



ایلیق گھوڑے سوار

# Piebald Horse Rider

Shaykh-e-Tarīqat Amīr-e-Ahl-e-Sunnat

the Founder of Dawat-e-Islami, 'Allāmah Maulānā Abu Bilāl

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# Piebald

## Horse Rider

This booklet was written by Shaykh-e-Ṭarīqat Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami Ḥaḍrat ‘Allāmah Maulānā Muḥammad Ilyās ‘Aṭṭār Qādirī Razavī دامت برکاتہم العالیہ 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 Ṣawāb.

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## 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 وَانْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

**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 glorious!**

*(Al-Mustaṭraf, vol.1, pp.40, Dar-ul-Fikr, Beirut)*

**Note:** Recite Durūd Sharīf once before and after the Du'ā.

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

## Piebald Horse Rider

Although Satan will try his best to prevent you from reading this booklet making you feel lazy, read it from beginning to the end, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* you will feel a Madanī transformation within yourself.

### Excellence of Durūd Sharīf

The beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Perform Farḍ Hajj; indeed, its reward is greater than that of participating in twenty Ghazwāt<sup>1</sup> and reciting Durūd upon me once is equivalent to this (act of participating in twenty Ghazwāt). (*Firdaus-ul-Akhhbār, V2, P207, Ḥadīṣ 2484, Dar-ul-Kitāb-ul-‘Arabī, Beirut*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

### Piebald Horse Rider

Ḥaḍrat Sayyidunā Aḥmad bin Ishāq رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ says that his brother would perform ritual sacrifice every year with the

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<sup>1</sup> The battle of Islam in which Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ participated.

intention of pleasing Allah عَزَّوَجَلَّ despite poverty. After the demise of his brother, he had a dream in which he saw that the Judgement Day had taken place and people had come out of their graves. Meanwhile, he spotted his deceased brother who was riding a piebald horse, followed by many other horses. He asked his deceased brother يَا أَخِي! مَا فَعَلَ اللَّهُ تَعَالَى بِكَ؟ “O my brother! How did Allah عَزَّوَجَلَّ treat you?” His brother replied, ‘Allah عَزَّوَجَلَّ has forgiven me.’ Sayyidunā Aḥmad bin Ishāq رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ says, ‘when I asked as to which of deeds brought about his forgiveness, he replied, ‘One day, I gave a Dirham to a destitute old woman with the intention of attaining Ṣawāb, this deed of mine led me to my salvation.’ On being asked about the horses, he replied, ‘All these horses are the sacrifices which I performed on Baqr Eid. The horse that I am riding on is the very first sacrifice of mine. I asked him as to where he was leaving for; he replied, ‘The Heaven.’ Saying this, he disappeared. (*Durrat-un-Nāṣihīn*, P 290, *Dar-ul-Fikr Beirut*)

May Allah عَزَّوَجَلَّ bless them and forgive us for their sake!

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Conveyance on Bridge of Ṣirāt

The beloved and blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘On the day of Eid-ul-Aḏḥā, no other good deed of man is dearer to Allah عَزَّوَجَلَّ than shedding blood (of sacrificial animal). On the Day of Judgement, the sacrificed animal will come with its

horns, hair and hooves. Allah عَزَّوَجَلَّ accepts the sacrifice before the blood of the sacrificed animal reaches the ground. Therefore, perform sacrifice whole-heartedly.’ (*Tirmidhī, V3, P162, Ḥadīṣ 1498, Dar-ul-Fikr Beirut*)

Ḥaḍrat Sayyidunā Shāh Abdul Ḥaq Muḥaddiṣ Dihlvi رَحْمَةُ اللَّهِ عَلَيْهِ says, ‘Qurbānī (sacrifice) will be placed onto the pan of the good deeds of its performer, increasing the weight of his good deeds. (*Ash’at-ul-Lam’āt, VI, P654, Quetta*) Ḥaḍrat Mullā ‘Alī Qārī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ says, ‘Then, for its performer, the sacrifice will serve as a conveyance whereby he would pass the bridge of Ṣirāt easily. Further, every organ of the sacrificed animal will be Fidyah (expiation) for every organ of its owner.’ (*Mirqāt-ul-Mafātīh that, Ḥadīṣ 1470, V3, P574, Dar-ul-Fikr Beirut*)

