12th of Żul-Ḥajjah, after having Ḥalq or Qaṣr done and making sacrifice (Qurbānī), he will remove his Iḥrām.

¹ Ḥalq implies getting all the hair of head shaved while Qaṣr means getting every hair of one fourth part of head shaved equal to at least an inch in length.

Tamattu'

The performer of this type of Hajj is called a Mutamattu'. Those coming from outside the Miqāt in the months of Hajj can perform this Hajj. For example, the people from Indo-Pak usually perform Tamattu'. The convenience that lies in it is that the Mutamattu', after performing 'Umrah, can get Halq or Qasr done and remove his Iḥrām. Then, on the 8th of Zūl-Hajjāh or before it, Iḥrām of Hajj is put on.

Ifrād

The performer of this type of Hajj is called a Mufrid. This type of Hajj does not include 'Umrah. Only the Iḥrām for Hajj is put on. The residents of Makkah and Hilli i.e. those living between the Ḥaram area and the Miqāt (e.g. the people of Jeddah) perform Hajj e Ifrād. (Those coming from other countries may also perform Ifrād)

Intention for Hajj-e-Qirān

A Qārin should make intention for both Hajj and 'Umrah in the following words:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ وَالْحَجَّ فَيَسِّرْهُمَا لِي وَتَقَبَّلْهُمَا مِنِّي ط
نَوَيْتُ الْعُمْرَةَ وَالْحَجَّ وَأَحْرَمْتُ بِهِمَا مُخْلِصًا لِلَّهِ تَعَالَى ط

Translation: Yā Allah عَزَّوَجَلَّ! I make the intention of Hajj and 'Umrah, make both of them easy for me and accept them from me.

I have made the intention of Hajj and ‘Umrah and have worn the Iḥrām of both just for the sake of Allah عَزَّوَجَلَّ.

Intention for Hajj

After putting on the Iḥrām of Hajj, Mufrid should make the following intention. Similarly, after putting on Iḥrām, Mutamatte’ should also make the following intention on 8th of Zul-Ḥajjah or before it.

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي
وَأَعِنِّي عَلَيْهِ وَبَارِكْ لِي فِيهِ نَوَيْتُ الْحَجَّ وَأَحْرَمْتُ بِهِ لِلَّهِ تَعَالَى

Translation: Yā Allah عَزَّوَجَلَّ! I make the intention of Hajj, make it easy for me and accept it from me. Help me in offering it and make it blessed for me. I have made the intention for Hajj and have worn its Iḥrām for the sake of Allah عَزَّوَجَلَّ.

Madanī Pearl

Intention means the willingness of heart. It is better to make intention verbally. Intention in Arabic will be valid provided the maker of intention comprehends its meaning. Otherwise, make intention in your own language. Presence of intention in heart is a must in all cases.

Labbaik

After making the intention (whether it is the intention of ‘Umrah or that of Hajj) it is essential to utter Labbaik at least once; uttering it thrice is preferable. Labbaik is as follows:

تَبَّيْكَ ط اللَّهُمَّ تَبَّيْكَ ط تَبَّيْكَ لَا تَبَّرِيكَ لَكَ تَبَّيْكَ ط
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا تَبَّرِيكَ لَكَ ط

Leaving for Minā on 8th Żul-Ḥajjaḥ

- If possible, go on the journey of Minā, ‘Arafāt and Muzdalifah etc. on foot as 70 millions good deeds will be written for your every step till you return to Makkah-e-Mukarramah. **وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ**
- Utter Talbiyah and Durūd Sharīf abundantly all the way. As soon as Minā Sharīf appears, recite Durūd Sharīf and then the following Du’ā:

اللَّهُمَّ هَذَا مِنِّي فَأَمْنُنْ عَلَيَّ بِمَا مَنَنْتَ بِهِ عَلَيَّ أَوْلِيَايَاكَ ط

- You have to offer five Ṣalāḥ (from Ṣalā-tul-Zuḥr of 8th Żul-Ḥajjaḥ to Ṣalā-tul-Fajr of 9th Żul-Ḥajjaḥ) in Minā Sharīf as the Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** also did the same.

Du’ā of the Night of ‘Arafāḥ

سُبْحَانَ الَّذِي فِي السَّمَاءِ عَرْشُهُ سُبْحَانَ الَّذِي فِي الْأَرْضِ مَوْطِئُهُ سُبْحَانَ
الَّذِي فِي الْبَحْرِ سَبِيلُهُ سُبْحَانَ الَّذِي فِي النَّارِ سُلْطَانُهُ سُبْحَانَ الَّذِي فِي

الْحَجَّةِ رَحْمَتُهُ سُبْحَانَ الَّذِي فِي الْقَبْرِ قَضَائُهُ سُبْحَانَ الَّذِي فِي الْهَوَاءِ
رُوحُهُ سُبْحَانَ الَّذِي رَفَعَ السَّمَاءَ سُبْحَانَ الَّذِي وَضَعَ الْأَرْضَ سُبْحَانَ
الَّذِي لَا مَلْجَأَ وَلَا مَنْجِيَّ مِنْهُ إِلَّا إِلَيْهِ

(Recite Durūd Sharīf once before and after the Du'ā)

Leaving for 'Arafāt on 9th Zūl-Ḥajjah

On 9th Zūl-Ḥajjah, after offering Fajr Ṣalāh in its Mustahab time, keep reciting Talbīyah, Zikr and Du'ā until the sun rises and appears on the mount Ṣabīr which is situated opposite Masjid Khaif Sharīf. Now, proceed towards 'Arafāt Sharīf with a thudding heart. Further, leaving Minā Sharīf, recite the following Du'ā once:

Du'ā of the Way to 'Arafāt

اللَّهُمَّ اجْعَلْهَا خَيْرَ غَدْوَةٍ غَدَوْتُهَا قَطُّ وَقَرِّبْهَا مِنْ رِضْوَانِكَ وَأَبْعِدْهَا
مِنْ سَخَطِكَ وَاللَّهُمَّ إِلَيْكَ تَوَجَّهْتُ وَعَلَيْكَ تَوَكَّلْتُ وَوَجَّهَكَ أَرَدْتُ
فَاجْعَلْ ذَنْبِي مَغْفُورًا وَحَجِّي مَبْرُورًا وَأَرْحَمِنِي وَلَا تُخَيِّبْنِي وَبَارِكْ لِي فِي
سَفَرِي وَاقْضِ بَعْرَفَاتِ حَاجَتِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(Recite Durūd Sharīf once before and after the Du'ā)

In ‘Arafāt Sharīf, the Ṣalāh of Zuḥr and ‘Aṣr are offered in combination during Zuḥr timings but there are certain conditions for it. You have to offer Zuḥr Ṣalāh in Zuḥr timings and ‘Aṣr Ṣalāh in ‘Aṣr timings with congregation in your camp.

