



حج التشریح

A Brief Method of Hajj



مکتبۃ المدینہ
Dawat-e-Islami

حَجِّ كَا مُخْتَصِرِ طَرِيقَه

Hajj ka Mukhtasar Tareeqah

A Brief Method of Hajj

THIS booklet was presented in Urdu by Majlis Al-Madina-tul-'Ilmiyyah. **Majlis-e-Tarajim** (the Translation Department) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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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 studying a religious book or Islamic lesson, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will remember whatever you study:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yā Allah *عَزَّوَجَلَّ*! Open the portal of knowledge and wisdom for us, and have mercy on us! O the One who is the Most Honourable and Magnificent!

(Al-Mustatraf, vol. 1, pp. 40)

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

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Transliteration Chart

ء	A/a	ڑ	Řř	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		V/v,
ت	T/t	ش	Sh/sh	و	W/w
ٹ	Ṭ/ṭ	ص	Ş/ş	ہ / ہ / ہ	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Z/z	َ	A/a
ح	H/h	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	و مدہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدہ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k		Ā/ā
ر	R/r	گ	G/g	ا مدہ	

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A Brief Method of Hajj

Excellence of Şalāt-‘Alan-Nabī ﷺ

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘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 Şalāt upon me in abundance during the day of Thursday and the night of Friday.’ (*Kanz-ul-‘Ummāl*, pp. 250, vol. 1, Ḥadīṣ 2174)

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِیْبِ

Excellence of Hajj

Allah عَزَّوَجَلَّ says in the Holy Quran (in part 2, Sūrah Al-Baqarāh, verse 196):

And fulfil Hajj and ‘Umrah for Allah عَزَّوَجَلَّ.

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ط

[*Kanz-ul-Īmān (Translation of Quran)*]

Two sayings of Holy Prophet ﷺ

1. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The one who performed Hajj and did not commit Rifaṣ (indecent talks) and transgression, returned as free of sins as he was on the day when his mother gave birth to him.’ (*Ṣaḥīḥ Bukhārī, Kitāb-ul-Hajj, Bāb: Al-Hajj-ul-Mabrūr, pp. 512, vol. 1, Ḥadīṣ 1521*)
2. The Ḥājī will intercede for his 400 family members, and he will become free from sins as he was on the day when his mother gave birth to him. (*Musnad Al-Bazzār with reference to Sayyidunā Abū Mūsā Ash’arī, pp. 169, vol. 8, Ḥadīṣ 3196*)

Types of Hajj

There are three types of Hajj:

(1) Qirān (2) Tamattu’ (3) Ifrād

Qirān

It is the most preferred type of Hajj. The performer of this Hajj is called a Qārin. For this Hajj, the intention of both Hajj and ‘Umraḥ is made together after Iḥrām has been put on. After performing ‘Umraḥ, the Qārin cannot get Ḥalq or Qaṣr¹ done;

¹ Ḥalq implies getting all the hair of head shaved while Qaṣr means getting every hair of a quarter of the head trimmed equal to at least a finger digit in length.

rather, he will remain in the state of Iḥrām as usual. On the 10th, 11th or 12th Żul-Ḥijjah, after having Ḥalq or Qaşr done and making sacrifice (Qurbānī), he will remove his Iḥrām.

Tamattu'

The performer of this type of Hajj is called a Mutamattu'. Those coming from outside 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 'Umraḥ, can get Ḥalq or Qaşr done and remove his Iḥrām. Then, on 8th Żul-Ḥijjah 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 'Umraḥ. Only the Iḥrām for Hajj is put on. The residents of Makkaḥ and Ḥillī, i.e. those living between Ḥaram area and Miqāt (e.g. the people of Jeddah) perform Hajj Ifrād (people coming from other countries can also perform Ifrād).

Intention for Hajj Qirān

The Qārin should make intention for both Hajj and 'Umraḥ 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 put on the Ihram of both just for the sake of Allah عَزَّوَجَلَّ.

Intention for Hajj

After putting on the Ihram of Hajj, the Mufrid should make the following intention. Similarly, after putting on Ihram, the Mutamattah should also make the following intention on 8th Zul-Hijjah or before it.