## Performers of Sacrifice should not Trim their Hair and Nails

Commenting on the Ḥadīṣ which says that those performing sacrifice should not touch their hair and skin at all during the first ten days of Żul-Ḥajjah, Mufassir-e-Shahīr, Ḥakīm-ul-Ummat Ḥaḍrat Mufti Aḥmad Yār Khān رَحْمَتُهُ الرَّحْمَنُ says, ‘The rich intending to perform obligatory sacrifice as well as the poor performing voluntary sacrifice should neither cut their nails, hair and dead skin nor get them cut from the appearance of the crescent of Żul-Ḥajja-tul-Ḥarām to the time of performing sacrifice so that there is some similarity between these performers of sacrifice and Ḥujjāj who cannot cut these

things in the state of Ihram in order that sacrifice serves as a Fidyah (expiation) for every hair and nail. (However) This commandment is preferential, not essential. Therefore, it is better (not obligatory) for the performer of sacrifice not to get his hair, nails etc. cut. It also shows that imitating the righteous is also righteous. (*Mira-tul-Manājīh*, V2, P370, *Zia-ul-Qur'an Publications Lahore*)

## The Sacrifice by the Poor

Commenting on the part of the Ḥadīṣ (which says the performer of sacrifice should not trim his hair and nail) Mufti Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ says, 'Even those unable to perform sacrifice should not get their hair, nail etc. cut during the first ten days of Ḥajj, instead, they should get hair etc. cut on the Day of Eid after offering Eid Ṣalāh. *إِنْ شَاءَ اللهُ عَزَّوَجَلَّ*! They will also attain the Ṣawāb (of performing sacrifice).

## Twelve Madanī Pearls about Sacrifice

1. Qurbānī (ritual sacrifice) is Wājib for every sane, adult and resident Muslim man and woman who possesses wealth up to the extent of Niṣāb. (*Fatāwā-e-'Alamgīrī*, V5, P292, *Quetta*)
2. It is generally observed that just one goat is sacrificed on behalf of the whole family despite the Qurbānī being Wājib for a number of family members as they possess wealth up to the extent of Niṣāb. It is obligatory to perform separate Qurbānī on behalf of all of those for whom

Qurbānī is Wājib. (*Az-fādāt: Fatāwā-e-Razaviyyah New edition, V20, P369*)

3. In a single cow (buffalo) and camel, seven sacrifices may be performed. (*Fatāwā-e-'Alamgīrī, V5, P304, Quetta*)
4. Though performing sacrifice on behalf of a minor is not Wājib, it is better to do so. It is not necessary to take the minor's permission either. If someone wishes to perform sacrifice on behalf of his adult offspring or wife he should seek consent from them. If he performed sacrifice on their behalf without taking permission from them, their Wājib will not get offered. (*Fatāwā-e-'Alamgīrī, V5, P304, Quetta / Bahār-e-Sharī'at, Part 15, P134, Madīna-tul-Murshid, Bareilly Sharīf*)  
Permission can be of two kinds: (i) Explicit; for example, his offspring or wife clearly asks him to perform sacrifice on their behalf. (ii) Implicit; for example, he performs sacrifice on behalf of his wife or offspring and they are aware and pleased with it. (*Fatāwā Ahl-e-Sunnat, unpublished*)
5. It is obligatory to perform sacrifice only during the stipulated time-span of sacrifice. No other deed can be the substitute for sacrifice. For instance, giving a goat or its price as Ṣadaqaḥ (charity) instead of performing sacrifice is insufficient. (*Fatāwā-e-'Alamgīrī, V5, P293*)
6. **The age of the sacrificial animal:** Camel must be five years of age; cow, two years and goat (including nanny-goat, sheep and ewe) must be of one year. If an animal is younger than the described age, it is impermissible to

