



نماز عید کا طریقہ

Method of Eid Salah

(Hanafi)



Shaykh-e-Tariqat Amir-e-Ahl-e-Sunnat,
the founder of Dawat-e-Islami Hadrat Allamah Maulana
Muhammad Ilyas Attar Qadiri Razavi رحمۃ اللہ علیہ

مکتبۃ الدینہ
Dawat-e-Islami

نَمَازِ عِيدِ كَا طَرِيقَه

Namaz-e-Eid ka Tariqah

METHOD OF EID SALAH

This booklet was written by Shaykh-e-Tariqat Amīr-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه in Urdu. The **Translation Majlis** has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Majlis on the following postal or email address with the intention of earning reward [Šawāb].

Translation Majlis (Dawat-e-Islami)

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 1262

Email: ✉ translation@dawateislami.net

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

Du'ā for Reading the Book

Read the following Du'ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yā Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustaṭraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-‘Alan-Nabī ﷺ once before and after the Du'ā.

Transliteration Chart

ء	A/a	ژ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v,
ت	T/t	ش	Sh/sh		W/w
ٹ	Ṭ/ṭ	ص	Ş/ş	ه / ه / ة	Ĥ/ĥ
ث	Š/š	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	َ	A/a
ح	H/h	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	و مدّه	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدّه	Ī/ī
ذ	Ẓ/ẓ	ك	K/k	ا مدّه	Ā/ā
ر	R/r	گ	G/g		

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Method of Eid Salah^{*}

No matter how hard the devil tries to prevent you from reading this booklet, please read it completely, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* you will see the benefits for yourself.

Excellence of Ṣalāt-‘Alan-Nabi ﷺ

The Greatest and Holiest Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* said, ‘The one who recites Ṣalāt upon me a hundred times on Thursday night and Friday, Allah *عَزَّوَجَلَّ* will fulfill his one hundred needs; seventy of the Hereafter and thirty of the world.’

(Tārīkh-e-Dimashq li Ibn ‘Asākir, vol. 54, pp. 301)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Heart will remain alive

The Revered and Renowned Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* has said, ‘One who performed Qiyām (i.e. performed worship) in the nights of Eid (i.e. Eid-ul-Fiṭr and Eid-ul-Aḍḥā) seeking reward,

^{*} Ḥanafī

his heart will not die on the day when the hearts of people will die.’ (*Sunan Ibn Mājah*, vol. 2, pp. 365, Ḥadīṣ 1782)

Entry into heaven becomes Wājib

Sayyidunā Mu’āz Bin Jabal رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘One who stays awake (performing worship) in the following five nights, Heaven becomes Wājib for him: the nights of the 8th, 9th and 10th Žul-Hijjāh, the night of Eid-ul-Fiṭr and the 15th night of Sha’bān (Shab-e-Barā`at). (*Attarḥīb Wattarḥīb*, vol. 2, pp. 98, Ḥadīṣ 2)

A Sunnah before Eid Ṣalāh

Sayyidunā Buraydah رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘On the day of Eid-ul-Fiṭr, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would go to offer Eid Ṣalāh after eating something, whereas on Eid-ul-Aḏḥā, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would not eat anything unless he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered Eid-Ṣalāh.’ (*Jāmi’ Tirmiḏī*, vol. 2, pp. 70, Ḥadīṣ 542) Similarly, in Bukhārī, there is another Ḥadīṣ narrated by Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ, ‘On the day of Eid-ul-Fiṭr, the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would not go until he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ate a few dates in odd numbers.’ (*Ṣaḥīḥ Bukhārī*, vol. 1, pp. 328, Ḥadīṣ 953)

A Sunnah of heading to offer Eid Ṣalāh and returning after it

Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated, ‘The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would go to offer Eid Ṣalāh from one

path and would return from another’. (*Jāmi’ Tirmizī, vol. 2, pp. 69, Ḥadīṣ 541*)