Supplications of ‘Arafat Sharīf

According to a Ḥadīṣ, the one reciting following Kalimah of Tawḥīd (Oneness), Sūrah-e-Ikhlāṣ and the below-mentioned Durūd Sharīf 100 times each, in the afternoon, in his Mawqif (the lodging area), he is forgiven. In addition, if he intercedes for all those present in ‘Arafāt Sharīf, his intercession will be recognized.

1. Recite this Kalimah of Tawḥīd (Oneness) 100 times:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

2. Recite Sūrah-e-Ikhlāṣ 100 times.
3. Recite this Durūd Sharīf 100 times:

اللَّهُمَّ صَلِّ عَلَى (سَيِّدِنَا) مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى (سَيِّدِنَا)
إِبْرَاهِيمَ وَعَلَى آلِ (سَيِّدِنَا) إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَعَلَيْنَا مَعَهُمْ

Recite the following three times:

اللَّهُ أَكْبَرُ وَبِاللَّهِ الْحَمْدُ

Recite Kalimah of Tawhīd once and then recite following Du'ā three times:

اللَّهُمَّ اهْدِنِي بِالْهُدَى وَتَقِينِي
وَاعْصِمْنِي بِالتَّقْوَى وَاغْفِرْ لِي فِي الْأَخِرَةِ وَالْأُولَى ط

It is Sunnah to Make Du'ā in 'Arafāt whilst Standing

Remember! The Hāji does not have to offer Maghrib Ṣalāh in the field of Arafāt; instead, Ṣalāh of Maghrib and 'Ishā will be offered in combination in Muzdalifah in the timing of 'Ishā Ṣalāh.

Departure for Muzdalifah

When it is sure that the sun has set completely, move from 'Arafat Sharif to Muzdalifah. Keep reciting Žikr, Durūd and Labbaik all the way. Yesterday, the rights of Allah عَزَّوَجَلَّ were forgiven, forgiveness for the rights of people is promised here, (in Muzdalifah).

Method of Offering Maghrib Ṣalāh and ‘Ishā Ṣalāh in Combination

Here (in Muzdalifah), you have to offer both Ṣalāh’s with single Azān and single Iqāmat. Therefore, after Azān and Iqāmat, first offer three Farḍ Rak’āt of Maghrib Ṣalāh, then, immediately after performing the Salām of Maghrib Ṣalāh, offer Farḍ of ‘Ishā Ṣalāh. Thereafter, offer Sunan of Maghrib and then offer Sunan and Witr of ‘Ishā.

Stay in Muzdalifah

Spending night in Muzdalifah is a Sunnat-e-Muakkadah but stay over there is Wājib. The stipulated time for stay at Muzdalifah is from Ṣubḥ-e-Ṣādiq (dawn) up to sunrise. If one spends even a single moment in Muzdalifah within the described duration, his stay in Muzdalifah will be valid. Obviously, the one who offers Fajr Ṣalāh within Fajr timings in Muzdalifah, his stay is valid.

Ramī; First Rite of 10th Żul-Ḥajjah

On returning to Minā Sharīf from Muzdalifah, come towards Jamra-tul-‘Aqabah (Big Satan). Today (i.e., 10th Żul-Ḥajjah), grits (small stones) will be hurled at only one Satan (the big one).

Sacrifice (Qurbānī) of Ḥajj

- After hurling grits at the big Satan on 10th Żul-Ḥajjaḥ, come to the slaughter area and perform Qurbānī (sacrifice of animal). This Qurbānī is Wājib for a Qārin and Mutamatte' in gratefulness to Ḥajj even if he is Faqīr (poor).
- This Qurbānī is Mustahab for a Mufrid even if he is wealthy.
- After performing Qurbānī, get Ḥalq or Qaşr¹ done.
- Remember! Performing these three acts **in order** is Wājib. 1. First: Ramī 2. Then: Qurbānī 3. Then: Ḥalq or Qaşr
- As Qurbānī is not Wājib for Mufrid, he may get Ḥalq or Qaşr done after Ramī.

Ramī of 11th and 12th of Żul-Ḥajjaḥ

On 11th and 12th of Żul-Ḥajjaḥ, grits (small stones) are to be hurled at all the three Satans after the commencement of Zuḥr timings; first, hurl grits at Jamra-tul-Oulā (Small Satan), then Jamra-tul-Wuṣṭā (Middle Satan) and then Jamra-tul-'Aqabaḥ (Big Satan).

Ṭawāf-uz-Ziyārah

- Ṭawāf-uz-Ziyārah is the second pillar of Ḥajj.
- It is preferable to perform Ṭawāf-uz-Ziyārah on 10th of Żul-Ḥajjaḥ. If it cannot be performed on 10th, it can be

¹ Ḥalq implies getting all the hair of head shaved while Qaşr means getting every hair of one fourth part of head shaved equal to at least an inch in length.

performed on 11th or 12th as well but it must be performed before the sunset of 12th.

- If the sunset of 12th Ẓul-Ḥajjah takes place before the completion of four rounds of Ṭawāf-uz-Ziyārah, Dam (a type of expiation) will become Wājib.
- However, if a woman undergoing menses or post-natal bleeding becomes pure after 12th of Ẓul-Ḥajjah, she should perform it now; Dam will not be Wājib out of delay for these reasons.
- If a woman going through her menstrual periods has a seat reserved in plane etc. for return and she has not yet performed Ṭawāf-uz-Ziyārah, she should get the reservation of her seat cancelled, if possible, and perform Ṭawāf-uz-Ziyārah after attaining purity. If the cancellation of reservation causes difficulty for her or her travelling companions, she can perform Ṭawāf-uz-Ziyārah in the same state because of compulsion, but Badanaḥ (the sacrifice of a cow or camel) will be due to her. Further, it is also necessary for her to repent as entering the Masjid in the state of impurity is a sin. If she succeeds in repeating Ṭawāf-uz-Ziyārah after attaining purity from menses by the sunset of 12th Ẓul-Ḥajjah, expiation will lapse, i.e. Badanaḥ will no longer remain due to her. If she manages to repeat Ṭawāf-uz-Ziyārah after purity after 12th Ẓul-Ḥajjah, the expiation of Badanaḥ will lapse but that of Dam will still be due to her.

