

اچھی نیت کی برکت

Achhi niyyat ki barakat

## Blessings of Good Intentions

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The English translation of ‘Achhi niyyat ki barakat’



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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'a for Reading the Book

**R**ead the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, إِنَّ شَاءَ اللَّهُ:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Translation

O Allah عَزَّوَجَلَّ! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf*, vol. 1, pp. 40)

#### Note:

Recite Salat upon the Holy Prophet ﷺ once before and after the Du'a.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## Blessings of Good Intentions

*This monograph is taken from page no. 116 to 137 of 'Call to Righteousness'.*

### Du'a of Attar

O Allah Almighty! Whoever reads or listens to the 39 pages booklet 'Blessings of Good Intentions', accept all his good deeds in Your court and make him the neighbour of Your Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Janna-tul-Firdaus.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

### Excellence of Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Beloved of Allah Almighty, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Certainly, the closest to me from people on the Day of Judgement will be he who sent the most Salat upon me in the world. (*Tirmidhi, vol. 2, p. 27, Hadees 484*)

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

## Interesting parable of forgiveness by Intention

It is stated that an 'Ajami (a non-Arab) passed by a group of Arabs who were joking and teasing each other. (Listening to the Arabic words) that naive person assumed that they were making the Zikr of Allah عَزَّوَجَلَّ. With a good intention, he also began to say as they were saying. It is said that Allah عَزَّوَجَلَّ forgave that 'Ajami because of his good intention. (*Ibid, pp. 263*)

## Making good intentions - a tough task

Concentration of the mind is essential for making good intentions. He who is not used to making good intentions will have to make a habit of it with some effort in the initial stages. In the beginning, it is beneficial to lower the head, close the eyes, free the mind from various thoughts and focus. If one wants to make intentions in haste whilst looking here and there, rubbing or scratching the body or lifting or placing something, he may fail in making good intentions. In order to make a habit of making intentions, one needs to seriously make a mind-set whilst regarding the importance of intentions. Sayyiduna Nu'aym Bin Hammad رَحْمَةُ اللَّهِ عَلَيْهِ has stated, 'It is easier for us to be whipped on our back than [to make] a good intention.' (*Tanbih-ul-Mughtarrin, p. 25*)

## Reduction in the favours of the Afterlife due to those in the world

Hujjat-ul-Islam, Sayyiduna Imam Abu Hamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ has stated:

Enjoying the favours of Allah **عَزَّوَجَلَّ** is not a sin, though there will be questioning about it, and he who is questioned in accountability will be ruined. Though the one using Mubah things in the world, will not be punished on the Day of Judgement Day but his favours in the Hereafter will be reduced in equal measure. Ponder! How great a loss it is that man hurries to acquire the temporary favours of the world, causing the eternal favours of the Hereafter to be reduced!

*(Ihya-ul-'Uloom, vol. 5, p. 98)*

*Dunyawi lazzaat ka dil say mita day shauq Tu*

*Ker 'ata apni 'ibadat ka Ilahi zauq Tu*

Translation: O Allah **عَزَّوَجَلَّ**! Remove love for worldly pleasures from my heart and bless me with enthusiasm for worship.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Intentions of Applying Fragrance

Fragrance is one of the countless favours bestowed upon us by Allah **عَزَّوَجَلَّ**. To use fragrance is Mubah (i.e. neither reward nor sin). One should use this favour making it an act of worship and reaping the reward of the Hereafter. To do so, one is required to make good intentions. Whenever you are about to do some act, do not start it at once, pause for a while and make good intentions focusing the mind before you do it. For example, if you are about to apply fragrance, calmly make good intentions with full



concentration with the head lowered and if possible, with the eyes closed before picking up the bottle of fragrance. If it's already picked up, then make intentions before opening it.

Motivating us to reap rewards by applying Itr, 'Arif-Billah, a unanimously acknowledged researcher of Islamic sciences, a leading scholar of Hadees, Sayyiduna 'Allamah Shaykh 'Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللَّهِ عَلَيْهِ has stated: One will gain reward by making good intentions even for Mubah acts. For example, whilst applying fragrance, if a person makes the intention of the adhering to the Sunnah, honouring the Masjid (when heading towards it), freshening the mind and protection of Islamic brothers from unpleasant smell, he will be granted a separate reward for every intention. (*Ashi'a-tul-Lam'aat, vol. 1, p. 37*)

One can also make more intentions if possible. For example:

- I will recite (بِسْمِ اللَّهِ) before I pick up the bottle;
- I will open the bottle top after I have recited (بِسْمِ اللَّهِ);
- I will apply fragrance after I have recited(بِسْمِ اللَّهِ);
- I will delight Muslims and the Angels by applying fragrance;
- (If one's clothes begin to smell out of sweat especially in the summer, one can also make this intention that) I will protect the Muslims from backbiting by removing bad odour from myself;

- (One can also make the intention for applying it prior to Salah that) I will adorn myself for Salah;
- I will smell fragrance after I recite Salat upon the Prophet;
- (As fragrance is a blessing and for that reason I will express gratitude on using and smelling it) so I will recite ﴿الْحَمْدُ لِلَّهِ﴾;
- I will apply fragrance so my intelligence is enhanced, this will assist me in understanding religious rulings (religious learning and teaching, Sunnah-inspired speeches etc.).