sacrifice it (for Qurbānī). If the animal is older than the described age, the sacrifice is not only permissible but also preferable. However, if a six-months old lamb is so big that it appears to be one year of age on being seen from distance, its sacrifice is permissible. (*Dur-e-Mukhtār, V9, P33, Dar-ul-Ma'rifaḥ, Beirut*) Remember! Basically, the sacrifice of a six-months old lamb is not permissible; its sacrifice is permissible provided it is so healthy and tall that it seems to be one year of age on being seen from distance. If a six-months old lamb or even the one short of just one day in a year does not appear to be one year of age on being seen from distance, its sacrifice will not be permissible.

7. It is necessary that the sacrificial animal be free from defects. If there is a slight defect (such as the ear is torn or pierced) the sacrifice will be Makruḥ. If there is a major defect, sacrifice will not be valid. (*Durr-e-Mukhtār, ma' Rad-dul-Muhtār, V9, P536 / Baḥār-e-Sharī'at, Part 15, P140*)
8. The sacrifice of the animal that does not have horns by birth is permissible. If the animal does not have both or one ear by birth, its sacrifice will not be permissible. (*Fatāwā-e-'Alamgīrī, V5, P297, Quetta*)
9. A mad animal that does not graze, so weak animal that does not have marrow in its bones, a blind or one-eyed animal whose defect of the loss of one eye is visible, an ill animal whose illness is obvious, a lame animal that cannot get to the slaughter-area on its foot, the animal more than

one third of whose ear or tail has been cut, an animal that does not have teeth or the animal whose nose or udders have been cut or the one whose udders are dry – the sacrifice of all such defective animals is not permissible. The dryness of goat's one udder and that of cow's or buffalo's two udders is sufficient for the impermissibility of their sacrifice. (*Dur-e-Mukhtār, ma' Rad-dul-Muhtār, V9, P535 / Bahār-e-Sharī'at, Part 15, P140*)

10. It is better that the performer of sacrifice slaughter the animal with his own hand provided he is well-aware of the proper method of slaughter. If he does not know its proper method, he should ask someone else to slaughter but it is better for him to be present at the time of slaughter. (*Fatāwā-e-'Alamgīrī, V5, P300, Quetta*)
11. After slaughtering the sacrificial animal, if an alive baby comes out of the sacrificial animal's abdomen, that baby (of the sacrificial animal) should also be slaughtered. Its meat can be eaten. If it is dead, it should be thrown away as it is un-sacrificed. (*Bahār-e-Sharī'at, Part 15, P146, Madīnatul-Murshid, Bareilly Sharīf*) (The sacrifice is valid and there is no disgust in meat as well even if a dead baby comes out of the sacrificial animal).
12. If the performer of sacrifice makes someone else slaughter the animal and places his own hand as well on the knife at the time of sacrifice so that they both jointly slaughter the animal, reciting **بِسْمِ اللَّهِ** is Wājib for both of them in this

case. If either of them did not recite بِسْمِ اللَّهِ deliberately or missed it assuming that the other may have uttered بِسْمِ اللَّهِ, the animal will not be Ḥalāl in both the cases. (*Durr-e-Mukhtār, V9, P551, Dar-ul-Ma'rifaḥ Beirut*)

## Method of Sacrifice

(Whether ritual sacrifice is being performed or animal is being slaughtered for general consumption) It is a Sunnaḥ that the face of the slaughterer as well as that of the sacrificial animal should be towards Qiblaḥ. As the direction of Qiblaḥ is towards the Westside in Indo-Pak, the head of the sacrificial animal should be towards South so that the animal lies on its left side and its back is towards the East and its face is towards Qiblaḥ. The slaughterer should place his right foot onto the part of the animal near the right side of its neck and then slaughter the animal. If the face of the slaughterer or that of the animal is not towards the Qiblaḥ, it is Makruḥ. (*Fatāwā-e-Razaviyyaḥ, V20, P216-217, Razā Foundation Markaz-ul-Auliya, Lahore*)