Ṭawāf-e-Rukhṣat (Farewell Ṭawāf)

After performing Hajj, when an Āfāqī Ḥāji intends to return back to his country, Ṭawāf-e-Rukhṣat becomes Wājib for him. If he does not perform it, Dam will become Wājib for him. [An Āfāqī Ḥāji is the one who comes from beyond the Miqāt e.g. from Pakistan, India etc.]

Thirteen Madanī Pearls

1. The Ḥāji who gets out of the field of ‘Arafāt before sunset, Dam will become Wājib for him. If he re-enters the limits of ‘Arafāt before sunset, Dam will lapse (no longer remain Wājib).
2. From Ṣubḥ-e-Ṣādiq (dawn) of 10th Ḥajjāh to sunrise is the stipulated time for stay at Muzdalifah; if one stays even for a moment within this duration, his Wājib (of staying at Muzdalifah) will get offered. If even a single moment was not spent in Muzdalifah during the stipulated time, Dam will become Wājib. Similarly, the Wājib of the one leaving Muzdalifah before Ṣubḥ-e-Ṣādiq (dawn) will get missed and, therefore, Dam will become Wājib for him. However, if a woman, patient, very old or weak person left Muzdalifah (before time) in compulsion for fear of being harmed by the influx of people, no expiation will be due to such people.
3. Though the time for the Ramī of 10th Ḥajjāh is from sunrise to Ṣubḥ-e-Ṣādiq (dawn), performing Ramī from

sunset to Şubḥ-e-Şâdiq (dawn) is Makrûḥ. However, if there is a valid reason, e.g. if a shepherd does Ramī at night, there is no harm in it.

4. On 10th of Żul-Ḥajjah, if a Qārin or Mutamatte' gets Ḥalq or Qaşr done after carrying out Ramī but before performing Qurbānī, Dam will become Wājib for him. A Mufrid may get Ḥalq or Qaşr done after Ramī as Qurbānī is not Wājib for him; instead, it is just Mustaḥab for him.
5. It is Wājib to do Qurbānī of Ḥajj-e-Tamattu' or Ḥajj-e-Qirān as well as Ḥalq/Qaşr within the limits of Ḥaram. If both these rites are performed outside the limits of Ḥaram, two Dam's will become Wājib for Mutamatte' and four Dam's will become Wājib for Qārin as there is double expiation for Qārin on every offence.
6. The time for the Ramī of 11th and 12th starts from the declining of the sun (i.e. immediately after the commencement of the timings of Żuḥr Şalāḥ). Countless people perform Ramī in the morning; this is wrong and such Ramī is invalid. If the one carrying out Ramī before the declining of sun on 11th or 12th did not repeat it on the same day, Dam would become Wājib for him.
7. Although the time for the Ramī of 11th and 12th is from the declining of sun to Şubḥ-e-Şâdiq (dawn), doing Ramī after sunset without a valid reason is Makrûḥ.
8. No one, whether a man or a woman, can depute anyone else to perform Ramī on his/ her behalf unless he/she falls

ill to such an extent that he/ she is unable to get to the Jamrāt even by conveyance. If a man or woman is not sick to the above-mentioned extent, even then, he/she deposes anyone else to perform Ramī on his/her behalf instead of performing it in person, Dam will become Wājib for him/her.

9. If the Ṣubḥ-e-Ṣādiq (dawn) of 13th Ḍul-Ḥajjāḥ takes place whilst a Ḥāji is still within the limits of Minā Sharīf, performing the Ramī of 13th will also become Wājib for him. If he went without performing Ramī, Dam would become Wājib for him.
10. If someone went to his country without performing Ṭawāf-uz-Ziyārah, mere expiation cannot make up for it as a pillar of Ḥajj was not performed. It is mandatory for him to come back to Makkaḥ-e-Mukarramah and perform Ṭawāf-uz-Ziyārah. As long as he does not perform Ṭawāf-e-Ziyārah, his marital relations will not be Ḥalāl (permissible) with his wife even if several years pass.
11. If an Āfāqī woman undergoes menses at the time of her return, Ṭawāf-e-Rukḥṣat will no longer remain Wājib for her; she may go to her country. There is no need to pay Dam.
12. Sa'ī may be performed without Wuḍū but performing it in the state of Wuḍū is Mustaḥab.
13. In case of performing 'Umrah a number of times, it is Wājib to get Ḥalq/Qaṣr done every time to remove Iḥrām. If head is already shaved, passing razor over it is still Wājib.

Visit to Madīna Munawwarah

*Mahinay ka safar hay aur mayn namdīdah namdīdah
Jabīn afsurdaḥ afsurdaḥ, Qadam laghzīdah laghzīdah*

Come at Bāb-ul-Baqī'

Come at Bāb-ul-Baqī' reverentially and rationally, shedding tears; if weeping condition cannot be attained, at least try to adopt a weeping posture. Now recite **الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ** then, halt a bit as if you are seeking permission from the most Exalted Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** to enter his majestic court. Now recite **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** and place your right foot into the Masjid Sharif and enter Masjid-e-Nabawī **عَلَى صَاحِبِهَا الصَّلَاةُ وَالسَّلَامُ** extremely reverentially.

The heart of every true Muslim is aware of the utmost reverence and veneration that is Farḍ on this occasion. Keep your hands, feet, eyes, tongue and heart free from engaging in any thing else and move ahead weeping. Do not look here and there. Do not look at decors and carvings of the Masjid. Just one thought and only one will must preoccupy that an absconded culprit is going to enter the merciful court of his lord **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

*Chalā hūn aik mujrim ki ṭarah mayn jānib-e-Āqā
Nazar sharmindah sharmindah, badan larzīdah larzīdah*

If it is not a Makrūh time (for Ṣalāh) and your overwhelming sentiments also permit you, offer two Rak'at Ṣalāh as Taḥiyyatul-Masjid as well as a gratitude to the blessed court.

Now, with immense reverence and devotion, come at the Muwājahaḥ Sharīf from the direction of the blessed feet facing the Golden Grille lowering head and eyes, weeping and trembling with shame of sins but having hope of mercy and blessings from the most merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

In which Direction Actual Muwājahaḥ Sharīf is?