It is stated in Ihya-ul-'Uloom: Sayyiduna Imam Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ has stated: 'He whose fragrance is good, his intelligence is enhanced.' (*Ihya-ul-'Uloom*, vol. 5, p. 98)

### Identifying wrong intentions for applying fragrance

Dear Islamic brothers! When applying fragrance, one is often tricked by Satan into making an evil intention. Therefore, one should pay close attention to good intentions in applying Itr. Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ has stated: 'The one applying Itr with the intention of being praised by people or being considered rich by them is a sinner, and the Itr [he applied] will be fouler than the smell of a carcass on the Day of Judgement.' (*Ibid*)

*Dunya pasand kerti hay 'itr-e-gulab ko  
Laykin mujhay Nabi ka paseenah pasand hay*

Translation: The world favours rose perfume but I favour the sweat of the Beloved Nabi ﷺ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### **Blessing of intention of travelling with the Madani Qafilah**

Dear Islamic brothers! Make it your routine to travel with the Sunnah-inspiring Madani Qafilahs of Dawat-e-Islami, to fill out the Madani In'amaat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Islamic month. By the grace of the Beloved Mustafa ﷺ, the habit of making good intentions will be developed and evil intentions will be relinquished **إِنْ شَاءَ اللَّهُ**.

Here is a summary of what an Islamic brother from Korangi, Bab-ul-Madinah (Karachi) has related: I was in the army and although I was a modern young man, I would offer Salah. I was very worried because of the illness of my mother. Making individual effort, an Islamic brother encouraged me to travel with a Madani Qafilah but I refused informing him that my mother was severely ill and that I cannot leave her in such a condition. He suggested: 'Simply make an intention that you will travel with the Madani Qafilah whenever you get the chance; offer Salat-ut-Tahajjud tonight and then make Du'a pleadingly for the recovery of your mother. **إِنْ شَاءَ اللَّهُ** blessings will surely be showered on you and your mother' He said this

in such a friendly and sincere manner that it touched my heart and I made the intention to travel.

At night I woke up and offered Salat-ut-Tahajjud and tearfully made Du'a. I then went to the Masjid for Salat-ul-Fajr. As I returned home, I was astonished to see that my severely ill and feeble mother who was even unable to go to the toilet by herself was sitting peacefully washing clothes. I said: 'Dear mother! Please rest so that your condition does not worsen, I will wash the clothes myself.' She responded, **الحمد لله** Son! I don't have any pain or difficulty, I feel very fresh and fine today.' Listening to this, tears of happiness welled up in my eyes, bringing peace to my heart indicating that my Du'a had been accepted by the blessing of the intention to travel. When I met the same Islamic brother and informed him of all this, he encouraged me further and gave a sincere suggestion that I travel with the Madani Qafilah without any delay. Therefore, I travelled with the Sunnah-inspiring Madani Qafilah of Dawat-e-Islami with the devotees of Rasool.

**الحمد لله**! By the blessings of the Sunnah-inspiring travel on the Madani Qafilah and the company of the devotees of Rasool during it a Madani environment has developed in our home. A modern young man like me has adopted the beard and 'Imamah and began to serve the Sunnah. My mother and wife also attend the Ijtimas of Islamic sisters. Just think! I only made the intention of travelling with a Madani Qafilah and was showered with such blessings, so how great the wonders of

actually travelling with the Madani Qafilah would be! If only every Islamic brother would routinely travel on at least a 3-day Madani Qafilah every month.

*Achhi niyyat ka phal pao gay bay-badal  
Sab karo niyyatayn, Qafilay mayn chalo  
Door beemariyan aur nadariyan  
Haun talayn mushkilayn, Qafilay mayn chalo*

*Translation: You will reap the full reward of good intentions, so  
make the intention of travelling with the Madani Qafilah.  
Problems like illnesses and poverty will also be resolved, travel  
with the Madani Qafilah.*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Did you see! The one making the intention of travelling with a Madani Qafilah was successful. رَحِمَهُ اللَّهُ Besides the recovery of his mother from illness, it became a means of delight in the hereafter for the whole household. A good intention is indeed a great blessing. How wonderful it is to travel on a Madani Qafilah with a good intention!