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

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 Ihram for the sake of Allah عَزَّوَجَلَّ.

Madani pearl

Intention means the willingness of heart. It is better to make intention verbally. Intention in Arabic will only be useful if the maker of intention understands its meaning. Otherwise, make intention in your own language. Presence of intention in heart is a condition in all cases.

Labbaik

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

لَبَّيْكَ ط اللَّهُمَّ لَبَّيْكَ ط لَبَّيْكَ ط لَا شَرِيكَ لَكَ لَبَّيْكَ ط
 إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ ط لَا شَرِيكَ لَكَ ط

Leaving for Minā on 8th Żul-Ĥijjah

- ❖ If possible, go on the journey of Minā, ‘Arafāt and Muzdalifah etc. on foot as 70 million good deeds will be written for every step you take, till you return to Makka-tul-Mukarramah. وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ
- ❖ Utter Talbiyah and Şalāt-‘Alan-Nabī abundantly all the way. As soon as Minā appears, recite Şalāt-‘Alan-Nabī and the following Du’ā:

اللَّهُمَّ هَذَا مِنِّي فَأَمِّنْ عَلَيَّ بِمَا مَنَنْتَ بِهِ عَلَيَّ أَوْلِيَايَكَ ط

- ❖ You will be offering five Ṣalāh (from Ṣalāt-uz-Zuḥr of 8th Zūl-Ḥijjāh to Ṣalāt-ul-Fajr of 9th Zūl-Ḥijjāh) in Minā as the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also did the same.

Du'a of the night of 'Arafāh

سُبْحَانَ الَّذِي فِي السَّمَاءِ عَرْشُهُ سُبْحَانَ الَّذِي فِي الْأَرْضِ
مَوْطِئُهُ سُبْحَانَ الَّذِي فِي الْبَحْرِ سَبِيلُهُ سُبْحَانَ الَّذِي فِي النَّارِ
سُلْطَانُهُ سُبْحَانَ الَّذِي فِي الْجَنَّةِ رَحْمَتُهُ سُبْحَانَ الَّذِي فِي الْقَبْرِ
قَضَائِهِ سُبْحَانَ الَّذِي فِي الْهَوَاءِ رُوحُهُ سُبْحَانَ الَّذِي رَفَعَ
السَّمَاءَ سُبْحَانَ الَّذِي وَضَعَ الْأَرْضَ سُبْحَانَ الَّذِي لَا مَلْجَأَ
وَلَا مَنجَأَ مِنْهُ إِلَّا إِلَيْهِ ط

(Recite Ṣalāt-'Alan-Nabī once before and after the Du'a).

Leaving for 'Arafāt on 9th Zūl-Ḥijjāh

On 9th Zūl-Ḥijjāh, after offering Fajr Ṣalāh in its Mustahab time, remain busy with reciting Talbiyah, doing Zikr and making

Du'ā until the sun rises and shines on the mount Šabīr which is situated opposite Masjid Khayf. Now proceed towards 'Arafāt with a trembling heart whilst doing Žikr and reciting Talbiyah and Šalāt-'Alan-Nabī abundantly. Furthermore, recite this Du'ā once whilst leaving Minā:

Du'ā of pathway to 'Arafāt

اَللّٰهُمَّ اجْعَلْهَا خَيْرَ غَدْوَةٍ غَدَوْتُهَا قَطُّ وَقَرِّبْهَا مِنْ
رِضْوَانِكَ وَاَبْعِدْهَا مِنْ سَخَطِكَ وَاللّٰهُمَّ اِلَيْكَ تَوَجَّهْتُ
وَعَلَيْكَ تَوَكَّلْتُ وَلِوَجْهِكَ الْكَرِيْمِ اَرَدْتُ فَاجْعَلْ ذَنْبِيْ
مَغْفُوْرًا وَّحِجِّيْ مَبْرُوْرًا وَّارْحَمْنِيْ وَلَا تُخَيِّبْنِيْ وَبَارِكْ لِيْ فِيْ
سَفَرِيْ وَاَقْضِ بِعَرَافَاتٍ حَاجَتِيْ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

(Recite Šalāt-'Alan-Nabī once before and after the Du'ā).