Now, in fully reverential posture, come in front of silver nails, underneath the lantern, which are fixed at upper east-side of the sacred portal of the Golden Grille such that your back is towards Qiblaḥ; stand at about 2 yards apart with hands folded like that in Ṣalāh in front of the refulgent face of the most beloved Prophet of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Similar etiquette has been mentioned in Fatāwā-e-'Alamgīrī etc. يَتَقِفُ كَمَا يَتَقِفُ فِي الصَّلَاةِ i.e. Stand in the court of the Holy Prophet as one stands in Ṣalāh. Remember! The Prophet of Madina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is alive just like his apparent life in his sacred Mausoleum and he is seeing you and he is aware of even the thoughts of your heart. Beware! Avoid kissing and touching the Golden Grille as it is contrary to manners because our hands are not worthy of touching the Grille. Hence, keep away by 2 yards. Is it not a great privilege that the most beloved of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

has let you come close to the Muwājahaḥ Sharīf and his graceful sight is now towards you!

Dīdār kay qābil to kahān mayrī nazar ḥay
Yeḥ tayrā karam ḥay kay rukh tayrā idhar ḥay

Manners of Saying Salām in the Blessed Court of the Most Exalted Prophet ﷺ

Now, with immense reverence and devotion, say Salām in following words in melancholic and moderate voice:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ
السَّلَامُ عَلَيْكَ يَا شَفِيعَ الْمُذْنِبِينَ السَّلَامُ عَلَيْكَ وَعَلَى أهلك
وَأَصْحَابِكَ وَأُمَّتِكَ أَجْمَعِينَ

Salām in the Court of Ṣiddīq-e-Akbar رضى الله تعالى عنه

Now, move towards east (i.e. towards your right) by about half yard (in front of the small hole) and say Salām whilst standing and both hands folded in front of the blessed face of Ṣiddīq-e-Akbar رضى الله تعالى عنه.

السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللَّهِ ط السَّلَامُ عَلَيْكَ يَا وَزِيرَ رَسُولِ اللَّهِ ط

السَّلَامُ عَلَيْكَ يَا صَاحِبَ رَسُولِ اللَّهِ فِي الْغَارِ وَرَحْمَةَ اللَّهِ وَبَرَكَاتَهُ ط

Salām in the Court of Fārūq-e-A'zam رضى الله تعالى عنه

Now, move again towards the east by half yard and say Salām to Fārūq-e-A'zam رضى الله تعالى عنه.

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ ط

السَّلَامُ عَلَيْكَ يَا مُتَمِّمَ الْأَرْبَعِينَ ط

السَّلَامُ عَلَيْكَ يَا عِزَّ الْإِسْلَامِ وَالْمُسْلِمِينَ وَرَحْمَةَ اللَّهِ وَبَرَكَاتَهُ ط

Again Say Salām Jointly in the Court of both Shaikhān

Now, retreat towards the west i.e. towards your left side by almost half a feet, stand between both small holes and say Salām jointly in the courts of Şiddīq-e-Akbar and Fārūq-e-A'zam رضى الله تعالى عنهما.

السَّلَامُ عَلَيْكُمَا يَا خَلِيفَتَيْ رَسُولِ اللَّهِ ط

السَّلَامُ عَلَيْكُمَا يَا وَزِيرَيْ رَسُولِ اللَّهِ ط السَّلَامُ عَلَيْكُمَا يَا ضَخِيْعَيْ

رَسُولِ اللَّهِ وَرَحْمَةِ اللَّهِ وَبَرَكَاتِهِ ۖ أَسْأَلُكُمْ الشَّفَاعَةَ عِنْدَ رَسُولِ
اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَيْكُمْ وَبَارَكَ وَسَلَّمَ ۖ

All these visits are occasions for the acceptance of supplications.

Don't Turn Your Back towards Golden Grille for the Sake of Du'ā

Whenever you get the privilege of being present in front of the Golden Grille, do not look here and there; looking inside the grille is a great daring. With back towards Qiblah, keep standing two yards away from the Grille and say Salām whilst facing towards Muwājahāh Sharif. Make Du'ā whilst facing Golden Grilles; if you turned towards the Ka'bah, your back will be towards the Ka'bah of Ka'bah.

Madanī Request

Keep your mobile phones off during Ṭawāf as well as when you are inside Maṣjidain-e-Karimain.

Ruling: Musical tune of phone is impermissible and sin even outside Maṣjid. Repent of it forever.

Fragrant Madanī Pearl

The sign of a recognized Ḥajj is that the Ḥājī returns having become more pious than before.

Pay Attention

It is Farḍ to learn essential rulings of Hajj for the one for whom Hajj has become Farḍ. As this brief booklet consists of hints only, it is absolutely insufficient. It is useful only for those who have already learnt detailed rulings of Hajj. Therefore, in order to learn rulings of Hajj, go through Rafiq-ul-Ḥarāmāin and contact Islamic scholars to understand required rulings.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

*Madīnay poḥanchay to sāth Āyā gham judāi kā
Ĥam ashkbār ḥī poḥanchay thāy ashkbār chalay*

An Introduction to Dawat-e-Islami

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ says, “The one who recites Durūd upon me one time, Allah عَزَّوَجَلَّ will send His mercies on him ten times.”

The beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ says, “He who loved my Sunnah loved me and he who loved me will be with me in the Heaven.”

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ تَمَسَّكَ بِسُنَّتِي عِنْدَ فَسَادِ أُمَّتِي فَلَهُ أَجْرُ مِائَةِ شَهِيدٍ

‘At the time of heresy in my Ummah, whoever adheres to my Sunnah, will be granted the reward of one hundred martyrs.’

(Mishkāt, P. 30)

Commenting on the foregoing narration, Mufasssir-e-Shahīr Hakim-ul-Ummat, Muftī Aḥmad Yār Khān Na’imī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says: “A martyr gets success as a result of just one attack of the sword but this servant of Allah عَزَّوَجَلَّ keeps bearing the attacks of peoples’ taunts and derogatory remarks throughout his life. He bears everything for the pleasure of Allah عَزَّوَجَلَّ, his Jihād is greater Jihād, like growing beard and refraining from interest etc. in this era.” (Mirah, V.1, P.173)

The Significance of Dawat-e-Islami

Allah عَزَّوَجَلَّ says in the Holy Quran, Āyah 104 of Sūrah Āl-e-‘Imrān, Para-4:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ

بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ النُّكْرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

And let there be such a group among you that may call towards goodness and command what is righteous and prevent evil. And the very same attained their goals.