### **When I Wore the Left foot shoe first...**

A righteous student of Muhaddis-e-A'zam Pakistan 'Allamah Maulana Sardar Ahmad Qadiri Chishti رَحِمَهُ اللَّهُ عَلَيْهِ has stated: When I completed my Hadees studies in 1955 I was about to

leave after bidding farewell to Muhaddis-e-A'zam Pakistan, I wore the left foot shoe first by mistake. Seeing this, he رَحْمَةُ اللَّهِ عَلَيْهِ called me back at once. I realized my mistake. (Then, conveying the call to righteousness to me) he رَحْمَةُ اللَّهِ عَلَيْهِ said: 'When wearing shoes it is a Sunnah to wear the right foot shoe first and when removing them it is a Sunnah to remove the left foot shoe first'. (*Hayat-e-Muhaddis-e-A'zam*, p. 85)

### Intentions of wearing shoes

Whenever about to do something, do not start it at once, instead, make it a habit to pause for a while to make good intentions before doing so. For example, if about to wear shoes, pause and make as many of the following intentions as possible before doing so:

- I will wear shoes in practice of the Sunnah.
- As the Holy Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ disliked the sound made by the shoes of a walking person, I will take care not to make sound when walking or climbing or coming down the stairs.
- I will recite ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ before I wear shoes.
- I will protect my feet from injury or dirt by wearing shoes, thus aiding me in performing worship.
- When wearing shoes, I will wear the right foot shoe first practicing the Sunnah.

- I will practice the Sunnah of cleanliness, i.e. I will protect my feet from dirt.

Likewise, many other good intentions may be made depending upon the situation. Similarly, when removing shoes one can make the intentions of reciting ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾, removing the left foot shoe first and if possible, keeping shoes with their front parts facing the Qiblah in practice of the pious predecessors.

Here is a short parable regarding keeping shoes with their front parts facing the Qiblah. Sag-e-Madinah [the author] once had the privilege of spending some days in the blessed company of the respected and revered Sayyiduna Mufti ‘Abdul Lateef Sahib رَحْمَةُ اللَّهِ عَلَيْهِ who was a brilliant student and a disciple of Muhaddis-e-A’zam Pakistan Sayyiduna ‘Allamah Maulana Sardar Ahmad رَحْمَةُ اللَّهِ عَلَيْهِ. During my stay with him, I observed that he would turn our disorderly lying shoes towards the Qiblah with his own blessed hands. Surprised, I asked the reason for it, he replied that his teacher, Muhaddis-e-A’zam Pakistan Maulana Sardar Ahmad رَحْمَةُ اللَّهِ عَلَيْهِ liked to keep shoes and all other things facing the Qiblah and indicated towards this parable of Sayyiduna Ghaus-e-A’zam رَحْمَةُ اللَّهِ عَلَيْهِ with this action of his.

### Vessel turned towards the Qiblah

A delegation of the pious people of Jeelan once came to the court of the Sayyiduna Ghaus-e-A’zam رَحْمَةُ اللَّهِ عَلَيْهِ. Finding his

vessel not facing the Qiblah (they drew the attention of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ towards it) upon which, he رَحْمَةُ اللَّهِ عَلَيْهِ looked at his servant with wrath. Unable to incur the wrath of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ, the servant collapsed suddenly and died. Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ then looked at his vessel and it turned towards the Qiblah itself. (*Bahjat-ul-Asraar*, p. 101)

### To imitate the good is good

Normally, a person favours every action of his loved one. اَلْحَمْدُ لِلَّهِ Sag-e-Madinah عَفِيفٌ عَنْهُ loves Sayyiduna Ghaus-e-A'zam and Muhaddis-e-A'zam Pakistan رَحْمَةُمَا اللَّهُ. Therefore, I have also started keeping my vessel, slippers and other things towards the Qiblah since becoming aware of this practice of Muhaddis-e-A'zam Pakistan. To copy the righteous with good intentions is a means of great blessings as the Beloved and Blessed Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ﴿اَلْبِرُّ كُنَّةٌ مَعَ اَكْبَرِ كُنْمٌ﴾ Blessing is with your pious predecessors.' (*Al-Mu'jam-ul-Awsat*, vol. 6, p. 342, *Hadees 8991*)

### 7 Madani pearls about wearing shoes

Taken from pages 19 to 22 of the 34-page booklet '101 Madani Pearls' published by Maktaba-ul-Madinah, the publishing department of Dawat-e-Islami, here are 7 amended Madani pearls about wearing shoes:

1. The Rasool of Rahmah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Use shoes abundantly, for when a person wears shoes it is as if he is



riding (i.e. he gets less tired) as long as he is wearing shoes.’ (*Sahih Muslim, p. 1161, Hadees 2096*)

2. Shake out the shoe before wearing it so that any insect or stone may come out if inside. It is said that a man finished from a meal invite somewhere, as soon as he wore his shoe he screamed in pain and his foot was covered in blood. Someone had in fact thrown away a pointed bone that had gone into his shoe which he had put on without shaking out, resulting in his foot being wounded.
3. It is a Sunnah to wear the right foot shoe first and then the left one. When removing them, remove the left foot shoe first and then the right one. The Holy Rasool ﷺ has stated, ‘When anyone of you wears shoes, he should start with the right, and when removing them, he should start with the left so that the right is first when wearing them and last when removing them.’