In 'Arafāt, the Šalāh of Žuħr and 'Aṣr are offered together during the stipulated time of Žuħr but this is subject to certain conditions. You should offer Žuħr Šalāh in Žuħr timings and 'Aṣr Šalāh in 'Aṣr timings with congregation in your camp.

Supplications of ‘Arafāt Sharīf

According to a Ḥadīṣ, the one reciting following Kalimah of Tawḥīd (Oneness), Sūrah Ikhḷāṣ and the below-mentioned Ṣalāt-‘Alan-Nabī 100 times each, in the afternoon, in his Mawqif (the place where he will be staying), he is forgiven. In addition, if he intercedes for all those present in ‘Arafāt Sharīf, his intercession will be accepted.

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 ط

2. Recite Sūrah Ikhḷāṣ 100 times.
3. Recite this Ṣalāt-‘Alan-Nabī 100 times:

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

4. Recite the following three times:

اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

5. Recite Kalimaḥ of Tawḥīd once and then recite following Du'a three times:

اللَّهُمَّ اهْدِنِي بِالْهُدَى وَنَقِّنِي وَاعْصِمْنِي بِالتَّقْوَى
وَاعْفِرْ لِي فِي الْآخِرَةِ وَالْأُولَى ط

It is Sunnah to make Du'a in 'Arafāt whilst standing

Remember! The Hāji will not offer Maghrib Ṣalāḥ in the plain of 'Arafāt. Instead, Ṣalāḥ of Maghrib and 'Ishā will be offered in combination in Muzdalifaḥ in the timing of 'Ishā Ṣalāḥ.

Departure for Muzdalifaḥ

When it is sure that the sun has set completely, move from 'Arafāt Sharīf to Muzdalifaḥ. Keep reciting Ṣikr, Ṣalāt-'Alan-Nabī and Labbaīk all the way. Yesterday, the rights of Allah عَزَّوَجَلَّ were forgiven, and the forgiveness for the rights of people is promised here, (in Muzdalifaḥ).

Method of offering Maghrib Ṣalāḥ and 'Ishā Ṣalāḥ in combination

Here (in Muzdalifaḥ), you have to offer both Ṣalāḥs with a single Azān and a single Iqāmat. Therefore, after Azān and Iqāmat, first offer three Farḍ Rak'āt of Maghrib Ṣalāḥ. Then, right 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 Muzdalifaḥ

It is Sunnat-ul-Muakkadaḥ to spend night in Muzdalifaḥ but it is Wājib to stay over there at least for a moment. The stipulated time for stay at Muzdalifaḥ is from Ṣubḥ-e-Ṣādiq up to sunrise. If one spends even a single moment in Muzdalifaḥ within the described duration, his stay in Muzdalifaḥ will be valid. Obviously, the one who offers Fajr Ṣalāh within Fajr timings in Muzdalifaḥ, his stay is valid.

Ramī; first rite of 10th Ṣul-Ḥijjah

On returning to Minā Sharīf from Muzdalifaḥ, come towards Jamra-tul-‘Aqabaḥ (big Satan). Today (i.e., 10th Ṣul-Ḥijjah), stones will be hurled at only on this Jamraḥ (the big one).

Sacrifice (Qurbānī) of Hajj

- ❖ After hurling stones at the big Jamraḥ on 10th Ṣul-Ḥijjah, come to the slaughter area and perform Qurbānī (sacrifice of animal). This Qurbānī is Wājib for the Qārin and the Mutamatte’ in thankfulness for Hajj even if he is Faqīr (poor).

- ❖ This Qurbānī is Mustahab for the 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 the Mufrid, he may get Ḥalq or Qaşr done after Ramī.

Ramī of 11th and 12th Żul-Ḥijjah

On 11th and 12th Żul-Ḥijjah, stones are to be hurled at all the three Satans after the commencement of Żuhr timings. First hurl stones at Jamra-tul-Aulā (the small Satan), then Jamra-tul-Wustā (the middle Satan) and then Jamra-tul-‘Aqabaḥ (the big Satan).