**Recite the following Du'a before slaughtering the animal:**

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ○  
إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ○ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ  
وَأَنَا مِنَ الْمُسْلِمِينَ ○

Translation: I have turned my face towards the One who has created the heavens and the earth devoting myself solely to Him,

and I am not from amongst the polytheists. Undoubtedly, my Ṣalāḥ, my sacrifices, my life and my death are all for Allah عَزَّوَجَلَّ, the Rab of the Universe. He has no partner; this is what I have been commanded, and I am one of the Muslims.

Then, placing your right foot on right side of the neck of the animal, and reciting اللَّهُمَّ لَكَ وَمِنْكَ بِسْمِ اللَّهِ أَكْبَرُ<sup>1</sup>, slaughter quickly with a sharp knife. If the slaughterer is performing his own sacrifice, he should recite the following Du'ā after slaughtering the animal.

اللَّهُمَّ تَقَبَّلْ مِنِّي كَمَا تَقَبَّلْتَ مِنْ خَلِيلِكَ إِبْرَاهِيمَ  
عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَحَبِيبِكَ مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

O Allah عَزَّوَجَلَّ, accept from me as You accepted from Your Khalil (friend) and from Your beloved Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

If the slaughterer slaughters the animal on behalf of the performer of sacrifice, he should mention the name of the performer of sacrifice having read مِنْ instead of reading مِنِّي. (At the time of slaughter, the slaughterer should not place his foot onto the abdomen of the animal as, at times, ingested fodder also comes out along with blood because of doing so.)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

<sup>1</sup> O Allah عَزَّوَجَلَّ, for You and with ability bestowed by You, in the name of Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ is the greatest.

## Madanī Request

Make it sure that the splashes of impure blood do not stain the booklet while reciting Du'ā by reading from the booklet.

## Appeal to have Mercy on the Animals

Determine the direction of Qiblah before making the cow etc. lie down as turning it towards Qiblah by dragging having made it lie down especially on a stony ground is extremely painful to it. Cut four veins or at least three while slaughtering. Do not cut more than four veins such that the knife touches the neck joint, causing unnecessary suffering to the animal. Unless the sacrificed animal becomes fully dead (and its body-parts become still), neither cut its feet nor skin it. Do not even make the knife touch the animal unless its soul leaves its body. In order to make the cow dead early, some people take its neck-skin off, stab into its chest and cut the veins of heart. Similarly, some people break the neck of the goat right after slaughtering it. Animals that cannot express their sufferings should not be oppressed in these ways. If possible, it is necessary to prevent those harming animals unlawfully. It is stated on page 259 of Bahār-e-Sharī'at, vol. 16, 'Oppressing an animal is worse than oppressing a Żimmī disbeliever<sup>1</sup> and oppressing a Żimmī disbeliever is worse than oppressing even a Muslim as no one is the guardian of the animal except Allah عَزَّوَجَلَّ; who else will protect the miserable animal from oppression!'

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<sup>1</sup> At present, all the disbeliever of the world are Ĥarbī.

## How is it to Enjoy the Scene of Sacrifice?

It is a Sunnah for the performer of sacrifice to slaughter the animal with his own hands; likewise, being present over there at the time of slaughter with the intention of gaining Šawāb for Hereafter is also a Sunnah for him. As for standing around the animal being slaughtered for sensual pleasure and enjoyment, deriving pleasure from its bellowing, writhing and wriggling; similarly, smiling, laughing loudly and enjoying the misery of the helpless animal – all these acts are the clear-cut signs of heedlessness. There should be the intention of acting upon Sunnah at the time of slaughtering or (for the performer of sacrifice) being present over there. Moreover, one should also make the intention: As I am sacrificing the animal today in the path of Allah ﷺ, I will sacrifice even my life, if required. Similarly, at the time of slaughtering the animal, one should also make the intention of slaughtering his evil Nafs and refraining from sins in future. One should have mercy on animal at the time of slaughter and ponder that if he were being slaughtered in the place of the animal, how he would be able to bear it!