Method of offering Eid Ṣalāḥ (Ḥanafī)

First make the following intention: ‘I intend to offer two Rak’at Ṣalāḥ of Eid-ul-Fiṭr (or Eid-ul-Aḍḥā) with six additional Takbīrāt, for the sake of Allah عَزَّوَجَلَّ, following this Imām.’ Having made the intention, raise the hands up to the ears, utter اللهُ أَكْبَرُ and then fold the hands below the navel and recite the Ṣanā. Then raise your hands to your ears, utter اللهُ أَكْبَرُ and leave them at the sides; then raise the hands to the ears again, utter اللهُ أَكْبَرُ and leave them at the sides; then raise the hands to the ears once again, utter اللهُ أَكْبَرُ and fold them. In short, the hands will be folded after the first and fourth Takbīr, whereas they will be left at the sides after the second and third Takbīr. In other words, the hands will be folded when something is to be recited in Qiyām after Takbīr, while they will be left at the sides when nothing is to be recited. Then, the Imām will recite Ta’awwuz and Tasmiyah in a low voice, and Sūraḥ Al-Fātiḥah and another Sūraḥ aloud. Thereafter, he will perform Rukū’. In the second Rak’at, the Imām will first recite Sūraḥ Al-Fātiḥah and another Sūraḥ aloud. (*Derived from Durr-e-Mukhtār, Rad-dul-Muhtār, vol. 3, pp. 66*)

After the recitation, utter three Takbīrāt raising the hands to the ears each time and leaving them at the sides. Then, perform

Rukū' by uttering the fourth Takbīr without raising the hands, and complete the rest of the Ṣalāh as per the usual method. To stand silent between every two Takbīrāt for as long as **سُبْحَنَ اللهُ** can be uttered thrice is necessary.' (*Bahār-e-Sharī'at*, vol. 1, pp. 781; *Durr-e-Mukhtār*, vol. 3, pp. 60)

For whom Eid Ṣalāh is Wājib?

The Ṣalāh of both Eids (i.e. Eid-ul-Fiṭr and Eid-ul-Aḍḥā) is Wājib, but only for those people whom Ṣalāt-ul-Jumu'aḥ is Wājib for. Furthermore, neither Azān nor Iqāmat is uttered for the Ṣalāh of both Eids. (*Bahār-e-Sharī'at*, vol. 1, pp. 779; *Durr-e-Mukhtār*, vol. 3, pp. 51)

Sermon of Eid is Sunnah

The preconditions for Ṣalāt-ul-Jumu'aḥ also apply to the Eid Ṣalāh. The only difference lies in sermon which is a precondition for Ṣalāt-ul-Jumu'aḥ whereas it is a Sunnah for Eid Ṣalāh. Similarly, the sermon of Ṣalāt-ul-Jumu'aḥ is delivered before the Ṣalāh while that of the Eid Ṣalāh is delivered after the Ṣalāh. (*Bahār-e-Sharī'at*, vol. 1, pp. 779; 'Ālamgīrī, vol. 1, pp. 150)

The time of Eid Ṣalāh

The time of the Ṣalāh of both Eids starts 20 minutes after sunrise and continues till Niṣf-un-Naḥār-e-Shar'ī. However, it is Mustahab to delay Eid-ul-Fiṭr Ṣalāh and offer Eid-ul-Aḍḥā Ṣalāh early. (*Bahār-e-Sharī'at*, vol. 1, pp. 781; *Durr-e-Mukhtār*, vol. 3, pp. 60)

What to do if somebody misses a part of Eid Jamā'at?