Ṭawāf-uz-Ziyārah

- ❖ Ṭawāf-uz-Ziyārah is the second pillar of Hajj.
- ❖ It is preferable to perform Ṭawāf-uz-Ziyārah on 10th Żul-Ḥijjah. If it cannot be performed on 10th, it can be performed on 11th or 12th as well but it must be performed before the sunset of 12th Żul-Ḥijjah.

¹ Ḥalq implies getting all the hair of head shaved while Qaşr means getting every hair of a quarter of the head trimmed equal to at least a finger digit in length.

- ❖ If the sunset of 12th Żul-Ĥijjaĥ occurred before the completion of four rounds of Ṭawāf-uz-Ziyārah, Dam (a type of expiation/slaughtering a sheep or goat in Ĥaram) will become Wājib.
- ❖ However, if a woman experiencing menses or post-natal bleeding becomes pure after 12th Żul-Ĥijjaĥ, she should perform it now; Dam will not be Wājib out of delay for these reasons.
- ❖ If a woman experiencing her menstrual periods has not yet performed Ṭawāf-uz-Ziyārah and her seat for return flight has already been booked, 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 Badanaĥ (the sacrifice of a cow or camel) will be due to her. Further, it is also necessary for her to repent, as entering 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 Żul-Ĥijjaĥ, expiation will become void, i.e. Badanaĥ will no longer remain due to her. If she manages to repeat Ṭawāf-uz-Ziyārah having attained purity after 12th Żul-Ĥijjaĥ, the expiation of Badanaĥ will become void but that of Dam will still be due to her.

Ṭawāf-e-Rukhṣat

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 outside Miqāt e.g. from Pakistan, India etc.].

Thirteen Madanī pearls

1. The Ḥāji who gets out of the plain of ‘Arafāt before sunset, Dam will become Wājib (necessary) for him. If he re-enters the limits of ‘Arafāt before sunset, Dam will become void (no longer remain Wājib).
2. From Ṣubḥ-e-Şādiq of 10th Żul-Ḥijjah 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 be fulfilled. If even a single moment was not spent in Muzdalifah during the stipulated time, Dam will become Wājib. Similarly, the one leaving Muzdalifah before Ṣubḥ-e-Şādiq his Wājib will get missed, and therefore, Dam will become Wājib for him. However, if a woman, a patient, a 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 Żul-Ḥijjah is from sunrise to Ṣubḥ-e-Şādiq, performing Ramī from sunset to

Şubḥ-e-Şādiq is Makrūh. 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 Żul-Ḥijjah, if a Qārin or a Mutamatte' gets Ḥalq or Qaşr done after carrying out Ramī but before performing Qurbānī, Dam will become Wājib for him. The 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 Hajj Tamattu' and Hajj Qirān as well as Ḥalq/Qaşr within the limits of Ḥaram. If both these rites are performed outside the limits of Ḥaram, two Dams will become Wājib for Mutamatte' and four Dams 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 Żul-Ḥijjah starts from the declining of the sun (i.e. immediately after the commencement of the timings of Żuhr Şalāh). 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 the 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 Żul-Ḥijjah is from the declining of the sun to Şubḥ-e-Şādiq, doing Ramī after sunset without a valid reason is Makrūh.

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 a woman is not ill to the above-mentioned extent, even then, he/she deputes 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 Şubḥ-e-Şādiq of 13th Żul-Ḥijjaḥ takes place whilst a Ḥāji is still within the limits of Minā Sharīf, performing the Ramī of 13th Żul-Ḥijjaḥ 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 Hajj was not performed. It is mandatory for him to come back to Makka-tul-Mukarramah and perform Ṭawāf-uz-Ziyārah. As long as he does not perform Ṭawāf-uz-Ziyārah, his sexual intercourse with his wife will not be Ḥalāl (permissible) even if several years pass.
11. If an Āfāqī woman experiences 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 ‘Umraḥ a number of times, it is Wājib to get Ḥalq/Qaṣr done every time to remove Iḥrām. If head is already shaved, passing razor on it is still Wājib.