Commenting on the foregoing Āyah, Mufasssir-e-Shahīr, Ḥakīm-ul-Ummat Ḥaḍrat Muftī Ahmad Yār Khān عليه رَحْمَةُ الْمَلَكِ writes in Tafsīr-e-Na’īmī, Vol.4, P72, ‘O Muslims! There should be one such movement amongst you, or you have to launch one such movement on permanent basis that calls all the impious people towards righteousness, all the disbelievers towards Islamic faith, all the transgressors towards piety, all the heedless towards awareness, all the ignorant towards Islamic knowledge and gnosis, all the reserved ones towards the pleasure of (divine) love and all those in oblivion towards consciousness. Similarly, this movement is to enforce correct beliefs, good manners and good deeds orally, by writings, practically, forcefully, softly and (a ruler to his subjects) strictly. Further, this movement is to prevent people from false beliefs, bad manners, bad deeds, evil intentions and evil thoughts by tongue, heart, deed, by writings and even by force (as the case may be).

All are Preachers

He عليه رَحْمَةُ اللهِ تَعَالَى further says: All the Muslims are preachers. It is Fard for all of them to inspire people towards righteousness and prevent them from evils.” In other words, every Muslim has to convey whatever he knows to other Muslims. In favour of his standpoint, Ḥaḍrat Muftī Aḥmad Yār Khān Na’īmī عليه رَحْمَةُ اللهِ تَعَالَى quotes the following Ḥadīṣ. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Convey on my behalf even if only one Ayah. (*Ṣaḥīḥ Bukhārī, V.2, P.462, Ḥadīṣ 3461*)

Prayers will not be Answered

Ḥaḍrat Sayyidunā Ḥuẓayfaḥ Bin Yamān رَضِيَ اللهُ تَعَالَى عَنْهُ reports that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “I swear by the One under whose omnipotence my life is! You must keep calling people towards righteousness and preventing them from evils; otherwise, Allah عَزَّوَجَلَّ will send torment soon. Then, you will pray but your prayers will not be answered.’ (Jami’ Tirmizī, V.4, P.69, Ḥadīṣ 2176)

Admonition of Divine Punishment

Ḥaḍrat Sayyidunā Jarīr رَضِيَ اللهُ تَعَالَى عَنْهُ reports that he heard the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying: “If sinful acts are being committed in a certain community and its people do not prevent sins despite being capable enough to do so, Allah عَزَّوَجَلَّ will inflict torment on them before they die.” (Sunan Abī Dāwūd, V.4, P.164, Ḥadīṣ 4339)

The Establishment of Dawat-e-Islami

Dear Islamic brother! In every era, Allah عَزَّوَجَلَّ sent such great personalities to the Ummah of His beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who excellently fulfilled the responsibility of calling people towards righteousness and preventing them from evils. Further, they inculcated in other Muslims the mindset that I must strive to reform myself and the people of the whole world. One of such great personalities is Amir-e-Ahl-e-Sunnat ‘Allāmah Maulānā Muhammad Ilyās ‘Aṭṭār Qādirī دَاعِيَتِ بَرَكَاتِهِمُ الْعَالِيَةِ

who launched the Madanī working of Dawat-e-Islami, a global non-political movement for the preaching of Quran and Sunnah, with some of his companions in Karachi in 1981 (1401 A.H.) He is acknowledged like the saints of the past due to his superb and matchless qualities such as fear of Allah **عَزَّوَجَلَّ**, deep love of the Prophet, zeal and determination for the revival and promotion of Sunnah, piety, forgiveness, perseverance, patience, thankfulness, humility, sincerity, asceticism, good-manners, total disinterest in the world, concern about the protection of faith, ambition to spread religious knowledge and guiding Muslims.

Through Dawat-e-Islami, he has caused a Madanī revolution in the lives of millions of Muslims, especially the young men and women. Many wicked young men repented and adopted a pious way of life. Those previously not performing Ṣalāh not only started offering Ṣalāh but also many progressed even further becoming the Imāms of Masjids; disobedient and rude offspring began to respect and obey their parents; those wandering in the dark valley of Kufr (disbelief) were blessed with the light of Islam; those dreaming of the sensual beauty of European countries became anxious and desirous of seeing the beauty of the Holy Ka'bah and the Green Dome of sweet Madīna; those who were previously worried and grieved about their worldly matters got the Madanī mindset of pondering over their hereafter; those fond of reading romantic and filthy novels got attracted to reading the books and booklets of Amīr-e-Aḥl-e-Sunnat **دَاعَتْ بَرَكَاتُهُو الْعَالِيَةِ** and other 'Ulamā-e-Aḥl-e-

Sunnah; those loving to go on picnics for pleasure, started travelling with Madanī Qāfilahs for the pleasure of Allah ﷺ; people whose aim was just to accumulate the wealth of the world adopted the Madanī aim, **‘I must strive to reform myself as well as the people of the whole world.’**

1. 72 Countries

By the grace of Allah ﷺ, the Madanī message of Dawat-e-Islami has so far reached almost 72 countries of the world; efforts for further progress are underway.

2. Preaching among the Non-Muslims

Millions of impious Muslims have become practicing Muslims by commencing regular offering of Ṣalāh and acting upon Sunnahs; non-Muslims also embrace Islam in different countries as a result of the efforts of Dawat-e-Islami’s preachers.

3. Madanī Qāfilah

Innumerable Madanī Qāfilahs of Prophet’s devotees keep travelling from country to country, city to city and town to town in order to spread and promote religious knowledge, Sunnahs and call towards righteousness.

4. Madanī Training Centres

At several parts of the world, Madanī Training Centres have been established where Islamic brothers from near and far come

and stay, learn Sunnaḥs in the company of Prophet's devotees and then spread call to righteousness in different areas.

5. Construction of Masājid

A Majlis namely Majlis-e-Khuddām-ul-Masājid has been established for the construction of Masājid. There is a constant set-up for the construction of numerous Masājid within and outside Pakistan. In many cities, Faizān-e-Madīna are also under construction.

6. The Imāms of Masājid

There is a vast & permanent system of appointing and paying remuneration, e.g. salary to innumerable Imāms, Mūazzins and servants of Masjid.

7. Dumb, Deaf and Blind

Persistent efforts are underway for the reform of the dumb, deaf and blind. Their Madanī Qāfilahs also travel. Further, thirty days' courses are also conducted from time to time for teaching gesture-language.

1. A Christian's Embracing of Islam

In 2007, a Madanī Qāfilāḥ of blind Islamic brothers boarded a bus to reach the intended Masjid. Some normal Islamic brothers (who were not blind) also travelled with this Madanī Qāfilāḥ.

Making individual effort, when the Amir of the Qāfilāh asked the name of the person sitting beside him, the person said: “I am Christian. I have studied about Islam and I’m impressed with Islam as well, but the character of today’s Muslims is a hindrance in the way of my embracing Islam. When you boarded the bus, I noticed that all of you were dressed in simple white clothes; all of you said ‘Salām’ as well while getting on the bus; even the blind participants of your Qāfilāh have worn white dress and green turban; all of you have beard too.’