If someone joins the Jamā'at in the first Rak'at after the Imām has uttered the Takbīrāt, he should utter the three Takbīrāt (other than the Takbīr-e-Taḥrīmāh) instantly even if the Imām has commenced recitation. Utter only three Takbīrāt even though the Imām uttered more than three Takbīrāt. If the Imām bent for Rukū' before you uttered Takbīrāt, then don't utter them in a standing posture. Instead, perform Rukū' with the Imām and utter the Takbīrāt in the Rukū'. However, if the Imām is in Rukū' and there is a strong likelihood that you can utter the Takbīrāt and join the Imām in Rukū', then utter them whilst you are standing and perform Rukū'. Otherwise, bend for Rukū' uttering 'اللَّهُ أَكْبَرُ' and then utter the Takbīrāt in Rukū'. If the Imām raises his head from Rukū' before you finish the Takbīrāt in Rukū' then do not utter the remaining Takbīrāt; they are no longer required.

If you joined the Jamā'at after the Imām had performed the Rukū' then do not utter the Takbīrāt, utter them when you offer the remaining part of your Ṣalāh (after the Imām performs Salām). Do not raise your hands when uttering the missed Takbīrāt in Rukū'.

If you join the Jamā'at in the second Rak'at, then don't utter the missed Takbīrāt of the first Rak'at now; instead, utter them when performing the remaining part of your Ṣalāh. Likewise, if you succeed in uttering the Takbīrāt of the second Rak'at with

the Imām, it's all right, otherwise, the same ruling as mentioned above with regard to the first Rak'at would apply. (*Bahār-e-Sharī'at*, vol. 1, pp. 782; *Durr-e-Mukhtār*, vol. 3, pp. 64; *Ālamgīrī* vol. 1, pp. 151)

What to do if someone misses whole Jamā'at?

If someone missed the whole Jamā'at of Eid-Ṣalāḥ, whether he couldn't join the Jamā'at at all or his Ṣalāḥ became invalid due to any reason after joining, then if possible, he should join Jamā'at elsewhere. Otherwise, he cannot offer it individually (without Jamā'at). However, it is preferable for him to offer four Rak'at Chāshṭ Ṣalāḥ. (*Durr-e-Mukhtār*, vol. 3, pp. 67)

Rulings for Eid sermon

After the Eid Ṣalāḥ, the Imām will deliver two sermons. The acts that are Sunnah for the Jumu'aḥ sermon are also Sunnah for the Eid sermon. Likewise, the acts that are Makrūḥ for the Jumu'aḥ sermon are also Makrūḥ for the Eid sermon. There are only two differences between these two sermons:

1. It is a Sunnah for the Imām not to sit before the first sermon of Eid Ṣalāḥ, whereas it is a Sunnah for him to sit before the first sermon of Jumu'aḥ Ṣalāḥ.
2. In the Eid sermon, it is a Sunnah for the Imām to recite **اللَّهُ أَكْبَرُ** nine times before the first sermon, seven times before the second sermon and fourteen times before coming

down from the pulpit, whereas uttering these Takbīrāt is not Sunnah for Jumu'ah sermon. (*Bahār-e-Sharī'at*, vol. 1, pp. 783; *Durr-e-Mukhtār*, vol. 3, pp. 67; *Ālamgīrī*, vol. 1, pp. 150)

Twenty Sunan and desirable acts of Eid

The following acts are Mustahab on the day of Eid:

1. To get hair cut (get your hair cut according to Sunnah, not according to the English styles).
2. To cut nails.
3. To take a bath.
4. To use a Miswāk (this is in addition to using it during Wuḍū).
5. To wear nice clothes, either new, if available, or washed ones.
6. To apply perfume.
7. To wear a ring (Islamic brothers are allowed to wear only one silver ring which weighs less than 4.5 Masha (i.e. 4.365 grams). There must be only one gem in the ring; they shouldn't wear the ring without a gem either. There is no limit for the weight of the gem. They are not allowed to wear more than one ring. Except for a silver ring with the

afore-mentioned conditions, a man cannot wear any other metal-made ring including even a gemless silver ring.).