Pilgrimage to Madinah Munawwarah

*Madīnay kā safar ḥay aur mayn namdīdah namdīdah
Jabīn afsurdaḥ afsurdaḥ, qadam laghzīdah laghzīdah*

Come at Bāb-ul-Baqī’

Come at Bāb-ul-Baqī’ respectfully and rationally, with tears in eyes. If you cannot weep, at least wear a weeping look on the face. Now recite **اَلصَّلٰوةُ وَالسَّلَامُ عَلَیْكَ يَا رَسُوْلَ اللّٰهِ** and then pause a bit as if you are asking permission from the Beloved and Blessed Prophet **صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّمَ** to enter his majestic court. Now recite **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ**, place your right foot into the Masjid and enter Masjid-un-Nabawī extremely respectfully.

The heart of every true Muslim is aware of the utmost reverence and respect 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 should preoccupy you that an absconded culprit is going to enter the merciful court of his master **صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّمَ**.

Chalā hūn aṭk mujrim kī taraḥ mayn jānīb-e-Āqā
Naẓar sharmindaḥ sharmindaḥ, badan larzīdaḥ larzīdaḥ

If it is not a Makrūh time (for Ṣalāh) and your overwhelming sentiments also permit you, offer two Rak'at Ṣalāh each for Tahiyya-tul-Masjid and in gratitude to your presence at 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 what direction is his blessed face?

Now with utmost respect, face the Golden Grille standing under the large chandelier directly facing the direction of the silver nails driven into the eastern side of the blessed golden door, with your back towards the Qiblaḥ. Stand at about two yards distance with utmost respect facing the Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ like you stand in Ṣalāh.

In *Fatāwā 'Ālamgīrī* and various other books of Fiqḥ it is mentioned *يُقِفُّ كَمَا يُقِفُّ فِي الصَّلَاةِ*, i.e. stand in the court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as one stands in Ṣalāh.

Remember! The Prophet of Raḥmāh, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is alive just like his apparent life in his sacred mausoleum. He is seeing you and 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 stand 2 yards away. Isn't it a great privilege that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has let you come close to his resting place and his merciful sight is now towards you!

*Dīdār kay qābil to kaḥān mayrī naẓar ḥay
Yeh̄ tayrī 'ināyat ḥay kay rukh tayrā idḥar ḥay*

Salām in court of Holy Prophet ﷺ

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

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

Salām in court of Şiddiq Akbar رَضِيَ اللهُ عَنْهُ

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 Şiddiq Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ.

السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللَّهِ ط السَّلَامُ عَلَيْكَ يَا وَزِيرَ
رَسُولِ اللَّهِ ط السَّلَامُ عَلَيْكَ يَا صَاحِبَ رَسُولِ اللَّهِ فِي الْغَارِ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ط

Salām in court of Fārūq A'zam رَضِيَ اللهُ عَنْهُ

Now, move again towards the east by half yard and say Salām to Fārūq A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ.

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ ط السَّلَامُ عَلَيْكَ يَا
مُتَمِّمَ الْأَرْبَعِينَ ط السَّلَامُ عَلَيْكَ يَا عِزَّ الْإِسْلَامِ وَالْمُسْلِمِينَ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ط

Say Salām in court of Shaikhain together

Then, move westwards (i.e. towards your left side) by a span¹, stand in front of the space between the two small holes with

¹ The word 'span' here implies the distance between the tip of the thumb and that of the little finger when the hand is fully extended.

your face towards the Golden Grille and say Salām jointly in the courts of Şiddīq Akbar and Fārūq A'ẓam رَضِيَ اللهُ تَعَالَى عَنْهُمَا

السَّلَامُ عَلَيْكُمَا يَا خَلِيفَتَي رَسُولِ اللَّهِ ﷺ السَّلَامُ عَلَيْكُمَا
يَا وَزِيرَي رَسُولِ اللَّهِ ﷺ السَّلَامُ عَلَيْكُمَا يَا ضَجِيعَي رَسُولِ
اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ﷺ اسْأَلُكُمَا الشَّفَاعَةَ عِنْدَ رَسُولِ اللَّهِ
صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَيْكُمَا وَبَارَكَ وَسَلَّمَ ﷺ

All these courts are sacred places where one's Du'ā is accepted.