Having mercy on animal at the time of slaughter is an act of Šawāb as a blessed Ḥadīš says that once a companion told the Holy Prophet ﷺ that he had mercy on the animal at the time of slaughter. The beloved and blessed Prophet ﷺ replied, ‘If you have mercy on animal, Allah ﷻ will have mercy on you.’ (*Musnad Imām Aḥmad, V5 P304, Ḥadīš 15592, Dār-ul-Fikr Beirut*)

## **Important Ruling about Sacrificing Collectively**

In case of performing sacrifice by taking a share in a cow, it is necessary to distribute meat equally among the participants by weighing the meat properly. Distribution of meat by approximation is not permissible. Likewise, if participants happily forgive each other for excess or less distribution of meat like someone is given more meat while someone is given less meat, it is not sufficient either. (*Mulakhkhaṣ az Bahār-e-Sharī'at, Part 15, P136*) However, if all the participants live as a joint family and, therefore, will be distributing and consuming the meat jointly or the participants do not want to take their share, there is no need to weigh the meat in this case.

## **Two Ḥilāḥs (Alternatives) for Distributing Meat by Approximation**

If the participants want to take their share without taking pain of weighing the meat, there are two Ḥilāḥs (alternatives) for it. (1) After the slaughter, give the entire meat of the cow as a gift to an adult Muslim who does not have a share in sacrifice. This Muslim can distribute meat by approximation. (2) The second method is easier than even the first one. Therefore, Islamic scholars say, 'If some other species (such as heart, liver, brains etc.) is mixed into the meat at the time of distribution, the meat can now be distributed by approximation. (*Rad-dul-Muḥtār, V9, P460, Multan*) However, it is necessary in this method that a little of the other species, i.e. heart, liver or spleen, leg etc. be

given to each participant (*Durr-e-Mukhtār, Vol. 9, P. 460*) If different species have been mixed into meat, giving a little from each different thing is not necessary; instead, giving just one different thing along with meat is sufficient. For instance, if spleen, liver and legs have been mixed into the meat, only spleen along with meat may be given to one participant. Some other participant may be given only liver along with meat; someone else can be given legs with meat and so on. If a little is given from each species, there is no harm in it either.

## **Advice for the Institutions Carrying Out**

### **Collective Sacrifice**

The religious, social and welfare institutions carrying out collective sacrifice with the sincere intention of serving the Muslims are requested to conform to the described Shar'ī rulings while distributing meat. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*! It will bring about success in the world as well as in the Hereafter.

## **Suggestions for those Performing Sacrifice through Institutions**

Look! It is a Shar'ī matter. Your sacrifice can even be wasted because of carelessness and you may be sinner either. Therefore, contact only such Sunni institution that has correct Islamic beliefs and that conforms to Shari' rulings completely. Instead of demanding the meat of your share in advance, permit the representative of the institution whom you have authorized to

perform sacrifice for you in the below-given words. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, in this way, the risk of indulging in sins will be removed for both the parties. Otherwise, a little carelessness can lead to sins. Careful words for giving permission of sacrifice to an institution are as follows:

‘I give full authority to you from the expense of purchasing the sacrificial animal to its slaughter e.g. fare, fodder, wage of butcher etc. and for donating its meat, skin, chain, rope, bells etc. to whomever you like, including the authority for spending the remaining money on any permissible task.’

It is better to read out the above-mentioned sentences from the same booklet to the authorized representative for your sacrifice. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**! The risk of sins will be removed for both the parties. After the sacrifice, the authorized representative for your sacrifice can give you as much meat as he wills. Usually, the institution distributes meat among the participants; what they would do with so much meat!