*(Sahih Bukhari, vol. 4, p. 65, Hadees 5855)*

It is stated in the book Nuzha-tul-Qaari: When entering the Masjid, one should enter with the right foot, and when leaving, one should leave with the left foot. It is difficult to act upon this Hadees (of the order of wearing and removing shoes) when entering the Masjid. Therefore, giving a solution to this difficulty, A’la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has stated: ‘When entering the Masjid, remove the left shoe and place the left foot on top of it then remove the right shoe and

enter the Masjid with it first . When leaving the Masjid, take the left foot out of the door and place it on the top of the shoe, then remove the right foot, and place it on the right shoe and then wear the left shoe.’ (*Nuzha-tul-Qaari*, vol. 5, p. 530)

Sayyiduna Ibn Jawzi رَحِمَهُ اللهُ عَلَيْهِ has stated, ‘The person who always wears the right foot shoe first when wearing them, and removes the left foot shoe first when removing them, will remain protected from the disease of spleen.’ (*Hayat-ul-Haywan*, vol. 2, p. 289)

4. Men should wear masculine shoes, whereas women should use feminine ones.
5. Someone told Sayyidatuna ‘Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا that there was a woman who wore (masculine) shoes. She رَضِيَ اللهُ عَنْهَا replied: ‘The Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had cursed the masculine woman.’ (*Sunan-e-Abi Dawood*, vol. 4, p. 84, Hadees 4099)

The legendary and leading scholar of Shari’ah and Tareeqah, Sayyiduna ‘Allamah Maulana Mufti Muhammad Amjad ‘Ali A’zami رَحِمَهُ اللهُ عَلَيْهِ has stated: ‘Women should not wear masculine shoes, rather both men and women are forbidden to adopt each other’s styles in all such things that show a distinction between them. Neither men should adopt feminine styles nor should women adopt masculine ones.’

(*Bahar-e-Shari’at*, vol. 3, p. 422)

6. When sitting down, remove the shoes. This gives comfort to the feet.

7. If a shoe that is being used is lying upside down, turn it right side up (i.e. in a normal position). One of the causes of destitution is seeing a shoe lying upside down and leaving it like that.

In order to learn thousands of Sunan, buy and read Bahar-e-Shari'at volume 16, a 312-page book, and Sunnatayn aur Adaab, a 120-page book both published by Maktaba-tul-Madinah.

### **A question to A'la Hadrat**

A'la Hadrat, Imam of Ahl-e-Sunnah, the reviver of the Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ was once asked the following question: Some poor Muslims went to the outskirts of the city on foot at midnight solely for Islamic preaching without any personal gain, bearing thirst and hot weather. They returned the next day. Some of them were hungry and thirsty. By virtue of their efforts, almost a hundred Muslims intended to offer Salah. Please inform us of what their reward is so they gain even more encouragement. Seeing this pious deed of theirs, a person said: 'What good is in this? Why do you make efforts? One will offer Salah for oneself.' What is the verdict for he who deters people?

### **Reply from A'la Hadrat**

A'la Hadrat, Imam of Ahl-e-Sunnah, reviver of Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ gave the following reply

to this question: There is a great reward for those inviting others to offer Salah with good intentions. The Beloved and Blessed Rasool ﷺ has said: ‘If Allah ﷻ blesses even a single person with guidance from you, this is better for you than having red camels.’ (*Sahih Muslim, p. 1311, Hadees 2406*) They will be granted ten good deeds for each step they took when going to the outskirts for guidance and when returning. (In the 12th Ayah of Surah Yaseen, part 22, Allah ﷻ has said):

وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ<sup>ط</sup>

*And We are recording what they have sent ahead and the signs which they have left behind.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Yaseen, verse 12)*

‘Why do you make efforts’ are satanic words. ‘أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ’ i.e. Calling people towards righteousness and averting them from misdeeds is Fard, and preventing a Fard act is an act of Satan. (Despite being forbidden), those from Bani Israel who hunted fish on Saturday were turned into monkeys and those who opposed advising the hunters were also doomed. (What the opposing ones said is quoted in the 164th Ayah of Surah Al-A’raf, part 9):

لِمَ تَعْطُونَ قَوْمًا<sup>ل</sup> اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا<sup>ط</sup>

*‘Why do you advise those people whom Allah is to destroy or inflict a severe punishment?’*

*[Kanz-ul-Iman (Translation of Quran)] (Part 9, Surah Al-A'raaf, verse 164)*

Those opposing the righteous act of preventing sinners from sins were doomed, whereas those advising the sinners achieved salvation. As for the sentence ‘what good is in this’, it is the most severe sentence. He who has said it should renew his faith and Nikah [i.e. marriage] ﴿وَاللَّهُ تَعَالَىٰ أَعْلَمُ﴾.

*(Summarized from: Fatawa Razawiyyah - referenced, vol. 5, p. 117)*

### **Explanation of ‘red camels’**

Dear Islamic brothers! In the above blessed Fatwa, A’la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has declared the words ‘Why do you make efforts?’ as a satanic utterance disapproving it and condemning those who prevent righteous Muslims from Islamic preaching. Here those people should be admonished who say such sentences to preachers like, ‘leave him, he never listens to anyone’s advice, it is pointless to advise him.’ (He does not give up sins, he will never come on to the right path) These types of sentences are completely wrong, indeed advising a Muslim is never in vain. Advising someone with a good intention for rectification earns reward. So does the reward of the afterlife have no benefit? What do you mean by saying that so-and-so does not even accept anything. Are you not aware that to make someone pious is not the responsibility of a preacher, but he is only

required to convey. It is Allah عَزَّوَجَلَّ who enables people to follow the path of piety!