Don't turn your back towards Golden Grille for 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 act. With back towards the Qiblah, keep standing two yards away from the Grille and say Salām whilst facing towards the sacred Muwājahāh. Make Du'ā whilst facing Golden Grilles. If you turned towards the Ka'bah, your back would be towards the Ka'bah of the Ka'bah.

Madani request

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

Ruling: Musical tune of phone is impermissible and sin even outside Masjid. Repent of it and make a firm intention never to use it again.

Fragrant Madanī pearl

The sign of an accepted Hajj 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 *Rafīq-ul-Ḥarāmāin*¹ and contact Islamic scholars to understand required rulings.

*Madīnay poḥanchay to sāth āyā gham judāī kā
Ḥam ashkbār hī poḥanchay thāy ashkbār chalay*

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ By the grace of Allah ﷺ, the English translation of *Rafīq-ul-Ḥarāmāin* has also been published.

An introduction to Dawat-e-Islami

The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ says, ‘The one who recites Ṣalāt upon me one time, Allah عَزَّوَجَلَّ will send His mercies on him ten times.’ (*Ṣaḥīḥ Muslim*, pp. 612, *Ḥadīṣ* 804)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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.’ (*Tārīkh Dimishq*, pp. 343, vol. 9, *Dār-ul-Fikr*, Beirut) The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ تَمَسَّكَ بِسُنَّتِي عِنْدَ فَسَادِ أُمَّتِي فَلَهُ أَجْرُ مِئَةِ شَهِيدٍ

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

(*Mishkāt-ul-Maṣābīḥ*, pp. 55, vol. 1, *Ḥadīṣ* 176)

Commenting on the above-mentioned narration, Mufasssir-e-Shaḥīr Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān Na’imī رَحِمَهُ اللهُ 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 Jihad is greater Jihad, like growing beard and refraining from interest etc. in this era.’ (*Mirāḥ*, pp. 173, vol. 1)

The necessity of Dawat-e-Islami

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

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ 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.

[Kanz-ul-Īmān (Translation of Quran)] (Part 4, Sūrah Āl-e-‘Imrān)

Commenting on the foregoing verse, Mufasssir-e-Shahīr, Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَكَاتِ writes in *Tafsīr-e-Na’īmī*, vol. 4, pp. 72, ‘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 forgetfulness towards mindfulness.

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).

(Tafsīr-e-Na'imī, pp. 72, vol. 4)

All are preachers

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ further says: All the Muslims are preachers. It is Farḍ 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, Muftī Aḥmad Yār Khān Na'imī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ quotes the following Ḥadīš. The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'بَلِّغُوا عَنِّي وَلَوْ آيَةً' Convey on my behalf even if only one verse.

(Ṣaḥīḥ Bukhārī, pp. 462, vol. 2, Ḥadīš 3461)

Prayers will not be answered

Sayyidunā Ḥuẓayfaḥ Bin Yamān رَضِيَ اللَّهُ تَعَالَى عَنْهُ reports that the Holy Prophet صَلَّى اللَّهُ 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 عَزَّ وَجَلَّ will send torment soon. Then, you will pray but your prayers will not be answered.' *(Jāmi' Tirmizī, Kitāb-ul-Fitan, pp. 69, vol. 4, Ḥadīš 2176)*

Admonition of divine punishment

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, Kitāb-ul-Malāḥim, pp. 164, vol. 4, Ḥadīṣ 3439*)

The establishment of Dawat-e-Islami

Dear Islamic brothers! In every era, Allah عَزَّوَجَلَّ sent such great personalities to the Ummah of His Beloved and Blessed 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 Amīr-e-Aḥl-e-Sunnat ‘Allāmah Maulānā Muhammad Ilyas ‘Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ who launched the Madanī work 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 Masājid; disobedient and rude children 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 Madīnah; 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-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ* and other 'Ulamā-e-Ahl-e-Sunnat; those loving to go on picnics for pleasure, started travelling with Madanī Qāfilahs for the pleasure of Allah *عَزَّوَجَلَّ*; people whose aim was just to accumulate the wealth of the world adopted the Madanī mission, '*I must strive to reform myself as well as the people of the whole world.*'

1. About 186 countries

By the grace of Allah ﷻ, the Madanī message of Dawat-e-Islami has so far reached almost 186 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 the devotees of Rasūl 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 Sunnahs in the company of the devotees of Rasūl and then spread the message of Islam in different areas.