Having listened to his comments, the Amīr of the Qāfilāh told him about Dawat-e-Islami’s **Majlis for special Islamic brothers** and Amīr-e-Ahl-e-Sunnat’s great services for Islam. He also briefly introduced Dawat-e-Islami to that Christian. Thereafter, the Amīr of the Qāfilāh told him that the blind participants of the Qāfilāh were travelling for the reform of the impious Muslims (whose wicked character was a hurdle in the way of his embracing Islam). Listening to this, the Christian became so impressed that he recited Kalimah and embraced Islam.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

8. Jails

Persistent efforts are underway for the reform of prisoners as well. A Jāmi’a-tul-Madīna has also been established at Karachi Central Jail where prisoners are becoming scholars. Impressed

by the Madanī activities carried out in Jails, a large number of criminals have repented of their sins. Further, these people are not only travelling with Madanī Qāfilāh after being released but also leading their lives according to Sunnah. Those previously taking peoples' lives are now presenting people with the pearls of Sunnah. As a result of the individual efforts made by Dawat-e-Islami's preachers, non-Muslim prisoners are also embracing Islam.

An Admirer of the Prophet ﷺ

In order to properly function around the globe, Dawat-e-Islami has set up many Majālis (committees) all around the world, as part of its organizational structure. One of its many functional committees is 'Majlis-e-Rābiṭah bil 'Ulamā-e-wal Mashāikh' (a public relation committee for creating ties with Islamic scholars), which primarily consists of Scholars. One of its members went to a famous religious academy known as Jāmi'ah Rāshīdiyāh in Pīr Jo Goth, Bāb-ul-Islam, in the province of Sindh, Pakistan. During the conversations with the Shaykh-ul-Ḥadīsh, the contributions of Dawat-e-Islami in prisons came up. The Honourable Shaykh-ul-Ḥadīsh shared one of the splendid stories about Dawat-e-Islami's work in prisons, which he had personally experienced. Therefore, he stated that he knew a robber who was notorious in the suburb of Pīr Jo Goth (a village in the province of Sindh, Pakistan). The police raided so many times to arrest him, but he often managed to escape. He was even apprehended many times but was released

on account of his connections with influential people. Eventually, he was apprehended for a crime in the city of Bāb-ul-Madīna, Karachi; for which he was convicted, and sent to prison. After serving his sentence, the robber came to visit the Shaykh. At first glance, the Shaykh could not recognize the robber, as he was always bareheaded and beardless. Now, the robber's face was illuminating as he had grown a beard, and his head was gleaming as he was crowned with a green turban; showing extreme devotion and love for the beloved and blessed Prophet of Allah ﷺ. Marks of prostration on his forehead were indicating his adherence to Ṣalāh.

To end the Shaykh's surprise, the robber said that الْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ he was blessed with joining Dawat-e-Islami during his imprisonment. The robber further stated that with the efforts and help of Islamic brothers he was able to free himself from the shackles of sins, becoming an admirer of the Noble Prophet ﷺ.

9. Collective I'tikāf

In the sacred month of Ramaḍān, 30 days' and last ten days' collective I'tikāf is also organized in innumerable Masājid of the world. Thousands of Islamic brothers attend this I'tikāf in which they learn religious knowledge and Sunnah. Further, a number of Mu'takifin travel with the Madanī Qāfilah of the Prophet's devotees at the night of Eid-ul-Fitr.

4. The whole Family Embraced

Islam due to the Blessings of I'tikāf

An Islamic brother stated: A new Muslim (who embraced Islam as a result of the efforts of a Muballigh of Dawat-e-Islami) was blessed with the opportunity to take part in the collective I'tikāf that was held in the Memon Masjid of Kalyān (Maḥārāstar, India) by Dawat-e-Islami in Ramaḍān (1426 A.H/2005). The Sunnah-inspiring speeches, cassette Ijtimā'āt, and Sunnah-inspiring sessions, all had a deep Madanī impact on him. By virtue of the blessings of I'tikāf, he developed a passion to preach his blessed religion. His other family members were still wandering in the dark valley of disbelief. After attending the I'tikāf, he began making efforts for the reform of his family. He even invited Muballighīn of Dawat-e-Islami to his house to persuade his family to embrace Islam.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! His parents, two sisters and brother embraced Islam and initiated into the spiritual Qādiriyyah Razaviyyah order and hence became Murīd (disciples) of Ghauṣ-e-A'ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ.

By the grace of Allah عَزَّوَجَلَّ! Amīr-e-Aḥl-e-Sunnat Ḥaḍrat 'Allāmah Maulānā Muhammad Ilyās Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ is one of the great religious figures of the present time. By the blessings of doing Ba'at through him, millions of Muslims have not only repented of their sins but are also leading a peaceful life in conformity with divine commandments and

Sunnah of the beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. With the pious intention of serving the Muslims, it is our sincere Madanī suggestion to you that if you have not yet become the Murīd (disciple) of any full-fledged Pīr (spiritual guide), you should do Baī'at with Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ. You will be blessed with success in the world as well as the hereafter.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

How to become a Murīd (Disciple)

Write the name of those who want to become Murīd or Ṭālib along with their father's name and their age, serial-wise on a piece of paper and mail it to this address: 'Alamī Madanī Markaz, Faizān-e-Madīnah, Majlis Maktūbāt-o-Ta'wīzāt-e-Aṭṭāriyyah, Muḥallaḥ Saudāgrān, Old Sabzī Mandī, Karachi, Pakistan. إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, they will be initiated and accepted into the Qādirīyyah, Razawīyyah, and 'Aṭṭāriyyah order. Do not forget to write your complete address in capital letters. You can also email us this information at "Attar@dawateislami.net".

10. Weekly, 11. Provisional &

12. Largest Congregation apart from Hajj

In addition to the weekly Ijtimā'āt held in thousands of places of the world, Ijtimā'āt are also held at international and

provincial levels which are attended by millions of Prophet's devotees and the fortunate Islamic brothers travel with Sunnah-inspiring Madanī Qāfilāhs at the end of the Ijtimā'. A 3-Days International Sunnah-Inspiring Ijtimā' is held every year at the vast ground of Şahrā-e-Madīna situated in Madīna-tul-Auliya Multan Sharif in which Madanī Qāfilāhs from several countries of the world come to participate. No doubt, it is the largest congregation of the Muslims apart from that of Hajj.