The above blessed Fatwa also contains the Hadees of Sahih Muslim, that ‘if Allah عَزَّوَجَلَّ blesses even a single person with guidance by you, this is better for you than having red camels.’

*(Sahih Muslim, p. 1311, Hadees 2406)*

Commenting on this Hadees, Sayyiduna ‘Allamah Yahya Bin Sharaf Nawawi رَحْمَةُ اللهِ عَلَيْهِ writes: ‘Red camels used to be considered a great asset of the Arabs and has been mentioned in a proverbial sense. Comparing a thing of the afterlife with that of the worldly life is only done to explain the situation, otherwise, even an iota of the eternal afterlife is better than the world and however many worlds that can be conceived of like it.’ *(Sharh Muslim lin-Nawawi, vol. 15, p. 178)*

*Seekhnay Sunnatayn Qafilay mayn chalo*

*Lootnay rahmatayn Qafilay mayn chalo*

*Haun gi hal mushkilayn Qafilay mayn chalo*

*Pao gey barakatayn Qafilay mayn chalo*

*To learn Sunnahs, travel with the Madani Qafilah*

*To gain mercies, travel with the Madani Qafilah*

*To solve your problems, travel with the Madani Qafilah*

*To reap blessings, travel with the Madani Qafilah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

#### 44 Intentions of travelling with the Madani Qafilah

Dear Islamic brothers! The question put to A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ shows that Muslims in the past would also to travel with Qafilahs in order to call people towards righteousness. Today, by the blessings of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ, Dawat-e-Islami has been established to carry out this Madani task. The Madani message of Dawat-e-Islami has so far reached more than 150 countries of the world! Those travelling with the Sunnah-inspiring Madani Qafilahs immeasurably gain great benefit, reaping tremendous reward. The more intentions one makes for this Madani journey, the more reward he will be reaping. The following intentions may be made, depending upon one's condition:

- If I travel the Shar'i distance, I will offer two Rak'at Nafil Salah before I set off on the journey.
- I will pay for my own travelling expenses.
- I will pay for my meals from my own pocket.
- I will recite the Du'a of travelling every time, and make others recite it if possible.
- If some Islamic brother does not find a seat, I will offer my seat and seat him persistently.
- If I see some elderly or ill Muslim in the bus or train, I will offer my seat to him.
- I will serve the travellers of the Madani Qafilah.
- I will obey the Ameer (leader) of the Qafilah.

- I will apply the Madani lock to my tongue, eyes and stomach, i.e. I will refrain from useless talking, glancing and will eat less than my appetite.
- I will act upon the Madani In'amaat throughout the journey.
- With the company of the devotees of Rasool, I will rectify my mistakes for Wudu, Salah and reciting the Holy Quran. (One who is aware of the correct rulings should make an intention of teaching others.)
- I will learn Sunan and Du'as.
- I will teach Sunan and Du'as to others.
- I will act upon Sunan and recite Du'as throughout my life.
- I will offer all Fard Salahs with Jama'at with the first Takbeer in the first row of the Masjid.
- I will offer Tahajjud, Ishraq, Chasht and Awabeen Salah.
- I will not waste even a single moment, if I have spare time, I will utter ﴿اللَّهُ أَكْبَرُ﴾ and recite Salat upon the Prophet. (It is advisable to listen to the Dars, Bayan etc. silently without reciting anything.)
- I will call Sada-e-Madinah, i.e. I will wake up Muslims for Salat-ul-Fajr.
- Whenever any Masjid appears on the way, I will loudly say ﴿صَلُّوا عَلَى الْحَبِيبِ﴾ and recite ﴿صَلَّى اللَّهُ عَلَى مُحَمَّدٍ﴾ making others also recite it.



#### Blessings of Good Intention

- If I have to go to the marketplace, I will particularly keep my eyes lowered and recite the Du'a of the marketplace. If I find the opportunity, I will make others recite it.
- I will meet Muslims very warmly.
- I will make a lot of individual efforts.
- I will persuade Muslims to travel with the Madani Qafilah on the spot.
- I will call people towards righteousness.
- I will deliver the Dars.
- If I get the opportunity, I will deliver a Sunnah-inspiring speech.
- I, along with other participants of the Madani Qafilah, will make a humble visit to the tomb of the saint of the area where the Madani Qafilah will be staying.
- I will see some Sunni scholar.
- If any traveller of the Madani Qafilah falls ill, I will look after him.
- If any traveller of the Madani Qafilah runs out of money, I will help him financially with the consultation of the Ameer of the Qafilah.
- I will make Du'a for myself, my family and the entire Muslim Ummah during the journey.