## Four Blessed Aḥādīṣ of the Holy Prophet ﷺ

1. Indeed, Ṣadaqaḥ (charity) extinguishes the wrath of Allah **عَزَّوَجَلَّ** and distances bad death. (*Sunan Tirmidhī, V2, P146, Ḥadīṣ 664, Dar-ul-Fikr Beirut*)
2. Correct your link with Allah **عَزَّوَجَلَّ** by remembering Him abundantly and giving Ṣadaqaḥ in abundance, secretly and openly. If you do so, you will be provided with

sustenance and help and your problems will be solved. *(Sunan Ibn-e-Mājah, V2, P5, Ḥadīṣ 1081, Dar-ul-Ma'rifah Beirut)*

3. Ṣadaqaḥ (charity) prevents seventy types of afflictions, out of which the slightest affliction includes the disfigurement of body and white-spots. *(Tarīkh-ul-Baghdad, V8, P204, Translation No. 4326, Dar-ul-Kutub-ul-'Ilmiyyah, Beirut)*
4. Good deeds save from bad death, calamities and destructions; those who perform good deeds in the world will, indeed, receive goodness in the afterlife. *(Kanz-ul-'Ummāl, V6, P147, Ḥadīṣ 15962, Dar-ul-Kutub-ul-'Ilmiyyah Beirut)*

## **An introduction to Dawat-e-Islami**

### **1. 72 Countries**

By the grace of Allah ﷻ, 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 Ṣalāḥ and acting upon Sunnaḥs; 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, Sunnaḥs 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 Masājid.

#### **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.

## 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.

## 9. Congregational 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 Qāfilāh of the Prophet's devotees at the night of Eid-ul-Fitr.

## 10. 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 Ijtima' is held every year at the vast ground of Şahrâ-e-Madîna situated in Madîna-tul-Auliya Multan Sharif in which Madanî Qāfilahs from several countries of the world come to participate. No doubt, it is the largest congregation of the Muslims apart from that of Hajj.

## 11. Madanî Revolution in Islamic Sisters

A number of weekly Ijtima'ât 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 Şalâh and have adopted Madanî 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 Madrasahs 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, Şalâh and Sunnah and memorize prayers over there. الْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ! Quran and Hadîş Courses are conducted for the Madanî training of responsible Islamic sisters at various locations of the country. In addition, 12-Day Tarbiyyatî Course and Qāfilah Course are also arranged in Bâb-ul-Madîna, Karachi.

## 12. Madanî In'âmât

In order to make Islamic brothers, Islamic sisters and students act persistently upon Faraiz, Wajibât, Mustahabbât 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.

### **13. Madanī Muzākaraḥs**

Ijtimā'āt of Madanī Muzākaraḥ (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 **وَأَمَّا بَرَكَاتُهُمُ الْعَالِيَةُ** himself.

### **14. Spiritual Cure and Istikhārah**

Ta'wīzāt (amulets) are provided to the distressed Muslims free of charge. Further, Istikhārah is also conducted. Thousands of Muslims are benefitted daily through Ta'wīzāt and Istikhārah.

### **15. 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.

## 16. Educational Institutes

In order to familiarize teachers and students with the Sunnah of our Great Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Madani activities are being performed in educational institutes e.g. religious Madāris, schools, colleges and universities. A lot of students attend Sunnah-inspiring Ijtimā'at and travel with Madani Qāfilaḥs. اَلْحَمْدُ لِلّٰهِ عَزَّ وَجَلَّ! Several students who were fond of worldly sciences have now become regular in Ṣalāḥ and are following Sunnah.

## 17. 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 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> positions as well.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## **18. Madrasa-tul-Madīna**

Several Madāris for Ḥifẓ and Nāẓirāḥ 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 Nāẓirāḥ free of charge.

## **19. Madrasa-tul-Madīna (For Adults)**

Similarly, thousands of Madrasa-tul-Madīna are operated daily usually after Ṣalā-tul-‘Ishā in different Masājīd etc. where adults learn Quran-e-Majīd, & supplications with correct pronunciation of Arabic alphabets, method of offering correct Ṣalāḥ and several other Sunnaḥ free of charge.