Drug Addiction was Discarded

An Islamic brother from Nawāb Shāh states that the International Congregation of Dawat-e-Islami was going to be held and its preparations were underway with full zeal.

By virtue of the training of Madanī environment, I had also made up my mind to spread righteousness and prevent evils. Therefore, I invited a young man to attend the international congregation of Dawat-e-Islami but he excused saying that he would not be able to attend the congregation due to an inexplicable reason. Seeking help inwardly from Allah عَزَّوَجَلَّ, I tried to persuade him describing the importance and excellence of travelling in the path of Allah عَزَّوَجَلَّ and attending religious congregations. By the grace of Allah عَزَّوَجَلَّ, he got ready to attend congregation with us. Having reached the congregation, he remained at his ease for a while, but then suddenly, his condition deteriorated to such an extent that he insisted to go back. However, as a result of temporary medical treatment and

the individual efforts of Islamic brothers, he became satisfied and did not leave the congregation. In the congregation, he got blessings in abundance and wept bitterly during Du'ā. After the congregation, we returned. He met me after few months. When I enquired after him, he told me a strange thing that he was a drug-addicted and did not get relief unless he was injected. It was extremely difficult to discard drug-addiction. He thanked me for taking him to the Sunnah-inspiring congregation because of whose blessings he had got rid of the curse of drug-addiction. He further said that not only his health had improved but his many other problems had also been solved by the blessings of Dawat-e-Islami's congregations.

13. Madanī Revolution in Islamic Sisters

A number of weekly Ijtimā'āt are also held for Islamic Sisters at various places, with due care of Islamic Veiling. Countless Islamic sisters who were previously distant from Islamic teachings have now become regular in offering of Ṣalāh and have adopted Madanī Burqa' (Islamic Veiling). Thousands of Madrasa-tul-Medina for adult Islamic sisters are held daily in various countries with due care of Islamic veiling. According to an estimate, 3 thousand and 268 Madrasaḥs of Islamic sisters are held daily all over Pakistan in which 40 thousand and 453 Islamic sisters get free education of the Holy Qur'an, Ṣalāh and Sunnah and memorize prayers over there. **الْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ!** Quran and Ḥadiṣ Courses are conducted for the Madanī training of responsible Islamic sisters at various locations of

the country. In addition, 12-Day Tarbiyyatī Course and Qāfilah Course are also arranged in Bāb-ul-Madīna, Karachi.

I was Fashion-able

An Islamic sister from ‘Bāb-ul-Madīna’ (Karachi) states, “Before joining Dawat-e-Islami, I was a fashion-able girl. It was my routine to go to picnic points with short hair, long nails, trimmed eyebrows, skin-tight clothes and scarf around the neck. I was so fond of music that I would listen to songs on a small radio all the time. In weddings, I used to beat drum and sing songs. Though this way of life looked full of fun and glamour to me, I was unaware that it could cause trouble for me in grave and hereafter. At last, I learnt the correct way of leading my life. I learned this way of life in Dawat-e-Islami’s weekly congregation for Islamic sisters in Faizān-e-Madīna. I was so much impressed with Madanī environment that I started attending congregations of Dawat-e-Islami regularly. I got rid of my previous sins permanently. Now I have started wearing Madanī veil in order to cover myself according to Sharī’ah. By virtue of taking admission to the Madrasa-tul-Madīna I have not only learnt the recitation of Holy Quran with correct pronunciation, but I have also started teaching the Holy Quran. At present, I am responsible of Dawat-e-Islami’s congregation held in our area. May Allah ﷻ bless me with steadfastness in the Madanī environment! Āmīn!

أَمِينَمْ بِحَاوَالِ التَّيْبِ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

14. Madanī In'āmāt

In order to make Islamic brothers, Islamic sisters and students act persistently upon Faraiz, Wajibāt, Mustahabbāt and adopt moral excellence and to secure them from sins, a practical system has been developed in the form of Madanī In'āmāt. A lot of Islamic brothers, Islamic sisters and students act according to Madanī In'āmāt and fill in its booklet daily while performing Fikr-e-Madīna i.e. Contemplation over deeds, before going to sleep.

Dear Islamic brothers! For the betterment of the Muslims in the world as well as the here-after, 72 Madanī In'āmāt for Islamic brothers, 63 for Islamic sisters, 92 for male Islamic students, 83 for female Islamic students, 40 for Madanī children and 27 for special (blind and deaf) Islamic brothers have been given in the form of a questionnaire.

The Reward of Performing Fikr-e-Madīna Daily

The summary of an account related by an Islamic brother is as follows: **أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** I love Madanī In'āmāt and I do Fikr-e-Madīna every day.

Once I travelled with devotees of Prophet with a Sunnah-inspiring Madanī Qāfilah of Dawat-e-Islami, a global non-political movement of Quran and Sunnah.

Our Qāfilah reached Baluchistan (Pakistan). During the Qāfilah, Allah **عَزَّوَجَلَّ** opened the portal of mercy for this sinner. When I

slept at night, I saw the **greatest of all the Prophets** صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream. His blessed lips began to move, and the following words were uttered, “I will take with me into Heaven all those who carry out Fikr-e-Madīna everyday in the Madanī Qāfilah.”

15. Madanī Muḏākaraḥs

Ijtimā'āt of Madanī Muḏākaraḥ (Question-Answer Sessions) are also held in which questions related to beliefs and deeds, Sharī'ah & Ṭarīqah, History & Traditions, Medicine & Spirituality are answered. These answers are delivered by Amīr-e-Ahl-e-Sunnat وَآمَتْ بِرِكَائِمُ الْعَالِيَةِ himself.

16. Training of Ḥujjāj

In the blooming season of Hajj; preachers of Dawat-e-Islami provide training to Ḥujjāj in Ḥājī Camps. Hajj books are distributed among Ḥujjāj for free to guide them regarding Hajj, and beholding of Madīna-e-Munawwarah.

17. Educational Institutes

In order to familiarize teachers and students with the Sunnah of our Great Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Madanī activities are being performed in educational institutes e.g. religious Madāris, schools, colleges and universities. A lot of students attend Sunnah-inspiring Ijtimā'āt and travel with Madanī Qāfilahs. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Several students who were fond of

worldly sciences have now become regular in Ṣalāh and are following Sunnah.

18. Jāmi'a-tul-Madīna

Several Jāmi'āt by the name of "Jāmi'a-tul-Madīna" have been established within and outside Pakistan through which a lot of Islamic brothers are being educated in Dars-e-Nizāmī (Scholar Course) with feeding and accommodation facilities. Islamic sisters are offered Ālimah Course free of charge.