- I will clean the Masjid of the Qafilah including its Wudu area.
- Even if someone mistreats me unreasonably, I will have patience.
- If I feel anger because of tiredness etc. I will control my anger by applying the Madani lock to my tongue.
- If the Madani Qafilah is not allowed to stay in the Masjid, I will not argue with anyone, instead, I will consider it as a result of the lack of my sincerity and make Du'a with the Madani Qafilah and return,.
- If anyone quarrels with me, I will not quarrel with him even if I am right, becoming deserving of the good news given in the following Hadees in which the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'He who does not quarrel despite being in the right, I guarantee him a home in the corner of Paradise.'

*(Sunan Abu Dawood, vol. 4, pp. 332, Hadees 4800)*

- Even if someone beats me oppressively, I will be grateful to Allah عَزَّوَجَلَّ for enabling me to act upon the Sunnah of Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ who remained steadfast in Islam despite being beaten in the way of Allah Almighty.
- If I hurt the feelings of any Muslim, I will humbly apologize to him instantly.
- As there is a greater chance of the violation of other's rights when living together at all times, I will beg everyone's pardon individually in a humble way before returning so that they will forgive me.

## Blessings of Good Intention

- Before I return from the journey (of the Shar'i distance), I will act upon the Sunnah of taking gifts for my family members.
- After I have returned from the journey (of the Shar'i distance), I will offer 2 Rak'at Nafl in the Masjid at a non-Makruh time.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Distinction of the Muslim Ummah

Dear Islamic brothers! Describing the distinction of this Ummah, Allah عَزَّوَجَلَّ has said in the 110th Ayah of Surah Aal-e-Imran, part 4:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ  
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ط

*(O nation of the Prophet Muhammad) you are the best among all those nations which appeared amongst the people; you command good and forbid evil, and you believe in Allah.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah Aal-e-Imran, Ayah 110)*

الحمد لله! **We are fortunate**

الحمد لله! We are fortunate to have been born in the Ummah of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Indeed our Beloved and Blessed Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the greatest of all Prophets عَلَيْهِمُ السَّلَام.

and by his virtue, his Ummah is also greater than all other previous Ummahs. The reason for its superiority is not, by any means, due to there being a lot of millionaires or doctors or engineers or warriors in this Ummah, or due to there being highly educated or powerful or brave or clever people. Rather the reason for being superior is that besides being the Ummah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, they will be fulfilling the obligation of ﴿أَمْرٌ بِالْمَعْرُوفِ وَ نَهْيٌ عَنِ الْمُنْكَرِ﴾ (i.e. calling people towards righteous deeds and preventing them from misdeeds). By the Will of Allah Almighty, may we realize the significance of this great obligation of ours!

### **Definition of** ﴿أَمْرٌ بِالْمَعْرُوفِ وَ نَهْيٌ عَنِ الْمُنْكَرِ﴾

Commenting on the above Ayah, the renowned commentator, Hakeem-ul-Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has stated under this Ayah in the commentary ‘Tafseer-e-Na’eemi’: ﴿الْمَعْرُوفِ﴾ [Al-Ma’roof] contains all the good from Mustahab actions to Islamic beliefs, whereas ﴿الْمُنْكَرِ﴾ [Al-Munkar] contains all evils from Makruh actions to every type of disbelief. The literal meaning of the word ﴿أَمْرٌ﴾ is ‘order’ which here implies every such Shari’ah-compliant method whereby one could call people towards righteousness and prevent them from evils. Do so orally, by force, by writing, requesting elders, compelling youngsters and advising fellows, depending upon the situation. In other words, your honour is that you use all means to promote every type of good and to remove every type of evil, preventing people from it.

He رَحِمَهُ اللّٰهُ عَلَيْهِ further states: It is as if the above Ayah states; ‘O Ummah of My Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! You will be displaying My attribute of Hidayah [guidance towards the right path]. Therefore, you are the best Ummah. All people will continue to gain benefit from you. It is you through whom I will bestow upon them Iman, Quran and ‘Irfan. I will show them the path to Paradise through the light of your Iman. Whoever wants to meet Me should join your fold.’

*(Tafseer-e-Na’eemi, vol. 4, pp. 89-95)*

*Sunnatayn ‘aam karayn Deen ka ham kaam karayn*

*Nayk ho jayain Musalman Madinay walay*

*May we promote the Sunnah and do the work of Deen*

*May we become pious, O Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Most Muslims are non-practicing

Dear Islamic brothers! In this era, the need to promote the call to righteousness has perhaps grown to an extent to that it has not been at before. Extremely regrettably! Today, the vast majority of Muslims are non-practicing. Performing good deeds has become very difficult for the Nafs, whereas committing sins has become very easy. Masajid are empty but cinemas and drama theatres are overflowing with people, deeply wounding the hearts of sincere Muslims. Those

misusing TV, VCR, dish antenna, internet and cable seem to have become blind to modesty. The excessive struggle for the fulfilment of needs and attainment of luxuries has made the vast majority of Muslims completely heedless of their afterlife.