5. Construction of Masājīd

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

6. The Imāms of Masājīd

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

7. Dumb, Deaf and Blind

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

A Christian’s embracing of Islam

In 2007, a Madanī Qāfilaḥ of blind Islamic brothers boarded a bus to reach the intended Masjīd. Some normal Islamic brothers (who were not blind) also travelled with this Madanī Qāfilaḥ. Making individual effort, when the Amīr of the Qāfilaḥ 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, 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 Qāfilaḥ have worn white dress and green turban; all of you have beard too.'

Having listened to his comments, the Amīr of the Qāfilaḥ told him about Dawat-e-Islami's Majlis for special Islamic brothers and Amīr-e-Aḥl-e-Sunnat's great services for Islam. He also briefly introduced Dawat-e-Islami to that Christian. Thereafter, the Amīr of the Qāfilaḥ told him that the blind participants of the Qāfilaḥ were travelling for the reform of the irreligious 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 اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

8. Jails

Persistent efforts are underway for the reform of prisoners as well. A Jāmi'a-tul-Madīnah 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 Qāfilaḥ after being released

but also leading their lives according to Sunnah. Those who used to spray people with bullets 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 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 Rāshidiyah in Pir 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 Pir 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-Madīnah,

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 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 Holy Prophet ﷺ.

9. Collective I'tikāf

In the sacred month of Ramadan, 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 Qāfilaḥ of the Rasūl's devotees at the night of Eid-ul-Fiṭr.

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 Kalyan (Maharashtra, India) by Dawat-e-Islami in Ramadan (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 encourage 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 Ghauš-e-A'zam **رَضِيَ اللهُ تَعَالَى عَنْهُ**.

By the grace of Allah **عَزَّوَجَلَّ**! Amīr-e-Ahl-e-Sunnat Shaykh 'Allāmah Maulānā Muhammad Ilyas Qadiri **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** 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 Noble 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 take Baī'at with Amīr-e-Ahl-e-Sunnat *دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَه* to attain his blessings. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. You will be blessed with success in the world as well as the Hereafter.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى 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: *Alami Madani Markaz, Faizan-e-Madinah, Majlis Maktubat-o-Taweezat-e-Attariyyah, Mahallah Saudagran, old Sabzi Mandi, Karachi, Pakistan.*

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, They will be accepted into the Qādirīyah, Razawīyah, '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. Provincial & 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 Rasūl's devotees and the fortunate Islamic brothers travel with Sunnah-Inspiring Madanī Qāfilaḥs at the end of the Ijtimā'. A 3-day International Sunnah-Inspiring Ijtimā' is held every year at the vast ground of Şaḥrā-e-Madīnah situated in Madīna-tul-Auliya Multan Sharif in which Madanī Qāfilaḥs 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 Nawabshah has stated 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-Madīnah for adult Islamic sisters are held daily in various countries with due care of Islamic veiling. According to an estimate, 3 thousand and 268 Madāris of Islamic sisters are held daily all over Pakistan in which 40 thousand and 453 Islamic sisters get free education of the Holy Quran, Ṣalāh and

Sunnah and memorize supplications over there. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**!
Quran and Hādīsh courses are conducted for the Madanī training of responsible Islamic sisters at various locations of the country. In addition, 12-day Tarbīyyatī course and Qāfilah course are also arranged in Bāb-ul-Madīnah, Karachi.