Students from Jāmi'āt of Dawat-e-Islami have been achieving remarkable success for the past many years in the examinations held by Tanzīm-ul-Madāris, Pakistan which is the main nationwide organization for Madāris of Aḥl-e-Sunnah, sometimes, these students get 1st, 2nd and 3rd positions as well.

19. Madrasa-tul-Madīna

Several Madāris for Ḥifẓ and Nāẓirah by the name of Madrasa-tul-Madīna are being operated within and outside Pakistan. To date, more than 70 thousand Madanī boys and girls are being taught Ḥifẓ and Nāẓirah free of charge.

20. Madrasa-tul-Madīna (For Adults)

Similarly, thousands of Madrasa-tul-Madīna are operated daily usually after Ṣalā-tul-'Ishā in different Masājid etc. where adults learn Quran-e-Majīd, & supplications with correct

pronunciation of Arabic alphabets, method of offering correct Ṣalāh and several other Sunnah free of charge.

21. Clinics

Clinics have also been established at limited scale for medication and cure of ill students and staff free of charge.

22. Takhaṣṣuṣ-fil-Fiqh (Specialization in Fiqh)

Mufti Course for specialization in Islamic Jurisprudence and a Course for specialization in other Islamic arts are also offered in which several Islamic scholars are getting specialization in Iftā and other faculties of Islamic Knowledge.

23. Shari'at Course and Trading Course

In order to provide knowledge about different necessities of religion, different courses are conducted from time to time, for example, Shari'at Course, Trading Course etc.

24. Majlis-e-Taḥqīqāt-e-Shari'ah

To resolve new issues confronted by the Muslims, Majlis-e-Taḥqīqāt-e-Shari'ah is busy with Islamic Research. This Majlis is comprised of Mufti's, Scholars and preachers of Dawat-e-Islami.

25. Dār-ul-Iftā Aĥl-e-Sunnāĥ

For the solution of Shar'ī issues faced by the Muslims, several Dār-ul-Iftā have been established where Muftī's of Dawat-e-Islami offer solutions in person, in writing and by letters. Most of the Fatwa's are delivered in printed form.

26. Internet

Islamic values and virtues are being promoted all over the world through the website: www.dawateislami.net

27. On-Line Dār-ul-Iftā Aĥl-e-Sunnāĥ

The facility of On-Line Dār-ul-Iftā Aĥl-e-Sunnāĥ is available on website of Dawat-e-Islami (www.dawateislami.net) through which queries asked by the Muslims all over the world are answered. The objections raised by disbelievers against Islam are replied and they are invited to embrace Islam. Further, the questions asked from countless different parts of the world are answered on the spot by phone.

28. & 29. Maktaba-tul-Madīna

& Madīna-tul-'Ilmiyyāĥ

The books of A'lā Ḥaḍrat and other Islamic Scholars published by Maktaba-tul-Madīna with the co-operation of Al-Madīna-tul-'Ilmiyyāĥ have reached in the hands of common people in the quantity of millions, spreading and promoting Sunnāĥ.

الحمد لله عز وجل! Dawat-e-Islami has its own printing press as well. In addition, millions of audio cassettes and VCD's consisting of speeches and Madanī Muẓākaraḥ's have reached all over the world.

30. Majlis-e-Taftīsh Kutub-o-Rasāil

In order to remove Shar'ī mistakes and misconceptions prevailing in the Muslim Ummaḥ on account of the publication of unauthentic books, "Majlis-e-Taftīsh-e-Kutub-o-Rasāil" (the department for the authentication of books and booklets) has been established. This Majlis goes through different writers' books in terms of beliefs, blasphemy, morality, Arabic grammar and Shar'ī rulings and issue a verification certificate.

31. Different Courses

Different courses are arranged for the training of the preachers. For example, 41-Days Madanī Qāfilāḥ Course, 63-Days Tarbiyyatī Course, 30-Days Qufl-e-Madīna Course, Imāmat Course, Mudarris Course etc. Likewise, different courses such as Arabic grammar, Arabic conversation, 'Ilm-e-Tawqīt and computer courses etc. are also conducted for the students of schools, colleges and Jāmi'āt during their vacations.

32. Iiṣāl-e-Šawāb

Maktaba-tul-Madīna offers facility of printing the names of deceased relatives for Iiṣāl-e-Šawāb on books like Faizān-e-Sunnat, Laws of Ṣalāḥ etc.

33. Stalls of Maktaba-tul-Madīna

For free distribution of books/booklets by families on the occasions of marriage, funerals etc., Maktaba-tul-Madīna offers the facility for setup of stalls. You are to just contact Maktaba and rest of the services will be arranged by Maktaba itself.

34. Majlis-e-Tarājim

Books published by Maktaba-tul-Madīna are translated by Majlis-e-Tarājim in different languages such as Arabic, Persian, English, Russian, Sindhi, Pashto, Tamil, French, Swahili, Danish, German, Hindi, Bangla and Gujrati etc. and sent all over the world.

35. Ijtimā'āt Abroad

In several countries of the world Sunnah-inspiring Ijtimā'āt are held in which thousands of local Islamic brothers participate. By virtue of these Ijtimā'āt, sometimes, disbelievers embrace Islam. At the end of these Ijtimā'āt, Madanī Qāfilah's travel in the path of Allah عَزَّوَجَلَّ.

36. Tarbiyyatī Ijtimā'āt

Two/three days training Ijtimā'āt are held for responsible Islamic brothers within and outside Pakistan. Thousands of responsible Islamic brothers attend these Ijtimā'āt in which

they are provided thorough guidance about how to carry out the Madanī work of Dawat-e-Islami in more effective way.

37. Madanī Channel

The marvels of Madanī channel are at peak. Several disbelievers have embraced Islam, lot of those who were away from Ṣalāh has become regular in offering of Ṣalāh. Several people have repented of sins and started leading their life according to Sunnah. **لَا تَحْتَدُّ لِلَّهِ عَزَّوَجَلَّ**! It is a 100% pure Islamic Channel by virtue of which substantial religious knowledge may be attained sitting at home.

38. Majlis-e-Rābiṭah

Majlis-e-Rābiṭah has been established to convey the message of Dawat-e-Islami to renowned Scholars, politicians, social workers, national players and other important figures from different walks of life.

39. Majlis-e-Māliyāt

Majlis-e-Māliyāt has been established under the supervision of proficient accountants and responsible Islamic brothers for management of income and expenditure of Dawat-e-Islami