Countless sins are openly committed in our society like swearing, laying false blames, forming negative opinions about someone, backbiting, tale-telling, searching for the faults of others, defamation, lying, making false promises, defrauding, killing, causing pain without Shar'i permission, not paying debt, not returning borrowed things, calling Muslims with indecent names, using someone's things without his permission despite him resenting it, drinking, gambling, stealing, fornicating, watching movies, listening to songs and music, giving and taking interest and bribes, disobeying and distressing parents, misappropriating, unlawful gazing, unveiling, arrogance, haughtiness, jealousy, ostentation, love of self, miserliness, self-satisfaction, women adopting masculine styles and men adopting feminine styles, having grudge against a Muslim, Shumatat (i.e. expressing delight upon the illness or loss suffered of a Muslim etc.), greed for sins and going beyond the bounds of Shari'ah in anger etc.

### **Effect of sinners on others**

There are so many sins that directly affect others. For example, if anyone commits the sin of stealing, he will obviously cause loss to the one who has lost his thing. Similarly, those robbing

and snatching mobile phones etc. at gunpoint will cause loss to the victims. The loss in the afterlife is far greater than that in the worldly life. O the devotees of Rasool who have the passion to promote the Sunnah! Just think! Who will rescue those stuck in the mire of sins? Who will lead those falling into the pit of immorality to the heights of decency? Who will persuade those committing deeds leading to the Hellfire to perform the deeds leading to Paradise? Dear Islamic brothers! We will have to reform each other. Acknowledge these true incidents and develop the enthusiasm for the call to righteousness.

### **Locked Masjid**

Dawat-e-Islami is a global and non-political movement for the preaching of Quran and Sunnah. Its Sunnah-inspiring Madani Qafilahs continue to travel in the path of Allah Almighty for 3 days, 12 days, 30 days and for 12 months. One of the Sunnah-inspiring Madani Qafilahs of the devotees of Rasool reached a village in Bab-ul-Islam (Sindh) but the Masjid was locked. After they opened the Masjid with the help of the locals, they were grieved to see that the walls of the Masjid were all covered in dust and cobwebs. When asked, the locals informed the travellers of the Madani Qafilah that people had long ago given up offering Salah by which the Imam also left, thus the Masjid was locked. Alas! The Masjid was closed and sins were being committed everywhere in the village. Movies were being played on TVs and songs were being played at most of the shops.

## Amazing enthusiasm of past Muslims for attending Masjid

Dear Islamic brothers! Have you noticed? How poor the state of today's Muslims is! There was a time when the Masjid remained populated in the day and night. Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ has stated: Pious people, due to concern of the afterlife would spend most of their time in the Masjid so that they could gather the eternal wealth of the afterlife taking advantage of this temporary life. Since a large number of worshippers would stay in Masjid, vendors would sell food items outside the Masjid so that worshippers could have easy access to them.

سُبْحَانَ اللَّهِ! How beautiful that era was that the Masjid were resonant day and night! But today one is extremely sad to see the emptiness of the Masjid. O Islamic brothers who have no doubt about meeting their death! Wherever possible, do spend your spare time in Zikr, Salat upon the Prophet, reflecting on the Hereafter and good company after you have performed necessary duties like earning Halal sustenance, looking after parents and children, and fulfilling the rights of people.

*(Kimiya-e-Sa'adat, vol. 1, p. 339)*

Our Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would not spend a single moment of his life without doing the Zikr of Allah عَزَّ وَجَلَّ. If only we can also realize the significance of our precious time!

*Ya Khuda qadr waqt ki day day*

*Koi lamhah na faltu guzray*



*Translation: O Allah ﷻ! Grant us the privilege of realizing the importance of our time. May I never spend even a single moment in vain!*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Amazing enthusiasm for offering Salah with Jama'at

The Muslims of the past were highly enthusiastic about offering Salah with Jama'at. Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحِمَهُ اللَّهُ عَلَيْهِ has stated: (Allah ﷻ has said in Surah An-Noor, verse 37, part 18.)

رِجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَ  
إِيتَاءِ الزَّكَاةِ ۗ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾

*Those men whom neither any trade nor any sale distracts from the remembrance of Allah and from keeping Salah established and from paying Zakah; they fear the Day when the hearts and the eyes will be turned about.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 18, Surah An-Noor, verse 37)*

Quoting the above Ayah, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحِمَهُ اللَّهُ عَلَيْهِ has said that some commentators of the Quran have stated: 'This refers to pious people who were highly enthusiastic about Jama'at. If a blacksmith, for example, heard the Azan when

lifting up the hammer to strike it, he would not strike it but rather place it at aside and go to offer Salah. Similarly, if a cobbler heard the Azan after he had inserted the needle into a piece of leather, he would not take the needle out but rather go to the Masjid leaving all work. That is, striking a lifted up hammer or taking out an inserted needle was also seen a delay in their eyes, whereas these things take only a little time.’