I was fashion-able

An Islamic sister from ‘Bāb-ul-Madīnah’ (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 Faīzān-e-Madīnah. 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 Shari’ah. By virtue of taking admission to the Madrasa-tul-Madīnah 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 ﷺ bless me with steadfastness in the Madanī environment! Āmīn!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

14. Madanī In'āmāt

In order to make Islamic brothers, Islamic sisters and students act persistently upon Farāīd, Wājibāt, 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-Madīnah 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 Hereafter, 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-Madīnah daily

The summary of an account related by an Islamic brother is as follows: اَلْحَمْدُ لِلّٰهِ ﷺ I love Madanī In'āmāt and I do Fikr-e-

Madīnah every day. Once I travelled with the devotees of Rasūl 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 Beloved and Blessed Prophet 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-Madīnah 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, Shari'ah & Tariqah, history & traditions, medicine & spirituality are answered. These answers are given by Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ 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 visit to Madīna-tul-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 Qāfilaḥs. اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى رَسُوْلِكَ مُحَمَّدٍ! Several students who were fond of worldly sciences have now become regular in Ṣalāḥ and are following Sunnah.

18. Jāmi'a-tul-Madīnah

Several Jāmi'āt by the name of 'Jāmi'a-tul-Madīnah' have been established within and outside Pakistan through which a lot of Islamic brothers are being educated in Dars-e-Nizāmī ('Ālim 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-Sunnat, sometimes, these students get 1st, 2nd and 3rd positions as well.

19. Madrasa-tul-Madīnah

Several Madāris for Ḥifẓ and Nāẓirah by the name of Madrasa-tul-Madīnah are being operated within and outside Pakistan.

To date, more than 70 thousand Madanī boys and girls are being taught Hifẓ and Nāẓirah free of charge.

20. Madrasa-tul-Madīnah (for adults)

Similarly, thousands of Madrasa-tul-Madīnah are operated daily usually after Ṣalāt-ul-'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 treatment of ill students and staff free of charge.

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

Muftī 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 Taḥqīqāt-e-Sharī'ah

To resolve new issues confronted by the Muslims, 'Majlis Taḥqīqāt-e-Sharī'ah' is busy with Islamic research. This Majlis is comprised of Muftis, scholars and preachers of Dawat-e-Islami.

25. Dār-ul-Iftā Aḥl-e-Sunnat

For the solution of Shar'i issues faced by the Muslims, several Dār-ul-Iftā have been established where Muftis of Dawat-e-Islami offer solutions in person, in writing and by letters. Most of the Fatawa 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 Aḥl-e-Sunnat

The facility of on-line Dār-ul-Iftā Aḥl-e-Sunnat 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-Madīnah & Madīnah-tul-‘Ilmiyyah

The books of A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and other Islamic scholars published by Maktaba-tul-Madīnah with the co-operation of Al-Madīnah-tul-‘Ilmiyyah have reached in the hands of common people in the quantity of millions, spreading and promoting Sunnah. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Dawat-e-Islami has its own printing press as well. In addition, millions of audio cassettes and VCDs consisting of speeches and Madanī Muḥākaraḥs have reached all over the world.

30. Majlis Taftīsh Kutub-o-Rasāil

In order to remove Shar’ī mistakes and misconceptions prevailing in the Muslim Ummah on account of the publication of unauthentic books, ‘Majlis Taftīsh 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-day Madanī Qāfilaḥ course, 63-day Tarbiyyati course, 30-day Qufl-e-Madīnah 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. Īṣāl-e-Šawāb

Maktaba-tul-Madīnah offers facility of printing the names of deceased relatives for Īṣāl-e-Šawāb on books like *Faizān-e-Sunnat*, *Laws of Šalāh* etc.

33. Stalls of Maktaba-tul-Madīnah

For free distribution of books/booklets by families on the occasions of marriage, funerals etc., Maktaba-tul-Madīnah 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-Madīnah 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'at Abroad

In several countries of the world Sunnah-Inspiring Ijtimā'at are held in which thousands of local Islamic brothers of those

countries participate. By virtue of these Ijtimā'āt, sometimes, disbelievers embrace Islam. At the end of these Ijtimā'āt, Madanī Qāfilāhs 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. **اَلْحَمْدُ لِلّٰهِ 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.