## **20. Clinics**

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

## **21. Takhaṣṣuṣ-fil-Fiqḥ (Specialization in Fiqḥ)**

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.

## **22. Shari’at Course**

In order to provide knowledge about different necessities of religion, different courses are conducted from time to time, for

example, Sharī'at Course, Trading Course etc. Islamic brothers from different walks of life participate in this course. It is also conducted for Islamic sisters. In this regard, the preachers and scholars of Dawat-e-Islami's "Majlis-e-Taḥqīqāt-e-Sharī'aḥ" have compiled a thick book entitled "Niṣāb-e-Sharī'at (Part-I)" that is available at all the branches of Maktaba-tul-Madīna.

### **23. Majlis-e-Taḥqīqāt-e-Sharī'aḥ**

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

### **24. Dār-ul-Iftā Aḥl-e-Sunnah**

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

### **25. Internet**

Islamic values and virtues are being promoted all over the world through the website: [www.dawateislami.net](http://www.dawateislami.net)

### **26. Ask the Imām**

The facility of On-Line Dār-ul-Iftā Aḥl-e-Sunnah is available on website of Dawat-e-Islami ([www.dawateislami.net](http://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.

## **27. Maktaba-tul-Madīna & Madīna-tul-‘Ilmiyyah**

The books of A’lā Ḥaḍrat and other Islamic Scholars published by Maktaba-tul-Madīna with the co-operation of Al-Madīna-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 VCD’s consisting of speeches and Madanī Muḥākaraḥ’s have reached all over the world.

## **28. Majlis-e-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-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.

## **29. Different Courses**

Different courses are arranged for the training of the preachers. For example, 41-Days Madanī Qāfilah Course, 63-Days

Tarbīyyatī 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’at during their vacations.

## Madanī Requests

Apart from the above-mentioned works, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** Dawat-e-Islami is rendering its services in many other areas. Please give your Zakāh, Fiṭrah, Ṣadaqāt, donations and skin of sacrificial animal to **Dawat-e-Islami** and also convince your relatives, neighbours and friends individually to do the same. After giving your donations, be sure to obtain a receipt. May Allah **عَزَّوَجَلَّ** bless your heart with Madīna!

اٰمِيْنَ بِحَاجَةِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

## A Very Important Ruling

Whenever you give any donations or the skin of sacrificial animal, always give it with the intention of ‘**full authority**’ meaning that it can be spent on any pious and permissible work. If someone gave something for a particular use, for example, he said, ‘This is for the Madrasahs of Dawat-e-Islami’, using the given thing for a Masjid or anything else will be a sin. Those who collect the donations etc. should, as a precaution, make it clear to the donor that there are many other religious works which Dawat-e-Islami carries out. Please give your

donation with ‘full authority’ so that Dawat-e-Islami can spend it on any pious and permissible task which it finds appropriate. **(There is no need to ask for full authority while collecting Zakāh and Fiṭrah. These are used through a Shari Ḥilāh.)**

Madani Markaz Faizan-e-Madina, Muhalla Sodagran,  
Old Sabzi Mandi, Baab-ul-Madina Karachi, Pakistan,  
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## Madanī Request

For detailed information regarding sacrifice, please study Part 15 of Bahār-e-Sharī’at.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## 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 Rāshīdiyah in Pīr Jo Goth, Bāb-ul-Islam, in the province of Sindh, Pakistan. During the conversations with the Shaykh-ul-Ḥadiṣ, the contributions of Dawat-e-Islami in prisons came up. The Honourable Shaykh-ul-Ḥadiṣ 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 عَزَّوَجَلَّ 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.

## The Blossoming of Sunnah

By the Grace of Allah ﷻ 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 Quran 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. 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-Madinah (Madani Contemplation) and submit it to the Zimmadar (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, **إِن شَاءَ اللَّهُ عَزَّ وَجَلَّ** 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 whole world"** **إِن شَاءَ اللَّهُ عَزَّ وَجَلَّ**

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 **إِن شَاءَ اللَّهُ عَزَّ وَجَلَّ**.



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