8. To offer Ṣalāt-ul-Fajr in the Masjid of one's locality.
9. To eat some dates in odd numbers such as 3, 5, 7 etc. before going to offer Eid-ul-Fiṭr Ṣalāh. If dates are not available, then eat something sweet. Even if someone does not eat anything before the Ṣalāh, he will not be a sinner, but if he does not eat anything till Ṣalāt-ul-'Ishā, he will be rebuked.
10. To offer the Eid Ṣalāh at a place that is designated for offering the Eid Ṣalāh.
11. To go to the designated place for Eid Ṣalāh on foot.
12. Although there is no harm in using a conveyance, going on foot is better for those who can do so. There is no harm at all in returning by the conveyance.
13. To go to the designated place for Eid Ṣalāh from one path and to return from the other path.
14. To pay Ṣadaqaḥ-e-Fiṭr before the Eid Ṣalāh (this is better, but if you couldn't pay it before the Eid Ṣalāh, pay it after the Ṣalāh).
15. To express happiness.

16. To donate Ṣadaqaḥ in abundance.
17. To head towards the designated place for Eid Ṣalaḥ calmly, in a dignified manner, with a lowered gaze.
18. To congratulate each other.
19. To embrace and to shake hands with one another after the Eid Ṣalaḥ as Muslims usually do. It is a good act because it expresses happiness. (*Bahār-e-Sharī'at, part 4, pp. 71*) However, embracing a young attractive boy may lead to allegation.
20. To utter the following Takbīr in a low voice while on your way to the designated place to offer Eid-ul-Fiṭr Ṣalaḥ, and to utter it loudly while heading for the designated place to offer Eid-ul-Aḍḥā Ṣalaḥ.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
 لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ

Translation: Allah (عَزَّوَجَلَّ) is the Greatest. Allah (عَزَّوَجَلَّ) is the Greatest. There is none worthy to be worshipped except Allah (عَزَّوَجَلَّ), and Allah (عَزَّوَجَلَّ) is the Greatest. Allah (عَزَّوَجَلَّ) is the Greatest, and all the praise is for Allah (عَزَّوَجَلَّ).

(*Bahār-e-Sharī'at, vol. 1, pp. 779-781; 'Ālamgīrī, vol. 1, pp. 149, 150*)

A Mustahab act for Eid-ul-Aḍḥā Ṣalāh

In most cases, the rulings for Eid-ul-Aḍḥā are the same as for Eid-ul-Fiṭr. However, there are a few differences; for example, it is Mustahab not to eat anything before the Ṣalāh of Eid-ul-Aḍḥā regardless of whether or not one is performing the ritual sacrifice. However, if one eats something, there is still no harm.

(*‘Ālamgīrī, vol. 1, pp. 152*)

Eight Madanī pearls for Takbīr-e-Tashrīq

1. The Takbīr **اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَبِئْسَ الْحَمْدُ** is called Takbīr-e-Tashrīq. Reciting it once loudly is Wājib, whereas reciting it thrice is preferable after all Farḍ Ṣalāhs offered with the first Jamā’at of the Masjid from the Fajr Ṣalāh of 9th to the ‘Aṣr Ṣalāh of 13th Żul-Ḥijja-til-Ḥarām. (*Bahār-e-Sharī’at, vol. 1, pp. 779 to 785; Tanvīr-ul-Abṣār, vol. 3, pp. 71*)
2. It is Wājib to recite Takbīr-e-Tashrīq immediately after performing the Salām. However, one may recite it as long as he has not done any such act that negates the Binā (i.e. resumption or rejoining) of Ṣalāh. For instance, if someone exited the Masjid or invalidated his Wuḍū deliberately or engaged in talking, though forgetfully, Takbīr would no longer remain Wājib for him in all these cases. However, if his Wuḍū became invalid unintentionally, he should recite the Takbīr. (*Durr-e-Mukhtār, Rad-dul-Muhtār, vol. 3, pp. 73*)