*(Kimiya-e-Sa’adat, vol. 1, pp. 339)*

*Mayn paanchon namazayn perhoon ba-Jama’at*

*Ho taufeeq aysi ‘ata Ya Ilahi*

*Mayn perhta rahoon Sunnatayn, waqt hi per*

*Ho saaray Nawafil ada Ya Ilahi*

*Day shauq-e-tilawat day zauq-e-‘ibadat*

*Rahoon ba-Wudu Mayn sada Ya Ilahi*

*Translation: O Allah عَزَّوَجَلَّ! Enable me to offer all five Salahs with Jama’at, to recite the Holy Quran keenly, to perform worship enthusiastically and to remain in the state of Wudu all times. May I offer Sunnah Salahs and all Nafl Salahs too!*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Old man began to weep

A 30-day Madani Qafilah of the devotees of Rasool reached a town. During the learning session, the Faraaid of Ghusl were

explained to the participants. An elderly man who was also present tearfully expressed his feelings in these words: 'I am 70 years old, but I was unaware of the Faraaid of Ghusl. By the blessings of the Madani Qafilah, I have learnt these Faraaid today. Alas, I did not even know that there were certain Faraaid for Ghusl.'

### **What is obligatory to learn first?**

Dear Islamic brothers! The incident of the 70-year-old man who was unaware of even the Faraaid of Ghusl clearly highlights the need and importance of Madani Qafilahs. If a Muslim suffers some problem like illness, starvation, unemployment, debt, difficulties and other hardships in the worldly life, we take and should take pity on him but it is worrying why we do not take pity on he who has endangered his afterlife by committing sins, making him deserving of torment in the grave and the Hellfire. Regretfully, it seems as if the troubles of the afterlife are considered unimportant compared to those of the worldly life! One suffering from a 'spiritual disease', i.e. the disease of sins deserves more sympathy and pity than one suffering from a bodily disease, as troubles in the worldly life can bring comforts to a Muslim in his afterlife but sins can throw him into the pit of Hellfire.

Therefore, it is critically needed to promote Islamic teachings so that Muslims can avoid sins. If someone cannot even distinguish between sins and rewards, how would he be able to

lead a Sunnah-inspired life! Nowadays extremely regretfully, unwise Muslims, tricked by Satan and the Nafs, are prepared to make every type of sacrifice for the comforts of their worldly life but they are unaware of even the Fard (obligatory) knowledge. The Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ﴿طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ﴾ 'To seek knowledge is Fard for every Muslim.' (*Sunan-e-Ibn Majah, vol. 1, p. 146, Hadees 224*)

This Hadees refers to essential religious knowledge, and not school, college or university education. Therefore, first of all, learning Islamic beliefs is Fard. Then the Faraaid and preconditions of Salah and those acts that invalidate Salah are Fard to learn. On the commencement of Ramadan-ul-Mubarak, gaining the knowledge of the essential rulings of Siyam (fasting) will be Fard for he who observing Sawm ﴿صَوْمٌ﴾ is Fard for. Likewise, it is Fard to learn the rulings of Zakah for he who paying Zakah is Fard for, rulings of Hajj for he who Hajj is Fard for, those of Nikah for he who is going to get married, those of trade for a trader, those of buying for a buyer, those of employment for employees and employers and so on. In other words, it is absolutely obligatory for everyone to seek knowledge of the Shar'i rulings of the matters they are currently engaged in. Similarly, it is also Fard for everyone to learn the rulings of Halal and Haraam.

Moreover, it is also Fard for every Muslim to learn the Faraaid of the inner self, i.e. knowledge about humility, sincerity and Tawakkul [i.e. trust in Allah **عَزَّوَجَلَّ**] etc. including the way to adopt them as well as knowledge about inner sins such as arrogance, ostentation, jealousy, forming negative opinions, grudge, enmity, Shumatat (i.e. delighting upon another's misfortune) etc. and the treatments to get rid of them. (For details, read Fatawa Razawiyyah volume 23 from page 613 to 624).

Furthermore, it is also Fard to gain the knowledge of Muhlikat (acts leading to destruction) such as lying, backbiting, tale-telling, laying false blames, unlawful gazing, fraud, causing pain to a Muslim, breaking promises etc. and including all major and minor sins so that they can be avoided. Drivers, passengers, spouses, parents, offspring, siblings, neighbours, relatives, debtors, creditors, supervisors, contractors, labours, builders, farmers, landlords, tenants, rulers, subjects, teachers, students, doctors, herbalists, residents, travellers, butchers, fishmongers, donation-collectors, trustees of Masajid, Madrasah, graveyard and welfare institutions etc., shepherds, washer men, tailors, carpenters, blacksmiths, plumbers, those raising and selling cattle, those having clothes washed at laundry, those having clothes sewn at a tailor's shop and those having things made or repaired etc. all must learn essential rulings about the matters they are currently engaged in. This is

absolutely Fard for everyone. Do not pay any attention to such satanic whispering that one will have to act upon the rulings if he learns them. Keep the Shar'i principle in mind that not knowing Fard knowledge about one's current matters is a sin and committing sins in ignorance is another sin and a Haraam act leading to the Hellfire.

*Khudaya ham Islami ahkam seekhayn*

*Bacha`ayn jo dozakh say woh kaam seekhayn*

*Translation: O Almighty عَزَّوَجَلَّ! May we learn Islamic teachings and rulings! May we learn the deeds that protect us from Hell!*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