3. If a person is a Muqīm [i.e. a resident] of a city or is a Muqtadī who is following a resident Imām in Ṣalāh, Takbīr-e-Tashrīq is Wājib for him even if the Muqtadī is a traveller or a villager. However, if travellers or villagers do not follow a resident Imām in Ṣalāh, Takbīr is not Wājib for them. *(Durr-e-Mukhtār, vol. 3, pp. 74)*
4. If a Muqīm offers Ṣalāh led by a traveller, Takbīr will be Wājib for the Muqīm, but not for the Imām who is a traveller. *(Durr-e-Mukhtār, Rad-dul-Muhtār, vol. 3, pp. 74)*
5. It is not Wājib to recite Takbīr after Nafl, Sunnah and Witr Ṣalāh. *(Bahār-e-Sharī'at, vol. 1, pp. 785; Rad-dul-Muhtār, vol. 3, pp. 73)*
6. It is Wājib to recite Takbīr after Ṣalāt-ul-Jumu'aḥ. One should also recite it after the Ṣalāh of Eid-ul-Aḏḥā. *(Bahār-e-Sharī'at, vol. 1, pp. 785; Rad-dul-Muhtār, vol. 3, pp. 73)*
7. Takbīr is also Wājib for the Masbūq (i.e. one who has missed one or more Rak'āt), but he will recite it after he has offered his missed Rak'āt and performed his own Salām. *(Rad-dul-Muhtār, vol. 3, pp. 76)*
8. Takbīr is not Wājib for the Munfarid (i.e. one offering Ṣalāh individually). *(Al-Jauḥara-tun-Nayyirah, pp. 122)* However, he should also recite it as, according to Ṣāḥibayn (i.e. Imām Abū Yūsuf and Imām Muhammad رَحْمَةُمَا اللّٰهُ تَعَالَى), Takbīr is also Wājib for the Munfarid.

(Bahār-e-Sharī'at, vol. 1, pp. 786)

In order to acquire detailed information regarding the excellence of Eid etc., read 'Blessings of Eid-ul-Fitr' which is a part of *Faizān-e-Sunnat*'s chapter 'Blessings of Ramadan.'

O our Allah عَزَّوَجَلَّ! Enable us to celebrate Eid in conformity with Sunnah and bless us with the real Eid of performing Hajj and repeatedly beholding Madinah as well as the Beloved and Blessed Prophet of Madinah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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لَعَلَّهُمْ يَهْتَدُونَ ﴿١٠١﴾ وَأَشْرَأَ الْكُفْرَانُ إِذْ وَقَعَتِ الْوَاقِعُ ﴿١٠٢﴾ فَاتَّقُوا اللَّهَ يَا أَيُّهَا الَّذِينَ آمَنُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠٣﴾ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Blossoming of Sunnah

By the Grace of Allāh ﷺ Sunnahs of the Holy Prophet ﷺ are extensively learnt and taught in the congenial Madani Environment of Dawat-e-Islami, a global non-political movement for the propagation of Qur'an and Sunnah.

It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. (In Bāb-ul-Madīnah [Karachi], the Ijtimā' is held at Faizān-e-Madīnah, Maḥallah Saudagrān, Old Sabzi Mandī). Habitualize yourself to a punctual travel in the Madani Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In'āmāt booklet daily practicing Fikr-e-Madīnah (Madani Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, **إِنْ شَاءَ اللَّهُ ﷺ** you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madani Mindset that **"I must strive to reform myself and people of the entire world"** **إِنْ شَاءَ اللَّهُ ﷺ**

In order to reform ourselves, we must act upon the Madani In'āmāt and to reform people of the entire world we must travel in the Madani Qāfilah **إِنْ شَاءَ اللَّهُ ﷺ**.

مكتبة المدينة

Maktaba-tul-Madina

Alami Madani Markaz, Faizan-e-Madīnah, Mahallah Saudagrān, Old Sabzi Mandi, Bab-ul-Madīnah, Karachi, Pakistan.

☎ +92-21-34921389 to 93, 4126999 Fax: +92-21-34125858

✉ maktabaglobal@dawateislami.net

Web: www.dawateislami.net